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STORAGE





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THE Minutes of the Annual Meeting of the Board at St. Louis, and some of the papers there presented, will be found in this number of the *Missionary Herald*, but the reports of some of the committees must be deferred until our next issue. The meeting is spoken of by many who have been familiar with these annual gatherings, as one of the most remarkable in the Board's history. It was not a large meeting. The one disappointment was that more were not present to share in its riches. Only seventy-two corporate members were present, and the attendance of honorary members and of friends from the city and the adjacent states was correspondingly small. But there was no lack of enthusiasm or of fuel to kindle it. One session vied with another in interest, and at times the sense of the majesty of the occasion was almost overpowering.

THE arrangements for the meeting on the part of the friends in St. Louis were wise and ample. The proverbial Western hospitality was evidenced and enjoyed, and the historic Pilgrim Church has bound herself to the Congregational sisterhood by one more bond of love.

**The Arrangements  
at St. Louis.**

Besides thoughtful attention to the needs of the occasion there was shown a quick appreciation of its meaning. The decorations of the auditorium were not merely for adornment; they were also instructive and inspiring. Around the gallery rail were hung banners inscribed with the names of the countries in which the Board labors, their missions and dates of starting. Between these were placed pictures of our recent martyrs in China, each framed in a spray of smilax. High up on the wall, at either side of the pulpit, was a banner, one bearing the names of the first missionaries ordained at Salem, the other the names of the thirteen who have laid down their lives for China. Upon the organ was another banner with the names and terms of office of the Board's presidents; above it the name of the Board and the number of its meeting; at either side the date of the first meeting at Farmington, Ct., and this last at St. Louis. High over all was swung the missionary command, while on the gallery stairs, as they descend toward the pulpit, were two framed texts, one the last motto which Dr. Goodell gave this church: "Watch ye, stand fast in the faith. Quit you like men. Be strong;" and the other, the last words spoken to his wife: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." What trio of texts could be better joined for this meeting! The St. Louis Congregational Club rendered a most grace-

ful and timely service to the missionaries, Corporate Members and Officers of the Board, in the reception given at the First Congregational Church, from 5.30 to 7.30 on Thursday evening. It gave the long-desired opportunity for the Corporate Members to meet in a more social way the missionaries of the Board.

CHINA was, of course, the word upon all lips and upon all hearts. The presence of the little group of missionaries and missionary children who, by one door or another, had escaped from the land of death, and the memory of those who had gone through the valley of its shadow, gave a peculiar tenderness to this meeting. Never were heard more stirring recitals of missionary experience than when these survivors of the massacres told their personal history, through days of threatening, attack and flight. And the calm faith, the gentle patience, the splendid courage and devotion with which they turn their faces toward their old fields, eager for their reopening, was a revelation worthy the applause it evoked. The idea of retreat seemed utterly foreign to the thought of the missionaries as well as of the audience.

ONE of the dramatic moments of the meeting came at the Thursday evening session, when Hon. Peter C. Jones of Honolulu, a corporate member of the Board, who had traveled all the way from the Sandwich Islands to bring the greetings from our new possession, especially from the Hawaiian Evangelical Association, was introduced. After some kindly and fitting expressions of fellowship, he presented as a token of affection, a check for \$9,000, the combined gift of various children, grandchildren, and great-grandchildren of the Board's missionaries to the Islands. And when the applause had subsided, which grew louder as the separate gifts were announced with a few explanatory words concerning the giver, he added, on his own authority, a pledge of \$3,000 for the new year, \$1,000 for the Twentieth Century Fund, \$1,000 for the debt, and \$1,000 for the emergency needs in China.

WE have not space to refer to many of the notable features of the gathering, such as the impressive and stimulating sermon, the forcible and practical address of the President, and the inspiring addresses by other speakers. One feature much appreciated was the presence and participation of the professors from our Congregational Theological Seminaries. All of the seminaries, save one, were represented. The special occasion for this general attendance was the holding of a conference for discussion of seminary methods in connection with the Board's meeting. If it shall become the habit of our theological schools to make use of this yearly gathering for their conferences, there is promise of mutual help from the arrangement. Certainly the Board will welcome this yet closer touch with the great sources of missionary supply, and it may not be without advantage for the seminaries to meet so directly the practical needs and appeals of the world-wide work.

FOR the first month of our financial year the statement of receipts is as follows. While September is ordinarily a "lean month" in our calendar, it will be seen that the report for this year suggests that there is need of zeal and work in the months to come :

	September, 1899.	September, 1900.
Donations . . . . .	\$15,385.69	\$9,600.87
Donations for the debt . . . . .	44.00	105.00
Legacies . . . . .	7,288.95	6,025.30
	\$22,718.64	\$15,731.17

THIS issue of the *Missionary Herald* may well be called a "China Number," even the Young People's Department being used for presenting a paper of much interest relating to our Shansi Mission. Lest it should be overlooked, we call attention to the awards of prizes for missionary essays from pastors and Sunday School scholars to be found on a later page.

AMONG the Letters from the Missions will be found one of altogether unprecedented length, for the sufficient reason that the story it tells is one of unprecedented interest. Miss Russell's letter was the first full account we received of the terrible experiences through which our missionaries, and others in Peking, passed while shut up within the legation precincts of that city. It is a story of intense interest, and it could not be abbreviated. It will serve to intensify the wonder, which is so often expressed of late, that amid such a continuous rain of shot and shell for over two months the missionary band could have escaped with no loss of life. Who can fail to recognize in this an answer to the prayers of Christendom, which have been ascending so fervently to Him who watches over his people?

THE Board received at St. Louis, with many expressions of regret, the declination of Rev. Dr. E. B. Webb, of reelection as member of the Prudential Committee. For twenty-four years, while active pastor of Shawmut church in Boston, as well as since his retirement from that office, Dr. Webb has been a most constant attendant upon the meetings of the committee, save during a recent period of ill health, and he has by speech and counsel rendered an invaluable service to the Board and the cause of missions. For the last seven years he has been chairman of the committee, and he now retires solely because of physical inability to attend its sessions, but with head and heart engaged as fully as ever in this blessed cause. The benedictions and prayers of a multitude of friends who know something of the services he has rendered will follow him in his retirement. With sincere sorrow the Board yielded to the request of Vice-President James that he be not reelected to the office which he has so ably and acceptably filled. Increasing infirmities have led him to withdraw from this and other services which he has long rendered to the cause of missions.

**Retirement of Dr. Webb and Vice-Pres. James.**

At the conference of secretaries, representing a large number of societies, held in New York September 21, to consider what ought to be the attitude of these boards in reference to the present state of affairs in China, it was the unanimous opinion that, notwithstanding the severe blow that missions in that empire have suffered, there is no cause for discouragement, much less for withdrawal from work. The firm conviction was expressed that it would not be long before work could be safely resumed, and that at no distant day the opportunities for reaching the Chinese people would be even more favorable than ever before. The action of the conference, to which we now call special attention, was its preparation of an appeal for the observance of a week of prayer in behalf of China. Pastors of all churches of all denominations represented in the conference will receive immediately a circular letter covering this call, and the week beginning Sunday, October 28, was designated, in the hope that in special as well as in the regular services in these churches, much prayer may ascend to Him who can overrule all disasters and bring good out of evil. It is also hoped that in the cities and larger towns some union services will be planned for, calling out the sympathies and prayers of Christians for this great object. China has at least one-fifth of the population of our globe, and it should awaken the thoughts and desires of all who love our Lord, that, in the present exigencies, this work may go forward, and that without any faltering the church of Christ may move forward for the conquest of this vast empire. Among the matters that should receive attention are the interests of the native Christians who are so sorely bestead, and who need not merely the sympathies and prayers, but the practical help of those who love our Lord. We hope to hear that the proposed week of prayer has been widely observed, and that great blessings will follow.

It was not merely from the deadly missiles of their enemies that the devoted band in Peking were delivered, but from disease, for Peking, always a vile city, is, in the summer months, ordinarily uninhabitable by foreigners. With scarcity of water and insufficient food, with the sanitary arrangements always unspeakably bad but unusually so in their crowded condition, with a heavy strain of work and constant mental anxiety, it seems simply miraculous that the missionaries all lived through these months of confinement. It is not to be wondered at that they are reported as pale and thin. It will take time for them to regain their vigor. Our last word from Peking tells us that Mr. Tewksbury was expecting to go to Tungcho during the first week in September, with a party of Chinese and probably some soldiers. It is uncertain what he will find there—burned or empty homes without question, but what else only such a visit can reveal. Where are those native Christians whom God by his Spirit had prepared so wonderfully for the storm that was to burst upon them?

ONE of our missionaries in Africa, who had seen the ill results of working under too great pressure and for too long a time, wisely says: **Overdoing.** "It will be well when we learn to do one thing, and that is, not to overdo."

**A Week of Prayer  
for China.**

**From the Arrow  
and Pestilence.**

WE are able to report that our missionaries at Foochow were, at last accounts, practically undisturbed, though there were mutterings among a certain class of people against the foreigners and the Christians.

**From Foochow.** Miss Hartwell charges us not to forget that it is not the people at large who wish to kill the foreigners, but "the evil elements, the many roughs who would rise and murder and loot their own people at any time, except as restrained by the authorities." Such people there are in all communities, ever ready to take advantage of disasters. The accounts received from Galveston of robberies and the despoiling of the dead are quite in point. That under existing circumstances there should be such a rabble in Chinese cities is not at all to be wondered at. Among the Letters from the Missions will be found some account of the looting of the premises at Shao-wu. It was deemed best for those families at Foochow in which there were children to go over to Japan for a time, and Mr. and Mrs. Peet, Dr. and Mrs. Kinnear, and Mrs. Hartwell have gone thither. Some English societies, at the time of the outbreak, ordered their missionaries away from Foochow, but a protest was cabled, since those on the ground deemed it quite unnecessary for them to go. The missionaries of our American Board have expressed their thankfulness that the message from Boston was, "Leave, if best," thus giving them liberty to use their own discretion. While not anticipating any further disturbances, they have so disposed of their affairs that they could reasonably hope for safety should further difficulties arise.

CONSUL GRACEY, of Foochow, sends a copy of a notification recently passed about that city, after a fashion which is common in China. This claims to be issued by the "heroes of Foochow." After referring to the annoyance that foreigners have given in China, the notification alludes to the success of the Boxers at the north, and says that "Heaven has loaned them a hand concerning this victory." It then calls on the people to carry on the work, saying: "It must be remembered that when we cut grass we must also remove its root. In other provinces they have killed foreigners, we must now follow their example. We have arranged that from the month of Chia-shen 'monkey' (seventh moon) we will burn foreign firms and chapels, and kill foreigners and Christians. To kill them all is our pleasure. Heaven is so divine that we must pray for help so that we may succeed. By so doing, are we not the reformers of our Government?"

AFTER five or six months of negotiations with the local government at Harpoot, President Gates, of Euphrates College, has received the permission of the Sultan of Turkey to reconstruct the buildings which were burned at the time of the massacres in 1895. This permission was granted at Constantinople in April of this year, and it has taken all this time for it to reach Dr. Gates's hands. Inasmuch as the indemnity has not been paid, the trustees of the college have not sufficient funds to reconstruct the buildings, and yet it is necessary to begin work as soon as possible in order to hold the permission.

COMPELLED as we are in this number to speak of the ending of the earthly service on the part of so many of our missionaries, it is some relief to speak also of others who are putting on the harness, and are **New Recruits.** leaving for service in foreign lands. We can announce the arrival at Marsovan, in September, of Rev. Charles T. Riggs and wife, to whose going we referred in our September number. We are glad



REV. CHARLES T. RIGGS.



MRS. MARY R. RIGGS.

to give here likenesses of these two missionaries which we were unable to give when we recorded their departure.

Another of our new recruits is Miss Matilda S. Calder, of Hartford, Conn., a member of the First Church of that city. She graduated from the Hartford public schools, in 1896, from Mt. Holyoke College. Since that time she has taught for three years in of Middletown, Conn. She became a Student Volunteer in 1896, led to this her *study* of missions from New York to Turkey, to fill a place in the Central Girls' College, for which she seems specially fitted. changes which have taken place at Harpoot, East



MISS MATILDA S. CALDER.

and afterwards, she has taught the High School in Holyoke, Conn. She became a Volunteer in step because of her studies. She sailed September 29, to Turkey Mission, a place in the which she seems to be specially fitted. Amid the changes which have taken place in eastern Turkey great

need has been felt for another young lady who could work in connection with the college. To fill this place, Miss Miriam V. Platt, of Poughkeepsie, N. Y., has gone, expecting to go from Constantinople to Harpoot in company with Dr. H. N. Barnum and wife and daughter, who have been taking a much needed furlough in Europe. Miss Platt has had special training in kindergarten work, and will find abundant opportunity for service in the place which she is called to fill. We regret we have no photograph of her that can be reproduced here.

Since the lamented death of Rev. A. W. Hubbard, of Sivas, which occurred in May of last year, no one has been found to take his place at Sivas until Rev. and Mrs. Ernest C. Partridge were appointed for this station. They sailed from Boston on October 3. Mr. Partridge was born in Weybridge, Vt., in 1870, a son of a Congregational clergyman. He graduated from Oberlin College in 1895, and from Andover



REV. ERNEST C. PARTRIDGE.

Seminary in 1898. Since that time he has been pastor of the Congregational church in Shoreham, Vt. He is a brother of Miss Mary L. Partridge, who was among the martyred missionaries in Shansi, to which mission Mr. Partridge has desired to go, and which, as he now says, he never wished so much to go as he does now since the recent reports of massacres there. Circumstances, however, have led to his designation to another mission. Mrs. Partridge, whose maiden name was Winona E. Graffain, was born in Monson, Me., but she has lived in recent years in Andover, Mass., though study-



MRS. WINONA G. PARTRIDGE.

ing at Oberlin College. Both Mr. and Mrs. Partridge were enrolled among the Student Volunteers. For these new and vigorous laborers in the Master's vineyard we ask the prayers of his people.

LITTLE note has been made of some facts, which ought not to be entirely overlooked, bearing upon the difference between the Roman Catholic and Protestant missionaries in China. There has been no disposition to dwell upon, much less to magnify, some features of the Roman Catholic method of prosecuting missions, to which serious objection has been made. The Roman Catholics have demanded, *as a right*, freedom of direct approach to Chinese officials on the part of their ecclesiastics. The Chinese government yielded to this claim more than a year ago, and Roman Catholic bishops and priests have assumed a rank, with insignia, corresponding to that of the high officials. This gave them power in the yamens and courts for the support of their converts in all litigations. The question was presented to various Protestant bodies whether they should claim, or even accept, if offered them, like rank. Missionaries of our own American Board, without referring the matter to the home office, rejected the proposal. The missionaries of the London Society took the same view of the case, yet asked the opinion of their committee in London. That committee immediately indorsed the view taken by its missionaries, and expressed the opinion that "a serious mistake would be made were Protestant missionaries to demand or accept any similar status." At the same time, the directors voted "that, as heretofore, so also in the future, missionaries should feel free in cases of clear oppression, to use any reasonable and legitimate influence, either indirect or direct, by which Chinese officials may be kept from sanctioning injustice or persecution for conscience sake." This position, we doubt not, will be cordially indorsed by all Protestant bodies laboring in China.

THOSE who are seeking information as to China, will find in the October number of our "Envelope Series," entitled "China," much that will be helpful. Among other things, a record is there given of all our missionaries in that empire, with their regular stations, and their location or fate, so far as these were known on October 1st. Copies of this little pamphlet can be obtained freely at the rooms of the American Board.

A MISSIONARY lady in China, not long before the outbreak that has cost so many lives, wrote some verses upon the text, "He that loseth his life shall find it." The following lines have a fuller meaning by reason of the events of the past few weeks:—

**Losing and Gaining.**

"Thou canst not lose thy life without a cost  
That wringeth tears from heart as well as eye;  
Nor canst thou find thy life in other lives  
Without a bliss proportioned; therefore die  
To live— Yes, live again in lives to be  
A joy to Jesus and a balm to thee."

THE American Board has been greatly blessed all through its history in having upon its Prudential Committee business men of large experience, of financial ability, and of devout piety, who have been ready

**Charles C. Burr.** to devote a large portion of their time, not to speak of their possessions, to the interests of the Board. One such noble layman has just been called from earth, after twenty-four years of most valuable service upon the Prudential Committee. Charles C. Burr, Esq., was born in Worcester, Mass., February 9, 1818, but his business life, as a wholesale merchant, was spent in Boston, though his home was in Auburndale, where

he has been a deacon in the Congregational church since its organization, fifty years ago. In 1876 he was elected a member of the Prudential Committee, and from that time until now he has served the interests of the Board most efficiently. During these twenty-four years he has been a member, and for a large portion of the time chairman, of the Finance Committee, and he has done much to preserve and extend the financial reputation of the Board. Patient in investigations, sagacious in counsel, prompt



CHARLES C. BURR.

to undertake special duties, which were often assigned to him because of his skill and good judgment, he has rendered a service which could not be purchased with money, for which he will be held in grateful remembrance by all friends of missions. Among the special interests which he carried on his heart was the care of missionary children, the "Walker Missionary Home" at Auburndale having been blessed by his counsels and aid during all the years of its existence. No cause was dearer to Mr. Burr than this, and for it he was prompt to labor even to the last. During the greater part of the last year he has acted as Chairman of the Prudential Committee. He presided at the meeting within less than two weeks of the time of his death. He died at Auburndale September 23, at the age of 82, honored and beloved by all who knew him. May his mantle be taken up and long worn by one as efficient and devoted as was he.

DR. A. W. CLARK reports that within four years since work was begun among the 300,000 Bohemians of Vienna, a church of over fifty members has been established, and that there are now two preachers and two Young Men's Christian Associations. In August last a large Gospel Hall was dedicated, the funds for it having been provided by a noble Scotchman, the building being erected not without much care and labor on the part of Dr. Clark and his assistants. With the dedicatory service there was a large conference of the Christian Associations of Bohemia, Moravia, and Hungary. This is vast progress since the days when the government frowned so fiercely upon all evangelical work. Dr. Clark sends his thanks to the unknown friend in New England who has kindly sent them a Mason & Hamlin organ. In the six weeks prior to September 1, eighteen members were received to the churches of the mission.

IN view of what is called "the revival of Hinduism" in India, and the efforts of many men of prominence to reform their ancient religion, it is perfectly proper to point to these efforts as a result of Christian missions. The reform in question would have never been undertaken were it not for the necessity felt by these reformers to provide a more rational system in order to withstand with the growing influence of Christianity. Idolatry is really an essential part of the ancient Hinduism, but so powerful has been the Christian argument against idolatry that these reformers have been compelled to expunge it from their system, so that Dr. Ewing, President of Forman College at Lahore, affirms that "there is no more occasion for us in our chapel, before English-speaking Indians, to argue the evils of idolatry, than there is for the American preacher, standing in his pulpit, to do so." But this does not mean that these Hindus are accepting Christianity, though Christian teachings have influenced them powerfully.

DR. ALBRECHT, now of Maebashi, but who is soon to remove to Kyoto, writes of the excellent effect produced by a visit from Colonel Buck, United States Minister to Japan. At the missionary's home in Maebashi the Minister was given a reception, at which the mayor, the chief justice, and leading citizens were present. Other receptions were given to this honored guest, and altogether a most happy impression was made in favor of the missionary cause, the Minister being prompted to say, "I want the people to know that I represent a Christian country."

AN able German writer, Herr Kohler, has recently made a critical examination of the much mooted question as to the population of China, and concludes that the most reliable estimates give the population as 380,000,000. He argues that on this basis China is not overpopulated, except in some few sections.

WHO has a second-hand typewriter to be given for missionary service in South Africa? Is there not someone who is changing his machine for a later style who will be ready to give his old one for such service? It should certainly be a fairly good one, even if old.

These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God; and they serve Him day and night in His temple:

WITH a sadness which no words can fully express, we have been forced to believe that it has pleased Almighty God to permit the martyrdom of no less than thirteen of the missionaries of the American Board in China — three



REV. DWIGHT H. CLAPP.



MRS. MARY J. CLAPP.

at Pao-ting-fu, and ten in the province of Shansi, besides three children. For weeks past we have clung to the hope that the reports, though often repeated, might be unfounded, and that the messengers who brought the tidings might be mistaken. But the statements are so detailed, and are credited so fully by our friends in China, who have the best opportunities for sifting the evidence, that we can hope no longer. It has seemed to us, in our ignorance, as if such a loss could not be permitted, but we have a new and most striking illustration of the fact that God's ways are not as our ways, and that his judgments are indeed a mighty deep. It is useless for us to attempt to solve this Providence; it is for us to bow before it and learn such lessons of submission and trust as we may.

The story of the loss and of its bearings upon the future work in China is sufficiently given in the paper of Secretary Judson Smith, presented at

the Annual Meeting of the Board, and printed in this issue of the *Herald*, and we have here to bring together some memorials of our now sainted ones who have passed on to the life above. Such memorials must necessarily be brief and incomplete, since there are so many included in the list. The following missionaries of the American Board, as we now suppose, have been called to face a martyr's death:—

REV. DWIGHT H. CLAPP, born in Middlefield, Ohio, November 1, 1841; graduated from Oberlin College in 1879, and the Theological Seminary in 1884. He was married at Oberlin, June 3, 1884; was ordained June 22, and embarked with his wife from San Francisco, September 2 of that year. Their station has been Tai-ku.

MRS. MARY JANE CLAPP, whose maiden name was Rowland, was born at Clarksfield, Ohio, February 18, 1845. Her studies were pursued in Lake Erie Seminary, at Painesville. Mr. and Mrs. Clapp came to the United States on furlough in 1894.

REV. FRANCIS W. DAVIS was born at Sparta, Wis., September 8, 1857; was graduated from Oberlin College in 1889. He married Miss Lydia C. Lord, August 14, 1889, and they embarked for China on September 10 of the same year. Mrs. Davis is on furlough in the United States.

REV. CHARLES W. PRICE was born at Richland, Ind., December 28, 1847; pursued his studies at Oberlin College; graduated from the Theological Seminary in 1889.

MRS. EVA JANE PRICE (Keasey) was born at Constantine, Mich., August 19, 1855. She was also a student at Oberlin. Married in 1873. Mr. and Mrs. Price joined the Shansi Mission in 1889.

MISS ROWENA BIRD was born at Sandoval, Ill., July 31, 1865; studied at Oberlin College, and embarked from San Francisco September 4, 1890. Her station has been at Tai-ku.

REV. GEORGE L. WILLIAMS was born at Southington, Conn., October 4, 1858; graduated from Oberlin College in 1888, and the Seminary in 1891. He was married to Miss Mary Alice Moon, May 26, 1891, and together they sailed for China on July 29 of the same year. Mrs. Williams, with her three children, is on furlough in the United States.

REV. ERNEST R. ATWATER was born at Oberlin, August 20, 1865; graduated at the College in that place in 1887, and the Seminary in 1892; married Miss Jennie E. Pond, who was also a graduate of Oberlin, and who died at Fen-cho-fu, November 25, 1896.

MRS. ELIZABETH (GRAHAM) ATWATER, a lady of English birth, who was engaged in missionary work at Tai-yuen-fu, and was married to Mr. Atwater some two years since.

MISS MARY L. PARTRIDGE was born at Stockholm, N. Y., March 27, 1865. She pursued her studies at Mt. Holyoke, Rollins, and Oberlin Colleges, and joined the Shansi Mission at Tai-ku, October 19, 1893.

MISS MARY S. MORRILL, born at Deering, Me., March 24, 1864. She pursued her studies at Farmington Normal School and embarked for China, March 20, 1889, and has been stationed at Pao-ting-fu.

MISS ANNIE A. GOULD was born in Bethel, Me., November 8, 1867, and subsequently resided in Portland. She graduated, the valedictorian of her class, at Mt. Holyoke College, and joined the North China Mission at Pao-ting-fu, in 1893.

REV. HORACE T. PITKIN, born in Philadelphia, October 28, 1869: graduated from Yale College in 1892, and Union Theological Seminary in 1896. He married Miss Letitia E. Thomas, of Troy, Ohio, October 6, 1896, and they embarked for China November 11 of the same year, and were at once stationed at Pao-ting-fu. Mrs. Pitkin had returned to the United States prior to the outbreak.

Concerning the missionaries in Shansi, the one best qualified to speak is Rev. I. J. Atwood, M.D., who was on furlough in the United States when the uprising took place, and is now the sole male survivor of the mission. Dr. Atwood writes us as follows concerning his fallen associates:—

“The staggering blow is too recent and too appalling to allow one to write with equanimity of these loved ones who, if report proves true, have gained the martyr’s crown.

“How can we speak adequately of Mr. and Mrs. Clapp, of his overmastering love of men, and zeal in their service that stopped at no hardship, and hesitated at no self-denial; traveling many hundreds of miles from village to village, climbing steep and rocky mountain passes, sleeping on the rude stove-beds, or *kangs*, in filthy, smoke-begrimed inns where the air is suffocating with the sickening fumes of opium, that he might bring the light and hope of the Gospel to those who were without hope and without God in this land of a darkness that is tangible and appalling.



MISS ROWENA BIRD.

“Time would fail me to even briefly tell of Mrs. Clapp’s heroic faith and bravery in establishing and carrying on for so many years and so successfully, the boys’ boarding school at Tai-ku. Naturally of a timid and retiring disposition, she was enabled by the grace of God to overcome all difficulties in making this school a model of its kind, so that it has been the means of winning scores of boys from heathen homes, and inspiring their hearts with ideals of a lofty career. Great hopes are at stake in the future lives of some of these young men.

“With what supreme loyalty of consecration to the work of this school and to the Master did Miss Bird bring the devotion of her earnest life and character, working also for the women of the surrounding villages. Hers was no fitful or unsteady devotion to the work of the Master. She gave her whole soul to the work.

“The last letter from Mrs. Price, dated May 9, breathes of such ministry to the sick and suffering. Her life abounded in these labors for the wretched and lowly among whom she lived. Though she found it ‘hard to be reconciled to the thought of two homes, one in America and one in



MRS. EVA J. PRICE.

China, with an ocean rolling between,' she still gave her life gladly and unreservedly to the service of these wretched ones in China whose lives seemed hardly worth living.

"The schoolboys at Fenchoufu never can forget the loving, smiling face of Mr. Price as he met them, day by day, for morning prayers or for daily lessons in the class-room. His face and presence were a continual benediction to all with whom he came in contact. The soul shone constantly through every look and gesture, and ever proclaimed a heart of deepest kindness.

"A letter from Mr. Atwater to an associate, after speaking of the great discouragements and difficulties, yet says: 'But the work is going right on in our mission; so let us be up and doing. The next ten years will show a great change. I want you to be in it, and have the satisfaction of it; you have put a considerable part of your life into it, and it seems to me it will pay to put the whole of it in. Let us do a work here that will be a joy and a satisfaction through eternity.' That was the mainspring of his life—enduring all things for God and eternity—even the crushing blow of the loss of the dearest earthly companion and helpmeet, keeping the lonely vigil of prayer for strength divine to go bravely on undaunted in the unequal struggle. The days of heroes are not past. Here on this Shansi plain, amid so much of heathenism that is loathsome and disgusting, this pure and strong soul wrestled in prayer and agony for the continued success of the mission in its work of the redemption of the Shansi people, and their emancipation from the bondage of ignorance and sin.



REV. CHARLES W. PRICE.

"What tireless activity

also marked the brief sojourn of Miss Partridge among this people, not a whit behind the foremost in the thick of the fight, cheerfully braving all hardships and dangers in long and tedious journeys, unattended except by a Chinese servant—going faithfully in storm or sunshine to distant villages to bring the cheer of her loving friendship for these Chinese sisters whose souls she coveted for the Kingdom, and whose lost and miserable condition appealed so strongly to her affectionate nature.

“Then, too, in Mr. Davis what sterling honesty, unswerving fidelity, and sincerity we all saw stamped in every feature, and illustrated in every act of life! Christian service and helpfulness in all the varied work of the mission was the strong motive of his life, whether it was in mending a broken chair or the making of a treasurer’s report.

“And last but not least in spiritual stature, surely, was Mr. Williams, one of the juiciest of men, having the milk of human kindness, and full of the love of God—an embodiment of the spirit of the thirteenth chapter of second Corinthians—an epistle of God to the heathen world, written on a fleshy tablet but known and read of all men.

“The dear children, Bertha and Celia Atwater, and little Florence Price, all such sweet and promising children! Great hopes of future usefulness and unusual promise in these little budding lives were suddenly dashed by the foul hand under the light of God’s fair blue sky.”

The Shansi Mission, as is well known, was composed of men and women who received



REV. ERNEST R. ATWATER, IN CHINESE DRESS.



MRS. ELIZABETH G. ATWATER.

their training at Oberlin, so that it was often designated as the "Oberlin Mission." At the time of its inception, Dr. Judson Smith was a professor at Oberlin and was well acquainted with the founders of the mission, with whom, as well as with those who have more recently joined them, he has now for many years been in constant correspondence. We have from him a few words concerning each of them.

"Mr. Clapp was in my classes in Modern History in the college, and in Church History in the seminary. He was obliged to support himself through-



REV. FRANCIS W. DAVIS.

out his studies, and showed the same spirit of manly self-reliance, cheerful industry, and earnest purpose which has characterized all his missionary career. His letters have revealed a deepening devotion to the missionary work, and to the Shansi Mission in particular. Mrs. Clapp brought to the missionary service a cultivated mind, with special gifts for teaching. She was a great support and wise counselor to her husband, a strong personality and inspiring force in the mission.

"Mr. Davis' gifts lay in the line of practical effort rather than scholastic attainment, and as treasurer of the mission he won the entire confidence and approval of his associates. His

labors as a missionary were devoted almost wholly to pioneering effort, sharing with one of his associates in the opening of the station at Jen T'sun. He very bravely returned to the field a year since, leaving his wife and three children in this country, expecting them to join him this year. But it was otherwise ordered.

"With Mr. Price my correspondence has been always most agreeable. His letters were earnest, sincere, frank, and full of faith and hope. He was in charge of the school at Fen-cho-fu, and his last letters were full of zeal in lifting the school to the grade of an academy, where students might be prepared for the North China College. Mrs. Price shared her husband's studies in the seminary at Oberlin, and was thus prepared in a special way to be associated with him in his labors on the mission field. Her letters were always interesting and valuable, containing fresh suggestions and new plans for the work.

"Mr. Williams was well equipped for missionary service, full of missionary enthusiasm and growing zeal in its prosecution. He was an excellent

correspondent, speaking kindly of his associates and hopefully of the work in hand. Mrs. Williams came to this country a year since with her three children, and was expecting to be joined by Mr. Williams this year. But it was not to be.

“Mr. Atwater was a man of fine scholarship, of high purpose, of great energy, his coming was a welcome event to the missionary force, and every feature of the work to which he has put his hand has received a helpful impulse. Mr. Atwater was for many years the secretary of the mission, a constant, faithful, clear, and valuable correspondent. No member of the mission took wider or more hopeful views of the work. Mrs. Atwater was of English origin, and joined the mission upon her marriage with Mr. Atwater, two years since. She was a woman of strong character, rare personal attractions, and warm interest in everything pertaining to the mission and its work.

“Miss Rowena Bird went to the field directly upon the completion of her studies at Oberlin, and has been a most industrious and valuable member of the force. Sharing in the work of the school with Mrs. Clapp, she has also borne

no small part in the work among women. Her letters were not of great length, but weighty and valuable. When on furlough in this country, two years since, she showed great energy and skill in presenting the work of the mission, and especially in her pleas for money for the construction of a missionary home.

“Miss Partridge was the last reinforcement the mission received from this country. She also went to the field after the completion of her studies at Oberlin, and has labored to the end without furlough. Of a sprightly temperament, with a quick relish for humor, her devotion to the work was deep and sincere, and her work in behalf of women and girls was most happy and successful.

“Happy hearts and happy lives, singularly linked together in a great enterprise, and peculiarly dear to me because of former associations with so many of them! I shall miss them sorely, but their names and work are now immortal.”

Rev. Francis M. Price, now of Micronesia, was connected with the Shansi Mission from 1883 to 1890. He is a brother of Rev. Charles W. Price, of whom he says:—



REV. GEO. L. WILLIAMS.

“ Entering on his work late in life, he devoted himself to it with untiring energy. He was a quiet, unobtrusive man, kind, and a true friend, a valued associate in work. His wife was a capable helpmeet and a rare hostess. Many missionaries in the province of Shansi enjoyed and were refreshed and encouraged by the hospitality of their home. Their little Florence, eight years old, was their only living child.

“ Of Mr. Clapp the natives used to say, ‘ He has a hot heart,’ referring to his generous and sympathetic nature; and that was what we all felt. He was genuine through and through, without pretense. He had charge of the Tai-ku station for many years, and did a quiet work that will abide ‘ when the fire shall try every man’s work.’ Mrs. Clapp was the last person one would have selected for martyrdom; always kind, gentle, thoughtful of others, and greatly beloved by all. As a teacher in the boys’ school she was in her element, and greatly delighted in her work. She was thorough in instruction, and firm in discipline, yet winning withal, so that the boys all loved her. No one in Shansi did better work.

“ Mr. Davis was a very companionable man, with a fund of general information always at hand. Of a sanguine temperament he was cheerful and bright, always greeting one with a smile. Mr. and Mrs. Davis were greatly interested in a girls’ school which they successfully organized.”



MISS MARY L. PARTRIDGE.

#### THE MARTYRS AT PAO-TING-FU.

The missionary force at Pao-ting-fu prior to the great uprising consisted of Rev. and Mrs. G. H. Ewing, Miss Mary S. Morrill, Miss Annie A. Gould, and Rev. Horace T. Pitkin; Mrs. Pitkin and Dr. and Mrs. Willis C. Noble being in America on furlough. Mr. and Mrs. Ewing, for reasons of health, had left their station a short time before serious trouble arose, and have since come to the United States, so that Mr. Pitkin and Misses Morrill and Gould were alone when the outbreak occurred. According to the accounts received, which we seem obliged to believe, Mr. Pitkin was shot while defending the gate by which he hoped to keep out the Boxers, and the ladies were taken to a temple and there slain. There is no story of special indignities or tortures, and we may believe that it was for them a swift passage out of the turmoil of earth to the realms of everlasting peace. Of his beloved associates whom he left so recently at Pao-ting-fu, Mr. Ewing writes:—

“ In the martyrdom of Mr. Pitkin the North China Mission, and in par-

ticular its station at Pao-ting-fu, have suffered an immeasurable loss. In music a gifted artist, he not only delighted his friends in the mission, but largely gave of his time and energy to the development of musical ability in the boys and girls of the two schools. His practical genius found vent in a hundred ways. A man of strong personality, he was not slow to make his influence felt. His was an upright and open nature. His convictions were profound. Conscience was a law to him. He knew no cowardice and fell nobly fighting where another might have fled, wildly seeking escape. While he had not yet been three years at his station his career was cut off, so that the work to which he had given his life lay largely before him.

“In the boys’ school which had recently passed under his charge his beneficent and uplifting influence was becoming more and more pervasive, and the boys were coming more and more to love him. While taking a recent country tour with me his alertness and retentiveness of memory were much in evidence, giving large promise of usefulness when, with larger command of the language, he should again resume country touring. I well remember how earnestly he used to speak of the interests of the various stations and out-stations, and how he used unwearingly to bring them each in prayer before the mercy-seat of Him whom now he serves in higher realms.

“Our fellow-worker, Miss Morrill, was characterized by utter devotion to her work, an exceptional realization of the preciousness of souls and intense sympathy for the weak, the tempted, and the suffering. When a task presented itself, heaven and earth must needs be moved to allure her away from it. Her own physical condition never entered as a factor in any questions of work to be done. Splitting headaches and blistering sun heat never kept her from her round of calls or her classes with the women. Weary with a hard day’s work she yet found strength for the menial task that others shunned. Her energy knew no bounds, and it was born not of a robust constitution, but of a determined will, utterly consecrated to the idea of service.

“She found much to love in all Chinese, whether in the most unkempt and dirty ragamuffin she could entice into the day-school, or in the stupid, ignorant, selfish, heathen woman who dared approach the ‘foreign teacher.’ She was a most interesting worker, for the bright and cheery features of the work always impressed her. Her natural sense of humor served her in good stead when her own or others’ burdens were unusually heavy. No Chinese, provided he was at once needy and worthy, ever appealed to her in vain. With them and with the school-children, in all their faults and frailties, she was patient and long-suffering to a fault. As a missionary on furlough she was a great success. Her audiences were uniformly delighted with her sparkling reminiscences, and transfixed by the very earnestness of her devotion.

“Miss Gould went to China seven years ago to engage in girls’ school work at Pao-ting-fu. Having a quick mind, a retentive memory, and a ready ear she gained in a remarkably short time a working knowledge of Chinese. She devoted herself with all the earnestness of her nature to her school work, and was able at a very early period to relieve her colleague of its burdens. The complementary nature of the relations between these two fellow-workers

was beautiful. What the one lacked the other was sure to supply from her fullness.

“Miss Gould kept herself in closest relations with the girls in her school, even going so far as to live with them for periods of time. She herself taught many classes daily, thus supplementing the work of the less experienced native teacher. Many of the interesting devices for self-help in the school originated with her. Beneath an exterior apparently lacking in emotion lay a warm and sensitive heart. A tale of woe always elicited a ready response

of sympathy and of tokens more substantial. Her loss will be a terrible blow to her many friends, as well as to us of the mission.”

Mr. Pitkin, though a young missionary, was probably more widely known than any of the others of whom we write, because of his connection with the Student Volunteer Movement prior to his going to China. Visiting a great many colleges and training schools as traveling secretary of the Student Volunteers, his voice and form were familiar to multitudes of college students of six and eight years ago, and among them he accomplished a great work for foreign missions before he went abroad. One who preceded Mr. Pitkin in the North China Mission, and who is now identified with the



REV. HORACE T. PITKIN.

Student Volunteer Movement in America, the Rev. Harlan P. Beach, has written us of this earlier part of Mr. Pitkin's life:—

“Mr. Pitkin was a most active and enthusiastic advocate of missions from the time when, as a Yale undergraduate, he became a member of the Student Volunteer Movement. In his own college he was so zealous a promoter of the cause that some of the strongest men decided to give their lives to the work. Outside the institution he also used his voice for the promotion of the cause, among other things, raising some \$5,000 for missions.

“After graduation he acted, in the college year of 1894-95, as traveling secretary for the Volunteer Movement, and not only gave his services free of charge, but aided also in the support of a fellow secretary. This year of service was characterized by unusual ability in the line of accomplishing certain objects aimed at,—‘tying up things,’ in his own phrase. The planting of missionary literature, and organization of definite lines of work in the colleges were specialties, though his earnest spirit and strong convictions could not rest content until he saw many arrive at the same conclusions as to personal

consecration to the foreign work which he himself had reached, and which had given him peace and efficiency.

"While in Union Seminary his room was the headquarters of devoted friends of missions in the institution, including, beside himself in the foremost three, Messrs. Eddy and Luce, fellow students at Yale as well as co-workers with him in the Volunteer Movement secretaryship. Probably more planning and praying for missions were done in his room, with its system of electric door-openers, etc., than in any other seminary room in America.

"It is not surprising, therefore, to learn that work by students among churches and young peoples' societies, then in its infancy, was very largely developed by Mr. Pitkin and the other members of the triumvirate. At the same time, he found leisure to pioneer the development of the multiform agencies now employed by the metropolitan Student Volunteer Unions of the country.

"Mr. Mott, the chairman of the Volunteer Movement, almost, from the beginning, regards Mr. Pitkin's secretarial services as ranking second in importance among the scores of secretaries that have served the organization. Earnestness, definiteness, enthusiasm, and constant prayerfulness marked his work in the secretaryship, as well as at the student summer schools and in the churches. Had he died before setting foot on Chinese soil, he would have accomplished more for missions than many who have grown old in foreign service."

Of Misses Morrill and Gould, Secretary Smith, who saw them at Pao-ting-fu two years since, writes as follows:—

"From the beginning Miss Morrill threw herself into missionary work with rare energy and



MISS MARY S. MORRILL.



MISS ANNIE A. GOULD.

success, mastering the Chinese language with unusual ease, finding access to Chinese homes and the hearts of the Chinese women with a directness and simplicity that were irresistible. Her zeal seemed to grow with her growing sense of the need and opportunities of the work, and she could with difficulty be restrained to work within the limits of her strength. Her letters were like portions of the Catholic Epistles, so pure did the flame of her devotion burn, so stripped of all selfish aspects were her thought and her life.

“Carefully nurtured in her home in Portland, Maine, standing at the head of her class at Mt. Holyoke College, with firm health and high aspirations, Miss Gould went to China with great expectations. As I saw her at Pao-ting-fu among the girls in her school and the Chinese women and her associates in the mission, it was easy to see how strong and helpful the influence which she was exerting, and how the work itself was laying an ever deeper hold upon her own heart and thoughts.”

Such are the brief memorials, all too brief and hence inadequate, of these who are now enrolled in “the Noble Army of Martyrs.” God give us grace to follow them as they followed Christ!

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## THE AWARD OF PRIZES FOR MISSIONARY ESSAYS.

WE are able at last to announce the award of the prizes which we were authorized, some months since, to offer to pastors and Sunday School scholars for essays upon foreign missionary themes. There were two classes of scholars in each of three districts (New England, the Middle States, and the West) to whom prizes were offered, making, with the pastors, seven sets of essays, requiring as many sets of judges. All these judges have now reported, making the following awards:

### I. To Pastors.

*First Prize*, \$150, to Rev. George B. Hatch, Berkeley, Cal.

*Second Prize*, \$100, to Rev. Fred M. Hubbell, Belvidere, Ill.

The topic assigned for these papers by pastors was,

“Why Should Our Churches Sustain Foreign Missions?”

### II. To Sunday School Scholars.

FIRST CLASS. (Scholars between the ages of 18 and 21, inclusive.)

New England District. *First Prize*, \$25, to Louise M. Vail, Bennington Centre, Vt. *Second Prize*, \$15, to Christina L. Northrop, Norwich, Conn.

Middle District. *First Prize*, \$25, Elizabeth Rodhouse, Wellington, Ohio. *Second Prize*, \$15, Lulu H. Fuller, Plainfield, N. J.

District of the Interior. *First Prize*, \$25, Ethel Jaynes, Chicago.

Ill. *Second Prize*, \$15, Abby S. Miller, Oak Park, Ill.

SECOND CLASS. (Scholars 15 years of age and under.)

New England District. *First Prize*, \$15, Samuel R. Harlow, Worcester, Mass. *Second Prize*, \$10, Eunice Fuller, Providence, R. I. *Third Prize*, \$5, Carrie V. Sherman, Norwich, Conn.

Middle District. *First Prize*, \$15, Lucy H. Young, Cleveland, O. *Second Prize*, \$10, Lillian E. Judd, Cleveland, O. *Third Prize*, \$5, Belle M. Braman, Keene Valley, N. Y.

District of the Interior. *First Prize*, \$15, Susie Chase, Evansville, Wis. *Second Prize*, \$10, Isabel Bliss, Boulder, Colo. *Third Prize*, \$5, Sylvia Afford, Lawrence, Kan.

These prizes have already been distributed, and thanks are due first of all to the kind friend who made provision for them; then to those who have prepared the papers, and also to the judges who have had no slight task in deciding upon their merits. We could have wished that a larger number of Sunday School scholars, especially in the Middle and Western States, had competed, not so much for the sake of the prizes as for their own good in the study of the subjects assigned. Though the scheme was widely advertised by circulars as well as in the religious papers, we have learned that in very many places superintendents and pastors failed to bring the offer to the attention of their Sunday Schools. As it is, we congratulate those who have won the prizes, and we also congratulate those who have done their best, and have thus gained what is better than gold—some new thoughts and a deeper interest in the blessed work that Christ has entrusted to his children.

It is a fact to be noted that of the fifteen Sunday School scholars who have gained these prizes, fourteen are girls. What does this mean? Are the girls better writers than the boys? Do they know more? Are they better trained? Are they more interested in missions? Are our boys growing up to think about and talk about this heroic work in which Christ's followers are engaged in all the world? What can be done to arouse the boys to take their part? These are serious questions, which we shall do well to consider.

The prize essays are all now in hand, but it is impossible to tell as yet what will be done with them. As soon as practicable, they will be examined with reference to use in some form in which they may be useful to others.

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OUR readers will remember that a year ago or more many reports were received of riots in the Madura district of India, arising out of the efforts of the higher caste people to prevent the Shanars, who are out-castes, from asserting their right to enter the temples and wear the sacred thread of Hinduism. Many of the leaders of the anti-Shanars have been hung and others transported for life. Mr. Hazen reports that most of the Shanars who at that time decided to join the Christian body have held to their purpose, but only a few others have joined since the riots ceased.

**The Anti-Shanar Riots.**

## ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1899-1900.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND THE REV. JAMES  
L. BARTON, D.D.

*Presented at the Annual Meeting of the Board at St. Louis, Mo., October 10, 1900.*

[Secretary Smith's Department.]

THERE are included in this part of the survey eleven missions, as follows: two in Asia Minor, the Western and the Central Turkey Missions; three in Africa, the Zulu, the West Central and the East Central Africa Missions; two in the Pacific Islands, the Micronesia Mission and the work of the Board in the Hawaiian Islands; and four in China, the Shansi, North China, Foochow and South China Missions. More varied experiences mark the work of the Board during the last year than are usually reported. The interruption of the usual touring of the *Star* occasioned by the necessity of bringing Mrs. Logan to this country for immediate surgical treatment, the war in South Africa, breaking up wholly the work in one of the stations of the Zulu Mission and interfering to some degree with the natural course of work in other stations, and the outbreak in China which has wholly extinguished the Shansi Mission and checked all forms of missionary work in every part of the North China Mission, and the end of which is not yet, — these things suggest a series of disturbing elements not often found in the history of any one year.

Notwithstanding these events, the record of the year as a whole, like that of former years, is full of encouragement and promise. In many a station and mission the results of the year show a gain and a prosperity that would be unsuspected, except upon careful examination, illustrating anew the word of our Lord: "The Kingdom of Heaven cometh not with observation." It is particularly cheering to note in the younger missions in China and Africa the evidence of growth and stability and deepening hold of the truth upon those who have welcomed it, and a wider reach of missionary influence.

### THE PACIFIC ISLANDS.

The Pacific is fast becoming the highway of the nations; great steamers are finding new paths and bringing peoples, once remote, into close and frequent communication with the world's great centers; commerce is multiplying its sails on these waters and giving value to islands and peoples once almost unknown. As a consequence of these things, the missionary work in these islands becomes more accessible and assumes added interest and importance. The work of the Board in the Hawaiian Islands, initiated fourscore years ago, and that in Micronesia begun nearly half a century since, are seen thus to play into a plan of Divine providence that bears upon great nations and the whole oriental world.

### THE HAWAIIAN ISLANDS.

The death of Dr. Hyde has brought a great loss to the Institute of which he was for more than a score of years the efficient Principal and chief instructor, and to all the religious and educational interests of the islands with which he was so intimately connected. The energy and generous spirit with which the Hawaiian churches address themselves to the changed conditions and new responsibilities which surround them are a noble proof of their vigorous life and give cheering promise for the future.

## MICRONESIA.

Upon the return of the *Morning Star* from her last voyage it was found that the necessity of repairs upon her would involve so great expense that it was deemed expedient to offer her for sale, and to plan for a new vessel better adapted to the service.

A year since Mr. Price was authorized, in view of the unusual interest in the Pacific Islands, to solicit special funds for the opening of new stations in Guam and among the easternmost Caroline Islands; and pledges were promptly secured sufficient to meet all the expense involved in this new work for the first five years. This Forward Movement, and the reopening of work on Ponape, suspended for ten years, the lamented death of Mrs. Logan after twenty-five years of fruitful service, and plans for building a new missionary vessel, are the salient features in the history of the year. Good reports come from churches and schools in the Marshall and Gilbert groups, and from Ruk and the Mortlocks, save where Mr. Snelling's divisive influence is felt. The presence of Roman Catholics in all the different groups of islands is more of a hindrance than a help to the work of the mission, as they follow the policy of dividing the churches and schools which our missionaries have already gathered, instead of entering unoccupied fields. A proper reinforcement of the mission so that there may be adequate supervision, and a more thorough training of the native leaders, will go far toward overcoming all these obstacles and will greatly enrich all the fruits of our labor.

## AFRICA.

For six months during the past year the attention of the world has been very closely centered upon South Africa and the long drawn-out contest there between the Britain and the Boer. The events connected with this war, whatever their political significance, are of interest to us only as they bear upon the progress and results of missionary work. Natal was for a time the very center of warlike operations, and the minds of colonists and natives alike were profoundly stirred by the progress of the campaign. Happily, the missionary work under the care of the Board was at no point interfered with save at Johannesburg, where at a very early date it was necessary for the missionaries to retire and for their work to be temporarily suspended. The results of the war are likely very much to widen the area accessible to the efforts of missionary societies, and in some respects greatly to stimulate that work, especially in the lines of evangelization and education. The call for men thoroughly trained as evangelists is already felt, and will be more widely felt as warlike operations come to an end and society becomes once more settled.

It is permitted to the Christian historian to mark in the course of events in Africa something beyond the thought of the chief actors therein and closely connected with the growth of the Kingdom of God. Whatever power is dominant, whatever changes of the map of Africa are made, the great aim which underlies these movements is the breaking down of barriers and the free course of the gospel in lifting up Africa's millions into the light that enlighteneth every man that cometh into the world.

## THE ZULU MISSION.

The Zulu Mission continues to lament the slenderness of its active force, and all the more keenly because it is brought face to face with opportunities far wider than have ever greeted it before in all its history. The mission makes a special appeal for laborers to man the higher schools and to give more careful supervision to all parts of the field and to do a much needed work in the revision of the Bible.

Good progress has been made during the year in the settlement of relations between the mission and the divisive movement entitled the Zulu Congregational Church, and the prospect now seems hopeful for reconciliation and hearty coöperation. The special opening at Durban, the seaport of the mission, has led to the location of a missionary family in that city for the supervision of the important and growing work. The limited force now in the mission scarcely suffices to provide the requisite supervision of the stations and a sufficient force to man the central schools. It is a period of transition, the native preachers seeking and rightly wielding a larger influence in the Christian work, the openings for missionary work multiplying both within and beyond present limits. The statistics show more numerous additions to the churches the past year than for several previous years, and the spiritual force of the churches is increasing more rapidly than its numbers. The expectation of the missionaries that the close of the war will open new and multiplied opportunities throughout the Transvaal, gives a new bearing and special value to all the advantages for aggressive work which have thus far been gained.

#### WEST CENTRAL AFRICA MISSION.

The story of the year shows healthful growth along nearly every line of work. The churches are gaining in numbers and in true devotion, the schools in regularity of attendance and spiritual attainments, the native evangelists in confidence and power of service, and the whole enterprise in breadth and force and influence. The church edifice, erected by the native brethren at Bailundu some ten years ago, is outgrown and outworn, and preparations have already been made to replace it with a larger and more substantial edifice. It is the purpose of the members of this church to erect the new building as they did the former one, without pecuniary aid from abroad. The aim of this mission to secure self-support for churches and schools from the outset, as far as possible, has been realized in good degree, and is steadily pursued in all new plans and measures. No grant is asked of the Board for the support of the churches of the mission, and the expenditure in the support of evangelistic work is exceedingly small when measured by the breadth of territory occupied and the number of laborers engaged in this form of work.

The mission is happily located in a healthful region and faces a great opportunity, and year by year is addressing itself with more and more effect to its great problem.

#### EAST CENTRAL AFRICA MISSION.

No report from this mission in any previous year has presented so many proofs of well established and fruitful work. The churches are gaining in numbers, the schools are reaching a higher grade and are attracting the choicest youth within their reach; and the evangelical movement steadily broadens its reach and multiplies its results.

The development of industrial education has been a fundamental idea with the mission from its inception, and cheering progress is now making toward the realization of this aim. In no mission of the Board probably is this line of work more important or likely to yield results more essential to the life and vigor of the mission.

#### THE TURKISH MISSIONS.

Missionary labors in Asiatic Turkey have encountered no special obstacles during the past year, and have won no phenomenal success. While the government can in no sense be said to have favored this cause, there has been a rather unusual freedom from interference and petty restrictions; and such as have appeared have

been directed quite as much against Mohammedans as against any other peoples. The growth of evangelical sentiment is often imperceptible, though real, and can be better measured by comparing decades with each other than by putting successive years side by side. The awakening of more spiritual life and faith in the old churches and the improvement of Gregorian schools, are almost as sure a proof of progress, and quite as much to be desired, as the direct enlargement of the Protestant community and the prosperity of the mission schools. The poverty of the people continues, the collection of taxes is relentless, and the indemnity for the losses of 1895 has not yet been paid. The desire for education, such as the mission boarding schools and colleges give, and an increasing readiness to assume a larger portion of its cost, are widespread and marked, and constitute the leading and most hopeful features of mission work at the present time.

#### WESTERN TURKEY.

The number of ordained men in Constantinople has not been so small as during the present year since 1833, and the work of the Publication Department has shrunk to very small proportions. The need of an abundant and varied Christian literature was perhaps never so great or general as now, and it is earnestly to be hoped that means may soon be provided to furnish an adequate supply. While the number of native pastors and preachers has not increased for some years past, their labors have greater value and power, and are warmly appreciated by their foreign brethren.

Less touring by the missionary than usual is reported, and the evangelistic effort is passing more and more into the hands of the native laborers. By far the larger part of the time and strength of the foreign force are devoted to the schools and the training of an efficient body of native leaders. With 384 young men and women in colleges, and 1,283 in boarding and high schools, while 4,812 are taught in day schools, the volume and significance of this branch of missionary effort will be seen at a glance. And when it is remembered that all these youth are under the most constant and helpful Christian influence, and that practically all from the higher schools go out into all parts of the mission field to reënforce the evangelical cause, the grounds for rejoicing and for the hope that the gospel will speedily prevail, are ample and inspiring.

#### CENTRAL TURKEY.

Missionary work in this field has from the first found unusually plastic material with which to deal, and has won results of remarkable volume and solidity. Nearly one half of all the Protestant communicants in Asiatic Turkey are found in this mission, and the native pastors and preachers form a body of remarkably able and influential men. And so, though the mission force is small, the work moves on with strength and yields noble results.

The members of the Cilicia Union meet with the mission every year, and deliberate upon all the questions involved in the prosecution of the work, and coöperation is here carried out in a thorough and successful way. A new step is taken this year in the organization of a Home Missionary Society, under the auspices of the Union, which will tend to bind the stronger and weaker churches more closely together, and to give a livelier sense of responsibility to all. The orphanages still continue to be one of the most interesting and hopeful forms of work. In this mission, as in Western Turkey, the colleges and boarding schools form a large part of the work of the foreign force, and are constantly reënforcing the churches and homes, and providing an educated native leadership.

## THE CHINA MISSIONS.

A great revolution is in progress in the far East, and the eyes of all the nations are fixed upon it; the counselors of the nations are busy shaping its course. The government of China has sought to cut loose from everything foreign and to lead the nation back to the seclusion of ancient days. Foreign arts, foreign learning, foreign representatives, foreign faith, — all are to go, not so much because of their character as arts, learning, faith and diplomacy, but because they are foreign, and seem to threaten the customs of a thousand generations. This is the peculiar character of the uprising we have witnessed; it is the revolt of oriental conservatism against all the forms and forces of progress and western life and thought. It is a vain struggle against the unity of the race and the solidarity of the world. The Great Powers have protested, and have sent their armies and navies to make their protest effective, and are determined to keep this great empire in the currents of international life and movement. In doing this their aims are always political, and their actions often selfish and conflicting; but in it all the will of God is done. Upon the chess-board of the powers there is an unseen hand that controls all movements and determines the final issue. And, however the burning questions of the present hour are decided, the outcome will be, not the heightened power of Russia or Germany, not the greater glory of England or America, but the deliverance and evangelization of China's millions, the prevalence of the Kingdom of God in all that populous Oriental world. The missionary work, one short year since so prosperous and full of promise, and now over so large an area prostrate and seemingly destroyed, is sure to rise from its ruins, repair its losses and reach out with stronger hand to wider fields and more bounteous harvests. From the smoking ruins of its stations, from the multitudes of its converts who have been impoverished or slain, from the soil wet with the blood and made sacred by the heroism of its martyrs, this cause will gather new incentives, countless witnesses and resistless power to win the land and all its millions to the faith and progressive life of the Christian world.

## NORTH CHINA.

Missionary labor in all the usual lines was carried on in this mission with great energy and success throughout the most of last year. Only the fields of Pang-Chuang and Lin-Ching were invaded by the Boxers during 1899. There were not a few events of specially cheering significance in the mission work. A revival appeared at Tung-cho, during the early months of the present year, such as had never visited that station or any other mission stations of the Board in China before. Those who were already living the Christian life were deeply impressed, aroused to a new sense of divine realities, and led to such new vision and reconsecration as to constitute a marked epoch in the life of everyone. The missionaries deeply shared in this rich blessing, and looked forward with the most ardent hopes to see this movement carried out through all the stations and over the entire field covered by the mission. The blessing was communicated to Peking and Pao-ting-fu, and to Pang-Chuang. In the light of later events, it seemed like a special preparation from on high for the fiery ordeal that was to try the native church.

Scarcely had the story of this movement been communicated when the Boxer movement, which had already so seriously interfered with all missionary work in Shangtung, spread itself over nearly the entire field of the North China Mission, in the province of Chihli. Native Christians were attacked in their homes, robbed of their property, driven into exile and slain, as the case might be, and the whole

region filled with terror and confusion; and as the Chinese government showed its sympathy with this movement, both in words and in deeds, bolder steps were taken and the mission stations were assailed. Tung-cho was the first to fall, its college buildings and mission houses and hospital being looted and given to the flames, the missionaries themselves withdrawing to Peking for safety. Soon the same fate overtook the mission property in Peking, at Kalgan, at Pao-ting-fu, and later at Lin-Ching; and Tientsin was the center of fierce conflict between the Chinese and the allied forces.

The story of the imprisonment of our missionaries with the members of all the foreign legations within Peking is familiar to all and need not here be rehearsed. The present condition of those in the mission may be told in a word. On five of the seven stations the mission property has disappeared altogether, with the personal property of the missionaries. From every station the missionaries have been compelled to flee for safety, except that at Pao-ting-fu flight was impossible and the three who stayed at this post to guard the native brethren have themselves, as we believe, been put to death. No exact reckoning can be made of the number of native Christians who have perished. It must run far up into the hundreds, and counting those belonging to different missions into the thousands, and mission work is, for the time, impossible. It is a stunning blow. It seems like disaster. But we remember the history of the church in the earlier and the later days, and are confident that this is a brief storm, and when it has spent itself we shall find the field of missionary operations broadened and the opportunity for missionary labor limitless. We are called to courage and faith, to renewal of effort, of gifts, and of the determined purpose to win this field to the kingdom of God.

#### THE SHANSI MISSION.

Nineteen years ago, when the Board held its last meeting in St. Louis, this mission had just been inaugurated and the first family had set out for the field. A paper was presented at that meeting, by special request, upon the subject of "China and Christian Missions," devoted largely to the presentation of reasons why the new movement upon Shansi should be boldly taken and energetically followed up. The nineteen years that have elapsed have seen the planting of the mission, the cultivation of the field, the enlargement of the work from year to year, with all the wonted signs of happy growth and promise. At no time has the mission been able to record such cheering evidence of a large and expanding and fruitful work as that which marked the year 1899. A church had been organized at each of the two stations, schools were advancing in grade and an academy definitely organized at the older station. Hospital work was lending its happy influence and woman's work was assuming larger proportions.

Scarcely had the reports of the annual meeting of the mission reached the Rooms, when the tidings of disturbances in all Northern China grew constant and alarming. Before warning could be sent to the missionaries in Shansi, who are hundreds of miles away from the nearest Consular station, the means of communication had been quite closed up and not by telegraph or messenger could word from those within reach the outer world. Unfortunately for the missionaries and the missionary cause in Shansi, the new governor of the province is the man who, last winter, was removed from the same position in the province of Shantung because of his complicity with the Boxer movement there. In Shansi his efforts have not been thus hindered, and at the crisis of events, with the authorization of an Imperial edict, he has put great numbers of missionaries to death and harried the native

Christians far and wide. After weeks of deepening anxiety as to the fate of our missionaries in Shansi, on the eighth of September the fatal word came that all had met a martyr's death, five men and five women and three children. Scarcely any detail of the awful tragedy has reached us, but of the fact that these have finished their earthly course we find no sufficient reason to doubt. To human judgment it seems the end of a noble undertaking, and the Shansi Mission on the field appears to be extinguished. It is a new fact in the history of the Board: nothing like it has ever been experienced before. But to Christian apprehension the soil of Shansi, wet with their blood, is dedicated henceforth to the Christian faith by a bond too sacred to be broken. Others will rise to take their places and renew their work, and the church of America will see to it that at Taiku and at Fen-chow-fu, the scene of the martyrdom, Christian churches shall rise and the Christian life shall flourish in the long years to come.

#### FOOCHOW MISSION.

Happily the field of this, our oldest mission in China, has been substantially free from the disturbances which have moved so widely over the North China and Shansi Missions. At Shaowu, late in the summer, in the absence of the missionaries, a mob arose and destroyed the buildings and plundered the native Christians, but it was a limited disturbance and appears quickly to have subsided. Dangers seemed to gather about the stations in the city of Foochow and at adjoining points, and it was deemed prudent, according to the judgment of the United States Consul, for some of the missionaries with children in their families to retire. But latest reports indicate that normal conditions are returning and that the work is at present going on without interruption.

The story of the year, like that of the years immediately preceding, is full of the evidence of progress and of fruitful work. The numbers received to the churches are less than in some previous years, mainly because a greater care is exercised in welcoming new members. The native contributions are not quite equal to those of some former years, but still indicate the healthful prevalence of the spirit of self-support in these native churches. The schools of the mission are one of its most interesting features. The college for boys at Foochow, and for girls at Ponasang, have been full in numbers, and the prevalent spirit in both has been nearly all that could be desired. The college for boys rejoices in new buildings and the prospect of further enlargement, the means having been generously provided by a friend in this country; and the girls' college is anticipating a like enlargement at a later date.

Rebuilding at Shaowu will be undertaken as soon as quiet is well restored there, and the work will be pressed forward with greater vigor than ever.

#### SOUTH CHINA.

Another year records the continuance of the rather remarkable growth which has attended this mission during the past few years. With eighteen outstations, four churches, one of which is entirely self-supporting, 819 communicants, of whom 265 were received this year, and native contributions amounting to \$4,441, we have a record of a well-established and thriving work. Perhaps in no year has the original feature of this mission, the connection of Chinese Christians returning to their homes from this country with the missionary work on Chinese soil, been carried out more fully or with better results. Given the slight additional reënforcement which the mission has asked for these two years, and the firmer establishment of the necessary schools, and this mission is assured of a noble and promising future.

[Secretary Barton's Department.]

The missions covered by this part of the survey are the European and Eastern Turkey Missions, the three Missions in Papal lands, Mexico, Spain, and Austria, the Japan Mission, the Marathi and Madura Missions in India, and the Ceylon Mission.

#### EUROPEAN TURKEY.

In the European Turkey Mission there has been little during the year that is especially striking. After about eight years of persistent effort in Philippopolis in which the people and the missionaries worked as one man, a new church building is approaching completion. When completed it will be the most substantial and commodious structure for Protestant worship in Bulgaria. The comparatively new station at Salonica has made report upon its five years' work, and the showing is most commendable. During these years the number of communicants has increased from 339 to 490; adherents from 1,106 to 1,441; average congregations from 444 to 956; Sunday School scholars from 587 to 842; buildings for worship from seven to twelve. This large growth has taken place during the years covered by the war with Greece and marked by continuous retrenchment.

Two of the stations of this mission and about half of the mission force are in Bulgaria, the rest being in Turkey. The efforts of all, however, are for the Bulgarians, except as attention has been turned and is turning more and more to that most vigorous and interesting race, the Albanians. Bulgaria is trying to solve the problems of self-government amid many serious difficulties which confront it both from without and within. The nation is facing serious questions which gather about the national church, a general educational system, temperance, and righteousness, while at the same time its location, with Turkey upon the south and Russia upon the north, renders inevitable the continuous presence of political complications. Our missionaries are endeavoring in every way in their power to so train those who come within the circle of their influence that they shall be better citizens of Bulgaria, even a positive force in helping their country toward higher ideals of national life. The creation and wide dispersion of a strong Christian literature, together with a general preaching of temperance, purity, and righteousness, in which the missionaries and the large body of educated Bulgarians unite, are making a profound impression upon that country. Bulgaria must be strongly sustained for her own sake as well as for the adjoining nations, Russia and Turkey.

#### EASTERN TURKEY.

Apart from North China there is no mission of this Board where the work has been carried on under more trying circumstances and in the face of more opposition. The rapidity with which the Armenians are recovering, since the massacres five years ago, is remarkable, and yet they are far from being back where they were at that time. They all live under the spell of a threatening horror which they are not able to shake off, and which the Turks and Koords in many parts of the country endeavor to keep vivid by repeated threats and by isolated attacks. This fear has greatly paralyzed the spiritual life and activities of the churches, and has led many a promising teacher and preacher to give up in despair and flee to the United States, where they can have the highly prized privilege of starving in peace if work cannot be found.

This exodus of the workers has left many churches without preachers, and schools without teachers. The young men who have come to this country and

procured an education here upon the plea that they were to return to work for their people, do not seem ready or willing to return, although they would probably not be molested did they not harbor and express revolutionary sentiments. Many who are not equipped for Christian work are going back all the time.

The missionary force in this mission is too small for the work demanded of them. This force has been reduced during the last decade, under the pressure of retrenchment, until it has reached the lowest point that can be endured. While the missionaries have decreased in number, the work has multiplied, as the 2,000 Armenian orphans have been thrown upon them for support and care. This means much more than to care for the same number of children in mission schools, for in the case of the orphans the missionaries are compelled to be to them both father and mother, without respite of care from one year's end to the other. Some of these children are already reaching the age when they can begin active service for their people. In Van, several of these boys have graduated from the orphanage and have been out in the villages, teaching school, leading Christian services, and setting an example of Christian living before the villagers. Their work has been a marked success, even beyond expectation, winning the praise of the missionaries, and securing at the same time the confidence and affection of the ecclesiastics in the Old Gregorian church. It seems as if in Van, at least, these orphans are becoming the nexus, binding the American missionary and the Armenian clergy together, for a common effort to educate and elevate the people of that land.

The story of the year at Harpoot has been one of struggle with the Government, to procure permission to reconstruct the buildings of Euphrates College which were burned in 1895. If broken promises on the part of the Turkish Government and its officials could be converted into coin for the college, it would be today the richest institution in that Empire. President Gates at Harpoot, strongly supported by the *Chargé de Affaires* at Constantinople, Mr. Griscom, has persistently pressed for permission to rebuild. The story would be a long one to relate, but it is gratifying to be able to report that in August last, the permission granted in Constantinople in April, was finally put into President Gates' hands. This permission was given without payment of the indemnity for the buildings destroyed. Authority to build without money seems indeed an empty concession. As soon as the destruction occurred at Harpoot, the United States Minister at Constantinople made demand upon Turkey for indemnity. The Turkish Government at first pleaded non-responsibility, but the ground for that plea was removed by the investigations and report of the British consul. This plea was then changed into a confession of willingness to pay, accompanied by repeated promises so to do, but fear was expressed that if the claim of the United States was paid, Turkey would be compelled to pay the claims of other powers, which were thought unjust. It is now currently reported that France and Italy have already received substantial portions of their larger demands, while our modest claims are yet unsatisfied. The college is in a trying position, with permission to build obtained by great tribulation, but with an empty treasury. If the building permit is not used at once, it may be declared as lapsed.

#### JAPAN.

It is customary and seems most natural to speak of general results in Japan rather than to refer only to the work of one denomination or board. Denominational lines, both with the missionaries and with the Japanese, sink more out of sight here and all rejoice in every victory for Christ. There is another particular also

in which this mission is unique, and that is in the fact that the Christian movement in this empire is largely among the upper classes, while the coolie, or peasant classes have been as yet but little touched. It is on this account that the influence of forty years of Christian effort in the empire is so felt in the laws, customs, thought, and life of the country. The truth of this statement is seen in the fact that although there are no more than 120,000 members of Christian churches, including the Roman Catholics in that country, yet out of 300 members of the National Diet last year the speaker and thirteen other members were Christian, among whom are found some of the most able and efficient men in that body. One of the three members of the Executive Committee of the great Liberal Party is a Christian, and there are 155 Christian officers in the army and about an equal proportion in the navy. In the government universities and colleges the number of Christian teachers and professors is noticeably large, while in the new literary life of Japan, as editors and leading writers in the secular press, Christian men hold many prominent positions. Christians take the lead in the organization and conduct of charitable institutions, such as orphan asylums, homes for released prisoners, schools for wayward children, etc. This large proportion of Christian men in leading positions in Japan is due to the facts that the better classes there are accepting Christianity, and that the impulse of their new faith leads them to the front in all good measures for the education, elevation, and salvation of their country.

Both missionaries and Japanese have begun seriously to consider plans whereby the peasant classes may be more effectually reached. This requires the adoption of different methods than those hitherto employed in bringing the claims of the Christian faith to the attention of students. While effort is put forth for the more ignorant classes, there is no intention of relaxing effort for the ever increasing number of Japanese students who exhibit growing interest in the study of English and the Bible. It would not do to neglect these students, who in a few years will be at the head of Japanese institutions — civil, educational, social, and political. After ten years of sifting, it now appears as if the people of Japan are more ready for the Christian teacher than ever before. There is no expectation that Christianity will again pass through a period of superficial, popular acceptance, and no true friend of the kingdom can wish for it. Affairs in China have bound Japan to the Christian nations of the world in a peculiar manner, while the ratification of the treaties, giving her a standing in national life equal to that of the most favored nations, puts a responsibility upon the Japanese which will develop them in the direction of self-poise.

While Japan is studying carefully the best systems of politics, education, and social life, she is ready also to carefully consider the claims of the Christian religion. It will be a shame upon Christendom if it fails to afford sufficient instructors to meet the demands of the Japanese themselves. All barriers are now removed, except those that have their source in Satan's opposition to the growth of the kingdom. Japan, as a nation, presents no barriers to Christian progress. Our own mission needs early reinforcement in order to meet the demands made upon it along the lines here indicated. We are in sympathetic coöperation with the Doshisha, before which a new and broad career is opening. The people are calling for a large force of trained Japanese preachers. There is a hearing everywhere for the gospel preacher. The times are ripe for action; shall we go forward and claim that empire for Christ?

## PAPAL LANDS.

This Board has three missions in countries which are known as "Catholic." Theoretically there is much ground for difference of judgment as to the wisdom of our conducting missions in countries that are nominally Christian. There can be no two opinions among Protestants who have spent any reasonable time in Austria, Spain, or Mexico, as to the need of an earnest effort to acquaint the people of those countries with the simple truths of the Gospel and the application of those truths to their lives. A missionary in India after passing through one of these countries wrote that he never saw in India a more crying need of Gospel truth than he saw in some parts of Catholic Europe. Among the masses of the people there is total ignorance of the Bible and its teachings, while every effort is made to keep them from daring to think upon religious matters.

These three missions of our Board furnish as much to inspire and cheer as do any of our missions. The attempt is not to separate a company of men and women from the Catholic church and nurture them apart, but it is to introduce among the people the idea that they must exercise thought and judgment in regard to their faith and apply that faith to the lives they lead. The success of the work is not by any means measured by the numbers of those who separate themselves from the Catholic Church. If that were the measure, the results would not be meager, for in these three missions 2,388 are enrolled in the Protestant body. But the great success lies in the aroused intellects of the people, in their desire to study the Bible and know the truth, in awakened consciences, a sense of personal responsibility for others, and above all the joy that is witnessed in lives that for the first time experience the sense of a personal accountability to and relations with the living Christ.

The influence of Protestant missions in these countries is widespread. In Spain this year, when the ecclesiastics stirred up some church papers to make desperate attacks upon the Christian Endeavor Convention in particular, and Protestantism in general, there were leading Spanish journals and men high in the councils of the state who were ready to come to the defence of the cause. In these countries there are many who are not at all identified with the movement, but who are doing much, secretly, to further it. In Spain this is true of men high in official circles. The Catholic church cannot expect to continue to control indefinitely the judgment and the consciences of the subjects in those countries. When the church loses its power, what will take its place? Disorder, anarchy, ruin must be the result unless the people are prepared by proper instruction for that day.

The ministrations of the Protestant churches, and what Protestantism stands for—the wide distribution of the Scriptures in the language of the people, the instruction imparted in the schools, the mingling of the over two thousand enlightened educated Protestants scattered in hundreds of cities, towns, and hamlets, the wide circulation of a Christian literature which is eagerly sought and read—all these and more are the forces at work in these three missions, Austria, Spain, and Mexico, leavening the entire lump for Christ.

## INDIA.

The eyes of the Christian world have been turned during the past year preëminently upon China and India. China has suffered because of the acts of her own people and we have stood aghast and helpless because of China's voluntary sin. It has not been the same with India, for there, while suffering has not been less, it has not been due to the unlawful acts of her people. The famine of 1897 in North-

ern India was most severe and deadly. Its horrors had not passed when the bubonic plague, with its deadly sting, began to creep over the land and advance from various pestilential centers. In 1898, and again in 1899, this swift courier of death, from whose grip few escaped who once were seized, visited some of the most populous regions in that country. Nearly the whole area of our Marathi Mission was thus afflicted, and at the worst periods of the visitations there were within the mission district no less than one thousand deaths daily from this disease alone.

To all this suffering and horror was added the famine of the current year, more severe in itself than that of three years ago, but with its terrors intensified by the already enfeebled and impoverished condition of the people.

During these years of affliction, the missionaries have remained with the people, ministering to their needs as far as they were able, waiting upon the sick and dying, aiding the government, and inducing the people to submit to inoculation, and in short, throwing themselves and all the forces at their command into the work of relief and rescue. One missionary succumbed, stating that in his old age he could not face the horrors of another Indian famine. Several others broke under the strain and were compelled to withdraw from the country, but some of these are already back again — the rest will soon join them.

The Christian people of America have nobly responded to India's cry for aid. The *Congregationalist* and *Advance* funds, amounting to over \$122,000, have been used by the missionaries of this one mission in alleviating suffering and in saving life. Our missionaries are serving upon the general committee in India for relief — Dr. Hume acting as secretary, through which still larger sums raised by Committees in New York and Boston and other cities in this country have been collected and forwarded. Braving the deadly heat of the lowlands in midsummer, our missionaries, thoughtless of themselves, mindful only of the good they might accomplish, have tirelessly wrought in the name of the Christ.

School buildings, homes, extra houses, whatever could be procured, have been filled with orphans who were left to beg in a land where there was no food, and among a people who themselves were starving. More than 2,000 of these helpless, perishing children of India have thus been rescued, and are now in comfortable quarters, receiving Christian training at the hand of our missionaries.

This work has been done by men and women who are known everywhere as Christian missionaries, and the service has always been rendered in the name of the Christ. The Brahmans and the Hindus have not been moved to make sacrifice to help save the lives of their fellow countrymen; their religion has never taught them that to do this is their duty and privilege. The masses have not been slow to note that sympathy and help have come only from Christian lands, and that the Christian missionary, giving to all who are in distress without regard to their religious affiliations, is the principal worker. Is it any wonder, therefore, that the attention of India during these years of affliction has been attracted to this Christian spirit of unselfishness and brotherhood which the religions of India lack, but the beauty of which they can appreciate? An impression has been made upon the people, which can never be eradicated, and which already is leading to a more careful and sympathetic study of the Christian faith. While the missionaries are loath to receive into church membership at such times many who profess conversion, fearing that they may be led by wrong motives, nevertheless during this year about 300 have been thus received on confession of faith, after giving satisfactory evidence of genuine conversion, but only when it has been made clear that they do not come from worldly considerations. The number of those who are ready to be classed as adherents has greatly increased.

In the Madura Mission there has been no plague or famine, although the old and ever present enemy of India, the cholera, has been unusually fatal, and increased prices for food have brought great suffering. The mission has had one of the most prosperous years in its history, showing a marked gain in nearly every particular. This year there have been just 600 trained natives at work in the place of 577 one year ago, working in thirty more villages now than then. There are now 1,413 more persons classed as Christian adherents in this one mission alone than there were one year ago, making the present number of adherents 16,851. (Over 300 persons in this mission have openly confessed Christ and united with his church, while 7,682 Indian children and young people have had Christian instruction in the school system of the mission.)

In Ceylon the work has not suffered from the troubles in India, and the work has gone on with force and vigor. In all India, including Ceylon, 746 persons during the year have joined the churches of our missions upon confession of their faith; 1,425 trained native men and women have united with the missionaries in carrying on the diverse and firmly established work of our three missions in that land. There are today 23,986 boys and girls, young men and young women in the mission schools, academies, and colleges, pursuing under Christian teachers a course of instruction. These are India's future leaders. The number of those who are called adherents to the Christian cause is nearly 50,000.

The plant of our Board in these three missions is large and varied. The church, the hospital, the dispensary, the school, the college, and the theological seminary, in fact, all institutions for teaching Christian faith and life and for preparing India's sons and daughters for Christian service for their own people are rapidly multiplying. There is ample reason for believing that if we could reinforce these missions with men enough to properly direct the work and then supply them with funds sufficient to meet its actual demands, the results would soon increase many fold. For a few years we have simply tried to hold our own and have failed as far as the number of missionaries are concerned, but have wonderfully succeeded so far as the greatly increased number of communicants and adherents measure success. These Indian Christians in their poverty and affliction have given for the support of their own religious and educational work 56,554 rupees, or \$18,851, during the year under review. This in the face of poverty, famine, and distress means something and speaks most eloquently of the power of Christ in the hearts of those people.

It is a crucial time for Christian work in India. The gods of the Hindus have failed in the hour of their greatest need, and the Christian's God has led his people — strangers in other lands, to minister to their distresses. The impression of these three years, but especially of the last year, must be followed up by aggressive Christian work. The field was never more ready for the harvest; the promises were never brighter.

As we express in terms of figures the results of the work of the year in the twenty missions of this Board, two fundamental facts appear; first, that the continued retrenchment in appropriations is making itself felt upon the entire field in the line of contracted work; while, second, in spite of contraction in money support, and persistent endeavor to curtail expenditures, the work has increased and enlarged.

Under the head of contraction we find that instead of 170 ordained missionaries reported one year ago, and 174 reported in 1897, and 187 reported in 1895, there are now only 166 ordained men under the Board, a falling off from 1895 of 21. The

number of outstations have decreased in one year from 1,319 to 1,268, and the preaching places from 1,705 to 1,641. There is also a falling off in the number of students for the ministry and of high schools. This indicates the degrees with which the Prudential Committee and the missions have attempted to retrench the work so as to save expense.

In the meantime the Woman's Boards have increased by eighteen the number of their representatives, giving now 186 in the place of 168 one year ago.

In spite, however, of the reduced missionary force and amount of money appropriated, there has been a marked increase in the number of trained native workers. There has been an addition of five native pastors, forty-three preachers, forty-six teachers, fifty-seven Bible women, and 166 other workers, making a total net increase of native laborers from 3,155, reported one year ago, to 3,472 at the present time. The 495 churches added to their number upon confession of their faith 4,523 new members, an average of over nine to each church, and an increase of over nine per cent for the year.

The number of pupils under Christian instruction in mission schools has increased over 700, making a present total of 59,475.

The most marked, and upon the whole, the most encouraging advance reported this year is that made in the contributions of the native Christians for the support of their own Christian and educational work, and for the carrying on of independent mission enterprises. When the amount thus given is considered, we must not lose sight of the fact that those who gave were dwellers in famine-scourged India, in Turkey where business is paralyzed, and in other countries where extreme poverty is the rule of life. It must also be remembered that in all of these countries a day's wage hardly averages twenty cents. In the midst of such conditions as these the 51,699 church members gave last year for Christian and educational work, \$156,642, an increase of over \$20,000 over the amount reported one year ago, or an average of over \$3 per member, including women and children. Putting this into terms of labor, it is an average of the proceeds of not less than fifteen days' labor of an adult man for every member of the church. No stronger proof, except martyrdom, can be given of the genuineness of the Christian life of the native members of these churches.

#### GENERAL SUMMARY, 1899-1900.

##### Missions.

Number of Missions . . . . .	20	Number of Outstations . . . . .	1,268
Number of Stations . . . . .	102	Places for stated preaching . . . . .	1,641

##### Laborers Employed.

Number of ordained Missionaries (16 being Physicians) . . . . .	166	Number of Native Pastors . . . . .	239
Number of Male Physicians not ordained (besides 11 women) . . . . .	13	Number of Native Preachers and Catechists . . . . .	568
Number of other Male Assistants . . . . .	4	Number of Native School Teachers . . . . .	1,872
Number of Women (11 of them Physicians) (wives 170, unmarried 186) . . . . .	356	Bible Women . . . . .	275
Whole number of Laborers sent from this country . . . . .	539	Number of other Native Laborers . . . . .	518
		Total of Native Laborers . . . . .	3,472
		Total of American and Native Laborers . . . . .	4,011

##### The Churches.

Number of Churches . . . . .	495	Whole number from the first, as nearly as can be learned . . . . .	153,107
Number of Church Members . . . . .	51,699	Number in Sunday Schools . . . . .	63,638
Added during the year . . . . .	4,523		

##### Educational Department.

Number of Theological Seminaries and Station Classes . . . . .	14	Number of Common Schools . . . . .	1,153
Students for the Ministry . . . . .	196	Number of Pupils in Common Schools . . . . .	43,096
Boarding and High Schools . . . . .	111	Whole number under instruction . . . . .	59,671
Number of Pupils in these Schools (males 3,800, females 4,039) . . . . .	7,839	Native Contributions, so far as reported . . . . .	\$156,642

**CHINA, THE SITUATION AND THE OUTLOOK.**

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*A paper from the Prudential Committee presented at the Annual Meeting of the American Board at St. Louis, Mo., October 11, 1900.*]

CHINA has suddenly become the center of the world's attention. Thither the armies and navies of the Great Powers have been gathered; the cabinets at all the principal capitals are studying the problems that center there; the daily press puts news from China in the first place, even in the midst of a great Presidential campaign. And there is ample reason for all this. The questions at issue bear not on China's millions alone, but also on the fortunes of the whole world. It is not simply the Boxers' rebellion that has led to this result; there is something more than the fate of a dynasty at issue; more even than the uprising of a nation to drive out the hated foreigners. The old-time conflict of Heathenism and Christianity is here renewed; conservatism and reverence for the past struggle against progress and the forces that animate and unite the western nations. In a word, a world crisis has been reached, the destinies of all the nations are involved, and China is the theater on which the great drama is enacting. A long course of policy, in which abhorrence of the foreigner and all that belongs to him is the ruling idea, has culminated in deeds that startle the world and that can never be forgotten. The old China has run its course and is passing away. The welfare of the world at large can no longer be separated from the fortunes of China's millions and can no longer tolerate the old regime. China cannot shake off its connections with the rest of the world, and go back to darkness and stagnation, without injury to every other nation. As a derelict she may wreck even the strongest that sail the sea of progress. England, Russia, Germany, the United States, are safeguarding their own future, while they take in hand the Celestial Empire.

There was an interval of sanity and hope in the summer of 1898, when the reforming Emperor set out to change the customs and to wheel the great Empire into harmony with the progress of the world. But with the deposition of the Emperor, the ruthless execution of his counselors, and the annulling of his edicts, the old order reasserted itself. And with a steadiness of policy and a thoroughness of action worthy of a better cause, a crusade against everything foreign, in commerce, in the arts, in learning, as well as in religion, has been carried on throughout the land. Beginning with the Boxers' uprising in Shantung, apparently a local and unauthorized movement, it has spread to all the neighboring provinces. has deepened, the virulence of its assault, has swept away railroads and consulates as readily as chapels and hospitals, has aimed at merchants and consuls and diplomats as fiercely as at missionaries and native Christians, and has received the support, at first concealed but finally open and absolute, of the Chinese army and of the throne itself. According to the adage that "whom the gods would destroy they first make mad," the Empress Dowager and her ministers and counselors have thrown prudence and restraint to the winds, have broken treaties and faith with all nations, have dipped their hands deep in the blood of their own people and of foreigners, and have imprisoned and fired upon the august representatives of the greatest nations of the earth: and today, though defeated and driven to flight, are still unrepentant. The doom of the dynasty, and of the anti-foreign policy it embodies, is pronounced; no diplomacy, no force of arms, can save them; the Powers, even if they should wish to prolong their life, will fight against an irresistible fate. The

future, on whose borders we stand and whose features we are helping to shape, will reveal a new China, facing progress and learning and Western arts and the Christian faith; and *that* will be a new world, with a glorious destiny before it.

All this is of supreme interest in its intimate connections with the missionary work in China. The heaviest blows of the Boxers' rage have fallen on the native Christian church and on the mission enterprise from which that sprang. Scores of missionaries, thousands of native Christians, millions of property, have been sacrificed, and the purpose boldly avowed to drive all this enterprise into the sea. It has been a true instinct that has led to this wholesale assault. Not because missionaries have been at fault, not because the native church is disloyal; neither of these things is true; but because the missionary enterprise is the most deeply seated of all foreign influences, is the widest in its reach, and is intrinsically the most active and enduring force that is working for the enlightenment and uplifting of the nation. To some degree the ruling powers in China recognize what great Roman Emperors of the second and third centuries deeply felt, that there is a necessary conflict between Heathenism and Christianity, and that Christianity unhindered builds a new heaven and a new earth, in which there can be no room for the ancient darkness and misrule. How the settlement with China shall now be made we may not forecast; we can only say that no settlement can be permanent that does not open China more widely than ever to the best thought and life and faith of the world. It is a day of turmoil and confusion, of battle and slaughter and loss, on which we look: but, like many such a day in the past, "it is a little cloud; it will soon pass away."

1. In what condition have these dire events left our missionary work in China? The South China Mission has thus far happily escaped all serious trouble. While dangers have threatened the Foochow Mission, no general persecution has invaded its field. The interior station at Shaowu has been destroyed and the Christians plundered, but happily without loss of life. It has been deemed prudent for some families of the mission to withdraw temporarily to Japan; and there is uncertainty about the future. It is in the North China and the Shansi Missions that the storm has centered, and our great losses have been met. The first visitation came in the autumn of last year, upon the fields of the Pang-Chuang and Lin-Ching stations, in Shantung, and all missionary work in these fields has been interrupted, with a brief interval in the winter, up to this day. The outstations of Paoting-fu suffered next, and are still in deep commotion. Thence the movement went into the stations of Northern Chihli, and at length spread throughout the province of Shansi. Today the missionaries who survive in all this region are in enforced exile from their homes, missionary work is for the time suspended, chapels and churches, hospitals and missionary homes have been looted and burned, native Christians have been robbed, their homes pillaged and destroyed, and themselves and their families slain by the thousand. Nearly one half the members of our North China Mission (thirty-five, counting the children) were imprisoned with the Legations in Peking and suffered the perils and shared the exploits and deliverances of that glorious band. Those who belonged to the Kalgan station, five in number, fled northward through Mongolia into Siberia, in a journey of memorable hardships, and were welcomed to safety on Russian territory. Those left at Pang-Chuang and Lin-Ching were summoned from their posts by consular order, and made their escape to Chefoo, leaving their premises and all their personal effects in the care of native helpers. Of the force at Paoting-fu, the greater part was absent on furlough or at the seaside, leaving but one man and two single women\* there, with a small band from other missions, when

\* Rev. Horace Tracy Pitkin, Miss Mary S. Morrill, Miss Annie A. Gould.

the crisis came. These could not escape; no native authority has sufficed for their protection, no foreign force could be sent to their relief; and they are reported to have suffered death at their posts on the first day of July. Shansi was undisturbed until the latter part of May, and direct communication was cut off before warning of their danger reached the missionaries there. Our last word from them was written about the middle of May. Every effort was made to reach them with news, with financial aid, but in vain; and the bloodthirsty governor, through his own troops, has worked his will. Murder of natives and missionaries has here reached frightful dimensions; the entire force of our mission, five men, five women, and five children, were slain\*—those at Taiku July 31st, those at Fen-cho-fu on their way out under the supposed protection of the governor of the province, by the Chinese troops who were escorting them. Missionary work in every form and in every place is at an end. This is the supreme disaster, a new event in the history of the Board, the extinction by violence of an entire mission. The mission property, together with the personal effects of missionaries, has been destroyed at Tung-cho, Peking, Kalgan, Pao-ting-fu, and Lin-Ching; undoubtedly everything in Shansi is gone; one missionary residence in Tientsin has been burned; chapels by the score in outstations have been destroyed. The total loss, at a low estimate, must amount to hundreds of thousands of dollars. For the loss of missionary life there is no money value; we dimly realize its meaning when we think of those three desolate homes in Ohio, where wife and children will never see the face of husband and father again. For the wholesale slaughter of the native Christians there is also no compensation.

This, then, is the present condition of our missionary work. We are too near it to take in and justly measure the calamity; we are reminded of the greater persecutions of the early church under Decius and Diocletian, when the church was bleeding at every pore. Great as is the calamity, fearful as is the havoc wrought, it is not the first event of its kind. The church has marched through the centuries, experiencing many such an encounter; and we simply share in the fortunes of other days. The awful fact that confronts us is the death by violence of thirteen of our missionaries, with five children, involving the extinction of the Shansi Mission. Beside this the loss of property, vast as it has been, is as nothing. These were in the early prime of their lives; none of them went to the field more than sixteen years ago; one of them went only four years since. We have no details of their death; no foreigners who were eye-witnesses have survived. We know how they died, because we know how they had lived: and now they wear the crowns of martyrdom. In a moment, without farewells, where the peril met them, and where duty bade them stay, the supreme call came and their earthly story is at an end. This was one of the hazards they faced when they chose their work; and they have met it well.

“ And they, who with their Leader,  
Have conquered in the fight,  
Forever and forever  
Are clad in robes of white.”

Beside them, around them, in the same cause and by the same hands, their faithful disciples have fallen, by the hundred and thousand have fallen, and filled the land with the glory of an unwavering and triumphant faith. Some, in the stress, have

\* Rev. and Mrs. Dwight H. Clapp, Rev. Francis W. Davis, Rev. George L. Williams, Miss Rowena Bird, Miss Mary L. Partridge, Rev. and Mrs. Charles W. Price and child, Rev. and Mrs. Ernest R. Atwater and four children.

failed, as was true in the early church, but the great majority have stood fast, and kindled a new and fadeless light on Chinese soil. By deeds like these those distant lands are linked forever to the fortunes of God's kingdom in the earth. Where these have laid down their lives for Christ, his kingdom shall triumph and his name be sung. We can no more retreat or abandon the work than the church could abandon Rome when its martyrs fell, or than our Lord could abandon the world because it received him not.

2. Are the missionaries responsible for the things that have been done and suffered? There are not wanting those who would trace this outburst of Boxers' rage and anti-foreign fanaticism to the mistakes and misdeeds of the missionaries, or to the mere fact of their presence in China. I speak for Protestant missionaries, and particularly for those of our own Board, when I reply that the missionaries are not the cause of this outbreak. They are in China, with China's knowledge and open consent, enjoying plainly stipulated treaty rights. They have not forfeited those rights; they are guilty of no disloyalty; they have enjoined loyalty to China upon their converts and pupils; they have lived in peace and goodly fellowship with the native communities wherever they reside. China has made no complaint of them; she has not asked for a revision of treaties in order that she might be freed from their presence. There is nothing but these outbreaks to suggest even that they are not welcome guests in the land, and these outbreaks are confessedly the acts of law-breakers and violent men, against whom the missionaries have constantly and openly appealed to Chinese officials, local and imperial. In fact, during past years edict after edict has been issued by the Chinese government declaring the missionaries welcome guests, who teach virtue and who are to be protected in all their rights. The missionaries have not changed their characters or their teachings since these edicts were published; those of us who have seen them in their homes, at their work, mingling with the people, greeted everywhere with respect and honor, engaged in as purely beneficent and unselfish work as ever occupies the hand and time of men cannot hear the suggestion of fault on their part without surprise and deep resentment.

But "missionaries do not respect the prejudices of the Chinese and they provoke resentment by their pride and ill manners and tyranny." I saw nearly every missionary of our Board at work in China two years ago, and many belonging to other boards, and saw them in constant contact with the Chinese; and of them I am free to say that such a charge is a base calumny, absolutely without foundation. On the contrary, I was impressed with the degree to which they comply with native customs, the courtesy and kindness of their bearing toward the natives, the effort they make to conciliate the good-will of all with whom they have to do, heathen as well as Christian, officials as well as the common people. There may be exceptions, but they only prove the rule, and they are too few to explain any such dire events as these. Hear on this point the testimony of Hon. Charles Denby, thirteen years United States Minister at Peking, and familiar with missionary work in all parts of the Empire: "I unqualifiedly, and in the strongest language that tongue can utter, give to these men and women who are living and dying in China and in the far East my free and unadulterated commendation."

But missionaries, we are told, have no business in China, forcing a foreign and hateful religion upon the people; their very presence and work naturally arouse resentment and hatred. This is an astonishing statement. Had the Apostles no business to preach the gospel when they went forth from Jerusalem, turning the world upside down? Had the martyrs and missionaries of the early church no

business in that dark and loveless Roman world, which they presently filled with heavenly peace and glory? Were Augustine and his followers embarked on an impertinent errand when, at the peril of life and fortune, they came to England and preached the gospel to our savage and pagan forefathers there? This charge strikes back to One who brought a heavenly glory to the earth which repaid him with a cross and a crown of thorns, and charges him with folly, and seeks to cover with shame the brightest pages of Christian history, the noblest names upon the beadroll of the ages.

There is in it, beside this blind reading of the past, an amazing ignorance of missionary methods and history. The missionary is a teacher, a preacher, a persuasive voice, a friendly hand, and a loving heart. None receive his message but those whose reason is convinced, whose heart is won. Mission converts in China, as elsewhere, feel toward their foreign teachers as Timothy and Titus felt toward Paul, as the early English disciples felt toward those who had brought them heavenly tidings and an immortal hope. The tie between the missionary and his native followers is tender and strong, and often as dear as life itself. Hear Miss Partridge, one of the martyred ten in Shansi, a teacher of Chinese girls, in the last words she penned of her school: "Dear girls, with faults and virtues so like those of their American sisters, they need the same training, the same advantages, and their need is greater because of their surroundings. How quickly they respond to the lessons of gentleness and love! How soon they learn to love the Saviour and to live for him! How large the returns! How small the outlay! Who can grudge it?" Nay, this charge is self-convicted of want of faith and vision: the universal heart of man admires heroism and weaves a halo of love and gratitude about those who have dared much and suffered greatly for truth, and sings, and will forever sing, of such:

"They climbed the steep ascent of heaven  
Through peril, toil and pain;  
O God, to us may grace be given  
To follow in their train!"

If Catholic missionaries have followed another method, and have justly laid themselves open to any of these charges, I regret the fact, but must leave their defense to those who are answerable for them. No fair-minded person will lay to the charge of men the deeds which they condemn and disown. Who would ever think of charging the Cavaliers with the faults of the Roundheads, even though both were Englishmen. That the missionaries have never made mistakes is more than they themselves would claim; that they have always been wise in their methods is more than can be said of any class of men in any calling or in any land. But none of these things have raised that sentiment toward foreigners of all classes which animates this movement. No! search the missionary records as we may, make all the allowance due to human infirmity and mistakes, set down every slip and every fault; not one of them, nor all of them together, gives any rational explanation of this great anti-foreign outbreak in China. President Angell, two years United States Minister in China, says: "My opinion is that missionary activity alone would not have involved foreign powers in any serious trouble with China."

The traditional antipathy to what is foreign has here at last reached the proportions of a national assault on all the powers of the world. It is not only chapels and hospitals and missionary homes that have been destroyed; railroads and stations and telegraphs, and the homes of the Legations in Peking, have shared the same fate, at the same hands. It is not missionaries alone who have been besieged

and fired upon; the Legations, representing all the Powers, were shut up within the same walls, and aimed at by the same guns, and delivered by the same foreign force. The foreigner and all that belongs to him are to be excluded from the Empire, and from all further contact with Chinese life and thought. It is a modern instance of the age-long conflict of Heathenism and Christianity. And the missionaries share in it because they are foreigners, and because their work is one of the plainest proofs of the presence and power of the outside world.

There is a sense in which the missionary work in China has been the cause of the outbreak; due to the very nature of that work, to its power and success, and not at all to any fault in those who conduct it. The gospel enlightens those who receive it, develops manhood, self-respect, higher ideas of justice, of progress and of national life. Its natural result, its designed result, is to call out

"The nobler modes of life  
With sweeter manners, purer laws."

The Chinese converts have exemplified this tendency, as have those in Japan, and in Turkey; they are friendly to those who have brought the truth to them, to the faith that came with their teachers, to the ideas and aims that belong to this faith. And to the conservative rulers of China they have seemed to lose their connection with their own land and people, and to be a dangerous and divisive force. And they are a widely spread and growing body, and so the weight of resentment has fallen on them and on their leaders. The Boxers have aimed to extirpate all Chinese Christians and all foreign things connected with them. But this is no new fact: and it proves the missionary cause in the wrong only as the early Christians were the cause of the persecutions under which they bled. A result like this can be avoided only by silencing all preachers, by sealing all Bibles, by uprooting the Christian life, — in a word, by the open refusal to obey our Lord's command: "Go, teach all nations." The very object of the gospel is to revolutionize character, to change evil customs, to transform superstition to faith, and to create "new heavens and a new earth, wherein dwelleth righteousness." It sets the daughter against the mother, it raises up foes from a man's own household; it cannot rest till every wrong is dead, till right is everywhere enthroned. To stop this is to stay all progress and all hope of progress, and the folly of such an attempt is only exceeded by its impotence. You might as well sweep back the tide, restrain the winds, and hem in the power of gravitation.

3. What is now to be done? Are our missions to be closed up and the work of evangelizing China abandoned? Not unless we have decided to give up all missionary effort; not unless we voluntarily abandon the position. For, much as has been destroyed, there is much more that remains. In the first place our two missions in the South are essentially intact. And in the North there are still native Christians who have held their faith, who are now in hiding, but with peace will come forth to form the nucleus of the new churches and Christian communities. The Bible and Christian literature and text-books remain, the costly apparatus of mission work throughout the field. And there are the examples of Christian heroism before the eyes of the people, an incomparable influence for the enlargement of the work. And not least, the missionaries remain, who know the land, the people, the language, who love the work and who are eager to renew it everywhere. These very commotions will open many minds to the truth which have been closed hitherto. As in the persecution that arose about Stephen, which scattered the disciples but kindled a heavenly light for the first time in many places, so in multitudes of vil-

lages in Shantung, Chihli, and Shansi, the story of Christian fidelity will be rehearsed, a desire for the new faith will be kindled, and the messenger of the gospel will find all ways open, all homes accessible, all ears ready for his word and work. "The blood of the martyrs is the seed of the church." How thickly that precious seed has now been sown. What harvests await our faith in Pao-ting-fu and all its borders; in Shansi far and near, around Peking and Tung-cho, from the Yellow River to the Great Wall, from the sea to the far mountains of the West.

If any ask why these dreadful things have been permitted, who can tell? The story of God's Kingdom witnesses many a bloody page, many a crushing defeat, but never a final overthrow. History is as full of the song of victory as are prophesy and poetry. Rome did not crush the early church; the Christian faith did not go down in Madagascar under the wicked Ranavalona; the church in Uganda survived its bloody ordeal and throve apace, "No weapon that is formed against thee shall prosper." Hear Isaiah speak in unconquerable hope: "Lift up your eyes to the heavens above, and look upon the earth beneath; for the heavens shall vanish away like smoke, the earth also shall be removed as a garment, and the men in it shall die in like manner: but my salvation is forever and my righteousness shall not be abolished." Hear Lowell's confident strain:

"Careless seems the great Avenger; history's pages but record  
One death-grapple in the darkness 'twixt old systems and the Word;  
Truth forever on the scaffold, Wrong forever on the throne,—  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above His own."

Unless all signs fail, this day of bloodshed and loss is sure to be followed by an immense enlargement of our missionary opportunity in China. And for this the churches need at once to gird themselves. We shall not wait long for volunteers to fill the places left vacant at Pao-ting-fu and in Shansi; the heroic spirit is fresh and strong among our youth, and a challenge like that will not go long unanswered. The ruins at Tung-cho, at Peking, at Pao-ting-fu, at Kalgan, and Lin-Ching must be rebuilt, as soon as safety is assured. Nowhere else can missionary work receive such an impulse as on these scenes of its recent sufferings and former victories. The missionaries who have lost all their possessions will need generous treatment to fit them for effective service. And the Board must look to the churches for large special gifts to meet these emergencies. We cannot neglect this call; we must not adjourn our response. We must not let the Boxers seem to have succeeded in driving us from the land. The sooner missionaries can be on the ground, and their houses be rebuilt, and their work be renewed, the greater the advantage, the richer the results we may hope to gain. We must not wait for slow results of diplomacy to gather the means for rebuilding. Such indemnity we may hope for, and we can use wisely when it comes. But the work cannot be delayed till that is secured. Dr. Ament is at work in Peking today. Dr. Porter is busy in Tientsin. Dr. Sheffield hopes soon to visit Tung-cho. Plans are in mind for reopening the Bridgman School and the North China College this winter. And nothing can be wiser, more statesmanlike or full of promise than this prompt and energetic renewal of work. It is inspiring; it is sure to succeed. And money, in special gifts for this work, is needed at once, and will be needed in generous sums for a long time to come. The missionaries are eager for the work. The native Christians who have survived will welcome it and cooperate in it with unfeigned joy and zeal. The people who surround our mission stations and know the story of the year will be powerfully drawn

to hear the Word and to welcome this courageous, triumphant faith. This is what our Lord expects; it is what the great commission enjoins. And it will yield to us, who rise thus to a great occasion, new courage and hope and ample resources. The work on every mission field will thrive better and yield larger returns because of this courageous course. When we went to China with the gospel it was to stay and to conquer; and nothing has happened to change our purpose. We have met a stunning blow; great losses have come upon us, and a temporary check; but it is no crushing disaster. It is the Bull Run and the Fredericksburg of our campaign; the Wilderness, Richmond and Appomattox lie before us. And all the voices of earthly wisdom, and all the trumpets of the skies, and all the examples of Christian history, and the blood of our martyred dead, summon us to these later and greater deeds, until the night is gone and China is won.

**SUMMARY OF THE REPORT OF THE TREASURER OF THE  
A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1900.**

EXPENDITURES.

*Cost of Missions.*

Mission to West Central Africa . . . . .	\$14,041.11
Mission to East Central Africa . . . . .	9,574.59
Zulu Mission . . . . .	34,018.42
Mission to European Turkey . . . . .	44,014.55
Mission to Western Turkey . . . . .	81,172.35
Mission to Central Turkey . . . . .	27,169.98
Mission to Eastern Turkey . . . . .	38,834.78
Marathi Mission . . . . .	63,522.07
Madura Mission . . . . .	57,453.07
Ceylon Mission . . . . .	18,541.04
Foochow Mission . . . . .	42,857.98
South China Mission . . . . .	7,157.30
North China Mission . . . . .	60,029.33
Shansi Mission . . . . .	13,545.80
Mission to Japan . . . . .	82,723.11
Sandwich Islands . . . . .	6,700.00
Micronesia Mission . . . . .	30,603.63
Mission to Mexico . . . . .	17,456.29
Mission to Spain . . . . .	17,139.78
Mission to Austria . . . . .	9,610.54
	\$676,165.72

*Cost of Agencies.*

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses . . . . .	17,119.41
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*Cost of Publications.*

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) . . . . .	\$10,736.40
Less amount received from subscribers . . . . .	\$3,962.85
and for advertisements . . . . .	1,228.00
From income of <i>Missionary Herald</i> Fund . . . . .	60.00
	5,250.85
All other publications . . . . .	\$4,200.58
Less amount received from sales . . . . .	381.30
	3,819.28
	9,304.83

## Cost of Administration.

<i>Amount brought forward</i> . . . . .	\$702,589.96
Department of Correspondence . . . . .	\$12,849.38
Treasurer's Department . . . . .	6,961.39
New York City . . . . .	1,685.57
Miscellaneous items (including rent of "Missionary Rooms," furniture and repairs, electric light, postage, stationery, copy- ing and printing, library, insurance of do., honorary members' certificates) . . . . .	7,964.91
	29,461.25
Balance for which the Board was in debt Sept. 1, 1899 . . . . .	88,537.25
Total . . . . .	\$820,588.46

## RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i> . . . . .	\$564,763.95
Legacies, as ack'g'd in the <i>Missionary Herald</i> for current expenses, . . . . .	100,000.00
Legacies, as ack'g'd in the <i>Missionary Herald</i> applied for the debt, . . . . .	54,883.69
Interest on General Permanent Fund . . . . .	18,309.66
	\$737,957.30
Balance for which the Board is in debt August 31, 1900 . . . . .	82,631.16
	\$820,588.46

## LETTERS FROM THE MISSIONS.

## North China Mission.

## STORY OF THE SIEGE.

MANY letters of deepest interest have been received from the missionaries at Peking, giving an account of their experiences during the siege. The first to reach us was from Miss Nellie N. Russell, giving a full and vivid story of the terrible weeks in which they were under fire. The letter, though so long, must be given entire, and will prevent the use of other communications which we should be glad also to insert.

Miss Russell's letter was written at the chapel of the British Legation at Peking, and was commenced on August 8.

"Now that our troops are on their way to us, I am going to begin a letter, trusting that when they come we can once more be put in communication with the outside world. For seven weeks now our world has been a very small one, bounded by the walls of this legation. With the exception of the three messengers who have managed to get through the Chinese lines to Tientsin

and back, we know nothing of the outer world. These have been hard weeks for you, I know, and it has been one of our sorrows to have the long, anxious weeks for our friends. Little we thought, nine weeks ago, when we left our homes, that such an experience was before us, an experience unlike anything in the history of the world. I hardly know where to commence, for I do not know whether the letters sent the second week in June, after we had all gathered at the Methodist Mission, ever reached you or not. We know some of the messengers were seized and our letters taken. Since June 14 we have not been able to send away a line. Notwithstanding the terrible persecution during the winter in the country and cities near Peking, no one dreamed that things could ever reach such a condition in Peking. How little we knew then or know now of all the horrors of the persecution in this city, as well as all over this part of the country.

"We have here in places within our barricades nearly 2,000 Christians (Protestants and Catholics). Three miles from here, at the North Catholic cathedral, there are 2,000 more who are also in siege. They have some French and Italian soldiers to help them, and were well fortified. We do not know whether they have held out or not. We can get no word, and there has been fierce cannonading in that direction. With the exception of these few, we know absolutely nothing about the rest of the Christians. We have every reason to fear the worst, as we have got hold of the edicts issued during the past two months that give us little hope that any can have escaped. Words fail me to attempt anything of a description of the horrors of that night our homes were burned, and the awful experiences of the few Christians who managed to get to us during the next three days.

#### DRIVEN FROM HOME.

"On Friday, June 8, we foreigners left our places and all got together at the Methodist Episcopal Mission, which is about a mile from here. We had twenty American marines to protect us. All the missionaries were armed, and we were able to get arms for a lot of our younger Chinese men. June 13, on Wednesday evening, at about 7 o'clock, some one rushed in and said that the outer chapel was in flames. This was set by the Boxers, and from there they went to all the foreign places, except the legations. It was an awful night as we saw the flames lighting up the city in all directions.

"The next day our people commenced to barricade the place where we were. Trenches were dug, spikes driven into the ground, and barbed wire put all around the church. We expected to make a stand in the church, and great care was taken to make it bullet proof, windows being filled up. We took stores into the church, and brought in a lot of

food for our Chinese. We had letters from Captain McCalla, and looked for him to come to our relief, at least by the end of June. Our soldiers came with only their winter clothes, so we went to work and made, during the twelve days we were there, twenty coats and twenty pairs of pants for our guard. The night of June 14 was horrible beyond description. For about two hours thousands of voices could be heard in the Southern city, yelling at the top of their voices, 'kill, kill, kill.' The rest of the words we could not hear clearly, but we knew well what it was. If that insane band had had a leader and had come in upon us that night, not a foreigner would have escaped. The city gate was locked between us and them, but the key was in the hands of the Chinese. Captain Hall demanded the key, locking the gates night and morning.

"On June 19, about 10 o'clock, a letter came from Major Conger, saying that the ministers and all foreigners had been ordered out of the city at twenty-four hours' notice. At once we all said it was a scheme of the Chinese to massacre us all, and we prayed then and there that the ministers might not fall into the trap. Some of the gentlemen went to the legation and talked the matter over. The ministers had pointed out that we could not go, the railroad was not working, and where could we get carts for such a crowd? We missionaries said we could not and would not leave our Christians to fall into the hands of the enemy. Only God knows how heavy our hearts were that night. How little we knew how he would save us, or what the price was to be!

#### DRIVEN TO THE BRITISH LEGATION.

"The next morning all the ministers were to go to the foreign office for a last interview. The German minister, Von Kittler, with his first secretary, went a little earlier than the others. The next word was that he was shot on the way

there, and the first secretary wounded. The first we at the Methodist Episcopal Mission knew, this latter gentleman was brought in wounded, and an order came from Captain Hall for us to be ready to leave and go to the legation in twenty minutes. We could only take what we could carry in our hands. Can you see us, that bright June morning, seventy-one men, women, and children (foreigners), followed by 700 Chinese Christians, guarded by our American marines, twenty-one in all, the first secretary of German Legation on a long chair carried by a troop of German marines, walking that mile with our arms full of our earthly belongings! We went first to the American Legation, and then came over here to the British Legation. Across the street from this place is a very large place owned by Prince Su. Some gentleman succeeded in getting this place, and there we located our Christians. That afternoon about 4 o'clock the first attack on us here was made, and the bullets fell like rain for a few minutes. Just before we came here Mr. Ament went around a back way to our place, and the sight made him sick. The houses, two churches, a printing office, school buildings, all in ruins. Most of the brick of the walls had been carried away, and not enough wood left to make a toothpick, he said. The homes of our Christians about us were all in the same condition. We heard from the Chinese officials of the taking of the forts at Tientsin, but we did not believe it, for it did not seem possible such a thing would be done with the ministers shut in the enemies' country, and that a heathen one, with no possible way out.

#### FIGHTING FIRE.

"The day after we came in here the customhouses were fired and the Austrian Legation abandoned. The Boxers, flourishing knives, approached the legation, and the machine guns were turned on them, killing and wounding sixty.

This drove them away for the time. They started fires all about them and burned them out. The next few days we had to fight fire, we ladies forming in line for passing back the pails, etc. Such an olio of articles for fighting fire, and for one's life—pitchers, large and small, washbowls of all sizes, pails, tin cans, flowerpots, etc. The Chinese seemed determined to burn us out, and it was not till all about us was either burnt by them, or by us as a protection, that they gave up for that time. Back of the legation are the Halls of the Scholars, and these have been all but worshiped by the Chinese, full of ancient books and papers, tablets, everything the Chinese scholars hold with veneration, even these they sacrificed, and now the Halls are a mass of ruins. It was a grand old place, and it made our hearts ache to see the flames eating up even the beautiful old trees. That place was burning all night, and at the same time we counted on the south and west sides six other fires. What a sight it was, and what a night!

"From June 20 to July 17 we had daily and nightly attacks. Sometimes they lasted for three and four hours, and at other times only a half hour; sometimes on all sides, and again only on one side. The night attacks came between midnight and 2 A.M. Major Conger said some of them, for furious firing, exceeded anything he experienced in the Civil War. One night we had a terrible thunder shower, and all the time we had a furious general attack. The soldiers on the wall said 'it seemed as though all hell had broken loose.'

"Our American soldiers have held the wall back of the American Legation. Now, while I am writing, bullets are falling in our courts and striking against the wall. One just struck about ten feet from the window near where I am sitting. We have got so used to them that we don't notice them, as we are working around, unless they come very

fast. When the cannon were turned on us, then, indeed, our hearts grew faint. Beside the hundreds of thousands of bullets, it has been estimated that 2,800 shot and shell have fallen within our courts; 400 fell in one day, and yet not a man was killed by them, though many have been hit by bullets. Between sixty and seventy struck this house we are in. (I am in the ballroom at the British Legation, with thirteen other ladies.) Nights we could see the flashlight thrown on us from the Imperial City, and as two big cannon are just back and a little east of us, we could see on the wall of the building in front of us and at one side of us (Sir Claude Macdonald's sleeping rooms) the flash of the cannon before the shell struck. Some of the buildings about us are peppered by the bullets and shells, and some have had to be vacated. One shell came crashing into the dining-room, making a big hole right by the side of the Queen's picture. Two others went into rooms where people were in bed asleep, but they did not explode. The children have little baskets full of the bullets and shrapnels they have picked up. One Russian had a bullet go in and out four times.

#### THE FOREIGN SOLDIERS.

"Captain Halladay, of the British marines, is very ill. He was shot through the lungs while leading a charge on the Chinese. Captain Stroud, also of the British marines, was killed. The Japanese have so far lost the most men. How they have fought! the plucky, daring little fellows! I never admired them until now. I have been helping in the hospital, and it has been wonderful to see the grit and cheeriness they have. Twenty-five Japanese marines came up when the trouble commenced, and now only three remain who have not been killed or wounded. The Russian and Italian troops have not shown up as well as we expected. The Germans lost their position on the wall back

of their legation and have not been able to regain it. The French legation, French hospital, and German legation have suffered terribly from fire, shot, and shell. I expect in a few days to go and see them, and will write later as to the condition.

"Later, 8.30. Sharp fighting, and we can hear the bugle blowing. It may mean we are in for an attack tonight, as there has been more or less firing all day, and if you could hear the bullets whiz now in our tree-tops, or strike the wall, you would wonder how I could sit here quietly writing. After seven weeks of it you would understand. The last two nights we have had sharp attacks, and we wonder if it means that the foreign troops are nearer, or where they are. The bugle still keeps blowing. Our men have been counter-mining for weeks, and strengthening all the weak places in our walls. What we fear is the enemy being defeated and driven back into the city.

"We ladies have made thousands of sandbags. They are made of cloth, silk, satin, velvet, legation curtains, in fact, everything, even to taking garments. Satins and silks of the most beautiful shades, some beautifully embroidered curtains, costing tens of dollars, tablecloths, sheets, pillowcases, etc., etc. These have saved many and many precious lives. The walls about the legation are about fifteen feet high, and these are now doubly strong. The firing is growing so bad I think will stop now.

#### A CANNON FOUND.

"August 9. We had a fearful night. Three sharp attacks, and then incessant firing all the rest of the time. Branches and leaves are all over the ground this morning. It is reported that the soldiers who have been firing on us have been sent out to fight the foreign troops, and these are new ones. I suppose they thought they would see what they could do, and make a record for themselves.

Men were working in the trenches outside the front gate all night. The plan is to mount a gun (cannon) outside. When the legation guards came they brought machine guns with them, but no cannon. So when the Chinese cannon was mounted and turned on us the soldiers longed for a cannon. The machine guns would not do. One day some Chinese, in searching around a junk shop within our lines, found an old cannon that had been used in the war, in 1864, with the French and English. Great was the rejoicing on the part of all. We felt it a special providence in our behalf. They got the cannon over here and found in the Italian Legation an old gun carriage, and mounted it on that. Then the next question was what could be used in it. The Russians then let it be known that their machine gun had been left in Tientsin, and that they had a lot of shell. They tried the shell and it was just what they wanted.

"Then the question was who would venture to fire her off. Thirty years and more unused! Mitchell, the American gunner, said, 'I will,' and great was the excitement over the first shell. Mitchell said afterward, he gave up his life in thought, for he expected an explosion. Instead, the first shell went crashing through three walls and tore a great hole in the barricade at the Imperial City. With glasses the Captain could see the Chinese running in all directions. Great was their astonishment, for they knew we had no cannon. This one has been named the 'International' (called Betsy, by the marines, for short). The Chinese soldiers on the wall have great fear of our American Colt's rapid firing gun. They made an attempt to rush it one night in the early days, but when they saw the deadly work, they could not retreat fast enough. In the compound across the street, where our Christians were first located, they allowed the Chinese soldiers to dig holes and enter, and then killed them to a

man. They have learned some very serious lessons the past two months. It must be an eye-opener to them that a few hundred could hold out against their thousands and an entire city. They said at first that in two days we would all be in their hands, and it is now two months; but it has not been by might nor power of men, but of God. There have been as wonderful providences and miracles as in the leading of the Jews out of Egypt.

#### THE QUESTION OF FOOD.

"Can you think of what it means to feed over 3,000 people a day and no time to prepare and stock in for such an experience as we are having? There were within our barricades two small foreign stores. These goods have all been confiscated, but they were not many. Within our boundaries were a few Chinese grain shops. In some of the buildings which have been burned down, food was found. Four or five good wells of water, and no danger of their being poisoned! We have, by careful living, food enough to last three weeks longer. Of course it is food very different from what we would have if in our homes. The only meat has been horse-meat, until yesterday, when a cow was killed. The horses belonged to the legation people, and there are enough to last ten days more. I believe they kill two a day. Then we have rice and graham bread. Our butter long ago gave out, except for use once a day. We have no milk for tea or coffee. Sugar is limited to so much a day. Now and then we open some cans of fruit or vegetables for one meal. As a rule, people have kept up fairly well as to health. Five little children have died, and two or three more are quite ill.

"One of the great providences is the cool summer. I have never known anything like it since I came to China. It has been our salvation; also the lack of rain has been a salvation. There has

been just enough, but not the terrible downpours day after day of the usual rainy season. There were many providences the day of the fire. The morning of the day when the Hall of the Scholars was set on fire, one of the captains said, 'If they fire that building today with this strong wind blowing in our direction, there is no hope for us.' About noon the wind suddenly changed, and while we were remarking on the change, the flames and smoke from that place came up above our walls. Our soldiers dug a hole through our wall into the court and charged the enemy, but while driving them out, they could not put out the fire, and indeed did not care to, if it did not catch us. Another time they set fires all around the location of our Christians, and we were fearful they were going to get that place. If they did, and turned their guns on us from there, it would not take long to batter us down. The good hand of our God was upon us, and one fire went out, and we managed to get the Christians all out into other places. Now while the houses in that place have all been burned, our soldiers still hold a part of it, and it is the part that protects our front wall.

#### MERCIES AMID ASSAULTS.

"It is simply impossible to enumerate the mercies of God during these awful weeks. Our hearts are full of thanksgiving. Twice the officials have sent word that the Christians must be given up, but they have received a fitting answer. What will be done with them and us when the troops come, we cannot answer. Word came last night that Li Hung Chang had been given power to settle the affair with the nations by telegraph. It cannot be that the foreign governments will believe a word of any of the lies they have been sending them.

"Twice presents of fruit have come 'from the Emperor' (?), and we judge by a telegram that came to Sir Robert

Hart that they have reported they were protecting and feeding us. We hear the Dowager Empress has 300 carts waiting day and night. In event of our troops coming to the city she expects to run away to the west. A spy went out and got for some of the gentlemen the Peking *Gazette* for the past two months. We see that less than a week ago the only two remaining officials of the Reform party have lost their heads. If they don't take the head of this woman and the leaders of this conservative party there will be no help for China.

"On the night of July 13, beginning about 6.30, we had for three hours a most terrific attack. Three mines were exploded in the French Legation, blowing up houses, killing and injuring foreigners as well as some of the enemy. A part of a shell came into our hospital and struck one of the beds, but did not injure the sick man. Several spent balls struck our porch. We rushed around in the most horrible din, making new beds, feeling around in the dark after things, because the windows had been filled with sandbags. Flames burst out at the French Legation, also at the German and French hotel. The shot and shell of the Chinese cannon was not good, and did not fit their guns well, or we should long ago have been reduced. Our poor wounded men were so brave; helpless, and yet strong in spirit during those awful hours of attack. When it was found that cannon had been mounted and turned on us, the gentlemen went to work and with the help of the Chinese dug great pits and covered them over as a place for us to retreat, in case the buildings were battered down. That was before we found that they were not good marksmen, and their shells poor. How we prayed that we might not be reduced to that necessity, and we have not.

#### SERVICES OF THE MARINES.

"Twice the officials have sent word in regard to our going to Tientsin. The

foreign representatives have declined to do so without orders from their home governments. The morning of July 16 Captain Stroud was killed, also another British marine. That night, while at the funeral, a flag of truce came, and yet while it was at the gate, shot and shell came flying over our heads, making us decidedly uneasy during the service. A shrapnel struck the tree under which five or six of us were standing, and you can imagine we moved out rather quickly. Sixty foreigners have been killed and 140 wounded during these days. More than half have been picked off by sharpshooters. One of our marines was a sharpshooter from Missouri, and he brought down four with seven bullets. Poor fellow, he was brave and led an attack on the wall which saved our lives, but he lost his. At last our men saw the Chinese were going to make an attack before long, and they concluded they would give them a surprise. At 3 A.M., July 3, they made a dash and it was a grand victory, won by the Americans, as the Russians who were to help failed to carry their side. Since then our men have had no use for the Russian soldiers. Our fellow protectors are laid to rest in the Russian Legation, and one night one of our men had to be laid in his last resting-place, but things were so serious not an American could be spared from his post to dig the grave, and it was turned over to some Christians. A Russian soldier, seeing this, did it himself, saying, 'He was my brother; we fought together on the wall; let me.' A young Chinese man standing near with eyes full of tears said, 'It kills me to think these brave men have come from a foreign country to protect us against our brothers, our own countrymen.' There are seventeen nations represented in this siege. There are 414 foreigners.

#### FURIOUS ATTACKS.

"August 10. This morning at 3 o'clock we had a furious rifle attack.

The cannon have all been sent out of the city to meet the foreign army. Bullets struck the skylight in the hall and the glass came crashing down with a terrible noise. Our machine guns were turned on, but I have not heard whether many of the enemy were killed; in fact, we could not know, as they fight from sheltered places. One day when we first came in I had a look at the street after a serious attack. We could see only a small part from a loophole, but one look was enough; dead men and dead horses! Yesterday Captain Van Stroudt caught men just outside our wall digging a mine. He drove them off and succeeded in getting their bag of powder.

"Sunday night, August 12. I have been sick in bed the last two days and so have not written on my letter. This is the third sick spell I have had within two weeks. We heard on Friday that our troops were half way to us from Tientsin, had had two battles, and expected to reach us either August 13 or 14. Now, while I am writing, we are in the midst of a furious attack. It is the fifth or sixth we have had today. Our men estimate they have killed 100 Boxers and many soldiers. Today our men on the wall report hearing heavy cannonading to the southeast. That is where the Chinese expected to meet our troops today, and we expect there is a big battle on. Our men also say they have seen thousands of soldiers leaving the city today, and the cavalry going out on the run.

"Last night about 11 o'clock we had a fierce attack for a short time. The bullets went singing through the trees and striking walls and branches. Just now one struck in front of this door, and some of the roof tile came falling down. In the midst of the attack last night the Italian soldiers put their fingers in their mouths and whistled. The British marines took it up and shouted 'bravo.' The sound was tremendous, and the firing ceased at once and we had quiet for over

an hour. Then they took it up again. . . We have to stay in doors, as the bullets are too thick for any one who is not on duty to be out. The old 'International,' 'the Betsy,' and the English machine gun are speaking now, and have been for some time. . . . A letter came from the Tsung Li yamen tonight, saying that tomorrow Prince Ching and Prince Tuan desire audience with the ministers. This latter man is one more responsible than any one else for all this trouble. He openly said he expected to line his cart with the skins of foreign devils; then, and then only would he be satisfied. If he does not find himself minus a head, then I am mistaken.

"August 13. Last night I gave up writing, the firing made me so nervous, and then we dared not have a light, it got so bad. The night was simply beyond words. All day there was firing and several attacks. About seven in the evening it was bad, and simply grew worse till 3 this A.M.; then we had a let-up of an hour or so, and then they started in again. Thousands of bullets struck all about us. One came into our room through the window, but did not hit any one. One struck just over the window and brought down some tiles, and several struck on the roof. All our west barricades were badly injured, and it will take all day to repair them. Our three machine guns and cannon were all working. It is simply wonderful that tens of thousands of bullets could be fired and only one man killed. Our American flag and also the Russian flag have been raised on the wall today. I do hope our troops will come in today. It does not seem as if we could endure

another night like last night. Our first month here many of us did not think of undressing.

#### DELIVERANCE!

"August 14. Last night was the most horrible of all. Can you imagine six or seven hours of bullets by the thousands, five machine guns all working at one time, and with it the cannon and bullets of an enraged enemy? About 2 A.M. we heard the distant roar of our troops, and now shells are bursting in the city on the east side, and our troops are reported within three miles. It seems almost more than we can endure. Now our relief is in sight our strength is gone; I mean our physical strength. We may have another bad night, for the troops may not be able to get into the city today. One shell burst in Sir Claude Macdonald's sleeping-room. One German was killed, our American gunner, Mitchell, was seriously injured, and two other marines were also injured. Our soldiers heard the Chinese officers urging on their men to rush our walls last night, but they did not get up their courage to do it. Our big guns were put on the weaker places and sent volley after volley into their barricades.

"Wednesday, August 15. Yesterday afternoon the first of our relief party reached us. The newspapers will be full of all that is going on. Words fail me to tell of our joy. I cannot write more as I have been in bed most of the day. The cannon are booming all about us, and I hear the troops are entering the Imperial City this afternoon. God has more than blessed us, and wonderful has been our preservation."

#### *South China Mission.*

##### NO RETREAT.

DR. HAGER reported on the first of August that, with the exception of one or two chapels which had been looted, they had suffered no special losses.

though in Canton and the interior there was much excitement. In July Dr. Hager made a successful tour in the country and reports that he baptized fifty-six adults. Notwithstanding the

fact that the American consul at Canton had called all missionaries to Macao or Hong Kong, Dr. Hager says :—

“The district through which I passed was perfectly quiet, and I knew I had no reason to fear, though at the time other missionaries were fleeing to Canton, Macao, and Hong Kong. I think I know the temper of the people better than those who have never visited the field, for I have traversed the region for seventeen years, and know there is nothing to fear. Hence I continued my journey, and by so doing was enabled to allay the fears of the Christians, whom I asked to remain at their posts and not be troubled at the rumors of war in Peking and elsewhere. I must, however, confess that the sudden closing of all the Canton schools was calculated to excite the Christians very much, and some of the parents of the pupils were very much frightened. But I can testify that the Christians and converts bore the ordeal very well. The vague rumors

of ‘Christians killed’ was worse than if the whole truth had been stated, and the heathen frequently took occasion to tell the Christians that their turn would come next. But thus far they have all remained firm.

“Our greatest success has been at Chung Hau, where for the second time this year nineteen were baptized, some of them being heads of families, and nine of them women. At our Wa Ou Station nine women were baptized, and at various other places eight more, so that I received twenty-six women of the fifty-six adult members baptized. This cheering result has been chiefly due to the labors of several women that I have laboring in the country. In several places requests were made for schools for women and girls, and I hope the Board will allow us to grant some of these urgent requests next year.

“Our schools are only three in number, but each one of them is helping to spread the gospel in the country.”

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### Foochow Mission.

#### THE LOOTING AT SHAO-WU.

MR. HINMAN writes from Kuliang, near Foochow city, concerning the plundering of the mission premises at Shao-wu, which we have before reported :—

“The attack occurred Tuesday evening, the 24th of July, and commenced in the city before the city chapel. A large number of rough people from the South Gate, including a number of professional gamblers, were ostensibly celebrating the Emperor’s birthday, but had evidently been planning an attack on the Christians for some days. They gathered in front of the city chapel and when the preacher there protested against their making a disturbance, they began to attack him and his wife, and both were injured. They then proceeded to tear down and destroy the city chapel, and carry off whatever of the preacher’s

property they wanted, and afterwards proceeded at once to our East Gate property, or to the Roman Catholic chapel in the city, and afterwards to the East Gate. The Roman Catholic chapel at some time during the riot was torn down and the priest’s house also destroyed and looted. The priest himself was badly cut about the head.

“As you know, the most of our mission property is just outside the East Gate, and from the letter received from Pastor Yau and from the words of the messenger we know that it is a total wreck—mission residence, large brick church, brick hospital, and a number of smaller buildings for day schools, parsonage, etc., besides the houses and property of a number of native Christians, and a large quantity of personal property of the Bements, Mr. Walker, and ourselves, as well as considerable belonging

to the Gardners and Dr. Bliss. As yet we know of no lives being lost. The messenger who left Wednesday morning after the mob had attacked the buildings the night before, reported that a woman, a girl, and a boy were missing, and that the lives of all the Christians were threatened, but we cannot be sure that the trouble has or has not gone to that extent. We understand that the rioters broke open everything in the house, and burnt everything they did not carry away as plunder. Of course this includes some things in our personal effects which cannot be replaced. Even the mission safe was broken open, though it contained little money. The loss, however, of the deeds to all our property there will be hard to make up. The native Christians must now be in a state of destitution and danger which is hard to conceive, many of them having lost both house and property. Mr. Walker and I saw the consul yesterday, who immediately communicated with the viceroy, asking him to take steps at once for the restoration of order, the protection of the Christians, and the punishment of the outrage. The viceroy just now has so much to do keeping order in Foochow city alone that I fear as to his ability to do much so far away from here, so that

the immediate outcome of the matter is quite uncertain.

"This outbreak is, of course, a violation of the compact entered into by the Powers with the Southern viceroys, and opens the door for occupation of the southern ports if the Powers think best. We are informed that the Shao-wu civil magistrate exerted himself strenuously to restrain the mob, but had no backing, and his sedan chair was broken to pieces and he himself wounded. The military magistrate, however, did nothing of any consequence to prevent the rioting. In excuse for him it might be said that he had only a handful of opium-eating soldiers, so perhaps was really powerless. The viceroy here is making the consuls feel safe by the elaborate policing of this city of Foochow, but in all probability not one place in the province outside of here has any better protection from thieving mobs than Shao-wu had. It does not appear that the mob had any direct connection with the Boxer organization, but the incident shows what may be expected to break out anywhere in China, through the encouragement which Boxer successes and the report of the flight of foreigners bring to the disorderly elements everywhere."

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### **East Central African Mission.**

FROM MT. SILINDA.

THE annual reports of the two stations of this mission naturally refer to the limitations under which they have labored because of the inadequacy of the mission force. The call for an industrial department is very earnest. Mr. Bates, from Mt. Silinda, says:—

"During the year four members have been added to the Silinda church, of whom three are girls. Boys and girls both within and without the church have contributed to the usual Sabbath offering. £13 8*d.* have been received by the church treasurer, from which fund

£2 have been sent to the treasurer of the American Board to apply on the debt. The Sunday and midweek services and Sunday School at the station have been maintained. Special services were held with the workmen in the brickyard, that while they were performing manual labor on our behalf, the main object for which we were among them might not be lost sight of. The meetings on the farm have been fairly well attended, and with the help of the church members services at no less than sixteen points within a radius of ten miles have been kept up from week to

week, reaching, in round numbers, some 200 people.

“But what is this little that we are able to report compared with the needs and possibilities of the field! It is true that one man, in spite of ridicule and remonstrance from his friends, is reaching out his hands toward God and has publicly confessed his desire to be a follower of our common Master. It is true that our old blind man who has found a refuge here for many months, on a recent visit to his home not only kept the Sabbath, but even refrained from work on Thursday afternoon, the usual hour of our weekly prayer-meeting! He told his friends that he could see God. ‘How can you see him,’ they inquired; ‘We who have eyes cannot see him, and how can you who have none?’ ‘It seems strange to me,’ he replied, ‘that you with your eyes and all your faculties cannot see him, but I see him!’

“But aside from these, the hosts of Satan maintain an almost solid front of heathenism against the forces of the great commander. One says, ‘I will believe when my heart tells me to;’ another, ‘I will watch the children and see how they get on in traveling this new way;’ and yet another, ‘I am going to serve the strongest master;’—and once again the harvest is past, the summer is ended and they are not saved. What is lacking to bring these people now so long under the influences of Christian teaching and example, to the feet of their Saviour and friend? Is it the heart to heart talks, by the wayside, in the harvest field, by the river bank? Oh! to be freer to do more of this personal work among them! A woman’s meeting is a vital necessity, but the missionary’s wife, in addition to her home cares and other responsibilities, has felt compelled to provide clothing for from twelve to twenty of the smaller boys lest otherwise they decide not to remain in school. This has necessitated the making of more than one hundred garments, and

the constant demand for these jackets, trousers, and shirts has forced her to leave undone many things which she is painfully aware ought to be done for the betterment of the natives around us.”

#### THE MT. SILINDA SCHOOL.

MISS GILSON reports for the school which is under her charge that in the boarding department there have been thirteen girls and sixty-seven boys, and of kraal children sixteen girls and twenty-eight boys. Some of the young men have gone to their homes, others have gone to the mines. The report says:—

“We rejoice that all but one of the boys who went to the mines returned, not only for their own sakes but because both European and heathen people around us had been saying, ‘Those boys will never go back to school.’ We were still more encouraged by the evidence there seemed to be that they had been leading consistent Christian lives while away. At one place on the journey they turned aside to give the gospel message to two chiefs who had never before heard the words of life. These heathen people were greatly puzzled by their refusal to drink beer.”

Miss Gilson gives other incidents showing how the truth has taken hold upon the hearts of the pupils, and she adds:—

“Our experience leads us to feel that a serious and irreparable mistake has been made in not giving these pupils manual training from the beginning; they would have gained not only a most necessary equipment for the practical duties of a Christian life, but there would have been a reflex influence upon mind and heart which can come in no other way. If such training is now considered necessary in the work of elevating degraded children in the home-land, how much more essential here where the hoe and weapons of warfare are the only instruments the people have ever learned to use.

“ In school instruction a large place is given to the Bible; the pupils are gaining in the ability to commit it to memory. During the year one boy and three of the girls have been received into the church; others presented themselves, but the church thought it better for them to wait a little.”

## NOTES FROM THE WIDE FIELD.

### FRENCH MISSIONS.

THE ZAMBESI — THE CONGO — MADAGASCAR. — The Paris Missionary Society is rejoicing in having cleared off the debt with which it began the year. Its income has risen from 395,775 francs in 1897, to 500,469 francs in 1899. This joy is sorely needed amid the great afflictions which have befallen the Zambesi Mission, so dear to the heart of Protestant France. The large company of new recruits whom M. Coillard was so proud and eager to take with him on his return to his mission, has seemed to melt away in that treacherous climate. A number of them have died, several have been obliged by dangerous illness to return to Europe, and the remainder are greatly enfeebled. Mr. Louis Jalla writes as follows, on the 19th of April last: “ Alas, the time is past when the messages from the Zambesi were full of a joyous optimism. Life was then sweet and beautiful; the heart expressed through the pen its gladness. Today times are changed. The horizon which has been shadowed for more than a year seems to remain dark, God knows for what. Anxiety, trial, affliction, have become our daily bread. We are passing through the fire. May our mission come forth purified but not weakened.” There are also many disappointments in the work among the natives. Levanika, the king, declares his intention to remain a polygamist, and is preparing to build a new and spacious house for each of his fifteen wives. He is, however, always affable to the missionaries, and has begged M. Coillard to write a letter for him to the Paris Missionary Society. After thanking it for sending back M. Coillard and the new missionaries, he says: “ But I have another word; it is a word of prayer. I know well that our country is bad for the whites; it kills them. I am sad to see your graves in my country. . . . Are you going to be discouraged? I say, No. We are bad, but we love our missionaries; they are Barotses; they are our fathers. The country is vast and it is not occupied. Send us other missionaries. It is my last word; it is a prayer; send us more missionaries. I salute you, my fathers. It is me, Levanika, king of the Barotses.”

Although so sorely stricken, M. Coillard writes: “ If we are truly the followers of Him who must reign, it is necessary that we should give of our goods and of our persons in order to drive out the usurper and to restore to Jesus his crown. And that is what these deaths say to us. We must take the work seriously and not merely as amateurs. . . . It is such an easy thing to consecrate oneself formally, and so difficult and so rare to *live a consecrated life*.” And throughout a long letter of later date, M. Coillard pleads with his home supporters to have faith in God, to allow no panic, no withdrawal of support, to remember that there are still at the front a handful of men who, with hearts calm and brows serene, are ready to die, if necessary, on the battlefield.

The tidings from the French Congo Mission are exceedingly encouraging. The colonial administration treats it justly; its good reputation has spread into the interior. The Pahonin tribe is hungry for the word of God. The tours among distant villages, as well as the life at the stations, reveal a people who conceal warm hearts

under an exterior often very rough. Twenty-seven baptisms are reported in a recent number of the *Journal des Missions*.

Reassuring letters come from Madagascar. "The labors of our brothers and sisters," says the *Journal*, "have been great, and the results are becoming manifest." In one district, churches which seemed dead have a new life, and the awakening is attributed to the piety and zeal of Malagasy Christian workers.

#### INDIA.

HINDUISM. — What a strange religion it is which leads men to be so indifferent to the welfare and even the life of human beings, and at the same time so scrupulous in their care of dumb animals. In Hinduism animals are more sacred than men. A correspondent, himself a Hindu, tells the following story in the *Madras Mail*: "The wife of a Brahman youth employed in the local District Munsiff's Court died of fever. Her parents belong to the Saivite sect of the Brahman community, while her husband is a Smartha. As she was a Smartha, her parents and other relatives would not so much as approach her or touch her in the last moments. None of her Saivite relations would consent to convey the body to the place of cremation! And had it not been for the timely help rendered by a pleader, an earnest member of the local Social Reform Association, and a few others, the poor husband would have been put to the worst inconvenience imaginable in the matter of his wife's funeral. If we turned our eyes at that moment in another direction, we should have beheld another spectacle — the funeral procession of a dead sacred bull. While the human corpse was comparatively — shall I not also say shamefully? — neglected, hundreds of people might be seen flocking round the cart laden with the remains of the bull. The previous night, on the other side of the main canal, the sacred bull was run over by a train and killed on the spot. So, from early morning, preparations were made to give his holiness — I mean the bull — an honorable burial, and in due time a big procession with the necessary accompaniments of tom-toms, etc., conducted his body to the grave."

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### NOTES FOR THE MONTH.

#### SPECIAL TOPICS FOR PRAYER.

*For a blessing to follow the deliberations and plans of the Annual Meeting; for success in securing the proposed Twentieth Century Fund; and for a spiritual awakening in our churches, such as shall lead to an adequate support of missionary work.*

*For China in its present needs; for the native Christians who have been so helpful and who have stood so firmly; for the missionaries as they seek to reëstablish their various forms of work, for the diplomatists that they may be kept from all narrow and unseemly jealousies, and may plan wisely for the best interests of China and the world.*

#### ARRIVALS AT STATIONS.

July 12. At Jaffna, Ceylon, Rev. James H. Dickson and wife.

July 31. At Mt. Silinda, East Africa, Dr. William T. Lawrence and wife.

September 6. At Marsovan, Western Turkey, Rev. Charles T. Riggs and wife.

#### ARRIVALS IN THIS COUNTRY.

September 29. At New York, Rev. James F. Clarke, D. D., of the European Turkey Mission.

October . At San Francisco, Rev. Henry P. Perkins and wife, Dr. J. H. Ingram and wife, Miss Mary E. Andrews, Rev. F. M. Chapin and wife, and Mrs. Chauncey Goodrich, all of the North China Mission.

- October 8. At Vancouver, Rev. Charles E. Ewing and wife, of the North China Mission.
- October 9. At New York, Rev. James H. Roberts, Rev. Mark Williams, Rev. Wm. P. Sprague and wife, and Miss Virginia C. Murdock, M. D., all of the North China Mission, who escaped from China by way of Mongolia and Russia.

## DEPARTURES.

- September 29. From New York, Miss Matilda S. Calder, to join the Central Turkey Mission at Marash. (See page 430.)
- October 3. From Boston, Mr. W. W. Peet and wife, returning to the Western Turkey Mission, and Rev. Ernest C. Partridge and wife to join the same mission. (See page 431.)
- October 8. From Vancouver, Miss Elizabeth Torrey, returning to the Japan Mission.
- October 10. From San Francisco, Rev. S. S. White and wife, returning to the Japan Mission.
- October 19. From San Francisco, Mrs. D. Z. Sheffield, returning to the North China Mission.

## DEATH.

- September 9. At Miraj, Western India, Anna Caskey, daughter of Rev. and Mrs. Edward Fairbank, of Wadale, Marathi Mission, aged 9 mos., 20 days.

## DONATIONS RECEIVED IN SEPTEMBER.

## MAINE.

Bangor, 1st Cong. ch., toward support	
Rev C. S. Vaughan,	150 00
Brewer, 1st Cong. ch.	7 85
Dennysville, Cong. ch.	18 36
East Orrington, Cong. ch.	2 00
Fryeburg, Cong. ch.	10 00
Gorham, John T. Parkhurst,	10 00
New Portland, Cong. ch.	1 00
North New Portland, Cong. ch.	2 00
North Yarmouth, 1st Cong. ch.	10 00
Scarboro, Harriet A. Libby and sisters,	100 00
Wiscasset, 1st Cong. ch.	12 00—323 21

## NEW HAMPSHIRE.

Boscawen, 1st Cong. ch.	17 63
Charlestown, Cong. ch.	5 97
Hampton, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. J. H. Pet-tee,	9 00
Nashua, Pilgrim Cong. ch.	50 00
Newcastle, Cong. ch.	1 00
Plymouth, William C. Landis,	1 00
Sunapee, Mrs. Geo. H. Bartlett,	15 00
Tanworth, Cong. ch.	5 00—104 60

## VERMONT.

Barre, Cong. ch.	38 85
Cabot, Cong. ch.	17 50
East Hardwick, Cong. ch.	52 66
Ferrisburg, Cong. ch.	10 89
Georgia, Cong. ch. and Sab. sch.	6 50
Greensboro, Cong. ch.	5 00
Hartford, Cong. ch.	20 00
Island Pond, Cong. ch.	20 00
Lamoille Co., Union of Y. P. S. C. E.'s, for native preacher,	42 50
Manchester, Cong. ch.	61 28
New Haven, Cong. ch.	38 76
St. Johnsbury, Mrs. Horace Fairbanks,	300 00
South Hero, Friend,	5 00

Stowe, 1st Cong. ch.	76 50
West Brattleboro, Cong. ch.	27 55
——, Contribution,	2 00—724 99
<i>Legacies.</i> —Essex, Nathan Lathrop, add'l,	10 37
North Bennington, Mrs. Caroline E. Hall, by Henry D. Hall, Ex'r,	25 00—35 37
	760 36

## MASSACHUSETTS.

Adams, Cong. ch.	55 00
Andover, Young Ladies' Christian Workers, Thank-offering for China,	17 40
Attleboro, 2d Cong. ch., for support of missionary,	600 00
Baldwinsville, Cong. ch.	16 88
Bedford, "Helper,"	10 00
Beverly, Y. P. S. C. E., toward support Rev. R. Winsor,	5 00
Boston, Highland ch. (Roxbury), 9; Boylston ch (Jamaica Plain), toward support Miss M. E. Kinney, 6.75;	
E. W. C. (Jamaica Plain), 6,	21 75
Cambridgeport, Pilgrim Cong. ch.	17 96
Chelsea, Central ch., Int. Y. P. S. C. E., toward support Rev. G. P. Knapp,	5 00
Clinton, 1st Cong. Y. P. S. C. E., toward support Rev. C. S. Sanders,	25 00
Cummington, 1st Cong. ch.	10 38
Dedham, M. C. B., for native preacher, Marathi,	10 00
East Longmeadow, 1st Cong. ch.	7 21
Fitchburg, Rollstone Cong. ch., 39.18; German Conference, 3,	42 18
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders,	11 00
Gardner, 1st Cong. ch.	80 00
Greenwich, Cong. ch.	20 00
Hanover, 2d Cong. ch.	2 40
Holbrook, Winthrop Cong. ch.	15 40
Leverett, Moore's Corner Cong. ch.	10 00
Lexington, Mrs. Cyrus Hamlin,	5 00
Lincoln, Cong. ch.	151 22
Manchester, Cong. ch.	43 50

Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 21.53; Cong. Sab. sch., toward do., 4.73,	26 26
Millis, Church of Christ,	10 00
New Braintree, C. H. Shedd, 5, and Hattie L. Shedd, 3, both for North China,	8 00
Newton, Eliot ch., 230; do., A. A. Sweet, toward support Dr. and Mrs. E. E. Hyde, 175,	405 00
Newton Centre, 1st Cong. ch. (of which 150 toward support of missionary), 270.81; do., Extra-cent-a-day Band, 20,	290 81
North Leominster, Cong. ch. and friends, 17.08, and Y. P. S. C. E., 22.92, for catechist, Madura,	40 00
Orange, Central Cong. ch.	34 87
Oxford, 1st Cong. ch.	10 00
Reading, Cong. ch.	30 00
Royalston, 1st Cong. ch.	11 21
Shrewsbury, Cong. ch.	10 00
Southbridge, Cong. ch.	33 75
South Hadley Falls, Cong. ch.	37 12
South Sudbury, Memorial ch., add'l,	25
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 48.82; Olivet Cong. ch., 38.50; Hope Cong. ch., 22.97; Thank-offering, 10,	120 29
Sutton, Cong. ch.	34 51
Upton, 1st Cong. ch.	6 41
Wenham, Cong. ch.	15 00
West Medway, 3rd Cong. ch.	12 50
West Peabody, Cong. ch.	6 72
Weymouth Heights, Cong. ch.	36 51
Worcester, Piedmont ch., toward support Dr. and Mrs. J. B. McCord, 254.50; Plymouth Cong. ch., 29.97,	284 47
Worthington, Cong. ch.	11 30
—, Friend,	2 00—2,659 26

## RHODE ISLAND.

Central Falls, Cong. ch.	73 54
Providence, Pilgrim Y. P. S. C. E., toward support Rev. E. Fairbank and family,	70 09—143 63
<i>Legacies.</i> —Pawtucket, Mrs. Catherine E. Plimpton, by Rev. J. H. Lyon, Adm'r,	1,810 00
	1,953 63

## CONNECTICUT.

Andover, Cong. ch.	10 00
Bethlehem, Cong. ch.	7 00
Black Rock, Cong. ch.	75 05
Bridgeport, 2d Cong. ch.	89 10
Bristol, Epaphroditus Peck,	5 00
Cornwall, 2d Cong. ch. to const. R. T. SMITH, H. M.	101 00
Coventry, 1st Cong. ch.	21 91
Gilead, "2 cents a week,"	2 00
Hartford, A friend,	100 00
Harwinton, Cong. ch.	22 67
Kent, 1st Cong. ch.	15 16
Litchfield, Friend,	15 00
Mansfield, 2d Cong. ch.	15 48
Middletown, 1st Cong. ch.	34 50
New Haven, Dwight-pl. ch., Miss Lucy Murray,	1 00
North Madison, Cong. ch.	17 40
Plainfield, 1st Cong. ch.	9 00
Preston, Cong. ch.	23 00
Salisbury, Cong. ch.	17 00
South Windsor, 2d Cong. ch. (Wapping),	18 10
Stanwich, Cong. ch.	12 72
Thomaston, 1st Cong. ch.	12 57
Torrington, 1st Cong. ch. and Sab. sch.	6 00
Trumbull, Cong. ch.	9 00
West Hartford, 1st ch. of Christ, toward support Rev. H. G. Bissell,	150 00
Winsted, F. B. Pickett,	5 00
—, Friend,	10 00—804 66

## NEW YORK.

Albany, Friend,	50 00
Angola, Miss A. H. Ames,	5 00
Chazy, Rev. W. W. Mead,	5 00
Clifton Springs, Mrs. H. J. Bostwick, for work in North China,	10 00
Groton, Cong. ch., 59.50, Y. P. S. C. E., 10, and Jun. do., 2.50, toward support Rev. J. D. Taylor,	72 00
Hampton, Methodist ch.	1 77
New York, Puritan ch., 70 44; Marie B. Poole, for Madura preacher, 35,	105 44
Oxford, Cong. ch.	35 00
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Reynolds,	100 00
Syracuse, South-av. Cong. ch.	4 25—388 46

## GEORGIA.

Baxley, Friendship ch.	1 71
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## TENNESSEE.

Nashville, Women's Mis. Unions of Tenn.	9 00
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## OHIO.

Collinwood, Cong. ch.	20 00
Lafayette, Cong. ch.	5 25
Oberlin, 1st Cong. ch.	43 45
Sandusky, 1st Cong. ch.	37 97—106 67

<i>Legacies.</i> —Toledo, Mary E. Gloyd, by Mary G. Warner and Kate G. Parmelee, Ex'rs, add'l,	4 93
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111 60

## ILLINOIS.

Big Rock, Welsh Cong. ch.	2 00
Chicago, South Cong. ch., 215.30; Union Park Cong. ch., 2.93; St. Paul Cong. ch., 2,	220 23
Decatur, Cong. ch.	35 50
Healey, Bethany Cong. ch.	3 55
Hinsdale, Cong. ch.	24 35
Lyonsville, Cong. ch.	12 04
Oneida, Cong. ch.	15 00
Payson, Cong. ch.	44 99
Ravenswood, Cong. ch., for missionary pastor,	9 00
Rockford, Joseph W. Briggs,	19 00
Watseka, S. D. Boughton,	10 00—386 66

## MICHIGAN.

Allendale, Cong. ch.	6 00
Ann Arbor, Wm. Biggs, toward support Rev. J. H. Dickson,	25 00
Armada, Cong. ch.	15 00
Chassell, Cong. ch.	8 00
Detroit, Mt. Hope Cong. ch Ladies' Aid Soc.	5 00
Frankfort, Cong. ch.	1 75
Hilliards, Cong. ch.	7 50
Hopkins Station, 2d Cong. ch.	9 67
Kalamazoo, 1st Cong. ch.	156 06
Litchfield, 1st Cong. ch.	5 85
Ludington, Cong. ch.	41 00—280 83

<i>Legacies.</i> —Alpena, Julia F. Farwell, by William T. Sleanor,	25 00
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305 83

## WISCONSIN.

Eau Claire, Elijah Swift,	50 00
Fond du Lac, Cong. ch.	128 72
Glenbeulah, J. H. Austin,	10 00
Hartland, Cong. ch.	10 75
Hayward, Cong. ch.	52 00

Milton, Cong. ch.	6 50
Milwaukee, North Side Cong. ch.	3 00
Norrie, Cong. ch.	2 83
North Walworth, Cong. ch.	7 00
Trevor, Liberty Cong. ch.	13 40—284 20

## IOWA.

Britt, Cong. ch.	22 05
Corning, Cong. ch.	6 00
Fayette, Cong. ch.	16 00
Hartwick, Cong. ch.	2 50
La Moille, Cong. ch.	2 66
Mason City, Freeman Y. P. S. C. E., for native worker, Madura,	12 20
Nevinsville, Cong. ch.	2 36
Prairie City, 1st Cong. ch.	11 05
Rowan, F. C. McPherson,	4 50
Waucoma, Cong. ch.	6 00—85 32

<i>Legacies.</i> —Denmark, Oliver Brooks, by Thos. S. Taylor, Ex'r, add'l,	25 00
Des Moines, W. B. Bentley, by J. G. Olmstead, Ex'r,	4,125 00—4,150 00
	4,235 32

## MINNESOTA.

Minneapolis, Rodelmer,	2 50
Silver Lake, Boh. Free Ref. ch.	35 00
Wadena, Cong. ch.	10 75—48 25

## KANSAS.

Alma, Cong. ch.	20 00
Newton, Cong. ch.	9 60
Ocheltree, Cong. ch.	4 40
Topeka, North Cong. ch.	4 75
Udall, Cong. ch.	16 00—54 75

## NEBRASKA.

Blair, 1st Cong. ch.	4 00
Germantown, Cong. ch.	9 00
Omaha, Hillside Cong. ch.	4 00
Wahoo, Cong. ch.	13 00
Wallace, Cong. ch.	4 00—34 00

## CALIFORNIA.

Benecia, Cong. ch.	13 75
Berkley, 1st Cong. ch.	4 00
Haywards, Cong. ch.	6 50
Martinez, Cong. ch.	25 00
Ontario, Bethel Cong. ch.	176 65
San Francisco, 1st Cong. ch., 31.80;	
Plymouth Cong. ch., 27.50,	59 30
San Jose, 1st Cong. ch.	76 22
San Mateo, Cong. ch.	10 00
Santa Cruz, Cong. ch.	42 50—413 92

## OREGON.

Beaverton, Cong. ch.	1 11
Elliott Prairie, Cong. ch.	1 50
Forest Grove, Cong. ch.	25 00
Hubbard, Cong. ch.	2 50
Oswego, Cong. ch.	5 00
Smyrna, Cong. ch.	5 00
—, T. L. Ray,	1 00—36 61

## COLORADO.

Lafayette, Cong. ch.	9 25
Montrose, Cong. ch.	20 00
Overland, German Cong. ch.	1 40—30 65

## WASHINGTON.

Hillyard, 1st Cong. ch.	2 00
Pleasant Prairie, Cong. ch.	7 50—9 50

## SOUTH DAKOTA.

Athol, Cong. ch.	2 75
Howard, Cong. ch.	3 67
Perkins, Cong. ch.	1 50—7 92

## IDAHO.

Boise, Aux. Woman's Union,	6 90
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## UTAH.

Salt Lake City, Phillips ch.	4 60
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## OKLAHOMA.

Forrest, Cong. ch.	1 50
Kingsfisher, Friend,	200 00
Wellston, Cong. ch., 1; a friend, 2,	3 00—204 50

## MISSION WORK FOR WOMEN.

## From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

*Treasurer.*

For kindergarten materials for Miss M. V. Platt,	61 24
For income tax, Japan missionaries,	70 00—131 24

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer.*

206 50

From WOMAN'S BOARD OF MISSIONS FOR THE  
PACIFIC.

Mrs. S. M. Dodge, Oakland, California,

*Treasurer.*

454 90

For native teacher, Gilbert Islands,	16 00—470 90
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## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Littleton, Y. P. S.  
C. E., 1st Cong. ch.

41 95

MASSACHUSETTS.—Attleboro Falls, Y. P.

S. C. E. of Central Cong. ch., 1; Brain-

tree, 1st Cong. Y. P. S. C. E., 2.41; New

Braintree, Y. P. S. C. E., for North

China, 2,

5 41

CONNECTICUT.—Bristol, 1st Cong. Sab.

sch., 17.50; Killingly, Williamsville Y. P.

S. C. E., 5,

22 50

NEW YORK.—Brooklyn, Park Y. P. S.

C. E., 5; Middletown, Y. P. S. C. E.,

6.50,

11 50

DISTRICT OF COLUMBIA.—Washington, 1st

Cong. Y. P. S. C. E., for school in Per-

chen),

15 00

ILLINOIS.—Oneida, Cong. Sab. sch.

1 33

MICHIGAN.—Kalamazoo, 1st Cong. Y. P.

S. C. E., 3,

15 00

MINNESOTA.—Duluth, Pilgrim Y. P. S.

C. E., 10; West Duluth, Plymouth Y. P.

S. C. E., 3,

13 00

WISCONSIN.—Rosendale, Y. P. S. C. E.,

for Japan,

3 48

IOWA.—Corning, Cong. Sab. sch.

2 50

KANSAS.—Lawrence, Plymouth Cong. Sab.

sch.

26 73

CALIFORNIA.—Auburn, Y. P. S. C. E., for

pupil, Foochow, 5; Santa Cruz, Y. P.

S. C. E., 18; Sherman, Cong. Sab. sch., 2,

25 00

WYOMING.—Cheyenne, 1st Cong. Sab. sch.

5 00

188 40

## MICRONESIAN NAVY.

CONNECTICUT.—New Britain, South Cong. Sab. sch.	32 00
DISTRICT OF COLUMBIA.—Washington, 1st Cong. V. P. S. C. E.	25 00
ILLINOIS.—Oak Park, 1st Cong. Sab. sch.	4 35
	61 35

## YOUNG MISSIONARIES FUND.

ILLINOIS.—Aurora, 1st Cong. Y. P. S. C. E., 5; Oneida, Y. P. S. C. E., 5; Stillman Valley, do., 5; all for MacLachlan Fund,	15 00
MINNESOTA.—Barnesville, Y. P. S. C. E., for Haskell Fund,	1 80
WISCONSIN.—Clinton, Y. P. S. C. E., 5; Milwaukee, North Side Y. P. S. C. E., 2; both for Olds Fund,	7 00
IOWA.—Atlantic, Y. P. S. C. E., 5; Davenport, Edwards Y. P. S. C. E., 10; Lam- oille, Y. P. S. C. E., 4.30; Mt. Pleasant, Y. P. S. C. E., 3; all for White Fund,	22 30
NEBRASKA.—De Witt, V. P. S. C. E., 2.40; Kearney, do., 1; both for Bates Fund,	3 40
COLORADO.—Manitou, Y. P. S. C. E., for Albrecht Fund,	10 00
WYOMING.—Cheyenne, Y. P. S. C. E., for Albrecht Fund,	7 40
	66 90

## CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.—Oxford, 1st Cong. ch., 5; Whitinsville, add'l, 100,	105 00
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## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT.—Georgia, Cong. ch. and Sab. sch., for work, care Rev. A. W. Clark,	13 50
MASSACHUSETTS.—Baldwinsville, Cong. ch., for Ordoo ch., 16.87; Boston, Friend, for Biblewoman, care Rev. C. R. Hager, 10; Pittsfield, Mrs. M. C. Taylor, for Lend- a-hand Fund, Ceylon, 20; Templeton, Cong. ch., Friends, for Ordoo ch., 5; Weston, by Miss F. E. Burrage, for work, care Mrs. J. L. Fowle, 17; do., by do., for work, care Miss S. A. Closson, 10; ———, Friend, for native preacher, care Rev. L. P. Peet, 25,	103 87
NEW YORK.—Brooklyn, Central Cong. Sab. sch., of which 50 for work in Marathi, and 50 for do. Madura, 100; Buffalo, Reid Memorial Baptist ch., for evangelistic work in China, 21.15; Huntington, Rev. S. T. Carter, for work, care Dr. W. S. Dodd, 125,	246 15
NEW JERSEY.—Montclair, Mrs. Thos. Carter, for work, care Dr. W. S. Dodd, 50; Morristown, Robert Carter, for do., 125,	175 00
PENNSYLVANIA.—Mansfield, Rev. W. G. Hull, for Industrial work, care Dr. W. L. Thompson, 10; Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5,	15 00
OHIO.—Oberlin, 1st Cong. ch., for Anatolia College, 2.01; do., Friend, 1st ch., 100; Mrs. Arthur Weage, 1; Mrs. E. F. May, 5; A. B. Johnson, 1; W. C. Wilcox, 5; H. J. Husted, 5; Minnie May, 2; Clara May, 2; Mrs. P. A. Crafts, 1; Mrs. P. L. Alcott, 1; C. M. Steele, 1; Rev. A. B. Allen, 1; F. H. Angle, 1; Mrs. S. F. Cowan, 2; Mrs. John Johnson, 1; Miss E. F. Bronson, 1; Rev. H. H. Hinman, 1; all for Industrial work, care Dr. W. L. Thompson,	133 01
ILLINOIS.—Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for work, care Rev. H. G. Bissell, 6.25; do., Miss Mary Rob- erts, Mrs. Fannie Bright, and Mrs. H. E. Miles, for work, care Mrs. D. M. B. Thom, 30; Evanston, Friend, for work, care Rev. S. C. Bartlett, 3; Naperville,	

Mrs. W. C. Knickerbocker, in memory of her father, Rev. W. C. Cunningham, for work, care Rev. T. W. Woodside, 100,	139 25
MICHIGAN.—Chelsea, Y. P. S. C. E., for work, care Rev. H. G. Bissell,	18 00
MINNESOTA.—Stewart, Y. P. S. C. E., for Getchell tutorship,	15 00
KANSAS.—Frankfort, Mrs. S. M. Morton, for pupil, care Miss M. L. Daniels, 15; La Crosse, James H. Little, for native preacher, Foochow, 50; Ottawa, J. L. Stratton, for use of Mrs. F. R. Bunker, 10; of Rev. W. M. Stover, 5; and of Rev. H. M. Bissell, 5,	85 00
OREGON.—Portland, Ebenezer Ger. ch., for work, care Rev. G. E. Albrecht,	30 00
SOUTH DAKOTA.—Parkston, Mission Festi- val German Cong. churches, for work, care Rev. G. E. Albrecht,	20 00

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,	
<i>Treasurer.</i>	
For Biblewoman, care Mrs. M. C. Sibley,	25 00
For use of Miss E. S. Hartwell,	25 00—50 00

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Ill.	
<i>Treasurer.</i>	
For Aer-motor, care Miss C. Shat- tuck,	177 00
For work, care Miss C. Shattuck,	30 00
For work, care Mrs. A. G. Gulick,	5 00
For window in Miss Haskins' school,	25 00
For work, care Mrs. Heizer,	25 00—262 00

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. S. M. Dodge, Oakland, California,	
<i>Treasurer.</i>	
For kindergarten work, Kobe,	5 00
For work, care Mrs. C. A. Clark,	10 00—15 00
	1,320 78
Donations received in September,	9,705 87
Legacies received in September,	6,025 30
	15,731 17

## TWENTIETH CENTURY FUND.

NEW HAMPSHIRE.—Dover, E. R. Brown,	404 00
MASSACHUSETTS.—North Adams, E. M. H., 10; Salem, Rev. De Witt S. Clark, 50; Springfield, Cash, 500,	560 00
ILLINOIS.—Chicago, Corporate Member, 150; do., Corporate Member, Thank- offering, 25,	175 00
	1,139 00

## ADVANCE WORK, MICRONESIA.

MASSACHUSETTS.—Dedham, Allin V. P. S. C. E., 20; East Northfield, M Fannie Lewis, 1; do., Mission Band, 7,	28 00
NEW YORK.—Flushing, 1st Cong. ch., E. E. S., 10; New York, E. T. Wilkinson, 10,	20 00
	48 00

# For Young People.

## TAI-KU, IN SHANSI.

BY REV. GEORGE L. WILLIAMS.

[Among the last letters that reached the American Board from the Shansi Mission prior to the cutting off of communications by the Boxer riots at Peking and vicinity, was the following account of Tai-ku, with the accompanying photographs, written by Mr. Williams, of Tai-ku, on March 10th, at which time he seems to have had no apprehension whatever of the disaster which was so soon to come upon the mission, in which he and others were to become martyrs for Christ's sake. The changed conditions will not lessen but rather add to the interest in the story and in the pictures, and they are given here as our now sainted missionary prepared them, only omitting some calls for special help which under present circumstances need not be pressed. But Tai-ku and Fen-cho-fu are yet to be recovered, though other reapers must gather the Lord's harvest on the beautiful plain of Shansi. It is to be feared that Deacon Liu, whose photograph is here given, is also among the number of those who have laid down their lives for the Lord Jesus.]

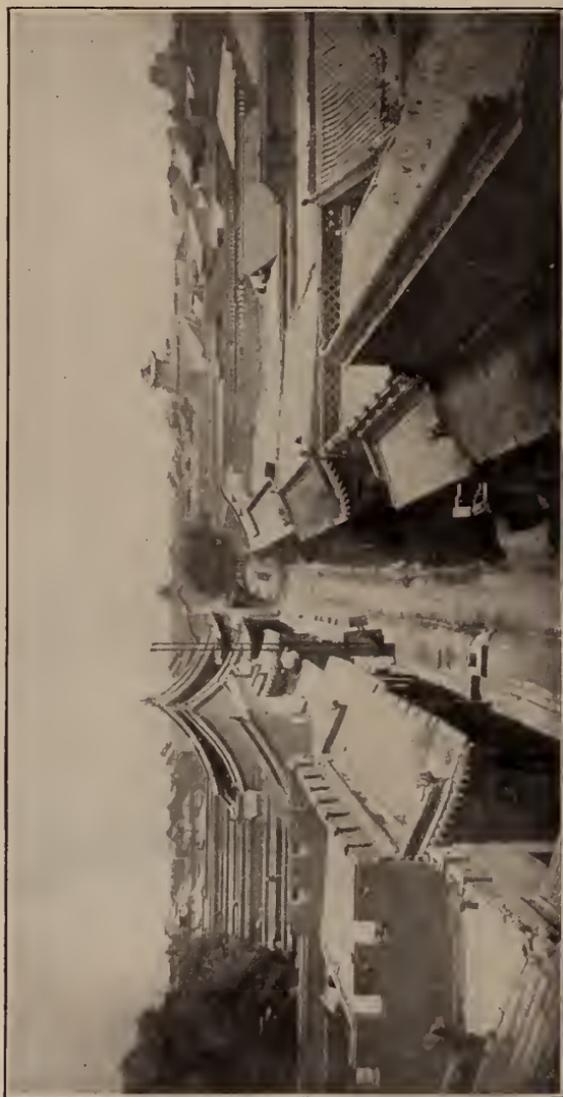


DEACON LIU, OF TAI-KU.

THE Tai-ku station of the Shansi Mission is situated in the middle portion of the great central plain of the province, a plain fair to look upon. Tai-ku is the most important business city of the province. Many of the banking and mercantile houses are very wealthy. The style of architecture compared with other portions of China, is stable and imposing. Many houses are three and four stories high, though only the lower floor is used for dwelling.

The central station of our Board is situated within the walls of the city, between the Drum Tower and the South Gate and in the south suburbs, while the eight outstations are in towns and villages scattered over the plain and among the hills, the farthest being eighty miles from Tai-ku.

The present force of workers consists of two missionary families and two single ladies. A physician is anxiously waited for. The native force, comprising evangelists, teachers, medical assistant, and opium refuge workers, numbers eleven men and women.



TAI-KU, LOOKING EAST FROM WEST GATE.

There is a fully organized church of seventy-four members. Like most missionary work, the growth for many years was very slow. Of late progress has been more rapid, an average of nineteen having been baptized during each of the last three years. From present indications it is reasonable to expect that in a short time the average yearly number received will be counted by fifties if not by hundreds.

A boys' boarding school faithfully taught for weary years has now

become an academy, and promises steady and permanent growth. It is our hope that this will expand into a college and theological seminary, from which well trained helpers shall come. We are greatly hampered now by the lack of such workers. Only yesterday I visited a mountain village but six miles from Tai-ku, yet nearly one thousand feet higher up, having probably more than one hundred children of school age but no school. How great our opportunity and how sad to lose it!

A thriving girls' boarding school, admitting only pupils with natural-sized feet, is our pride and our hope. Some thirty-five women and girls have broken away from universal custom and have unbound their feet.



A FIELD OF POPPIES ON THE SHANSI PLAIN.

Four opium refuges for both men and women are conducted, with the help of native assistants. The question is often asked at home, "Why spend so much time and strength on opium refuges?" "Is not the work of the missionary evangelistic rather than reformatory?" Such questions could not be asked by one who understood our field. Probably seven out of every ten of the villagers are addicted to the use of opium, while the proportion in city populations is even greater. This is true of men and women alike. Upon such people, whose sensibilities are deadened and whose moral perceptions are well-nigh gone, the proclamation of the gospel has little or no effect. But when they come to the opium refuge to rid themselves of this habit, they remain, on the average, one month. For thirty days they receive instruction at morning prayers and in special classes, and are constantly prayed with and pointed to the only source of help and deliverance. Many, it is true, fall back into the deadly snare, either at once or soon after, but many more—thanks be to God—are rescued and permanently saved. Some of our

brightest Christians and strongest preachers were addicted to this terrible vice but have been saved from it for many years.

Notwithstanding this fearful curse there is still a remarkable amount of



CULTIVATED TERRACES NEAR TAI-KU.

vitality and moral sense left in these people. They are, however, on the down grade and fast going to destruction, with very few agencies at work to save them. The Christian church is the only agency accomplishing much.

# MINUTES OF THE ANNUAL MEETING.

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THE American Board of Commissioners for Foreign Missions commenced its Ninety-first Annual Meeting in the Pilgrim Congregational Church, St. Louis, Mo., Wednesday, October 10, 1900, at 10 A.M.

## CORPORATE MEMBERS PRESENT.

### *Maine.*

Hon. Egerton R. Burpee, Bangor.

### *Vermont.*

Rev. Henry Fairbanks, PH.D., St. Johnsbury.

### *Massachusetts.*

Judson Smith, D.D., Boston.  
Samuel B. Capen, Boston.  
G. Henry Whitcomb, Worcester.  
Albert E. Dunning, D.D., Jamaica Plain.  
Rev. John R. Thurston, Whitinsville.  
Charles H. Daniels, D.D., Newton.  
James L. Barton, D.D., Salem.  
DeWitt S. Clark, D.D., Salem.  
Frank H. Wiggin, Boston.  
Rev. Edward C. Ewing, Roxbury.  
Charles E. Swett, Winchester.  
James G. Buttrick, Lowell.  
Rev. G. R. W. Scott, D.D., Newton.

### *Rhode Island.*

Edward C. Moore, D.D., Providence.

### *Connecticut.*

Frank Russell, D.D., Bridgeport.  
Chester D. Hartranft, D.D., Hartford.  
Waterman R. Burnham, Norwich.

### *New York.*

Edward N. Packard, D.D., Syracuse.  
Henry A. Stimson, D.D., New York City.  
Charles C. Creegan, D.D., New York City.  
Guilford Dudley, Poughkeepsie.  
Elliot C. Hall, Jamestown.

### *New Jersey.*

William Hayes Ward, D.D., Newark.  
Rev. Harlan P. Beach, Montclair.  
Rev. Howard S. Bliss, Upper Montclair.

### *Ohio.*

Rev. Charles S. Mills, Cleveland.  
Lucius F. Mellen, Cleveland.  
William W. Mills, Marietta.

### *Indiana.*

Wm. A. Waterman, Terre Haute.

### *Illinois.*

Edward P. Goodwin, D.D., Chicago.  
Moses Smith, D.D., Chicago.  
Franklin W. Fisk, D.D., Chicago.  
William H. Rice, Evanston.  
Rev. E. M. Williams, Chicago.  
G. S. F. Savage, D.D., Chicago.  
Alexander R. Thain, D.D., Chicago.  
E. F. Williams, D.D., Chicago.  
Julian M. Sturtevant, D.D., Evanston.  
Edward H. Pitkin, Oak Park.  
Rev. A. N. Hitchcock, PH.D., Chicago.  
Rev. Frederick S. Hayden, Jacksonville.  
Jean F. Loba, D.D., Evanston.  
David Fales, Lake Forest.  
Rev. Willard B. Thorp, Chicago.  
Pres. Thomas McClelland, Galesburg.

### *Michigan.*

George Parsons, Watervliet.  
Nehemiah Boynton, D.D., Detroit.  
Willard G. Sperry, D.D., Olivet.  
Dan F. Bradley, D.D., Grand Rapids.  
Henry L. Hubbell, Detroit.

### *Wisconsin.*

George R. Leavitt, D.D., Beloit.  
Edward D. Eaton, D.D., Beloit.  
Orrin H. Ingram, Eau Claire.

### *Minnesota.*

James W. Strong, D.D., Northfield.  
Leavitt H. Hallock, D.D., Minneapolis.  
Geo. R. Merrill, D.D., Minneapolis.  
Prof. Arthur H. Pearson, Northfield.

*Iowa.*

Alvah L. Frisbie, D.D., Des Moines.  
S. F. Smith, Davenport.  
Rev. E. M. Vittum, Grinnell.  
E. S. Miller, Des Moines.  
Rev. J. E. Snowden, Cedar Falls.

*Missouri.*

Michael Burnham, D.D., St. Louis.  
Henry Hopkins, D.D., Kansas City.  
Augustus W. Benedict, St. Louis.  
President Homer T. Fuller, Springfield.

*Nebraska.*

M. A. Bullock, D.D., Lincoln.

*California.*

John K. McLean, D.D., Oakland.

*Hawaiian Islands.*

Peter C. Jones, Honolulu.

*Canada.*

J. H. George, D.D., Montreal.

MALE HONORARY MEMBERS  
PRESENT.

*Massachusetts.*

Edward W. Capen, Boston.  
Geo. F. Moore, D.D., Andover.  
Arthur H. Sheldon, No. Chelmsford.

*Connecticut.*

Rev. Jno. Calvin Goddard, Salisbury.  
Prof. Williston Walker, Hartford.  
Prof. Frank C. Porter, New Haven.

*New York.*

Mr. Benj. C. Marsh, New York City.

*Florida.*

Rev. Chas. P. Redfield, Winter Park.

*Ohio.*

Lewis G. Hopkins, Cincinnati.  
Rev. W. C. Wilcox, Oberlin.  
Prof. H. C. King, Oberlin.

*Illinois.*

Rev. Jno. B. Fairbank, Godfrey.  
Rev. Henry Willard, Chicago.  
Rev. J. C. Meyers, Highland.  
Rev. Q. L. Dowd, Winnetka.

*Michigan.*

Rev. A. L. Reynolds, Adrian.  
Rev. Wm. E. Strong, Jackson.

*Missouri.*

Rev. Fayette Hurd, Springfield.  
Dr. D. I. Jocelyn, St. Louis.  
Rev. Cornelius H. Patton, St. Louis.  
Rev. Edw. B. Haskell, Cedar Falls.

*Tennessee.*

Edward P. Bronson, Nashville.

*Washington.*

Rev. Edw. Lincoln Smith, Seattle.  
Rev. Horace W. Houlding, North China.

## MISSIONARIES PRESENT.

Rev. William C. Wilcox, Zulu Mission.  
Dr. William L. Thompson and wife, East Africa.  
Rev. James F. Clarke, D.D., European Turkey.  
Rev. Edward B. Haskell, D.D., European Turkey.  
Rev. Henry O. Dwight, LL.D., Western Turkey.  
Mrs. Mary H. Perry, Western Turkey.  
Rev. C. S. Sanders, Central Turkey.  
Rev. F. W. Macallum, Central Turkey.  
Miss Mary G. Webb, Central Turkey.  
Rev. Edward S. Hume, Marathi.  
Rev. James Smith and wife, Marathi.  
Rev. James C. Perkins, Madura.  
Rev. F. Van Allen, M.D., Madura.  
Rev. Edward P. Holton and wife, Madura.  
Miss K. L. E. Myers, Ceylon.  
Rev. Charles A. Nelson, South China.  
Rev. I. J. Atwood, M.D., Shansi.  
Miss Ella J. Newton, Foochow.  
Rev. William P. Sprague, North China.  
Rev. Mark Williams, North China.  
Rev. James H. Roberts and wife, North China.  
Miss Virginia C. Murdock, M.D., North China.  
Dr. Willis C. Noble, North China.  
Rev. G. Henry Ewing, North China.  
Rev. E. E. Aiken, North China.  
Rev. F. M. Chapin and wife, North China.  
Dr. James H. Ingram and wife, North China.  
Rev. J. L. Atkinson and wife, Japan.  
Rev. William L. Curtis, Japan.  
Miss Lucy E. Case, Japan.  
Miss Harriet M. Benedict, Japan.  
Mrs. Alice Gordon Gulick, Spain.  
Miss Mary Channell, Micronesia.

President Capen took the chair, and devotional exercises were conducted by Rev. A. L. Frisbie, D.D., of Des Moines, Iowa. The hymn, "All Hail the Power of Jesus' Name," was sung.

Rev. M. Burnham, D.D., extended the welcome of the churches of St. Louis, and the President responded.

The Minutes of the last meeting were read.

The President appointed the following:—

*Committee on Nominations.*—Rev. Henry Hopkins, D.D., David Fales, Esq., Rev. Asher Anderson, D.D., Rev. Howard S. Bliss, Rev. Charles S. Mills, D.D., Pres. S. B. L. Penrose, James G. Buttrick, Esq.

The President also nominated the following Committees, and they were constituted:—

*Business Committee.*—Rev. George R. Merrill, D.D., O. H. Ingram, Esq., Peter C. Jones, Esq., Rev. W. A. Waterman, E. H. Pitkin, Esq.

*Committee of Arrangements.*—Rev. M. Burnham, D.D., Rev. C. H. Patton, D.D., A. W. Benedict, Esq., O. L. Whitelaw, Esq., Rev. W. M. Jones, Rev. H. S. MacAyeal, Rev. C. L. Klauss, Rev. T. T. Holloway, W. B. Homer, Esq., Geo. H. Morgan, Esq., Dr. Hayward Post, C. W. S. Cobb, Esq.

Secretary Daniels presented the report of the Prudential Committee on the Home Department.

Prayer was offered by Rev. E. C. Ewing.

Treasurer F. H. Wiggin presented the report of the financial affairs of the Board, with the certificate of the auditors.

The report of the Coöperating Committee of the Middle District was made by Rev. Howard S. Bliss.

The report of the Coöperating Committee of the Interior was made by Rev. J. F. Loba, D.D.

The report of the Coöperating Committee of the New England District was presented by Secretary Daniels, speaking for the Committee, in the absence of its Chairman.

Adjournment was taken to 2.30 P.M.

#### WEDNESDAY AFTERNOON.

The President took the chair at 2.30 o'clock. Prayer was offered and Scripture read by Rev. George H. Ewing, of the North China Mission.

Secretary Barton presented the Annual Survey of the Missions.

Prayer was offered by Pres. F. W. Fisk, D.D.

Addresses were made by Dr. F. Van Allen, of India, Rev. James Smith, of India, Rev. H. O. Dwight, LL.D., of Constantinople, and Rev. C. S. Sanders, of Turkey.

Prayer was offered by Rev. Frank Russell, D.D.

Addresses were made by Rev. J. L. Atkinson, D.D., and Rev. W. L. Curtis, of Japan.

Mr. David Fales made report of Committee on Nominations as follows:—

*On the Home Department.*—Rev. Dan F. Bradley, D.D., Hon. T. C. McMillan, Prof. F. C. Porter, Rev. J. R. Thurston, Rev. L. H. Hallock, D.D.

*On the Missions in Secretary Barton's Department.*—Rev. J. F. Loba, D.D., Rev. W. E. Strong, Hon. O. L. Whitelaw, Prof. Williston Walker, D.D., Rev. J. C. Perkins.

*On the Missions in Secretary Smith's Department.*— Rev. DeWitt S. Clark, D.D., W. B. Homer, Esq., Rev. E. C. Ewing, Rev. J. H. Roberts, Prof. H. C. King.  
Adjournment taken to 7.45 P.M.

## WEDNESDAY EVENING.

The President took the chair at 7.45 o'clock. Rev. J. H. Roberts read the Scripture, and prayer was offered by Rev. J. F. Loba, D.D. The sermon was preached by Rev. Edward C. Moore, D.D., upon the text, "And the angel of the Lord came again the second time and touched him and said, Arise and eat, because the journey is too great for thee," I Kings xix: 7.

An address was made by Rev. James C. Perkins, of India.

Prayer was offered by Rev. E. R. Goodwin, D.D.

The Committee on Nominations announced the following Committee, and it was appointed:—

*Committee on Place and Preacher.*— Rev. Frank Russell, D.D., A. H. Sheldon, Esq., Rev. Geo. S. F. Savage, D.D., Hon. E. R. Burpee, Wm. E. Jones, Esq.

Adjournment was taken to 9.30 o'clock Thursday morning.

## THURSDAY MORNING.

The President took the chair at 9.30 o'clock. Devotional services were conducted by Rev. H. O. Dwight, LL.D.

The Minutes were read.

Secretary Smith read a paper on China; the Situation and the Outlook.

Prayer was offered by Rev. L. H. Hallock, D.D.

Addresses were made by Rev. E. E. Aiken, Rev. G. Henry Ewing, Rev. I. J. Atwood, M.D., and Dr. Willis C. Noble.

Prayer was offered by Rev. A. R. Thain, D.D.

Addresses were made by Rev. C. A. Stanley, D.D., Pres. Edward D. Eaton, D.D., Rev. Harlan P. Beech, and Rev. H. A. Stimson, D.D.

Adjournment was taken to 2.30 o'clock.

## THURSDAY AFTERNOON.

The President took the chair at 2.30 o'clock. Devotional exercises were conducted by Rev. Frank Foster. Prayer was offered by Rev. William Johnson.

Rev. Frank Russell, D.D., of Committee on Place and Preacher, reported, suggesting Hartford, Conn., as the place, with Pres. Edward D. Eaton, D.D., as preacher, and Rev. Newell Dwight Hillis, D.D., as alternate.

An hour was given to an Open Parliament. Rev. O. C. Dickinson brought greetings of Illinois Association and a telegram to same effect was received from the Toledo Association. Mr. K. T. Nushan, of Van, Eastern Turkey, spoke on work in Eastern Turkey. Rev. J. R. Thurston, Rev. Mark Williams, Rev. W. P. Sprague, Rev. F. M. Chapin, and Dr. J. H. Ingram spoke.

The Committee on Nominations reported through Rev. Henry Hopkins, D.D., the following committees, and they were appointed:—

*Committee to Nominate Officers.*— Rev. N. Boynton, D.D., Pres. E. D. Eaton, D.D., Pres. J. K. McLean, D.D., Pres. J. W. Strong, D.D., Rev. A. L. Frisbie, D.D., E. H. Pitkin, Esq., and Rev. Harlan P. Beach.

*Committee on Treasurer's Report.*— John M. Whitehead, Esq., Chas. H. Hulburd, Esq., W. W. Mills, Esq., Rowland G. Hazard, Esq., W. H. Wanamaker, Esq.

The Committee on the Treasurer's Report reported through Mr. S. F. Smith.

An address was made by Rev. J. C. Goddard.

A letter was read from the Minister of the United States in Peking, Hon. E. H. Conger, to the missionaries with him imprisoned in Peking, expressing the great indebtedness of all in the legations to them for their services and those of the Chinese Christians, to whom, in his opinion, the preservation of their lives is due.

The Report of the Committee on the "Forward Movement" was presented by Rev. H. S. Bliss; and after addresses by Mr. Bliss, Rev. Charles S. Mills, D.D., Rev. Edward S. Hume, Mr. L. D. Wishard, the following resolution was adopted:—  
*Resolved*, That the "Forward Movement" be continued with unabated vigor.

The following Committee of Arrangements for the meeting in Hartford in 1901, was appointed on nomination of the Committee on Place and Preaching:—

Rev. Harmon R. Potter, Rev. Joseph H. Twichell, Rev. Edwin P. Parker, D.D., Rev. H. H. Kelsey, D.D., Rowland Swift, Esq., T. M. Allen, Esq., Hon. Nathaniel Shipman, Prof. Arthur L. Gillett, Charles A. Jewell, Esq., Austin Brainard, Rev. J. W. Cooper, D.D., Edwin W. Hooker, Esq.

Adjournment was taken to 7.45 this evening.

#### THURSDAY EVENING.

In the absence of the Vice-President, the chair was taken at 7.45 by Rev. Henry A. Stimson, D.D. The hymn, "For All Thy Saints" was sung. The Scriptures were read, and prayer offered by Rev. Edwin E. Aiken, of Tientsin, China.

A telegram was read from the General Association of Southern California, sending greetings. An address was made by Hon. Peter C. Jones, of Honolulu, who presented salutations from the Hawaiian Evangelical Association, and brought gifts in money from many descendants of the early missionaries to Hawaii, the gifts amounting to nine thousand dollars. He also made generous pledges for the immediate work of the Board from the churches of Hawaii. Response was made to the address by Dr. Stimson.

An address was made by Rev. James H. Roberts, of Kalgan. The President of the Board, Dr. Samuel B. Capen, made an address on "Our Missionary Copartnership."

It was voted that a committee be appointed to consider the address of President Capen, and report tomorrow morning. The Chair appointed, as such committee, Rev. A. E. Dunning, D.D., Rev. Geo. R. Leavitt, D.D., and Rev. H. A. Schauffler, D.D. Prayer was offered by Rev. DeWitt S. Clark, D.D., of Massachusetts, and adjournment was taken to 9.30 Friday morning.

#### FRIDAY MORNING.

The President took the chair at 9.30. The hymn, "All Hail the Power of Jesus' Name" was sung. The Scriptures were read and prayer offered by Rev. C. A. Vincent, of Galesburg, Ill. The Minutes were read. The Committee on the Survey of the Missions under charge of Secretary Smith, reported through its chairman, Rev. DeWitt S. Clark, D.D., who followed the report with an address.

Addresses were made by Rev. C. A. Nelson, of Canton, South China Mission, Rev. W. C. Wilcox, of the Zulu Mission, and Rev. H. P. Perkins, of Lin Ching, North China.

The report was accepted.

The report on the paper of Secretary Barton, reviewing the missions under his care, was made by Rev. J. F. Loba, D.D., chairman of the committee appointed. Addresses were made by Rev. Edward S. Hume, of Bombay, Rev. Henry C. Haskell, D.D., of Bulgaria, Rev. Edward P. Holton, of Ceylon.

The Committee on the Home Department reported through its chairman, Rev. Dan F. Bradley, D.D., and presented the following resolutions:—

We therefore heartily commend the establishment of a *Missionary Sunday* in our Sunday Schools, so happily inaugurated, and urge our Home Department to use great diligence in gaining the coöperation of pastors and superintendents in order that the day may be as generally observed—as is Children's Day—for missionary exercises and for a missionary offering in every Congregational Sunday School.

The report was accepted and the recommendations adopted.

Prayer was offered by Rev. W. E. Strong, of Michigan.

The Committee to Nominate New Members reported through Dr. Wm. Hayes Ward, as follows:—

Rev. Wm. R. Campbell, Boston; Rev. Franke A. Warfield, Lowell; Rev. Robert M. Woods, Hatfield; Rev. Edward S. Tead, Somerville; Hon. Eleazar Boynton, Esq., Medford; George E. Keith, Esq., Campello; Rev. Frank S. Child, Fairfield, Conn.; Rev. N. Dwight Hillis, D.D., Brooklyn; Mrs. Joseph Cook, Ticonderoga; Pres. Cyrus Northrop, LL.D., Minneapolis; Rev. Cornelius H. Patton, D.D., St. Louis, Mo.; Mr. M. V. B. Parker, Olathe, Kansas; Rev. Arthur W. Ackerman, Portland, Oregon.

The Business Committee, through Rev. W. A. Waterman, offered the following resolutions:—

Our thanks are due the Entertainment Committee for ample provision for the convenience and comfort of members and guests, and the churches of St. Louis for generous hospitality.

We express thanks to Dr. Edward C. Moore for the annual sermon, and recommend that it be printed.

We gratefully record our appreciation of the city press for its valuable notices and reports of this notable meeting.

We feel warranted in recording testimony to the faithful and efficient service of our new president, Mr. Capen, and his cabinet of secretaries, whereby we come to this meeting with such a large, fresh, and valuable missionary representation, as also a balance sheet in the Board's favor, with plans which augur an increasingly better future.

We would record our high appreciation of the sincere and generous hospitality extended by the Congregational Club, through its most courteous and chivalric president, Dr. Jones, thereby giving us the opportunity of a social hour, during which old friendships were renewed and new ones formed. May the club become a greater potency in the cause for which we meet.

We beg leave to call special attention to the spectacle of last night, a spectacle unprecedented in the history of missions. In the year 1820, three missionaries and their wives—Rev. and Mrs. Hiram Bingham, Rev. and Mrs. Thurston, Rev. and Mrs. Whitney—landed in Honolulu among a fiercely heathen people, and planted the cross among them. Now eighty years have rolled away. The islands are now a part of the Christian civilization of our homeland, having a missionary board conducting both home and foreign work. From the offspring of these early missionaries our esteemed corporate member from Honolulu, Mr. Peter C. Jones, placed a check for \$9,000 in the hands of our treasurer for the 20th Century Fund, and pledged \$3,000 for the future for the immediate use of the Board. So is fulfilled the ancient word: "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth."

We welcome the readiness of these our fellow-citizens in nationality, together with all of a common faith, in the pledge to share with us American responsibility for the world's conversion, and send them greeting in the name of the Lord.

The Chair appointed Prof. F. W. Fisk, D.D., of Chicago, to report resolutions of sympathy for the families of missionaries who have suffered death in China. Prayer was offered by Rev. George S. Rollins, of Iowa. Adjournment was taken to 4 P.M.

## FRIDAY AFTERNOON.

After celebrating the Lord's Supper at the First Church, the Board was called to order at 4 P.M.

The resignation of A. W. Benson as a corporate member was accepted, on recommendation of the Committee on New Members.

The report of the Committee to nominate new members was taken from the table and accepted.

Rev. Henry Fairbanks, PH.D., offered an amendment, to be acted upon next year, to Rule of the Board relating to the nominations of corporate members by state bodies, as follows, so that the words "one-half" be substituted for "three-fourths" now in the Rule.

The following were elected by ballot as new members:—

Rev. William R. Campbell, Rev. Franke A. Warfield, Rev. Robert M. Woods, Rev. Edward S. Tead, Mr. Eleazer Boynton, Mr. George E. Keith, of Massachusetts; Rev. Frank S. Child, of Connecticut; Rev. Newell Dwight Hillis, Mrs. Joseph Cook, of New York; Cyrus Northrop, LL.D., of Minnesota; Rev. C. H. Patton, D.D., of Missouri; Mr. M. V. B. Parker, of Kansas; Rev. A. W. Ackerman, of Oregon.

The Committee on the address of President Capen reported through Dr. A. E. Dunning, and the report was accepted, and its recommendations adopted as follows:—

President Capen, in his address, has focussed in burning points the immediate work of the American Board. We, the corporate and honorary members assembled in annual meeting, would recognize and emphasize these points, and would gain through them the greatest possible results.

Therefore we cordially approve of the suggestion that a yearly canvass be made of all the churches for all the benevolent societies of the denomination, and we regard the month of October as a specially suitable time for this canvass.

The Forward Movement for a Twentieth Century Fund has already received the practical endorsement of the Officers and Prudential Committee, by generous gifts, of Coöperating Committees, and of many of the churches in our own land, including those which have sprung from one of our earliest missions, in the Hawaiian Islands. We pledge our individual and united efforts to carry this movement to final success.

We regard as of paramount importance the education of the rising generation in responsibility for the redemption of the world through Jesus Christ. Every child and youth under the influence of the Christian church should be taught and inspired to do his part in this world-work of the twentieth century. A place must be made for this, an abiding place in the education of the Sunday School. It is the supreme message of the New Testament, translated into present life, which we plead to have thus made known to our children. Each one should be taught that it is his duty and privilege to give something proportionate to its importance of his possessions and life to this end. We recommend to the officers of the Board that they continue on a larger scale the work so successfully carried on last year with our Sunday Schools, by preparing and circulating appropriate literature, by correspondence with superintendents, and by efforts to secure a gift from every Sunday School for foreign missions, and a participation in this work by every member. And we urge the attention of pastors, officers, and teachers in the Sunday Schools to this imperative duty.

The President nominated the following

*Committee on New Corporate Members*, to report next year: A. W. Benedict, Esq., Guilford Dudley, Esq., Rev. C. S. Mills, D.D., Rev. James W. Cooper, D.D., Rev. Willard Scott, D.D., Rowland G. Hazard, Pres. W. G. Sperry, D.D., and the Committee was appointed. On motion of Secretary Daniels, By-law No. 19 was suspended, and it was voted to meet next year in the second week in October.

The Committee to nominate officers of the Board presented, through Rev. Nehemiah Boynton, D.D., the following resolution, which was adopted:—

D. Willis James, Esq., having declined reëlection to the position of Vice-President, and the Rev. Edwin B. Webb, D.D., to that of membership on the Prudential Committee, this Board expresses its sense of loss at the withdrawal from its active counsels of these strong men, personal friends of each other and devoted friends of the Board. For their long services rendered in conspicuous fidelity, for their generous sacrifices of gifts to her treasury and of time to her interests, we thank them; while for the inspiration of their uplifted Christian characters, we humbly thank our God. This Board expresses obligation and gratitude to these gentlemen for their loyal assurances of continued interest in our work, and offers an earnest prayer that for them the golden promise may be realized, "At eventide it shall be light."

The Nominating Committee presented the following names for officers of the Board for the ensuing year, and they were elected by ballot:—

*President.*

SAMUEL B. CAPEN, LL.D.

*Vice-President.*

HENRY HOPKINS, D.D.

*Corresponding Secretaries.*

JUDSON SMITH, D.D.

CHARLES H. DANIELS, D.D.

JAMES L. BARTON, D.D.

*Treasurer.*

FRANK H. WIGGIN, ESQ.

*Editorial Secretary.*

ELNATHAN E. STRONG, D.D.

*Prudential Committee for three years.*

HON. WILLIAM P. ELLISON.

ALBERT H. PLUMB, D.D.

FRANCIS E. CLARK, D.D.

EDWARD WHITIN, ESQ.

*Recording Secretary.*

HENRY A. STIMSON, D.D.

*Assistant Recording Secretary.*

EDWARD N. PACKARD, D.D.

*Auditors.*

EDWIN H. BAKER, ESQ.

ELISHA R. BROWN, ESQ.

HON. HENRY E. COBB.

It was voted, on motion of Dr. Dunning, that the Prudential Committee be and hereby is authorized to fill any vacancy which may occur in its body during the year previous to the next annual meeting.

Rev. A. L. Frisbie, D.D., and Rev. Henry Fairbanks, PH.D., were appointed by the Chair to escort the newly elected Vice-President of the Board, Rev. Henry Hopkins, D.D., to the platform.

Notice was given by Sec. C. H. Daniels of the following amendment to the By-laws: that By-law No. 19, Sec. IV., be amended by changing the word "first" to "second," so as to read "the second Tuesday of October."

Excuses for absence were presented from the following Corporate Members:—George C. Adams, Asher Anderson, J. F. Anderson, James B. Angell, Franklin D. Ayer, Fritz W. Baldwin, Simeon E. Baldwin, Edwin H. Baker, Smith Baker, W. G. Ballentine, John H. Barrows, John Lincoln Barry, Frank T. Bayley, David N. Beach, Charles A. Beckwith, D. C. Bell, James W. Bixler, S. L. Blake, E. W. Blatchford, Henry Blodget, George M. Boardman, Thomas J. Borden, James W. Brad-

bury, Amory H. Bradford, J. E. Bradley, J. C. Brady, David J. Brewer, Elisha R. Brown, Joseph E. Brown, Franklin Carter, C. H. Case, Edward W. Chapin, T. E. Clapp, Francis E. Clark, L. H. Cobb, O. V. Coffin, Samuel V. Cole, A. Z. Conrad, Lorrin A. Cooke, J. W. Cooper, J. D. Cutter, W. H. Davis, W. V. W. Davis, Warren F. Day, John De Peu, T. C. Edwards, W. P. Ellison, Z. S. Ely, Ralph Emerson, Margaret J. Evans, James H. Fairchild, F. S. Fitch, George P. Fisher, Edward P. Flint, Fred. Fosdick, Walter Frear, Merrill E. Gates, Arthur L. Gillett, W. W. Gist, George A. Gordon, C. A. Gower, E. F. Grabill, James B. Gregg, Lewis Gregory, William E. Griffiths, W. H. Haile, George E. Hall, R. T. Hall, George Harris, Caroline Hazard, A. W. Hazen, S. E. Herrick, C. W. Hiatt, C. A. Hopkins, S. H. Howe, Charles H. Hulburd, S. J. Humphrey, Charles A. Hull, Lewis A. Hyde, Nathaniel A. Hyde, George H. Ide, E. P. Ingersoll, D. Willis James, C. E. Jefferson, J. L. Jenkins, J. G. Johnson, W. W. Jordan, Mary P. Leake, E. E. Lewis, Arthur Little, George E. Lovejoy, A. J. Lyman, Payson W. Lyman, James H. Lyon, John A. MacColl, F. B. Makepeace, Edward W. Marsh, Alexander McKenzie, R. R. Meredith, J. G. Merrill, P. W. Moen, George Mooar, C. B. Moody, Edward F. Morris, Galen C. Moses, George E. Nichols, W. H. Nichols, Alice F. Palmer, C. R. Palmer, W. E. Park, S. B. L. Penrose, J. H. Perry, W. L. Phillips, Charles P. Pierce, W. B. Plunkett, W. H. Pound, L. Pratt, Charles H. Richards, Cyrus Richardson, W. A. Robinson, L. S. Rowland, George H. Rust, Willard Scott, Doremus Scudder, Joseph H. Selden, S. B. Shapleigh, W. S. Smart, E. C. Smyth, Newman Smyth, C. M. Southgate, Ezra A. Stevens, George B. Stevens, G. E. Street, E. E. Strong, Elijah Swift, G. M. Sykes, H. M. Tenney, G. A. Tewksbury, Reuen Thomas, C. F. Thompson, C. F. Thwing, Thomas Todd, Elbridge Torrey, George E. Tucker, J. E. Tuttle, J. H. Twichell, A. G. Upton, S. H. Virgin, L. C. Warner, L. D. Warner, W. H. Warren, John H. Washburn, A. H. Wellman, J. W. Wellman, Thomas Weston, Frank N. White, Edward Whitin, Jahn M. Whitehead, W. F. Whittmore, E. Whittlesey, William H. Willcox, A. L. Williston, W. E. Wolcott, C. Delano Wood, F. P. Woodbury, W. H. Woodwell.

Adjournment was taken to this evening at 7.45 o'clock.

#### FRIDAY EVENING.

The President took the chair at 7.45. The hymn, "From Greenland's Icy Mountains" was sung. The Scriptures were read and prayer offered by Prof. F. W. Fisk, D.D.

An address was made by Prof. Williston Walker, D.D., of Hartford Seminary, upon the Reflex Influence of Missions on our Theological Seminaries. An address was made by Pres. George F. Moore, D.D., of Andover Theological Seminary, upon needed changes in the curricula of our Theological Seminaries with a view to missionary service.

Pres. J. K. McLean, D.D., of Pacific Theological Seminary, made an address upon The Raising up of a Mission-loving Pastorate, and the relation of the Theological Seminary.

An address was made by Prof. F. C. Porter of Yale Divinity School upon the question, Does our present system of theological teaching tend to produce missionary churches and ministers?

Prof. Henry C. King, D.D., of Oberlin Seminary, made an address upon the Power of Personal Witnessing.

An address was made by Principal J. H. George, D.D., of the Congregational College of Montreal.

Rev. C. H. Patton, D.D., pastor of the First Congregational Church of St. Louis, spoke in behalf of the entertaining churches of the city.

The report of the Business Committee was taken from the table, re-read and adopted.

A response was made by President Capen.

The Minutes of the day were read, and these, together with the Minutes as read from day to day, were approved.

The hymn, "Blest be the Tie that Binds," was sung. The benediction was pronounced by Rev. E. P. Goodwin, D.D., and the Board adjourned to meet in Hartford, Conn., on the second Tuesday of October, 1901.

HENRY A. STIMSON, *Recording Secretary.*

E. N. PACKARD, *Assistant Recording Secretary.*



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