

has also a strong mission in India, among the Telugus, thousands of whom were gathered in during the remarkable awakening in South India some years ago. Besides these missions the Union has others in Assam and Siam, China, Japan, Africa (in Liberia and on the Congo), and in Europe.

The European missions are in Sweden, Germany, France, Spain, and Greece, where their membership foots up more than the Asiatic and African missions. In Sweden and Germany the work may be said to have passed the missionary stage. There are regular churches, ordained ministers, and associations of churches and ministers. In Sweden alone there are 460 churches, a gain of 26 the past year, 483 preachers, and 31,064 members. In Germany there are more members (33,451), but fewer churches and ministers. The latter number 450, of whom 300 are unordained, and the churches count up to 168 only. The work of the year was very successful, if we may judge from the fact that there were 3,473 baptisms in Sweden, and 2,530 in Germany. An effort is being made to reach the Finns, of whom there are about two millions, who are said to be in a state of dense spiritual darkness. They seem anxious to know the truth and be saved. The amount of contributions in Sweden last year was \$79,-187.

Germany received \$5,628 from the Union, raising among its own churches \$98,000. The German Baptist Union, consisting of 13 associations, embraces missions in Germany, Austria, Switzerland, Holland, Russia, Roumania, Bulgaria, Denmark, and Africa. The mission was begun by Johan Gerhard Oncken, a German who married and settled in England and became an Independent. Traveling in Lower Saxony, as an agent of a Bible and a tract society, he organized a Baptist church in that kingdom and became its pastor. This was in 1834. Next year he was ap-

pointed missionary of what is now the American Baptist Missionary Union, and he went all over Germany and Denmark preaching and baptizing. From this beginning have sprung all the churches and missions in connection with the German Baptist Union. There is an association in Austria embracing 5 churches, 62 stations, and 930 members; one among the Poles, with 8 churches, 52 stations, and 2,624 members; two in Russia, with a total of 13 churches, 183 stations, and 5,026 members; one on the Baltic with 4 churches, 9 stations, and 1,206 members; one in Denmark, with 22 churches, 101 stations, and 2,181 members; and one in South Africa, with 3 churches, 16 stations, and 676 members. Of the 58,108 members which are returned from the Asiatic and African missions 26,574 are in Burmah and Siam, showing an increase for the year of over 700. A special difficulty in the work in Burmah is the fact of the division of the population in language and race characteristics, requiring distinct missions to the Burmans, the Karens, the Shans, the Kachins, and the Chins. And these separate missions are to be found in the same territory, in the same towns and cities. In Henthada, for example, there is a Burnian, a Karen, and a Chin department; and the Karens are sometimes divided into the Red-Karen, Bghai-Karen, and Paku-Karen departments, and there are still other varieties of Karens. The majority of the members in Burmah are Karens, who are an inferior people and were formerly slaves to the Burmans. The total of baptisms in Burmah last year was 1,794. The appropriations from the Union aggregated about \$100,000, to which the mission added about \$35,000 for churches, schools, and general benevolence. The missionary force is 107, and the number of ordained and unordained ministers 513. Of the 510 churches, 310 are self-supporting. In the 7 stations in Assam are 1,922 members, gathered in 30