FOREIGN MISSIONS

OF THE

United Presbyterian Church

OF NORTH AMERICA.

1874-5.
THE
Sixteenth Annual Report
OF THE
Board of Foreign Missions
OF THE
UNITED PRESbyterian CHURCH
OF
NORTH AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY IN MAY, 1875.

PHILADELPHIA:
GEORGE S. FERGUSON, PRINTER, 714 Sansom Street.
1875.
The Board of Foreign Missions

FOR 1875-6.

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Stated meeting on the Second Tuesday of each month at 6½ P.M.
Missions and Missionaries.

**Syria.**

Rev. John Crawford,  
Rev. J. F. Patterson, M. D.  
} Damascus.

**India.**

Rev. Samuel Martin, Sealkote.  
Miss E. G. Gordon,  
Rev. James S. Barr,  
Rev. J. P. McKee,  
Rev. E. P. Swift,  
Miss Eliza Calhoun.  
Rev. T. L. Scott.  
} Gujranwala.

**Egypt.**

Rev. James Barnett, D. D.,*  
Rev. Gulian Lansing, D. D.,  
Rev. Andrew Watson, D. D.,  
Miss Eliza F. Johnston,  
Miss Maggie A. Smith.  
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Miss Theresa M. Campbell.  
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Miss Anna Y. Thompson.  
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Rev. A. M. Nichol,  
David R. Johnston, M. D.,*  
Miss M. J. McKown,  
Miss M. G. Lockhart,  
Rev. John Giffen,  
Rev. J. R. Alexander,  
Miss M. E. Galloway.  
} Cairo.  
} Alexandria.  
} Sinoris, (Fayoum.)  
} Osirout.

**China.**

Rev. J. C. Nevin,  
Miss M. C. Galbraith.  
} Canton.

* Now in this country.
SIXTEENTH ANNUAL REPORT

or

The Board of Foreign Missions.

TO THE GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH:

In making their Sixteenth Annual Report, the Board of Foreign Missions gratefully recognizes the goodness of God. Not a member of the missions, nor of the Board, has fallen by death, or been permanently laid aside. Several of the fields of labor have been thoroughly reinforced. In no way has there been as much financial difficulty as in some former years; and in no one of the missions have there failed to be precious fruits of labor, while some of them have been blessed with more numerous conversions, baptisms and accessions to the church than in any single previous year. For all these and like favors, thanks are devoutly due to God.

More particularly, the following statements are submitted for the information of the Assembly and of the Churches:

FUNDS.

The whole amount appropriated by the last Assembly for all purposes was $61,200 in gold, or $73,440 in currency. The balance in the Treasury, May 1st, 1874, was $689.54. The amount received during the year ending April 30th, 1875, from all sources was $67,467.30. The whole amount expended was $52,529.30, leaving a balance April 30, of $14,938. A large proportion of the receipts, including two important bequests, came into the Treasury during the last of April. At the first meeting in this month, (May, 1875,) orders were drawn on the Treasury for $12,050 of this balance. It is most desirable that contributions should be made earlier in the year.

TREASURER.

Mr. Samuel C. Huey, who was appointed by the last Assembly Treasurer, felt constrained, after much consideration, to decline the position. Mr. James Buchan, the acting successor of the late Mr. Thos. B. Rich, of New York, generously continued to serve
the Board until about the first of July, when Mr. William Getty, of this city, was prevailed upon to accept the office, and has ever since efficiently transacted the business. The Board gratefully acknowledge the services which Mr. Buchan so kindly and successfully, and without remuneration, rendered the Board and all our missions in discharging the duties of this Treasuryship.

THE WORK.

The following were the general statistics of the work on the first of the current year:— 4 missions, Syria, India, Egypt and China; 33 stations; 15 foreign and 3 native ordained missionaries; 21 female missionaries and assistants; 92 teachers and helpers; 785 communicants; increase during the year, 212; scholars in the schools, 2,591; contributions by native converts in Egypt, $3,106; volumes sold in Egypt, 10,176.

NEW MISSIONARIES.

During the year much has happily been done towards reinforcing the missions. On the 26th of September, Rev. T. L. Scott and wife and Miss Elizabeth G. Gordon sailed for India, and Miss Maggie G. Lockhart for Egypt. On the 10th of February, Revs. John Giffen and J. R. Alexander departed for the Egyptian mission. All these parties have safely reached their fields, and have thoroughly engaged in preparing for their work.

RETURNING MISSIONARIES.

In September last Rev. Dr. and Mrs. Lansing, after having visited many of the churches in this country, and sought the renewing of their health, set out for their work again in Cairo. The Rev. James S. Barr has intimated to the Board that he will re-embark, with his wife and a portion of his family, early in the ensuing autumn for the mission in India. The Rev. Dr. Barnett informs the Board that the enfeebled condition of his family from their sojourn in the mission field, renders it improbable that he will be able to resume the foreign work.

The Rev. Andrew Gordon, who has been several years in this country, has proffered his services for the mission in India again. The Board have anxiously considered it. And while not unmindful of some things that might be urged in favor of his return, yet in view of all the circumstances, it has been thought best to refer the case to the General Assembly.

AN ALLY.

After much consultation, the Associate Reformed Synod of the South has entered into an active co-operation with our church in carrying on the mission work in Egypt. On the 10th of February, Miss Mary E. Galloway went forth as the first foreign missionary from this church, to take her place with ours, and will
labor under the direction of our Board. In every respect she will be as one of our missionaries, only that she will be considered the missionary of the Associate Reformed Synod, and be supported from its Treasury. The Board have watched this movement with great interest, and hail it, as they trust the Assembly and the whole church will, as eminently a token for good—that thus brethren, North and South, and so thoroughly of a common faith and worship, may be happily engaged with each other in the one great work.

WORK AMONG WOMEN.

A deeper interest is awakened and more work is done every year in this important direction. In India the girls' schools, which are large, are in some measure important means of obtaining access to the homes of the native women, and our female missionaries are more and more endeavoring to use them thoroughly for that purpose. In Egypt, besides the ordinary schools for girls which are at all the stations, boarding schools for girls have been specially opened at Cairo and Osiout. In almost all the Missions, also, the wives of the missionaries and the female missionaries spend portions of their time in visiting the native women from house to house, reading the Scriptures, holding religious meetings with them, teaching them to read, and laboring to have them become evangelized and raised to the position which women ought to occupy.

The Board gratefully mention that there are now nine devoted unmarried Christian women from this country employed in our Foreign missionary work, and there is a prospect of more early joining them. Throughout our churches, also, the interest in this form of Christian effort is increasing, and more and more fervent prayer is offered, and generous liberality is shown on its behalf.

MISSION PROPERTY.

At Canton, China, by the munificent contributions of the Sabbath schools of our churches mainly, two commodious dwellings for missionary residences have been erected, one of which is occupied by the Rev. J. C. Nevin, and the other awaits a missionary, who ought to be sent at once to reinforce this mission. At Biudan, Syria, four hundred dollars have been allowed for improving and putting in proper order the premises which are so much used during the warm season by our missionaries both from Syria and Egypt. In Cairo, Egypt, the mission have been authorized to go forward in the erection of suitable mission buildings; provided that the work is completed from the funds obtained from the sale of the former mission premises, and there be no call on the Board or the churches in this country for further funds for it. For the College building in Osiout the Board are happy to say, that all the money appropriated by the last Assembly has been forwarded. All these expenditures for mission property tend to the usefulness and permanency of the missions.
AN ARABIC PSALM BOOK.

The want of a suitable metrical version of the Psalms in the Arabic language has long been deeply felt. At length, after much labor, such a version has been prepared, and an application having been made to the Board for $400, to defray the expense of publishing an edition large enough to supply the present Arabic speaking worshippers in the East, it was immediately granted. This sum the Board have great pleasure in saying has been since generously voted to it for this purpose by the Board of Publication of our church, and thus the work of clothing, for the first time, the entire Book of Psalms in an Arabic metrical version for use in the worship of God will be completed at an early day—a work which cannot but be regarded as a special honor to the Reformed and United Presbyterian Churches, whose missionaries have conjointly, and at length so successfully, it is believed, accomplished it.

HELPERS IN THE WORK.

The Board gratefully record the fact that many friends have liberally aided in carrying on the work during the past year.

His Highness Dhuleep Singh signalized the anniversary of his marriage again last June with the munificent gift, as usual to the mission in Egypt, of £500 for the printing operations, and £500 for the support of missionaries in that land.

Various Friends outside of our own Church have shown their interest in the work of our missions by generous contributions. David Stuart, Esq., of Liverpool, has even more than ever the past year aided in the care of our missionaries. Mr. John Caldwell, also, of this city, has rendered us great service in securing passages for all our missionaries at reduced rates.

The American Bible Society and the American Tract Society in this country, and the British and Foreign Bible Society with the Paisley's Ladies' Missionary Society, and the Turkish Mission Aid Society in Great Britain, have generously furnished grants of books and monies that have been of the most important service.

In various parts of our own country, also, the Christian women have most happily shown during the year how much can be done by a little concerted effort. Touched with a deep sense of the needs of their sex in heathen lands, the ladies of the First and Second Churches, Allegheny, Pa., Monmouth and vicinity, Illinois, York, N. Y., Mercer, Pa., St. Clairsville, O., and other places, have formed efficient societies, and have liberally contributed to our funds with reference more particularly to work being done, as far as practicable, for the evangelization of heathen women. This the Board would urge the Assembly and the whole church to encourage. The contributions from missionary societies amounted to $2,836.98.
THE SABBATH SCHOOLS AND CHILDREN.

A large number of Sabbath schools have been engaged in making contributions to our Foreign Missions. In many instances, also, parents have instructed their children in regard to the condition of the heathen, and the privilege and duty of having the gospel sent to them. Many of the young in our churches have felt this state of things, and have devised and liberally furnished means in various ways and amounts for carrying on the work. Who can doubt that from the young thus instructed and trained may yet come the real and enlarged benefactors and workers of the Church! One hundred and fifteen contributions amounting to $2,500.05 came in from over 100 Sabbath schools.

LEGACIES.

It is specially gratifying that, during the past year, numerous bequests have come into the Treasury. More and more a noble disposition has been manifested thus by Christian men and women to make Christ one of their heirs. May this spirit widely spread! The Board only suggest that the making of a will with a bequest be promptly and correctly done, lest a sudden death, or some mistake, or oversight in the drawing of it, may have it proven null and void. The whole amount received from legacies was $17,327.75.

MISSIONS.

Syria.

WESTERN ASIA—TRIBUTARY TO TURKEY.

Principal Mission.—Damascus, about 70 miles inland from the Mediterranean Sea, at Beirut, and 120 miles northeast of Jerusalem. Population about 150,000. Mission in connection with the Presbyterian Church of Ireland, commenced in 1843, fully established with our United Presbyterian Church in 1845. Present missionary laborers from this church, Rev. John Crawford, Rev. J. F. Patterson, M.D., and their wives.

Stations—Nine in number, viz.: Yabrud, Nebk, Deir Atlyeh, Rasheiya, Ain-esh Sha'ara, Mazar, Biadan, Kulaat Jendal and Arny.

Summer Residence.—Biadan, on Mt. Lebanon, about 20 miles from Damascus.

The headquarters of this mission are at Damascus. It has nine stations. For all these, the only missionaries from our church are Revs. John Crawford and J. F. Patterson, M. D., and their wives. Most happily, however, this mission is carried on still in the cordial co-operation of the Presbyterian Church in Ireland with us in it. The following statistics for the year ending Dec. 31st, show that this oldest and to many very dear mission of our church has 10 stations, or points of labor; 2 missionaries, one of whom is a physician, and 2 assistants; 16 other teachers and helpers; 75 communicants, (an increase of 12 on profession;) 195 average attendants upon the Sabbath services; ten infant baptisms; 80 scholars in the Sabbath school and 354 in the day and boarding schools. Steadily this mission pursues its work, and though Moslemism is manifesting its old hatred and its threatening opposition to Christianity, yet God is on the side of his servants and His truth shall prevail.
This mission makes an earnest appeal for at least one female missionary to take charge of the girls' schools and of the work among the women, and the Board earnestly recommend the appointment desired, believing that great good would result from it.

The Report of the Mission in all its departments for 1874 is as follows:

The year 1874 was a most unhealthy one in Syria. Fevers of different kinds prevailed in all parts of the country, and, in some places, were attended with a very great mortality. Some members of the Mission families were attacked, and were, for a time, very ill, but all, we are thankful to say, recovered before the end of the year.

The usual work of preaching and of instruction in the schools has been carried on without interruption, except in two of the schools, which were closed for a short time in the summer, one of them on account of the illness of the teacher.

DAMASCUS.

The attendance upon all our religious services in this city has increased during the year, and more than usual interest has been manifested in the truth preached and taught, although the additions to our membership have not been very large. It is especially worthy of mention that the Tuesday evening prayer meeting was better attended during the latter part of the year than ever before, and a number of young men have been brought to take an earnest and active part in its exercises.

MOVEMENT IN THE GREEK CHURCH.

In the month of October a large number of members of the Greek communion in this city, having become dissatisfied with the management of some of the temporalities of their church, commenced attending our services, filling our little church for the time to overflowing. There was nothing religious in this movement, and the most of them, therefore, as was to be expected, returned after about two months to their own church, having agreed to a compromise upon the matters in dispute. The movement, however, although it thus ended, is not without importance. On the one hand it is only one of a number of facts showing an increasing disposition on the part of the laity in that church, not only in Damascus, but in other parts of the country, to revolt against the corrupt and scandalous practices of the clergy, and to assert their freedom and claim their rights. On the other hand it is an evidence of the growing confidence of the people in the Protestant missionaries. A few years ago the persons mentioned would, in such circumstances, have gone to the Romish Church; now they turn to the Protestants. All classes admit the integrity and honesty of the missionaries, and the purity of their motives. And if they do not accept their doctrines it is not because they do not admit that those doctrines are Scriptural, but, rather, because the acceptance of them would necessitate an entire change in their own hearts and lives.

We endeavored to improve the opportunity furnished us by the attendance of these strangers upon our services, of preaching to them the Gospel in its fullness, pointing out to them, as plainly as we could, the way of salvation through Christ Jesus, and affectionately urging them to accept His gracious offers, and we are not without hope that some of the good seed, sown in so many hearts, may yet spring up and bear fruit. Many of our own members were also aroused to unusual exertions on their behalf. They opened a night school for their instruction, and, by personal conversation, and in other ways, endeavored to give them a
better knowledge of the truths that had become precious to their own souls. Thus a more earnest missionary spirit has been awakened in the hearts of our own people, and they at least have got good to themselves, whatever good to others may result from their efforts.

BOOK SHOPS FOR THE COLPORTAGE WORK.

The book shop near the church, for the sale of Scriptures and other religious and school books, was kept open during the year with about the usual amount of sales. A colporteur was also employed, at the expense of the British and Foreign Bible Society, for four months in the summer and autumn, in visiting the villages of our field. Near the close of the year a second bookshop was opened in the bazaars in the Moslem quarter of the city. The old shop is in the Christian quarter, on the same lot with our church and school house, and at some distance from the business part of the city. It was felt that we should have a second shop in the business and Moslem quarter, not far from the government offices, where it would attract the attention of a larger number of people, and where it might serve as a reading room and a place for religious conversation with such as might visit it. One third of the expense of this second shop is borne by the British and Foreign Bible Society, one-third by the American Bible Society, and the remaining third by the mission. It is hoped that the London Tract Society may be induced to bear the last third of the expense, thus relieving the mission of all expense on account of it.

THE SABBATH SCHOOL.

The Sabbath School in this city has been more prosperous than ever before, the number of pupils at the close of the year amounting to more than a hundred. A number of young people have been found willing to engage in the work of teaching, and these have attended the school with praiseworthy diligence and punctuality. An illustrated monthly paper, published at Beirut, "The Morning Star," is distributed among the children, as a reward for punctual attendance, and, altogether, in keeping a record, and in the suitable management of classes, the school has made good progress.

CONTRIBUTIONS.

Something has been done, though perhaps not all that should have been, to develop in our people a spirit of liberality, and to educate them to make contributions for religious and benevolent objects, and something has been accomplished in this respect, though less than we could desire. It should be mentioned that far the larger part of our people, both in the city and out-stations, are in very straitened circumstances, many of them with difficulty supporting their own families, and some of them actually requiring aid. The congregation in Damascus contributes not only for the aid of its own poor, and of poor Protestants in the out-stations, but also, during the last few years, which have been years of great distress throughout the country, they have done something to aid the poor of other sects, and have also made contributions to other objects. The disposal of their contributions is left to themselves, under the general supervision of the missionaries.

OUT-STATIONS.—GENERAL WORK.

There is not very much that is new or of special importance to report in regard to the work in the out-stations. Besides the usual shorter visits of the missionaries, in which sealing ordinances were dispensed and the schools carefully examined, Dr. and Mrs. Patterson spent a month in the autumn, at the northern stations of Yabrud, Nebk and Deir Atiyeh,
to the advantage of our cause in that district. Six new members were received in Ain-esh-Sha'rah during the year, and three in Nebk. In the end of November Yakoob Mirshak, the teacher and native helper at Ain esh-Sha'rah, was brought to the city to take charge of the new bookshop, and Abdullah Musa, the native helper at Rasheiya, was removed to Ain esh-Sha'rah, to take the place of the former. It was resolved, also, to bring Ibrahim Katibeh from Yabrud to Rasheiya for the work there, and send Ibrahim el-Khurg, the teacher of the boys' school in Rasheiya, to Yabrud, the work in Rasheiya being more important and more difficult than that in Yabrud, and the first mentioned teacher being better qualified for it. A service was kept up in Bludan during the summer, and was attended not only by people from the village, but also by a good many Damascenes, who were spending the summer there.

**SCHOOLS.**

The secular school is an important instrumentality in mission work. From it springs the main hope of the evangelization of Syria. It is the wedge that opens the way for the entrance of the gospel. By means of it your Damascus Mission is enabled to give three or four scripture lessons daily, to nearly four hundred children, between the ages of five and twenty years, the majority of whom could not be reached by any other instrumentality. The children who attend the day schools of the mission are not only taught scripture lessons; but their minds are so trained by the studies they pursue that they learn to think for themselves and become able to discern between truth and error, and thus the way is opened for the accomplishment of the first great object of evangelical missions, to wit: the intelligent examination of God's word.

Many of the people of Syria want their children taught to read and write, and it is generally well known throughout the vast region left almost exclusively to our mission, that your missionaries at Damascus are ready and willing to establish good Schools wherever they are sincerely asked for, on condition that the subjects of study and management of the school shall be entirely under the control of the missionaries.

In all our schools, the Bible is almost the only text book used in reading. One or two small books composed of Bible lessons, told in the simplest language, are used for small children; but as soon as the child is ready to begin to use the vowels, no better reader could be desired than the Arabic New Testament, and no other is used. Every school is opened in the morning by reading the Scriptures, in which every pupil, who can read, takes part; this is followed with prayer by the teacher, and some of the schools are closed in a like manner. Every pupil is taught the Ten Commandments, and they are recited every day. All who can read, are required to commit to memory and recite every day, a portion of Brown's Catechism for children, or the Shorter Catechism, and these studies are being continually reviewed by pupils of all ages; and the result is, that but few pupils over twelve years of age who have been in the mission schools a full year cannot recite the whole of these two catechisms without a single mistake.

No teachers are employed except those well instructed in evangelical truth, and believed to be of unexceptionable moral character, and so far as possible, we desire to have professors of religion, and have so far succeeded in this respect that of the thirteen teachers employed, twelve are consistent members of the mission church, and the remaining one is a worthy young man, who we have good reason to believe, only awaits a suitable opportunity to take this important step.
When a school is first opened, the teacher gives the people of the village to understand, that at an appointed hour every Sabbath he will be ready to receive all who may wish to meet with him for reading the Scriptures and prayer, and by means of these informal meetings some of the teachers have grown into efficient evangelists, and many ignorant superstitious peasants have learned the way of life and the glorious liberty of the Gospel of Jesus Christ.

As often as circumstances will permit, these out-stations, as they are called, are visited by the missionaries; the schools are visited and examined on the week days, and the gospel is publicly and authoritatively preached on the Sabbath.

The instruction given in the village schools is from the requirements of the case mainly elementary; but whenever one of the village pupils is found capable of acquiring a more thorough education, he is encouraged to attend the more advanced school at Damascus, after he has fully improved his opportunities at home, and if he be an especially promising boy, whose parents are very poor, he is taken into the boarding school where he will be under the special supervision of the mission, and supported by it, either wholly or in part.

Schools have been sustained a part or all of the time during the past year in Damascus and nine out-stations, employing thirteen teachers, eleven male and two female.

The school in Damascus is a graded one, consisting of primary, junior and senior departments, and for some years past has been the Normal School of the Mission, in which, the teachers have been educated, and trained for their work in the other schools, as well as a school for boys of the city of all ages.

For two or three years this school has been exclusively for boys.

In addition to the scripture reading and lessons in the catechism, previously mentioned as common to all the schools of the mission, one hour each day is spent in the junior and senior departments of the Damascus school in the study of the Scriptures as a regular lesson, conducted much as a Bible-class in the Sabbath schools at home, and in this study the pupils receive marks of merit, according to their proficiency, just as in other branches.

The studies pursued are as follows, viz.: Primary Department. Alphabet, single reading without vowels. Reading with vowels, and committing catechisms and portions of Psalms.

Junior Department. Geography, Arithmetic, Elementary, Grammar, and either the English or Turkish language.

Senior Department. Arithmetic, Grammar and Composition, Rhetoric, Algebra, Geometry, Bible Hand Book and English or Turkish.

English is taught by Mr. Crawford, Dr. Patterson and the teacher of the junior department. Turkish is taught two hours a day by a native of Asia Minor.

The attendance in all departments during the year averaged about seventy.

A boarding house has been maintained, as formerly for village boys, who desire to enjoy the benefits of the more advanced school in the city.

One of the teachers lodges in it, and has the oversight of the boys in the absence of the missionaries. Om Yusef, from Deir Atiyeh, a member of the church, who has two sons in the boarding house, is the matron. During the past year nine boys have been supported in whole or in part by the mission in this department. They have been furnished nourishing, wholesome food; but their mode of living has been such as is calculated to fit them for returning at any time to the simple village life, pre-
pared to teach their neighbors, not new fashions, but old truths and strict integrity. Two of the boys who were in the boarding house at the beginning of the year have had charge of village schools, the latter part of it, and so far give good promise of being a valuable addition to the mission force.

KURYETAIN.

This is a small but important village, about half way from Damascus to the "Tadmor in the wilderness" of Solomon or Palmyra of the Greeks.

It is a great center and rendezvous for different tribes of Bedouin Arabs. A number of petitions had been received, asking for the establishment of a school there, and last summer Maallim Abdu, the teacher of the junior department of the Damascus school was sent to open a school, and see what prospect there might be of establishing a mission station there. He remained two months and met with a hearty reception, and from twenty-five to thirty pupils of all religious sects, including Moslems, attended the school, and the parents were quite willing to converse with him on the subject of religion. Since that time, however, we have not been able to keep the school open for want of a suitable teacher of experience, who could be spared from important work elsewhere; but we hope that ere long one will be found to occupy this important new station.

DEIR ATIYEH

Is a village of about 3,000 inhabitants, sixteen hours east of north of Damascus. A school was opened here, nearly or quite twenty years ago, by the devoted and efficient native evangelist of the Damascus mission, Jebran Shehady, and two efficient teachers, and several promising Christian young men are a part of the good fruit it has brought forth. The present attendance at this school, however, does not average probably more than twenty, and the teacher is neither so well educated nor devoted to his work as could be desired, although he is a very useful man in mission work amongst his neighbors. We hope soon to be able to replace him by a more energetic and acceptable teacher.

NEBK

is about two hours from Deir Atiyeh, and a little larger than the latter. A school was established here by Jebran Shehady, about the same time as that in Deir Atiyeh. Three of the most efficient of our present native helpers, and "a mighty man of valor in the army of the Lord," who has entered his rest are of the fruit of this school.

The present teacher, Michael Katibeh, is very acceptable, and as there is no other school in the village, the attendance has been quite large. Fully fifty pupils have attended during the past year.

The teacher's wife has for some years been employed by the mission to assist her husband by teaching the girls and smaller children a great part of the time in a separate room; but they all assemble for morning and evening prayers in the main school-room.

YABRU D.

This village is two hours south of Nebk, and twelve north of Damascus. It contains over six thousand inhabitants, and is the seat of local government of the district. A school was opened during Mr. Crawford's residence here in 1859, but was broken up during the massacre which occurred in July of the following year. It was opened again a little more than five years ago, and has since been under the management of Ibrahim Katibeh, one of our best qualified teachers. Most of the nomi-
nal Christians of the village are Greek Catholics, and owing to the frequent anathemas of the resident Bishop, the attendance at our school is very irregular, ranging from ten to thirty. In all the schools of this region some Moslem children are generally found in attendance, and during the winter season some of the schools have from ten to fifteen each from this sect. They generally come to learn to write only; but some are induced to read the Bible, and all are required to be present at prayers, and none can escape hearing the almost constant recitation of Bible lessons all around them during school hours.

SAIDENEIYA.

This is a large village between Yabrud and Damascus, where there is a noted shrine of the Virgin Mary, the object of many yearly pilgrimages from distant parts of the country. About forty families of the nominal Christians of this place have declared themselves Protestants, and are attending diligently upon the preaching and reading of the word of God. They are also calling loudly for a school for their children. But so many such movements arise from purely worldly reasons that we have not yet seen our way clear to send them a teacher, although we shall greatly rejoice if the sincerity of the people shall soon warrant us in establishing a school in this important village, for then we would have a continuous line of schools, but a few hours apart from Damascus, almost to Palmyra, thus giving us the opportunity and facilities for preaching the gospel to a large and needy region.

BLUDAN.

This is a village of about 600 inhabitants, almost directly west of the last mentioned village, high up on the Anti Lebanon Mountains and the summer resort of the missionaries, and English speaking residents of Damascus. A school has been established here for three years. The first teacher, Simaan from Rasheiya, was highly respected, and had a great deal of influence for good in the village. But his successor did not gain the confidence of the people, and we were compelled to close the school for about three months of the past year to wait until Simaan had finished a year in the school at Damascus. He has since been reinstated, and the school is again prosperous, although the attendance has perhaps not been over twenty, owing to the remains of the fever epidemic of the summer.

RASHEIYA.

In this large and important village on the west side of Mt. Hermon, the residence of a local Governor, we have had for some years past, two flourishing schools, one for boys and another for girls. They have both been carried on efficiently and uninterruptedly during the past year. The attendance at the boys' school being fifty, and at the girls forty.

AIN-ESH-SHARA.

On the east side of Hermon, high up on the mountain, is a village of about 300 inhabitants. No better illustration of the fearful ravages of the fever epidemic of the past year can be given, than the fact, that no less than eighty-one of the inhabitants of this little village died from it during the year.

The school was much interrupted by the sickness of both teacher and pupils, and during the time the teacher has been able to conduct it, there was an attendance of twenty-five.
Kulaat El Jendel

is a small village, near Ain-Esh-Shara, where we opened a school in the latter part of the year, and have thus far met with a great deal of encouragement. The school opened with twenty-five pupils, and the attendance has been gradually and steadily increasing. The teacher of this school and of that in Buidan, are boys under twenty years of age, who have been educated at the normal school in Damascus, and boarded at the expense of the mission, and we are glad to see that the labor and means expended on them are bringing their good fruit.

Arny,

where another new school was opened just before the close of the year, is also on the eastern slopes of Mt. Hermon. The teacher is the son of one of the members of the church in Ain-Esh-Shara, and a young man of promise. The school began with thirty pupils and is increasing.

In all the four schools on Mt. Hermon a goodly number of the pupils are Druzes,—a religious sect, considered by Moslems, as heterodox Moslems. Their religion is a mixture of Islamism, Persian tradition, and paganism surrounded with as much mystery as possible. They are a fine race of people, physically and mentally, and it is a great privilege to be permitted to teach the gospel so freely to their children.

A Boarding School for Girls Needed.

For some years the mission at Damascus has had no school for girls in the city. In two of the villages we have elementary day schools for girls, and at all the other villages they are admitted to the schools with the boys; few, however, avail themselves of this privilege. We have in the mission, a number of young men, and boys, who are teachers, or will very soon be ready for the work; there are others who are active and intelligent members of the church, and still others who attend our services regularly, and are really Protestants, and of whom we hope much in future.

In our whole mission there are no educated Protestant girls whom we can recommend to these young men for wives. Some of our young men and nearly all the older ones, have married Greek, or Greek Catholic wives. These women are not only bigoted catholics, who almost invariably carry their daughters with them, and thus they are lost to us; but they are ignorant and irreligious, unfit companions for Christian men, and incapable of training their children in the fear of the Lord.

We, therefore, ask all who know the powerful influence of pious mothers, wives and sisters, in building up the cause of Christ, to assist us in establishing a boarding school for girls in Damascus.

There is already a day school for girls here under the direction of an English Episcopal Society, which works in Damascus in entire harmony with our mission; but in a city of one hundred and fifty thousand inhabitants, there is certainly room for a second day school, which we would expect to conduct in connection with the boarding school.

But day schools are not sufficient, and therefore our principal desire is to establish a central boarding school where the daughters of Protestants and others throughout the whole mission can be brought and kept under the strict supervision of the missionaries for four or five years. Where they may be taught to read and write their own language, and learn such other elementary sciences as may be thought profitable. They will be taught plain sewing, cooking, washing, ironing, and in all things cleanliness. In short, their whole training in this school will be designed to fit them for useful Christian lives in their own humble station and in their
own villages. To accomplish all this a considerable outlay of money will be necessary, for the people of the Syrian villages are not able to pay any part of the expense, except perhaps to furnish clothing and books. Provision should be made to board 21 or 25 at the expense of the mission; but it should be borne in mind that since our mission is a united one the half of this expense will be borne by the Presbyterian Church of Ireland.

A lady from our church is needed, also, to superintend this school, either with the assistance of another lady from Ireland, or alone, as the circumstances may require.

In conclusion, we would remark that the work of our schools is very encouraging, and we receive petitions for schools in many more places than we have the means or teachers wherewith to establish them.

One great discouragement is the poverty of the people, which seems to cut off almost all hope that they will ever be able to support their own schools or the preaching of the Gospel among them under the present government. We must, therefore, in this Mission, always be ready to increase our expenditures without a probability of future curtailment.

MEDICAL WORK OF THE MISSION.

In accordance with the advice of the Mission, Dr. Patterson has spent the greater part of his time in studying Arabic, in order to assist in the public preaching of the Gospel.

It was not thought necessary that he should give much of his time to the practice of medicine, from the fact that there are now two regularly educated native physicians in Damascus who are Protestants. He has, however, when necessary, given medical attention to the Mission families and to the family of the English Consul, who is continually using his influence and official power to remove obstacles which are thrown in our way.

The Medical Missionary has also occasionally prescribed for American and English travellers, and made consultation visits with the two native physicians in exceptionally bad cases.

During the summer at Bludim the afternoon of each day was spent in prescribing for the sick of the region, who had access to no other physician.

A month in the fall was spent in the northern stations, where all the sick who were willing to pay for medicines were freely prescribed for. For some time past one hour each day is spent in prescribing for our people, and deserving cases among their friends, the poor, and the families who send their children to our schools.

A great many calls are made for gratuitous advice and medicine, in undeserving cases, which, so far as known, are refused.

But few of the people are able to pay any remuneration to the physician, and many cannot even pay the cost price of medicines. The fees collected in this department are, therefore, very trifling, as the financial report shows.

ATTITUDE OF THE GOVERNMENT.

While we feel that there is much that is encouraging in the foregoing report of our work during the past year, yet we regret to say that there are some things that cause us a little anxiety and concern. The Turkish Government has of late assumed an attitude of more open hostility to Protestant missions and Protestant schools than for a long time previous. It seems to have determined to prevent, as far as possible, all conversions to Christianity from the non-Christian sects, such as the Mohammedans, the Druzes and the Nusairiyeh. As Protestants alone
are laboring for such conversions, they, alone, of course, are affected by any hostile measures adopted by the government. The public has been informed of the severe persecutions to which converts in different parts of the empire have of late been subjected. The worst of these persecutions have come, not from the hands of their former co-religionists among the people, but from the government itself. Thus, instead of preventing all persecutions, as it is by express treaty stipulation bound to do, it does its utmost to encourage them, taking itself not only an active but a leading part therein. This is strong language, but we believe it to be warranted by well established facts that have been brought to light during the last two years.

An order was issued some time ago that no schools should be opened in any part of the country without the permission of the government. No conditions were laid down upon complying with which schools might be opened, and no regulations were made as to the way in which the necessary permission was to be obtained. No general permission for opening schools in any given district or province will be granted, but distinct permission must be asked and obtained for each separate school, however small or unimportant. And when application for such permission is made to the local government the applicants are referred to the general government at Constantinople, a thousand miles distant. The application must then be made through embassies at Constantinople that, to say the least, generally show no very warm interest in the subject, and, with a government notorious for its skill in raising objections and difficulties, and procrastinating a decision in any disagreeable matter, it will be seen that the order referred to is practically a prohibition of all new schools. This order, it must be said, has not been uniformly carried out, though, in virtue of it, schools, not of our mission, have been closed in some places. It is, however, a standing menace, and the government will, no doubt, put it in force, whenever it may suit its purposes to do so. The attitude thus assumed by the government, and the course it is pursuing, is manifestly calculated to encourage and foster a spirit of fanaticism in its Moslem subjects, and, if persisted in, will, there is great reason to fear, sooner or later, bring about a repetition of the awful scenes of 1860. It is important that the Christian Powers should be made aware of the danger, and that their influence should be used to induce the Porte to execute its own guarantees of religious liberty to all its subjects, without distinction.

John Crawford, J. F. Patterson.

India.


Zafferwal.—Organized in 1867. Abdulla and Jat Bhangar. Scripture Readers.

Goordaspore.—About 60 miles from Sealkote. Population of District, 1,000,000. J. Clement.

Dehradun.—Summer residence. On Himalaya Mountains, 120 miles east of Sealkote.

This mission has five stations, viz.: Gujranwala, Helum, Sealkote, Zafferwal and Goordaspore. It has now four American ministers and their wives, one ordained native, two female missionaries, eleven other teachers and helpers, 114 communicants, 572 of average attendance, and 1,067 pupils in the schools. During the year
ending Dec. 31st, 56 persons were added to the membership of the native churches of the mission—42 of whom were on the profession of their faith. In the same time the mission baptized 66 persons—39 of whom were adult professing believers, and 27 were infants.

This mission has steadily carried forward its work of preaching the gospel, as far as possible, at all the stations, and in itinerating through the two large districts which it occupies of over two millions of souls. It has had thorough Scripture instruction given in the schools. It has had much good work done among the native women; and as it is expected, another devoted female missionary will be early sent to this field, more of this important work still will be carried on, and it is not doubted with the happiest results.

REPORT OF SEALKOTE STATION FOR 1874.

Since our last report no important changes have taken place. Mr. and Mrs. Martin remained in the station during the whole year, and the work has been carried on without interruption.

PREACHING.

The regular services in the City Church, and on the Compound have been kept up without interruption, and in addition to this, arrangements have been made for the regular religious instruction of the native Christians. The large accession which we have received this year renders it more important that regular systematic instruction should be given to them in their own houses. Those who live near Sealkote have been visited regularly by one of our native assistants stationed here, and those who live in the southeastern part of the district, are visited as often as possible by the native assistants at Zafferwal, but owing to the distance and number of villages, they have not been receiving as much instruction as they should.

Bazaar preaching has been attended to with as much regularity as possible; we have usually had good audiences, and as a general rule there has been less opposition than in some former years; but this is no evidence that there is any more inclination to hear the gospel. As a general rule the people residing in the city give very little attention and rarely ever listen, except for the purpose of disputing; but those who come from the country on business are often inclined to listen with attention; it is this that makes bazaar preaching so important a part of our labor; persons from all parts of the district are to be met daily in the streets, and we are thus enabled to spread the word to all the people; to obtain the advantages of itineration, in fact, while remaining in the station.

Itineration.—During the months of November and December, we visited Goordaspore station, which has been under our charge for the year. The distance is about sixty-nine miles, and as we preached in the villages by the way going and returning. We were absent about six weeks, and preached in nearly all the villages convenient to the road; this was the only tour we were able to make, as the first part of the year was wet and unfavorable for itineration; the work is pleasant, and one which should not be neglected; but when the care of three stations is upon one person, it is hard to do justice to all branches.
of the work. We have generally found the people inclined to listen, and more friendly than in some previous tours; but the people of the different sections of the country differ from one another, and indeed in adjoining villages, we find the people entirely different; it often happens that in one village the people will not hear a word and are very rude, while in the next one, the people listen attentively and are polite and hospitable; the disposition and character of the chief men of the village determine to a great extent the conduct of people. In addition to their work among the Christians the native assistants at Zafferwal, have spent a great deal of their time in preaching in the surrounding villages.

SCHOOLS.

English and Vernacular.—The year has been one of prosperity for the schools. The largest number on the roll of the main school was 244; average attendance for the whole year was 171; average for December 193; largest daily attendance 203. In the branch school the number enrolled was 16, and the average attendance 10. Total enrolled, 260. Average attendance, 181. It will be noticed that the attendance is much more irreg'ular than in a city school at home, but this is unavoidable in a country where education is so little appreciated. It has been found necessary to increase the expense considerably, and on this account we have made application to the government for grant in aid. Should we succeed in obtaining as much as we asked, it will reduce our expenses nearly one-half. The number of scholars might be increased, but we already have as many as we can accommodate, with our present corps of teachers. It has been proposed to unite the two mission schools; that of the Scotch mission and our own. Should we succeed in doing this, it will relieve us of a great deal of expense, while at the same time the united schools could be made much more efficient. The branch school is located in the part of the city, inhabited by the Mozhabi Sikhs, a name given to those who became Sikhs from the lower castes; there are about sixty families of them in the city, and many among them show an inclination to Christianity. The school is taught by one of our native Christians, and a girls' school among the same people is in charge of his wife. Daily religious instruction has been kept up as usual, as also the services on the Sabbath, but at present no one gives any evidence of a desire to come to Christ. One boy, during the summer, professed to be an inquirer, and asked for baptism, but he gave little evidence of sincerity, and on the least show of opposition went back to his people.

Girls' Schools.—During the year two schools were in operation. Owing to the pressure of other work, but little attention could be given to them. Miss Gordon arrived here in December, and assumed charge of their work; after examining the schools, she reports on them as follows:

"At the request of Mr. Martin, I submit the following report of the two girls' schools which I found in operation when I came here.

"The one in the village of Hadjipore, between the mission premises and the city, was formerly a government school; it had been closed, and then re-opened by our mission. When Miss Calhoun was here it was quite a large school, while she had it, but it has run down for want of superintendence; yet there are twenty or more Mahommedan girls in attendance, learning to read, and daily receiving religious instruction from a native Christian woman named Lydia, wife of John Stevenson. She does what she can with a babe in her arms."
"The second, a new school was commenced in the hot weather in a ward of the Mozhabi Sikhs, by a native Christian woman named Dabadi, who had formerly been engaged in visiting the women. As none of the scholars can read, she teaches them orally, as we do an infant class in Sabbath school, verses of Scripture; children's catechism, &c. This school, although small, numbering 16, is important, as the families are all accessible, and anxious to hear the Word.

"We begin the new year with much encouragement, getting invitations frequently to open new schools, and as we consider these girls' schools an open door for the gospel to enter the heathen home, we shall accept of the invitations, trusting that more teachers will be sent soon. May the 'Lord of the harvest send forth more laborers into His vineyard, for the harvest is great and the laborers are few.'"

E. G. Gordon.

It is proper to mention here that the children of the native Christians living here, were taught regularly during the hot season. Mrs. Martin had the care of them, and attended to their secular, as well as religious instruction. At Zafferwal, also, the native assistants and their wives have given secular instruction to the children as far as they could afford time.

Baptisms.—It is usual for people to judge of the success of a mission, by the numbers received into the church, and it is indeed encouraging to have this evidence of God's blessing accompanying our labors; but it is not proper to look on mission work as a failure, because few are added to the church. It often happens that years of faithful labor must ensue before any fruits are apparent, and especially is this the case in a field so difficult of cultivation as India. We would not think it proper to have the usefulness of our work judged by the number of members added to the church; but at the same time it gives us pleasure to report a larger number of baptisms than ever before took place in the mission within one year. The total number during the year was 54; of these, 32 were adults and 22 infants; of the latter number 6 were the children of Christian parents and 16 were baptized with their parents; making an accession of 48 from the world. Of these 23 resided in the neighborhood of Zafferwal and Pusroor, and 25 near Sealkote. One of the number has left our bounds, and one we are sorry to say has given evidence of his insincerity, and the conduct of one or two others has not been very good, but with these few exceptions they have given no cause of dissatisfaction. As they reside in their old homes and support themselves by labor as they did before becoming Christians, we are encouraged at this evidence of their firmness and ability to resist the temptations to which they are subject; they were all of low caste; poor in this world's goods, but we trust they are possessed of those heavenly riches which pass not away, and that they shall be counted worthy of honor in the kingdom of their heavenly Father. The whole number of native Christians, young and old, in connection with Sealkote and Zafferwal stations is 137. They are scattered about in thirteen villages; this will give some idea of the additional labor and care imposed upon us, of the above number 77 are counted in connection with Sealkote Station and 60 with Zafferwal.
The land which was taken by Mr. Scott for the use of the native Christians, is still in the hands of one of them who has rented it. The term for which the land was taken expires in another year, and as far as we can see at present no benefit will be gained by continuing the arrangement; it will be better to let the native Christians manage such matters themselves. As far as our experience and observation go, efforts at colonizing native Christians or separating them from others have failed.

There are still a number of Inquirers in that section, and we have hopes of a steady growth of the church there. The two native assistants stationed there have labored faithfully, and exercise a good influence on those who surround them.

GOORDASPORE STATION.

During the past year Goordaspore has been in connection with Seal-kote station; but as it is sixty-nine miles distant, and the road at some seasons difficult to travel, we were able to visit the station but once. Mr. Datta, a Bengali Christian, labored in the district until November 15th. We have not received any report of his work from him, and consequently cannot give any details, but during the time he was with us, he was constantly employed in preaching in the villages near him, and in visiting those native Christians within his reach. He resided for part of the year in Cuttala, a large city in the southwestern part of the district.

J. Clement, Catechist, has been at Goordaspore for the whole year, engaged in bazaar preaching, and in visiting the surrounding villages. We have thus done what we could to occupy the station, but it is hoped that before another year expires some one will be sent who can devote his whole time to this large and populous district.

We have thus endeavored to lay before the church a statement of our work and condition. We have not thought it necessary to urge the sending of reinforcements; as whoever reads this will easily understand that while the church only furnishes one man to preach to over 1,000,000, she is not doing her duty.

S. MARTIN.

GUJRANWALLA STATION.

During the past year the health of all the missionaries has been good, but the progress of the work has not been satisfactory to those engaged in it. There was only one male missionary in the station during the year, and when he attended to Congregational preaching, superintending and giving religious instruction two or three hours daily in the boys' school, buying materials for the church and school building, from the clay with which to make the brick and the manure with which to burn them, and the varnish with which the doors are finished, attending personally to all the details of the work, and all things necessary about a mission station, there was not much time left to attend to what ought, in our opinion, be the work of the missionary. Still the time was not altogether lost, as we now have a very comfortable building in which to worship and teach, and we hope that more will be accomplished next year, as Mr. and Mrs. Scott have been located at this place.

There have been two services conducted on the Sabbath during the year, one in Hindustani and one in English, both of which have been pretty well attended. Bazaar preaching has been attended to
as there was opportunity, and but very little preaching has been done in the surrounding towns and villages; indeed, both of these branches of the work have been much neglected, and I hope another such report need not be made.

During the year past there has been less inquiring than in former years, but the fact that there was less preaching of the word among heathen, will fully account for it.

There have been but eight baptized at this station during the year, six adult, two infant, and, so far as we can judge, all those who have reached years of discretion are living consistent lives.

The schools at this station have never been in a more flourishing condition. The highest number on roll at any time during the year, 424; the average number on roll for the year, 404; the average daily attendance about 360. The Lieutenant Governor, in his review of the educational report for the Punjab, says: "The American Mission School at Gujranwala, the Christian Mission School at Kangra, and the Presbyterian Mission School at Umbala, are deserving of special mention," and the Director of Public Instruction for the Punjab says: "The proportion of boys attending the mission school at Gujranwala, where there is a large and popular government school, is greater than at eleven out of the fourteen mission schools where there is no such rivalry," and we happen to know that the proportion attending our school is greater than at any other mission school in the Punjab. So not much more could be expected of us, either in efficiency or numbers.

We much need another female missionary at this place, as Miss Calhoun's work demands much more time and labor than can be expected of her. So send us one as soon as you possibly can. That the mission be sufficiently manned we yet need four male missionaries, as we cannot now do justice to the stations and branch stations already occupied. Can we not have more men? I understand more are willing to come. Why not send them?

J. P. M'Kee.

GIRLS' SCHOOL, GUJRANWALLA.

These schools have been open eleven months this year, nearly ten months of which I was present. The average daily attendance has been one hundred and fifty-six (156) throughout the year. Of the whole number of scholars forty-one (41) read the New Testament.

A larger number have learned to read during the present than any previous year, and the work has been in many respects more encouraging.

Government has given a grant in aid of the support of these schools. I append a letter sent me by the head judicial officer of Gujranwalla District after he had attended one of our school examinations:

"It was an agreeable surprise to me to find how much you were doing and to how many families in the city you were giving the benefit of your influence and your teaching. You are thus reaching a class of natives which, it should be remembered, can be reached in no other way.

"I have always considered it, and also found it by experience, to be quite idle to attempt to instruct girls in this country except by such personal devotion on the part of foreign ladies to the subject as you are giving to it.

"All government female schools are, to a great extent, failures, owing to the want of such agency, which, of course, cannot be pro-
red for money, except at a rate which is beyond the educational
urse.

"Yet, assuredly, no attempt, either to raise the thoughts or the in-
telligence of the people towards better objects of contemplation than
they now have, can be called complete unless some steps are taken to
open the minds of the women as well as of the men.

"The work, therefore, that you are engaged in, seems to me to fill
a great gap, which can only be filled by such voluntary exertions.

"You will, I hope, pardon my saying all this. The subject was
naturally much in my thoughts when I was officiating as Director of
Instruction. And, wherever, as at Delhi or at Jalandhur, I found
any similar efforts being made, they always appeared to me to be the
surest and only successful mode of elevating the female mind in India.

"I found about 140 girls assembled out of the total number you teach,
and the majority of them had learned to read and write. They also
were able to answer questions in what they had read. They seemed
thoroughly to enjoy the singing that you had taught them, and I am
informed that this is much liked in the city, so long as the words have
no devotional import.

"I wish you all success in continuing the good work you have be-
gun.

"Yours, truly,

I. S. Cordery.

Respectfully submitted.

E. Calhoun.

HELVUM STATION.

I think, in my last report, I gave a sketch of the city and inhabi-
tants, and hence I will simply observe that the city is not large, but
this does not hinder the inhabitants from listening attentively to the
gospel, and of late they appear to manifest a greater interest in those
things which pertain to their everlasting peace than they heretofore
have done, and I hope the gospel truth will take root in many hearts
who daily hear it. With the exception of one or two instances there
has been no opposition, though I have regularly preached in the
Bazaar. Many have visited me at home, and discussed the truth
of Christianity, the result of which has been gratifying. I quite fre-
quently visit them at their homes, and instruct them in spiritual
things.

Divine service has been regularly conducted once every Sabbath.
One or two families besides those connected with the mission have at-
tended. I have baptized one adult and three infants in this place.

There are many inquirers who give evidence of their conviction of
the truth of Christianity, yet hesitate to enlist under the banner of
King Jesus. I hope and pray that strength may be given them to
come out boldly and take their stand for Christ, showing to the world
that they are not ashamed of Jesus.

Being engaged in building, I have not been able to itinerate, but, if
spared, I hope, by the grace of God, to be able the ensuing year to go
out into the district and to proclaim the glad tidings of salvation to
the benighted ones about me.

Yours,

E. P. Swift.
III. Egypt.

Extent, 569,000 English square miles. Population of the whole country about 8,000,000, and in Egypt Proper, as occupying the Valley of the Nile, 2,555,000.

MISSIONS.

Alexandria, is located on the Mediterranean, and is the business metropolis of Egypt. It is connected with the Nile by the Sphumoud Canal, which is forty miles in length. It is connected, also, by a system of railways, with the most important cities and towns in both Lower and Upper Egypt, and with all the other Mission Centres. Its population, as appears from the latest published statistics, is 800,000. The mission in this place was begun in 1858. The missionaries are the Revs. S. C. Swing and D. Strang, with their wives and Miss E. M. Campbell. The native laborers are—one Evangelist, one man for the Bookshop, and for assistance in the General Book Department one scribe—a part of the year—two printers, two binders, three teachers in the boys' school, and two in the girls' school. A Moslem sheik is also employed a part of two days each week for assistance in the printing department.


The town, about 100 miles above Cairo, in the Valley some distance from the Nile. Province of Middle Egypt, containing over 100 villages and about 150,000 inhabitants. Mission begun in 1866. Principal stations, Sinoris and Medeenet. Laborers, Rev. William Harvey and wife, and Miss Anna Y. Thompson.


Mowar, on the Nile, ten miles south of Osiout. Population about 100 miles above Cairo, and 24 below Thebes. The mission in Egypt dates from 1855. It has now eight principal stations, viz.: Alexandria, Cairo, Monsura, Sinoris, Osiout, Motiah, Nakhaleh, and Koos, with nine outstations, viz.: Medeenet, Salf, Roda, Mellowee, Jawaliy, Bagoor, Badari, Tahta and Luxor,—making seventeen established places in all, besides several others where more or less of mission work is done. During the year closing with December last, this mission had six Foreign and two native ordained ministers, one physician and one printer, who is also a licentiate and teacher, 13 foreign female missionaries and assistants, and 65 other teachers and helpers—making a total of 88 laborers. The whole number of communicants is 596; of whom 150 were added during the year—104 being on the profession of their faith. The average attendance on public worship was 986. The whole number of baptisms was 82. In all the stations but Salf and Roda there are schools in full operation with 1,170 scholars in them. The Sabbath schools there are 783, in the Academy 100, in the Theological Seminary 12, in the day schools, 642; of the whole number of pupils, 642 are males and 528 females. The voluntary contributions of the native churches amounted to $3,106, and the tuition fees to $567—making thus nearly $4,000 paid by the people in the interest of the churches and schools. The number of volumes of books sold was 10,176, and the cash realized from them was $2,541.

Since the first of January this mission had been strengthened by the addition of two foreign missionaries, and one female missionary; and the Board cannot but congratulate the Assembly and the mission upon the success that has attended the effort
to raise up a native ministry in the fact that on the 26th of March last, eight young men, who had been trained in the Collegiate and Theological school, were licensed, after extended and careful examination to preach the everlasting gospel,—four having completed the entire course, and four to return another session.

The Report of each principal station in this mission for 1874 is as follows—

ALEXANDRIA.

After our last annual meeting, which was held in Osiout in the early part of February, Mr. and Mrs. Strang spent two months in mission work on the upper Nile. On their return to Alexandria, Mr. Strang’s health was in such a state that he had to seek recuperation, and went to Syria for that purpose, and remained there about two months. Some good resulted from this change, and he was able to resume work until the last of September. It then became evident that he would require the advantage of an invigorating climate to enable him to regain his health and strength, and it was deemed advisable for him to spend some time in Scotland. He returned to Alexandria after the beginning of the new year, and it is hoped he has derived permanent benefit from this trip. He was accompanied to Scotland by his two daughters whom he sent to Monmouth, I11., where they will enjoy the advantages of an American Education and the benefit of a healthier climate than that of Egypt. The early separation of missionaries and their children, which is so often a necessity, is a serious trial, but one that is perhaps equaled by that of retaining children too long in climates unfavorable to physical health, and where so many injurious influences are brought to bear upon them.

The head teacher in the boys’ schools was unfit for duty for three months, and the young man who had charge of the book shops until the first of November, after frequent illnesses, was forced to give up work altogether, and another has been employed. With these exceptions, the laborers at this station, both missionary and native, were enabled to remain at their work in their different departments during the whole of the year.

The work of this station embraces the following departments: Pastorate of the native congregation, printing and editing, general treasurership of the mission, oversight of the general book department, book shop—part of the colporteur and evangelistic work in the Delta schools, and work among the native women.

CONGREGATIONS, PUBLIC WORSHIP, ETC.

The last annual report contains a brief statement of the injury the congregation had sustained through the teachings of one, who had formerly been a member of the mission. The minds of a good many were disturbed, and some were disaffected towards the missionaries. The only Elder in the congregation withdrew, and asked the Presbytery to release him from the duties of his office, and his request was granted. When the congregation was organized in 1868, two persons were chosen for the Eldership, and two for the office of Deacon. One of the Elders elect did not accept ordination, and consequently the organization was at best imperfect. There was no subsequent election or ordination of officers, while one of the Deacons had removed to another station, and when the Elder was released the Presbytery declared the congregation disorganized. The entire oversight of it has since devolved upon the resident missionaries. It has been
thought best, thus far, to deal leniently to those who have been led astray by strange doctrines, and we have not formally disciplined any of them. Some have returned to our communion, and others we hope will follow their example. Nearly all those who have ceased to commune with us attend our Sabbath services regularly, or occasionally, and seem still to desire to retain some connection with us.

Three services are held on the Sabbath, one in the morning in the Scotch church, one in the mission house in the afternoon, and another at the same time in Kermooz—one of the suburbs of Alexandria, and located almost under the shadow of Pompey's Pillar. The audiences in the morning have varied during the year from 25 to 70, and have averaged 47. In the afternoon, at the mission house, they have varied from 9 to 48, and have averaged 28, and in Kermooz they have varied from 10 to 20, and have averaged 15. About one-half of those who attend the afternoon services do not attend in the morning. Adding these to the morning audiences would give an average of 68.

A Bible class and Sabbath school are also held in the mission house, and are attended by all who attend the other services held in the same place. Eleven persons, six men and five women, have been received into full membership in the church. One of these is a soldier, who has for two years attended the services on Sabbath morning with a good deal of regularity. At our recent meeting of Presbytery, the Elder from Nakhaleh asked the writer of this if he had ever met this soldier in Alexandria. The reply was, he is one of the new members just now reported. Do you know him? The Elder replied: "He is from one of the towns near our place, and some years since a number of us agreed that each one of us would select one of our acquaintances, who was not yet a member of the evangelical church, and make his conversion a special subject of prayer. This is the one I selected. I had not heard from him for a long time, but thanks be to God for what I now hear." Everlasting thanks to Him who regards the prayers of his servants.

The other new members at present are located in Kermooz, but all came originally from Upper Egypt, and it seems were strict Copts until they came to this place. This may indicate that if we had even in Alexandria, a population drawn from Upper Egypt, we might soon have a vigorous church. A weekly prayer meeting is held in the mission house, and another at Kermooz. A number of persons continue to meet with the family in the mission house every evening for devotional exercises.

**PRESS AND BINDING.**

The press has been principally engaged on tracts—one of them a translation of the well known story—Jessica's First Prayer. A translation by Rev. Ibrahim Yuseph, of a work on the miracles of Christ was begun, but has been set aside for the present, while the press is engaged on a metrical version of the Psalms, prepared by a native Syrian, connected with the Reformed Presbyterian Mission, in Latakiah. During the year over 350,000 pages have been printed. During the whole of the year we have had the services of an Italian binder, a thorough workman, and the binding now done in the mission house will compare well with any done in Alexandria. Some work has been done for outside customers, and much more could be readily obtained.
GENERAL TREASURYSHIP.

Through this department more than forty thousand dollars have been received and disbursed, while the care of funds for special objects has been neither light nor pleasant work.

GENERAL BOOK DEPARTMENT.

Through this department there have been purchased and distributed to the different stations:
- 3,877 copies of the Scriptures and portions of the Scriptures.
- 5,570 religious books and tracts.
- 914 historical and miscellaneous books.
- 811 educational books. Making a total of 11,172 volumes.

BOOK SHOP.

The sales in the book shop have not been very large. The work in this department is hindered by the necessity there is for the shop man to give a large share of his attention to the interests of the general book department.

COLPORTEURING AND EVANGELISTIC WORK IN THE DELTA.

Our efforts in this department have been limited, but we trust a fair beginning has been made. After several unsuccessful attempts to secure a suitable Colporteur, we had to accept the services of one but poorly qualified for the work. He is succeeding pretty well in selling the Scriptures.

The evangelist Buktor accompanied him for a short time, and reports favorably of his tour. We have long looked with pain upon the Delta, with its hundreds of cities and towns and villages. Much of it is still an unexplored mission field. Some seed has been sown, and we trust the fruit will appear in due season. The entrance of God's word giveth light; it giveth understanding unto the simple.

BOYS' SCHOOL.

This school has been under the more direct care of Moosa—who has long been the head teacher. The number of pupils enrolled during the year was 162. Of these 135 were from the various Christian sects—and 27 were Moslems. The average attendance was 54. At the close of the term in August, this school was quite interesting. Many of the boys had been attentive to their studies and had made good progress, and all were under thorough discipline. If we had a higher department to which the advanced classes could have been transferred, we might have retained many of the boys, who have since gone to other schools, or have found secular employment.

When the schools were re-opened on the first of October, many familiar faces were missed. There is again a gradual improvement as the term advances, and before its close this school may reach its former grade. With some increase of expenditure a higher department might be developed in this school, with beneficial results to the pupils and also to the mission.

The boys and girls meet together in the morning, and devotional exercises are conducted by the missionaries. It is a very pleasant duty to meet so many bright and cheerful faces, morning after morning, and to give instruction from the word of God to Jews, Moslems and Christians of the various corrupt sects. Many of the pupils during this lesson manifest a mingling of interest and pleasure that is very gratifying.
GIRLS’ SCHOOL.

Miss Campbell has devoted her time and energies very largely to this school. Mrs. Strang has also for some time been taking charge of some of the advanced classes, for two hours every morning. The assistant teachers have been faithful according to their ability, and both have attended cheerfully to their duties.

The pupils seem to be strongly attached to the school. Many of them have attended very regularly, and have made good progress in their studies. There has been continued improvement in cleanliness, neatness and order. The whole number enrolled during the year was 122. Of these 77 were Greek Catholics, 19 Jewesses, 11 Copts, 6 Maronites, 4 Moslims, 2 Roman Catholics, 2 Armenians and 1 Protestant. Two of these have died, and two were expelled, and forty-seven left for various reasons. The families to which a large proportion of these belong have removed from the bounds of the school. The highest average attendance in one month was sixty, and the monthly enrollment is limited to sixty-six. No more can be accommodated in the space allotted to this school. The number of applicants refused on account of this limitation has equalled or perhaps exceeded the number of pupils received. It is most desirable that arrangements should be made, that would save us from the painful necessity of denying a Christian education to children, whose parents desire to place them under our care and instruction.

The Ladies’ Society of Paisley, Scotland, is still manifesting its interest in this school, and during the year has forwarded for its benefit the sum of £250—>242.24 gold.

Tuition fees are collected in both schools, and about one-half of the salaries of the native teachers is secured in this way.

WORK AMONG THE WOMEN.

All the ladies of the mission have devoted a portion of their time to this work, and have found it both pleasant and encouraging. A number of women are learning to read and are making considerable progress. A prayer meeting was kept up most of the year in the city, and though it has been discontinued for a time, it will soon be resumed. A similar meeting has been commenced in Kermooz, for the benefit of those who reside in that locality. Several of the native women take part in these meetings, and though they are yet weak in knowledge, we trust their services are acceptable to Him, who out of the mouth of babes and sucklings, hath perfected praise.

S. C. EWING.

MONSURA.

Situated in the Delta, on the Eastern branch of the Nile. Population, 39,000. Laborers: Rev. Makhiel El Balyane stated supply, and two male teachers—all natives.

PNEACHING AND EVANGELISTIC WORK.

Rev. Makhiel El Balyane, native ordained minister and stated supply, continued his labors in this place all the past year. In visiting from house to house wherever he was able to gain admittance, he did much to make Protestant Christianity known, while he also conducted two services on the Sabbath to an audience in the morning varying from 20 to 30, and in the afternoon from 15 to 25. Evening meetings for reading the Scriptures and for prayer were held in the houses of some of the members as heretofore, at which from 8
to 15 attended. A considerable part of the New Testament has been read and explained at these meetings, and in some cases with special interest and profit. Two new members were received by profession of their faith during the year, one of them being the wife of one of the members received previously, and the other a niece of the Rev. Makhiel. There are now 11 members in this town. Contributions of members and other natives amounted to $120. Several visits were made to neighboring towns. These visits, however, were too brief to effect much good; while with the limited force in the Delta nothing but brief visits can be accomplished.

BOYS' SCHOOL.

Since the Girls' School was closed in 1873, it has not been re-opened. The Boys' School has, however, been continued, and was in successful operation all the past year. The usual primary studies have been pursued by the students, while the religious instruction has not been neglected. Tuition fees to the amount of $70 were collected. The number of students enrolled during the year was 86, of whom there were: Copts, 36; Catholics, 17; Greeks, 11; Mohammedans, 10; Jews, 12. The average attendance was 45.

BOOK DISTRIBUTION.

Books to a considerable amount were sold in this region during the year, encouraging us to hope for good results of our labor in the Delta in the future. It was in this way that preparation was made for the success which now follows the labors of the missionaries in Upper Egypt, where thousands of volumes of the Scriptures and other religious books were quietly preaching the gospel long before any missionary settled south of Cairo. The number of volumes circulated by our Mission is only a part of what was done in this department in the Delta during 1874; other agencies being at work in the same field. The number of volumes sold by us were 615 volumes at $225: viz.:

- Scriptures of American Bible Society, 69
- " British and Foreign Bible Society, 59
- Religious Books, 319
- Secular Books, 168

Cairo, Feb. 6th, 1875.

A. WATSON.

CAIRO.


GENERAL.

In the good providence of God another year has passed with its joys and sorrows, its labors and anxieties, and the lives of the few missionaries at this station have been spared and a good measure of health enjoyed in the midst of many discouragements and trials in the missionary work. We have much pleasure in recording the safe return of Dr. and Mrs. Lansing from America, in the early part of November, accompanied by Miss Lockhart; a welcome accession to the female staff of the Egyptian Mission. Soon after their arrival in Cairo Rev. A. Watson left for Osiout in order to spend a few months there attending to his duties in the Theological class.
The religious services were held on the Sabbath in the Ezbekiah girls' school-house during the year—a place convenient enough as a centre, but very unpleasantly situated on a noisy street, and not either suitably or comfortably arranged for public worship. The experience of the past year showed us plainly that a suitable and permanent place of worship should be erected very soon. The attendance at the morning service was, of adult males, from 20 to 50, actual average, 33; of adult females, from 7 to 22; actual average, 15; of children, from 9 to 30: actual average, 16; the attendance of adults was greater than in 1873; but the number of children was much less on account of the distance of the boys' school-house from the place of meeting. The second service was held sometimes in the evening and sometimes in the afternoon, and consisted in an exposition of gospel truth in the order of the Shorter Catechism: conducted by Mr. Watson, and attended by about 1/4 the number present in the morning. The preaching in the morning was conducted by Ibrahim Yusef and Mr. Watson in turn until the end of March, from which time it devolved entirely upon the latter.

It is with deep regret we have to report that Mr. Ibrahim Yusef, the pastor elect, has rejected the call of the Cairo congregation as forwarded to him by Presbytery, though having previously signified his acceptance of it and turned aside from the Christian ministry to secular employment. He remains, however, a regular attendant of all the meetings of the congregation, and takes a special interest in its welfare, actively assisting in the work of Christ as far as his other duties will allow.

Mr. Abd El Malak, a church member, and formerly a deacon in the church at Alexandria, has recently announced his disbelief in the binding obligation of the Fourth Commandment, engaged in business requiring him to work on the Sabbath, and ceased regularly to attend the meetings of the congregation. He is now under discipline, and it is our earnest prayer that he may be brought back to the truth of God's word.

The congregation was called to mourn the loss by death of one of its elders, Mr. Salih Awad, on Sept. 8th, 1874. He was among the first who joined the cause of Protestant Christianity in Cairo, and remained steadfast in the faith to the last. He was liberal but peculiar in his contributions to the work of Christ, regular in his attendance on religious meetings, upright in his conduct, and we have good reason for believing that he was happy in his death, and has now joined the redeemed in glory. More recently the congregation has also lost by death one of its prominent members, Khaleel Effendi, a man highly respected by all who knew him. Though he connected with the church only two years ago, yet he was esteemed as among the best of its members. For several months he watched night and day over a sick son, until with a heart burdened with grief he saw him die, and followed his corpse to the grave. He then became ill himself, partly through grief, and partly through disease, and in a few weeks followed his son to the spirit world. We mourn the loss of these dear friends, and miss their familiar faces, but we trust our loss is their gain. No accessions were made to the membership during the year, but the amount of contributions and legacies by members of the congregation reached $1,450.

Turkish and Armenian Service.

There are in Cairo several hundreds of Armenians who do not understand the Arabic language sufficiently to be profited in listening to
preaching in it. For these a Turkish and Armenian service has been held once every Lord's day for many years. From fifteen to twenty-five attend. One of the elders of the congregation belongs to the number. The exercises are conducted by an Armenian partially educated in Constantinople. He receives a small sum from the Armenians, and supports his family by engaging in secular business during the week.

**SABBATH SCHOOLS.**

Of these there are two, one for boys and the other for girls. The latter is under the superintendence of Miss Johnston, and has an attendance of from 15 to 30; the former from 15 to 40.

**BOYS' SCHOOL.**

The missionary appointed to this department of the work was so engaged in other duties during the year that he only gave for a time the Bible lesson in the morning to the boys. The teachers, however, continued faithful in the performance of their duties, especially Messrs. Abdullah Mankerios and Makhiel Absa, who have been teachers in the school for many years. At an examination held at the end of July, the students gave good proof of their own diligence, as well as the efficiency of their teachers. The studies pursued during the year were reading, writing, and grammar in the Arabic, English and French languages; arithmetic, algebra, geography and astronomy. What is specially needed for the development of the school into a first class Academy is suitable school rooms, some apparatus for illustrating the scientific studies, and the greater part of the time of one of the missionaries. There were enrolled during the year 225 pupils of the following religions: Copts, 102; Mohammedans, 52; Greeks, 36; Catholics, 16; Jews, 10; Protestants, 6; Armenians, 3. The average daily attendance was 86. The tuitions collected amounted to $320 in gold.

**EZBEKIAH GIRLS' SCHOOL.**

Miss Johnston reports in regard to this school, under her care: "It has had a daily average during the year of 71, the highest attendance at any time being 96. The whole number enrolled during the year was 233. Of these 9 were of Protestant parents, 2 Armenians, 7 Muslims, 5 Catholics, the remainder Copts. There were reading in the New Testament, 73; writing and studying arithmetic—all the school, except the lowest class of about 35. During the first part of the year one lesson a week was given in geography. Since the first of October, when the boarding school was opened, the school has been left more to the care of the native teachers than formerly. I have only been going to the school for an hour daily to give a Bible lesson. No changes have occurred during the year, all the teachers remaining at their posts, except that Seyyideh, the head teacher, has been obliged to be absent at times on account of ill health. She has suffered for years from a chronic throat affection, which prevents her being as useful as she would be otherwise."

**GIRLS' SCHOOL IN HARET ES SAKKAEBEN.**

This school is under the care of Miss Smith, and has greatly improved during the year, especially in regard to numbers of pupils, cleanliness and order. Until the 1st of October last, one of the large girls in school took charge of the small girls during the day, taking one lesson herself every morning. Since the opening of the Boarding School, she has been receiving training there, in the hope that she
may be more useful hereafter in the school. The sole native teacher
now in the school is very inefficient. Miss Smith spent considerable
time in the school until the opening of the Boarding School, since
which she has only been able to give lessons during an hour and a
half. Scholars enrolled during the year, 149. Average daily attend­
ance, 47. Nearly half of the girls are Muslims; the rest Copts.

BOARDING SCHOOL FOR GIRLS.
This is under the joint charge of Miss Johnston and Miss Smith.
It was opened on the first of October with 5 boarders and 1 day scho­
lar. It has now 7 boarders and 5 day pupils. It is hoped that the
care and attention given to the girls in this school night and day will
result in the efficient training of some females who will be useful in
the service of the Master in Egypt hereafter. Terms of admission for
boarders, $5 a month; for day scholars, $1 a month; payable half­
yearly in advance.

WOMEN'S PRAYER MEETING.
A weekly women's prayer meeting in the Ezbekiah was attended
during the year by from 6 to 11; another in Haret Es Sakkaeen, until
its suspension in April, was attended by from 2 to 3. The small atten­
dance is partly explained by the inability to visit the people in
their homes on account of the absence of some of the missionaries.

BOOK DEPARTMENT.
The book shop, towards the expenses of which the American and
the British and Foreign Bible Societies contributed so liberally, was
a means of great usefulness during the year, and a resort much fre­
quented by the evangelical community, where they met with one ano­
ther and with strangers; while many books, both Scriptures and other
religious works, were sold to Christians, Muslims, and Jews. Several
copies of the "Testimony of the Koran," a work on Mohammedan­
ism published at our own press, were sold to Muslims of education,
some of them living in Cairo, and some from other towns in Egypt.
The colporteur, supported almost entirely by the American Bible So­
ciety, was the means of carrying the Scriptures and other good books
to many lanes and corners of the city, where otherwise they would not
have gone. He sold the Bible in Arabic to 10 Mohammedans of rank:
3 Beys, 3 Effendis, and 2 Sheikhs; and to priests and other officials
among the different sects of Christians. In this connection I would
say, that religious knowledge as to Divine truth and personal religious
freedom, is extending among all the Christian sects, and a love of ed­
ucation prevails widely, and the people are every where preparing in
this way for an outpouring of God's Spirit. Total sales in Cairo du­
during the year 1874, volumes, 2,731, at $725 in gold. These are classed
as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Volumes</th>
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<tr>
<td>Scriptures of American Bible Society</td>
<td>383</td>
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<td>&quot; British and Foreign Bible Society, vols.</td>
<td>533</td>
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<tr>
<td>Religious Books, volumes,</td>
<td>1,221</td>
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<td>Secular Books,</td>
<td>489</td>
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WORK AMONG THE WOMEN.
This department of the work is one whose importance cannot be
measured, and yet it is one of the most difficult. This difficulty aris­
es from the peculiar customs of this country binding females to a life
of seclusion, making it disrespectful for them to go about from house
to house even in the work of Christ, especially in the case of those who are unmarried, and yet are marriageable. Indeed, it is next to impossible to get females qualified and willing to go and teach their sisters in their own homes, while it is comparatively easy to secure teachers for schools. And on the other hand, the desire on the part of the women to learn to read is growing and widening. To the oft-repeated demand, "Give us a teacher," we have too often to reply, "We have none." It is to be hoped that the present Boarding School will furnish some who will be worthy colleagues of Blind Wurdy, and will take the place of the lamented Sitt Asal, a place which we have not yet been able to fill. Blind Wurdy continued her labors in this work all year with acceptance and profit, while some of the girls from the school also gave lessons to a few women. About 40 were under instruction, some of them just beginning, others able to spell and pronounce the words slowly, others having advanced sufficiently to be able to read intelligibly in the New Testament. A few of them take a deep interest in the truths of Scripture which they read, while others with equal interest listen to them during their lessons, and in this way learning the art of reading sometimes becomes a double and a tripple blessing. May God speed the day when we can more successfully and extensively prosecute this work among these ignorant, degraded, and often wicked females, for their elevation, without which the moral, intellectual, and religious elevation of the men cannot be fully secured.

A. Watson.

THE FAYOUm.


REPORT FOR 1874.

Though we cannot record entire freedom from sickness during the year, visitations of this kind were of so short duration as to interfere but little with our regular duties. Our children suffered as usual from ophthalmia, and I was hindered on account of sickness from conducting a few meetings during the week, but was able to preach every Sabbath during the year. We have good reason to thank God for the past and trust Him for the future.

MEETINGS.

The order and number of religious services were nearly the same as the previous year. Two public services were held on the Lord's day, besides Sabbath school and women's prayer-meeting. The average attendance at public worship was 110, and at Sabbath school 58. Four meetings were held in Sinoris during the week, and were attended by an average of 35 persons until the end of November. About that time a "call" for soldiers was issued by the Government, and as neither order nor equality was observed in taking the men, but the local officers laid hands on whomsoever they judged fit for the army, the people were afraid to venture out of their houses lest they might be taken, or compelled to reveal the hiding places of their friends. This reduced the attendance of the night meetings to about twenty.

SCHOOLS.

Boys' School, Sinoris.—This school was carried on all the year, save a month in mid summer. As this was the first time we gave the boys so long a vacation, we feared some of them would not return. But in this we were happily disappointed, as they all returned but three.
Four young men from the advanced class went to Osiout in July to prosecute their studies in the Academy. We had great need of their assistance here, but considered their training of more importance than the advantage of their services at the present time. The usual branches were taught, and as in former years, I spent an hour daily in giving a Scripture lesson to boys and girls assembled together.

The number enrolled was 63, and average daily attendance 40. Two boys were from Suf, two from Roda, four from Fidimeen, and the remainder from Sinoris. Fees from scholars, $20.00.

Boys' School, Medinet.—The whole number enrolled during the year was 50, and average daily attendance 35. Of these 25 were Moslems, 2 Jews, and the rest Copts. This is a larger proportion of Moslems than we have ever had in this school.

The majority of the boys were small; most of the larger ones having left to learn to be scribes in the Government offices. This is a discouraging feature of this and other schools in this land; still having boys under our instruction for even two or three years, an influence may be exerted upon them, which in the future may bring forth good fruit.

We have now at least the friendship of the boys and their parents, even after they leave the school, which is not to be despised among so many who hate us and oppose our work with a zeal worthy of a better cause. The fees collected amounted to $29.00.

Of the girls' schools Miss Thompson writes:

Sinoris.—The whole number of names enrolled during the year was 78, but thirty of these were very irregular or remained only a few days. The average daily attendance was 23. This school was not as prosperous as we could wish, for several reasons. We were not able to procure a suitable teacher for it; during part of the year the blind girl was the only help we had. Many of the girls are poor and can hardly be spared from home, and are compelled to sew to clothe themselves; besides all this, their parents do not value the education of their daughters as much as could be desired.

Of those enrolled 11 were Protestants, 63 Copts, and 4 Moslems. Twenty of these were reading, six took lessons in writing, five in arithmetic, and the whole school received Bible instruction.

Girls' School, Medinet.—This school averaged 32, daily attendance, and the whole number enrolled during the year was 86, of whom 2 were Protestants, 2 Jews, 60 Copts, and 22 Moslems; but several of the latter were only sent to school for the sake of only learning to sew, and hence only received oral instruction, learned a few Psalms, and a part of Brown's Catechism. Thirteen girls were reading, seven advanced in spelling, six took lessons in writing, and two in arithmetic.

I was only able to visit the school once a week, as it is distant from Sinoris two hours' ride; but throughout the year, except during vacation, prayer-meeting was conducted on Wednesday, when there were present from five to seventeen women, and it was encouraging to find six of these regular attendants. Three married women were learning to read. At the beginning of the year Mrs. Harvey and I spent a week in Medinet visiting among the people, and as a result the weekly prayer-meeting was commenced, and visits were made to many houses, where we were always cordially received.

**WORK AMONG THE WOMEN.**

During the first six months of the year we had much to encourage us in this work. There were sixty women and large girls who took
lessons in their houses, or had opportunities of taking lessons daily, and as a consequence the prayer-meetings were well attended and quite an interest taken in learning.

In July, the boy who was most efficient in teaching the women was sent to the Academy in Osiout, the blind girl was compelled to spend her time in the school, as I had no other to assist me, and the widow who was so acceptable was taken ill with a severe attack of ophthalmia, and nearly lost her sight, consequently the work of teaching outside the school was almost suspended. Still there are some who are able to get lessons, and many grieve because they are denied the privilege. We were able to visit a great many families during the year, and enjoyed many opportunities of conversing with the women in their houses.

A prayer-meeting for women was held on Thursday, and was attended by an average of thirteen women besides the girls of the school. The prayer-meeting, held formerly on Sabbath morning, was lately converted into a Bible class, which seems preferable, and the attendance is from fifteen to twenty.

A. Y. Thompson.

OUT-STATIONS.

Medinet.—I spent a night and part of a day weekly in this place, visited the schools, occasionally a few families, and held religious services. These meetings were attended by from four to twenty-eight, or an average of thirteen. While for the most part there was much to discourage and little to cheer us in this part of the field, we have reason to believe that the meetings were profitable to at least a few as a means of edification and comfort, besides by them our testimony was borne to the truth amid prevailing error, superstition and sin.

Surf.—Wasef, native helper, continued to labor there during the year, save the time he spent itinerating in some of the neighboring villages. He conducted meetings for social prayer and the study of the Scriptures on the Lord's day, and also during the week as had opportunity. Part of his time he spent teaching adults to read. I visited this place four times during the year, on two of which I dispensed the sacraments of baptism and the Lord's Supper, and received eight adults on the profession of their faith, making a company of thirteen, or including Wasef and his family, sixteen professed believers.

On my former visits I found that very few women attended the meetings, and as the customs of the people prevented me from seeing them in their houses, on one occasion Mrs Harvey accompanied me, and visited the women, giving them such instruction and counsel as they needed in their circumstances. After this the number of women who attended the meetings increased, and one who was prejudiced against us and our work consented to have one of her sons attend our school in Sinoris, and since that time he has been followed by his brother.

Boda.—As there was no native helper to labor in this place, and the distance is so great from Sinoris, the brethren enjoyed but few privileges during the year. I visited them three times, and they kept up meetings for social worship on Sabbath, and part of the year during the week also. They contributed of their scanty means to the spread of the gospel, and at least one of the five members of our church there gave his tenth.

Fidimeen.—This place was visited by me three times, and fifteen times by native brethren from Sinoris, who went two and two on Saturday night or Sabbath morning. Theophilus, student of theology, spent the summer there. He had been there but a short time when
the priests forbade the people having any intercourse whatever with
him, threatening them with dreadful curses, as well as the deprivation
of certain civil privileges. And not satisfied with this they tried to
eject Theophilus from the house which he occupied, but as we had rent­
et it and held a written contract, they did not succeed.

On one occasion, while sitting in a grove of palm trees, with about
thirty Copts around him, to whom he was reading the Scriptures, the
chief priest came upon them suddenly, and striking them with his
stick dispersed them. And as Theophilus did not follow the others in
their flight, the priest incited a crowd of boys to stone him until he took
refuge in the house.

On July 6th the infant daughter of Theophilus died, and as he was
told that the priests would not allow him to bury her there, he came
to Sinoris to consult us. We made a rough coffin and went to Fidi­
meen, and found the house full of women whose natural sympathies
with the bereaved mother had overcome their prejudices and fear of
their priests. I held a funeral service and preached the gospel of life
to the poor, ignorant women who had been brought together by the
death of an infant who was regarded unworthy of a place in their
graves.

We returned the same day to Sinoris with the corpse and buried it
there. Notwithstanding the efforts made to close the door against the
gospel, the Word of God has not been bound, and some heard the gos­
pel in Fidimeen who never heard it before.

Besides the places mentioned above, Sanhoor, Agamieen, Nezely,
Minyet-el-Heit, and other towns were visited by Areef Saad, the blind
man, who is supported by the congregation. Not being located in any
particular place last year, he was at liberty to spend a day or a week
in the places he visited. In this way he had many opportunities of in­
structing the ignorant and informing the "blind" of Him who opened
the eyes of his soul to see himself a sinner and Jesus his Saviour.

BOOK DEPARTMENT.

We were able to keep a colporteur in the field during the whole year,
his expenses being met chiefly by a grant from the American Bible So­
ciety. Besides canvassing the principal towns in the Fayoum several
times, he extended his journeys south to Maghraara, and north to Geza,
visiting the towns and villages between the places. Besides furnish­
ing many with the Word of God, he had many opportunities of testifying
to the truth, and sowing seed by the way, which in one instance at
least has brought forth good fruit.

The books sold during the year were:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scriptures</td>
<td>158 vols.</td>
<td>$64.00</td>
</tr>
<tr>
<td>Religious books</td>
<td>588 &quot; &quot;</td>
<td>58.00</td>
</tr>
<tr>
<td>Educational</td>
<td>85 &quot; &quot;</td>
<td>60.00</td>
</tr>
</tbody>
</table>

Total, 832 182.00

CONGREGATION.

The past year was one of special severity on the native brethren.
Some were tried severely by sickness in their persons and families, oth­
ers by bereavements, while all suffered from dull trade and heavy tax­
es. The members attended upon the ordinances with commendable
regularity. They were visited at their houses, and urged to faithfulness
in the discharge of their relative duties, especially the training of their
children in the nurture and admonition of the Lord, and the observance
of family worship. We found that some did worship God in their families, and others promised to do so in the future according to their ability.

The Lord’s Supper was dispensed twice in Sinoris, and twice in Suft; fourteen persons received on profession of their faith and twenty infants—children of members of the church, were baptized.

After nearly two years’ preparation for building, the foundation of the new church building was laid on May 5th, but in consequence of the unavoidable delays incident to building in this region, the walls were not finished until December. The roof was made in Alexandria and brought by water to El Wasta, and thence by railroad to Medinet, and from Medinet to Sinoris on camels.

By means of contributions from native brethren, missionaries, and friends in America, together with work done by the members and adherents of the congregation, we have been able to meet all the expenditure to date, and have a balance of $105.00 towards fitting up the roof, making windows and doors, flooring, &c.

Contributions by congregation in 1874, $238.00. Number of members to date, 80.

Sinoris, January 26, 1875.

WILLIAM HARVEY.

OSIOUT.


Central Station: Osioot, (or Oeiout,) about 254 miles above Cairo, and the present terminus of the Upper Egypt Railway. Population, 28,000. Mission begun in 1865. Missionaries: Rev. John Hogg, D. D., and wife, and Miss M. J. McKown (since 1868); D. R. Johnston, M. D., and wife, (since 1838.) Native laborers: 15 in number, namely, 4 male and 2 female teachers, supported by the mission; 2 male teachers, and 2 Bible women, supported by the native congregation; and 1 shopman, and 5 colporteurs, supported by the mission in conjunction with the British and American Bible Societies.

Out-stations: 10 in number, namely, Mellawi. (Pop. 7,000,) Jawily and Howatka, (3,000,) Mo-teah, (6,000,) Bagora, (6,000,) Nakhayleh, (7,000,) Bedari, (6,000,) Tahta, (9,000,) Koos, (8,000,) Luxor and Goorneli, (1,500,) and Esneh, (8,000.) Native laborers: 7 preachers and 13 teachers, during the whole or a portion of the year.

TENTH ANNUAL REPORT.

A detailed statement of the principal facts and figures of the operations of the year ending 31st December, 1874, will be subjoined in a tabular form to this report. From amongst these, we select the following for special notice in our brief annual review, premising that, as the general plan of operations described so fully in our last report was carried out in all its details during the greater part of the past year, it will be unnecessary to do more in the present statement than to report progress and indicate results.

CONGREGATIONS AND CHURCH MEMBERS

(1.) New Members.—The membership of the evangelical churches in Upper Egypt has increased one-fifth in one year, 77 names having been added to the communion roll, which, after deducting members removed by death, etc., has now reached the goodly figure of 408 members, representing a Protestant community of at least 2,000 souls. The details of this increase are given in the schedule at the close of this report, from which it will be seen that all the churches had a share in it with the exception of Koos. So far, however, was Koos from being an exception in this matter, the blessing of God was granted to the brethren there in a very marked degree during the latter half of the past year, and the only reason why no increase was made to their communion roll is, that no opportunity was given for new converts to join the church in the usual way. With the exception of one Roman Catholic, the first fruits of Tahta, all the new converts were Copts, that is to say,
their religion, so far as they had any, consisted mainly in the observance of outward rites and ceremonies of man’s invention, which have been stamped by the Spirit of God as “dead works,” from which the conscience must be purified before God can be served, (Heb. ix. 14.)

(2.) New Churches.—In our last report it was stated that, in addition to the three congregations formally organized in Osiiout, Moteah and Nakhayleh, and that of Koos which, with its communion roll of 58 members, ought also to be organized as soon as possible, five new churches were then in process of formation within this mission circuit, viz: in Mellawi, Bagore, Bedari, Tahta and Luxor. Unfortunately the young converts at all of these places had to be left to themselves during seven months of the past year; but even with this serious drawback, the work at each place continues to grow and expand.

1. The young church of Mellawi now numbers 15 members, and they are prepared to call a pastor, (as soon as the Presbytery will allow them to do so,) and pledge themselves for his entire support. Their contributions last year averaged eight dollars per member. 2. Bagore has 15 members. 3. Bedari has 15. The brethren in both of these towns have built for themselves school houses, which serve also as temporary “meeting houses,” with such assistance as their brethren in Osiiout, and others were able to give them. They have, also, along with the brethren in Mellawi, designated one or more of their number to act as elders and deacons until a formal organization can be given them by act of Presbytery. 4. In the large town of Tahta, which is the stronghold of Roman Catholicism in the province of Osiiout, the progress of the evangelical movement is naturally slower at first than in smaller towns and less bigoted communities; but even in Tahta, 12 men met nightly for the study of the Scriptures and prayer, 28 attend the Sabbath services, and a day school has been organized with 30 pupils on the monthly roll; and at a late communion held in Nakhayleh two men came from Tahta—a distance of 20 miles—in order to unite with their brethren in the faith in commemorating their Saviour’s dying love. Many others are prepared to make a public profession of their faith whenever an opportunity shall be given them. 5. The native preacher, who was sent to labor during the vacation of the Seminary in Luxor, Goorneh and Esneh, had too wide a field to work in, and hence his ingathering was smaller than that of his brethren in the places above named. His lack of service was made up for, however, in some degree, by the labors of Mr. and Mrs. Strang during their missionary tour throughout Upper Egypt, and when the writer of this report visited this district in midsummer, he had the pleasure of admitting three new members to church fellowship, and of holding a communion service in the town of Goorneh, in which nine converts took part, seven of whom belong to these three towns and form the nucleus of the church of Thebes—that was.

To these live young congregations, as thus enlarged during the year, we have now to add a sixth of 21 members and nearly as many inquirers, gathered in the course of the past year in the towns of Jamily and Howatka, (between Osiiout and Mellawi,) by the blessing of God on the evangelistic labors of the students of the Osiiout Literary Academy during the winter of 1873–4, followed up by five months’ work of a theological student during the vacation of the Seminary.

Thus it is our rare privilege in presenting our Tenth Annual Report to record the planting of ten Christian churches during one decade of organized missionary work in Upper Egypt, with an average communion roll of above 40 members. The actual membership of each is as
follows: Osiout, 105; Nakhayleh, 90; Moteah, 82; Koos, 56; Jawily, 21; Bedari, 15; Mellawi, 15; Bagore, 15; Luxor, 7; Tahta, 2, (besides 18 inquirers;) total, 408.

(3.) Evangelistic Work.—Meetings for devotional exercises and the study of the Scriptures were held on five or six evenings of each week throughout the whole or the greater part of the year at each of these ten centres. By means of these night meetings kept up thus from year to year, the Protestants of Egypt have acquired a better knowledge of Bible truth than is possessed by many of their brethren in more favored lands. Here the leader of a meeting may call on almost any church member to lead in prayer without previous warning. Osiout and Nakhayleh were the only towns supplied with trained preachers all the year, and yet Mellawi was the only place where the night meetings and Sabbath services were broken off on the return of the students to the Seminary. At all the other centres, the meetings were carried on by the brethren themselves in the absence of the preacher.

In every congregation there are a few earnest souls who are witnesses for Christ wherever they go. Much is being done by them to spread the leaven of gospel truth among the villages, and much more will be done when each station has a settled pastor to organize and direct evangelistic effort. It is here, more than anywhere else, that our hopes lie for the rapid spread of the gospel, and the ultimate evangelization of Egypt, and the whole world besides. Let every one who has become a "son, go work!" during the rest of his life “day” in the world-wide "vineyard," and the moral wastes will soon become an Eden. Let all who "know the Lord," not the licensed preacher merely, but every one, young or old, who has learned that "the Lord is gracious," go forth and tell the "story of Jesus and his love" to kith and kin, at home and abroad, and within the space of one short generation shall come to pass that which is written, "and they shall not teach any longer, "EVERY MAN his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest."

In order to utilize as many of our gifted members as possible, the Sabbath school teachers are selected from amongst those who cannot easily take part in the evangelistic work outside of the congregations. Thus the out-stations in the vicinity of Osiout are supplied with preaching during the session of the Academy and Seminary chiefly by students, while the Sabbath school is taught by ordinary members of the congregation—merchants, scribes, artisans, etc. It will be seen from the schedule that there are 17 teachers engaged in the Osiout Sabbath school alone. Twelve of these are males and five females. The classes for males, both juveniles and adults, are now under the superintendence of Dr. Johnston, who by meeting with the teachers and reviewing the lessons beforehand, and by exercising a much more efficient supervision of the school than it formerly enjoyed, has in a few months built up a most interesting Sabbath school. Since Dr. Johnston took it in charge, the average attendance has been 127 males and 60 females. This is nearly three times the number noted in last annual report.

(4.) Contributions for Religious Purposes.—These amounted to above $1,350 during the past year, i. e., an average of $3 30 per member. This is a considerable falling off from the $2163 29 of 1873. Then, however, the people in Nakhayleh were building their church, and their contributions were $800 above those of last year.

(5.) Church Buildings.—The Nakhayleh church is almost finished, and they are now building a parsonage and school house. The Moteah congregation have waited another year in vain. The permission to-
build seems further off than ever. The members in Koos made formal application to the government for permission to use their school house as a place of worship. This was not only refused, but they have been also obliged to promise that they will desist from holding religious meetings altogether until they get formal permission to build a church for themselves. Three months have passed since the Governor of the Province of Keneh demanded and received their written pledge to this effect. A full representation of these facts has been made by us to the Hon. Mr. Beardsley, who has kindly undertaken to lay them before His Highness the Khedive. Happily the opposition is merely local. Those at headquarters have had no hand in it whatever. Meanwhile, Elder Hanallah, of Moteah, has, in order to accommodate the congregation for the present, added a wing to his dwelling house, and fitted up two rooms capable of seating 150 persons. He owns only ten acres of land, and yet he did this at his sole expense.

CONGREGATIONAL SCHOOLS FOR BOYS.

These were reported last year as being six in number. We now report eleven, and, indeed, for several months they were twelve in number; but when the Academy was reopened, the scholars in the Neja school were transferred to that in Jawily, and their teacher—a Coptic priest—came to spend a session in the Academy, and then return to his post. Of the other five, three are connected with the new stations of Jawily, (25 pupils;) Bedari, (45-50;) and Tahta, (30.) Of the remaining two, the one is in the village of Azzieh, (near Manfaloot,) where Mr. Hanna Wesa, one of our Osiout members, spends nearly half of his time. He supports the teacher, and when he has a spare hour he often spends it in the school. The ex Abbot of Deyr El Moharrak also takes a class occasionally. The other is in the distant town of Cosseir, a sea-port town on the western shore of the Red Sea. Many of the inhabitants of Cosseir belonged originally to Koos, or Keneh, and about half a year ago the teacher Merjan, who had been sent from Osiout Academy to teach in Koos, was induced, by the offer of a double salary, to cross the desert and open a school in the town of Cosseir. The French Consul, who is an enlightened Copt had written us frequently, asking for a teacher, and Merjan writes that he along with eight or ten Copts attend the evening meetings with great regularity. His scholars number about twenty, and he hopes to send or bring two or three of them to our Academy a year or two hence.

The number of scholars on the average monthly roll was 392, being an increase of 150 on that of the former year. These boys are chiefly children of Protestant converts, and hence they are the hope of the Academy, the College, the Seminary and the church.

TRAINING INSTITUTIONS

(1.) Osiout Literary Academy.—The classes and course of study described in detail in the last report were continued till the end of the session. The present session commenced on the 1st of August. With the view of accommodating as many boarders as possible within the walls of the Institution, a few additional rooms have been built on the roof of the Academy at the risk of making it top heavy, and a little unsafe withal during stormy weather. But even as thus enlarged, we have been obliged to refuse a number of applicants after crowding every room to the verge of suffocation. We beg to call the special attention of the Mission Board and of the church at large to this fact, as was also done in strong terms in our last report, in order that no further time may be lost in erecting the proposed College buildings. Osiout is
now the terminus of the Upper Egypt Railway. The time for building the College has, therefore, fully come. Let us then go forward at once. Now—or never!

The average monthly roll for the present session has been 100, nearly eighty of these board in the Academy. The remainder belong to Osiout, and board at home. The pupils boarding in the Academy belong to 15 different towns, and come from distances varying from 10 to 200 miles. 85 are sons of converts, and the rest are children of enlightened Copts. Four young men were sent to us this year from the district of the Fayoum, who had received from Bro. Harvey a thorough initiatory training sufficient to enable them to join the second class. The first or advanced class have gone through a course of Algebra, and are now taking up geometry and mathematics. They have still two sessions before them ere they will be ready for the Theological Seminary. This class numbers 15 students.

Since the middle of October, when the theological classes were opened, the Literary Academy has been conducted by Dr. Johnston. Although his own medical department has grown in extent and importance from year to year, and his extra duties as Treasurer of the Upper Egypt Mission and Secretary of the Association are any thing but sinecures, yet it was felt that the Academy must be carried on efficiently whatever else might suffer. It was impossible for Dr. Hogg to do it justice and discharge his duties to the theological students at the same time, (over and above the ordinary work of the station,) and accordingly Dr. Johnston kindly agreed to take at least the temporary charge of the Institution, and to spend as much of his time in it as his daily routine of medical practice would permit. The marked improvements which he has been able to introduce during his short regime, show how much could be done in raising the character of this Academy if it had, as it ought to have, the benefit of close and constant supervision, night and day, of a practical educationist, who could devote his whole time to this work alone. If the Academy is to grow into a College, this ought to be done at once. A President ought to be appointed over it without any further delay.

(2) The Theological Seminary.—As already intimated the present session of the Seminary commenced on the 16th of October. Eleven students were enrolled the first day, and one, who had been laboring in the Fayoum during the vacation, joined the class a month afterwards. Eight of these were old students, and four now entered the class for the first time. Six of the former have gone through a full literary course. The others have been laboring as evangelists, and it is hoped that with one or two years' training in the Seminary, most of them will be fitted for useful service as village preachers or pastors, even though they have not had the same educational advantages as their junior brethren.

It was hoped that many others would have joined this evangelists' class, but partly owing to the smallness of the allowance granted them by the mission—which, though enough to support themselves, makes no provision for their families—and partly owing to the difficulty of carrying on the work at the out-stations in their absence, several of the most useful Christian workers, for whose special benefit this class was opened, were unable to attend it this year.

Had Dr. Lansing returned in time from America, it was intended that either he or Mr. Watson would be present at the opening of the theological classes, and that they would divide the session between them. Owing, however, to Dr. Lansing's delay, and the temporary breaking of the railway, the classes had been in session for six weeks
at the date of Bro. Watson's arrival. They have since been under the joint charge of Mr. Watson and Dr. Hogg, and will probably continue thus until the end of the session.

Mr. Watson teaches three hours a day, viz.: the evangelists' class one hour in the Evidences of Christianity; the two classes together one hour in Didactic Theology, preparing a text-book as he goes along, a digest of which is given to the students beforehand, and copied by them into their note-books, and committed to memory. Essays are also written by them on the principal subjects discussed, and criticised by the Professor. Such of the students, and also of the school-teachers, as have learned a little English and are anxious to be able to consult commentaries, etc., meet with him for one hour, five days weekly, for instruction in the English language. He also takes turns with Dr. Hogg in conducting the evening meetings and Sabbath services, and has been giving a weekly lecture on "The Church" for the special benefit of the students,—but open to all,—with special reference to the Plymouth heresy, which some are attempting to spread throughout Syria and Egypt.

Since Mr. Watson joined him, Dr. Hogg's classes have been as follows: Scripture History for evangelists' class and senior classes in the Academy one hour; Church History, for the two theological classes, one hour. In this branch he and the students have had the benefit this year of perusing the proof-sheets of Dr. Jessup's translation of Mosheim, now being published in Beirut. Hebrew and Biblical Exegesis one hour. As the graduating class had in former years received from him a digest of Fairbairn's Typology, and also a portion of his work on Prophecy, he has been endeavoring this session to translate for their use the remainder of the latter work, and along with this to read and analyze the prophetic books of the Old Testament in their chronological order. As Hebrew is an easy language to an Arab student, the class has been able in three months to read in the original language the Prophecies of Joel, Jonah, Amos, Hosea, Micah, and a portion of Isaiah, besides copying the translation of the Introductions to these books, as given in Fairbairn's Imperial Bible Dictionary, together with an analysis of each chapter and an exposition of the difficult passages, compiled chiefly from Kiel, Cowles, and Alexander, (on Isaiah,) there will not be time to read the whole of the larger prophets, but by placing in their hands an Introduction to each book, an analysis of each chapter, and a short exposition of the knotty texts, it is hoped that this will help them in their future study of these difficult books until they can be supplied with commentaries, or at least with such apparatus in the shape of Concordances, Bible Dictionaries, etc., as shall enable them to write Commentaries themselves. Latterly, Dr. Hogg has spent two hours a week giving instruction in Homiletics and Pastoral Theology, and subjects have been assigned for practice in the composition of sermons.

It is hoped that at least six of the students will be ready for licensure at the close of this present session.

As stated in last Report, two Theological Professors ought to be resident in Osio all the year. During the vacation of the Seminary, one of them would lead forth a portion of the students into the Southern, and the other would lead forth the remainder into the Northern district of this wide mission field, which could thus be evangelized from this one centre without the necessity of increasing the mission staff or of opening any more stations.
SCHEDULE SHOWING THE STATISTICS OF THE OSIOUT MISSION FOR 1874.

<table>
<thead>
<tr>
<th>Names of Stations</th>
<th>Congregations</th>
<th>Schools (Congregational)</th>
<th>Training Institutions (Missionary)</th>
<th>Work among the Women</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Membership Jan. 1, 1874</td>
<td>No. of months occupied</td>
<td>Av. attendance on Lord's Day</td>
<td>Admitted on profession</td>
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<td>Osiout...........</td>
<td>94'12 145</td>
<td>65'18 100 664</td>
<td>17 187 1 1</td>
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<td>Nakhayleh........</td>
<td>78'12 111</td>
<td>55'14 98 250</td>
<td>4 95 1 1</td>
<td>1 60</td>
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<td>Moteah...........</td>
<td>17'5 95</td>
<td>55'5 82 60</td>
<td>4 96 1 1</td>
<td>1 60</td>
</tr>
<tr>
<td>Koos................</td>
<td>54'5 66</td>
<td>55 151 112</td>
<td>2 40 1</td>
<td>1 45</td>
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<td>5 22</td>
<td>1 25</td>
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<td>45 15 25</td>
<td>5 50 1</td>
<td>1 30</td>
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<td>Bagora............</td>
<td>11 5</td>
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<td>4 6</td>
<td>10 5 7</td>
<td></td>
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<td>Tahta.............</td>
<td>5 26</td>
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<td>Other places......</td>
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<td>8</td>
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<td>2</td>
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<td>38 665 11 2</td>
<td>15 46 4</td>
<td>100 24 12</td>
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</table>

BOOK SHOP AND COLPORTAGE.
Sales during 1874.

| Scriptures | 1,558 vols. | $414.79 (gold.) |
| Religious Literature | 2,377 " | 233.70 " |
| Educational | 409 " | 252.81 " |
| Total | 4,344 vols. | $901.30 (gold.) |

The manner in which these have been distributed will appear from the following summary:

Sales by shopman in Osiout,
1,612 vols.

" colporteur in Osiout and vicinity,
521 "
" Minieh "
" Soohaj "
" Girgeh "
" Kenek "

The sales for 1873 were 3,649 vols.,—$701.50, and the total sales for the past eight years amount to 16,731 vols.,—$3,282.01 (gold,) being an average of 7 volumes, $1.31, per diem.

WANTS.

Behold what great things the Lord hath wrought for us, whereof our hearts are glad! Will not the church rejoice with us and help us to raise our "Ebenezer?" Are we asked, "What shall it be?" We at once reply, a Training College, and men to work it. For want of this we are now losing the legitimate results of our past labors, and unless we receive it soon we shall be crushed under the weight of our own success.

Osiout, January 26, 1875.

John Hogg.
P. S.—The Rev. A. M. Nichol and wife, who joined the mission in May last, were, by action of the Association, located in Osiout for the winter, and while devoting their time and strength to the study of the Arabic language, they have both been able to give a little help by teaching one hour a day, the one in the Literary Academy, and the other in the female congregational school.

J. H.


WORK AMONG THE WOMEN.

The first two months of the year, this work in Osiout, was carried on in the same manner as was reported the preceding year. The learners receiving two lessons a week from the two Bible women, and an occasional one from the missionary ladies. But after the opening of the boarding school, the regular teaching of the women in their own houses had to be left almost entirely to the native teachers. This is a cause of much regret, as the women require much more help and encouragement than the Bible women give them. The whole number of learners during the year was 70. About one-half are in Protestant families.

DAY SCHOOL.

This school was kept open for nearly eleven months. The two native teachers were the same that were reported in 1873. We have been obliged to bring one of them to the boarding school, and in November we were deprived of the valuable assistance of the other one, Mrs. Werda Malaik, by her removal to Alexandria. (Her husband having obtained employment in the book shop in that city.) Since that time the school has been left to the care of pupil teachers, who are yet very inefficient, except for an hour a day, when Mrs. Nichol has charge of it. The highest monthly roll for the year was 72. The last three months the roll was much less, as the advanced scholars were taught in the boarding school.

It is expected that the native congregation will soon assume the support of this school.

BOARDING SCHOOL.

In the last report a request was made for permission to open a boarding school in Osiout. The association granted the request, and its action having been approved of by the Board, the school was opened on the 23rd of February, with eleven boarders, eight from Osiout, and three from Nakhayleh.

The school was continued until the middle of June: when it was closed for the summer vacation. It was re-opened in October, and has been in session since that time. As the railway is now completed between Ramleh and Osiout, it is hoped that the boarding school can be kept open ten months of the year.

From the beginning of the school in February, until the close of 1874, twenty-four boarders were received. These were gathered in from the following places:

Osiout, 13; Nakhayleh, 5; Jawily, 2; Tinsma, 2; Benoob, 1; Mellawi, 1. Total, 24.

Of this number twenty are from Protestant families, and the others are daughters of enlightened Copts. All of the girls, except four, provide their own clothes and bread. (The bread constitutes two thirds of the whole cost of the food.) The mission supplies the rest of the food; the light, fuel, school furniture, &c. As we do not wish to accustom the
girls to what we cannot expect them to have in their future homes, we have furnished the house in a very plain style. The beds are laid on the floor, and the meals are taken from low round tables without the use of knives and forks.

However, we have now two or three girls from wealthy families, whose parents are asking for, and who would pay for better accommodations. The boarding school house consists of but three rooms, a pantry and kitchen. These rooms have to be used for school, dining and sleeping rooms. The flat roof of the building serves for a play ground.

No servant being employed in the establishment except one for marketing, *all* of the domestic work of the school is done by the boarders, and the larger girls are taught to starch and iron, and to do up the "morning work" in Mrs. Hogg's house. No exceptions are made in this matter in favor of any one, except that on account of the smallness of the house. The Osiout boarders are allowed to have their baking and washing done in their homes.

The branches taught are the same as were heretofore taught in the day school, and need not be reported, except that English is given to those who are likely to remain with us several years.

This new work was undertaken with a good deal of anxiety, and it is therefore a source of much satisfaction to us to be able to report at the end of the first year, that not only are the girls contented, but happy, and that they have made commendable progress in the ordinary branches of study as well as in acquiring habits of cleanliness and order. The willingness manifested, even by the mothers to commit their daughters to our care for several months at a time, and to do without their help at home in order that they may acquire a good education has also been very encouraging.

But in order that the school may be carried on properly we should have a much larger house. We cannot receive any more girls with our present accommodations, and even now some of the girls are being accommodated in Dr. Hogg's house. The number of boarders during the past year being larger than we expected, the expenses of the school were proportionally greater, and therefore a part of the money which was granted by the Board for the purpose of enlarging the house has already been used in defraying current expenses. But it is now evident that the house, even with the proposed addition, will not be sufficiently large.

We also need the help of another missionary lady. But we hope this want will soon be supplied by Miss Lockhart, whom we have recently had the pleasure of welcoming to Osiout, and in submitting this report the writer would respectfully request the Association to appoint Miss Lockhart to the Osiout station.

*Bible classes, prayer meeting and Sabbath school.* For the first half of the year these exercises were conducted in the same manner as was reported last year. But since our return from Ramleh we have not been able to resume the weekly prayer meeting, as Dr. Hogg is so completely occupied with his missionary, theological and pastoral labors, and Mrs. Hogg and Miss McKown are kept constantly engaged with the boarding school and other work. However, the boarders, teachers, and Bible women, attend the nightly meetings in the church.

As the day scholars, who are taught with the boarders, are required to attend Sabbath school, whether they are Protestants or not, the attendance at Sabbath school has been larger and more regular than in any previous year.

The usual attendance of women and girls was about 60.
Visits have been made to some of the neighboring towns of the district by Mrs. Hogg and Miss McKown, and also to some of the farther towns, such as Goos, Luxor, Esneh, &c., by Mrs. Strang (who accompanied her husband on a missionary tour in February and March.) These visits are always very gratifying to us, both on account of the strong desire to learn, manifested by the women, and also on account of the help and encouragement they receive from many of the men, especially from the elders or leaders of the various congregations.

There are now women learning to read, in Jawily, Metnah, Nakhayleh, Bedari, Goos and Goorneh, besides those in Osiout.

There is a small school for girls in Nakhayleh, taught by the native pastor’s wife, in which quite a number of girls have learned to read and write.

It is now nearly ten years since the writer came first to Upper Egypt, in company with Dr. and Mrs. Hogg. There was not at that time, as far as we know, a single girl in the school or a woman who knew how to read. There are now two day schools and a boarding school for girls, and in the towns where there are no female teachers, many little girls are attending the boys’ schools, and at the present time there are one hundred and eighty-two women receiving regular instruction, most of whom are learning to read.

And of the large number of persons (nearly 450) who have been received into the membership of the Protestant church during the past ten years, at least one fourth are women. Three of this number have been called away from earth, one very suddenly, the other two gave very satisfactory evidence that they were prepared to enter the church triumphant in heaven.

Thanks to our covenant keeping God for what He has done for the women and girls of Upper Egypt, especially during the past ten years, and to His name be all the glory.

Osiout, Upper Egypt.

M. J. McKown.

The work of your medical missionary in Egypt, doubtless differs much from such a work as carried on in China or India. In the latter country medical missions are not only sustained by the sympathy and moral support of the Government, but generally by material “grants in aid” from it for the purpose of establishing hospitals and dispensaries; while in Egypt the Government is very jealous of such institutions under foreign control, and would likely throw obstacles in the way of their establishment, especially in the Upper country. The advantages, however, of having patients under the direct observation and control of the physician, are very great in these eastern countries, both in a medical and a missionary point of view. These objects can only be accomplished by receiving patients into a hospital where they can be properly cared for. The sick, especially strangers from the towns and villages around, can thus be retained for a time under missionary influence, while undergoing treatment, with every prospect of their carrying with them to their homes and friends such instruction and good impressions as they may have received during their stay in the hospitals, as well as being themselves benefited thereby.

Your medical missionary has very often felt the need of such an institution in Osiout, but he has refrained from presenting the matter to the church and asking for the funds necessary to establish it in a suita-
ble way, and has been constrained to carry on his medical work in a more humble and simple way. So many calls have been made upon the church of late years for funds to support special objects, that the writer had not sufficient courage to put forward a plea in favor of his special work, though most thoroughly convinced of its importance and usefulness.

During the past year about 4,500 patients received medical and surgical attention; there being an attendance every morning at the dispensary of from twenty to fifty, besides the number of patients visited at their homes. Somewhat more than a third of this number came from the towns and villages around Osiout, not unfrequently from a distance of fifty or sixty miles. More than half of all the persons treated were suffering from some form of the manifold diseases of the eye which prevail in Egypt. No accurate account of the number of patients or of their treatment was kept. Frequently, as many as thirty persons were waiting in the room at one time, so that it was often impossible to do more than examine them and prescribe and put up the medicines for them in the two hours allotted to the dispensary service, so that an attempt to keep a record of each case treated was soon given up, as the writer had no competent assistant. The common people are usually very suspicious of anything being written about them, and the attempt to do so interfered with any profitable conversation being kept up. As heretofore, much valuable assistance was rendered by native brethren, who are often present, in introducing subjects of conversation and inquiry. The writer has endeavored to seize every opportunity offered for speaking a word of truth as it is in Jesus to the many ignorant and often bigoted persons with whom he has come in contact, and many persons not reached by other forms of mission work are thus brought for a time, under the influence of evangelical truth, though it be in a simple way, and it is to be hoped that some seeds thus sown broadcast will spring up and bear fruit unto everlasting life.

The writer was absent from Osiout about four months during the summer, and was compelled to take his family to Bludan, in Syria, on account of Mrs. Johnston's weak health, and the condition of his little daughter's eyes. During the eight months of his stay in Osiout, fees were received from his medical practice to the amount of 7017 piasters, $175 in gold. The people of Upper Egypt are very poor, and latterly much oppressed and very heavily taxed by the Government, and the greater number of those attending the dispensary service was treated gratis.

Some itinerating was done during the first part of the year, but the medical practice, together with the charge of the Academy and Sabbath school, and the secular business of the station were quite sufficient to occupy the whole time and attention of your medical missionary, so that he was able to make but three trips, two to Moteah and one to Nakhayleh, during the latter part of the year. Frequent requests to visit other places had to be denied. The principal part of the day, during the past winter was taken up with the oversight of the Academy, the report of which is elsewhere reported.

**THE LITTLE BOAT**

spoken of in our last report has done good service during the year. A trip up the river, lasting about two months, was made in it by Mr. and Mrs. Strang. Dr. Hogg visited Koe, Luxor, Esneh, and other towns in it, during the summer, and a number of short trips were made in it by all the members of the Osiout station at different times.

The thanks of the church are due to Mr. Wasif el Khiat, the first person who connected with the Osiout congregation, for his services ren-
dered to our mission in many ways. For the past ten years he has
cashed all our orders on the general treasury, often at a loss and incon­
venience to his business, thus advancing all the money that was used for
the mission work in Upper Egypt.

Osiout, Feb. 1, 1875.

DAVID R. JOHNSTON.

THE COLLEGE AT OSIOUT.

This Institution has continued to answer well its purpose.
Dr. David R. Johnston has been chosen President, and will de­
vote himself thoroughly to it. Its great need is a suitable building,
apparatus, library, &c.; and the Board cannot but hope that an
Institution that is so much called for, and that has been so rich and
promising in its first fruits, will not appeal in vain for the aid re­
quired.

DIFFICULTIES.

In closing this part of their report, the Board are constrained to
say that while the mission in Egypt has been specially success­
ful in its general operations during the year, and more and more
widely and encouragingly has had its great work open up, yet it
must also be stated that serious difficulties have arisen between
it and the Board: chiefly, it is believed, from misunderstandings
in regard to salaries and allowances for children. About eighteen
months since, the Board, after consulting with the other Boards
of Foreign Missions in this country prepared a schedule of the sal­
aries, outfits, allowances, &c.,—which, in the average, was be­
lieved to be in excess of what other Boards are paying. This
schedule was approved by the General Assembly, and it was
thought would be satisfactory to all our missionaries. The mis­
mission in Egypt, however, objected, and made out their estimates
for 1874 on a basis fixed by themselves. The Board did not act
on these estimates last year until its April meeting, and then,
from all the light it had, concluded to abide by the new schedule.
The result of this action did not reach Egypt in time to enable
the mission to communicate with the Board previous to the meeting
of the General Assembly. On the morning after the Assembly ad­
journed, a telegram was received, addressed to the Moderator and
signed by Rev. S. C. Ewing, requesting the Assembly to accept
the resignation of himself, Rev. D. Strang, and Miss Campbell, un­
less the estimates for salaries and house rent were allowed. This
telegram went to the Moderator, and was sent by him to the Board
to take such action as the case seemed to require. The Board
not believing that the church would justify it in granting the
demand of the telegram, accepted Mr. Ewing's resignation, and
informed Mr. Strang and Miss Campbell that their resignations
would also be accepted if they were not satisfied with a change
of salaries which was made by the Board; after it had received addi­
tional information from some of the brethren in Egypt. Mr. Ew­
ing did not return to this country, and Mr. Strang and Miss
Campbell remained, though not strictly in accordance with the
arrangements proposed by the Board. In this course these missionaries, it is proper to state, were sustained by their brethren in the field. The whole matter has been the subject of lengthy correspondence. Efforts have been made by both parties to reconcile and harmonize the difficulties. But the action of the Board has not been satisfactory to the mission. When the estimates for 1875 were received, they were found to be based again upon a scale fixed by the missionaries themselves. The Board then deemed it best to submit this estimate, with those of all the missions in detail, to the General Assembly, and so informed the brethren in Egypt. Recent action, however, on their part, shows continued dissatisfaction, and that they have taken steps to submit the whole matter to the General Assembly. In this the Board heartily joins, at the same time regretting that such a course should seem necessary. All the papers and correspondence therefore are herewith transmitted to the Assembly for a complete and thorough investigation of the difficulties from their first inception.

The Board has always been disposed to yield much to the missionaries in the field—in some cases perhaps too much. It was thought, however, that there was a limit beyond which it could not go, and it will be a great relief to have the General Assembly pass upon its action in this case, and give direction as to the control of the great matters committed to its care, trusting that any action that may be taken will result in the continuation and increase of the good work in Egypt.

China.

In this important mission, it pains the Board to have to report that Rev. J. C. Nevin is still the lone laborer. During the year, though in every application the Board has made to young men to go to the foreign work, this field has been set forward as one of the most needy and important, yet no one has been finally able to go; and still, as so often and long before our missionary has to make in his report again, most earnest appeals for reinforcement. Unhappily, also, a portion of the year he was himself in feeble health; but he has steadfastly held his post, and, as far as possible, had the work carried on, teaching in the schools, preaching and expounding the Scriptures, and writing and translating works that shall render the mission more and more efficient and useful. And while we have not statistics either of the schools or of a church, yet the seed is steadily sowing, and it is hoped the good time is coming when there shall be a blessed and glorious reaping.

In the midst of all that has been so long discouraging in regard to new laborers for this field, the Board are happy to say that arrangements are making to send out a female missionary at an early day, and it is recommended that the Assembly will continue the direction to the Board to send the needful reinforcements, and that all will join in the prayer, and in the effort to secure the laborers whom God will own and bless in the work of bringing China to Christ, and the great salvation to millions perishing there
My Dear Brother:—Another year has come and gone, and it is again my customary duty to give you some account of myself and work. I feel a sore temptation in my heart to wish I had something more to report, than it has pleased God in his providence to bring to my knowledge or to have placed within my experience. I feel driven by the spirit of the age, which demands what it calls results and largely ignores legitimate expectation, to almost murmur against what has been vouchsafed as final evidence of the Master's presence. But, thank God, I still have sufficient faith to pen these lines with a hopeful heart, even if those who are called “the influential,” do leave me to stand alone. The account I have to transmit might be summed up in a few general statements, referring to previous reports for details. But it may be well to say:

First. I have been variously engaged throughout the year, being unable to have any of the advantages which result from division of labor. I try to feel content that it has been so, inasmuch as I am not responsible for such a state of affairs. It might be well, too, to premise here that during the latter part of the year my strength was much impaired by an overwrought brain giving way and laying me aside for several weeks and disabling me for several months from full working power. I trust now that more care in the future will conduce to maintain my recovery. This interruption, of course, extended to all my work, and consequently to your whole mission, as there is no one under such circumstances to shoulder responsibility. I have thus, according as I was able, pursued the course I had previously marked out. The work on the Psalms, preparation for my school, its supervision, regular service in public, Bible class, exposition of Scripture at prayers, and distribution of Testaments, and a few tracts.

Whilst some have gone back, others make us glad in their apparent desire to come forward. I have baptized none during the year, although applications have been made, but hope at our next communion to receive one who has intimated his willingness to come out this great multitude and take his stand on the Lord's side. Some of the mothers of the boys in the school house have shown a desire to be present at the Bible class. And as often as I have seen their faces I have painfully felt the great want of devoted female laborers from home to guide these inclinations into constancy.

You will perhaps allow that it was inadvisable for me to attempt the care and burden of rebuilding our chapel premises during the present winter. We may all hope that next year additional help from home will aid us in this. Some necessary repairs (part of the school room having fallen down,) have been made in the old building, and I am thankful to have such opportunities as I now enjoy, with the prospect of bettering our condition by a judicious use of the building fund on hand and gradually accumulating, as soon as circumstances will permit. During the year it became necessary to dismiss the old chapel keeper from his post on grounds of incompetency, and I fear we will have to remove his name from our communion list as well, on account of continued absence from Sabbath service. Time-serving is one of the dangers as well as vexations of our work. Although this man was received on certificate, I have felt considerable confidence in his sincerity. I trust now that the final event will not disappoint my hopes. The man at present employed is a Christian, not of our communion, and we have hopes that he will more usefully fill the position.

Our school also this year (1875) opens with a great encouragement over
last year. We are full to overflowing, many having to be turned away. This source of influence and power for good cannot be expected to bear positive external results until some time in the future. But we can surely believe that the seed here sown on the waters will eventually bear fruit and be found again.

From these brief indications you will see that while in looking back over the year I am conscious of shortcomings, yet the new year begins with a full conviction that the past has been accumulative, and we are in better position for doing, as strength shall be given, and have reason to thank God and take courage. This I speak from my stand point here. But I confess that I see no indication of earnestness in the prosecution of the mission at home. However, this is no concern of mine, other than as a private member of the church, and, as such, I can take credit for having done a little (and that little about all that has been done by any one) to urge the interests we have at stake in China.

I feel warranted then, in the second place, to refer to some charges of failure made against the mission, that is, in so far as I am concerned. If the mission has failed, it is the province of those who have charge of it to answer all such complaints and show why; or if not, why not. It is said that only some property and a good house may be regarded as the result of this mission. Well, is that too little for one man to have done? Is that much less, under the circumstances, than could be expected? I dare not and do not wish to be understood as speaking in any boastful or presumptuous manner, nor of charging any one with willful misrepresentation or withholding anything that is due. But I do not feel that what God has permitted me to do is a great acquisition to the cause of the mission. What anxiety and care and labor it has cost me to secure these ends—ends too, which the mission if ever successful must obtain, I need not recount. How well and how economically it has been done, I need not tell. I feel sure that those who come after me, as soon as they are able to judge, will give me all the credit that is due. But I can say that the possession of two such good stands as now belong to the mission, is a great acquisition in this great city, and a foothold in this empire, which I would yield for no consideration you could name, in kind, keeping within the bound of reasonable probability. The mere possession, the mere value in dollars and cents, does not not represent a tithe of what it really is as a basis and centre for future, successful, vigorous work. It gives not only this as regarded from our own standpoint; but it carries with it an evidence of real earnestness of purpose and substantiality in design, to those whom we wish to benefit and save. It confers position in a good sense, and if well seconded by numbers in your laboring force, will always sustain itself as a necessary and important part of the whole results, and perhaps, (shall I say it, not be accounted as too little to have been accomplished by one. And yet I am free to confess that with more judgment, more perseverance, more faith, more talent, more consecration, much greater things might have been done.

I am firm in my convictions that what the church needs is not such a view of things as tend to make her draw back, but such words of exhortation as will urge her on to make her mission to China, one of success, and a real monument of gratitude to God for his goodness. I do not ask the church to support me here, if I am a barren and unfruitful servant. But what I say is simply to repeat what I spoke as my farewell word, on leaving home in 1871, "forget me, if you will, and I shall not complain; but by the love of Him who died for you and for me, and by the love of perishing souls, I beg you never forget the China Mission." I trust the Assembly will take pains to find out why it is the claims of the mission
have not been constantly and vigorously urged on the whole church; evidence given, especially to her young ministers and young ladies, that the undertaking is in earnest.

Again then, dear brethren, guardians of the mission, on behalf of these thousands upon thousands, not to say millions, I appeal to you and through you to the whole church, for a faithful and liberal and prayerful support of your cause here. I appeal to you to keep it before the people in all its immensity and vastness of interest, and take no rest until the lamp of life burns steadily and brilliantly amid this darkness. I have no private purpose to subservise in my position as the missionary of the church. I am willing to yield every thing pertaining to myself, possible to be given up, but can never consent to the United Presbyterian Church abandoning China. It is her solemn duty to send men and women to hold up the standard of the cross. We can always get multitudes to give us a respectable hearing when we preach. We can get the mothers together around the quiet desk of their foreign Christian sisters, the daughters and sons, interesting girls and bright little boys, can be had to fill up our schools, and we have our own "vine" and our own "fig tree," but where are those required to break the bread of life! I am doing, and have done what I could, and will continue to do what I can, to serve our church under the Master. For fifteen long years it has been my privilege to warn and exhort this people, to stand by the post assigned me. In much weakness I have been enabled to do it, through evil report and good report, through darkness and light, in suffering and sorrow, in straits and in fulness, encouraged by many friends, and discouraged by others who should have helped forward instead of dragging me back. In all I think I have solely served Him, and it will be the joy of my life if He permits me to finish my course in this same old harness.

You will see from the accompanying statement of account that the general fund has fallen short to the amount of $95.38. This deficit really includes, as you will see, the ground rent for 1875, say about $50.00, which I paid in advance in December in order to secure an advantage of a small reduction as well as to avoid the trouble of monthly payments. There is also some $40.00 of repairs, which I did not anticipate, so the real deficit in remittance amounts to some $50.00.

I have also, as I did last year, paid the receipts from house rent into the building fund. I have not complied with the direction of the Board as communicated to me by your favor of May 1, 1874, to place receipts from this source to the credit of the general fund. The reasons for this I communicated to you in a letter, dated Oct. 3, 1874, resting chiefly on two points, viz.: 1st. The Board have no more right to divert receipts from rent from the building fund account than they have to so use accrued interest of the same fund, except it might be under extraordinary circumstances, and which cannot now be supposed to exist. 2d. Because all the fund now on hand, and more, too, will be needed to put up the needed buildings when the two ladies and ministerial brother, ordered so long ago as 1871, shall be sent out. Since it is much easier to raise the general fund than a special fund, it certainly is, to say the least of it, good policy to allow our building fund to grow as fast as it can by every lawful means, and thus provide against this contingency.

The amount of interest credited to the building fund includes also interest on the accrued balance of my own salary, and it is cheerfully added in hopes that it will certainly in the end prove to be a loan that will be repaid by the Master many fold in his own time.

The appropriation asked, you will also notice, is barely sufficient. I do not propose to make any change in the routine or method of my
work, as hitherto conducted. To the sum asked you will need to add an amount sufficient to support two ladies and a brother missionary.

On this point I cannot refrain from expressing my surprise and regret, that during the year there has been no evidence to the church that any real interest was felt in securing these laborers. It cannot be that there are none willing to come to the far east, for some of our own people have gone to Japan under the Presbyterian Board. I trust that this year will see efforts put forth that will be crowned with success by the Master of the vineyard. That there is such a field here, and such wants here and such opportunities here for mission work as can be found in no other portion of the world must be known to the whole active membership of the church. Who is to be held responsible for lack of effort to act up to this knowledge?

God grant us all a year of faithfulness, usefulness, fruitfulness, is the prayer of your obedient servant in China,

J. C. NEVIN.

CONCLUSION.

In bringing this Report to a close, the Board desire to say that while some painful things have occurred, and in some instances there have been failures to forward the re-enforcements that were desired; yet, upon the whole, there has not been any year probably when as much has been accomplished in our Foreign work as the past one. Five new missionaries have been sent to the field, and three former ones have been returned to it. In one mission eight well trained and furnished native men have been licensed by Presbytery to preach the gospel. In the three missions from which full accounts have come, larger accessions have been made to the native churches than usual. In one of the missions two girls' boarding schools have been opened. In all the schools the Scriptures have been systematically read and studied with the clearest indications of its being with good effect. In the churches also at home and among numerous friends outside, there have been manifested a cheering liberality and a prompt and willing spirit to respond to our calls for aid in this great and holy cause. The individual donations during the year amounted to $6,302.12.

While, then, almost everything of the past bids us all thank God and take courage, let it be felt now, as never before, there is a call to go forward,—forward to the work of sending the gospel to the destitute,—forward in seeking to evangelize and bless the world.

THE BOARD.

Mr. Thomas Stinson, who has been from the beginning one of the most active members of the Board, has resigned his place in it in consequence of the complications of the mission in Egypt. The term of service of S. C. Huey, John Alexander, and J. B. Dales, expires at this meeting of the General Assembly, and they decline a re-election for the same cause. For the same reason and also in order that the Assembly may be entirely free to act without reference to the present Board, Revs. W. W. Barr, F. Church, W. C.
Jackson and J. C. Wilson tender their resignations also to the Assembly—these being all the remaining members of the Board except Mr. Wm. Getty, who, while concurring fully in all the past action of the Board in regard to the Egyptian Mission, yet does not consider it his duty to resign at the present juncture.

Respectfully submitted.

W. W. BARR, President,
J. B. DALES, Cor. Sec.

PHILADELPHIA, May 14, 1875.

ACTION OF THE GENERAL ASSEMBLY.

The report of the Committee on the Board of Foreign Missions was adopted by the Assembly and is as follows:

Your Committee have examined the Report of the Board and accompanying papers and find cause for gratitude to God in the prosperity of our Missions.

1. The Egyptian Mission.—While this Mission has been greatly blessed, difficulties have arisen between the Mission and the Board, which, however unpleasant, are not of a nature so serious as to shake the confidence of the church either in the Board or the Missionaries. Your committee do not deem it best to enter into the detail of these difficulties and recommend the following resolutions:

Resolved, 1. That Rev. S. C. Ewing, having recalled his conditional resignation, his relations continue to the Mission as heretofore.

2. That the Assembly approve the action of the Board taken last July regarding the salaries of the Missionaries in Alexandria and Cairo Stations, viz.: $1400 to male Missionaries with families, and $550 to female Missionaries, and that the salaries of the Missionaries in these stations and all the Missions in the foreign field to the same as last year.

3. While liberal support is due to our Missionaries, and while no change should be made in their expenditures without consulting them, yet it is the province of the Board, as the agent of the Assembly, to determine the amount of the salaries and other expenses, as also to have a general control of their work, subject, of course, to the approval of the Assembly.

4. That the Mission Association do not expend more in the Cairo Buildings than the amount of funds already at their disposal, and that the plans and specifications be left to the judgment of the Association, and that they be directed to proceed with the building as speedily as possible.

5. That while funds entrusted to the Mission must not be diverted from the purpose for which they were intended, yet it should be left to the judgment of the Missionary Association to determine in what securities they shall be invested.

6. In view of the action thus taken the Assembly deems it unnecessary that any commission be appointed as requested by the Missionary Association in Egypt, in the hope that the action had will terminate all difficulties.

7. That the Assembly regards with special satisfaction and with gratitude to God the fact that the book of Psalms in a metrical version, which those competent to judge, pronounced very faithful, and, in other respects meritorious, has, at length chiefly through the labors
of missionaries of the Reformed Presbyterian Church and of our own, been provided for the vast Arabic speaking population of the world in their own tongue.

8. Inasmuch as the difficulties on account of which all the members of the Board, except one, have either resigned or declined re-election, have not in the least weakened the confidence of the church in these members; that the resignation of Mr. Thomas Stinson and Revs. W. W. Barr, D. D., Church, Jackson and Wilson be not accepted; that Messrs. Huey and Alexander, whose times of office have expired, be re-elected, and that Rev. S. G. Fitzgerald be elected in the place of Dr. Dales, who, as Corresponding Secretary, is already a member of the Board ex-officio.

II. With regard to our other Missions.

Resolved, That one female Missionary be sent to Syria; that two female missionaries and one additional male missionary be sent to India; that Rev. A. Gordon be sent back to India at as early a day as practicable, and that one mission family and a female missionary be sent to China during the year.

With reference to the whole work we recommend the following resolutions:

1. That thanks be given to God for the rich favors of his providence and grace so generally shown us as a church in carrying on the missionary work; that fervent prayer be offered that the Holy Spirit may more and more accompany the word preached among the heathen and taught in the various schools—that Christians may be stirred up to still greater interest in this cause, and to make more systematic and earnest efforts on its behalf, and that no roots of bitterness may be suffered to spring up or difficulties arise, whereby in any way the work of God may be hindered or his cause reprobated.

2. That the gratitude of the church is due and our thanks are hereby tendered to David Stuart, Esq., of Liverpool, and John Caldwell, Esq., of Philadelphia; to the American Bible Society, American Tract Society, British and Foreign Bible Society; the Paisley Ladies' Missionary Society, and the Turkish Missions' Aid Society in Great Britain for favors conferred, and to his Highness Dhuleep Singh for his annual gift of £500 for the printing operations and £500 for the support of missionaries in Egypt.

3. That the following appropriations be made for the missionary work for the ensuing year: Egypt, $35,000; Syria, $4,200; India, $14,400, China, $1000; outfits, travelling expenses and salaries of new and returning missionaries, $10,000, and miscellaneous, $1,000: total, $66,200 in currency.

4. That the Presbyteries be directed to take measures to have their congregations make contributions from the beginning of the year in order that the Board may be able to meet these appropriations, and to make its monthly remittances to the missions.

5. That 5000 copies of the annual report be published; that every congregation be urged to procure some of these reports and have them circulated from house to house, and that pastors and elders be urged to have all their people obtain the information contained in them in reference to our foreign work.

6. That as in all our Missions the Board is urging the missionaries to encourage and carry on, as far as possible, and in the best ways practicable, the work of educating and evangelizing heathen women, the Assembly urge the women in all our churches to make individual contributions for this purpose or organize and carry on societies for
it that the Board may have in its general funds the means of more and more thoroughly and usefully performing this in common with the other parts of our great work, and we rejoice to know that quite a number of our churches have formed such societies with gratifying results.

6. That the Assembly approve of the action of the Board in acceding to the proposition of the Committee of Foreign Missions of the Associate Reformed Synod of the South, to co-operate with us in carrying on the mission work in Egypt; that it accept also from the committee the offer of a missionary to be under the direction of our Mission, and be supported by funds which that Synod will regularly furnish; and that it express its earnest desires for the happiest results to follow this pleasant uniting and working of the two churches in the foreign mission field.

8. That $300 be granted to Mr. Wm. Getty in acknowledgment of his services as Treasurer during the past year.

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ACT OF INCORPORATION.

AN ACT TO INCORPORATE THE BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

WHEREAS, The General Assembly of the United Presbyterian Church of North America have a Board of Foreign Missions composed of Ministers and Laymen, members of the said church, the design of which is the establishing and conducting Christian Missions among the unevangelized or pagan nations, and the general diffusion of Christianity,

AND WHEREAS, the aforesaid Board of Foreign Missions labors under serious disadvantages as to receiving donations and bequests, and as to the management of funds intrusted to them for the purposes designated in their Constitution and in accordance with the benevolent intentions of those from whom such bequests and donations are received; therefore,

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same: —

That James Prestley, John B. Dales, Francis Church, Thomas H. Hanna, Samuel C. Huey, William Getty, Thomas Stinson, and William W. Barr, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of the BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, and as such shall have perpetual succession, and be able to sue and be sued in all courts of record and elsewhere, and to purchase and receive, take and hold to them and their successors, forever, lands, tenements, hereditaments, money, goods, and chattels and all kinds of estate which may be devised, bequeathed or given to them, and the same to sell, alien, demise and convey, also to make and use a common Seal, and the same to alter and renew at their pleasure, and also to make such rules, by-laws and ordinances as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State. Provided always, that the clear and annual income of the real and personal estate held by this Corporation shall not at any time exceed the sum of twenty thousand dollars. The corporation or persons above named shall hold their offices for three years from the date of this act, and until their successors are duly qualified to take their places, who shall be chosen at such times and in such way and manner as shall be prescribed by the said General Assembly of the United Presbyterian Church of North America. The said Board hereby incorporated and their successors shall be subject
to the direction of said General Assembly of the United Presbyterian Church of North America, have full power to manage the funds and property committed to their care in such manner as shall be most advantageous, not being contrary to law.

JAMES R. KELLY, Speaker of the House of Representatives.

D. FLEMING, Speaker of the Senate.

Approved the Twelfth day of April, Anno Domini one thousand eight hundred and sixty-six.

A. G. CURTIN.

---

RECEIPTS AND EXPENDITURES FOR 1874—5.

<table>
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<tr>
<th>Presbyteries</th>
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<td><strong>Total from Presbyteries</strong></td>
<td><strong>867,344.75</strong></td>
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**EXPENDITURES.**

| Payments to Syrian Mission | 2,903.78 | Total expedit'rs, | 852,329.80 |
| " India " | 11,040.13 | Balance April 30, 1875, | 14,938.00 |
| " Egyptian " | 27,580.27 | | |
| " China " | 12.48 | | |
| " Osiout College " | 600.00 | | |
| **Total from Presbyteries** | **867,467.30** | | |

Sundry Expenses, 1,201.32 Investment P. R. R. Bonds, $5,000 cost, $4,550
Outfits, passages, etc., 3,601.65 Northern Pacific R. R. B'ds, received from Estate of T. B. Rich, dec., 2,000
Miscellaneous, 639.67 Notes of James Rodgers, 768
Investment in P. R. R. B'ds, 3,473.30
" of John Thompson's Legacy, 1,112.70
The foregoing account was this day examined and found correct.

SAMUEL C. HUEY, W. C. JACKSON.

Philadelphia, May 20, 1875.
## LIST OF FOREIGN MISSIONARIES.

### MISSION IN TRINIDAD—1843.

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<tr>
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<tr>
<td>Mr. G. Kerr</td>
<td>1844</td>
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<td>Mr. Andrew Thompson</td>
<td>1847</td>
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<tr>
<td>Rev. W. H. Andrew</td>
<td>1864</td>
<td>1861</td>
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<td>Mrs. Andrew</td>
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<tr>
<td>Miss McCall</td>
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### MISSION IN SYRIA—1843.

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<tr>
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<td>1851</td>
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<tr>
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<tr>
<td>Alex. Hattie, M. D.</td>
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<tr>
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<tr>
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### MISSION IN INDIA—1853.

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<td>1871</td>
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<tr>
<td>Miss Elizabeth G. Gordon</td>
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### MISSION IN EGYPT—1855.

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<td>Miss Sarah B. Dales</td>
<td>1860</td>
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<tr>
<td>Rev. S. C. Ewing</td>
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<td>Mrs. Catharine Ann Ewing</td>
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<tr>
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<td>1861</td>
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**MISSION IN CHINA—1859.**

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<td>Rev. Joseph McKelvey</td>
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**ADDRESS OF MISSIONARIES.**

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<tr>
<td>Rev. John Crawford</td>
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<td>Rev. J. F. Patterson, M.D.</td>
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<tr>
<td>Rev. James S. Barr</td>
<td></td>
<td>Gujranwalla, North India</td>
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<tr>
<td>Rev. J. P. McKee</td>
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<td></td>
</tr>
<tr>
<td>Miss Eliza Callhoun</td>
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<td></td>
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<tr>
<td>Rev. T. L. Scott</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miss E. G. Gordon</td>
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<tr>
<td>Rev. Samuel Martin</td>
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<td>Sealkote, North India</td>
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<tr>
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<tr>
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<tr>
<td>Rev. G. Lansing, D. D.*</td>
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<td>Cairo, Egypt</td>
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<tr>
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<td>Miss M. A. Smith</td>
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<tr>
<td>Rev. John Hogg, D. D.*</td>
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<tr>
<td>Miss M. G. Lockhart</td>
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<tr>
<td>D. R. Johnston, M.D.*</td>
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<td>St. Clairsville, Ohio</td>
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<tr>
<td>Rev. William Harvey,*</td>
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<td>Detroit, Michigan</td>
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<tr>
<td>Miss Anna Y. Thompson</td>
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<td>Sinoris, Fayoum, Egypt</td>
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<tr>
<td>Rev. D. Straug</td>
<td></td>
<td>Alexandria, Egypt</td>
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<tr>
<td>Rev. S. C. Ewing</td>
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<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>Rev. J. Giffen</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rev. J. R. Alexander</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Now in this country.
CONSTITUTION
OF THE
BOARD OF FOREIGN MISSIONS.

Adopted by the General Assembly, May, 1859.

I. There shall be a Board of Foreign Missions, appointed by and amenable to the Assembly.
II. It shall consist of nine members, who shall hold their office three years, and five of whom shall constitute a quorum. Of those first chosen, three shall go out of office annually in the order of their names; and thereafter three shall be annually elected by the Assembly.
III. The Board shall be located in the City of Philadelphia.
IV. The Board shall meet quarterly, and as much oftener as necessary, and shall hold its first meeting on the third Tuesday of June, 1859, at ten o'clock, A. M., in the Second Church.
V. The Board shall have power to fill any vacancies occurring therein during the year, and shall be styled, "The Board of Foreign Missions of the United Presbyterian Church of North America."
VI. To this Board shall be intrusted, with such directions and instructions as may from time to time be given by the Assembly, the superintendence of the Foreign Missionary operations of the Church.
VII. The Board shall make to the Assembly an annual report of its proceedings, its condition, and its needs, and shall submit for approval such plans and measures as shall be deemed necessary and useful.
VIII. To the Board shall belong the duty, though not the exclusive right, of nominating to the Assembly Missionaries and Agents, and of designating fields of labor; to them shall belong the duty of receiving the reports of the Corresponding Secretary; of giving him needful directions in reference to all matters of business and correspondence intrusted to him; of preparing for the Assembly estimates of all appropriations and expenditures of money; and of taking the particular direction and oversight of the Foreign Missionary work—subject to the revision and control of the Assembly.
IX. All property, houses, lands, tenements, and permanent funds, belonging to the Board, shall be taken in the name of the Trustees of the Assembly, and held in trust by them for the use and benefit of "The Board of Foreign Missions of the United Presbyterian Church of North America."
X. The Board shall have power to enact its own By-Laws.
XI. This Constitution shall not be changed unless by a vote of two-thirds of the General Assembly present at any of its sessions, of which notice shall be given at least one day previously.
XII. The Board shall submit an extract of its condition, proceedings, wants and plans, to the several Synods of the Church at their annual meetings.

P. Bullions, Moderator,
James Prestley, Stated Clerk.
### Statistics of Foreign Missions

**For the Year Ending December 31, 1874**

#### Names of Stations

<table>
<thead>
<tr>
<th>Syria</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Damascus</td>
<td>1843</td>
</tr>
<tr>
<td>Nekt</td>
<td>1858</td>
</tr>
<tr>
<td>Deir Atiyeh</td>
<td>1863</td>
</tr>
<tr>
<td>Rasheyla</td>
<td>1863</td>
</tr>
<tr>
<td>Az-Zaak-Sharoh</td>
<td>1872</td>
</tr>
<tr>
<td>Kulat Jendel</td>
<td>1871</td>
</tr>
<tr>
<td>Murr</td>
<td>1871</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Egypt</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexandria</td>
<td>1851</td>
</tr>
<tr>
<td>Cairo</td>
<td>1865</td>
</tr>
<tr>
<td>Monsura</td>
<td>1866</td>
</tr>
<tr>
<td>Shafia</td>
<td>1868</td>
</tr>
<tr>
<td>Medinet</td>
<td>1868</td>
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</tbody>
</table>

#### Missionsaries and Assistants

<table>
<thead>
<tr>
<th></th>
<th>Foreign</th>
<th>Native</th>
</tr>
</thead>
<tbody>
<tr>
<td>Damascus</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Nekt</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Deir Atiyeh</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Rasheyla</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Az-Zaak-Sharoh</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Kulat Jendel</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Murr</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

#### Churches

<table>
<thead>
<tr>
<th></th>
<th>Established</th>
<th>Ministers</th>
<th>Other Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Damascus</td>
<td>67</td>
<td>19</td>
<td>6</td>
<td>1</td>
<td>32</td>
</tr>
<tr>
<td>Nekt</td>
<td>2</td>
<td>8</td>
<td>15</td>
<td>3</td>
<td>38</td>
</tr>
<tr>
<td>Deir Atiyeh</td>
<td>1</td>
<td>8</td>
<td>15</td>
<td>3</td>
<td>38</td>
</tr>
<tr>
<td>Rasheyla</td>
<td>2</td>
<td>13</td>
<td>40</td>
<td>6</td>
<td>65</td>
</tr>
<tr>
<td>Az-Zaak-Sharoh</td>
<td>2</td>
<td>1</td>
<td>15</td>
<td>3</td>
<td>35</td>
</tr>
<tr>
<td>Kulat Jendel</td>
<td>1</td>
<td>1</td>
<td>15</td>
<td>3</td>
<td>35</td>
</tr>
<tr>
<td>Murr</td>
<td>1</td>
<td>1</td>
<td>15</td>
<td>3</td>
<td>35</td>
</tr>
</tbody>
</table>

#### Pupils Under Instruction

<table>
<thead>
<tr>
<th></th>
<th>In Sabbath School</th>
<th>In Day School</th>
<th>In College</th>
<th>In Theological Seminary</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Damascus</td>
<td>10</td>
<td>80</td>
<td>445</td>
<td>9</td>
<td>564</td>
</tr>
<tr>
<td>Nekt</td>
<td>1</td>
<td>10</td>
<td>80</td>
<td>445</td>
<td>564</td>
</tr>
<tr>
<td>Deir Atiyeh</td>
<td>1</td>
<td>10</td>
<td>80</td>
<td>445</td>
<td>564</td>
</tr>
<tr>
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<td>1</td>
<td>10</td>
<td>80</td>
<td>445</td>
<td>564</td>
</tr>
<tr>
<td>Az-Zaak-Sharoh</td>
<td>1</td>
<td>10</td>
<td>80</td>
<td>445</td>
<td>564</td>
</tr>
<tr>
<td>Kulat Jendel</td>
<td>1</td>
<td>10</td>
<td>80</td>
<td>445</td>
<td>564</td>
</tr>
<tr>
<td>Murr</td>
<td>1</td>
<td>10</td>
<td>80</td>
<td>445</td>
<td>564</td>
</tr>
</tbody>
</table>

#### Property and Funds

<table>
<thead>
<tr>
<th></th>
<th>Contributions of Missions</th>
<th>Tuition Fees</th>
<th>Building Funds</th>
<th>Value of Property</th>
<th>Expenses, excluding salaries of Eur. Miss.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Damascus</td>
<td>150</td>
<td>100</td>
<td>238</td>
<td>7000</td>
<td>5560</td>
</tr>
<tr>
<td>Nekt</td>
<td>150</td>
<td>100</td>
<td>238</td>
<td>7000</td>
<td>5560</td>
</tr>
<tr>
<td>Deir Atiyeh</td>
<td>150</td>
<td>100</td>
<td>238</td>
<td>7000</td>
<td>5560</td>
</tr>
<tr>
<td>Rasheyla</td>
<td>150</td>
<td>100</td>
<td>238</td>
<td>7000</td>
<td>5560</td>
</tr>
<tr>
<td>Az-Zaak-Sharoh</td>
<td>150</td>
<td>100</td>
<td>238</td>
<td>7000</td>
<td>5560</td>
</tr>
<tr>
<td>Kulat Jendel</td>
<td>150</td>
<td>100</td>
<td>238</td>
<td>7000</td>
<td>5560</td>
</tr>
<tr>
<td>Murr</td>
<td>150</td>
<td>100</td>
<td>238</td>
<td>7000</td>
<td>5560</td>
</tr>
<tr>
<td>Names of Stations</td>
<td>Missionaries and Assistants</td>
<td>Churches</td>
<td>Pupils under Instruction</td>
<td>Property and Funds</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------------------</td>
<td>---------</td>
<td>--------------------------</td>
<td>--------------------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Foreign</td>
<td>Native</td>
<td>Increase</td>
<td>Decrease</td>
<td>Baptism</td>
</tr>
<tr>
<td>Saff.</td>
<td>1873</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>Roda</td>
<td>1873</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>24</td>
</tr>
<tr>
<td>Osmou</td>
<td>1873</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Melto</td>
<td>1873</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Jemny</td>
<td>1874</td>
<td>1</td>
<td>6</td>
<td>5</td>
<td>30</td>
</tr>
<tr>
<td>Voteh</td>
<td>1880</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Buggor</td>
<td>1873</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>Nakhbayleh</td>
<td>1869</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>Bodart</td>
<td>1873</td>
<td>1</td>
<td>6</td>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>Uzyst</td>
<td>1873</td>
<td>1</td>
<td>6</td>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>6</td>
<td>3</td>
<td>13</td>
<td>21</td>
<td>50</td>
</tr>
</tbody>
</table>

**INDIA.**

| Gujranwalla         | 1863                        | 1       | 1                         | 2                  | 2                 | 5                  | 156             | 12         | 12                     | 1873               | 1873 | 1873 |
| Indian             | 1863                        | 1       | 1                         | 1                  | 1                 | 1                  | 156             | 12         | 12                     | 1873               | 1873 | 1873 |
| Sukkote            | 1866                        | 1       | 1                         | 1                  | 1                 | 1                  | 156             | 12         | 12                     | 1873               | 1873 | 1873 |
| Zaffereal          | 1866                        | 1       | 1                         | 1                  | 1                 | 1                  | 156             | 12         | 12                     | 1873               | 1873 | 1873 |
| Godaurope          | 1866                        | 1       | 1                         | 1                  | 1                 | 1                  | 156             | 12         | 12                     | 1873               | 1873 | 1873 |
| Total              | 6                            | 3       | 13                        | 21                 | 50                | 184                | 55              | 12         | 12                     | 1873               | 1873 | 1873 |

**CHINA.**

| Canton             | 1869                        | 1       | 1                         | 2                  | 2                 | 5                  | 156             | 12         | 12                     | 1873               | 1873 | 1873 |
| Summary.           |                             |        |                            |                    |                   |                    |                 |            |                        |                    | 364  | 4138 |

**SUMMARY.**

| Syria              | 2                            | 2       | 4                         | 12                 | 14                 | 10                 | 180             | 12         | 12                     | 1873               | 1873 | 1873 |
| Egypt              | 2                            | 2       | 4                         | 12                 | 14                 | 10                 | 180             | 12         | 12                     | 1873               | 1873 | 1873 |
| India              | 2                            | 2       | 4                         | 12                 | 14                 | 10                 | 180             | 12         | 12                     | 1873               | 1873 | 1873 |
| China              | 2                            | 2       | 4                         | 12                 | 14                 | 10                 | 180             | 12         | 12                     | 1873               | 1873 | 1873 |
| Total              | 11                           | 12      | 24                        | 33                 | 42                 | 32                 | 420             | 33         | 33                     | 18777              | 18777 | 18777 |

**BOOK DEPARTMENT IN EGYPT—VOLUMES SOLD AND RECEIPTS FROM SALES.**

<table>
<thead>
<tr>
<th>Books</th>
<th>Volumes Sold</th>
<th>Receipts from Sales</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Alexandria, 854 vols.</td>
<td>$202</td>
<td></td>
</tr>
<tr>
<td>In Cairo, 731 vols.</td>
<td>$725</td>
<td></td>
</tr>
<tr>
<td>In Munsara, 616 vols.</td>
<td>$225</td>
<td></td>
</tr>
<tr>
<td>In the Fayoum, 832 vols.</td>
<td>$182</td>
<td></td>
</tr>
<tr>
<td>Total, 10,176 vols.</td>
<td>$2541</td>
<td></td>
</tr>
</tbody>
</table>

**In Osant and Upper Egypt, 4544 vols., $567.**
RATES OF POSTAGE.

The following are the rates of postage on letters and newspapers, to be pre-paid in all cases:

<table>
<thead>
<tr>
<th>Country</th>
<th>Via</th>
<th>Weekly Rate</th>
<th>Monthly Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>British Mail, via Southampton</td>
<td>27 4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Via San Francisco, monthly</td>
<td>10 2</td>
<td></td>
</tr>
<tr>
<td>India</td>
<td></td>
<td>17 4</td>
<td></td>
</tr>
<tr>
<td>Egypt</td>
<td></td>
<td>5 2</td>
<td></td>
</tr>
<tr>
<td>Syria</td>
<td></td>
<td>5 2</td>
<td></td>
</tr>
</tbody>
</table>

Not exceeding ¾ oz. Newspapers.

All letters for Egypt should be addressed to care of American Mission.

BOARD OF FOREIGN MISSIONS.

Letters relating to Missions may be addressed to Rev. J. B. Dales, D. D., Corresponding Secretary, 1628 Filbert Street, Philadelphia.

Letters containing remittances of money, or relating to finances, should be addressed to Wm. Getty, Treasurer, 605 South Second Street, Philadelphia, Pa.

FORM OF BEQUEST.

"I do give and bequeath the sum of dollars to the Board of Foreign Missions of the United Presbyterian Church of North America."

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath all that (describing the property,) unto the Board of Foreign Missions of the United Presbyterian Church of North America, to have and to hold, to them and their successors for ever."

RESOLUTIONS OF THE GENERAL ASSEMBLY.

Resolved, That every member of the church should contribute weekly on the Lord's day as God hath prospered.

Resolved, That all the contributions of churches, Sabbath schools and societies shall be made through the Financial Agents of Presbyteries.

Resolved, That the Financial Agents of Presbyteries be instructed to remit QUARTERLY any moneys in their hands for the different Boards of the church.