Triennial Report

ON THE

FOREIGN MISSIONS

OF THE

United Presbyterian Church

of North America

1922, 1923, 1924

The Board of Foreign Missions
of the
United Presbyterian Church of N. A.
Schaff Building, 1505 Race Street
VISUALIZE MISSIONS

A pleasing variation for the Sabbath or midweek evening service can be obtained by the use of lantern lectures. There is no better way to visualize the work of the mission hospitals and dispensaries, to meet the mission teachers and look over the schools, to travel through these faraway lands with evangelists and missionaries, and to become acquainted with the magnitude of the missionary enterprise which you and your congregation are helping support.

Two new lectures have been prepared on films to be shown with a specially constructed machine called the Projectoscope. This machine is a still-picture projector which uses spools of standard size, non-inflammable picture film instead of heavy, fragile, glass slides, with the same results. It only weighs 5 pounds, is equipped with standard auto bulb and necessary resistance cord, adjusts to any electric light socket, and is so simple a child can operate it. The lectures are typewritten in booklet form and can be read as the operator clicks the spring of the machine to project the pictures on the screen.

One lecture, "Call a Doctor," has pictures of our hospitals, physicians, nurses and patients requiring attention in the Sudan. It is a heart-to-heart message, prepared by Dr. J. S. Maxwell.

The second lecture has the title, "Christian Education is Changing the East," and aims to throw on the screen pictures of our leading educational institutions of our four fields, especially of Egypt and the Sudan, with "close-ups" of some of the boys and girls that will interest and enthuse all who are privileged to see them.

The Projectoscope and either film lecture described above with typewritten manuscript is rented for $2.50 and transportation one way.

THE FOLLOWING LANTERN LECTURES FREE:

1. "Egypt, India and the Sudan" (in one lecture).
4. "In the Nile Valley" (old).
5. "In the Shadow of the Pyramids" (new).
6. "India" (new).
7. "The Sudan" (new).
8. "At the Point of the Lancet" (Egypt—Medical).

Note: These lectures include slides and typewritten manuscripts. Stereopticon lantern and screen must be provided. Transportation both ways the only charge. Address request two weeks in advance to United Presbyterian Board of Foreign Missions, 1505 Race Street, Philadelphia, Pa.
TRIENNIAL REPORT

OF THE

Board of Foreign Missions

OF THE

UNITED PRESBYTERIAN CHURCH

OF

NORTH AMERICA

Containing

Introductory Historical Sketch.
Summary of the 64th, 65th and 66th Reports of the Board, presented to the General Assemblies of 1923, 1924 and 1925.
The Triennial Report on the Mission in India.
The Triennial Report on the Mission in the Sudan.
Addenda.

PHILADELPHIA
JOSEPH BRENNIAN COMPANY, PRINTERS, 1632-34 MEADOW ST.
1925
J. Morton Howell, M. D., LL. D.

United States Envoy Extraordinary and Minister Plenipotentiary to Egypt.

See Dr. Howell's letter to President Coolidge, Page 51.
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FOREWORD

To bring the missionaries face to face with their tasks by way of gaining a true perspective of their work at intervals of every three years, to furnish the pastors of our churches with a comprehensive review of the work in foreign fields for their information in presenting particular phases of it to congregations here at home, to contribute to all contributors and interested parties a detailed account of the work to which they have contributed or wish to contribute, and to keep a historical record for the Board as the agent of the Church in the cause of foreign missions, this Triennial Report is prepared and forwarded.

Although a historical statement, it contains many anecdotes of thrilling interest nowhere else recorded; it reveals native customs and conditions which no other books describe; it brings before the vision the fact of open doors, beckoning borderlands, and untouched territories within occupied lands which had not been realized before; it presents God's call to a branch of His Church to pray, to give and to work for the bringing in of His Kingdom with an energy and an earnestness it has never evinced before.

The office of the Board of Foreign Missions is very grateful to the Editors and Editing Committees on the fields who have given themselves so faithfully to compiling the facts and preparing the material which has entered into this Report; and to the missionaries at large who have responded so willingly in forwarding their accounts of departmental, institutional or station activities.

Philadelphia, September 1, 1925.
THE BOARDS

The work in these foreign mission fields is supported by the Board of Foreign Missions of the United Presbyterian Church, and the Women’s Board, the latter organization being responsible, with some exceptions, for all the work for women and girls in all the fields.

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Men desiring appointment to the fields should correspond with the Secretary of the Board of Foreign Missions, Room 500, Schaff Building, 1505 Race Street, Philadelphia, Pa.

Women desiring appointment to the fields should correspond with the Foreign Secretary of the Women’s Board, 904 Publication Building, Pittsburgh, Pa.

CONTRIBUTIONS

Those desiring to contribute to the work supported under the Board of Foreign Missions should address Mr. Robert L. Latimer, 24 N. Front Street, Philadelphia, Pa.

Those desiring to contribute to the work supported under the Women’s Board should address Mrs. J. B. Hill, 904 Publication Building, Pittsburgh, Pa.
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**PRESENT ROLL OF MISSIONARIES**

**(December 31, 1924)**

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Miss Florence D. White
HISTORICAL SKETCH

The United Presbyterian Church of North America came into existence in 1858, through the union of the Associate Reformed Presbyterian and the Associate Presbyterian Churches. The first General Assembly of the United Presbyterian Church met in Xenia, Ohio, in May, 1859. At that meeting a Board of Foreign Missions was chosen, consisting of nine members, and to this Board was committed the care of the several missions which had been inaugurated by the two branches of the Church prior to the union. Circumstances, which seemed wholly providential, led to the abandonment of three of the missions and the concentration of the Church's strength upon the other two fields; the Trinidad Mission was given over in 1867 to the Presbyterian Church of the Lower Provinces (now the Presbyterian Church of Canada); the China Mission was transferred to the Rhenish Missionary Society in 1878; the Syrian Mission was transferred in 1878 to the care of the Presbyterian Church of Ireland.

The Mission in Egypt, established in 1854, recognizes at least 12,000,000 of the population as constituting its legitimate mission field, and its operations extend from the Mediterranean to the first Cataract.

The Mission in India, established in 1855, includes within its field, wholly or in large part, some seven government districts of the Punjab, with a population of more than 5,000,000; adjoining, though as yet unoccupied, territory in Kashmir may also be recognized as its legitimate field.

In 1900, the Mission in Egypt extended its operations beyond the frontiers of Egypt proper into what is called the Egyptian Sudan. This Mission has now a separate and definite organization of its own, carrying a responsibility for 2,000,000 people.

In 1920, as an extension of the work in the Sudan, a new mission station was opened in Abyssinia at Sayo. The General Assembly of 1922 formally accepted Abyssinia as a mission field of the United Presbyterian Church of North America. The population of this land is supposed to be about 10,000,000. In 1923, when three centers of missionary operation had been undertaken in Abyssinia, it was considered necessary to separate from the Sudan and organize a distinct Abyssinia Mission.
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 has 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 entrusted to them for the purpose designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received; therefore:

SECTION I. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met and 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 the 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 kind 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 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 a 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, Governor.
Each triennium of work in our foreign fields is generally marked by striking events of more or less far-reaching consequences. The extent of whatever advance comes under review is invariably influenced by the state of the Church, financially and spiritually, in the home land. The missionary operations on the fields are always affected by various political, social and economic developments. This particular triennium is not without events, conditions and developments of such a nature.

In America, the United Presbyterian Church has been free from the Fundamentalist-Modernist controversy. With regard to the fields, the Board was able to report to the Assembly that "there was not a foreign missionary, or a pastor or evangelist in any of our churches who does not heartily and unqualifiedly subscribe to what the United Presbyterian Church has stood for as the essentials of the Christian faith." This situation is a cause for real gratitude, and has meant much for the happy and successful prosecution of the work.
The last half of the period has been a time when the thought of the Church was focused on the Completion Campaign of the New World Movement. Dr. Mills J. Taylor, the Associate Secretary of the Board, was loaned to the Movement and became its Executive Secretary for two years, giving his whole time and every energy to the cause, with much success.

In stressing the campaign, two facts were brought to light. In the west a great financial depression was making it impossible for subscribers to meet their pledges. In both the west and the east, without doubt due to the further readjustment following the war, more than one third of the total church membership had removed from one church to another or from one community to another, or perhaps from our denomination altogether. Yet in spite of these facts, the Completion Campaign brought in funds and made possible advances on the field that otherwise would never have taken place.

An outstanding event in the history of the Board and the Missions was the visit of a deputation consisting of Dr. W. B. Anderson, the Corresponding Secretary and Dr. C. S. Cleland, the Recording Secretary, to every mission station. The Deputation secured information of inestimable value to the Board. It took to the Missions the official greetings of the Church in the home land and the pledge of continued loyal, prayerful support. The review of mission policies and the suggestions for mission organization have already produced results and will do so increasingly as the years go by.

In connection with the Deputation's trip, mention should be made of the holding of Mott Conferences in Egypt and Palestine at which many of our missionaries were present to exchange ideas on methods of work among Moslems; of Dr. S. M. Zwemer's itinerary through India, revealing a greater Moslem problem there than had been realized before; of the Phelps-Stokes Commission's visit to Abyssinia showing forth in a new way the educational needs of Abyssinia and the heart of Africa.

In the roll of political events within this period we note that the ruler of Abyssinia has opened the doors of the hermit kingdom as they have seldom been open before, and while different personages have been lured within her borders for various reasons and our own United Presbyterian Church has established a separate Mission there with wonderfully rapid success, the ruler himself has advanced outside, visited the capitals of Europe, and sought entrance to the League of Nations. In Egypt we witness a nation coming into independence and establishing her own king for the first time in twenty centuries. We also observe that many of these same events leading to the independence of Egypt have brought about a separation of the Sudan from Egypt, leaving the Sudan to the
more exclusive administration of the British. In India a general political quiet has followed the non-cooperation days of the previous triennium and Hindus and Moslems have found themselves pitted against each other in a bitter religious controversy.

The missionaries have found the higher castes as well as the low castes seeking baptism in India, that it is possible to preach the gospel with ever-increasing freedom and success in the whole Moslem World, and that in the Sudan and Abyssinia there is a readiness to hear and a turning to the truth in larger numbers than was ever experienced before. The trend of the times points to a new day. Surely our hearts will rejoice as we read these "modern acts of the apostles." It will be as in the days of old when "They rehearsed all that God had done with them, and how he had opened the door of faith."
IN AMERICA

There has been increasing evidence each year that the United Presbyterian Church is a foreign mission church. Among the pastors and among the people, interest in and loyalty to the cause of Christ has grown. Pastors have been keen to attend missionary conventions; it meant inspiration for leadership. They have been eager to welcome missionary institutes into their congregations; it meant a quickening of the spiritual sources of support. The people have manifested a wider interest in missionary publications. They have exhibited a continued willingness to give, the denomination still maintaining a leading position among denominations in her per capita giving for foreign missions. They have shown the same readiness to go, men and women volunteering as fast as there were funds to send them forth. And there has been a sustained faithfulness in upholding the work in prayer. These are evidences of a growing missionary church.

AREA CULTIVATION

There perhaps is no better way of observing these evidences of growth, and of quickening the interest of the Church along missionary lines than through missionary and secretarial visitation and the holding of congregational and presbyterial institutes. During the period under review, the General Assembly directed the taking of synods by rotation for areal cultivation by the respective Boards. In the fall of 1922, about 275 congregations in the Synods of New York and Pittsburgh were visited by Foreign Board representatives, and institutes held in every presbytery. In the fall of 1923, a team of three missionaries representing Egypt, India and the Sudan, held a two-session institute in practically every congregation of the Synods of Nebraska, Columbia and California. These institutes were held with the full cooperation of the Foreign Department of the W. G. M. S. During the following year, the territory of Kansas, Iowa and Illinois Synods was cultivated by the presentation of the "Facts and Folks" pageant under the direction of Miss Sallie E. Dickey; by the motion picture film on Egypt, prepared and shown by Mr. and Mrs. Dwight H. Fee; and by many visits of individual missionaries. The aim was the presentation of a message from each foreign field in which the facts were stated pertaining to the N. W. M. and illustrations were given showing how Christ is working in the hearts of men today.
The Board's Deputation to the Mission Fields, 1923-1924.

From left to right—C. F. Russell, Ph.D., LL.D., President of Assut College; C. S. Cleland, D.D., Recording Secretary of Board of Foreign Missions; J. Morton Howell, M.D., LL.D., American Minister to Egypt; W. B. Anderson, D.D., LL.D., Corresponding Secretary of Board of Foreign Missions. (Dr. Anderson and Dr. Cleland constituted the Deputation Team.)
A Funeral Procession in the Streets of Cairo.

Students, self-styled "Martyrs for Liberty," in the cause of Egyptian independence. Most political demonstrations have been led by student classes. Frequently the demonstrations resulted in riots, violence and death before quelled by authorities.
Never before, perhaps, in the history of the Church, have missionaries in general been accorded such a universal welcome by pastors and congregations. “Miss Dickey’s visit will bear large fruitage” was the testimony of the Northwest to the pageant. “Nothing approaching last night’s presentation had ever been shown, there being no comparison between it and the ordinary views sometimes shown,” was the nature of testimonies concerning the motion picture of Egypt. “One of the outstanding events of our church year,” “A blessing and an inspiration,” “The faith of our people will be strengthened,” “A rare treat,” “Delighted over the spiritual awakening,” “Interest in spiritual things shows a marked increase” were some of the testimonies concerning the institutes.

THE FORCE OF THE “407”

Although merged into the N. W. M., the “407” Movement has continued to hold a place in the thinking of the Church. Presbyteries have scanned the “407” pages of the annual Foreign Missions Handbook to ascertain if they have contributed their apportionment to the complete occupation of the fields. Presbyteries, congregations and various organizations and individuals have continued faithfully the support of their elected representatives. Seventeen hundred intercessors, on every suitable occasion of public, private or family prayer have been most earnestly interceding for the thrusting forth of the remaining workers required. There has been a net increase of 121 missionaries as over against a net gain of 88 reported in the last triennium, reducing the number still to be sent to the field from “407” to 286.

At the beginning of the triennium that follows this Report, the N. W. M. comes to a close and the “407” again will become a distinct movement with its own objectives. The Church will do well to recall the value of this Movement in keeping a vision of service before the young people of the Church, in acquainting presbyteries and their individual churches with their particular foreign mission responsibilities, and in linking the home Church so helpfully with the carrying on of the foreign work. A number of the “407,” who have never been adopted for special support, and a larger number still to be sent, are candidates for this mutually helpful relationship.

MOTION PICTURES OF THE EGYPT MISSION

An educational film on “Egypt and the Egyptians” to which reference has already been made was secured, edited and placed in circulation during these three years. It was a venture made possible through a picture fund subscribed by nineteen laymen. Few denominations, if any, have secured a film picture of the same comprehensive nature and extent. Under the super-
vision of the Publicity Committee of Egypt and the direction of Mr. Dwight H. Fee, over 25,000 feet of film pictures were taken. It then became Mr. Fee's task upon returning to America to pare the film down to 6,000 feet, grouping the pictures and preparing titles in such a way as to give to the Church a vivid pictorial presentation of mission life and work in Egypt. This preparation of such a unique picture necessarily has been lengthy and costly. Its circulation among the churches has been limited almost entirely to the Board's cultivation area and on a collection basis. But wherever shown, the film has received high praise. Plans are under way to duplicate the film so as to be able to fill requests as fast as they are received. The Board has under consideration the securing of similar pictures from our other fields as soon as the picture fund is sufficiently reimbursed.

THE WASHINGTON CONVENTION

From January 28th to February 2nd, 1925, there was held in Washington, D. C. the largest and most important Foreign Missions Convention that has been held since the Edinburgh Conference in 1910 or the Ecumenical Conference in New York in 1900. The attendance was limited to 5,000 delegates, of which number the United Presbyterian denomination was allowed 108. Through arrangements made by the Board of Foreign Missions, in cooperation with the Women's Board, our Church had in attendance a full quota of delegates. A special conference of United Presbyterian delegates on the last afternoon of the Convention was held in our Wallace Memorial Church of the Capital City.

MISSIONARY INFORMATION

Missionary information is a very apparent necessity to a church that would advance the cause of the Kingdom through prevailing prayer and sacrificial giving. The visits of missionaries and the holding of institutes and conventions are never very frequent and seldom in all congregations. The privilege of seeing the motion pictures is generally limited to one presentation. Obviously other means must be used in keeping an interested Church intelligently informed.

Lantern Lectures. Of late the Board has been sending out their several stereopticon lectures without charge save for transportation both ways. Eight or ten lectures have been among the churches almost constantly, visualizing missions as only such a method can. A list of these lectures and a description of a new machine and a new film-type of pictures of which two lectures have been prepared will be found on the inside front cover.
The Handbook. Heretofore this popular manual of mission work in our several fields has gone out with a number of outstanding illustrations grouped at the beginning of the book. During the triennium the experiment was tried of scattering the pictures on almost every page. Finally, it was thought advisable, due to the enlargement of the work in all our fields and the addition of a new field, to limit each issue to a particular phase of the work. The Handbook of 1925 emphasized Education. The Handbook of 1926 will emphasize Evangelism. The last Handbook was ordered by 752 congregations. Copies were printed to the number of 36,000, being 10,000 more than reported three years ago. It continues to hold a unique place among missionary publications.

The Pastor's Cablegram, which aimed to furnish pastors with special helps for missionary sermons, was discontinued in 1924. Instead, occasional letters have been sent carrying any information which seemed to be of more than usual interest. And in the Bible Teacher, the monthly for use of pastors and teachers, a department of "Missionary Applications" edited by Miss Anna Milligan, the Educational Secretary, was introduced in 1924. The Board has also endeavored to bring the Missionary Review of the World to the pastors at reduced rates, and if the issue had sufficient merit, furnished each pastor with a copy of Missionary Ammunition. Early in 1925, a copy of Dr. C. S. Cleland's account of the Board's deputation to the fields was mailed to each pastor.

Church Periodicals: Because of a request sent to all the missionaries, they have furnished the office with carbon copies of many of their home letters in addition to specially contributed articles. From these letters have been taken the news notes and foreign paragraphs that have been a regular feature in the Church papers during a large portion of the three-year period. Frequently these paragraphs were grouped into short articles. Because of their personal nature, their unaffected style, and their origin in hearts aglow with zeal and love, they have been read with more than usual interest. "Borderlands that Beckon" and "Inside Views of Mission Life and Work" were special contributions to the United Presbyterian; "Morning Messages to Home Folks" and "The Diary of a Nurse in Nuerland" to the Christian Union Herald.

Radio Broadcasting. When Dr. T. A. Lambie of Abyssinia was on furlough in 1922-23, arrangements were made with the Westinghouse Radio Station (KDKA) of Pittsburgh for broadcasting a message from Dr. Lambie about his work. United Presbyterians in distant states assembled in private homes and heard every word distinctly. Letters from all over the Church came to the Board, to the Westinghouse Plant and to our Church publications which advertised the date and hour of the message, expressing appreciation.
MISSION STUDY

Mission study has been cultivated through cooperation with summer Conferences, special local conferences or church schools of missions and correspondence. The books for one year dealt with India, for another with Japan, and the third year with China. Robert E. Speer's book, "Of One Blood" was also used. "Facts and Folks in Our Fields Abroad," dealing with our own work, was regularly recommended for study where it had not been used before. There was a steady increase in the number of classes formed and the number of people participating.

SABBATH SCHOOL PROMOTION

For the months assigned by the General Assembly to the Board of Foreign Missions, there has been a special endeavor to bring foreign missionary interests to the special attention of the Sabbath-schools. During one assigned period, six pictures illustrating India's needs were sent to the superintendents, subsidiary helps appearing from time to time in the Church papers. In 1924, two cash prizes of $50 each and special book prizes for the securing of readers of the Foreign Missions Handbook created Church-wide interest and enthusiasm. Too much stress cannot be placed upon foreign missions in the Sabbath-schools.

SUMMER CONFERENCES

The Board cooperated as usual in holding the New Wilmington and Tarkio summer Conferences. The former grew to such proportions that the enrollment had to be limited. A helpful feature in entertaining the delegates came with the building of the College gymnasium, making it possible for the Conference to dine in one place at one time. The dates were changed in 1924 to August 6-13, or from Wednesday to Wednesday, with the usual pre-missionary conference beginning on the Saturday night previous. "Follow-up" meetings on separate dates for the young men and young women were held during the winter and spring of 1925. Interest at Tarkio was revived by visits from the Conference manager to congregations in the vicinity in the weeks preceding the Conference.

DEPUTATION TO THE FIELDS

The last Report contained a record of the various visits made to the foreign fields by those connected with the Board. This review of deputational visits was occasioned by the visit of the Associate Secretary, Dr. Mills J. Taylor, and Mr. Fred MacMillan to the four fields in 1921, Mr. MacMillan taking the trip at his own expense. Dr. Taylor's expenses were also defrayed almost entirely by a friend of the cause. In 1923 it was
possible for a second deputation, which had been authorized under the New World Movement, to visit all the fields in a very specific and official capacity. This deputation consisted of Dr. W. B. Anderson, the Corresponding Secretary, and Dr. C. S. Cleland, the Recording Secretary. The Treasurer, Robert L. Latimer, Esq., was also to have taken the trip, but his duties as Treasurer and private business interests interfered. Only to the missionaries on the field and to those closely associated with the work of the Board is it given to realize the timeliness and worth-whileness of the mission undertaken by this deputation. Every mission station but Gorei (Abyssinia) was visited. Practically every missionary was interviewed. Conferences with native leaders were held in every field. The growth of the indigenous Churches was observed. The organization of the Missions was studied. A new estimate of the work undertaken and the fields not yet entered was faced, and certain definite conclusions were reached. These findings and conclusions of a technical nature were printed in booklet form, carefully reviewed by the Board, and then submitted to the several Missions for further reactions. A popular report of the trip was then prepared by Dr. C. S. Cleland and sent to every pastor. It has the title, "From Station to Station in our Foreign Fields," and is available for all who wish to secure a copy. It is an account of a thirty thousand mile journey, covering a period of nine months and nine days in which our mission fields and stations alone were the center of interest.

**BOARD ORGANIZATION**

*Secretaries.* The absence of the Corresponding Secretary on the deputation trip and the loan of the Associate Secretary to the New World Movement made necessary some temporary changes in the secretarial staff. To carry on the work of the Corresponding Secretary, Dr. James K. Quay was called home from the Egypt Mission a year before his furlough was due; and Rev. Raymond L. Edie, being delayed in returning to the Sudan, was asked to become Acting Associate Secretary. As the triennium came to a close, Dr. H. C. Chambers, having returned from the India Mission on account of Mrs. Chambers' health, was asked to assist in the office and to carry on the correspondence of the Candidate Department which had been under the care of the Corresponding Secretary since Dr. Chambers was in the office at the close of the previous triennium. Miss Anna A. Milligan as Educational Secretary has continued with the usual duties connected with her office.

*Members.* During the triennium the General Assembly authorized the reconstitution of the Boards of the Church and the presentation of their annual estimates to a General Council
whose duty it became to prepare the annual missionary budget of the Church for the approval of the General Assembly. Under the new constitution of the Boards, the Board of Foreign Missions was authorized to increase the number of its members from twelve to fifteen. The removal of Rev. J. Alvin Campbell from a pastorate in Washington, D. C. to one in California made necessary his resignation from the Board. The removal of Dr. M. G. Kyle to St. Louis, the new location of Xenia Seminary, made it impossible for him to be in regular attendance at the meetings of the Board. Consequently, Dr. W. M. Anderson, a member of the Board since 1899, was chosen for President in 1923. In 1925, at the expiration of Dr. Kyle's term of membership in the Board, he was requested by the Board to become an honorary member. The Board records its regret that it can no longer enjoy constantly the Christian fellowship of these two members nor profit more frequently by their wise and helpful counsel.

To fill vacancies and to increase the membership of the Board to fifteen, the following have been elected as members:

Rev. James Parker, Ph.D., pastor Second Church, Jersey City, N. J.

Rev. Samuel Brown, pastor Fairhill Church, Philadelphia.

Mr. J. F. Leupold, Jr., controller, member of the Seventh Church, Philadelphia.

Rev. T. C. Pollock D.D., pastor of the Oak Park Church, Philadelphia.

Mr. William M. Crowe, merchant, member of the Wynnefield Church, Philadelphia.


The Assembly of 1925 appointed Dr. T. C. Pollock to membership in the General Council for a period of two years.

*Department of Purchase and Transportation.* A very important contribution toward efficiency and economy in handling many of the detailed interests of the Board's office is made by this Department under the direction of Mr. George B. McClellan. All arrangements were made in connection with the arrival and departure of 350 missionaries and 80 children during this period. These arrangements included the handling of 1,434 pieces of baggage for outgoing parties alone; 150 freight shipments were made to the four fields consisting of 3,500 separate cases. The Purchasing Department handled about 1,500 orders from the missionaries for goods, representing an expenditure of $85,189. The commission on these purchases amounted to $12,134, one half of which was applied to running expenses, and the other half saved to the missionaries placing the orders.
WITH OUR MISSIONARIES

Although the family of missionaries has become larger than ever before, yet during the year 1923-1924 there were fewer ordained missionaries on furlough than there had been for ten or more years previous. Throughout the whole triennium, however, an unusually large number traveled to and from the fields. It became increasingly less difficult to arrange for passage. Generally the missionaries were routed on boats taking them directly to the country of their destination. This was found particularly advantageous to Sudan missionaries who are now able to secure passports for travel to and from Khartum via Port Sudan without the necessity of a tiresome and expensive journey through Egypt to appear in person at the American Consulate in Cairo.

More than the usual number of missionaries have been detained in America for health reasons and death has visited the ranks on each field in a distressing manner.

On June 9, 1922, Mrs. Ewing, the wife of the late Dr. S. C. Ewing, died in Cairo, Egypt. Dr. and Mrs. Ewing were appointed to Egypt in 1860, where they served together until the death of Dr. Ewing in 1908. Since that time Mrs. Ewing had lived in Cairo, and while associated with the missionaries, her support has been independent of missionary funds.

On January 29, 1923, Miss Elizabeth Hamilton, a short term teacher, died in Tanta, Egypt. Miss Hamilton first went to Egypt in 1909 as a teacher of English and drawing in Assiut College. She returned to America in 1917 and, being possessed of a keen missionary spirit, returned eagerly to the work in Egypt in 1919. When her last illness began she was serving on the staff of the Ezbakiya Boys' School, Cairo. For several months previous to her death she was a great sufferer. She rendered faithful and fruitful service to the mission cause in Egypt.

The Rev. T. E. Holliday, D.D., died in Monmouth, Illinois, March 27, 1924 and was buried in Cadiz, Ohio. Dr. Holliday was spending his furlough in America after having completed thirty-five years of faithful service as a missionary in India. Mrs. Holliday had died in India on December 28, 1917.

Rev. J. Kruidenier, D.D., died in Cairo, Egypt, on October 22, 1924, after a missionary service of thirty-five years. He had returned to Egypt but a year before and had been most heartily welcomed by the Mission and the Church to his service in the Theological Seminary.

Mr. C. B. Guthrie died in Doleib Hill, The Sudan, December 7, 1924. His illness was short and severe. There being no doctor in the station at Doleib Hill, Dr. Buchanan was brought in the mission launch from Nasser in the shortest time possible,
and the Government doctors at Malakal were called into consultation. Notwithstanding the best efforts of these physicians, Mr. Guthrie succumbed to the malady, which seemed to be primarily malarial infection.

Mrs. C. B. Guthrie died at Doleib Hill, The Sudan, February 17, 1925. There being neither doctor nor nurse at Doleib Hill, Dr. Buchanan and Nurse Huffman had come to Doleib Hill to attend Mrs. Guthrie during confinement. A little daughter was born on January 25. Her progress after the baby's birth seemed quite satisfactory for several days, but she was taken seriously ill and the best efforts of the doctors failed to restore her. Dr. Buchanan called into consultation the Government doctor from Malakal. They felt that death was due to toxemia.

To the stricken comrades on the fields and to the sorrowing friends and relatives in America the heartfelt sympathy of the whole Church has gone out in a very reassuring manner. This same sympathy is extended to the bereaved parents in each of the four fields who have suffered the loss of a little child.

In the Sudan, as Dr. and Mrs. D. S. Oyler were returning to their station at Doleib Hill after furlough, their second son, John Henry, aged three years and nine months, was suddenly taken ill and died the following day, November 12, 1922, just before the steamer reached Melut, where he was buried.

In India, on June 27, 1924 in Dalhousie, Richard Steele Mitchell, son of Rev. and Mrs. Fred J. Mitchell, died from typhoid fever at the age of three years.

In Abyssinia, on July 5, 1924, Mary Elizabeth Gilmor, daughter of Dr. and Mrs. Paul E. Gilmor, died of acute gastritis at Sayo, at the age of five months.

In Egypt, on October 13, 1924, Roger Hemenway Nolin, son of Mr. and Mrs. W. W. Nolin, died in Cairo from dysentery, at the age of one year.

The following missionaries have been compelled, for various reasons, to resign from the service:

**Board of Foreign Missions**

- Dr. and Mrs. J. M. McCleery, from the Sudan
- Mr. and Mrs. David F. Duff, from Egypt
- Dr. and Mrs. Clifford L. Wilmoth, from Abyssinia

**Women's Board**

- Miss Margaret A. Anderson, from India
- Miss Mary E. Baird, from Egypt
- Miss Alice G. Burnham, from India
- Miss M. Ruth Copeland, from India
- Miss Mabel B. Dickey, from Egypt
- Miss Constance E. Garrett, from Egypt
- Miss Marietta Hamilton, from India
- Miss Avis G. Hoyman, from Egypt
- Miss Margaret A. Rogers, from the Sudan
- Dr. Jessie P. Simpson, from India
The following missionaries have, for various reasons, resigned from appointment before sailing for their fields of service:

**Board of Foreign Missions**
- Dr. Lyle J. Craig
- Miss Annabel E. Douglass

**Women's Board**
- Miss Helen B. Donaldson
- Miss Effie M. Miner*
- Miss Ruth M. Proctor

The following missionaries have been married on the field or while on furlough:

Miss Lois A. McCracken, of Pittsburgh, and for several years a nurse in Tanta Hospital, was married to Rev. W. P. Gilmor of Egypt in Alexandria on July 14, 1922.

Rev. Harold A. McGeoch and Miss Elizabeth A. Speer, both of Egypt, were united in marriage at Cairo on November 8, 1922.

Rev. Ried F. Shields, formerly of the Sudan, now of Abyssinia, and Miss Mildred Christie of Conoquenessing, Pa., were united in marriage in Conoquenessing on June 28, 1922.

On August 15, 1923, Rev. W. H. Reed and Miss Fay E. Ralph of Egypt were united in marriage.

On November 14, 1923, Rev. J. A. McArthur and Miss Anna Laura Cleland of India were united in marriage.

Rev. Harris J. Stewart and Miss Olive I. Brown of India were married on April 24, 1925.

The following names have been dropped from the roll of missionaries under the Women's Board and entered in the list of missionaries under the Board of Foreign Missions as wives:

Miss Marianna Gray married Rev. Earl R. Jamieson, under appointment to Egypt, in America on June 25, 1924. They sailed for their field of service the following September.

Miss Clarice R. Bloomfield, after a furlough in America, married Rev. John M. Baird in Egypt, December 26, 1924.

Miss Sara M. Adair, after a furlough in America, married Rev. Livingstone A. Gordon in Egypt, February 28, 1925.

The following have resigned to become missionary wives under another Church Board:

Miss M. Gertrude Martin resigned to marry Rev. John Wallace, missionary of the Presbyterian Church in India.

Miss Eunice Cleland resigned to marry Rev. Clinton Loehlan, missionary of the Presbyterian Church in India.

Miss Helen D. Anderson resigned to marry Rev. W. W. Duff of the Presbyterian Church in India.

*Went to Abyssinia as Mrs. Phil R. West.*
Since the Triennial Report of 1919-1921, the following have sailed to their respective fields:

**IN THE YEAR 1922-1923**

**Board of Foreign Missions**

**Returning**

**To Egypt**

Mr. and Mrs. C. S. Bell
Rev. and Mrs. E. E. Elder
Dr. and Mrs. F. C. McClanahan
Dr. and Mrs. A. W. Pollock
Rev. W. H. Reed
Rev. and Mrs. S. A. Work

Miss May Holland
Miss Helen J. Martin
Miss Laura B. Walker
Miss Ruth A. Work

**To India**

Dr. and Mrs. H. C. Chambers
Rev. and Mrs. J. H. Colvin
Dr. and Mrs. D. R. Gordon
Dr. and Mrs. J. A. McConnelee
Rev. and Mrs. W. M. McKelvey
Mrs. C. A. Stewart

Miss Mary J. Campbell
Miss Ella M. Gordon
Miss Flora J. Jameson
Miss Mary Kyle
Miss Jean B. Morrison

**To The Sudan**

Dr. and Mrs. J. Kelly Giffen
Rev. and Mrs. P. J. Smith

**To Abyssinia**

Dr. and Mrs. T. A. Lambie

**New**

**To Egypt**

Rev. John M. Baird
Prof. and Mrs. D. F. Duff
Rev. L. A. Gordon
Prof. and Mrs. M. C. McFetters
Prof. and Mrs. W. W. Nolin

Miss Mary F. Dawson
Miss Lois A. McCracken
Miss Frances M. Patton
Miss M. Stella Robertson
Miss Jane C. Smith

**To India**

Mr. and Mrs. Joseph C. Alter

Miss Theresa I. Brownlee
Miss Mary Ruth Copeland
Miss L. Belle Taylor

**To The Sudan**

Mr. and Mrs. J. P. McKnight

Miss Luella Denny
Miss Mary F. Herron
Miss Mary J. McKnight
Miss Margaret A. Rogers

**To Abyssinia**

Dr. and Mrs. P. E. Gilmor
Mr. and Mrs. Phil R. West

Miss M. Isabel Blair
Miss Florence D. White
IN THE YEAR 1923-1924

Board of Foreign Missions

Returning

To Egypt
Rev. W. T. Fairman
Dr. and Mrs. L. M. Henry
Prof. and Mrs. F. S. Hoyman
Dr. and Mrs. J. Kruidenier
Dr. and Mrs. C. P. Russell
Rev. and Mrs. A. A. Thompson
Mrs. S. M. Zwemer

To Egypt
Rev. J. G. Campbell
Mrs. Osborne Crowe
Rev. and Mrs. J. C. Heinrich
Rev. Robert Maxwell
Rev. H. S. Nesbitt

To India
Rev. and Mrs. J. G. Campbell
Mrs. Osborne Crowe
Rev. and Mrs. J. C. Heinrich
Rev. Robert Maxwell
Rev. H. S. Nesbitt

To The Sudan
Miss Minnehaha Finney
Miss Carol E. McMillan

TO INDIA

Rev. and Mrs. J. G. Campbell
Mrs. Osborne Crowe
Rev. and Mrs. J. C. Heinrich
Rev. Robert Maxwell
Rev. H. S. Nesbitt

Returning

Miss Minnehaha Finney
Miss Carol E. McMillan

TO INDIA

Miss M. Henrietta Cowden
Miss Nancy A. Hadley
Miss Fannie C. Martin

New

Rev. and Mrs. E. E. Beattie
Rev. and Mrs. J. B. Cummings
Rev. and Mrs. R. A. Foster
Rev. and Mrs. A. W. Gordon
Rev. and Mrs. E. C. McConnelee
Miss M. Gertrude Martin
Rev. and Mrs. F. C. Patterson

To The Sudan
Rev. E. F. Miller
Rev. Glenn P. Reed

Returning

Miss M. Henrietta Cowden
Miss Nancy A. Hadley
Miss Fannie C. Martin

TO THE SUDAN

Miss M. Gertrude Martin
Rev. and Mrs. F. C. Patterson

IN THE YEAR 1924-1925

Board of Foreign Missions

Returning

To Egypt
Miss Sara M. Adair
Miss Clarice R. Bloomfield
Rev. J. Howard Boyd
Rev. and Mrs. F. D. Henderson
Dr. and Mrs. W. W. Hickman
Rev. and Mrs. W. B. Jamison
Dr. S. M. Zwemer

Miss I. Leota Cabeen
Mrs. T. J. Finney
Miss Jeannette L. McCrory
Miss E. Roxy Martin
Miss Ida Whiteside
Triennial Report—In America

Board of Foreign Missions

Returning

To India
Rev. and Mrs. D. Emmet Alter
Dr. and Mrs. R. R. Stewart

Miss Hazel Bennett
Miss Laurella G. Dickson
Miss Kate A. Hill (reappointed)
Miss Harriet G. Jongewaard
Dr. Wilhelmina J. Jongewaard
Miss E. Josephine Martin
Miss Josephine L. White

To The Sudan

Miss Una Coie
Miss Kathryn MacKenzie

New

To Egypt
Rev. and Mrs. S. Irvine Acheson
Rev. and Mrs. Earl R. Jamieson
Rev. and Mrs. Walter J. Skellie

Miss Alice M. Grimes
Miss Venna R. Patterson
Miss Elizabeth S. White
Miss Ruth M. Williamson
Miss Margaret A. Work

To India
Mr. and Mrs. Frederick A. Whitfield

Miss Ruth I. Ardrey
Miss Evva P. Hartig
Miss Esther E. Moyer
Miss Margaret L. Murdoch
Miss Laura Reynolds
Miss Mabel H. Stewart

To The Sudan

Miss Ray H. Huffman
Miss Madeline E. Wilson

To Abyssinia

Miss Viola M. Bayne
Miss Elizabeth McKibben

The following missionaries arrived in America from their respective fields:

IN THE YEAR 1922-1923

Board of Foreign Missions

From Egypt
Dr. and Mrs. A. W. Pollock
Dr. and Mrs. C. P. Russell
Dr. S. M. Zwemer

Miss Mabel B. Dickey
Miss Ruth A. Work

From India
Rev. and Mrs. D. E. Alter
Rev. and Mrs. J. G. Campbell
Rev. and Mrs. J. C. Heinrich

Miss Margaret A. Anderson
Miss Mary J. Campbell
Miss M. Henrietta Cowden
Miss Nancy A. Hadley
Miss Harriet G. Cowden
Dr. Wilhelmina J. Jongewaard
Miss Fannie C. Martin
Dr. J. Phandora Simpson
Miss Mabel C. Stewart

From The Sudan
Rev. and Mrs. R. L. Edie
Dr. and Mrs. J. M. McCleery

Miss Elsie E. Grove.
## IN THE YEAR 1923-1924

### Board of Foreign Missions

**From Egypt**
- Rev. W. T. Fairman
- Mr. and Mrs. Dwight H. Fee
- Dr. and Mrs. W. W. Hickman
- Rev. and Mrs. J. C. Lorimer
- Rev. and Mrs. James K. Quay

**From India**
- Mrs. W. T. Anderson
- Rev. T. E. Holliday, D.D.
- Rev. Robert Maxwell
- Dr. and Mrs. R. R. Stewart

**From The Sudan**

### Women's Board

- Miss Alda B. Atchison
- Miss Ida L. Cabeen
- Mrs. T. J. Finney
- Miss Avis G. Hoyman
- Miss E. Roxy Martin
- Miss Ida Whiteside

- Miss Hazel Bennett
- Miss Laurella G. Dickson
- Miss Marietta Hamilton
- Miss Mary E. Logan
- Miss E. Josephine Martin
- Miss Jane E. Martin
- Miss Josephine L. White

- Miss Una Coie
- Miss Kathryn MacKenzie
- Miss Margaret A. Rogers

## IN THE YEAR 1924-1925

### Board of Foreign Missions

**From Egypt**
- Rev. J. Howard Boyd
- Rev. and Mrs. R. W. Caldwell
- Prof. and Mrs. D. F. Duff
- Dr. and Mrs. H. L. Finley
- Mrs. J. Kruidenier
- Mr. and Mrs. J. S. Petrie
- Dr. and Mrs. A. W. Pollock
- Rev. and Mrs. J. A. Pollock
- Dr. and Mrs. N. D. McClanahan
- Rev. and Mrs. R. T. McLaughlin
- Rev. and Mrs. R. R. Scott
- Mrs. N. B. Whitcomb
- Dr. and Mrs. S. M. Zwemer

**From India**
- Dr. and Mrs. A. B. Caldwell
- Rev. and Mrs. Kenneth MacKenzie
- Rev. and Mrs. F. J. Mitchell
- Mrs. E. L. Porter

**From The Sudan**

### Women's Board

- Miss Sara M. Adair
- Miss Clarice R. Bloomfield
- Mrs. Mary K. Coventry
- Miss Ella B. Downie
- Miss Helen J. Ferrier
- Miss Elsie M. French
- Miss Constance E. Garrett
- Miss Nellie C. Smith
- Miss Mary L. Thompson

- Miss Emma Dean Anderson
- Miss M. Lois Boyd
- Miss E. May Caldwell
- Miss M. Ruth Copeland
- Miss Gertrude Horst
- Miss Florencce M. Jones
- Miss Mary A. Lawrence
- Miss Henrietta Moore
- Miss Sara A. Moore
- Miss Kate E. Spencer
- Dr. Maria White

- Miss Mary E. Coie
- Miss Aulora R. McIntyre
FINANCES

The New World Movement has made possible large increase in expenditure during the period of these three years. The proportion of the pledges estimated for expenditure on recurring budget has been so applied.

In the year 1922-23 the total amount available to be applied on the appropriation was $596,552. The expenditures for the year were $608,806. During the year there were received from congregational sources $4,935 less than the previous year. The decline in receipts during this year from regular sources was cared for through unusual gain on exchange and receipts from bequests, and also a draft upon the reserve fund of the Board, to be restored again.

In the year 1923-24 the total receipts available for expenditure on the Assembly's appropriation were $622,862. The total expenditures were $622,862. During this year there were received from congregational sources $16,280 less than the previous year, and there was a decrease from such sources of $53,092 under the year beginning the N. W. M. If it had not been for the continued gain on exchange and again unusual receipts from bequests and matured annuities, the Board would have found itself at the close of this year greatly embarrassed through this decrease in gifts from congregational sources. All possible economies were exercised through the year to guard against such embarrassment.

In the year 1924-25 the total receipts applicable on the appropriation of the Assembly were $664,927. The total expenditures were $676,108. The over-expenditure was due to unexpected calls from several quarters. The matter of funds for travel for missionaries sent home unexpectedly for health reasons amounted to $7,600. The amount received from congregational sources was $10,026 more than the preceding year. This recovery of receipts from congregational sources is an encouragement, particularly as the New World Movement period draws to a close.

At the close of this year the Board found it necessary to report a deficit of $11,181. This notwithstanding the fact that every effort was made to close the year without a deficit. The cause of the deficit is not difficult to explain when it is noted that from bequests and matured annuities there was received $41,174 less than the previous year and from gain on exchange $11,985 less.

At the close of this triennium sterling exchange has reached par and direct exchange on India is at a loss of over ten percent. This means a very serious readjustment of the Board's finances.
The total amount of New World Movement funds received to the end of the triennium was $2,102,126. The total disbursements are as follows,—To expenses of the Central Committee, $63,679; to expenditure on advance work in the current budget, $1,154,802; to investment for endowment, $167,440; to building and equipment, $709,947. There was a total disbursement amounting to $2,095,868, leaving a balance of $6,258.

In the expansion of the work abroad during the period of disbursement of the N. W. M. funds, the Board has proceeded with caution, expending each year upon work involving a recurring budget only that proportion of the funds of the N. W. M. applicable on advance. At the close of 1925 the Board made definite plans not to permit of any further expansion in its work until the adjustment from a New World Movement basis to the regular budget of the Church had been accomplished by the General Council. Although the pledges of the Church to the New World Movement have not yet been fully paid, what has been accomplished stands as a monument to the devotion of the Church to the missionary cause and the faithfulness of God to His promises.

During the triennium the following funds have been established:

In 1922-23—

Saundersville Memorial Fund. Principal $300.00. Donated by Mrs. J. B. Clapperton and named by her in memory of a former pastorate of her husband, Rev. J. B. Clapperton, D.D., the income to be used for the work of the Board.

The Thomas and Nancy Hall Memorial Fund. Additional principal was received during the year amounting to $7,400.00, being a bequest under the will of Mrs. Martha L. Averill in memory of her father and mother, the income to be used to pay the salary of one or more missionaries in the Foreign Field.

In 1923-24—

Mrs. Margaret McCready Memorial Fund. Principal $2,000.00. Donated by her sister, Miss Sarah McFarland, the income to be applied for a scholarship in Assiut College, Egypt.

Margaret J. Logan Memorial Fund. Principal $1,000.00, of which amount $500.00 was a bequest from Miss Margaret J. Logan, and $500.00 a gift from her brother, Rev. W. W. Logan, to be applied for the endowment of a bed in Assiut Hospital, Egypt.

Mrs. Henrietta E. Buck Memorial Fund. Principal $800.00, being a matured annuity donation of Mrs. Buck, the income to be used in aiding medical mission work in the Sudan among the tribes near the Sobat River.
Brown Memorial Fund. Principal $3,396.36, being a matured annuity donation of Miss Mary J. Brown, in memory of her parents and to be used for school or church building, or put into the General Fund if the Board deems preferable, the interest to be added to the principal each year until principal shall become $4,000.00.

Birmingham, Iowa, Memorial. Principal $2,415.00. The income to be used for the purchase and publication of moral and religious literature in connection with Assiut College Library and the College department of religious education.

In 1924-25—

Nannie L. McKee Memorial Fund. Principal $1,081.56, being a bequest from the estate of Miss Nannie L. McKee, the income to be applied for the work of the Board.

Mrs. Alice Allen Cunningham Memorial Fund. Principal $665.00, being a bequest of Mrs. Alice Allen Cunningham, the income to be used for assisting students in securing an education at Assiut College, Egypt.


SPECIAL THANKS

The Board here records its thanks to God for His care of this work and His provision for its needs through the past three years. While serious losses have come to the Mission staffs through death and sickness, and while there have been disturbed political conditions in different places during the year, in general the health of missionaries has been good and the work has gone on uninterruptedly. While there has been a large shortage in amounts received from congregational sources, it has been possible to provide for the deficits.

The Board wishes to express its thanks to all those agencies, institutions and individuals who have come to its help throughout the triennium with service, gifts and prayers. Among them the following should be specially mentioned:

1. The Women's Board, which has continued to carry the support of the unmarried women serving as our missionaries in the three fields, and which has continued to assume increasingly the responsibility for the support of all the work that is being done distinctively for women and children. A great company of women throughout the Church by their gifts and their prayers have made possible this remarkable work of the Women's Board.

2. The Columbia Hospital at Pittsburgh, which has continued its generous care of missionaries who have returned on
furlough in need of medical aid. The gratitude of the whole Church is due this institution for this generous help that is rendered to its missionaries. The missionaries repeatedly express their thanks for an institution such as this made possible by gifts of friends.

3. The United Presbyterian, the Christian Union Herald, and the Women’s Missionary Magazine, which have given generously of their space to the cause of foreign missions. Through the columns of these periodicals the Church has been kept informed concerning its work abroad.

4. To Mr. Fred C. MacMillan for so generously giving of his time and counsel, to visit our fields and bring to them the inspiration of his presence and his messages, and for the service he is rendering the whole cause in placing the facts with reference to the needs of our fields before the Church at home.

5. The generous efforts of Mr. and Mrs. O. S. Johnston, of Hutchinson, Kansas, which have been continued in the matter of securing Ford cars for mission work. This help has been much appreciated by the missionaries and the Board.

6. Individuals, congregations and other organizations throughout the Church, who have provided the Board with special financial aid. Some of these friends have not seen fit to make their names known to the Board. The names of many others while known to the Board will never appear in any public list. Contributions from these sources have frequently borne the mark of real sacrifice. To all of these the Board wishes to express its gratitude.

The following have contributed large amounts during the year 1922-23:

Mrs. William Flinn; “A Friend of Missions”; Mr. William Shepherd; Mr. James Hoven; Mr. and Mrs. W. P. Fraser; Mr. J. O. Springer; Mrs. Ada Reber; “A Contributor, Jersey City, N. J.”; Mr. Hans Hansen; Mrs. Peter McCormack; Miss S. Gertrude Quigley and Girls; Mrs. Ruth Junk Campbell; Mrs. Margaret Junk McDowell; Mr. J. T. Bogle; Mr. Fred C. MacMillan and Friends; Mrs. Mary C. Nevin; Mrs. Julia Cunningham; “A Friend of Missions”; Mr. J. B. Sutherland; Miss Alice F. Warden; Miss Elizabeth M. Warden; Prof. and Mrs. O. S. Johnston; Miss Janet M. Lambie; Mrs. Nettie W. Martin; Mrs. Martha E. Nelson; Mrs. George H. Veeder; “A Friend”; Fulton Bros.; Mr. J. M. Stewart; Mr. and Mrs. R. H. Bowman; Mr. Samuel Reid; Mrs. Nannie M. Knobloch; Mrs. R. Doriet; “A Friend”; Rev. R. B. Patton; Mr. E. E. McCoy; Mrs. Sarah Glenn; Dr. S. Davidse; Mr. John D. Craig; “Friends,” per Rev. Paul J. Smith; Mr. Robert Killough; Mrs. McLean; Mrs. Mary M. Montgomery; Mrs. H. M. Neal; Mr. and Mrs. Fred L. Todd; Mrs. W. E. Newlove; Mr. C. F. Huth; Mr. and Mrs. C. O. Anderson; Mrs. Belle M. Hill; Miss
Caroline D. Henderson; Mr. and Mrs. J. W. McCallen; "A Friend"; "Anonymous, Account No. 5."

The following have contributed large amounts during the year 1923-1924:

Mrs. William Flinn; Mr. William Shepherd; Mr. James Hoven; Mr. and Mrs. W. P. Fraser; Mr. C. M. Kefover; Mr. J. O. Springer; Mrs. Ada Reber; "A Contributor, Jersey City, N. J."; Mr. Hans Hansen; Mrs. Peter McCormack; Mrs. Ruth Junk Campbell; Mrs. Margaret Junk McDowell; Mr. J. T. Bogle; Mr. Fred C. MacMillan and Friends; "A Friend of Missions"; Mr. J. B. Sutherland; Miss Elizabeth M. Warden; Miss Alice F. Warden; Prof. and Mrs. O. S. Johnston; Miss Janet M. Lambie; Mrs. Nettie W. Martin; Mrs. Martha E. Nelson; Mrs. George Veeder; "A Friend"; Mr. and Mrs. R. H. Bowman; Mrs. Nannie M. Knobloch; Mrs. R. Doriety; "Friends"; Mr. and Mrs. Fred L. Todd; Mr. C. F. Huth; Mr. J. Harvey Borton; "Friends, First Seattle, Wash."; "A Friend, Waynesboro, Pa."; "Friends"; "Individual, Third Pittsburgh, Pa."; Miss M. Emma Adair; "Individual, Second, Butler, Pa."; Miss Virginia Campbell; Mr. John A. Carothers; Prof. Thomas E. French, D.Sc.; Mrs. Susie E. Glick; Mr. and Mrs. J. W. McCallen; Margaret McFarland; Mr. W. E. McKee; Miss Nelle McKelvey; Miss S. Eleanor Sawyer; Mrs. Robert B. Vincent; Mrs. T. S. Fraser.

The following have contributed large amounts during the year 1924-1925:

"Obedience"; Mrs. William Flinn; Mr. James Hoven; Mr. and Mrs. W. P. Fraser; Mr. C. M. Kefover; Mr. J. O. Springer; Mrs. Ada Reber; Mrs. Peter McCormack; Mrs. Ruth Junk Campbell; Mrs. Margaret Junk McDowell; Mr. J. T. Bogle; Mr. Fred C. MacMillan; "A Friend of Missions"; Mr. J. B. Sutherland; Miss Elizabeth M. Warden; Miss Alice F. Warden; Prof. and Mrs. O. S. Johnston; Miss Janet M. Lambie; Mrs. Nettie W. Martin; Mrs. Martha E. Nelson; Mrs. George Veeder; "A Friend"; Mr. and Mrs. R. H. Bowman; Mrs. Nannie M. Knobloch; Mrs. R. Doriety; Mr. and Mrs. Fred L. Todd; Mr. C. F. Huth; Mr. and Mrs. J. Harvey Borton; "A Friend, Waynesboro, Pa."; "Individual, Third Pittsburgh, Pa."; "Individual, Long Beach, Calif."; Miss Virginia Campbell; Mrs. Susie E. Glick; Mr. and Mrs. J. W. McCallen; Mr. W. L. McKeel; Mr. Robert McNeilly; Mr. J. M. Morris; "A Friend, Cambridge, Ohio"; Mrs. David Junk; Miss Elizabeth Paterson; "Individual, First Los Angeles, California"; Mr. John McCrory; Mrs. W. J. L. McLain; Mr. R. E. English; Mr. S. P. Donnan; Mr. J. D. Elder; Mr. John Fraser; Mr. Stephen Fraser; Mr. W. S. Farquhar; Mr. S. A. Fulton; Mr. Frank A. Gant; Mr. J. A. Gibson; Mrs. Mary M. Montgomery; Mr. W. H. Prosser; Mr. and Mrs. Henry Smith; Mr. R. J. Taylor.
GENERAL ASSEMBLY ACTIONS

FORMAL ACTIONS IN CONNECTION WITH THE REPORTS OF THE BOARD OF FOREIGN MISSIONS

Meeting in Buffalo, N. Y.
1923

1. That the Assembly commend the Board for the faithfulness and efficiency with which they have conducted our foreign mission work during the year.

2. That we record our gratitude to our Heavenly Father for His blessing so richly given and for the consecrated men and women who have given their lives to extend His Kingdom in the uttermost parts of the earth.

3. That we approve the appointment of the following persons to our foreign service who have sailed for the field since the last Assembly:

Rev. L. A. Gordon and Miss Jane C. Smith, to Egypt.
Mr. and Mrs. Phil R. West and Miss Florence D. White, to Abyssinia.

Also the following persons whom the Board recommends for missionary appointment:

To Egypt—
Rev. and Mrs. Edward E. Grice

To India—
Rev. and Mrs. F. C. Patterson, Miss M. Gertrude Martin
Rev. Ernest E. Beattie and Miss Enid B. McCartney
Rev. James B. Cummings and Miss Dorothy Holliday
Rev. Robert A. Foster and Miss Aurel Lenore Anderson
Rev. and Mrs. A. Walker Gordon
Rev. Earl C. McConnelee and Miss Anna M. Morrow

To The Sudan—
Rev. Edmund F. Miller
Rev. Glenn P. Reed

To Abyssinia—
Rev. Bruce B. Buchanan and Miss Margrietha Kruidenier
Rev. and Mrs. R. F. Shields
Dr. and Mrs. Clifford L. Wilmoth
We recommend also the following persons whom the Women's Board have recommended for appointment:

To Egypt—
Miss Jean Story Campbell
Miss Sarah Brownlee Meloy
Miss Margaret Anna Work

To India—
Miss Viola May Nourse
Miss Grace Isabelle Polkinghorn
Miss Nellie Evelyn Tromans
Miss Martha Edna Ward

To Abyssinia—
Miss Florence Davison
Miss Hazel Ewing
Mrs. Ruth Lobaugh Walker

4. We recommend the approval of the budget of the Board for $652,000 for the foreign work for the coming year.

5. We approve the appointment by the Foreign Board of the deputation to visit our foreign fields, consisting of Drs. W. B. Anderson and C. S. Cleland and Mr. Robert L. Latimer, and we commend these brethren to the protection and guidance of our blessed Lord as they go forth to visit our missions in the foreign lands.

Meeting in Richmond, Indiana
1924

I. We recognize our debt of gratitude to God for His continual blessings on the work in all our fields abroad. Certain outstanding marks of divine favor are noteworthy:

1. The ranks of our missionary forces have continued unbroken throughout the year, with the exception of the death of Rev. T. E. Holliday, D.D., which occurred while home on furlough, after thirty-five years of faithful service in India.

2. The preservation of life and property is especially noteworthy in view of the ravaging plagues, political changes, and social ferment through which our mission lands, particularly India and Egypt, have passed during the year.

3. The leadership of the Foreign Church is meeting the delicate problem of adapting its policies to the new political freedom and the rising national consciousness, with a statesmanship that reflects a wisdom that cometh only from above.

4. The substantial progress of the churches in the several fields, as evidenced in the number of baptisms and professions, continues unbroken. We note a net increase of membership in India and Egypt of 1,547 as against a negligible increase in
the home land. Reports from our Missions in the Sudan and Abyssinia present convincing evidence that the Church has been led into these newer ventures by One Who said, “Go, and lo, I am with you always.”

5. The “407” Movement is bearing splendid results and is credited with a net increase of 111 workers with guaranteed support.

We would call attention to the above matters and others as ground for humble thanksgiving, continued faith, and renewed consecration.

II. Your Committee would call attention to the following regrettable facts that ought to find a place in the mind and in the prayers of the Church.

1. The shrinkage of the New World Movement income is causing embarrassing situations in our foreign work. Projected programs have been temporarily shelved to await future developments. Construction work on new buildings during the year has been discontinued for want of funds.

2. The annual budget income of the Board during the past year was $53,000 less than four years ago when the N. W. M. was launched, a decrease that would have caused a perplexing situation except for relief that came from unforseen and unexpected sources.

3. The call for medical missionaries from the Sudan continues unanswered. With its one doctor home on furlough, the entire region, with its black population and its missionary families, is left without an accredited physician—a situation that ought to command the heartfelt prayers and the active interest of the entire Church.

4. Two very remarkable doors, one leading to historic Mesopotamia and the other to hermit Afghanistan, have swung wide open to the United Presbyterian Church, and her missionary agencies are forbidden to enter for want of available resources in men and money.

III. The thanks of the Church and this Assembly are due (1) the Board of Foreign Missions for its generous cooperation with the N. W. M. in loaning the valued services of its Associate Secretary, Dr. Mills J. Taylor, to the Central Committee for the period of its completion program; (2) the Management of the Columbia Hospital, Pittsburgh, for its generous care of missionaries on furlough who are in need of medical or surgical attention.

IV. Your Committee would recommend the following for adoption:
1. That the budget of expense for the current year as submitted by the Board be approved as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egypt</td>
<td>$278,840</td>
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<tr>
<td>India</td>
<td>215,102</td>
</tr>
<tr>
<td>Sudan</td>
<td>72,865</td>
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<tr>
<td>Abyssinia</td>
<td>42,244</td>
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<td>Salaries</td>
<td>7,000</td>
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<td>Clerical Expense</td>
<td>8,436</td>
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<td>Rent</td>
<td>1,980</td>
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<td>Educational Department</td>
<td>3,625</td>
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<tr>
<td>Candidate Department</td>
<td>800</td>
</tr>
<tr>
<td>Transportation and Purchasing Department</td>
<td>1,140</td>
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<td>Deputation and Travel</td>
<td>2,500</td>
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<td>Printing and Publicity</td>
<td>7,100</td>
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<td>Office and General Expense</td>
<td>2,300</td>
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<tr>
<td>Treasurer’s Office</td>
<td>6,800</td>
</tr>
<tr>
<td>Emergency</td>
<td>5,000</td>
</tr>
<tr>
<td>Interdenominational Causes</td>
<td>14,580</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$670,312</strong></td>
</tr>
</tbody>
</table>

2. That the missionaries whose names are submitted to the Assembly be approved and appointed to their respective fields as follows:

**To Egypt—**
- Miss Lillian Lucille McClelland
- Miss Elizabeth Rosina Smith
- Miss Alice Martha Grimes
- Miss Venna Rachel Patterson
- Miss Elizabeth Seymour White

**To India—**
- Miss Ruth Isabel Ardrey
- Miss Evva Pauline Hartig
- Miss Mable Helen Stewart

**To The Sudan—**
- Miss Ray Hazel Huffman
- Miss Madeline Elizabeth Wilson

**To Abyssinia—**
- Miss Viola May Bayne

In addition to the above recommendations of the Women’s Board, the following under the Board of Foreign Missions:

**To Egypt—**
- Rev. Earl Ralston Jamieson and Miss Marianna Gray
- Rev. Walter James Skellie, Miss Clara Imogene McDowell
- Mrs. S. Irvine Acheson

**To Abyssinia—**
- Dr. Lyle Glenn Craig and Miss Annabel Elizabeth Douglass
3. Relative to the suggestion of Bishop Oldham in the matter of a cooperative educational work in South America, the Assembly expresses its deep interest in and sympathy with the work of Protestant missions in that land of opportunity, but is unable at present to share the responsibility for a Union Seminary.

Meeting in Topeka, Kansas
1925

1. We thank Almighty God that He has committed to our Church the task of taking the gospel of His Son to assigned fields in Egypt, India, Abyssinia and The Sudan, and particularly for His providence and grace in our foreign missionary work during the past year.

2. We hereby tender our sympathy to the friends whose loved ones were called to their eternal home, and to the missionaries who are prostrated in illness.

3. We send greetings, through the Foreign Board, to all our missionaries, together with the prayer that love and strength from God may be theirs in their work and human contacts.

4. We approve the administration of the Foreign Board, and commend to the Church membership its methods of missionary education, particularly the Conferences at New Wilmington and Tarkio, the mission study classes in churches, and the motion picture prepared under the direction of the Board.

5. We accept the Board's deficit for the past year, and the decrease in the amount anticipated from the current canvass, as a challenge to the Church to over-pay its pledge. The Board's request for the apportionment of surplus undesignated funds we recommend to be referred to the General Council for its action.

6. We approve the appointment of the following missionaries, who have already sailed for their field:

To Egypt—
  Miss Ruth Mary Williamson

To India—
  Miss Kate A. Hill (reappointed)
  Miss Esther Emma Moyer
  Miss Margaret Lucinda Murdoch
  Miss Laura Reynolds
  Mr. and Mrs. Frederick Arthur Whitfield

To Abyssinia—
  Miss Elizabeth McKibben
Also the following approved by the Women's Board for appointment as missionaries to their respective fields:

To Egypt—
- Miss Mildred Josephine Allison
- Miss Gudrun Christensen Estvad
- Miss Alta Grace French
- Miss Marie Frances Tait

To India—
- Miss Agnes Louise Ballantyne
- Miss Mary Evelyn Cathcart
- Miss Flora Elizabeth Hormel
- Miss Maude Mitchell Miller
- Miss Janet Elizabeth Nesbitt

We recommend for appointment the following, nominated by the Board of Foreign Missions:

To Egypt—
- Mrs. John M. Baird
- Rev. and Mrs. Leander Finley
- Mrs. Livingstone A. Gordon
- Rev. Robert Coleman Shaub and
  Miss Imo Magdalene Barraclough

To India—
- Miss Frances Katherine Martin
- Rev. George J. Murdoch
- Mrs. Harris J. Stewart

To The Sudan—
- Rev. John Lowrie Anderson and
  Miss Margaret Waters Bikle
- Mr. and Mrs. Harry DaCosta Finley
- Rev. Harvey Hutcheson McClellan

To Abyssinia—
- Rev. Robert McWatty Wilson

7. We approve the estimate of the Board, endorsed by the General Council, in the amount of $669,352.
THE WOMEN'S BOARD

Almost all of the work done specifically for women and girls in our foreign fields, excepting that of higher education, is supported by the Women's Board. The missionaries conducting this work are selected by that Board, and funds for their support collected and accounted for separately. In the sections of this Report dealing with the foreign missionary activities of the Church at home, the activities of the Women's Board are not reported upon. This Board makes its own report to the General Assembly and to the Church through its own periodicals.

For the sake of securing a unified record of all the work done in the foreign mission field, in the report from the fields all of the work is included. Indeed, while all funds sent to the fields are separately accounted for with great care, the actual work of evangelism and the administration of all institutions are conducted by the missionary associations in which bodies all the missionaries are members, with the result that the relationships among all departments of the work there are so intimate that it would be difficult to make a wholly separate report along these lines of division.

It will be noted that in the sections “With Our Missionaries” those supported from the budget of the Board of Foreign Missions and those supported from the budget of the Women’s Board are indicated accordingly. This is also true in the “Roll of Missionaries.”

It is interesting to note that the Women’s Board is responsible for the following:

* Support of:
  53 missionaries
  65 Bible women

† Maintenance of:
  Martha McKeown Hospital, Tanta
  Tanta Hospital Residences
  Girls’ Boarding and Day School, Luxor

* Support of missionaries includes salaries, language teachers, travel, sanitarium, itinerating, station expenses, and sending out new missionaries—which includes outfit money and traveling expenses to the field.
† Maintenance of institutions includes taxes, repairs, furniture, instruments, garden tools, seeds, food, clothing, books, medicine, and itinerating—salaries of superintendents, nurses, teachers, doctors, Bible women, matrons and servants.
Mary Clokey Porter Girls' Boarding School, Tanta
Girls' Day School, Alexandria
Girls' Day School, Karmus
Girls' Day School, Beni Suef
Girls' Day School, Kafr-el-Ashari
Girls' Day School, Faiyum
Girls' Day School, Mansura
Girls' Day School, Zagazig
Dispensary and Clinic, Mansura
Dispensary and Clinic, Tanta
Mary Herron Rest House, Ramleh
Community Center, Tanta
Community Center, Cairo
Community Center, Benha
Community Center, Mansura
Community Center, Faiyum

In India

Support of:
75 missionaries
55 Bible women

Maintenance of:
Memorial Hospital, Sialkot
White Memorial Hospital, Pasrur
Good Samaritan Hospital, Jhelum
Mary B. Reed Memorial Hospital, Sargodha
Dispensary, Bhera
Dispensary, Jhelum
Dispensary, Kala
Dispensary, Pasrur
Dispensary, Pathankot
Dispensary, Sargodha
Dispensary, Sialkot
Ladies' Bungalow, Attock
Ladies' Bungalow, Campbellpur
Ladies' Bungalow, Jhelum
Ladies' Bungalow, Pasrur South
Ladies' Bungalow, Pathankot
Ladies' Bungalow, Sargodha
Ladies' Bungalow, Sheikhpura
Ladies' Bungalow, Sialkot, "Elizabeth Gordon Home"
Ladies' Bungalow, Rawalpindi
Ladies' Bungalow, Zafarwal
Girls' Boarding School, Sialkot
Girls' Boarding School, Sargodha
Girls' Boarding School, Sangla Hill
Girls' Boarding School, Pasrur
6 Girls' Day Schools, Sialkot District
7 Girls' Day Schools, Gujranwala District
2 Girls' Day Schools, Rawalpindi District
2 Girls' Day Schools, Khangah Dogran District
23 Girls' Day Schools, Sargodha District
Girls' Day School, Dhariwal
Girls' Day School, Gurdaspur
Girls' Day School, Gujar Khan
Girls' Day School, Pathankot
Girls' Day School, Zafarwal
Girls' Day School, Jhelum
Girls' Day School, Martinpur
In The Sudan

Support of:
12 missionaries
2 Bible women

Maintenance of:
Bible Women's House, Khartum North
Girls' Boarding and Day School, Khartum North
"William Little" Girls' Day School, Wadi Halfa
Support of three trained nurses

In Abyssinia

Support of:
Eight missionaries

Maintenance of:
George Memorial Hospital, Addis Abeba
Two missionary residences, Addis Abeba

As one comprehends the extent and magnitude of the work assumed by the women of our Church, one understands the meaning of the verse with which Mrs. Campbell, the Foreign Secretary of the W. G. M. S., introduced her Report to the 1923 General Assembly at Buffalo:

"Yea and certain women also of our company made us astonished."

The following excerpts taken from the last three Reports to the General Assembly are of especial interest:

“Our Board, by unanimous vote in 1922 agreed to take over the entire support of all girls' schools in India, except those of high school grade. This has been one of our prayers from the very beginning of our corporate existence, that the Father would enable the women of the Church to take up the responsibility of all educational work in our foreign fields for girls below the high school grade.”—(1923)

“As reported in our last Annual (1923) one hundred and twenty-three missionaries' salaries are pledged in whole or in part, leaving thirty-two with no support arranged for. We praise the Lord for sending us the pledges of one hundred and twenty-three, and we confidently look to Him for the support of the thirty-two or more that we are sending out, knowing that He is able, Whom they serve, and that He will not fail us. In all the years of our history, we have never refused to send out a missionary simply for lack of money, and the Lord has always made it possible that the salary should be ready when the time for the payment came.”—(1924)

In the 1925 Report we read: “The number of missionaries' salaries that are pledged, in whole or in part, is practically unchanged. We praise the Lord that so many of our friends, both
societies and individuals, are undertaking the support of a missionary, in whole or in part.

"In the Report of this department for 1924 the following statement occurs, 'We confidently expect that pledges made to New World Movement funds will yet be paid in full, so that the coming year we shall have received more money from that source than in the year which just closed.' We desire most gratefully to call your attention to the fact that our faith has been rewarded and that the Lord has sent us more money for foreign salaries this year than the previous year."

Concerning the "407," the records show that: "Since April 15, 1919, up to the present writing, eighty-six young women have gone out under the auspices of the Women's Board, but changes of all kinds have occurred, reducing the net increase to date to fifty-five."

"Our greatest need," continues the 1925 Report, "in our foreign fields everywhere is doctors to take charge of our hospitals and trained nurses to assist them. We urge all interested to make special prayer that the Lord will send us doctors and nurses. We have four hospitals in India and seven dispensaries, and at the present writing there is only one doctor in the whole work in the Punjab, and one in the Taxila Hospital under the Board of Foreign Missions. That is to say, we have two regular practicing physicians for a community of more than five millions of people. Can anything more be said which will give you an idea of the great need of medical missionaries?"

The following three-year financial summary constitutes an interesting exhibit of the large share the women of the Church have in forwarding the cause of missions in the fields abroad:

<table>
<thead>
<tr>
<th>Year</th>
<th>Foreign General</th>
<th>Foreign Salaries</th>
<th>N. W. M.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1923</td>
<td>$141,588.14</td>
<td>$111,448.72</td>
<td>$143,735.20</td>
<td>$396,772.06</td>
</tr>
<tr>
<td>1924</td>
<td>225,276.67</td>
<td>109,072.31</td>
<td>123,879.14</td>
<td>458,228.12</td>
</tr>
<tr>
<td>1925</td>
<td>191,636.63</td>
<td>118,189.29</td>
<td>133,342.64</td>
<td>443,168.56</td>
</tr>
<tr>
<td>Total</td>
<td>558,501.44</td>
<td>338,710.32</td>
<td>400,956.98</td>
<td>1,743,006.71</td>
</tr>
</tbody>
</table>

Total Receipts for Foreign Work for Three Years........... 1,743,006.71
## DISBURSEMENTS

<table>
<thead>
<tr>
<th>Year</th>
<th>1923</th>
<th>1924</th>
<th>1925</th>
<th>Total Disbursements for Foreign Work for Three Years</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$140,420.48</td>
<td>$106,714.69</td>
<td>$185,519.70</td>
<td>$432,654.87</td>
</tr>
<tr>
<td>1924</td>
<td>209,392.37</td>
<td>107,846.44</td>
<td>116,513.23</td>
<td>433,752.04</td>
</tr>
<tr>
<td>1925</td>
<td>206,696.56</td>
<td>115,171.28</td>
<td>122,970.13</td>
<td>444,837.97</td>
</tr>
<tr>
<td>Total</td>
<td>556,509.41</td>
<td>329,732.41</td>
<td>425,003.06</td>
<td>1,321,244.88</td>
</tr>
</tbody>
</table>

The period indicated by the years above are from April 15th of the preceding year to April 15th of the year mentioned. The amount of Foreign General in 1924 was unusually large due to the $50,000 gift from Mr. W. S. George for a Memorial Hospital in Addis Abeba.
GENERAL ASSEMBLY ACTIONS

FORMAL ACTIONS OF THE GENERAL ASSEMBLY
IN CONNECTION WITH THE REPORTS
OF THE WOMEN'S BOARD

Meeting in Buffalo, New York
1923

We note with great satisfaction that this year the Women's Board sends to the foreign fields 13 new missionaries—4 to Egypt, 4 to Abyssinia and 5 to India, making their total number in our foreign fields 147.

May our women feel that they have behind them the hearty, enthusiastic support and earnest prayers of our whole Church and that we are most appreciative of their work in its magnitude and efficiency, and may the blessing of God which has followed them in the past years abound and increase in the days to come.

Meeting in Richmond, Indiana
1924

1. We recommend that the General Assembly endorse and commend the splendid work done by the Women's Board.
2. The attention of all other Boards is called to the admirable policy of this Board, in keeping its liabilities and commitments within the range of its visible resources.
3. We recommend the hearing of two members of the Board at this time—Mrs. W. P. Wiegering, Temperance and Reform Secretary, and Mrs. Ada Kerr Wilson, Freedmen's Secretary.

Meeting in Topeka, Kansas
1925

1. We are thankful to God for that great band of devoted women, tens of thousands of them, who have joined together in this great service.
2. We are conscious that the work of the women has reflected upon the whole missionary propaganda of the denomination, assisting the work of the regular missionary budget, and acting as a vital collateral agency in missionary service.
3. We commend these women that labor in the gospel to the blessings of God in His great love.
4. We recommend that Miss Ida B. Little and Miss Jennie B. Wallace be recognized as the representatives of the Women's Board, and that they be heard in the Board's behalf.
## IN EGYPT

### 1922—1924

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The years 1922-1924 have been years of steady progress in Egypt and in our mission work. Several outstanding matters paramount in importance in relation to this work require special mention.

The Establishing of an Independent Nation. In February, 1922 the British Government announced that it was “the desire of His Majesty’s Government to recognize Egypt forthwith as an independent, sovereign state.”

During the long period of twenty-four centuries, Egypt had been a subject nation. In pursuance of the declaration of the abolition of the British Protectorate, Egypt proceeded to assume her place among the nations of the earth as a self-governing, independent, sovereign kingdom. She chose her own king, elected her own Parliament with a House of 214 members and a Senate of 118 members, and has begun sending her own sons as diplomatic representatives to the various governments of the world for the first time in 2,500 years.

In 1923 a Constitution was promulgated. It is a document that occupied many months in the writing. It is liberal beyond expectation in its provisions for securing liberty and freedom to the individual Egyptian:—All Egyptians are equal before the law. The home is inviolable. Liberty of conscience is absolute. The State protects, in accordance with the practice established in Egypt, the full exercise of the rites of all religions and creeds. Liberty of opinion is guaranteed. The press is free. Egyptians have the right to form societies and to hold meetings peaceably. And then, as if doubly to secure liberty to the individual in his person and his religion and his status before the law, it is provided that:—“The stipulations of laws, decrees, orders, regulations, resolutions, decisions, and all other acts or measures imposed in the past, and rules and forms adopted up to the present time, will remain in force on condition that their execution is in harmony with the principles of liberty and equality guaranteed in the present Constitution.” A modern democracy has been set up in Egypt with a modern constitution resembling that of the governments of the most civilized nations of the world.

Four great subjects of vital importance both to Great Britain and to Egypt, however, remain for settlement between
the two Governments “by free discussion and friendly accommodation on both sides.” These subjects are: (1) The security of the communications of the British Empire in Egypt. (2) The defence of Egypt against all foreign aggression or interference, direct or indirect. (3) The protection of foreign interests in Egypt, and the protection of minorities. (4) The Sudan.

Pending a satisfactory settlement on these four matters the status quo remains intact.

The first Parliament under the new Constitution met in the early part of 1924. It was overwhelmingly national and anti-English. Much unrest soon became manifest among certain sections of the people. Great violence of tone was indulged in by the daily press, and individuals, even the schoolboys, were permitted to threaten and injure their opponents and to engage upon the destruction of property. The Prime Minister himself was shot and wounded by a young student fanatic. The King was threatened. An attempt to negotiate on the four points was made in London and failed. This condition of disturbance and violence continued until in October when Stack Pasha, the British Head of the Egyptian Army and Governor General of the Sudan was shot and killed in the streets of Cairo. Many of the Egyptian officers and men in the Army in the Sudan mutinied and murdered a number of their British officers. Revolution seemed to be in progress.

The British High Commissioner, by orders of his Government, at once occupied the Custom House at Alexandria with British soldiers and presented an ultimatum to the Egyptian Government demanding an apology, the payment of a fine of L. E. 500,000 and the withdrawal of all Egyptians in the Army and Civil Service in the Sudan. The Egyptian Ministry paid the fine and within a short time resigned.

A new Ministry composed of moderates from the minority parties was formed. This Ministry, taking control of affairs discreetly and firmly, has restored order and is regaining a status of confidence at home and abroad. But much doubt and even fear yet prevails concerning the government of the near future. Is parliament and democracy the sort of government best fitted to the people of Egypt?

In the national representation of our own country in Egypt, our Consulate has been advanced to that of a Legation and our Consul General has been promoted to the rank of Minister. Dr. Howell, our Envoy Extraordinary and Minister Plenipotentiary, is a man who stands for the highest interests of our Country and exemplifies the principles of America in both his official and social life. He honors God in keeping His day and worshipping in His sanctuary. He honors the laws of his country in the matter of prohibition; no wine or intoxicant of any kind is offered to his guests.
On several occasions, the commencement exercises of our higher institutions or other activities of the Mission have been graced by his presence and honored by his participation in the day’s program. Following the program of Thanksgiving day in Cairo in 1924, he addressed a letter to the President of the United States which in part was as follows:

“Cairo, November 28, 1924.

My dear Mr. President:

You may be interested to know that the American Mission in Egypt numbers between 175 and 200 people, and I may very properly add, of the very choicest of American citizens. Their work carried on in Egypt for the past sixty years has been of such a nature and character as to reflect great credit upon those engaged in this work, as well as upon the country of their nativity. Not one word of scandal has been heard with respect to any one of them who have been thus engaged since they began their work in Egypt more than sixty years ago. They have a college in Assiut which would be a credit to any state of the United States. They now own more than $1,000,000 worth of property in Assiut; their campus covers forty acres, studded with buildings of a magnificent and substantial character; and they have enrolled this year more than 1,000 students.

There is in Cairo a University, known as the American University, now three years old, and their buildings and grounds are magnificent. The personnel of the teaching force is of the choicest kind, and they are in a position to select, and do select, for their student body the very choicest Egyptian young men. The outlook of this University is most auspicious. Indeed, the very light along educational and moral lines in both Egypt and Syria has been furnished by American citizens and American money. I am sure you will be glad to have this record with respect to the work being carried on here by these noble men and women.

I am, my dear Mr. President,

Most cordially and sincerely yours,

(Signed) J. Morton Howell.”

The Developing of an Indigenous Church. Throughout all the turmoil and lawlessness no harm has come to our people nor to our work. The churches have prospered, and the schools have flourished with a larger income and attendance than ever before.

The number of living Egyptian-ordained ministers has increased from 88 to 99; pastorates from 69 to 79; membership
from 15,568 to 17,320, and the contributions of the Church from $91,670 to $109,036. The Protestant community represented by the Synod of the Nile is estimated to number about 50,000. They have churches organized or work in progress in every province of Egypt and in the capital of every province but one.

The Synod has appointed a committee to meet the Mission and prepare a scheme by which the Church in Egypt may achieve its independence, financially and administratively, and become a self-supporting, self-governing national Church.

The schools of the Mission during these recent years have become more numerous, better attended and are gaining in prestige and influence. At the close of 1924 there were 216 schools with an enrollment of 17,742. The fees for boarding and tuition with certain subsidies paid by patrons of a few schools amounted to $248,624. The College at Assiut for young men is yearly becoming more thoroughly established with increased buildings and equipment, and is acquiring a position of increasing importance in our evangelical community and in the educational world in Egypt. This is also true of the College for Girls at Cairo.

The following pages give an account of the more recent stages in this growth and development. (See article on "The Evangelical Church of Egypt," page 115.)
Rev. Jeremias Kruidenier, D.D.
IN MEMORIAM

Mrs. S. C. Ewing

Born near Canonsburg, Pa., August 12, 1831.
Arrived in the Mission Field, 1860.
Died at Cairo, Egypt, June 9, 1922.

In the death of Mrs. Catharine A. Ewing, which occurred June 9th, 1922, the Mission suffered the loss of one of its oldest pioneer missionaries and thus was broken another strong link which ever binds the rich past to the advancing present.

Sixty-two years of her fourscore and ten did Mrs. Ewing give to Egypt, and her long cheerful life was a blessing to many.

Because of her peculiar social qualities, there were those who came to know the Mission who otherwise might not have heard of our work. Her hospitality in the early days when hardships were many was proverbial, and she shared with her husband in extending help to the needy during the thrilling days of the Rebellion of 1882.

Her love of accuracy in recording historical truths caused her to preserve and present to the Mission the valuable sets of pictures, documents and relics which form one of the monuments to her memory.

We thank our Heavenly Father for her long life spent in Egypt, and when we think of the joy she received from the beauties of nature and from a beautiful earthly home we rejoice with her that she has gone to that Home, the beauties of which we are told, "Eye hath not seen."

While we record our sense of loss, we also give thanks that our gracious Heavenly Father took her so quietly and peacefully to Himself without causing her to pass through a long period of weakness.

"He giveth His beloved sleep."

Miss Elizabeth Hamilton

Born in Lawrence County, Pa., near Mt. Jackson, Sept. 18, 1866.
Arrived in Mission Field, 1909.
Died in Tanta, Egypt, January 29, 1923.

When death removed Miss Elizabeth Hamilton, the American Mission in Egypt lost a most devoted and earnest worker. In her long term of service she was continuously an example of what missionary zeal and consecration should be.
Miss Hamilton, from the day in 1909 when she first came to Egypt as a short term missionary, always took full advantage of her extended opportunities for service. Both in the Boys’ School in Cairo and in Assiut College she heartily was willing to do not only her full share of routine work, but more than her share; and with unvarying tact and persistence she entered largely into the lives of her students and others, both men and women, whom she made it her object to help. Her interest in various student organizations was deep and well directed, and her interest in the individual was intelligent and spiritual. She had that rare knack of making many close friends, and she took the trouble to follow up her friendships. By correspondence and visiting, and by earnest prayer, she established and maintained a most unusual and widespread influence.

She was a good teacher; her classroom work was well planned and well done. She was a good missionary; the Egyptians respected and loved her, following her suggestions. She was a good Christian; her primary aim was to bring her students and her other friends into vital relationship with Jesus Christ.

Rev. Samuel Girgis, for six years her pupil in Assiut College, testified, in part as follows, at her funeral in Cairo:

“If we should inquire into all her good characteristics we should find that they are summed up in love.

“She loved and showed respect to us. She treated the older ones of us as a sister would do, acting according to the Arabic proverb, ‘If your son grows up, treat him as a brother.’

“She loved and she served. She served through her sympathies, rejoicing with the joyful, weeping with the sorrowful.

“She loved and worked for betterment. Her heart’s desire was to better the lives of her children. Sometimes she advised them; sometimes she prayed with them.

“Miss Hamilton loved, and we loved her in return. She served us with her heart, and we gave her ours. She longed to live to serve among us, but she has been taken to serve in glory. If we wish to serve Egypt and the Church, let us serve Egypt and the Church as she did.”

---

Rev. Jeremias Kruidenier, D.D.

Born in the Netherlands, February 13, 1864.
Arrived in the Mission Field 1889.
Died at Cairo, Egypt, October 22, 1924.

With the death of the Rev. Jeremias Kruidenier, D.D. on October 22, 1924, in the 61st year of his age, the Egypt Mission again was called upon to mourn the passing of one of its most able and trusted leaders.
Dr. Kruidenier was born at Zuid Beireland, South Holland, of Dutch parentage, in the year 1864. At the age of seven he was taken by his parents to Holland, Michigan, in America, which thereafter remained his home land. He had a distinguished career as a student in college and seminary, evincing special aptitude for languages. His attainments in Hebrew were unusual. He arrived in Egypt with Mrs. Kruidenier in 1889. Thirty-five years of his life were thus spent in Egypt. He received the degree of Doctor of Divinity from Tarkio and Muskingum Colleges in 1911.

The early years of his mission life were spent in the work of a district missionary in both Upper Egypt and the Delta. He was appointed in 1904 to teach Hebrew and Old Testament Exegesis in the Theological Seminary, a position which he filled for twenty years. He served also for a number of years as editor of the Egyptian Church papers, The Huda and The Negm. He served on many Mission committees, and also took part in many inter-mission activities. He was an able member of Presbytery and of Synod. He was a wise counselor, calm in judgment and broad in his sympathy.

Dr. Kruidenier always maintained a special interest in work among Moslems and displayed special aptitude for it. He was very successful in establishing contacts with Moslems and the number whom he influenced was large. His dealings with inquirers and converts were marked by tact and sympathy.

But it was as a teacher in the Theological Seminary that he displayed to the full his peculiar abilities and exercised his greatest influence. With scholarly and spiritual attainments of a high order he combined the gifts of the true teacher. Through his influence upon the pastors who had been his students and through many contacts with pastors and workers, he won a large place for himself in the Egyptian Church, which loved and trusted him greatly.

Dr. Kruidenier was known as a man of prayer and deep spiritual life. He was loyal to Christ, humble, calm, patient, and considerate of the weaknesses and failures of others.

When others criticised and faltered, when interest wilted before difficulty and discouragement, when financial anxieties darkened the horizon, he kept the fire of his loyalty burning and stirred up in others the pure flame of undiminished ardor and hope and expectation. Our gratitude to God for such a life should and must rouse us to take up the torch he held so high and carry it with the same gallantry and consecration that characterized his course from first to last. It is for us to do now those steady inconspicuous tasks without which the noblest vision will fade and the sanest program fail. His life and his death are a call to steadiness, trust and faith.
ALEXANDRIA (1857)

Chief seaport of Egypt; area of Alexandria governorate, 47 square miles; population, (1917 census) 444,617. District, Beheira province; area, (part desert) 2,652 square miles. The census gives 37,000 Greeks from different parts of the Levant, 15,000 Italians, 10,000 Syrians, 3,500 French, and 3,100 British in Alexandria. Outside the city the population is chiefly Egyptian, save for 120,000 Bedouin Arabs; 98.3 percent of the Beheira population is Moslem.

Missonairies—Rev. and Mrs. R. W. Caldwell, Rev. and Mrs. W. P. Gilmor, Rev. and Mrs. L. A. Gordon, Rev. and Mrs. F. D. Henderson, Rev. and Mrs. Mark S. Roy; the Misses Ida Leota Cabeen, Elsie M. French, Lucy Lightowler, Dora B. Mason, Nellie C. Smith, Ethel L. Weed and Florence L. White.


Equipment—Four story central building in the Attarine quarter. In this building there are residences for five mission families, the office of the General Treasurer, the general book depot, the local book store, Boys' Primary School (200 pupils), Boys' Commercial School (55 students) and the Girls' Central School (240 pupils). The large auditorium of this building is used on the Lord's Day by an Armenian Protestant congregation of 200 members. Adjoining is the W. J. Robinson Memorial Church.

The Alexandria District is in the northwest corner of the Nile Delta. It is bounded on the east by the Rosetta branch of the Nile, on the north by the Mediterranean Sea, on the west by the Libyan desert and 100 miles to the south the district narrows almost to a point where the desert approaches the Rosetta branch. It contains 1,745 square miles of arable land and has a population of 1,331,660. Outside Alexandria the population is almost entirely Egyptian, except for 120,000 Bedouin Arabs.

Alexandria is the commercial capital of Egypt. In spite of the large tonnage passing through the Suez Canal, the growing importance of Port Said and the prophecies that in a brief time Port Said would eclipse Alexandria's commercial supremacy, reports reveal that ninety percent of the exports and imports of Egypt pass through Alexandria harbor.

Three fourths of the inhabitants of Alexandria are Moslem, but the large European population and the prominent place it holds in social and commercial circles cause the city to have a European appearance.

Unsettled political conditions in Egypt and Europe have had a depressing effect upon business. Except as this reflects itself in the decreased receipts of our schools our work has been unhampered throughout this period of unrest.
The withdrawal of the French from Cilicia and fear of the Turk have brought Armenians to Alexandria in increasing numbers. Many of them are the product of American Missions in Turkey. Consequently, they turn to the American Mission in Alexandria for leadership. Our schools can serve them only where they can adapt themselves to our language mediums. A strong Protestant congregation with a Princeton trained pastor worship regularly in our auditorium.

Ten years ago a large debt rested on our Mission building. By means of the income from rents this debt has been wiped out. In this and many other features the vision and wisdom of our late beloved Dr. Finney reveal themselves repeatedly to those of us who reap where he had sowed.

Alexandria city as well as the district contains large areas unoccupied by our Mission. In this city the Mission works in four different centers. There are numerous Oriental and European churches with their respective Christian followings and formal outward observance consumes their whole energy. They have no evangelical force. A few scattered efforts on the part of other societies constitute the only evangelistic effort outside our Mission.

In the district there are no resident missionaries. Such work as can be superintended from Alexandria is all that can be done. The Ford is invaluable in such extension work. At the earliest opportunity it is planned to locate a missionary in Damanhour, the capital of the province, which has a population of 45,000. From this center there is scarcely a village of importance which can not be reached by auto or train.

**EVANGELISTIC**

The evangelistic work has been carried on from twelve organized centers within the district, six of which have resident workers, and six of which have only regular visits from workers in other centers. Presbytery supports and directs three of these workers, and the Mission the other three. The Mission maintained workers in two other centers but was compelled to dismiss the workers because a special gift for their support was discontinued. The abandoning of these two large and needy districts was probably our greatest discouragement during the three years. For three districts, we now have but one worker who is attempting to maintain the contacts already made. He is the only worker among more than 325,000 people. He is located in Teh el-Barud where six persons recently confessed their faith in Christ. The brother of one of these converts who resides in a little mud village eight miles from the main road heard of this work in Teh el-Barud and sent requesting us to
open work in his village at once. We did this and we now have a little school and meeting place which several Moslems attend. It is entirely self-supporting. The Moslems away from the centers where they are not under the immediate influence of their religious leaders, are very ready to hear the gospel.

Besides the organized work in these twelve centers, we have more or less regular work and visitation by missionaries and Egyptian workers in scores of surrounding villages. In several villages we have one, two, or three Evangelical Christians who are a light, though sometimes dim, for Christ. One of our important duties is to visit these isolated members. On the last visit to the district we found one of them with his shop open on the Sabbath. Every other shop in the village was open and it was too much of a temptation for him. They need shepherding. They have so little to help them, and they have so much to drag them to a carnal, fruitless Christian life. One of the biggest problems and responsibilities of the missionaries and Egyptian leaders is to arouse in our Church members a sense of responsibility to give, to pray, and to witness for the salvation of their non-Christian neighbors.

The situation as regards the work among Moslems is neither discouraging nor hopeless. Many Moslems, because of the Turk's victory over Greece, the Riffs' over Spain, and political movements here in Egypt, are more arrogant than formerly. Yet for the most part these events have raised no hindrance before us in our work. Moslems generally are more approachable than ever before. A goodly number of inquirers have been coming, some regularly, some occasionally, some for the loaves and fishes, and some out of a sincere desire to know what Christianity has to offer them of comfort and hope. Although full of the husks of Islam they are yet not satisfied.

One of our young men has been conducting a street Sabbath-school in one of the poor districts in the southern section of the city. If anyone who is a Sabbath-school teacher of children, and who reads these lines, feels that he has a task in attempting to teach a class of American boys or girls, he should visit that Sabbath-school. Besides the forty or sixty boys and girls who crowd into a room eleven by twelve feet, sitting on the floor, there are flies, fleas, dirt and dust, babies crying, boys fighting. Last year when political feelings were running high, and the Moslems were having things pretty much their own way, a number of them decided to break up this Sabbath-school. They entered the class, raised an uproar, tore down the sign, beat the teacher with their canes, drove the boys and girls out. Not content with all this, they brought the charge of "defaming religion" (a very serious charge; a Coptic priest was condemned in Cairo on the same charge) against the teacher. The
charge was entirely false as the young man had never mentioned the name of Mohammed or Islam. They were able to produce (hire, we suppose) all kinds of false witnesses. There was a case raised against him in the courts. It was a testing time for the zeal and sincerity of our friend. It was an anxious time for us all. There was much prayer by the missionaries and his Egyptian friends. Our prayers were answered and he was freed. The experience though unpleasant was yet a blessing to him and to us all.

As we drive through this great district—it is as big as three counties in Ohio, and has a population of more than 1,300,000—and pass village after village in which we have no organized work, and scores of villages in which we are not able to make an occasional visit, we become disheartened; for during the three years for which this report is written, this district has not received one additional ordained man for evangelistic work, and no additional funds. If we had five times the number of missionaries, and ten or fifteen times the number of Egyptian workers, and the funds for the organizing of aggressive work, we might then speedily evangelize this district.

Women's Work—For a part of the years 1922-1924 there have been four and five Bible women working with our Mission in Alexandria; but since the spring of 1924 there have been only three. These three are capable and consecrated workers, and they go about teaching the Word to the women in their homes, rain or shine, five days in the week and eleven months in the year, except for a few days' vacation at Easter and Christmas. It requires patience and prayer to bring results with women who cannot read and who have no opportunity of hearing the Word except at the weekly visit of the Bible women. But the Lord has taught us to sow, and to trust Him for results. Homes have been visited and the word sown in Gebbari, Kafr Ashry, El Lebban, Bab el Gedid, Moharrem Bey, and Karmous districts of the city, and in Hadara and Bacos in the suburbs, and a meeting for women held once a week, aside from the regular Sabbath services, in the Gebbari, Karmous and Bacos school-buildings, as well as in the Attarine church.

The larger part of Alexandria is still untouched as far as any definite work for women in their homes is concerned and we do not have a special worker for women in Beheira province outside of Alexandria. Many of the women whom we visit do not know the first principles of cleanliness or care of their children, and are victims of weird superstitions; but they receive the Bible woman eagerly, and listen respectfully to the gospel of Christ, and then, after she has come a long time, and they have learned to trust her, they lay before her many of their problems and doubts for help such as she can give. Many of
them learn to read the Bible for themselves, and most of them learn to pray.

Not long ago the missionary accompanied one of the Bible women when she went to give lessons to her pupils who live in houses made of oil-tins. There was a new pupil that day who did not know how many days there were in a week, nor that some people rest one day out of seven and attend church. Although she called herself a Christian and had a cross tattooed on her wrist, she did not know the story of Christ's birth and death and resurrection, and she would have many things to learn before she could even understand the Lord's Prayer.

Our problem in Alexandria and district is not how to get the women to listen, nor how to keep the workers we have faithful to their calling, but how to get enough consecrated workers to carry the gospel message.

EDUCATIONAL

Central Girls' School—In our Central School one finds a variety in the student body as to nationality and religion. The list sounds something like the one given in the book of Acts in regard to the Pentecost; but the greater number of our students are Egyptian.

Among those who came to us this year are three little Turkish children. The father was at one time Governor of Constantinople, but under the new regime was driven out and he and his family fled to Egypt.

We also have a number of Armenian girls who came from refugee families. Many of these people are Protestants, the result of mission work in Asia Minor. The most of them are barely able to make a meagre living and have no means to educate their children. We are grateful for the generous aid of a Committee in America especially interested in some of these needy people of the Near East, and by their gift a number of these girls are being helped in their education.

One day there came to the office a closely veiled little lady wearing a habera. She made inquiries in regard to the requirements for entrance, and among other questions asked, "Is it true that Mohammedan girls may come to this school?" She was assured they were most welcome, and before the interview was ended we had another Mohammedan girl on our roll, for it was she herself who desired to come. She is looking forward to the time when she may study to be a doctor and for that reason is especially desirous to learn English.

It means much to have a corps of teachers who are deeply interested in the work, and who earnestly and faithfully are doing their part day by day. Several of our teachers are products of our own school; and there are also a number of our former students now teaching in other schools in the city.
In previous years this school had paid from tuitions a larger percent of instruction cost than any other of our Mission schools of the same grade. But owing to conditions in the country the past two or three years this part of the income has been much reduced and a grave problem has arisen to carry on the work as heretofore, with a lessened financial budget.

We rejoice in the good work which has been accomplished thus far through this school, and may we not ask an interest in your prayers that nothing may hinder this work being increasingly blessed in the days to come.

Karmous—This is a school of which we are proud. The classes are crowded, and the interest of the children in their work is marked. Karmous holds and has held for almost two years the banner for Sabbath-school attendance among the Alexandria schools. The average for day pupils attending Sabbath-school is 87 percent, with an average of forty visitors and regular attendants above the day school enrollment.

A group of twenty-five girls have signed the total abstinence pledge. They are true to their pledges and proud of their white pins. We held a Temperance Rally last year in which the parents and community participated. The influence is being felt in the homes. One father has given up the use of intoxicants since his daughter signed the pledge.

Gebbari—This is not a new school, but since November 1924 it has had a new location with practically the same group of pupils. The Kafr-el-Ashry section was unsatisfactory in many respects. We do not expect Gebbari to be an easier place, but believe we can do more effective work there. The Gebbari quarter is almost wholly Moslem, and our school is the only Christian center in that district. Pray that it may be true leaven in the midst of this needy and fanatical section.

Since we moved in November we have gained fifteen pupils, nine of whom are Moslem. Yesterday one of these little girls left us and went to a Moslem school where she pays only twenty-five cents per month instead of seventy-five, the amount we charge. Most of the people in Gebbari can afford to pay for education, but they must first learn the value of it.

Boys' Primary and Commercial Schools—During the past three years attendance in the Primary School has decreased while in the Commercial School attendance has made new records each year. Parents economizing by keeping the smaller children at home, new schools established by members of our Egyptian congregation in the heart of our constituency, a new government primary school opened nearby are factors that have contributed to the decreased attendance in our primary school.
The popularity of our commercial students with leading business houses and our wider reputation have enabled us to grow from a school with half a dozen students and a rented type-writer to a school of fifty-six with two dozen typewriters of our own. A third American teacher has been added and this enables us to accept applicants who have no knowledge of English. Formerly we were obliged to turn such away.

The cosmopolitan nature of our student body continues to be a feature of this school. Egyptians still prefer the study that leads to government service and turn to us as a last resort. The enterprising Greek, always the first to recognize advantage, continues to throng our classes. Conditions in the Near East have brought Russians, Turks and Armenians; English, Italian, Austrian, Jew and Syrian are also with us.

Bible lessons and Sunday-school work present a problem in the fact that in the one class there are Jews, Moslems and Christians. The Christians represent Roman Catholicism, the different oriental Christian bodies and Protestantism which have no common background or foundation of Bible knowledge. They do not even have a common conception of sin. However, they all receive Bible instruction and are definitely pointed to the only way of salvation.

For the steady, quiet progress of the school all credit must be given to the loyal and untiring labors of our teachers. They have made the school what it is. Miss Randall and Mr. Latowsky have completed contracts within the time covered by this Report. The place they have won in the esteem of their students and colleagues is permanent.

_Bacos School—According to the hope set forth in the last Report for the Haret-el-Yahud School, we are able to write this time that the old place was closed in the summer of 1923 and in its stead a new school was opened in Bacos. The work in the new location is growing steadily and we feel that a foundation is being laid for a permanent school. Our highest enrollment has been fifty. Most of the children are Copts but we have a few Mohammedans, Syrians, Jews, and Armenians. The building is rented and, with its light, airy rooms, serves our purpose very well thus far and will allow for the growth expected next year. Last year two teachers shared the work of the three classes. This year another teacher and class have been added. We know that this is the very first time the Bible has been placed in the hands of many of these children. If nothing else were done we feel that this has justified all the money and effort put into the work. But in addition, the children are learning truths in chapel exercises and other activities. The response of the pupils is beautiful to witness. At Christmas each child was asked to bring a white gift for the poor children. Every
one responded with an offering of either flour, sugar, or rice, and these gifts were sent to the Fowler Orphanage in Cairo. We also have endeavored to interest them in the Thank-Offering and this year they contributed for that purpose $10.50. One of our greatest encouragements has been to send a girl to Miss Finney's School for Bible Women where she is being trained for definite Christian service among the women here who need her so much.

**SCHUTZ SCHOOL FOR MISSIONARIES' CHILDREN**

One of the big problems confronting every missionary with children on the field is their education. This is particularly true for those located in the districts and in the smaller stations where there are no schooling facilities. In the larger cities such as Alexandria and Cairo there are French and English schools, which, though not entirely satisfactory, are yet available. There are sufficient missionaries residing in Assiut and Cairo to make it possible to secure an American teacher and thus provide an American school for the children of missionaries in these places. But this, because of the expense involved and for other reasons, is impossible for those in the districts. The Mission therefore asked the Board's approval and assistance in the establishment of a school in Schütz, a suburb of Alexandria. Schütz is admirably situated and has a building well suited for such a school. It is on the sea coast and has the coolest and most even climate of Egypt. There are two acres of land which provide facilities for recreation,—tennis, basket-ball, a small base-ball field, swings, and see-saws. There is a new four story building, erected from New World Movement funds, which was built as a rest home for the missionaries during the summers. It provides ample room for the school, dormitories for the boys and girls, teachers and matron, a residence for the missionary who is chairman of the school committee, and two, and if necessary, three flats for the missionaries of Alexandria and of other stations who need a change and rest during the year.

A High School and Grade School were opened in September, 1924. Earnest Christian workers, graduates of one of our church colleges, were secured for teachers. The organization and grading was a most difficult task as some of the children had never been to school, some had attended English, French, or American schools, some public and some private schools. The school is now well organized and running smoothly. Twenty American children are enrolled. They have had excellent health. French is taught as a part of the curriculum. Music is provided for those who desire it, but at the pupil's expense. This school is proving a great source of satisfaction and comfort.
ASSIUT (1865)

On the Nile, 270 miles south of Cairo, population 51,000 in 1917. The province of Assiut has an area of 1,310 square miles, and a population of 981,197 of whom 77.9 percent are Moslem, 19 percent Copt, 2 percent Protestant, the rest being Jews, Catholics and others. In this district there is a Protestant community of more than 20,000 and there are a few villages in which the Protestants outnumber both Moslems and Copts.

Missionaries—Rev. and Mrs. W. T. Fairman, Dr. and Mrs. H. L. Finley, Dr. and Mrs. L. M. Henry, W. W. Hickman, Ph.D. and Mrs. Hickman, Mr. and Mrs. F. S. Hoyman, Dr. and Mrs. Frank C. McClanahan, Rev. Dr. and Mrs. Neal D. McClanahan, Mr. and Mrs. Milo C. McFeeters, C. A. Owen, Ph.D. and Mrs. Owen, Mr. and Mrs. J. S. Petrie, Dr. and Mrs. A. W. Pollock, C. P. Russell, Ph.D. and Mrs. Russell, Rev. and Mrs. A. A. Thompson, Rev. and Mrs. F. S. Thompson, Dr. and Mrs. N. B. Whitcomb; the Misses Anna B. Criswell, Davida Finney, Martha C. Glass, Rena Hogg, E. Dorcas Teas (in America), Mary L. Thompson, Ruth A. Work.


Equipment—Pressly Memorial Institute (1865). New buildings are under erection, and upon their completion it will leave its present quarters. Assiut College (1865) nine well adapted buildings on the Canal, constitute the Secondary School (College), six near the station, form the Preparatory Department of the College. Assiut Hospital (1891)—one large building with two small clinic buildings and a three story residence for physicians.

The city of Assiut as a center of wealth, education and political activity merits its title as the capital of Upper Egypt. As a Mission center it holds the same position. There is no other place where the work of the American Mission has been so intensively effective. Three reasons may be mentioned. First, during decades of mission work the life of the people preserved an Egyptian simplicity, and when changes came they came as an outgrowth rather than as a veneer. Second, not only is the proportion of non-Moslems larger than at any other center, but the Coptic minority contains an unusual proportion of wealthy families. Third, during the period of simplicity the educational work of the Mission founded in 1865, grew apace, and since 1891 a strong medical work also. The Hospital touched every class of society, while through the schools the Coptic community was gradually leavened by sons and daughters who had for years been grounded in the essentials of Christianity. These were powerful evangelizing agencies. While many joined the Evangelical Church a far greater number retained their
"They went down to the river to draw water."

Egypt is "The Land of One River." The very life of the country is so dependent upon the Nile that it is called "The Father of Egypt." The women of Egypt are her burden-bearers and generally in the manner shown in this picture. Such tasks develop erect figures. Today some of the wealthy women affect a round-shouldered posture to indicate that they are "ladies of leisure."
About ten million of Egypt's population of fourteen million are of the peasant class. Practically none of them can read or write. They know little or nothing about Christ except that He was not the Son of God.
connection with the old Coptic Church, carrying into it their changed spirit and ideals. This process, though leaving its ceremonials unchanged, has rendered the Coptic Church more evangelical and more friendly in Assiut than anywhere else in Egypt.

During the last decade much has been altered in the outer aspect of the city. It has become more like the cities of the Delta. Meanwhile Islam has not stood still. An imposing Moslem College has been built, an offshoot from the Azhar at Cairo, and the town has been flooded with Moslem students and sheikhs. This innovation may set its mark increasingly not on Assiut alone but on Upper Egypt. It challenges us to increase our pace in preaching Christ to those who know Him not.

**EVANGELISTIC**

The Evangelical Church in Assiut has a membership of 584. The congregations and meeting places scattered throughout the Province number 104 with a membership of 8,254. The Mission has felt that to these churches belongs the responsibility, under God, for their own growth and for the spread of the light of the Gospel in the surrounding darkness. It is a great task and they stand in need of our sympathy and cooperation. But faced with the demands of provinces where spots of light are rarer the Mission has hardly ever been able to spare for Assiut more missionaries than those required to man its institutions, educational and medical, which serve the whole country. Of the missionaries listed at this station, all but Mr. Fairman are connected with institutional work. Previous Triennial Reports have dwelt on the value of the Nile boats in enabling the missionary to visit and encourage churches, pastors and scattered workers. Mr. Fairman’s appointment in the closing months of 1922 and the early part of 1923 was of this kind, and his work was greatly appreciated. But neither boat nor boat missionary has since been available for Assiut district, and but for the advent of another agency this type of work would have been at a standstill.

The coming of the Ford has marked a new epoch for many. It has made it possible for the institutional missionary to have a share in village preaching and a vital acquaintance with work far afield. The first College Ford appeared in 1923. Another soon followed, and a third was provided for school inspection in the district. Cars need no Sabbath rest and missionaries are eager to take advantage of them. The members of the College faculty and Rev. A. A. Thompson not only go themselves but crowd their cars to their utmost capacity to accommodate others of us, men or women, American or Egyptian.
Within the city itself more special efforts are organized for reaching women than for reaching men, because they need a more individual help. Nine Bible women and a blind evangelist are employed, with over 1,200 women under regular visitation. Seven meetings are also conducted regularly by these workers, averaging in all as their weekly attendance 70 women and 50 girls. Many more hear the Word from them at mournings. Their visits to these average about 30 monthly and the hearers might be estimated roughly at 550, with a considerable admixture of Mohammedans and of women not likely to be reached otherwise. One of the workers devotes her time specially to girls whose schooldays are ended. About 30 of them gather with her in the hall of the Evangelical Church on Wednesday afternoons to sew for benevolent purposes, and she becomes their trusted family friend. She works also in surrounding villages, a branch of her work which is increasing in importance.

Evangelistic work is done also by teachers and pupils of the P. M. I. Sometimes they carry on a score of meetings in different parts of Assiut. Last year the total weekly attendance at these averaged about 250 women and girls.

Teachers and students of Assiut College play an important part in village evangelism. Their work is under the direction of a special committee of the Y. M. C. A. and in the three years under review the number of villages visited weekly has increased from 14 to 21, the workers from 24 to 30, and the average attendance from 2,500 to 3,100. The workers go by foot, donkey, train, boat or Ford, and a certain amount of expense is inevitable. In 1922 the cost was $85, and though proportionately greater since, it is no longer defrayed by the Y. M. C. A. but by the places visited. Meetings are held in small churches, schools and private houses, and every effort is made to have the meetings grow into self-supporting congregations. The results are encouraging and the work affords a splendid opportunity for practical training in evangelism.

Another interesting and encouraging branch of their work is the conducting of five street Sabbath-schools. One of these is in Waladecya, a nearby village, and four are in Assiut. From 500 to 600 boys and girls are in weekly attendance and the workers number 14; 12 College students and two valued teachers, Mr. Zaki Fam and Mr. Nessim Gergawi, who were the originators and the life of the enterprise. Pictures and cards cost $105 annually, but the Y. M. C. A. carries gladly the financial responsibility.

The Y. M. C. A. of the College also contributed $200 last summer toward the support of seven of its number who offered themselves to Synod for evangelistic work during the hot months of their summer vacation.
Wherever there is longing to spread the light there is readiness to give money. There are beautiful examples of liberality around us.

Elias Effendi Khalil, former student of the College retired recently from Government service in the Sudan. Return to his native village stirred him as Jerusalem's broken walls stirred Nehemiah and a longing to rebuild the church possessed him. With help from missionary friends and $500 from himself, the task was accomplished, and two workers engaged, an evangelist and a teacher.

The annual thank-offerings of the women for the years under review have been $890, $904 and $1,042 and the waters are still rising.

One who used to come often among us to tap the hidden springs entered last summer into the joy of his Lord. Sheikh Basali was an elder in Nakhaila church with an almost passionate conviction that to win the women for Christ is to win Egypt. He had unique gifts for evangelism and to it he devoted all available leisure. His heart went out to every untouched village with a tireless love, and to see Sheikh Basali's tall robed figure at one's door was to know that some new opportunity had arisen in whose joy and privilege he sought one's fellowship. His small building at Kom Abu Hagar has now been completed and his evangelist there still holds the fort. Elsewhere his death brought financial straits, but his friends are praying and plans are simmering to preserve his work from disintegration.

Some Egyptian friends who were privately assisting his ventures were at the same time deep in ventures of their own. In 1922 they were paying over $17 monthly for a blind woman and her companion.

Aneesa Ibrahim, a blind Bible woman, was employed in evangelistic work among the churches, receiving a monthly salary of $10 from the Milton Stewart Fund while her expenses for travel, etc., were defrayed otherwise. Some Egyptian friends offered to cooperate in her work and provide a more adequate salary ($15) thus setting free the M. S. F. quota to be used towards travel and incidentals, and leaving us more at liberty as to her assignments.

She fell ill and was recruiting at Akhmim in the beginning of 1923 when a casual interview with some passers-by led her into new adventures. "Do you know anything about Jesus?" she had asked them, and the women, who were Copts, had answered, "No, where does He live?" It was her "call from Macedonia." She began pioneer work in their villages where Copts kept Ramadan as well as Moslems, and was led on step by step till eleven in all have been entered and in some fashion occupied. For one, Hawaweesh, the Mission supplied an evan-
gelist. In six others, workers are settled (one a woman) whose salaries are all provided by Egyptian Christians. These are of different persuasions but have faith in Aneesa and desire foremost the salvation of souls. Four small schools have been started. The plan has been to secure some settled worker as soon as a nucleus of converts is formed. Where distance allows, one worker suffices for two or even three villages. Blind Aneesa, with a sympathetic woman as companion, supervises the whole and inspires them to lengthen their cords and strengthen their stakes.

Four villages gave land for building and in two of these churches have been erected and are in daily use, lacking only windows and some minor extras to be complete. In both cases the expense was covered by gifts from Assiut Christians. Though Aneesa's supporters are not all of our Church and are anxious that her work be somewhat independent in its control and marked by freedom from all spirit of sectarianism, yet they have been willing that the church property should be deeded to the Synod and that the converts join the Evangelical Church. By the close of 1924 there were 33 church members; 24 have been added since and others are awaiting examination. To visit them is to breathe in fresh inspiration from the warmth of their new-found joy in Christ and His salvation.

EDUCATIONAL

Assiut College—The report of Assiut College is offered with deep thankfulness for the many encouragements which its success has brought, and the major part of this section properly deals with the evidences of its success and development. It should, however, be understood that the College has, by its very success and growth, come into position where it is now faced with problems whose seriousness cannot be exaggerated. It has so grown in numbers and in academic standing that its successful maintenance calls for such enlargements of its staff and such increases in its income as to cause grave concern to all its friends. Its present position cannot be held unless our faith in its larger future is vindicated by answers to our prayers for additional workers and for more ample financial support.

The enrollment for the period under review, is considerably higher that that for the preceding three years and is as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Enrollment</th>
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<tr>
<td>1922-23</td>
<td>751</td>
</tr>
<tr>
<td>1923-24</td>
<td>798</td>
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<tr>
<td>1924-25</td>
<td>720</td>
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Though the figure for the last year shows a decrease of 10 percent as compared with the preceding year, it should be observed that the larger figure constitutes a record. The lower
enrollment of 1924-25 is probably due to the sudden enlargement of the number and capacity of Government schools. For the first time in eleven years the College has had no waiting-list of applicants for admission.

Assiut College has maintained year by year the superior record of its students' success in the examinations conducted by the Ministry of Education of the Kingdom of Egypt. Although we do not agree with the current opinion in Egypt which so greatly over-estimated the value of these successes, it is, nevertheless a great satisfaction to be able to achieve such standing in a Mission College which adds to the curriculum of the Government the extra lessons in Christian religion and morality.

Progress has been made in the training and equipment of the teaching staff. Rev. Tewfik Saleh has returned to his services in the teaching of the Bible, greatly enriched by his study and life in America. Zaki Effendi Fam has been granted the diploma of an Associate of the College of Preceptors of London. Nassim Eff. Gergawi is now in residence at the University of Pittsburgh, and expects to receive the degree M.A. in Mathematics and Education, and will resume his work in the College in the autumn of 1925. Several of the teachers of the College are now studying during their spare time, the course of study of the Royal Training College. There is great satisfaction in such progress among our teachers, but it makes more urgent than ever the need for large increases in the salaries of our staff.

During their furloughs, Professors Hickman and Russell further pursued graduate research in Chicago University.

The Faculty has been augmented by the coming of Professor M. C. McFeeters to take charge of the new agricultural work of the College. Regretful record is made that Mr. J. S. Petrie, the Treasurer, has been invalided home to America.

The life of the religious organizations of the College continues to enjoy a steady and wholesome growth. Chief of these is the Y. M. C. A. which is notable for its great work of village preaching and for the street Sabbath-schools which it maintains. Mention of these activities is found in the Evangelistic Section of this Report.

The membership of the Student Volunteer Band has grown steadily during the three years. In 1922-23 it had 34 students on its roll; in 1923-24 there were 43, and for 1924-25 its active membership reached 48. This Band is practically the sole source for the recruiting of candidates for the Christian Ministry. During the past triennium 15 of its men have entered the Theological Seminary.

Mention should be made also of the excellent work of the Sabbath-schools, and the generous contribution of the students
in Sabbath-school and Church, amounting to $2,376 for the period of our report. In this amount is included the receipts from the Pressly Memorial Institute. The Christian Endeavor Society serves the younger students of the Preparatory Department as the Y. M. C. A. does the College students. The Temperance Society of the College exerts a strong and wholesome influence not only on the campus, but upon the larger community of the city, and has won brilliant victories in the cause of temperance.

More than all these agencies for Christian training, and supporting and informing them all, is the steady work of religious instruction in the College, a task which requires the full time of four instructors. It is the preeminent joy of the College that through its various efforts, there have united with the College Church during the past three years 226 students (See also P. M. I.).

Noteworthy with respect to our curriculum, is the introduction of beginning courses in agriculture. This is a development which is in direct line with the country's greatest economic resources, and we look for its expansion with great hopes. Its growth can be made possible only by special gifts outside the regular budget.

An encouraging note is to be made for the increasing number of men who have elected the Arts Course of the College, the course especially planned for those who look forward to service as ministers and teachers. In 1922-23, 31 students were enrolled; their number grew to 40 in 1923-24, and, for the present academic year, 49 have elected this course.

The College has, during the current year, succeeded in its effort to complete a modest endowment of $10,000 for the Library. Grateful record should also be made of a gift of $2,500 as a memorial to the now disorganized congregation of Birmingham, Iowa. The gift is applicable to the production, publication, and purchase of Christian religious and moral literature.

A small, but very valuable, addition to the land of the College has been acquired in a plot which has long separated the Preparatory Department from the Pressly Memorial Institute. The Mission's property at this place is thus made secure in one undivided lot.

The most important improvement in our property has been the erection of Khalil Hall, a beautiful dining-room and dormitory, made possible by the N. W. M. A residence which will furnish homes for two faculty families is in process of erection. The Parsonage Loan Fund of the Women's Board has advanced the money required by this building, and grateful record is made of this favor.
Extensive repairs, especially in the laying of new floors, and in sanitation have been carried on during the triennium. The buildings of the College Department, except for considerable areas which require new floors, are in a satisfactory condition. But several of the buildings of the Preparatory Department are obsolete and call for extensive and expensive repairs. A sound policy would replace them at once with modern edifices.

The Treasurer's statements show that the totals of the annual budgets for current expenses have risen as follows:—

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
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<tbody>
<tr>
<td>1921-22</td>
<td>$68,115</td>
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<tr>
<td>1922-23</td>
<td>$82,775</td>
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<tr>
<td>1923-24</td>
<td>$85,750</td>
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In spite of these mounting figures and the costs of administration which they indicate, the Board has been unable to grant the College any larger appropriation. Debt has been avoided in a measure, and the increased costs of operation have been met, through increased receipts from students' fees, and by economies in teaching staff. The effects of such economy are greatly to be regretted.

During the period of this report the following teachers from America have served the College, and have again returned to the home-land. Their names are recorded with grateful recognition of their missionary service: Messrs. M. D. Edwards, R. K. Brown, W. P. Spencer, K. C. Seele, E. M. Bailey, W. E. Britt, DaCosta Finley, and D. W. Thompson.

A steadily increasing amount of favorable publicity has been given the College, both in Egypt and America. Observers and students of missions accord it most cordial praise. It remains for the friends of the College to utilize this recognition of its claims and to secure the larger gifts which alone can supply its material needs and guarantee the continuance of its indispensable ministry to the missionary movement in Egypt.

Pressly Memorial Institute—With the close of the year 1924 the Pressly Memorial Institute completes sixty years of work. The date is marked by the erection of a new building on a beautiful nine-acre plot of land. Both the land and the building are made possible by the New World Movement gifts from the members of the home Church. The new plant has been needed for twenty years and we thank the generous givers who have provided for this great need. The first acre of the land was bought in February 1922, and the foundations of the administration building put in during the summer of 1923. The work was then delayed because of a shortage of funds, but the cornerstone was laid February 1st, 1924, by Dr. Howell, the American Minister to Egypt. Dr. Anderson and Dr. Cleland were also
present, and their faith in the Church and the N. W. M. gave us courage. Their promises were fulfilled when in March 1925, the 60th anniversary month, a cable came authorizing us to resume building.

The graduates and old students are furnishing the chapel and have already contributed about $1,500. One girl who is supporting herself and educating a nephew and niece brought $5 saying she can never repay the school for all it has done for her.

The graduates of the school number 232, and in all about 2,500 girls have been trained here.

There has been a steady growth in the enrolment during these three years, and in 1924 there were 451 girls in school, all Egyptians except 12. Because of crowded conditions many were turned away from both boarding and day school.

The income from tuitions increased $1,000 in the three years, but there was a falling off in donations and in boarding receipts. The teaching staff was increased by seven teachers and more poor girls were helped, yet all expenses were met.

The year 1924 marks the first year in the history of the school when no Syrian teachers were employed. Fifteen graduates of the P. M. I. and one from Luxor carry the Arabic work and a good share of the English teaching.

The American staff numbers ten. However, there were only nine during a part of this time because of Miss Ruth Work's enforced stay in America for two years. Miss Mary Thompson went on furlough in 1924 and Miss Martha Glass has filled her place. The whole school and community rejoices over the recovery and promised return of Miss Work. In the spring of 1925 Misses Wiegman, Gongwer, Thompson and Albaugh return to America after three years' work. In them the girls lose not only capable teachers but friends whom they will sorely miss. Miss Mary Work has served the school efficiently and devotedly as a missionary teacher for over twenty years, and we hope to secure more of such permanent workers.

During the three years the school has taken the Uniform Mission Examinations and has made a substantial increase in the percentage of those who succeeded. Fourteen girls graduated in 1922 and eight in 1924. Of these twenty-two, fifteen have served as teachers in the P. M. I., the Khayyatt School and the Coptic School, Assiut, and in Roda and Menuf.

In January 1925 a class for the blind was started. Five girls are enrolled. Three of these are full grown and are making rapid progress. Their happy faces tell of their enjoyment in the work. Miss Annie Kyle of Philadelphia has given a generous amount of money which has made this work possible. The girls are learning reading, writing, arithmetic, Bible and knitting.
Fifty-eight girls have united with the Church since our last report. The Volunteer Band has grown in size. On Sabbath afternoons it has a custom of gathering for a song and prayer before starting out for the meetings. About 250 women and children are being reached weekly by the Band.

The Sabbath-school offerings for 1924 were $295, of which $75 were given for the orphans of the Near East Relief and $40 to the orphanages in Assiut and Cairo.

The Christian Endeavor Society is a great factor in the religious life of the school and has charge of the temperance, evangelistic and literary work through its various committees. The Love Committee is paying a half-scholarship for a little Moslem girl as well as providing many a poor child with hat, shoes or books. These larger committees each present a program every year and the members are enthusiastic. The Social Committee is very popular, as it arranges twice a term for a social in the garden to which all the older girls are invited. If anyone doubts an Egyptian girl's appreciation of fun, let him join in a game of "musican chairs" or "gathering nuts in May."

The Special Department now numbers 170 girls, while in 1919 there were 116. The new school uniform—a blue skirt and white blouse—has improved the appearance of the school and has also helped to bind the big family closer together.

*The Khayyatt Girls' School*—The chief thing that sets this school rather apart from other schools and interests us most is the fact that it is entirely supported by the Khayyatt family. The Khayyatts are members of our church and take a large share in all plans for the development of Christian work in Egypt. They have supported this school for forty-eight years. It is doing excellent work and has kept up a high record for Christian influence during all these years. All that is asked of the Mission is to assume the supervision of the school. It is a great privilege to share in this way with Egyptians in a common work with a common goal. There have been a number of changes in the last three years. Miss Dickey was here during the first half year, but was forced to go home for health reasons after three years of capable and devoted service. Miss Rena Hogg re-assumed charge, and this last year Miss Davida Finney was appointed to relieve Miss Hogg for her very important work among women. The teaching staff is now entirely Egyptian. The school has adopted the Mission course of study, with the result that the standard of work has improved. The enrollment is about 230. The school is maintained for the purpose of providing an education for girls too poor to pay the higher fees of other schools. The Khayyatts hope to develop it in the near future and to build a more suitable building.
In spite of the fact that most of the girls are poor, the Thank-offering this year amounted to $157.00 and the missionary offering for the year was $72.00. It is astonishing how liberally they give.

**Village Schools**—The Protestant Church has a system of schools in Egypt which greatly outnumbers those of any other Christian body. All these schools for boys follow the state course of study, except in that of religious instruction. The aim is to give every pupil a living knowledge of the Word of God.

The total number of schools in the three Presbyteries south of Cairo is about 125, Upper Egypt having about 28, Assiut a little under 60, and Middle Egypt 37. In Upper Egypt and Middle Egypt from 20 to 25 schools receive a small monthly subsidy. The others are conducted and financed by Egyptian money. In Cairo and the Delta, with the exception of a half dozen small schools, all are conducted by the Mission.

**SCHOOL ORGANIZATION**

It may be of interest to note that there is a large amount of cooperation in the management and superintendence of these Protestant schools. Each of the four Presbyteries in Egypt has a School Committee, composed of a missionary as chairman and two or more Egyptian pastors or elders. In addition to these there is a General or Synodical School Committee, composed of two representatives from each of the four Presbyteries, and presided over by a missionary. The Church looks to the Mission for leadership in this important branch of its work, and is following the leadership just as far as that guidance appeals to them as wise and profitable. The missionaries are welcomed on the committees, and the cooperation is cordial and hearty. In the semi-annual examinations which are being held, an increasing number of these schools are taking part, and as a result are establishing themselves in their respective communities.

**School Equipment**—Equipment is badly needed in most places. As a rule, only the larger centers have anything worthy of the name of school furniture beyond a blackboard. Some places have this year made a little beginning toward obtaining school desks, maps, etc.

In a village near Assiut, by offering to present the school with two desks if it would provide an equal number, four desks were secured and also a Government school map, costing $5. Some other places have made a similar beginning this year and it is our hope that each year will see additional equipment provided until each school is adequately supplied.

Some “knock down” desks are now being made by carpenters in Assiut. These can easily be transported in the Ford
when visiting a school. The model desk can be set up in the presence of the patrons or school committee, when an effort will be made to sell them the desk, and to persuade them to provide others just like it.

Teacher Training—Plans are being made for the holding of a Summer School for teachers this coming August, at a minimum cost to the teachers. Funds are now being solicited from Egyptian friends as well as from missionaries to bear the small overhead expense of the school. Teacher training is our outstanding need today, and almost nothing has yet been done to meet this need. This attempt we hope will open the door for something more elaborate.

Financial Support—During the past year the small aid to schools has been paid out to them almost every month. The Synod grants this aid each year, to a limited number of pastoral schools only.

At the last meeting of Synod in March 1925, a larger interest was shown by the pastors, in their schools than formerly. An elder made a proposition that $20,000 to $25,000 be solicited this year as aid to these schools instead of the meager sum of $1,000 to $1,250. While this proposal did not pass the Synod, it was nevertheless most encouraging to witness a move along this line. Much money is wasted in Egypt as in America. When the people get a vision of the possibilities, we will have more money in the Lord’s treasury for Christian education.

School Inspection—We regret that, owing to ill health, it was necessary for Mr. D. F. Duff and family to return to America. Mr. W. W. Nolin is on the field, and will be ready to take up part time school inspection this coming year.

At the summer meeting of our Mission, July 1924, it was decided to relieve Rev. A. A. Thompson of the superintendence of the Delta schools, in order that he might give the major part of his time to inspecting and encouraging the schools of the presbyteries south of Cairo. He is now at work, together with an Egyptian assistant, trying to bring these schools up to a higher standard of work, educationally and spiritually.

MEDICAL

The American Mission Hospital at Assiut during the years 1922-24 has continued to serve the community and surrounding villages with the same faithfulness that has been its characteristic for over thirty years. No patient has been turned away because of lack of funds and every call that has been made upon the staff has been considered a God-given opportunity to meet the great physical and spiritual need of the people of Egypt.
We are glad to record that the Hospital has been able to continue its policy of self-support. In 1924 the patients treated totalled 43,406 of whom 2,927 were in-door patients, while 5,810 were treated in their homes and the remainder at the clinics. More than half of the patients were Moslems. There were usually four American physicians and one Egyptian physician at work, with a foreign nursing staff of four or five exclusive of the Superintendent. Egyptian nurses numbered 16, 7 men and 9 young women and girls. There were 492 operations in all and 1,655 intravenous injections, while obstetrical cases totalled 101.

During the three years under review over 120,000 lives have been touched and each has heard the message of God's love. Three Egyptian workers, Rev. Gayyid, Evangelist Butrus and Sitt Shemsa, our blind Bible woman, have devoted their entire time to Christian instruction, preaching and bedside conversation. A Sabbath-school for poor children has been held and Rev. Gayyid has continued his work in the large prison.

The foundation of the Hospital is prayer, and nurses and physicians are united in one aim, the relieving of physical suffering to open human hearts to God's message of love.

A prominent Mohammedan sheikh said, "If you would stop preaching about Jesus, the Son of God, in this Hospital, it would soon be one of the largest in Egypt." Could there be a greater tribute to a mission hospital in a Moslem land?

A Mohammedan woman and sick baby came into the Hospital for treatment. The baby was loaded down with the usual charms to ward off evil spirits, but in spite of these had continued to grow worse and worse. One of the Hospital nurses said to the mother, "Those charms will not help the baby, God is better than any charm." The woman was greatly impressed; she listened to the Bible teachings with increased interest, and when she left to return to her village she said, "I am going to tell every mother that I see to pray to God when her baby is sick instead of putting charms on it."

Through the generosity of a kind friend in America we have been able to purchase a stereopticon lantern and a series of pictures on the life of Christ. These pictures are given each week in both the men's ward and women's ward and thus each patient has the opportunity of hearing the story told. A Moslem teacher was invited to see the pictures and was so impressed that he asked the privilege of bringing a group of friends the following week.

The wife of one of the notables of the city was operated upon for appendicitis in the Hospital. She was visited by a large number of the prominent people of the community. One evening, when the series of pictures was being shown, these
people heard of it and crowded into the ward to listen for an hour to this wonderful story.

Dr. Henry, visiting a carefully secluded Moslem home, found that one of the women of the harem was familiar with the story of the life of Christ. To his surprise she told him that she had acquired this knowledge from the teachings of the Hospital evangelist in the dispensary for the poor. This wealthy woman had come day after day and paid the fee of two and one-half cents and sat among the poorest class of women for the privilege of hearing the message of the water of life.

The command of the Master, "Cleanse the lepers," has been carried out for the first time in Assiut Hospital during this last year. A gift of The American Mission to Lepers has made it possible for us to purchase a supply of Moogral and to treat a number of these poor people. They are deeply grateful for any effort on their behalf. Our urging them to come each week and giving them the medicine free has made a deep impression on them.

**BENHA (1894)**

Location: 35 miles north of Cairo. District: Calioubia Province, a large part of Menufia and a corner of Sharkia provinces. Area: about 1,308 square miles. Population: about 1,000,000; 97 percent Moslem. About one tenth of the men are literate; scarcely one in a thousand of the women.

*Missionaries*—Rev. and Mrs. Paul McConnell, Rev. and Mrs. R. W. Walker; the Misses May Holland, Jeannette L. McCrory.

*Equipment*—In Benha, one building used for girls' school and teachers' rooms; another building used for boys' school; bookshop and missionaries' residence; land for a community house. A model village school building at Cheblanga. A new building for school and chapel in Birket Sab from N. W. M. funds.

Benha is a city of 30,000 inhabitants and is especially well located for district work, which is the nature, chiefly, of mission work in this station. It is at the junction of the Alexandria and Port Said Railroad, and is the capital of the Calioubia Province. It is considered one of the richest farming and fruit sections in Egypt. Orange and fig orchards abound. Besides having good railway facilities, the district has excellent roads, the large increase in motor traffic having given quite an impetus to road building. The province is therefore becoming more and more accessible to mission work through the use of the Ford autos.

**EVANGELISTIC**

There are five evangelists giving full time to village and school work. Two of these men are provided by the Milton Stewart Fund, which has been a great help to us. Each of the five visits several villages other than the one in which he lives,
and preaches in shops, in village houses, and by the wayside, besides distributing many tracts and portions of Scripture. There seems to be a greater demand for portions of the Bible printed in the form of leaflets than for other tracts. One of these men is located in a large village in the Menufia Province which is almost wholly Moslem and where we have never had any regular work. Although there is neither church nor school, and the few Copts who are Christian in name are a great hindrance, yet he has been well received. The Coptic priests nearly all oppose the evangelist, although the Coptic Christians seem to be rapidly disappearing from this district. Every year many of them turn Moslem, but this does not concern the priests. There were special meetings at several of the outstations during 1924 which were well attended. There is a greater willingness on the part of Moslems to attend special meetings, but they do not attend the regular church services. In Cheblanga where we held a week of special meetings the attendance and the results were good. The meetings were held in a lumber yard, and the people sat on logs, benches, and chairs borrowed from houses. Some nights there were over 300 present. The place was loaned to us by a Coptic man, and the people scoured the neighborhood to find chairs and benches.

An event in Benha which gave us great joy was the dedication of the new church. The pastor gathered the money for the lot and building. He has been a great help in the work of the district.

Women’s Work—Benha has two Bible women who are doing good work. Work has also been started among the women of Kuesna, a town about seven miles north of Benha. The Christian, or rather Coptic, women there are very fanatical, and have a great deal more faith in the picture of Christ, as a charm against evil spirits, than they have in the atoning blood of Christ. In Toukh, a town about the same distance in the other direction, we have had a Bible woman for two years, with the result that three women have become very much interested in personal work. They have pledged themselves to tell a Bible story in every home which they visit, and they are finding much joy in this work. They call themselves “Bible women” and at the regular weekly meeting they are always the first ones present. They pay very close attention, so that they may learn a new story to tell during the following week. They cannot read, so they have to depend on the Bible woman or on the missionary to tell them the stories.

EDUCATIONAL

Central Schools—The central boys’ school has an attendance of about 150. Opposition of a Moslem school nearby has been
hard on the school. This year we were fortunate in securing an experienced head teacher and a stronger teaching force, so the school is growing in attendance and favor.

In spite of the shortage of teachers, the girls' school has been going on very satisfactorily, and our hearts were made glad a few days ago when two girls, one Moslem and the other Jewish, announced before their classmates that they believed that Christ died on the cross for them and they were going to live as He wished them to do.

Village Schools—Besides the two central schools for boys and girls, there are five schools in the district, with a total attendance of about 250. These represent one of the most encouraging features of the work. Two schools have been opened since the last Report, one at Kaha where we had a school some years ago, and one in Soubk in the Menufia Province. The latter is one of the best in the district. If the teachers are the right sort and the school receives proper care, the village school not only prepares the way for the gospel, but is in itself one of the most direct means of evangelization. There are two excellent examples of this in our district. One of these is in the village of Soubk, mentioned above. It is a large village in the Menufia Province where the people are considered the most fanatical in Egypt. The school was opened two years ago and the people were very suspicious. They spoke highly of the school but kept their children away. Soon however, their suspicion was dispelled, and the pupils, of whom there are 60, now receive a Bible lesson every day and all attend Sabbath-school. Large Moslem boys are learning to repeat many portions of Scripture.

The other school which is more distinctly evangelistic, is that of Birket Sab. We have recently removed the school from its old quarters in a wretched old building, which he had rented for years, into the beautiful new building provided by N. W. M. money. The school was kept for years over a low class wine shop, and frequently one would find some “razor backed” hogs before the door. Imagine inviting Moslems, to whom both wine and hogs are an abomination, to attend meetings in such a place. Yet they came and sent their boys to school.

Last year two boys completed our 4th year and both confessed their faith in Christ before leaving school. One was a Moslem boy who seems an earnest Christian and has gone to the Mission high school in Ezbakiya, Cairo. Another large Moslem boy, in the 4th year at the present time, also has decided for Christ.

Calioub Orphanage—Work in the Orphanage has gone on about as usual notwithstanding the absence of Rev. P. J. Penning in Holland.
In September 1923 he received an invitation to take charge of a sanitarium in Holland, and asked to be released from the care of the orphanage for a time only. Dr. and Mrs. S. G. Hart have given as much time to the superintendence as their many other duties would permit, and the work has prospered. There are 50 boys in the orphanage, and they are well cared for. We believe that it is a very valuable institution, and has been a blessing to the whole Church. The orphanage is greatly in need of a larger home, where the boys can have some kind of industrial work.

**MEDICAL**

In 1919, a dispensary was opened under the direction of Tanta Hospital and with Miss May Holland, a trained nurse, in charge. This dispensary is reaching an ever wider circle of villages. Most of the cases are women and children whose needs are distressing. A hundred cases make an ordinary day's work. Some months over 2,000 cases are treated. Miss Holland has been fortunate in securing the cooperation of the Government doctor who kindly receives all cases requiring a doctor's care. A Bible woman is giving her whole time to this work, reading to and talking with the women. Men and boys are given gospel portions and tracts.

**BENI SUEF (1891)**

Location: Seventy-five miles south of Cairo. District: Beni Suef, Minia, and a large part of the Giza province. Population (1917), 1,741, 167 of whom 88 percent are Moslems; 9.1 percent Copts; .5 percent Protestants; the rest, Jews, Greeks and Roman Catholics.

*Missionaries*—Rev. and Mrs. R. R. Scott; the Misses Helen J. Ferrier; Helen J. Noordewier, and Esther W. Wilson; Rev. and Mrs. W. H. Reed, located in Minia.

*Equipment*—Ford, Mission boat “Ibis.”

**EVANGELISTIC**

The northern part of the district from Beni Suef to Cairo is mostly virgin soil. It includes only one pastorate. Of this district Mr. Scott writes:

"The last three years in the portion of the Middle Egypt District lying between Beni Suef and Giza have been a period of encouragement. The larger part of this section of our work lies in Giza Province, the Pyramid Province of Egypt. We have been able to man the big town of Badrashane on the site of ancient Memphis with a resident evangelist. His work there is difficult but growing. The Wasta congregation has grown from a membership of 18 to that of 36 and now worships in a
handsome little church building of its own. At Ashment the New World Movement Funds have aided us in making much needed repairs and improvements and the school and evangelistic work are prospering. We have just bought with New World Movement Funds a piece of well located land at Ayat where our work has suffered from lack of a suitable meeting place and in a few months we hope to have there a building that will meet our needs and give us the standing and prestige that property and a fixed center generally give."

The Rev. and Mrs. Reed have been located in Minia, the largest town of the Beni Suef district. His work has been closely associated with the evangelistic work of the Presbytery. In this work there has been much to encourage, especially during the past year.

Last autumn a new pastor was installed at Maghagha, the center of an important district. For years the work there was discouraging but now the church has been organized and is in quite a flourishing condition. They are undertaking to open and support a girls' school. Already they have built the rooms for that purpose.

The new congregation at Garabea on the eastern side of the Nile is also flourishing. Though most of the members are poor yet a few years ago, by united effort, they built a large church building with a seating capacity of several hundred. Not satisfied with that, they undertook to build a parsonage. It was interesting recently to see some of the church members carrying bricks to the second floor in order to complete the building. A licentiate has just been called and installed there.

Recently another pastor was called to one of the needy churches on the Bahr Yusifi.

An encouraging feature is the interest taken by some of the churches in neighboring towns and villages. One is deeply impressed by the work done by members of the Christian Endeavor Societies. Some hold meetings in the homes and others in neighboring towns. Some settle quarrels and others gather in new members. One of the churches is helping support a lay preacher. He has established work in two large neighboring towns, containing from four to six thousand inhabitants each. He has also opened up work in several nearby villages.

An effort has been made to supply the preaching places with lay preachers during periods of enforced vacancy due to lack of Presbyterial workers. In many cases churches were formerly left vacant for from three to six months. Now, for six months at least, all these districts will be provided with workers. The lay preachers employed by the Mission, individuals, and churches have done much to encourage the spirit of evangelism and soul winning. A number of old towns have
been reoccupied and new ones opened. Beni Abeid is one which had been left for years without an evangelist, partly through lack of Presbyterial workers and partly through lack of response on the part of the people. About a year ago a lay preacher began work there. Like Paul of old, he was faithful in visiting from house to house resulting in quite a reviving. Sixteen have already united with the church and more are asking to join. In another town in charge of a lay preacher twenty-five have just been received into the membership of the church.

During the past year the Presbytery appointed one of its licentiates as its representative to visit the many preaching places throughout the Presbytery. He conducted 225 services, visited 800 families in 115 centers, thirty of which were new ones. He took part in eleven series of special evangelistic meetings. This work often required him to be absent from home two or three weeks at one time. The information gathered as well as the work done was very valuable.

A definite forward step has also been taken in the work for Moslems. Through a Presbyterial committee an effort has been made to have the organized congregations hold a monthly meeting for special prayer and study of this important subject. Several of the congregations have shown a deep interest in this work. How we long for a great forward movement in the Church in the evangelizing of the Moslem multitudes.

Women’s Work—The work in Beni Suef station goes on without much change, with meetings in various places regularly and the usual work in the homes. In the whole district there are only four women and two blind men teaching the women in their homes and meeting-places. One Bible teacher in Minia had to give up her work for family reasons, which leaves the largest city in our district without a teacher for women. May the Lord change the hearts of Christian parents that they may be willing to give their daughters for the Lord’s service.

The Bible teacher in Beni Suef is a capable person and a hard worker. She now has several Moslem pupils who are much interested. We have had the loan of one of the Assiut Bible teachers this winter (1924) who has done good work in a nearby village and in leading meetings most acceptably.

The work in Boosh is altogether among ignorant Coptic women in the homes but many are having their eyes opened to see the truths of the gospel.

The teacher in Biba is an indefatigable worker and has done splendid work teaching a great many Coptic and Moslem women to read God’s Word, as well as leading meetings and attending mournings. She is an eighth year graduate of our Luxor School and is very earnest in her service to the Lord, enduring persecution from her family because of it.
The blind woman in Fikriya is doing good work with a very cheerful spirit as is also the blind man in Ashment. All his pupils are Copts and he is very well received wherever he goes. He appreciates books written in English Braille very much.

The blind man who teaches in the district near Minia has done very good work among the Protestants there, having a very large meeting each week and having taught many women to read God's Word.

A brief visit on "The Ibis" to some villages near Minia showed the tremendous need of these neglected places. Wasta too; has no one to teach the women there although it is a large town.

Pray that the Holy Spirit may illumine the minds of those who are reading God's Word.

EDUCATIONAL

In spite of strong Coptic opposition and the fact that new Moslem schools for girls are being constantly opened, our humble little day school for girls in Beni Suef still flourishes, the average yearly enrollment for the last two years being over two hundred. We still occupy the same rented building and also use three rooms on the first floor of our house as school rooms. But negotiations for the new property are proceeding and we hope that in a few months the purchase will be made. How we long to have a suitable building and how thankful we are that the N. W. M. is going to make it possible.

Last year five girls were graduated. One of them wrote, in a composition about her school-life: "The greatest thing I have gained in this beloved school is the knowledge that Jesus is my Saviour." We were saddened a few months ago by the death of one of our older girls but she left this testimony: "The blood of Jesus has opened the door of heaven for me." Although, because of their youth and strong opposition from home, not many of our girls join the church during their school life, we believe many of them are truly His. This blessed hope makes us glad in times of trial and discouragement.

We have a staff of seven teachers, all from Mission schools. We thank God for their loyalty and faithfulness.

The girls are doing splendidly in the weekly Christian Endeavor as well as in the Junior Missionary Society. Some of the older girls and teachers help us in a Sabbath-school we hold in a Moslem village near the town. A number of Moslem girls from neighboring Moslem schools come to our own Sabbath-school. We pray earnestly that the Moslems we meet day by day may come into vital contact with the Lord. "Pray for us."
CAIRO (1854)

Capital of Egypt. City area, 30 square miles; governorate, 100 square miles. Population (1917) 790,939, made up of representatives of almost every nation in the world: 24,000 of Greek extraction, 15,000 Syrians, 12,000 Italians and as many Turks, 3,275 French, 3,254 British, and a scattering from the four quarters of the globe. Of the population, 79.8 percent of those in the governorate are Moslems and the rest Copts, with a sprinkling of most of the Christian sects of Europe and the Near East, including 5,000 Egyptian Protestants. The languages most used are Arabic, English and French, but many others are heard.

Missionaries—Rev. and Mrs. J. Willard Acheson, Rev. and Mrs. S. Irvine Acheson, Rev. and Mrs. C. C. Adams, Rev. Dr. and Mrs. J. R. Alexander, Mr. and Mrs. David F. Duff, Rev. and Mrs. E. E. Elder, Mr. and Mrs. Dwight H. Fee, Rev. and Mrs. E. E. Grice, Rev. Dr. and Mrs. S. G. Hart, Rev. and Mrs. Earl R. Jamieson, Rev. Dr. and Mrs. J. Kruidenier, Rev. and Mrs. R. G. McGill, Prof. and Mrs. W. W. Nolin, Rev. Dr. and Mrs. H. E. Philips, Rev. Dr. and Mrs. James K. Quay, Rev. and Mrs. Walter J. Skellie, Rev. Dr. and Mrs. S. M. Zwemer; Mrs. Mary K. Coventry, Mrs. T. J. Finney, the Misses Sara M. Adair, Alda B. Atchison, Ella M. Barnes, Carrie M. Buchanan, Lit.D., Jean S. Campbell, Mary F. Dawson, Alice M. Grimes, Isabel Hosack, Lillian L. McClelland, M. Evelyn McFarland, E. Roxey Martin, Helen J. Martin, Sara B. Meloy, Venna R. Patterson, M. Stella Robertson, Edna B. Sherriff, E. Rose Smith, Margaret A. Smith, Anna Y. Thompson, Elizabeth S. White, Ruth M. Williamson, Margaret A. Work.

Honorary Missionaries (Widows) Not Under Appointment—Mrs. William Harvey, Mrs. Andrew Watson.

Short Term Workers—Mrs. Ada A. Dunlap, the Misses Mildred Allison, Elsie L. Bender, Ruth L. Courter, Annie Dinsmore, Anna Duncan, Jessie B. Edson, Gertrude Hinkhouse, Caroline May Kennedy, Marguerite Lewis, Lois Reed MacLure, Mary V. Pickett, Grace M. Sample, Mary Sneed, Lizette B. Towle, Emma A. Wilson.

Equipment—

A. Central Building, Ezbakiya, near Shepheard's Hotel, affords accommodation for the following divisions of our work:

1. Preaching services on the Lord’s day in Arabic, English and Armenian.
2. Sabbath-schools in Arabic and English.
4. Prayer meetings in Arabic and English.
5. Seminary: (a) School of Theology.
   (b) School of Bible (Evangelists).
7. Boys' Day School (a) Preparatory Department, (350 students).
   (b) Secondary Department, first part, 2 years, 65 students.
8. Book Shop for City and District.
9. Offices: (a) Station Treasurer.
   (b) Superintendent of Education.
   (c) Government Relations.
10. Apartments for three missionary residences and for the dormitory of the Girls' Boarding School, 40 beds.
B. College for Women, Abbas Road (401 students).
Ten acres of ground, spacious buildings, chapel, recitation
rooms, dining room, offices, dormitories for 50 beds, library, etc.

C. Fowler Orphanage, Abbassiya (50 orphans).
Large buildings, two stories and grounds, residence for
mission family.

D. Schools for Girls and Churches.
1. Haret es-Sakkain; two-story building, church, class
rooms.
2. Kulali; two buildings, church, two-story school, grounds.
3. Faggala; two-story building, school and residence,
grounds; large native church.
4. Fum el-Khalig; church and girls' school.
5. The Ezbakiya Girls' Day and Boarding School (See
No. 6 above) and seven other small girls' schools
and three boys' schools are also in operation in Cairo.

The District of Cairo embraces the city and its suburbs,
containing about 1,000,000 people. Several other Protestant
missions are working in Cairo, but they are small. They are,
notably, the Church Missionary Society (British, Anglican),
the Holiness Movement (Canadian), the Plymouthites, the
Church of God, the Apostolic Mission, the Seventh Day Advent
Mission, and two or three others. The Egypt General Mission
(British) works in close cooperation with the American Mis­sion and the Egyptian Evangelical Church.

The influence of Cairo in North Africa and the Near East
also is yearly becoming more pervasive and powerful. Its po­litical importance is giving it preeminence in all the lands of
Islam, and the coming alliance of Egypt with the British Em­pire will place the economic and material interests of Egypt
and Cairo on a firm and prosperous basis. Its great Islamic
University (The Azhar), its literature, its daily press read to
the limits of Arabdom, are ceaselessly, yearly, acquiring greater
power over men's minds.

In Cairo are gathered, upon their arrival, our new mission­aries. They occupy a sort of community house in the Bulak
Quarter and residences in various parts of the city. For two
years they are students in the School of Oriental Studies of
the American University at Cairo. Under the faculty of that
school, and superintended by one of our own experienced mis­sionaries, they give their time generally to acquiring Arabic,
and becoming acquainted with mission history and methods,
and with the customs of the country and its people.

EVANGELISTIC

Among the churches—Pittsburgh and only three other
cities contain more organized United Presbyterian churches
than Cairo.
Perhaps Cairo is the only one of these that can report the doubling of her church membership and attendance since the war began. This result is all the more encouraging when we consider Cairo's population: 650,000 Moslems, 90,000 foreigners and the rest largely Copts, Catholics and Jews.

In nearly every district of the city with a considerable Christian community, efforts have been made to establish a center for preaching the gospel. The Egyptian pastors gladly respond to appeals for assistance in special services in the numerous centers in and about the city.

Synod met this year in the new Shubra church, one of the best equipped, most attractive and prosperous churches in the city. It cost about $15,000. The young pastor is enthusiastic, thoroughly devoted to his task, and eager to learn new ways of building up his congregation. Speaking of the demands made on his time, he said, "During the last year I haven't had ten minutes to take a vacation."

Faggala, with a membership of 258 and attendance of 400, contributed last year for the regular budget $3,500, and to the building fund of the Theological Seminary $2,250.

These strong city churches are models for all our other congregations and worthy of emulation in their ideals of independence, propagation and devotion to the cause of home and foreign missions.

In addition to the work of the organized churches, lay evangelists trained in the Bible School are carrying on work under the direction of the Mission in five other centers. The church membership as a result of this work now totals 179, distributed as follows: Abbassiya, 75; Mahmasha, 41; Khurunfish, 38; Adawia, 16; Shubra en Nuzha, 9. There was a total of forty-eight accessions by profession of faith in 1924. Encouraging progress has been made toward the realization of a threefold aim for these centers: (1) To gather in and train church members, thus forming the nucleus of a self-supporting church; (2) By small day schools in each meeting place, to save to the church the children of members and adherents, and to select from them promising pupils for further training as special workers; (3) Through the regular preaching services, as well as by special meetings, personal interviews and tract distribution, to reach the Moslems with the gospel.

Women's Work—The Church does not perhaps understand the importance of the work and influence of the Bible women in their foreign fields. If the nineteen Bible women who faith-
fully and often very wearily go about in the streets of Cairo were eliminated, the cause of Christ would be crippled more than we can realize.

They do a great work because they go about with the Bible in their hands which is not only the power of God to salvation but also the emancipator of women and the conserver of the home. One great service they render is the comfort they bring to houses of mourning. In contrast to the old pernicious mourning customs, a real Christian mourning occurred here recently. The beloved, youngest son in one of our wealthy Christian families was taken from the family. When the body was carried out of the house there was no outcry of unrestrained grief. And through the long, sad days that followed, when hundreds of high class Mohammedan and Coptic ladies came to condole with the stricken family, the little Christian mother sat there testifying to the power of God through Jesus Christ to comfort the broken-hearted. The Word was read and preached by members of the family, by the Bible woman and missionaries. On the next Sabbath the whole family was in its place in the church—a thing almost unheard of in this land. Because of the position and wealth of this family the influence of this event will not only pervade Cairo but will spread throughout Egypt.

We rejoice that our dear veteran of fifty-two missionary years, Miss Anna Y. Thompson, is still at the helm in our Bible Work.

The Prayer Conference held in November was of great help to the women workers. The thank-offering of the women of Cairo this year was $270.00.

Special Work Among Moslems—The years of this Report cover practically the period of the work of Kamel Effendi Mansur in Cairo as a special worker among Moslems under the care and support of Synod. His genuine Christian character marks him as an outstanding Moslem convert, and his former Moslem training makes him a valuable worker among Moslems. His methods of work include public preaching, tract distribution, visitation and personal work, receiving visitors and inquirers in his home, instruction of inquirers and pastoral oversight of converts and their families. His main weekly preaching service for Moslems has been sustained throughout the period, one fourth to one third of his audience, on the average, being Moslems. During the past year the experiment of an after-meeting for those desiring further discussion or instruction has been successfully tried. There are at present fifteen inquirers and converts enrolled for regular instruction.

The growing open-mindedness of Moslems to the gospel continually impresses Kamel Effendi. On a recent occasion he met a number of leading Moslem sheikhs in a book-shop near
the Azhar University. Knowing him as a preacher among Moslems they asked him, if he were really a Moslem convert and not a Christian parading as a convert, why he had left Islam. He replied with a testimony to the peace and satisfaction which he had found in Christianity. "In that case," they said, "if you have really found satisfaction, we can only respect your opinions. We must not oppose sincere beliefs." "A most amazing admission" remarks Kamel Effendi, "to be made by a group of Moslem leaders to a Moslem convert."

EDUCATIONAL

Theological Seminary and Lay Preachers' Training School—
The most encouraging feature of the work of the Seminary during the period of this Report has been the recovery of the attendance of students after its alarming decline during the preceding three year period. Low-water mark was reached with an attendance of one student in 1922. The following year an incoming class of eight brought the total attendance up to nine. One man graduated that year, and the next autumn the new class brought attendance for 1924-1925 to a total of fifteen. With an encouraging number of new students for next year assured, the prospect for the future seems bright.

The Bible Training Department (for lay preachers) has maintained throughout the period a fairly even level attendance (for 1922, 11; 1923, 12; 1924, 18). Worth noting during the past year has been the presence of six Moslem converts, three of them from Jerusalem and one from Damascus.

The Seminary Faculty has suffered a great loss in the death of two most able and experienced teachers, that of Dr. J. Kruidenier in October 1924, and the Rev. Tadros Hanna Labib in January 1925. Soon afterward the Rev. Ghubrial Mikhail, the second of the two professors appointed by Synod, resigned because of poor health and increasing pastoral duties. Efficient and unselfish teaching assistance has been rendered under these trying circumstances by two of our Cairo pastors.

The plans of the Egyptian Church for establishing a Seminary of its own seem to be nearing realization. An effort to collect the sum of four thousand pounds ($20,000) for a Seminary building in Cairo on land already purchased, has met with unexpected success and a still larger sum will doubtless be realized. Plans for the building are being prepared and erection of the building will soon begin.

The American Mission College for Girls—Additional purchases of land by N. W. M. funds give this institution a well situated campus of approximately ten acres. A part of this has
Miss Elizabeth Hamilton
Normal Training Graduates of the Ezbakiya School, Cairo.

Fruits of the work of Miss E. Roxy Martin and her corps of assistants. Having been taught, they now become teachers of others and so our missionary endeavor is multiplied year after year.
been enclosed during the past year, leaving about 1,200 feet still without wall. Four new tennis courts have been constructed on a part of this new land, which are used by about one hundred and twenty-five students, alumnae, and missionaries.

A one-room building was begun near the end of December 1924, which will eventually be used as a dining room for day students, but, until the completion of the main building, it will be necessary to use it as temporary quarters for the domestic science department and, by putting in temporary partitions, for a part of the music department.

It is hoped that the successful completion of the N. W. M. will make available funds for the completion of the original main building, which stands as it was left in 1909, with the class room and laboratory wing still unbuilt, all departments being accommodated as well as is possible in a building that was intended to be mainly for dormitory use. Room should also be provided on the campus for residence for eleven of the staff who are now living in a rented apartment, and one who is living at the Y. W. C. A. This could be done satisfactorily by the building of third-story rooms on a part of the main building. An auditorium, too, is very much needed.

The following missionaries have been members of the administrative faculty during the past three years: The Misses Atchison, Adair, Helen Martin, Robertson, Bloomfield, and McFarland. Not more than three of them have been on the staff at any one time.

The teaching staff is twenty-nine in number, including Egyptian, Syrian, American, French, and British. Four are graduates of the College.

The following short term missionaries have completed their contracts and returned to America since the last Triennial Report: The Misses Ruth Mitchell, Elizabeth Peck, MarjoryPenn, Margaret Cleland, Elizabeth Duff, Margaret Huff, after three years of service, and Miss Grace Braham after four years. The Misses Lillian Barnes and Margaret Douglas were compelled to return home after one and one-half and one year respectively, because of ill health.

The enrollment during the past three years has averaged between 375 and 400, but it was actually smaller in September 1924 than for some years. The decrease seems to be accounted for by increased competition, both through increase in the number of and superior equipment of Government and other schools.

When we consider that 95 percent of the budget last year was met by students' fees this falling off in attendance is seen to create a serious situation.

The non-Christian group in the school has increased in number in the past two years to 52 percent. Of the students en-
rolled in September 1924, 49 percent were Mohammedan, the other 3 percent of non-Christs being Jews and Bahaists. The fact that a large number of the non-Christs are in the primary and preparatory departments no doubt helps to insure the decided Christian atmosphere of the school.

Interest in Christian teaching and consideration of Christ as personal Saviour by non-Christian students is more openly expressed than ever before in the history of the school. Attendance at evangelistic meetings has been freer. Last year's meetings averaged 125, of whom at least a third were from non-Christian homes.

Two delegates sent by the college to the World's S. S. Convention in Glasgow brought back live messages and new ideals of personal service. The students of the senior class have, quite of their own initiative, undertaken a campaign to add immediately to the library. They are soliciting from students, present and past, the gift of two volumes each, the choice to be approved by the college administration. They are meeting with very gratifying success.

Girls' Day and Boarding-School—The presentation of the gospel of Christ has been faithfully made our first business during the past three years through the daily Bible classes in which every girl in the school is a member, through the weekly prayer meetings, the Sabbath-school, Missionary Societies and prayer groups. It is our joy to think of the more than four hundred different girls who, during these years have heard the Master's invitation "Come unto me." The oft repeated testimony of former students to the inspiration and help of their Bible study while in school and the hold it still has upon them makes the daily humdrum of all school work worth while.

Miss Davida Finney most ably superintended the school in the absence of Miss Martin while on furlough. Miss Duncan has given another three year term of most valuable work to the school and is remaining with us this year. The Misses Woodburn and Malone—earnest young women interested in every department of the school—left us last June.

There has been little change during these years among our Egyptian teachers. Some of them have been steadily advancing in quality of work done and we expect to entrust during the coming year to two of these—both graduates of the school—our highest work in the Arabic language, corresponding to the first two years of secondary work in the Government schools. Practically all their pupils have succeeded in passing, in Arabic grammar and composition, the uniform examinations of the last few years. This is most encouraging to us.
The teaching profession for girls in Egypt is not the honorable one it is in the home land. The work of training teachers is bound to be slow for years to come although we can see a steady change of thought toward it—more especially in the minds of the girls themselves. Some few are now teaching from a real spirit of service; others with the same spirit are denied the privilege. This year, four former graduates of the High School have received training and practice teaching. We regret to say that we were unable to give proper supervision of the practice teaching on account of our limited staff.

Our senior class this year numbers twelve girls. One of these with the four mentioned above plan to teach the coming school year while probably four of the class will be remaining another year for what teacher training we shall be able to give them. We are longing and praying for the time when the Church will be able to give to this department of work adequate instruction and equipment.

The Ezbakiya Boys' School—The last three years have been fortunate ones in attendance, in financial matters, and in the attainment of scholastic standards. The number of students in the upper classes has increased. The two years of the Secondary Department or College which this school maintains have been as full as accommodations would permit. The other classes tax to its utmost capacity the quarters assigned to the school on the first floor of the main building, which has now served the Mission for 48 years. The proportion of Moslems enrolled remains about the same as in former years,—between 20 and 25 percent. Boys whose ancestors came to Egypt from Italy, France, Greece, Armenia, Turkey, Syria and even Mecca in Arabia are to be found in the class rooms, but the overwhelming majority of students are Egyptians.

The results of the school in the intermediate certificate examinations of the Government have averaged about 90 percent for the last three years. This is exceptional indeed and denotes the high standing of the school in spite of its limited equipment.

In September 1924, owing to an old building once belonging to the Germans being made available for Mission use, a small boarding department was opened. Accommodation for 23 students has been possible by crowding the two flats allotted to the school. The student fees support this department entirely and Mission funds were drawn upon only for the initial expense.

Miss Elizabeth M. Hamilton who served this school so faithfully and efficiently for three years was called to her reward in 1923.
The Faggala School for Girls has been reduced from a seven to a five grade school. This has resulted in increasing the number of pupils instead of decreasing them, as the two upper classes were small and yet each occupied a room. Now all rooms are full and still we have turned some away.

The Faggala pastor is holding a communicants’ class once a week after school attended by twelve girls from Evangelical families and also by twelve others who are very much interested, three of whom are Mohammedans. Since the children are only from ten to fourteen years old we will refuse to allow any child to come into the church without the parents’ consent, but we are pleased to have them attend the class for the additional training it gives them.

The Haret el Sakkaeen School for Girls with a total enrollment of 100 has had an average attendance of 70. Of these pupils, one half are in the kindergarten and the others divided about equally into four grades. Last year five pupils were promoted to the Ezbakiya High School and this year five more promise to be ready.

The weekly teachers’ meetings, one for study of the Bible and one for methods of teaching, have been alive to important subjects and have influenced for good the daily program.

The Kulali School for Girls still flourishes in a very needy section of the city. The several changes in the office of the Superintendent have not seemed to hinder the progress of the school. The rooms are full to overflowing and a waiting list of about forty names is kept on file. There are 270 pupils under the supervision of eleven teachers. This past year an honor club has been formed based upon the three requisites, character, scholarship and cleanliness. Those attaining the required standard receive a pin at the end of the month, which is to be worn as long as the standard is maintained. Conditions are crowded but everyone is happy and the work continues.

The Fowler Orphanage—With Miss Barnes as Superintendent and Miss Dinsmore as Matron, the Orphanage continues to provide a home and training for fifty girls fortunate enough to have been chosen from the many of Egypt’s destitute little ones. Dependent solely on voluntary gifts, all expenses have been met and two special gifts totalling $300.00 have been set aside as the beginning of an endowment fund. Miss Barnes writes, “Three years ago the Orphanage building, formerly the Austrian Hospital, was needing so much in the way of repairs that we hardly dared express a hope that it would ever be done. As I look about me today, I realize that God has provided im-
Egypt—Cairo

provement far beyond anything we had ventured to ask for or had thought of receiving. Three years ago we were longing for more equipment. Here, again, we have received beyond our asking. Three years ago there were some girls who were so naughty that one of our teachers said, 'It is impossible to believe that they will improve. Their hearts are like stone.' Now they are new girls. Their names are the same but their hearts and their faces have changed.'

The Evangelistic Day Schools—At the bottom round in the educational ladder is an interesting group of elementary one-teacher schools. They are held in the meeting-places under the care of the Evangelistic Committee. The tuitions pay the teacher's salary; if not they are supplemented by private gifts. Six of these schools in Cairo with a total enrollment of 337, besides teaching the three "R's" and Bible stories, are breaking down Moslem prejudice, opening homes to evangelistic visits, gathering in the pupils and other children for Sabbath-school and are rescuing a few more from the dullfaced illiteracy which early strangles the thought-life of so many of Egypt's men and women.

CHILD WELFARE

For many years the burden of the little children of Egypt has been weighing heavily upon the hearts of the missionaries. Many of these little ones have been cared for in our orphanages, in our hospitals, and in our boarding-schools. In 1923, a Child Welfare Center was opened in a difficult Moslem district where instruction could be given to mothers on the care of their children, and the babies be given medical attention, especially with an effort to save their eyes. This district which we have entered is counted by the Moslems especially holy and sacred, and hence is especially dirty and neglected. The only house in the quarter which contains running water and electric light was secured for us by the Evangelistic Committee.

It seemed in direct answer to prayer that a house was found which was suitable not only for the Child Welfare Center, but also for a small girls' school. On one side of the house is a holy sheikh's tomb where offerings are left and where some poor, ignorant, superstitious mothers have taken their sick children, leaving them on the floor of the filthy, cold tomb for a night, in the hope that the poor, wee babies might be cured in that holy place. One can imagine that not many could survive treatment of that kind. On the other side of our house is a mosque, also a very holy place. From the minaret the call to prayer sounds right down into the school-room and the clinic. We always feel like answering that call to pray—not to the
"Moslem Allah and Prophet Mohammed"—but to the kind and gracious Saviour Who said, "Suffer the little children to come unto me."

At first the opposition to our work was great, particularly from the town barber, who is always town surgeon as well. He, like the Pharisees in our Lord's time, covered up his desire to make money by greater religious zeal. But little by little even the barber's opposition faded away so that we received a most hearty welcome when we returned to the work after our summer holidays. The name of this quarter of the city is Bab el Hussania. The word Bab means door or gate; one of the great iron gates of the city where Napoleon led in his army gives the name to the district.

In another Moslem quarter called Bab es Shaaria we have just opened another Welfare Center and small school. It is in a quarter where no evangelistic agency has been at work, and hence is most needy, just swarming with children who would have "shining morning faces" if there was the proper application of soap and water. It is also filled with babies whose poor, little eyes need the care of a trained nurse and a skillful physician.

**COOPERATION**

During this period the Mission has been cooperating with the American University at Cairo by assigning all the new missionaries to the School of Oriental Studies of the University for the first two years of their Arabic and other studies in missionary preparation. Since October 1922 Mr. Elder has represented the Mission on the Faculty of the S. O. S. and has been its Superintendent of Arabic studies. Nineteen members of the Mission were enrolled in 1922, eighteen in 1923 and twenty in 1924.

In May 1923 Dr. Philips was allocated to the Young Men's Christian Association, International Branch, Cairo, and has served as a regular member of its staff, giving his full time to the Religious Work Department. Since the constituency of the Y. M. C. A. is made up of Moslems, Jews and Christians of every imaginable sect the problems of this work are sometimes baffling, yet this effort to reach the young men of the city is full of interest and encouragement. Most of those attending the Sabbath evening religious meetings and the various Bible Study circles through the week are Copts, woefully ignorant of the Word, but teachable. A considerable number of Mohammedans come to the meetings if there is a speaker of note. The annual week of special religious meetings was held this year by Dr. Zwemer and Rev. Wasif Philibbus, an Evangelical pastor. About 450 men attended four consecutive meetings, when they
heard the gospel in all its fullness; 217 men signed cards covenanted to read the Bible daily; 136 men attended eight week-day Bible Study circles.

For the past three years the Egypt General Mission has continued the relationship established in 1921 and their "field" has been an evangelistic district under the care of the Presbytery of the Delta. One of their workers, a young man, a converted Moslem educated at Assiut College, and a licentiate under the care of the Presbytery, has been ordained as a missionary in the district, a second ordained man and a temporary session have been appointed for the congregations of the district by the Presbytery. The Egypt General Mission, as to finances, holds the same relation to the Presbytery as our Mission does to the Synod of the Nile.

THE FAIYUM (1866)


Missionaries—Rev. and Mrs. Dalton Galloway; the Misses Dora E. Giffen, Alfaretta M. Hammond (in America), Avis G. Hoyman (retired), and Laura B. Wright.

Cooperating Missionaries, Not Under Appointment—D. L. Askren, M.D., and Mrs. Askren.

Equipment—N. W. M. Foreign Board residence, N. W. M. Girls' School and Community Center in which is residence for young lady missionaries; Tamia N. W. M. school and meeting place; Ford car.

The Faiyum Oasis has its special attractions. To reach the Oasis by auto from Cairo or by railroad via Wasta, a fairly high range of desert hills must be crossed. From the monotonous level of the Nile Valley one proceeds westward over high grades, through railway cuts, and at the entrance of the Oasis spans a deep natural depression. The mirage-covered desert is always fascinating and to drop rapidly on a down grade into the Oasis' verdant expanse, enhances the beauty of both. In contrast to the barren desert is the rich green of many trees and fertile fields. The huge wooden water wheels, automatically turned by the force of the water in the canals, raising the water under their weird groanings to higher levels for irrigation, are found only in the Faiyum. On account of the rapid incline toward the large inland lake, terraced hillsides attract attention. The lake to which all canals rapidly drain is forty metres below the sea.
But there are many unattractive things in the Faiyum. Government employees do not appreciate being sent here because it is low, damp and malarial. The water, muddy and rich in materials of fertilization, is also contaminated with germs that send many to premature graves. Houses for rent are still scarce, high in price and undesirable.

Before the end of the present year the city council of Faiyum City hopes to have completed a plant for supplying clean water and electric lights to its citizens. Dr. Askren, for many years a member of the council, has done much in pushing forward this important improvement. Recently a splendid auto road across the desert to the Valley was completed. The many roads, extending in every direction from the City of Faiyum out into the district, have been widened, improved and planted with trees. The taxi business has grown by leaps and bounds; autos and auto busses are numerous on every highway. Fords have been converted into all colors, shapes and forms, and are a common sight on every highway. A few tractors are making their appearance. More people are reading and listening to the daily papers.

The N. W. M. has put us "on the map" not only in the City but in the district as well. Our splendid new property, residence, Girls' School and Community Center fill, wonderfully, a great need. People feel that we are now here to stay; that the church in America has manifested a spirit of great good toward them. Dr. Hart and his son Walter helped us in our building program. The Misses Downie, Hoyman and McFarland also gave valuable counsel while here during a large part of our building. The Misses Wright and Giffen continued when the others were transferred.

**EVANGELISTIC**

Not only open doors, but, invitations to come in, have marked the spirit of the times during the last three years, this in spite of political conditions. Our lines of activity have centered mainly about the nine or ten schools of the district, the four evangelists, the four pastors, the teachers, many of whom act the part of evangelists, directing Sabbath-schools, special evangelistic meetings and visiting by Ford the numerous district preaching places Sabbath mornings and a Sabbath-school for Moslems in the afternoon. During the past year a Christian Endeavor Society has been reorganized for the young men of the City.

After a Sabbath morning meeting in a village recently one of the men volunteered the following incident and I was deeply impressed by the application he made of it. He said:
The Bechereen of Egypt.

"A fine race of over half a million of people which, after three quarters of a century of missionary occupation in Egypt, we have never yet touched for Christ."

—The United Presbyterian.
A Week-day Bible Class in the Cairo Y. M. C. A.
The Rev. H. E. Philips, Ph.D. is leader of the 100 men enrolled in the classes.
"I had a sheep that was almost on the point of death. It was not fit to butcher and maggots had begun to feed on its body. A poor Arab came along and I said 'Take the animal if you wish,' thinking to myself it will die anyway. He took it and at once with soap and water, thoroughly washed it, taking great pains to kill all the maggots. Day by day he watched over it and cared for it and to my surprise it became the fattest and best looking sheep in the neighborhood. We here in the village are like the sheep, dying for want of proper care. Oh sir, if you have patience with us and look after us and minister often to our spiritual needs we shall soon become fat and like the sheep."

It is a common appeal: "If you could only come to us oftener." But think of the thousands yet uncared for in a district whose population is equal to Buffalo, N. Y. but scattered over 1,100 square miles.

Women's Work—"During these three years the Faiyum has had many changes of lady missionaries which is hard on the work for it takes time to gain the confidence of the people. They say to us sometimes: 'We just begin to know you and have confidence in you, and then you go to some other station.' The Bible women make two weekly visits into Coptic and Moslem homes. Each has an average of 45 pupils. Some of the pupils listen to Bible stories each week, but many are reading the stories and others are learning to read. An interest is growing especially among the Moslem women and we believe that His Word shall yet break the rock of superstition and fanaticism which surrounds us. Every morning before they go to their work, the missionary meets with them for Bible study and prayer. Before entering our Community Center, that was impossible. The Bible women count that half hour as a very precious time. Our building is a center for two groups of women, the pupils of the Bible women and graduates of any of our Mission's girls' schools. These groups meet separately once a month for Bible study and a social time together."

EDUCATIONAL

Village Schools—We still have nine, but long to have more than twice that number. We have had many appeals, during the past year to open up schools in different villages, in spite of the fact that well equipped Government schools exist. More pupils are enrolled than usual. The school forms the life center of the community and for many boys and girls, Copts and Moslems, it is home, church and school all combined.
Girls' Central School—Miss Giffen writes: "We have much to be thankful for; 1924 will long be remembered as the first year spent in the new school and Community Center building. At the beginning of the year the school girls had almost to be taught how to act in their new surroundings, since substantial floors, built-in cupboards, and blackboards to spare were not things with which they were familiar. The attendance has increased and we have almost as many girls as the present supply of seats will accommodate. The teachers are working together quite nicely and it is very heartening to see the girls playing together so harmoniously in the big, open playground.

"Our standard of scholarship is higher than that of the other girls' schools of the Faiyum. One little girl in our Beginners' Class who does not, from all appearances, learn anything in school, delights her family at home by telling them one Bible story after another that she has learned in the Bible hour, the first period in the morning."

MEDICAL

Twenty years of service have been completed in this and adjoining provinces this year. The result is shown in the distance from which patients come, the confidence shown in trusting their lives to the most difficult operations and also the large number of women patients. Evangelistic work is carried on as usual in the clinics, by the local evangelist, who has always an interested crowd of listeners.

A brief description of a clinic in Egypt may prove interesting. The private practitioner does not usually command the income to permit of his making a proper hospital. His staff consists usually of one trained nurse and one or two cleaners. Patients furnish their own bedding, food, cooking utensils and people to care for them. As nearly all cases are surgical, the dressing of the wounds and general treatment devolve upon the physician and nurse. This system of course is a great strain on the physician since he must operate alone and direct every detail of the work. Ask your family physician what an appendix or gall stone operation, single handed, means in labor on the part of the operator and then you will realize what our pioneers in the Sudan are doing up there for their fellow men. We know the Lord is blessing us in saving many lives, even though our methods are necessarily not as polished as in regular American hospitals. Suffice it to say a great many patients recover from the largest operations.

We carry on daily often at the point of exhaustion knowing that you in America are praying for us and for the poor Egyptian fellaheen who make up the mass of our patients.
LUXOR (1883)

Situated on the Eastern bank of the Nile 470 miles south of Cairo opposite the famous "Valley of the Kings," the last resting place of Tut-Ankh-Amon.

The District: Comprises three provinces,—Girga, Kena, Aswan (Luxor being approximately in the center). It stretches from Tema (about 30 miles south of Assiut) to Aswan nearly 300 miles further south by rail. Area, about 1,289 sq. miles.

Population—approaching 2,000,000. Religion—88 percent Moslems; 10 percent Copts; 2 percent Protestants. Language,—chiefly Arabic.

Missionaries—Rev. and Mrs. W. B. Jamison, Rev. and Mrs. James A. Pollock; the Misses Jane C. Smith, Laura B. Walker, and Ida Whiteside.

Short Term Missionaries—The Misses G. H. Huntley, Rose Mintier and Bessie Wallace.

Equipment—One building, housing Girls' School and women missionaries; building for missionary's home; Boys' School building; the "Witness" sailboat; two Fords.

Try for a moment to visualize the need of this district. Imagine a territory stretching for 300 miles as the crow flies. Picture its teeming population, nearly 2,000,000. Endeavor to estimate its spiritual destitution—88 percent Moslem; 12 percent nominally Christian. And when you have done this, and your heart has been stirred with compassion because you have looked out on the fainting multitudes, give your deliberate and considered judgment as to whether the forces dealing with the problems here are adequate.

EVANGELISTIC

The Egyptian Church is the big partner in the evangelistic work in this district. It now supports eleven regular pastors and eight other workers, ordained or licentiates—19 men to do the work in 42 recognized centers of organized work. There does not seem to be any immediate prospect of reinforcement for this force. These men deserve our praise and need our prayers. Scattered over this wide area, with very little opportunity for fellowship with fellow-workers, with very few helps or encouragements in the development and maintenance of their own spiritual life, hampered sorely by the lack of financial supplies, they hold and claim the country for Christ. Is there room for wonder that marked progress cannot be reported when only 19 out of 42 centers can be supplied regularly?

Our Mission-directed evangelists are still only four. These have been worked to full capacity. They are in regular contact with more than forty villages where they preach and teach and
visit and distribute quantities of religious literature and the Scriptures. Of one of these men, a converted Moslem, I am continually hearing most encouraging reports. His personal spiritual life is making a marked impression wherever he is known.

“The Witness,” true to its name, traverses the whole of this district and testifies to the Lord Jesus Christ to all. One of the most important parts of its work is the visitation of the centers which have perforce, through lack of workers, been left to their own resources for many months, cheering and encouraging them. It is wonderful how warmly these places welcome us and our message and help. The “Witness” is a most necessary part of our equipment in the Upper Country. It is the one means of getting to and staying with some of these places, places where neither trains nor Fords can ever go.

The two “Fords” have proved themselves a great boon to some of our workers. Mr. Jamison says “The Ford has brought me into contact with more Moslems than ever before.” Miss Whiteside has found hers capable of yeoman service in keeping in touch with the community from which her school girls come.

**Women’s Work**—Faithful work has been carried on by six Bible women: three in Luxor, one in Kus and two in Akhmim. Two Moslem women say, “From the time you came, we stopped swearing and try to do as you teach us.” Another has confessed her faith but cannot do it openly. The wife of a policeman reads her Bible eagerly and longs to return to tell her people. A high official’s wife, who lives a Christian life secretly, went to the home of Coptic friends, to listen to our missionary preaching in a place nearby. She says, “God knows our hearts.”

Two trips on the “Witness” have brought us in touch with many homes and towns. But the heart rending thing is that not one Bible woman works between Luxor and Assuan, a whole day’s journey by rail.

**EDUCATIONAL**

**Luxor Girls’ Boarding School**—This school occupies an outstanding place in the work of reaching the girls and women of this great district. Even high government officials have been willing to praise and encourage what is being done.

The last three years have meant steady, quiet work. Our enrollment has been about 300 each year, and attendance 280. Sixteen are church members, and forty graduates or former students are at work as Bible women or teachers. One has opened a school in Esna on her own initiative, and it is a model for neatness and order. Morning chapel, Bible lessons
and Wednesday afternoon prayer meeting, are exact replicas of our own. Several of our girls have done Bible work or teaching during the summer vacations. Three Sabbaths each month teachers and student volunteer workers do evangelistic work in Luxor and Karnak homes. Our share of the weekly Sabbath-school includes 200 of our school girls and about 120 street children. It has been a joy to watch the steady development of character and growth in grace on the part of our girls.

Luxor Boys’ School—This school is very progressive. The headmaster is so alert and consistent that he has been able to strike and maintain the pace of “Each year a little better.” Under his enthusiastic leadership are eight teachers doing good team-work, and active in church and evangelistic work. The enrollment now is 257, and most of the boys attend Sabbath-school.

District Schools—In villages of this district the Mission now guides 17 schools, 13 for boys and 4 for girls, having a total enrollment of about a thousand. The aim is to have the Bible taught daily just as arithmetic or any other subject is taught. In some centers the teacher is responsible also for all midweek and Sabbath services, there being no other worker. These schools are lighthouses in more senses than one.

MEDICAL

Medical work in Luxor was begun by Dr. F. C. McClanahan, November, 1922, and continued with increasing success until May, 1924. Many came, not only from Luxor, but from villages near and far, and in addition to receiving the physical help for which they came they heard the gospel message from the evangelist. When the urgent needs of Assiut Hospital called for the transfer of Dr. McClanahan, the work here became welfare work for women and children and was carried on effectually by Miss Jane C. Smith, R. N. The interest aroused and work done by Miss Smith during these opening days show large possibilities, and we hope the undertaking may go on without interruption.

MANSURA (1865)

District: In the heart of the Delta, 100 miles north of Cairo. Area: 2,107 square miles. Population: 1,500,000 gathered in 616 towns and villages ranging from 500 to 50,000 each with missionaries in only one of them; 98 percent of the people are Moslems. Language: Arabic almost exclusively.
Missionaries—Rev. and Mrs. John M. Baird, Rev. and Mrs. Ralph T. McLaughlin, Rev. and Mrs. S. A. Work; the Misses Lucia Dwight and Frances M. Patton.

Equipment—The Mission boat "Allegheny"; building for church and boys' school; second building for mission residences, girls' school and Community Center.

EVANGELISTIC

In the city of Mansura work is carried on through the agencies of the native church, Sabbath-schools, day schools for boys and girls, two Bible women and the Community Center.

The two Bible women visit from ten to twenty homes a day. During the summer vacation in 1924 we secured the help of an excellent Bible worker who kept up the interest in the weekly meetings at the church and took charge of the monthly missionary meeting. This young woman is completing her last year in one of our higher schools. We long for more Bible women of her type and character.

One day in the week is devoted to visiting Talkha, a large town across the river, and another morning each week is spent in the homes in Ezbet Matta, a village almost at the extreme end of Mansura. Here a meeting is also held twice a month with an average attendance of ten women and five girls. Recently a Sabbath class for women has been started with an average attendance of twelve.

In December 1924 the Community Center was opened. Enrollment in reading, writing and Bible classes has increased steadily to twelve. Most of the pupils are young women and girls who have had little or no schooling. The interest in this work is very encouraging.

The work in the district outside of Mansura is managed with the aid of the "Allegheny" and the "Ford." For six months of the year the "Allegheny" is in constant use, visiting as many important centers and towns along the way as it is possible to reach; and from these centers the bicycle and Ford are brought into use to visit outlying towns. In the towns where we have schools, series of evangelistic meetings are held in the school buildings. This year, in three of these centers, we felt sure the Spirit was working because of the bitter opposition against us. In Dekerness this opposition came from the Mohammedans. Influential men of the town hindered their co-religionists from attending. But as there was only a thin wall and a rickety door between our place of meeting and the Judge's office we found that his office was well filled before our service began, and each night they sat close to the wall and "listened in" to straight gospel messages. At the two other centers the
opposition, in a very open manner, came from the Copts. In one of these places the priest delegated some of his young men to stand at the corners of the streets, leading to our meeting place, to dissuade Copts from coming, and one stood at our door and wrote down the names of those who dared to enter. The women were not to be beaten out, but disguised themselves by dressing in a large black sheet, covering their faces so that they could not be recognized, and an average of fifty attended each night. Although the attendance of men was less than last year, yet those who came were regular and showed deep interest. Some of the Mohammedans remained after the services for further light and prayers, declaring that they wished to live changed lives.

The Bible work among the women and girls in the district is carried on from the “Allegheny” and by means of the Ford and train. One Bible woman is working in Mit Ghamr and is instrumental in gathering up the women and taking them to the church services and women’s meetings. The monthly women’s meeting at Simbellewain is considered quite an event in the town and has an average attendance of twenty women and all the girls of the higher grades in the girls’ school. In Mansura and district great interest was shown in the Thank Offering which amounted to $240.00, an increase of about $40.00 over last year.

EDUCATIONAL

The Mansura Boys’ School has made marked progress. The enrollment has increased 50 percent. The percent of Moslem students has also increased from 33 to 41. Of our 4th year boys who took the Government examinations during the last two years 100 percent passed, a most unusual record. Much interest is being shown in the daily Bible lessons. One wealthy Moslem has five sons in the school and all of them are receiving their share of Bible teachings. At least half of our boys attend Sabbath-school regularly. If the enrollment increases next year as it has the past three years, we shall have to turn away forty boys on account of inadequate space in our present building.

Mansura Girls’ School—There are eight teachers on the staff, all trained in some one of our Mission schools. Some of them are products of our own school. Much of the credit for the work accomplished this last year is due to the untiring efforts of the head teacher and her beautiful, unselfish spirit. Our records show that there has been a steady increase in the attendance of the school. We have enrolled the following religions: Coptic, Moslem, Greek Orthodox, Roman Catholic, Jewish, Armenian, and Protestant. If you were to look out into the garden at
recess you would see a Moslem girl, who wears a miniature Koran in her locket, walking arm in arm with one of our Protestant girls. Again you would see a little Coptic girl skipping, hand in hand with our pastor's little daughter. Is this not the "Melting Pot" welding together friendships which are helping to break down the opposition? A teacher in a Government school said "We have the equipment, but after all you have the real thing that counts—moral training."

A wealthy Moslem mother, who moved to Cairo, left her daughter in charge of the missionary and the teachers for the remainder of the school year. She trusted her daughter to the care of Protestants rather than her own Moslem friends. This is the month of fasting for the Moslems, but this girl has stopped her fasting, due to the influence of her teachers.

The school has two missionary societies and lately we have organized a Daily Bible Reading League among the girls and teachers. From the different activities the girls are learning the value of useful, pure lives and a life linked up with Christ. In the last examination, Moslems, along with Copts and others, answered such questions as: "Give five teachings from the Sermon on the Mount. Explain the parable of the Sower. Write John 3:16 verbatim. Recite John 14."

Two girls' schools in the district, one at Simbellewain and the other at Mit Ghamr, are flourishing. These are taught by girl teachers; but in our Aga, Mehallet Kubra and Kafr Suliman schools there are many little girls attending the boys' schools, and all are receiving the same Bible lessons.

At a recent visit to Aga, the missionary and head teacher called on some patrons in a nearby village. A boy from this village had been absent from school and when his father was asked for the reason he said his boy came home one day and asked him the following questions: "Who made you; Who redeemed you; Who sanctified you; Of what were you made." When the father failed to answer satisfactorily the boy said "Why father don't you know? I know, God made me; Christ saved me; the Holy Spirit sanctified me. I was made of dust, and if I believe in Christ and am a good boy, when I die I'll go to heaven. I know more than that too; I know the Lord's prayer and the Ten Commandments, etc., etc." The man said, "I didn't send my boy to your school to learn to be a Christian, and that is why I took him out, though the boy prefers your school."

The total number of schools under the direction of the Mission workers is now eight for boys and three for girls.
TANTA (1892)

Tanta, the third city of Egypt, the heart of the Delta geographically, the seat of the Sayyed Ahmed el Bedawi Mosque, with its more than 2,000 students and its great religious gatherings twice a year, has a population of 75,000 (1917). The province of which it is the capital, with a population of 1,305,209 and half of the Menufia Province, with its capital, Shebin el Kom, and about one half million of people, comprise what is known as the Tanta district.

The northern portion of this area is densely populated, averaging 1,665 persons to the square mile. The recent census gives seven percent literate; 48,928 are blind of one eye, while 17,366 are totally blind, and only a comparatively small percent have perfect eyes. Few escape the disease of Bilhartzia.

Most of this population is engaged in farming the land. Great wealth and cruel poverty are the result of the present system of labor. Methods of agriculture have changed but little within the past 5,000 years.

SHEBIN-EL-KOM (1921)—Capital of Menufia Province; opened on New World Movement money as a part of Tanta station. It is in the most densely populated region of Egypt and for many years was occupied by a British mission, which has withdrawn.

Missionaries—Mr. and Mrs. Charles S. Bell, Rev. and Mrs. J. H. Boyd, Dr. and Mrs. A. F. Grant, Dr. and Mrs. H. S. Hutchison, Dr. and Mrs. W. T. Moore; the Misses M. Finney and Carol E. McMillan; Rev. and Mrs. J. C. Lorimer at Shebin-el-Kom.

Short Term Worker—Miss Elsie Mitchell.

Equipment—Main hospital building and a two-apartment building for doctors' homes; a fine new building for women's work and residence for lady workers; a new double residence building containing quarters for work for young men; the Delta car; two Fords for the district and two for the hospital.

The evangelistic, educational and medical reports which follow reveal unusual activities by individual missionaries, an increase in building and equipment facilitating the prosecution of mission work as never before, and a shortage of missionaries for which some provision should be made whenever possible.

This shortage will become noticeable in the hospital immediately upon the closing of this triennium when Dr. Grant, one of the three physicians, goes on furlough. Each of the others will take his furlough in turn reducing the staff of the hospital from three to two for the next triennium unless another doctor is found.

In the new Community Center which also houses the Bible Women's Training School, the work is carried on by Miss Finney alone. But the work planned for in this center calls for three lady missionaries.

Mr. Bell, who has been superintending building operations in connection with the hospital, residences and the Community Center, is now engaged with the construction of the new Girls'
Boarding School. It is an immense undertaking. The money was gathered years ago, but many difficulties have held up the work until now. In September, 1926, we expect the new school to be ready. Possibilities of development will only be limited by a limited staff and equipment.

Another project of great promise is also in view which will require specially qualified missionaries, and that is a Training School for the Delta where young men of promise will be fitted for the work of teachers and evangelists. The Mission has given its approval to the project and likewise the Board of Foreign Missions. The next report, we hope, will reveal that it is well on the way.

The Mission is glad to have Mr. Boyd back from a six months' furlough and taking up his former assignments in the town and district to school and evangelistic work. By presbyterian appointment he is associated with one of the young ministers of the Evangelical Church. Together they do all they can to press the work forward in the outstations and maintain a link between the Church and the Mission.

**EVANGELISTIC**

With all the change and unrest of the past three years it is remarkable to find how little the work of the Church and Mission has been affected. Our audiences, on the average, are larger everywhere we go. A larger proportion of Moslems attend. The Copts seem less inclined to unite with us than formerly, perhaps, but it is to be remembered that their church supplies their National bonds as well as their religion, so that to leave it is looked upon as an act of disloyalty. Many of them, and particularly where they are in the very small minority, are becoming Moslems. The primary reason is their complete ignorance of Christianity, and utter lack of spiritual help. Along with this are other reasons, such as worldly divorce and gain.

The Moslems hear our message more eagerly than ever before and will attend special meetings evening after evening, making no objections to the full presentation of the gospel.

Our five Milton Stewart evangelists have continued to do good work. One of them has had unusual success as a peacemaker, settling family quarrels, and reconciling individuals between whom trouble exists. All make much of the opportunity afforded by the mourning customs, when for three days friends and neighbors gather to sit with the mourners. The gathering is a mixed one, but these men have learned how to make a place for their message. In communities where they are better known they are often called upon to give their message immediately upon entering. Their message brings comfort and hope.
While these evangelists all keep up regular meetings their best work is done from house to house and shop to shop. People gather with those of the home or shop and a fine opportunity is thus found for the message. One forenoon, with one of these men, we gave the message to twenty-one men, either as individuals, or in groups of twos and threes. They have distributed many thousands of tracts. They are doing foundation work, making way for the Church to come and take over while they move on to new fields. It is hard work, living conditions are difficult, temporal rewards meager, and yet they have been faithful.

Women's Work—The event of the year was that of becoming settled in our New World Movement Community House. All work for women is now centered in this building. We wish here to record our thanks to every individual who has in any way made this plant a possibility. The Bible Women's Training School is one piece of work housed there. At present we have nine women and girls enrolled. They come from the Presbyteries of Assiut, Middle Egypt and the Delta. Last June three girls were graduated, and this year we hope to send three more out to work in different parts of Egypt. We might have many more than nine students but lack equipment and funds for any more extensive work. Our aim is to give our students a good knowledge of the Scriptures and a training in how to teach the women in their homes. Our plan of work is to study in the forenoon and to visit in the homes in the afternoon, giving the training classes a chance to put the lessons studied in the morning into practise. We try to teach two things which Christ emphasized, a knowledge of the Scriptures and the power of God. At the very top of our Community House we have a quiet room set apart for prayer. This is our central plant of power, but we have dedicated every room in our building as a real Bethel.

As for Community work done in this building we hold various meetings for women; the weekly prayer meeting, a monthly mothers' meeting, a small kindergarten class, missionary meetings, the annual thank-offering service, and special meetings of all kinds. Once we had the children of the Kafr Ali Street Sabbath-school, and eight little girls were awarded pins for completing the "Psalm-Memory Contest." We repeated the special program for the women, twelve of whom also won pins. We have a regular "At Home" once a month. We hope in this way to reach Moslem women of the better class. Again we have serving classes for women, planned especially to help those who had not the chance to go to school. We hope, when we have more workers, to add classes in cooking and in the care of children.
We have been able to do some itinerating through the district. The evangelistic work for women in the Tanta district of more than one million people is confined to three centers, Tanta, Shebin-el-Kom, and Kafr-Zayyat. In one ten-day trip taken this year, ten villages almost entirely Moslem were visited and meetings were held in houses, in court-yards, in some narrow little caves, and in wheat fields. Once our train was derailed, and we had to stop off in a village where we had no contacts whatever, and we wondered what we might do there. We had been there only a few minutes when we got a message to “come and hold a meeting.” They had heard of what we were doing in nearby villages. The opportunities we meet in trips around these centers are endless, and make us long to be able to devote our whole time to this work.

**EDUCATIONAL**

When the last Triennial Report was written, it was confidently hoped that the new building for the Mary Clokey Porter Girls’ Boarding School would be begun in 1922 and that in this Report there would be the joyful news of its completion and occupancy. But because of one delay after another, it was not until November of 1924 that an agreement with regard to streets was reached with the Provincial Council whereby a tract of four acres was left intact for the building site. At about the same time, permission to build was secured. Then there was somewhat of a delay over who owned a small canal which ran through the front of the school land. At last the Irrigation Department agreed that it belonged to the property, and shortly after, it was tiled with huge cement tile and filled in. Then in December excavations were made for the foundation and the concrete base of the foundation poured. It is hoped the building will be ready for the 1926-1927 school year.

For the years 1922-1924 we have to record a falling off in attendance both in the day school and in the boarding department with a consequent loss in receipts. Two conditions may be the cause of it: First, the condition of the building which has become very much rundown in the fifteen years of our occupancy, together with the lack of space which compels us to use three most undesirable rooms for classes; and second, the raising of the standard of work required, by means of the uniform examinations now given in our Mission schools which has caused a good many failures and has resulted in the dropping out of a number of girls, especially in the upper classes.

Egyptian girls still largely predominate among our pupils and the percentage of Mohammedans continues to be between one third and one fourth of the whole number. In the two graduating classes, there were eleven girls, five of whom have
become teachers. Two have married. One tried to enter the Government School for mid-wives, but was refused on account of her health. One is taking higher work in our Alexandria School. Three girls have united with the church. We never are able to judge of the amount of spiritual blessing the girls receive while in school, but Christ gives us the joy of seeing some very definite evidences of the work of His Spirit in the hearts of the girls. Just recently a former school girl died who had been married about four years. She lived about a week after her third child was born. The last days of her life were spent in great joy and songs and prayers were on her lips most of the time. When we visited her mother after her death, she thanked us again and again for teaching her daughter to love Christ, and she found great comfort in her assurance that her daughter had gone to be with Christ.

MEDICAL

Medical work has gone along during the past three years in a very satisfactory manner. Year by year there has been an increase in the work, and in the year 1924 the increase over the preceding year was especially large—being over 30 percent.

In offering this report we have much for which to be thankful. While we have had a great increase in the number of patients and many more poor patients have been treated in the past three years than formerly, we have, with a slightly lessened appropriation, been able to meet all of our needs in a satisfactory manner. We have also added materially to our equipment and are much better able to carry on a successful work than we were three years ago. At that time we reported that we were without a laboratory but now this is the best equipped department of our work. We have all the apparatus for carrying on all kinds of laboratory work and our only need in this line is sufficient time to do the work.

The medical staff in Egypt is decreasing, and beginning with June 1925, Tanta Hospital will have only two doctors to carry on the whole work of the institution. We fear there will not be much time for laboratory work in consequence. Some extremely necessary work may be done, but the routine examinations which have been carried on with the greatest of advantage, will have to be dropped.

In the past two years we have been able, through this department, to find out many things which have helped our missionaries to a better physical condition. The efficiency of many of them has been greatly increased. It is with regret that we must look forward to the coming years, realizing that we are not going to be able to do as efficient work as we have been doing, simply because we cannot obtain enough doctors to carry on the work.
In 1924, 1,506 patients, making an average stay of over 17 days each, with 717 operations, the majority of which were major ones, is the condition the staff of two doctors is going to be called upon to meet.

At times, during the summer, we had over thirty patients on the floors of our verandas, and every bed inside full.

We are praying that along with an increase of staff, funds may be forthcoming to finish the building according to the original plans. During the past year the completed building was needed to carry on the work in hand, and we were greatly handicapped by not having room for our patients.

We have recently equipped ourselves with a very large stock of religious literature for free distribution among our patients, so that we shall be able to extend, very greatly, this department of our work.

More villages (272) and a larger number of Moslems have been reached during the past year than ever before.

ZAGAZIG (1894)

Location: Seventy miles northeast of Cairo. District: Port Said and Sharkia provinces, except Belbeis. Area: About 1,690 square miles. Population (1917): 895,410, of whom 74,000 are Arabs. Ninety-seven percent are Moslems; nearly 3 percent, Copts; and the remaining fraction of one percent are Catholics, Protestants, Jews and others.

Missionaries—Rev. and Mrs. J. Wallace Baird, Rev. and Mrs. H. A. McGeoch; the Misses Margaret A. Bell and Marion A. Paden.

Equipment—One central building containing an apartment for a missionary family; another apartment for two women missionaries; the Boys' School; the Girls' Central School with rooms for several of its teachers; the book depot and the church. A small primary school building in Zagazig, and new buildings in three villages suitable for school and meeting. A Ford automobile.

EVANGELISTIC

During the three years just closing the Congregation in the City of Zagazig has become self-supporting. It has raised the pastor's salary and made a substantial increase in the amount contributed for evangelistic work and the building of churches. The membership has been steadily increasing and the attendance on Sabbath morning crowds the capacity of the Mission chapel where the congregation still worships. A fund has been begun for buying land upon which to build a church.

There are eight towns in the district outside of Zagazig where services are held each Sabbath. Most of this work is made possible by the Milton Stewart evangelists all of whom have been trained in the Mission Bible School in Cairo. Four
of these places are contributing from $5.00 to $7.50 per month to the support of the evangelist. In all of them there is gradually being developed a Christian community consciousness which will be nourished we trust until they are all organized congregations.

The influence of our Protestant Christians is shown by an incident that I observed upon going to one of the towns for the Sabbath morning service. I found the leading man sitting with a half dozen Moslem men from surrounding villages. They had a dispute on among them over one foreclosing a mortgage upon the land of another. They had come to the Christian to clear up the quarrel. He advised an extension of time which was accepted by all parties. When a writing to that effect was suggested he said, "We can do that tomorrow. This is Sunday and it is time for church now." Several of the Moslems upon invitation attended the service and got a new conception of Christian teaching.

Women's Work—For two years there has been only one Bible woman in Zagazig, but she has been most faithful in teaching the women in their homes, speaking at mournings, and bringing the women to the missionary meetings and weekly women's meetings. Four of her pupils have joined the church during the last three years, two of whom have rented a room and invite the women of their neighborhood in to a weekly meeting.

One Moslem woman meeting the Bible woman for the first time heard her speak on the evil of quarreling. She went home and made up a quarrel of three years' standing. Ever since she has resolutely refrained from all quarreling.

In Minet el Qamh the Bible woman has lately had opposition from the Coptic priest. But although the women are threatened with excommunication if they attend the Protestant meetings, they still gladly receive the Bible woman in their homes. One day the Coptic priest called in the home where the Bible woman and her son have a room. He attempted to bring her back from the error of her ways. But she replied to him from the Scriptures till at last he left saying he had never seen anyone who knew the Bible as she did.

In Fakour and Darb el Negm the wives of the evangelists spend part of their time in special work for the women of these towns. It is a revelation to other women that these who have the same duties and cares as themselves can yet find time to serve the Lord.

EDUCATIONAL

Central Boys' School—This school is the largest of our Mission boys' schools in the Delta. During the past year the enroll-
ment has reached 285 which is the largest it has ever been. We have a corps of ten Egyptian teachers. The attendance is drawn not only from Zagazig itself but also from almost a score of neighboring towns. Nearly half of our boys are Moslems. They come to our school not because there are no Moslem schools in Zagazig for there are. They come because of the good work which the school is doing educationally and also because of the fair and just treatment which they receive. This treatment is a natural outgrowth of the high moral and spiritual atmosphere made possible by earnest Christian teachers, daily Bible lessons and chapel exercises, and the weekly Sabbath-school which is voluntarily attended by a large number of Moslem boys.

Central Girls' School—Of the two hundred girls in the Zagazig Central School, about one third are Moslem.

Two and a half years ago, a prominent Moslem doctor brought us his two little girls. He wanted them well taught. He wanted all our virtues, but not our Christ. He was made to understand that all our pupils attended chapel and shared in the daily Bible lesson. He consented to this, but would not allow his daughters to come to Sabbath-school.

The older girl seemed to drink in every word of the daily Bible lesson. In chapel, she listened with rapt attention. Often she was the first to answer, were a question asked. She would speak of “Christ who died for our sins.” Last fall, after a lingering illness, her father died. During his last weeks, this daughter was his great comfort and almost constant companion. She and her sisters never miss Sabbath-school now, and when we ask for volunteer prayers she is often the first to lead. The other day in her grammar lesson she wrote:

“Our teachers are kind. Our mothers are kinder than our teachers. Our God is kindest of all.”

Kafr el Hukima Primary Girls' School—The work in this quarter of Zagazig goes quietly on. The fifty or more little girls and the ten or a dozen little boys have the usual ups and downs of beginning school life. A class of some ten little girls will be promoted to the Central School next year.

The attendance at Sabbath-school in Kafr el Hukima is often double that of the day school.

Village Schools—There are eight of these schools for boys with a total attendance of 562, employing twenty-eight teachers only five of whom are not Christian.

Upon completion of the Primary Course of study the pupils for the most part attend the Government Schools. A few go on to our Ezbakiya Boys’ School in Cairo; a rare boy goes 200
Graduates, Bible Women's Training School,
Tanta, Egypt, 1925.

Left to right—Mary Girges, Um Zakeya, Fatma Mesegiel. "Fatma is a convert from Islam and of Bedouin parentage. All three begin their definite work September 1st. Pray for them."—Minnehaha Finney (Superintendent).
The American Mission Hospital, Tanta, Egypt.

The completion of the N. W. M. will provide for the finishing of a second story to the Men's Ward.
The field in the background is the site of the Mary Clokey Porter Memorial School for Girls.
miles south to attend Assiut College. Many more we hope will be saved to Mission influence through the boarding-school which we hope to have soon in Tanta.

A marked improvement in these village schools, due largely to the uniform examinations initiated by Rev. A. A. Thompson, our General Inspector of Schools, has increased the prestige of the Evangelical community. For these schools are the meeting places for the evangelistic and regular Sabbath services. The school teachers are the Sabbath-school teachers, and often one of them does the preaching. From one of these schools, Mit Yaish, nineteen have come into the Church in the past three years. Is there a more effective instrument for the Christianizing of Egypt than the village school?

**MILTON STEWART EVANGELISTS**

Our Mission has shared in the Milton Stewart grant for a number of years, the past year to the amount of about $7,500. The possibility of its becoming exhausted and the consequent curtailing of the work is causing us deep anxiety. We feel it will be a calamity.

One is not able to give even a “bird’s eye view” of the great work that is being done by this band of workers known as Milton Stewart Evangelists. I shall select only a few lines or incidents from the reports before me to show something of the character and extent of the work they are doing.

One District Superintendent writes, “We have five men working in the—district. Four of the men are pleasing preachers and are capable of conducting services in an acceptable manner, and are listened to by scores of people each week. The fifth man while having no gift as a public speaker yet visits more homes and more villages than any of the others. He is the connecting link of the whole district. His burden is the families that are Christian in name but who are living surrounded by a whole village of Moslems, in a constant Moslem atmosphere so strong that every year there are numbers of them making an open profession of Islam. He is ever on the watch for such cases. He carries picture cards for the children and teaches them the Scripture verses printed with the pictures, and tells the Bible story that is often as new to the parent as to the child. The five men visit more than 100 villages and towns. Without these evangelists our work in this district would be limited indeed.”

Another writes, “At eight o’clock this morning, he (the evangelist) came to my study for prayer. When we arose from our knees we filled our pockets with Arabic Gospels of Matthew,
Luke and John, and started out. When by himself, he walks or goes by the train. But this morning we used the Mission Ford, and went about six miles to a Mohammedan village of about 5,000 inhabitants. We went direct to the store of a Moslem sheikh whom the evangelist knew, and there we received a great welcome. After a while the evangelist took out his Testament and began to talk about the love of Christ. Customers were coming and going constantly. When trade slackened, the sheikh came and sat down to listen and ask questions. I handed my Bible to him and he asked if he might do the reading. We agreed, and soon he was reading to the crowd, asking questions and making comments. Customers came to buy but remained to listen, forgetting their errands. A blind man came to listen. This was an opportunity for the evangelist to read the story of the man born blind. As he read of how Christ opened those sightless eyes, the face of the blind man glowed as if he were seeing with his mind's eye some real picture. I wonder if he saw Jesus?"

Another writes, "The Milton Stewart Fund has enabled us practically to double our evangelistic force in this district. . . . These men reach a large number of villages. One of them visits about twenty villages altogether, and six of them weekly. In one of these he gives a regular Bible lesson to pupils in a little Moslem school. He won the confidence of the sheikh who teaches the school, and he is permitted to give the boys a lesson and distribute Sunday-school cards. In _______ where he lives he has won the confidence of both the Copts and Moslems and both attend his meetings. When he had special meetings there recently, the meeting place, an old lumber yard, was crowded every night. . . . We need at least eight more of these evangelists to approach adequate occupation of this district."

Another writes, "The poor have the gospel preached unto them, might well sum up the work of the period covered by the Report. Lovingly, faithfully and continuously in the five centers in ______ which are directly under the superintendence of the Mission the evangelists have taught and interpreted the Word. The homes visited have often been of the poorest, the audiences have been made up for the most part of uneducated men and their wives; but as one illiterate man who was being examined for church membership said, 'No, I can't read the Bible but I have ears, and I come to church to hear.' So we will never know how many have heard and accepted the message."

Another writes, "Beyond the circle of the established and developed congregational agencies, and outside the possibilities of the missionaries for the direct contact with human hearts, are multitudes of lost souls. To them the Lord reaches out
through evangelists, or lay-workers assigned to unworked territories. This has been done in so far as funds would permit, but instead of being able to report the work of a score or more in ——— District, we can report only four. Giving the message in any way and to anybody is the work of these men. A room in someone’s house, or a little rented building provides opportunity for gatherings of from five to fifty persons. These four men go to more than forty villages, and give the Lord contact with individual hearts over three thousand times each month. We are truly thankful for these four and pray for more.”

And thus we might continue with this story, telling something from each district. In the district of the writer the work is carried on in twelve organized centers. The work in nine of these centers is carried on by Milton Stewart evangelists. The work in the three is carried on by the Synod of the Nile. It is this situation that gives us great anxiety as we face the exhaustion of the Fund. One writer says, “I often marvel at the great blessing that has come to the Evangelical Church in Egypt through the Milton Stewart workers. In this district they have helped greatly in giving the Church a new vision of occupying new towns and thus reaching the unoccupied regions. Would that we might double the number of the workers!”

THE EVANGELICAL CHURCH OF EGYPT
ITS PROGRESS THROUGH THE YEARS

Since the very beginning of the Mission’s work in Egypt a great effort has been put forth to spread the good news of the everlasting gospel of Jesus Christ. Whether by personal work, by preaching, or by teaching, the sowers have sowed the good seed. Soon the teaching opened the way for the printed page, which has had a great part in helping forward the work. As time passed, new lines of effort have contributed to the progress of the undertaking. The workers early recognized the Christians’ need of a church home where they might be built up in the faith, and also where they might give of their energies to the advancement of the kingdom. Accordingly they laid for the coming Church a firm foundation, upon which they built faithfully, and others following have contributed in one way or another, whether they were preachers, teachers, doctors, nurses, personal workers, harem workers or colporters.

There was, and is, but one great objective before the Church and that is “Egypt for Christ.”

Truly there is yet much land to be possessed, but God is smiling upon the efforts put forth to the raising up of a little army of Egyptian workers, who by His grace will in time shake the foundations of evil that now exists and bring about the

When we look forward, the task seems overwhelmingly great and humanly speaking, impossible. But when we look backward, we wonder at, “What the Lord hath wrought,” and humbly pray, “Lord increase our faith.”

The Egyptian Church has made steady progress through the years, reaching out on all sides and taking up different lines of activities, by which it is growing into a position where it can meet more perfectly the needs of the people. A few statistics will show the growth of the Church. At the present time there are 106 regularly organized congregations besides 231 preaching places. There are 55 congregations entirely self-supporting. The 17,320 members in the Egyptian Church contributed this year $109,036.00, equivalent to about $6.50 per member; this amount paid 93% percent of all the expenses of the Church. There are 99 ordained men, 20 evangelists, 14 theological students doing regular work according to their appointments by the different presbyteries. We are thankful that many of the members are very conscientious about giving their tenth to the Lord. “One poor woman came, only yesterday, with her tithe which she had been carefully saving for three months, all of which amounted to $1.07½.”

Most encouraging progress in the attitude of the Egyptian Church toward the actual preaching of the gospel to Moslems is noted during the past three years. From year to year the interest of the pastors and the churches is growing and the numbers of those praying and working quietly among Moslems, increasing. In the Synod meeting of March 1924 the presentation of the report of the Committee on Moslem work became the occasion of a really enthusiastic testimony meeting in which many of the pastors testified to their belief in the necessity for preaching to Moslems, in the possibility of its success and in their joy and satisfaction in having done it themselves. The Committee was enlarged, with a member from each presbytery who in turn became the head of a presbyterial Committee. These branch committees have visited the congregations to inaugurate a monthly congregational meeting to study the beliefs and needs of Islam and to pray for its adherents, preparatory to work among them. Many congregations have enlisted their most interested members on a committee for this work.

Persistent and increasing efforts are being made to lead the whole Church to an appreciation of her privilege, an acknowledgment of her responsibility and an execution of her task in giving the knowledge of Christ to her Moslem neighbors.

The accessibility of all classes of Moslems constitutes, in itself, an open door,—an invitation to preach and an urgent call
to sowers and reapers alike to get to work. In many cases hungry souls have been seeking the bread of life, persuaded that the Koran cannot satisfy their need.

One missionary reported a conversation with a group of such seekers. They said: "We don't want you to tell us about the Koran, nor the prophet, nor tradition, nor the history of Islam; for we know all that, but tell us of the Christ; tell us what He said and did and taught. We want to know His message to the world."

For the last three years, conferences have been held especially for the deepening of the spiritual life of the workers, and there has been great encouragement in the fact that preachers, teachers, evangelists, colporters and all workers have taken a whole hearted interest in these conferences, and have realized that they have been spiritually helped thereby.

**ITS PROGRESS IN CAIRO CENTER***

In 1854 Protestant Christianity as represented by the United Presbyterian Church was introduced into Cairo by Dr. and Mrs. McCague and Dr. Barnett. For seventy continuous years Protestant work and life, prayers and tears, have been offered for Christ and His gospel in this great Moslem stronghold. The old Coptic Church with its dead language and ceremonies and ordinances, orders and liturgy, forms and customs and superstitions, its clergy ignorant and unenlightened, has been a stumbling-block and a handicap to the teaching of the Christianity of the New Testament. But through church and school, Sabbath-school and harem, missionary and Egyptian preacher, teacher, Bible worker and colporteur, the effort has been made down through the decades to help the people, all classes of the people, to know the religion of Jesus as He taught it.

And what have been the results of this effort to preach the gospel in Cairo? Do you know that there are now eight organized United Presbyterian churches in the city of Cairo, each with its own pastor or pastor elect? Five of these pastorates are entirely self-supporting and one or two others nearly so. There are also five other centers in important sections of the city with regular preaching services, Sabbath-schools, women's meetings, each having from ten to sixty communicants. These five centers are steadily growing, and by the blessing of the Head of the Church promising five more pastorates in a few years. In addition to these thirteen congregations, there are seven small mission stations in different parts of the city.

*Excerpts from special contribution to the United Presbyterian (Sept. 25, 1924) by J. R. Alexander, D.D.*
Among the churches of Cairo is the one in the Ezbakiya “quarter.” Its services are held in the Mission Central Building. It is the first Protestant Christian church organized in Egypt, and probably the first Presbyterian church established in the Near East in modern times. Eight years ago its membership had fallen to 90, but through the earnest efforts of its present pastor and his workers the roll now shows a membership of about 275. At the last communion services twenty-one persons were received into fellowship with this church, fifteen of them young women from the Mission Ezbakiya Girls’ Boarding School, on profession of their faith. The pastor of this church is one of the most able and scholarly ministers of the Synod. He is the poet and musician of the Church in Egypt, and had the chief part in the preparation of our present version of the Psalter. He has an excellent knowledge of music, and is the leader in the praise services in all our public religious meetings. In Synod and Presbytery he is clear-headed, constructive and progressive. He is a quiet, modest man, always shunning the limelight. He is, too, a most earnest Bible student, and excels as a pastor, a man of prayer and faith.

The Faggala church has a membership of about 250. They have lately finished the erection of a splendid church building and parsonage at a cost of over $40,000. The pastor of this congregation enjoys the acknowledged distinction of being the pulpit orator of the Church in Egypt. He is a successful pastor and a leader in all the spiritual interests of the Church. He is the Synod’s professor of homiletics and pastoral theology in our Mission Seminary.

One of the younger congregations of the city is that of Shubra. In 1918 it was placed under the leadership of a young man just finishing his seminary course. With his heart and soul he went into the work of building up the congregation, which was then only a mission station. In its bounds were about thirty members of the Evangelical Church. Through his efforts an organization was soon effected. He and his session determined to have their own place of meeting. They secured their own lot and have erected on it one of the most convenient and comfortable churches in the city. The pastor’s residence is attached to the church building. The entire plant is paid for and this year the congregation became self-supporting, as are the two older churches mentioned above. It has a membership of about 125, increasing annually, with one of the most enterprising and loyal of sessions.

Another interesting congregation is the one at Heliopolis. Twenty minutes by trolley from the heart of the city, it stands within sight of the obelisk of ancient On, the Heliopolis of the Greek historians, where Joseph got his wife, and Moses his “wisdom.” It began as a preaching station with a very few
individuals in attendance, some six or seven years ago. It has a membership of over 70, with their own pastor, and is expected to enter the list of self-supporting churches next year.

But "time would fail me to tell of" all the churches in Cairo and their work and their place in the evangelization of the city.

It is in Cairo that the Synod of our Evangelical Church of Egypt has decided to locate its theological seminary. A very desirable site has been secured and money is being collected for the erection of buildings. The students of the presbytery are ready, waiting, and two, indeed three, of the leading ministers of the Synod are gaining experience as teachers in our mission seminary.

In Cairo also is located the office of The Huda, the church paper of the Protestant Church of Egypt.

The Mission, with its Egyptian Church, through its organized work in its churches and Sabbath-schools; its schools for girls and young women and for boys and young men; its college for girls, its seminary for Christian workers; its orphanage for girls; its pastors and evangelists and teachers; its church and Sabbath-school papers; its growing evangelical community of men and women, many in the civil service, others professional men, lawyers, physicians, editors; merchants, clerks, artisans, craftsmen, workmen is making a strong impact on the city in many aspects. It is in a position from its accumulated agencies, its prestige, and its varied contacts with the movements of affairs in the city socially, civilly, commercially, educationally, religiously, morally, to bring its ideals and principles and truths, its teachings of the gospel of Jesus to bear upon the community, men, women and children, in ever widening ranges, with still greater influence and power producing results in Church and school and city still more abiding and fruitful and redemptive.

Will not all who have at heart the coming of the kingdom of God in Egypt consciously, generously and prayerfully share with our Mission and our Egyptian Church their efforts for their Lord's glory in Cairo and their vision for the coming of the day when mosque and crescent shall coalesce with His cross and His Church?

### SUMMARY OF STATISTICS

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<thead>
<tr>
<th></th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
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<tbody>
<tr>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>I. FIELD</strong></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Square Miles</td>
<td>12,849</td>
<td>12,849</td>
<td>12,849</td>
</tr>
<tr>
<td>Population</td>
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<td>12,000,000</td>
<td>12,000,000</td>
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<tr>
<td>Christian Community (estimated)</td>
<td>40,000</td>
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II. WORKERS

FOREIGN:

Under regular appointment—

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<td>Ordained men</td>
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<td>36</td>
</tr>
<tr>
<td>Professors</td>
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<td>6</td>
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<tr>
<td>Laymen</td>
<td>3</td>
<td>3</td>
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<tr>
<td>Physicians (men)</td>
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<td>9</td>
<td>9</td>
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<tr>
<td>Nurses</td>
<td>2</td>
<td>2</td>
<td>2</td>
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<tr>
<td>Other Unmarried women</td>
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<td>54</td>
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<tr>
<td>Wives</td>
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Short Term and Assistant—

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<td>Instructors</td>
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<td>Matrons</td>
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<tr>
<td>Physicians</td>
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<td>1</td>
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</tr>
<tr>
<td>Nurses</td>
<td>11</td>
<td>12</td>
<td>11</td>
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<tr>
<td>Evangelists</td>
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<tr>
<td>Secretaries</td>
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<td>5</td>
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<tr>
<td>Others</td>
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EGYPTIAN:

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<tr>
<td>Number of Licentiates</td>
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<tr>
<td>Number of Theologues</td>
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<td>14</td>
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<tr>
<td>Number of Other Presbyterial Workers</td>
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<td>38</td>
<td>33</td>
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<tr>
<td>Number of Harem Workers</td>
<td>72</td>
<td>73</td>
<td>74</td>
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<tr>
<td>Number of Shopmen</td>
<td>6</td>
<td>4</td>
<td>4</td>
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<tr>
<td>Number of School Teachers</td>
<td>628</td>
<td>658</td>
<td>711</td>
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III. WORK

1. SYNODICAL AND PRESBYTERIAL (including Sudan):

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<tr>
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<tr>
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<td>1</td>
</tr>
<tr>
<td>Number of Presbyteries</td>
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<td>5</td>
<td>5</td>
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<tr>
<td>Number of Ministers in Synod:</td>
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<tr>
<td>Egyptian Pastors</td>
<td>72</td>
<td>76</td>
<td>79</td>
</tr>
<tr>
<td>Egyptians, without charge</td>
<td>19</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>Americans, without charge</td>
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<td></td>
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</tr>
<tr>
<td>In Egypt</td>
<td>33</td>
<td>33</td>
<td>30</td>
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<tr>
<td>In The Sudan</td>
<td>9</td>
<td>9</td>
<td>12</td>
</tr>
<tr>
<td>Number of Licentiates</td>
<td>29</td>
<td>25</td>
<td>20</td>
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<tr>
<td>Number of Theologues under care of Presbyteries</td>
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<td>9</td>
<td>14</td>
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<tr>
<td>Number of Lay Preachers under Presbyteries</td>
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<td>8</td>
<td>8</td>
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<tr>
<td>Number of Special Evangelists under Mission</td>
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<td>30</td>
<td>26</td>
</tr>
<tr>
<td>Number of Ministers installed during year</td>
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<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Number of Ministers ordained during year</td>
<td>3</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Number of Students received during the year under Presbyteries</td>
<td>0</td>
<td>8</td>
<td>7</td>
</tr>
</tbody>
</table>
### Egypt—Summary of Statistics

**1922** | **1923** | **1924**
--- | --- | ---
Number of Congregations organized during the year | 0 | 4 | 1
Number of Lay Preachers studying in Seminary | 14 | 12 | 16

#### 2. CONGREGATIONAL:

- Number of Stations and Congregations: 313, 319, 337
- Number of Organized Congregations: 100, 104, 106
- Number of other places where services are held, Sabbath-schools, schools, etc.: 213, 215, 231
- Number of Evangelistic Circuits: 89, 100, 100
- Number of Pastoral Charges: 88, 100, 95
- Number of Congregations and Stations in pastoral charges: 106, 106, 104
- Number of Congregations served by supplies, licentiates, theologues, teachers and others: 207, 213, 233

**Membership, Dec. 31st:**

<table>
<thead>
<tr>
<th></th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>7,945</td>
<td>8,285</td>
<td>8,557</td>
</tr>
<tr>
<td>Women</td>
<td>8,066</td>
<td>8,422</td>
<td>8,763</td>
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<tr>
<td>Total</td>
<td>16,011</td>
<td>16,707</td>
<td>17,320</td>
</tr>
</tbody>
</table>

**Increase by Profession:** 845, 947, 901
**Increase by Certificate:** 270, 340, 491
**Decrease by Removal:** 492, 419, 574
**Decrease by Death:** 180, 172, 205
**Net Increase:** 443, 696, 613

**Attendance, Sabbath morning (average):** 25,918, 26,101, 26,718

**Number of Protestant Community (estimated):** 40,000, 42,000, 45,000

**Number of Adult Baptisms:** 6, 5, 8
**Number of Infant Baptisms:** 817, 943, 865
**Number of Places having Buildings:** 133, 136, 140
**Number of self-supporting Churches and Congregations:** 55, 55, 55

**Contributions of Congregations for all religious purposes:** $106,597, $110,391, $109,036

#### 3. SABBATH SCHOOL:

- Number of Sabbath-schools: 243, 245, 266
- Number of Pupils in Sabbath-schools:
  - Men: 4,918, 4,570, 4,691
  - Women: 3,843, 3,645, 3,876
  - Boys: 6,048, 7,292, 8,075
  - Girls: 4,750, 5,431, 5,589
  - Total: 19,559, 20,938, 22,231

- Number of Officers and Teachers in Sabbath-schools:
  - Men: 542, 611, 606
  - Women: 298, 317, 335
  - Total: 840, 928, 941
<table>
<thead>
<tr>
<th>Year</th>
<th>Cost of leaflet paid from Sabbath-school contributions</th>
<th>Contributions of Sabbath-schools (included in Church contributions)</th>
<th>Number of Sabbath-school Lesson Leaflets distributed weekly</th>
<th>Number of copies of Sabbath-school Paper, “Negm el Meshrak” distributed weekly</th>
<th>Number of copies of Church Paper, “El-Huda” distributed weekly</th>
</tr>
</thead>
<tbody>
<tr>
<td>1922</td>
<td>*</td>
<td>$1,198</td>
<td>14,000</td>
<td>1,200</td>
<td>1,200</td>
</tr>
<tr>
<td>1923</td>
<td>$1,198</td>
<td>$6,979</td>
<td>14,000</td>
<td>1,200</td>
<td>1,200</td>
</tr>
<tr>
<td>1924</td>
<td>$1,119</td>
<td>$6,979</td>
<td>13,620</td>
<td>1,180</td>
<td>1,180</td>
</tr>
</tbody>
</table>

4. **WORK FOR WOMEN:**

<table>
<thead>
<tr>
<th></th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of places where women attend the regular services</td>
<td>263</td>
<td>264</td>
<td>285</td>
</tr>
<tr>
<td>Number of women and girls attending Sabbath services</td>
<td>11,039</td>
<td>11,118</td>
<td>11,638</td>
</tr>
<tr>
<td>Number of women and girl communicants</td>
<td>8,066</td>
<td>8,422</td>
<td>8,762</td>
</tr>
<tr>
<td>Number of Special Workers in homes</td>
<td>72</td>
<td>73</td>
<td>74</td>
</tr>
<tr>
<td>Number of women receiving instruction in their homes</td>
<td>6,832</td>
<td>6,996</td>
<td>7,581</td>
</tr>
<tr>
<td>Irregular Hearers</td>
<td>1,000</td>
<td>854</td>
<td>1,323</td>
</tr>
</tbody>
</table>

Religion of pupils in homes:

<table>
<thead>
<tr>
<th>Religion</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestants</td>
<td>1,084</td>
<td>997</td>
<td>841</td>
</tr>
<tr>
<td>Copts</td>
<td>4,560</td>
<td>4,842</td>
<td>5,411</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>902</td>
<td>1,026</td>
<td>1,184</td>
</tr>
<tr>
<td>Jewesses and others</td>
<td>286</td>
<td>131</td>
<td>145</td>
</tr>
</tbody>
</table>

Attendance at special prayer meetings for women and girls | 6,639 | 7,139 | 6,823 |

Number of schools for girls and young women | 50 | 50 | 61 |

Number of girls attending girls’ schools | 5,698 | 5,937 | 6,535 |

Number of women and girls under influence of Gospel, about | 16,000 | 16,100 | 17,000 |

Number of Women’s Presbyterial Societies | 4 | 4 | 4 |

Number of Women’s Missionary Societies and Girls’ Missionary Societies | 47 | 44 | 44 |

Number of members of Missionary Societies | 2,882 | 2,868 | 2,362 |

Contributions, Women’s and Junior Missionary Societies (included in church and congregational contributions) | $4,385 | $4,339 | $2,905 |

5. **SCHOOLS:**

<table>
<thead>
<tr>
<th></th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Schools:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls’</td>
<td>50</td>
<td>50</td>
<td>61</td>
</tr>
<tr>
<td>Boys’</td>
<td>134</td>
<td>145</td>
<td>155</td>
</tr>
</tbody>
</table>

Number of Teachers:

<table>
<thead>
<tr>
<th>Gender</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women</td>
<td>248</td>
<td>257</td>
<td>286</td>
</tr>
<tr>
<td>Men</td>
<td>380</td>
<td>401</td>
<td>425</td>
</tr>
</tbody>
</table>

Number of Pupils:

<table>
<thead>
<tr>
<th>Gender</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girls</td>
<td>5,698</td>
<td>5,937</td>
<td>6,535</td>
</tr>
<tr>
<td>Boys</td>
<td>9,727</td>
<td>10,674</td>
<td>11,207</td>
</tr>
</tbody>
</table>

Number of Special Schools | 8 | 8 | 8 |

* Not Reported.
### Egypt—Summary of Statistics

#### Number of Boarders and Day Scholars in Special Schools:

<table>
<thead>
<tr>
<th>School</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theological Seminary, Cairo</td>
<td>12</td>
<td>23</td>
<td>23</td>
</tr>
<tr>
<td>Assiut College</td>
<td>723</td>
<td>748</td>
<td>791</td>
</tr>
<tr>
<td>Pressly Memorial Institute</td>
<td>358</td>
<td>374</td>
<td>451</td>
</tr>
<tr>
<td>Cairo Girls' College</td>
<td>350</td>
<td>361</td>
<td>401</td>
</tr>
<tr>
<td>Girls' Boarding School, Ezbakiya</td>
<td>232</td>
<td>248</td>
<td>265</td>
</tr>
<tr>
<td>Fowler Orphanage for Girls</td>
<td>46</td>
<td>84</td>
<td>92</td>
</tr>
<tr>
<td>Girls' Day and Boarding School, Tanta</td>
<td>279</td>
<td>258</td>
<td>234</td>
</tr>
<tr>
<td>Girls' Day and Boarding School, Luxor</td>
<td>288</td>
<td>308</td>
<td>280</td>
</tr>
</tbody>
</table>

#### Number of Central Station Schools (including special schools):

<table>
<thead>
<tr>
<th>Gender</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>9</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Girls</td>
<td>22</td>
<td>23</td>
<td>24</td>
</tr>
</tbody>
</table>

#### Number of Preparatory and Elementary Schools:

<table>
<thead>
<tr>
<th>Gender</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>125</td>
<td>137</td>
<td>147</td>
</tr>
<tr>
<td>Girls</td>
<td>28</td>
<td>27</td>
<td>37</td>
</tr>
</tbody>
</table>

#### Number of pupils attending Preparatory and Elementary Schools:

<table>
<thead>
<tr>
<th>Gender</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>7,555</td>
<td>8,525</td>
<td>8,848</td>
</tr>
<tr>
<td>Girls</td>
<td>1,754</td>
<td>1,931</td>
<td>2,381</td>
</tr>
</tbody>
</table>

#### Religion of Pupils:

<table>
<thead>
<tr>
<th>Religion</th>
<th>Gender</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestants—Boys</td>
<td>2,581</td>
<td>2,637</td>
<td>2,729</td>
<td></td>
</tr>
<tr>
<td>Copts—Boys</td>
<td>1,163</td>
<td>1,270</td>
<td>1,467</td>
<td></td>
</tr>
<tr>
<td>Moslems—Boys</td>
<td>5,195</td>
<td>5,896</td>
<td>6,158</td>
<td></td>
</tr>
<tr>
<td>Moslems—Girls</td>
<td>3,439</td>
<td>3,432</td>
<td>3,805</td>
<td></td>
</tr>
</tbody>
</table>

#### Nationality of Pupils:

<table>
<thead>
<tr>
<th>Gender</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egyptians</td>
<td>14,664</td>
<td>15,967</td>
<td>17,066</td>
</tr>
<tr>
<td>Others</td>
<td>761</td>
<td>644</td>
<td>696</td>
</tr>
</tbody>
</table>

#### School Finances:

<table>
<thead>
<tr>
<th>Description</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid by people of Egypt—</td>
<td>$144,930</td>
<td>$158,928</td>
<td>$152,661</td>
</tr>
<tr>
<td>Tuition fees</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boarding fees</td>
<td>$71,600</td>
<td>$68,888</td>
<td>$70,040</td>
</tr>
<tr>
<td>Subsidy towards self-support</td>
<td>$16,220</td>
<td>$23,502</td>
<td>$25,933</td>
</tr>
</tbody>
</table>

6. **BOOK DEPARTMENT:**

<table>
<thead>
<tr>
<th>General Distribution</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious books</td>
<td>3,435</td>
<td>4,351</td>
<td>4,984</td>
</tr>
<tr>
<td>Educational etc., books</td>
<td>11,474</td>
<td>9,220</td>
<td>11,438</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Receipts</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Books</td>
<td>$1,150</td>
<td>$1,322</td>
<td>$1,818</td>
</tr>
<tr>
<td>Educational, etc., books</td>
<td>$3,425</td>
<td>$3,190</td>
<td>$2,608</td>
</tr>
<tr>
<td>Stationery</td>
<td>$5,685</td>
<td>$6,234</td>
<td>$6,454</td>
</tr>
</tbody>
</table>

7. **MEDICAL WORK:**

<table>
<thead>
<tr>
<th>Description</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Physicians (men)</td>
<td>8</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>Number of Assistant Physicians (men)</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Number of Nurses (missionary)</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Number of Foreign Assistant Nurses (American and European)</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Number of Egyptian Assistant Nurses</td>
<td>25</td>
<td>17</td>
<td>28</td>
</tr>
</tbody>
</table>
**Egypt—Summary of Statistics**

<table>
<thead>
<tr>
<th></th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Hospitals</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Number of Clinics</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Number of Operations</td>
<td>1,664</td>
<td>2,614</td>
<td>2,965</td>
</tr>
<tr>
<td>performed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Patients in</td>
<td>3,075</td>
<td>3,569</td>
<td>4,433</td>
</tr>
<tr>
<td>Hospitals</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Cases Treated</td>
<td>55,893</td>
<td>40,292</td>
<td>42,229</td>
</tr>
<tr>
<td>in Clinics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of House Visits</td>
<td>3,210</td>
<td>5,416</td>
<td>5,242</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of House Patients</td>
<td>4,306</td>
<td>9,857</td>
<td>6,345</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Village Visits</td>
<td>95</td>
<td>114</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Village Visited</td>
<td>68</td>
<td>39</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Number of Patients</td>
<td>63,274</td>
<td>53,718</td>
<td>53,007</td>
</tr>
<tr>
<td>in Hospitals, Clinics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>and Homes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Receipts, Physicians’</td>
<td>$54,332</td>
<td>$53,681</td>
<td>$60,209</td>
</tr>
<tr>
<td>and Hospital Fees</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**IV. FINANCIAL SUMMARY**

Received from native sources in the work of the various departments of evangelistic effort as carried on by the American Mission and the Native Protestant Church in Egypt:

<table>
<thead>
<tr>
<th>Department</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelistic, Congregations,</td>
<td>$106,597</td>
<td>$110,391</td>
<td>$109,036</td>
</tr>
<tr>
<td>Sabbath-school, Harem, etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educational, including colleges</td>
<td>232,750</td>
<td>251,318</td>
<td>248,634</td>
</tr>
<tr>
<td>and all schools</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Book Department</td>
<td>10,260</td>
<td>10,756</td>
<td>10,880</td>
</tr>
<tr>
<td>Medical Department</td>
<td>54,332</td>
<td>53,681</td>
<td>60,209</td>
</tr>
<tr>
<td>Total</td>
<td>$403,939</td>
<td>$426,146</td>
<td>$428,759</td>
</tr>
</tbody>
</table>
## IN INDIA
### 1922—1924

<table>
<thead>
<tr>
<th>Station</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>127</td>
</tr>
<tr>
<td>In Memoriam, Dr. T. E. Holliday</td>
<td>130</td>
</tr>
<tr>
<td>Abbottabad (1921)</td>
<td>131</td>
</tr>
<tr>
<td>Badomali (1915)</td>
<td>133</td>
</tr>
<tr>
<td>Campbellpur (1916)</td>
<td>136</td>
</tr>
<tr>
<td>Chakwal (N. W. M.)</td>
<td>138</td>
</tr>
<tr>
<td>Eminabad (1922)</td>
<td>139</td>
</tr>
<tr>
<td>Gujranwala (1863)</td>
<td>140</td>
</tr>
<tr>
<td>Gurdaspur (1876)</td>
<td>146</td>
</tr>
<tr>
<td>Jhelum (1874)</td>
<td>149</td>
</tr>
<tr>
<td>Khangah Dogran (1897)</td>
<td>154</td>
</tr>
<tr>
<td>The Story of Martinpur</td>
<td>156</td>
</tr>
<tr>
<td>Lyalipur (1895)</td>
<td>157</td>
</tr>
<tr>
<td>Pasrur (1884)</td>
<td>160</td>
</tr>
<tr>
<td>Pathankot (1882)</td>
<td>164</td>
</tr>
<tr>
<td>Rawalpindi (1856)</td>
<td>167</td>
</tr>
<tr>
<td>Work for Lepers</td>
<td>175</td>
</tr>
<tr>
<td>Sangla Hill (1901)</td>
<td>175</td>
</tr>
<tr>
<td>Sargodha (1905)</td>
<td>179</td>
</tr>
<tr>
<td>Sheikhpura (1923)</td>
<td>186</td>
</tr>
<tr>
<td>Sialkot (1855)</td>
<td>187</td>
</tr>
<tr>
<td>Language School</td>
<td>194</td>
</tr>
<tr>
<td>Taxila (1921)</td>
<td>195</td>
</tr>
<tr>
<td>Zafarwal (1880)</td>
<td>197</td>
</tr>
<tr>
<td>Kinnaird College for Women</td>
<td>198</td>
</tr>
<tr>
<td>The Milton Stewart Fund</td>
<td>199</td>
</tr>
<tr>
<td>The Woodstock School</td>
<td>200</td>
</tr>
<tr>
<td>Summary of Statistics</td>
<td>201</td>
</tr>
</tbody>
</table>
INTRODUCTION

The past three years have been times of blessing and encouragement to the Indian Church and Mission. There has been growth in numbers both of missionaries and in the Indian Church. There has been an encouraging increase in the contributions in India and a much needed and appreciated increase in equipment due to the New World Movement. New stations have been opened, new homes for the additional missionaries have been built, old institutions have been able to improve their physical equipment and new work has been started. There are discouragements we might mention that are not altogether peculiar to the Indian Church but giving full weight to these we enter a new triennium with grateful hearts for what the Lord has done for us and expecting even greater things at His hand.

Many of us feel that there is a distinct drift among Hindus toward Christ though not toward Western forms of organized Christianity. Christian ideals are accepted almost in their entirety by political leaders, editors, teachers and the more thoughtful. One is surprised at the frequency with which public men quote the sayings of Christ as authoritative. Tracts in favor of Indian religions frequently quote the Bible to corroborate statements. Many Hindus accept Christ as teacher and example but are not yet ready to acknowledge Him as Lord and Saviour.

It will also appear from the report that the work among Moslems is becoming slightly easier. There are more baptisms and enquirers. The greatest opposition and bigotry is displayed by the Mirzais or Qadianis, a heretical sect of Moslems who claim that Christ did not die on the cross but was taken down in a swoon, came to India and lies buried in a mosque in Kashmir. This sect has an active mission in Woking, England, has literary men who keep up to date on all attacks on Christ and Christianity, whether they be from Germany, France, England or America, and publish many tracts and books in English and Urdu.

It must still be emphasized that our Christian community in India is largely from the untouchables, the most unpromising material in the country. In some ways they are in a worse position than the slaves were in 1866, because they cannot obtain land to better their economic position. Even if they had the money to purchase it, there is not enough land to go around.
The feeling of the higher classes toward them is such that opportunities of advancement are circumscribed. They have for generations been oppressed by the land-holding classes, and the mass movement toward Christ was on the part of many an effort to escape from their bondage, and better their social position. Many parents became willing to have their children educated and already hundreds, having attended mission schools, have passed out into positions of usefulness. Many parents, however, are still without vision and do not care to have their children learn to read. Being entirely illiterate, such families are still very superstitious and unprogressive. One is often tempted to think that thousands are a liability rather than an asset to the Church. In many cases they are a stumbling block to the higher castes and Christianity is thought of as the outcaste's religion. On the other hand some of them are beginning to win their high caste neighbors and the change in two generations of those who have been interested in education is enough in itself to upset the caste system.

In going over the reports of the triennium the thing that impresses most those who are familiar with the history of the Mission is the feeling that there was never such a hopeful time for advance work among the higher castes. Further, there have never been so many Hindus and Mohammedans baptized. For many years, and while an average of two thousand people were baptized each year, the baptism of a person of high caste in any station was a special cause of rejoicing in all, because of its rarity. Now serious inquirers and converts are reported from almost every station. We are learning of more and more secret believers and with the large reinforcements and the better equipment resulting from the New World Movement, everything points to a speedy harvest from other groups of the population, if we are found faithful. Our reinforcements are still new in the work, but the value of their service should increase every year so that in one sense we may say that the N. W. M. period has not ended but is just beginning.

Another point of interest is that last Synod decided that our standards should now be raised. Heretofore the requirements for a communicant member of the Punjab Church have been fairly high in most city churches, but have been very low in the district. This order has resulted in membership rolls being revised and this year's report shows a loss of total membership and next year may show a greater one. This is however a cause for rejoicing that we have now reached a point where requirements can be raised.

It is a cause for gratitude that there has been a great change in the political situation. Three years ago politics loomed so large on the horizon that there was little mentioned except
Rev. T. E. Holliday, D.D.
Piyari, The Wife of Kanaya
Who was our first convert in the Punjab.
"She was like a 'Mother in Israel' among the Indians."
Died January, 1925, aged 95 years.
(See page 180.)
the economic and political outlook. At that time no one knew what would result from the non-cooperation movement. Many prophesied that the days of the British in India were numbered. There is possibly no more love for the foreigner, but thousands have come to see that home rule at present is not only impossible but undesirable as well. At the height of the non-cooperation campaign there was a tendency toward a Hindu-Moslem unity, but recent events have alienated the two communities so that they are now at swords' points. There have been serious riots in many parts of India. In Kohat, a city on the frontier near Campbellpur where we have a promising Christian community, the Mohammedans burned practically the whole of the Hindu quarter.

Although the Moslems are a minority in India yet they are feared by the Hindus who are not on the whole a warlike people. The Moslems fear the Hindus because they are in the majority, are much better educated, are richer and more progressive. As a result of this fear and hatred each of these main communities has become very self-conscious, partly because of the greater measure of political freedom. The Hindus have had more of their share of political preferment and lucrative employment in government posts. Now the Moslems are urging that it is only fair that new posts should be filled from their community until they have as many office holders as their population would warrant. Instead of a Democratic and Republican party, the country is divided on religious lines. For the Legislative Councils the Hindus and Mohammedans are allowed to have a share in representation which is fixed on a communal basis and Hindus vote only for Hindus, Moslems for Moslems.

This may not seem to have any connection with our work, but it may soon have serious results; for the Minister of Education, who is a Mohammedan, desires to give educational grants according to the size of the community. This will benefit his own people as they are the most backward; but will especially penalize missionary work as there are comparatively far more Christian than Mohammedan schools. This is especially true of higher education as there are five Christian colleges in the province and only one managed by Moslems. At present we depend a great deal on government grants.

We send out this Triennial Report with the prayer that the leaders of the Church, through it, may have their faith strengthened, and that we who are in the field may so grow in zeal and spiritual wisdom that we may prove more worthy of the trust of those who are supporting the work at home, and of the blessing of Him Whom we serve.
IN MEMORIAM

Rev. Thomas Ellsworth Holliday, D.D.

Born near Cadiz, Ohio, January 16, 1862.
Arrived in the Mission Field, 1889.
Died at Monmouth, Illinois, March 28, 1924.

Dr. Holliday came to India after his graduation from Allegheny Seminary in 1889. During this preparation period he attended the Third U. P. Church of Pittsburgh, Pa., resulting in his selection as their personal representative on the mission field. After his appointment he was married to Lena May Hays of Belmont, Ohio. They sailed in the fall of 1889 for India.

During his thirty-five years of service he was stationed at Pathankot, Gujranwala, Khangah Dogran, the Christian Training Institute in Sialkot, Sargodha and Jhelum.

Because of his assignments in educational and evangelistic work he became experienced and interested in many lines of work. His counsel therefore was frequently sought.

Few people had the interests of the Church more at heart. An outstanding quality was his eagerness to get the gospel preached to all. He went to far villages where no missionary had ever been before, and if at all possible he never passed a village without stopping to preach.

Though his life was full of outside duties, Dr. Holliday had a genuine love for his home and found time for it. When he and Mrs. Holliday returned to India in 1916, they looked forward to another term of service with great hopes. By Mrs. Holliday's death the following year, Dr. Holliday was left very much alone, for his girls were in America. His had been no ordinary companion, and he missed her help greatly. The days that followed were busier than ever, and friends wondered if some of the almost feverish activity might not be to cover up some of "the loneliness that never grows less," as he expressed it.

His co-workers testify to the fact that his lamp always burned very late into the night. The day was so filled with outside activity, that the quiet of the night was the time he had for office work and for much of his Bible study. Even on his last furlough he was pressing on to do still greater and better work by taking a special course of study in Chicago University. He seemed to have an iron constitution and he looked forward to many more years in India. While he was no longer a young man, yet because he was so untiring it seemed as if he were called home when still in the fulness of his strength.

He died in Monmouth, Illinois, very suddenly, in the spring of his fourth furlough, and was buried at Cadiz, Ohio, the town of his childhood.
ABBOTTABAD (1921)

Headquarters of the District of Hazara which has an area of 2,984 square miles and a population of 622,349, almost entirely Mohammedan. Abbottabad City is a cantonment for Gurkha troops and is a second class hill station at an altitude of 4,120 feet. It is ten miles from Havelian, the nearest railway station, and seventy-three miles from Rawalpindi.

Missionary—Miss Jean B. Morrison.

EVANGELISTIC

Our newest district of Hazara, with Abbottabad as a center, has a number of features that are worthy of note. It is the first district, with the exception of the Home Mission station of Mianwali, where the Indian Church preceded the Mission in its occupation. It had been occupied from time to time by independent missionaries who finally, through lack of funds, were led to abandon the station altogether. A group of Christian families, most of them menial servants, sent a request to Rawalpindi asking that the Mission furnish them with a worker and pastoral oversight. The request was passed on to Presbytery in the spring of 1921. A committee was appointed, a congregation was partially organized, and Fazl Ahmad was located in Abbottabad to carry on work during the summer. His salary was paid by the people, supplemented by funds from the Presbytery. That fall the Mission decided to occupy Abbottabad as a station, and now after less than four years of work and oversight the organization of a self-support congregation is to be completed.

A second feature of note is the number of patients seeking aid at the new Taxila Hospital, more than from any other district. This is natural since the only railway outlet from Hazara District joins the main line at Taxila. Consequently, contacts with Christianity are multiplied, and not without results. In Hazara we have, for the first time, converted Mohammedan farmers ready to go back to their own land and try to live Christian lives in the midst of dense Mohammedanism.

Hazara District is perhaps the most promising district in our Mission for a beginning of agricultural work. Most of the inquirers from this section are from the land owning class. The land is good, but the farming is primitive. Work along the line of that done by County Agents at home or by the General Educational Board of the Rockefeller Foundation in the southern states of America likely could be begun at once on the land of these Christian farmers and that of their friendly relatives. It
India—Abbottabad

is an opportunity of breaking ground evangelistically which could probably be worked to better advantage and at less expense than schools or hospitals.

The district has three large centers, Monsehra, Abbottabad and Haripur, connected by first class motor roads. All draw largely from surrounding frontier territory and should be marked for strong occupation in the future.

Women's Work—Zenana visiting among the caste women has been carried on rather regularly. Most of the time we have had a Bible woman. It is difficult for a wife and mother to come out and be baptized, but there is evidence that some of them are secret believers. When the Municipal Secretary called to ask me to teach his wife and sister he said, “Teach them the Bible; it will make them better women.” The group of political exiles from Afghanistan are still learning. Some who were taught last year have returned to that land carrying their books with them.

EDUCATIONAL

Our little school for Hindu and Mohammedan girls has grown and extended its influence. We began with ten girls; we now have twenty-eight. The “Old Time Religion” is taught in story and song. A supervised play hour is of great interest to the whole town and the peep-holes in the wall are all occupied at this time. In the other schools the children sit on the floor, but we have provided desks that minister to their self-satisfaction if not to their actual bodily comfort. Two trained Christian women teachers carry on the educational work. The children are happy and contented and are seldom absent. The parents say they can't keep them at home even when they wish to do so. The evangelistic workers are always welcome in the homes represented in the school, the little pupils themselves often being proud guides to the family abodes.

One of the worth-while things done in Abbottabad was getting six little Christian girls into the Sargodha Boarding-School. The whole connection back of the six was absolutely illiterate and there were many objections to sending them away two hundred and fifty miles to school. When the benefits of education were set forth to the parents, they replied, “But we have nothing to read, and the public letter writer will write our letters for a few pice.” The chief objection was the need that they felt for the children’s earnings. But now that they have been in school a little more than a year the parents all say, “Our children shall never be sweepers; they shall be teachers and doctors.” Awakened ambition is a real step in advance.
BADOMALI (Pasrur South) (1915)

Southern part of Pasrur tehsil of the Sialkot Civil District and extending thirty miles from north to south and twenty east and west. Area, approximately 300 square miles. Population, 150,000, all rural. About 61 percent are Moslems; 23 percent, Hindus; 6 percent, Christians; and 8 percent, Sikhs. Languages, Punjabi and Urdu. About five percent of males can read.

Missionaries—Rev. and Mrs. E. V. Clements, the Misses Roma B. Beatty and Theresa Brownlee.

Equipment—Two bungalows at Badomali, village schools.

For ten years we have been longing and praying for this new station. During this time the Pasrur missionaries graciously shared with us their homes. Our nearest villages were sixteen miles away with the difficult barrier of a river bed between us. At last, land was obtained at Badomali, the largest village in the district, with a population of 3,000 people. It is a town famous for the facilities it does not have. As yet it is without roads and railroad, hospital and post-office. However in the near future it expects to possess all these marks of a respectable station.

In the open country, three quarters of a mile from the village the two modern, well-equipped bungalows are built. Convenient store-rooms and a garage shorten the steps of the housekeeper and sahib. A large well, equipped for irrigating will soon make a garden of the half desert-like compound. A line of servants' houses to the rear shelters those who serve the missionaries. Roads and paths are being marked out, and next month trees and shrubbery will commence to adorn the place.

EVANGELISTIC

Training Elders—It is now seven years since we began to stress the training of elders in Badomali District. As far as the Church is concerned, this is still our most important, and in results, most profitable work. We have over one hundred men in training, and hope that most of them will be examined on one part of the course in March, 1925. These men are grouped in nine sessions. Our aim is to make each elder a sort of little pastor in his own village. No one is ordained and made permanent until he has passed his presbyterial examinations and made good in his own village and in the session with which he is connected.

The District Work—Mr. Clements reports: “The last three years have seen great changes in the camping outfit of Badomali
India—Bodomali

District. We are now thoroughly equipped to do itinerating work in the villages and to do it in a hurry. The first ‘tent-on-wheels’ was that provided by many kind friends three years ago in the form of a Ford covered by a roomy, convenient tent. This year it was joined by a new, white sister, belonging to the ladies. An old Ford got converted. What other hope is there for an old Ford? This one lost its top, its body and engine, and over its running gears was built a truck bed, and over all a nice, white tent—a great convenience after the old days of camels and ox-carts. It is now possible to cover much more territory, and save strength. This means more than words can express in these times when everything is open for preaching the gospel. Little opposition, and men ready to hear an interesting message, is our experience. The only limit is the limit of our own strength."

Plague has been an affliction more than once, but the summer of 1924 will long be remembered as the most terrible of its visitations here, thus far. The total Christian community numbers about 7,000. About one tenth died last summer within three months. Everything possible was done in the way of rushing doctors here and there with the plague vaccine, but all efforts were as a drop in the bucket. In the villages where they were inoculated few died. Doctors were few, and vaccine almost impossible to get. It is sad to see hundreds for whom there has been much labor and prayer swept away in their youth and strength by a disease that can be combated successfully.

Women’s Work—It is often difficult to see much change in the spiritual condition of the village women. However, in looking back over several years it is apparent that they are not the same noisy, indifferent crowd that used to be so hard to get interested in Christ and the Bible. They formerly thought that a woman did not have sense enough to learn. Now the women often know several Bible stories. What is more, they sit through a meeting in comparative quiet (so far as that is possible when practically every woman has a baby or small child in her arms). For some years every woman or girl who could recite one Bible story has received a Sabbath-school card. Mrs. Clements stays at the tent and is just as busy preaching as those who go to the villages.

The influence of the trained elders shows in the women’s improved intelligence as Miss Roma Beatty shows in the following: “Just the other day we went to a village that we supposed was very backward, and we did not expect very much. The first thing we found was a little girl whose name is Martha, and we knew that someone knew the Bible story of Martha and
Mary. Then as we talked to them about the creed, we found them much more intelligent than most women. We found that the elder is able to read the Bible. There are great hopes for the Punjab Church when we get trained elders in every village and pastors in every circle."

"Work among non-Christians becomes more interesting as we learn better how to meet them, and as they become more interested in our message. They are not inclined to argue as they used to do. They often come and listen while we teach the Christians. The other day a crowd of Moslem women came and sat down with the Christian women. Some of the time I was not sure which were Christians. After a while they got up and sat back on a wall where they could still hear and see. Though some left, several of them stayed all the time, and when the Christians left they came and sat down to hear more. I told them that this is all for them, if they will but take it. They said, 'It is all true. The missionaries teach the truth, but it is for them, and our way is for us.' This seems to be one of the hardest things to get them to see, that we are not born into our religion.

"One day last summer some Mohammedan women came to the mission house and said, 'Come and sit down and tell us all about your religion.' I talked a long time to them, for they seemed so interested. I found out that one woman's brother had been baptized in a city some distance away. They said, 'These people are not like other people; they love everybody. Look at the Zaildar (Township Superintendent); he is a Christian, and see how he loves his children.""

EDUCATIONAL

One striking and pleasant surprise this year has been to find here and there young men who have picked up a little reading themselves and are reading the Gospel and Psalm book. In illustration of this, Mr. Clements says: "I visited a group of Christians who had long been noted for their lack of interest in spiritual things. I expected little response from the crowd and a draggy time for myself. I was gladdened first by a good and prompt attendance, then by the interest they took in the service, especially their good singing, and finally by the excellent harvest offering they gave. I found the reason in a young man who loves Jesus, and can read. He had a Gospel and a Psalm book. Some six months ago he had moved into this village, and so the great change."
CAMPBELLPUR (1916)

Headquarters of Attock Civil District, about 200 miles northwest from Lahore. Area, 4,002 square miles. Population, 563,273. The castes or tribes most numerously represented are the Awan Mohammedans, Muliar Mohammedans, Pathan Mohammedans and Rajputs, but 43 others are listed in the census report. Over 90 percent are Moslems, 5 percent Sikhs, 4 percent Hindus. Languages: dialects of Western Punjabi, Urdu, Pashtu, and Persian. About 3 percent of the people are literate.

MISSIONARIES—Mr. and Mrs. J. C. Alter, Rev. and Mrs. William Sutherland, the Misses Ella M. Gordon and Carrie M. Worman.

Equipment—Two missionary residences.

Situated in the extreme north of the Punjab and separated from the Northwest Frontier Province by the Indus River, is the region of Attock District. It is very much broken up by three mountain ranges with their spurs, offshoots, numerous ravines and streams. The roads in most places are impassable for motors and the only means of access to the villages situated among the hills is the horse and camel. In shape it is roughly rectangular. From north to south the greatest length is ninety-six miles and its width seventy-two miles. It is one of the most picturesque districts in our Mission.

The people are mostly Mohammedan, rugged, independent, and well-to-do. There are many bands of robbers living among the hills and it is very common to hear that a village has been raided and looted.

Many oil wells are situated throughout the district, which supply the oil for the refinery in Rawalpindi; in fact they furnish all the petroleum products that are used in the entire Punjab.

The mission work is more or less in a pioneer or experimental stage and great thanks should be given for answered prayers in supplying equipment, the lack of which has been a serious handicap in the past. In Campbellpur two new residences have been built within the last three years.

EVANGELISTIC

The church work in Campbellpur has met with only indifferent success. The congregation is composed mostly of the servants of army officers and is transient. It has been almost impossible to carry on any sort of connected work from one year to another. At present the membership is very small.

There is much about which to be encouraged in the district work, however. A few years ago the people were very antagoni-
India—Campbellpur

Visitors and in many places ordered our missionaries out of the villages. But in this year that is just past the treatment has been very courteous. The people are much more open to the gospel message. There seems to be a spirit of thoughtfulness not experienced before. Inquirers are more numerous, and many real believers are met.

Converts, however, are as usual few, though God has been pleased to give us several. The most outstanding of these converts have been Nur Elahi, now a second-year student in Seminary, Jaggat Nath, a teacher in Pindi Gheb High School, and Rukin Din, a maulvi living ten miles from Pindi Gheb. He, with his wife and family, all baptized, have gone back to live in his village in spite of persecution.

Work has been more or less firmly established in three centers. "Hazro for the past two years has been blessed for the first time in the experience of this missionary with a Christian community. At Hussan Abdal, the Christians, who number about 35 adults, have made the best progress of all. Although formerly a wild, ignorant people, they now are taking a real interest in church matters and are beginning to give as never before. There is a feeling that this community is almost ready for organizing into a self-governing church.

“At Fateh Jang we have one colporteur and a Christian convert as teacher who is also conducting a library. The library has been a real success. Our plan has been to have the people themselves subscribe for the greater part of the newspapers they desire. This has been successful. We also lend out our reading books. It is wonderful how many will take the books home for a week. This has been the means of opening the city to us, as it has not been opened before. Several inquirers seemingly in earnest come from Fateh Jang and testify that, through reading in our library, they became interested."

Women's Work—In the women's part of the district work this past year 47 villages have been visited, with camps in six centers. Even though this district is said to be the most illiterate in the province, especially among the women, yet a large number of Gospel portions have been sold to women and girls and many of them are reading and studying these portions even after receiving threats and in some cases persecution.

There have been several converts. "Visiting in the home of one of these, we were pleased with the friendliness of the neighbor women, as they crowded into the little room and listened to the gospel. As we told of Christ's work and love for us a Christian woman took up the story and with tears rolling down her cheeks told of Christ's suffering on the cross. Some
of the women said, ‘She is like you now, she doesn’t say her prayers and keep the fast like we Mohammedans. If she dies, how and where shall we bury her?’”

“In another far-away village it was a joy to us to visit another Christian home. A man, his wife and a youth made up this center of light in the dense darkness. The wife seems but a girl and is entirely blind, made so by her enraged mother when the girl and her husband became Christians. The missionary sent her to the school for the blind where she learned to read.”

It is our prayer that God will establish these homes and preserve them from the evil one, that through them He may turn many others to Himself.

The work in the zenanas of Campbellpur is encouraging. The Bible woman visits 85 homes regularly. Fifteen Hindu and six Mohammedan women are reading the Gospel for themselves.

EDUCATIONAL

In this district there are fifty-six schools for boys and fourteen for girls conducted by the Government. The missionary started a girls’ school in Campbellpur, but due to inability to find a good teacher to make the school a success and a proper example to the community we just now have had to close it. Primary schools were also started in Campbellpur and Hazro for Christian boys, but unfortunately the pupils in these schools had to move on with their families so these schools also have been closed.

“This past year a new venture was undertaken by way of building a schoolhouse in the village of Melu. A man and his wife from there had become Christians. The man received much persecution at first, but after a year the people became friendly and asked for a school. This man with another young convert who wished to teach school and who was willing to live and work in this village were chosen as teachers. It seemed to be an excellent opening for us, not only for presenting the gospel message but in having this convert and his wife live and work in his own village and among his own people. Much opposition was manifested when we started building. Expecting this, however, we went ahead. Now we have an established school, a good teacher and nine pupils. As soon as Mohammedan opposition subsides we will have forty or fifty more.”

CHAKWAL (Not formally opened)

Headquarters of tehsil in Jhelum District, on branch line of the railroad from Mandra. Area, 1,000 square miles. Population, 160,608. Tribes and castes as in Jhelum. About 90 percent Moslems and 10 percent Sikhs and Hindus. Languages, Urdu and Punjabi.
India—Eminabad

Missionaries—None living on the field. Rev. H. M. Milne is in charge, living in Jhelum.

Equipment—Land for residences.

Although theoretically Chakwal is a separate mission station, it has not yet had a separate staff of workers and the area and population reported above have not been deducted as yet from the Jhelum District report.

With the inauguration of the N. W. M. in America in 1920, visions that had been but improbable dreams took the form of real hopes. Jhelum District missionaries had long felt the impossibility of covering all their immense territory of mountain and valley from the city of Jhelum, situated at the extreme southeast of the district. The great northwest section of Jhelum District, Chakwal Tehsil, together with its adjoining territory, Talagang tehsil of Attock District had always seemed a field of peculiar need and opportunity. Off the main line of the railroad and difficult to reach by any other method, this country forms a plateau almost 1,000 feet higher than Jhelum City. Within the plateau the population is quite dense and the towns and villages are large and fairly accessible. Chakwal itself is a large town on a branch railway, and is an excellent center from which this whole section might well be worked. With the N. W. M. impetus we immediately presented the claims of this community for a resident missionary force. These claims were heeded. Land was bought for bungalow sites, a well was started, a missionary was designated for Chakwal, the old Jhelum appropriation and district equipment divided, money seemed to be in sight for the building of the bungalows, and the joy of actual occupation by a missionary was about to be realized.

All had started through the N. W. M. Then disquieting word came from home. Subscriptions were not all being paid. Some place or places must be cut. Consequently, there is no immediate hope of continuation at Chakwal.

EMINABAD (1922)

A small mission district split off from Gujranwala because it became impossible for the Gujranwala missionaries to shepherd some 13,000 Christians and over 200,000 non-Christians. Eminabad City is a small town on the main line of the railway between Lahore and Gujranwala. Area, about 420 square miles. Population, about 100,000. Castes, tribes, languages, etc., as in Gujranwala.

Missionaries—Rev. and Mrs. W. M. McKelvey, Miss Edna Broyles.

Equipment—One residence in Dhillanwali.
At Annual Meeting, 1922, Gujranwala District was divided and Eminabad was added to our list of mission stations. The great Chenab Canal was made the dividing line. This division gives Eminabad a territory about thirty-five miles long and twelve miles wide. Eminabad itself is the only city in the new district and it was hoped that it might be made the headquarters. But suitable land for residences could not be bought, and as a Government rest house three miles from Eminabad by macadam road was for sale, it was purchased and is now the residence of the Eminabad missionaries. We have found Christians in nearly two hundred villages and believe that we shall find more in villages not yet visited. There is a Christian community of approximately 6,000 and a non-Christian community of some 100,000.

According to Indian village standards the Christians are as a rule well-to-do and much encouragement was felt from the 1923 campaign for tithers. They nearly all seemed to understand the principle and to admit the right of it and very many promised to become tithers. We expected to do well in the N. W. M. canvass but the results were disappointing. On the other hand, one congregation has become self-supporting and two others are very hopeful. Elders are under training in every congregation and the standard of Christian life is improving. We are increasingly encouraged by our hearings among the non-Christians, especially among the women.

EDUCATIONAL

We have twelve village schools with 500 pupils. Out of these, 131 are Christians. There are forty-three girls in these schools. Every school but one receives aid from Government. We hope that this one also will soon be "recognized" by the Government. Night schools are being opened in four of these village schools. Eleven of the fourteen teachers are Christians.

GUJRANWALA (1863)

Headquarters of Gujranwala Civil District, 42 miles northwest of Lahore, the capital of the Punjab; was a town of importance under the Sikhs. District, parts of Sialkot and Gujranwala Civil Districts. Area, 460 square miles. Population, 120,000, mostly rural. The castes or tribes most numerous are Jat, Chuhra, Tarkhan, Arain, Arora and Katri; 53 others have representatives. About 66 percent are Moslems, 19 percent Hindus, 9 percent Sikhs, and 6 percent Christians. There are a few Jains. About 95 percent are illiterate.

Missionaries—Mr. E. B. Balph, Rev. and Mrs. Osborne Crowe, Rev. and Mrs. A. M. Laing, Rev. and Mrs. J. A. McArthur, Rev. Dr. and Mrs. J. A. McConnelee, Rev. and Mrs. W. D. Mercer, Prof. and Mrs.
India—Gujranwala

W. H. Merriam, Mr. and Mrs. C. C. Millson, Rev. Dr. T. L. Scott, Rev. Harris J. Stewart; the Misses Hazel Bennett, Rosa A. McCullough, Louise E. Scott, Florence Tomaseck.

Equipment—Theological Seminary with three residences and four dormitories, all of which are the property of Synod; five residences; Boys' Industrial Home, cottage and chapel; Boys' High School and Boarding House and a residence for the headmaster; a church building in the city; three primary boys' school buildings in the city and one primary girls' school; Girls' Middle School in the heart of the city and a residence of the headmistress; eleven village schools and three village parsonages.

Gujranwala, a city of 45,000 people, is the third city in size in our Mission. It is located forty-two miles north of Lahore. As a station of the Mission, it is growing in importance because of the increasing numbers of activities centered in it. The General Treasurer's office is located there. The General Secretary also is living there. Our Theological Seminary and our Boys' Industrial Home both are located there, and in addition it lays claims to one of the best high schools in the Province.

Because of the large number of Christians in the district, a division became necessary and Eminabad was made the headquarters for the new district. To each was assigned 125 villages in which there were Christians. But in the three years of this triennium the number of villages in the Gujranwala District has increased to 200, with a proportionate increase in membership.

EVANGELISTIC

District Work for Men—The effort of the last three years has been to organize the church and to get it into shape, so that Indians may be given entire charge. The lack of efficient helpers has been a great hindrance. Three or four more circles in the district could and should assume the support of their own pastors soon. Men are needed to arouse these circles to their responsibility in this matter. Some have been found, for one congregation has been organized and three pastors have been installed.

The work among the non-Christians is encouraging, for though none have come out from among the Hindus and Mohammedans the hearings have been exceptionally good. Nearly everyone has listened well, and practically no objections have been raised.

Women's Work—Christian—The need of the village Christian women is appalling. One of the saddest features of this is their ignorance of their own poverty of soul. The women are so often untaught or at least very poorly taught. This is not always the result of indifference or carelessness on their part, for some of the teachers and pastors neglect the women. It is
gratifying to find here and there some who really know the Saviour. Some have made progress, but in other places a dead­ness seems to be creeping over the church. As illustrative of
the latter statement, Mrs. McArthur tells this story: "The Christians in one village which we visited would hardly return
our greeting, nor would they leave their homes to have a service
though their work was nothing that was at all pressing. All
they would do, as they whirled their spinning wheels, was to
scold us because we had not given them land. One of these
women sat with her back to us as she turned the machine, a
highly discourteous act according to Indian standards.

"In another village where the plague had taken away some
of their number since our last visit we noted a marked change
in their attitude. They sat so quietly and respectfully and
learned so well that the meeting was a joy. We said nothing
about a thank-offering, but after the service they brought out
their earthen jugs which were found to contain three rupees.
Such progress made our hearts rejoice. Some of this improve­
ment is to be attributed to the work of the two Bible women,
whose passion to win others to Christ would be worthy of
 emulation anywhere."

Non-Christian Work—The work among the non-Christians
continues much the same; some hear and some forbear. The
recital of the sufferings and death of Christ nearly always
brings a hush and, often, tears from Hindus and Mohammedans.
Occasionally they are not cordial: "In one village the wife of
the head man did not ask us into her home, but stood in the
doorway and said, 'Sit down if you want to.' Since there was
nothing in sight on which to sit, and since she did not stand
aside to let us in, the inference seemed to be that we should
sit on the ground in the street."

Again, on the other hand, there are some who enter into
the spirit of our coming. In one place a "young Mohammedan
girl joined in the singing of the Psalms until, recollecting her­
sel, she said, 'I am a Mohammedan. Is it all right for me to
sing these songs?' We told her they were God's Word and all
right for anyone to sing. Reassured, she continued to sing with
much apparent enjoyment."

One town in the district is remarkable for its reception of
the gospel. Men, women and children seem always ready to
hear. Some of the townspeople have declared their belief in
Christ, though none of them has been baptized. Quite a num­
ber of days were spent there this year. The people never
 seemed to tire of the preaching.

City Evangelistic Work—The work of cultivating the city
field is not easy. While a few families have turned out very
well, the majority have made little progress either educationally or spiritually. Many of the people are uninstructed, and are Christian only in name. However, the hope of the Church is in small groups of devoted men who are putting their whole souls into the work of the Lord. One interesting man is, in his humble way, doing a real work. Juma is a sweeper in the municipal grain market. He began to come to the Reading Room, and took great delight in any argument advanced to uphold the name of Jesus. Though joining in with the singing at bazaar preaching, he would never preach, for he felt too uneducated. Often he would whisper a verse to the one preaching, which would help the argument, and yet he did not push himself forward. He was always ready to pray, and his regular attendance in the Reading Room has been a great help.

The means used for evangelistic work are a Reading Room, bazaar preaching, and Gospel signs. In the Reading Room there has been a continual struggle with the Ahmadiyya Sect, who study to find out obscure verses from the Bible on which to hang some objection. When brought to face the real question of sin and its cure, they assert that God in His power will take care of that, and that we are to be faithful in our ceremonial duties. Books are sold here, and from these perhaps the largest results come. A number of Hindu men visit the room to ask about Christian teaching. One professor of the Guru Nanak College is interested, but seems unable to give up the doctrine of the transmigration of souls.

The bazaar preaching twice a week reaches hundreds of people. Many educated men stop to listen, and their varying attitudes make the work more interesting.

Gospel signs painted on sheet-iron have been constant preachers. A young man has been employed recently to preach, who expects to learn how to make these signs and thus earn a living. Advertising the gospel by means of signs is a field full of possibilities.

Dr. Brown and Padri Abdul Haqq came and held excellent meetings for a week. They created so much interest in the city that the Mohammedans had some well-known maulvies come to challenge us. So Padri Abdul Haqq returned, and very successfully met them on their own ground.

City Zenana Work—Miss McCullough writes: “There are many things in connection with this work of which we cannot write, as it would be a betrayal of confidence and would do harm. We have made 1,513 visits in the houses of the people this year and the gospel has been faithfully and prayerfully preached. Forty women have had regular lessons and others occasionally have been visited.
"A few houses have been closed to us, because when a woman quarreled with her husband and ran away her people believed that she went to become a Christian. Yet none of us know where she is. Another woman quarreled with her relatives and put some of them in court, though not through our advice; nevertheless we were blamed and our work somewhat affected.

"One Hindu girl read the Bible until she became convinced that it was sin to worship idols, and refused to do so. Her brother, a college student, asked Mrs. Murray to stop teaching her the Bible, because, as he put it: 'Our women like to read and hear the Bible, and cannot help believing it if they keep on reading it. We are not ready to give up our old religion yet but the time is coming when we will, as a people.'

"The Evangelistic Campaign week in Gujranwala was entered into with great interest by the women of the Missionary Society. The whole work was well organized and two parties were appointed each day to go to the nearby villages. During that week twelve villages were visited by about thirty-five women, and over 500 women heard the Word besides numberless children. Sixty Gospel portions were sold."

EDUCATIONAL

The Theological Seminary—There are two divisions of the Theological Seminary, viz: the Seminary proper for students with educational qualifications at least to the high school standard, and the Theological Training School for those of less educational attainments. The attendance has varied from thirteen in 1922 to twenty-seven in 1924, when there were eight in the Seminary proper and nineteen in the Training School. There is a special group of four men who receive much of their instruction in English. It is interesting to note that they are all sons of ministers who have served as evangelists and pastors in the Church.

The staff has been increased to four, and consists of three missionary members whose salaries are paid by the Mission, and one Indian member, the Rev. Labhu Mall, whose salary is provided by the Indian Church. Synod has elected the Rev. H. S. Nesbitt to take the place of Dr. Scott when he goes on furlough in the spring of 1925. The increase of the staff has made it possible to separate the Training School from the Seminary proper in all subjects but one, and consequently the instructional standard of the institution has been materially raised.

An unusual number of unmarried students have been in the Seminary during the past three years. The majority, however, have wives, and it is a necessary part of the work to provide instruction for them. Some of the women are quite illiterate
when they come to the Seminary and the majority do not have even a mediocre education. An effort is made to teach all to read and to become orally familiar with the Bible stories and with gospel teaching so that they may be of some help to their husbands.

_The Boys' Industrial Home_—Training is given in four departments. Carpentry enrolls twenty-four boys; tailoring, eighteen; shoemaking, seven; and blacksmithing, four. In each department there are three classes. As soon as a boy becomes proficient enough he passes from the first to the second class where he is paid something for his work. Half of his earnings is taken for his clothes and a fourth is deposited until he finishes the course, and the other fourth is paid to him weekly. When a boy enters the third class his earnings are doubled.

A school with a normal trained man in charge is maintained for those boys who have not finished four years of primary work before entering the B. I. H. It enrolls twenty-three boys who attend school during the morning and work in the shop in the afternoon.

A Boy Scout troop numbering twenty has been organized.

_Gujranwala High School_—This school has maintained its position in the community as a leader in enrollment, percentage of passes and general efficiency. The Boy Scout movement has been introduced and a band master with army training employed. All the drill work of the school is made interesting and enlivened by the band. The Governor of the Punjab spoke very highly of this phase of the school's activities in his recent visit. The Governor was pleased to find that the same man is headmaster who was filling this position when he was commissioner here fifteen years ago. At that time Mr. Chatterjea had been headmaster for twenty years.

As a recognition of his many years of most useful service in the school and also of his public spirit, Mr. Chatterjea has been honored by the Government and given the title of Rai Bahadur. He is perhaps the first Christian headmaster in India who has been honored in this way.

After long years of waiting, we have at last secured money for the rebuilding of the classrooms of the city branch of our school. This has been a serious need for some time. We expect, when these rooms are finished, to have one of the best primary departments in the city. Rooms with walls about to fall and roofs that were a source of danger in every heavy rain were not a credit to the United Presbyterian Church and provided subject for annual criticism by the Educational Department of the Punjab as well as a source of worry and anxiety for those in charge of the school. We are glad that this is now being made right.
India—Gurdaspur

Girls' Schools—Education for girls received a severe check by the plague which raged so terribly during March of 1924. In one village the school was closed because nearly all the girls of school age had died. In others the parents became so disheartened that they quit sending their girls, saying, “What is the use? We may be burying them tomorrow.”

There is always the difficulty of securing girl teachers for whom living arrangements and chaperonage can be provided. One school which had been closed for this reason has been reopened and one new school has been started and promises well. All told, one hundred twenty Christian girls are enrolled.

There are six new schools in the district. This is an advance, though the Christians themselves show little real interest in the education of their children. Economic conditions account for a good deal of their lack of zeal, but indifference also plays a large part. Few parents care enough to urge their children to attend school, while to compel them is as yet almost unknown to the Indian parent.

GURDASPUR (1876)

Gurdaspur City is the headquarters of Gurdaspur Civil District and is about 75 miles northeast of Lahore. It consists of Gurdaspur tehsil and part of Shakargarh tehsil. Area, about 640 square miles. Population, about 440,000. Tribes or castes most numerously represented are Jat, Arain, Rajput, Gujar, Julaha, Brahman, Chuhra, Dumna and Tarkhan; 54 others are represented. About 30 percent are Hindus, 49 percent are Moslems, 5 percent Christians and 16 percent Sikhs. Languages: Urdu, Punjabi, Hindi. More than 97 percent are illiterate.

Missionaries—Rev. Dr. and Mrs. D. R. Gordon, the Misses Emma Dean Anderson, E. May Caldwell, Nancy A. Hadley, Fannie C. Martin, Gertrude E. Zink.

Equipment—Gurdaspur: Two residences, a church and parsonage; Gurdaspur Home for Women with dormitories and residence for the superintendent, also chapel and hospital room; primary school house and six acres of land for the Corbett Memorial Girls’ School. Dhariwal: church, six acres of land, Boys’ Boarding House under construction. In the district: the Martha Purdy Memorial School and several village schools and parsonages.

EVANGELISTIC

In this district the two largest congregations are in Gurdaspur and Dhariwal. Each of them is self-supporting, though Dhariwal has not the advantage of the missionaries’ help as has Gurdaspur. The workers of the woolen mills of Dhariwal form a large part of the congregation there. By the generosity of Mr. Armstrong, former manager of the mills, who gave Rs. 6,000 at the time of his retirement, and with the help of some other friends, they have a fine substantial church building.
During one of the camps at this place a man who is the leader of the Mazbi Sikhs, a sect rather common in this section, attended the meetings and asked permission to speak. He gave a short talk emphasizing loyalty to the Government, honor and esteem of Christ’s preachers and His followers, and education of the children. On being asked why he, with his followers, did not embrace Christianity, he said that it would not be long until that would take place.

The Gurdaspur congregation is more than holding its own. The most difficult part of the work is the development of ten small villages under the pastor’s jurisdiction. For the eight years preceding 1922 wonderful progress was made in the contributions. The regular offerings increased fivefold, while the home missionary offerings showed a sevenfold increase. This was due to the increase in the number of tithers. The work in the village self-support congregations, however, is not so encouraging as the people often fail to support their pastors. To better this condition a special campaign for tithers was made in the winter of 1924, when in the course of six weeks’ time fifty-six tithers were secured. In order to help those who have promised a tenth to the Lord’s work, Dr. Gordon had some small steel banks sent out from America for which he himself holds the key. The tither deposits his tenth in the bank which at the end of the year is given over to be opened.

In 1922, the low caste quarter of Gurdaspur had a revival and for a time at least the people attended church well and also sent their girls to school. One handicap to their spiritual progress was an old mud idol which they refused to tear down. This idol was supposed to be over 300 years old. In the fall of 1924 at one of their Sabbath services in the little schoolhouse the subject of idol worship was again forcefully presented. Very few of the people can write, so thumb impressions were taken to a declaration expressing their wish to have the idol removed. It was a hard struggle for some because of their superstition, as well as the interference of an old Brahmin priest who tried in every way possible to hinder the removal.

A different plan from the ordinary was adopted last winter. Instead of taking camp out to district, spending several days in one place, Dr. Gordon and Miss Martin with their Indian helpers made out a program of meetings to be held in eleven different centers. The people were notified beforehand and the result was better attended meetings than ever before. The total attendance for the eleven meetings was over 1,600, almost equally divided between Christians and non-Christians. The way in which the latter listened to entire services was a very encouraging feature. Further ground for encouragement was the liberality of the Christians whose offerings at these meetings amounted to Rs. 250.
Women's Work—The Christian women seem very anxious for organized work. In each of the two city congregations there is a missionary society with a combined membership of fifty-three, and in the villages there are five organized societies with eighty-three active members. Miss Fannie C. Martin, who has returned to Gurdaspur after having served in other districts for several years, has found the work very encouraging. She writes: "One day while visiting some homes in Dhariwal a Mohamedan woman peeped around the doorpost and beckoned to me to come. I discovered that I had known and taught her about twenty-six years ago, when she was a girl in her father's house. Though she had never been taught since she remembered the Psalms and asked me to sing the fifty-first. Repeating the line 'God desires truth within our hearts,' she said, 'I never can forget that.' She and her children are among my most earnest pupils. I have found many eager and sincere seekers after the truth. There is no limit to the opportunity that awaits us these days."

EDUCATIONAL

Dhariwal School—In April, 1923, the boys' school at Dhariwal was raised to the high school standard. In 1924 the attendance dropped a little when an Arya Samajh school was opened there. The hope for many years has been that a boarding house might be built in connection with the school. After years of praying and seeking, that hope is now being realized. Owing to the generosity of Rev. C. C. French and Mr. and Mrs. S. A. Fulton, the sum of $10,000 has been raised and the building has been begun. The twenty-three village schools also report progress, the number of Christian boys in them being 216.

Women's Work—In the one primary school for girls in this district 31 are receiving education, while in the boys' schools 67 girls are enrolled. Twenty-five are in the Girls' Boarding School, Sialkot, and eight in Avalon High School, Pathankot.

Home for Women—"Miss Hadley writes: "God has blessed the Home and wonderfully sustained His workers. During the year 1924, forty-seven women and sixty-six children have been cared for, aside from forty-one school girls who spent their summer vacation with us.

"If we were to look only at the financial side of this work we should be tempted to think the expenditure rather heavy, but when we realize the precious souls that have been saved and compare the condition of our little folks with that of the orphan children in the villages we do not need to think of the helpless women cared for to make us know that it all pays
many times over. Four of our women have been baptized this year, two Hindu and two Mohammedan. On of the four was sent to us by Miss Mookerjea. Not long ago she was back visiting Miss Mookerjea and the latter wrote, 'I was pleased and surprised at the change in Hakim Bibi and I believe she is a real Christian.' Just now she is caring for three little ones who were brought here because their mother was ill with tuberculosis and had to be taken to a sanitarium. There were no Christian relatives with whom the children could stay, and Hakim Bibi seems happy in mothering them. She did not know one letter from another when she came, but can read quite nicely now.

"We wish to express our gratitude to friends at home for upholding us by prayer and gifts. Funds have been very low at times but in some way, these times have been tided over and our needs have been supplied. We would testify also to the faithfulness of our Heavenly Father. He has answered our prayers and helped us in time of need. Do not forget us. The real work of the Home can not be done in the energy of the flesh; it must be done in the power of the Spirit."

**JHELUM (1874)**

Headquarters of Jhelum Civil District, on the Jhelum River, about 100 miles northeast of Lahore. District, Jhelum Civil District. Area, 2,768 square miles. Population, 477,068. Tribes and castes most numerously represented are the Jat, Rajput, Awan and Khatri; forty others are represented. Moslems number 88 percent, 11 percent are Hindus and Sikhs, 09 percent Christians. Languages: Punjabi, Eastern and Western Urdu and Pashtu. About 95 percent are illiterate.

**Missionaries**—Rev. and Mrs. D. E. Alter, Rev. Dr. and Mrs. A. B. Caldwell, Rev. and Mrs. Kenneth MacKenzie, Rev. H. M. Milne, the Misses Olive I. Brown, Florence M. Jones, Harriet G. Jongewaard, W. J. Jongewaard, M.D., Mary E. Logan, Mabel C. Stewart, Josephine L. White.

**Equipment**—Two residences, Good Samaritan Hospital with residence for the doctor, a church, Girls' Primary School, Boys' Middle School at Sanghoi.

**The Golden Anniversary** of the beginning of mission work in Jhelum is worthy of a resume of its history of fifty years. As early as 1856, the year following the establishment of our original mission station at Sialkot, Jhelum had been selected as the site for the next advance. The attempt to reach this important city sixty miles distant, with the missionary caravan, proved too difficult and our pioneers were turned back. However, nearly twenty years later, in 1874, Rev. Elisha P. Swift, one of the two Indian members of our Mission in those early days, was stationed in Jhelum. The reading of the story
of his trials in the preaching of God's Word and the conversion of the Maulvie, Mohammed Alim, and his persecutions as recorded in Dr. Gordon's "Our India Mission," reveal to us both the power of the opposition and also the power of God's servant and the Word. Dr. T. L. Scott, in 1876, was permanently located in Jhelum and the impression made by his almost twenty-five years of loving service is still to be found in many hearts. Jhelum had the distinction of being for a time a home for our Theological Seminary. Boys' Middle Schools were opened, one in Jhelum City and one in Sanghoi, ten miles out in the district. A Girls' School has been kept going most of these fifty years. The Good Samaritan Hospital has received and treated thousands of needy women during its years of operation.

The last quarter century in Jhelum has seen many changes in superintendents. Sometimes there has been no resident ordained missionary, sometimes there was a new missionary stationed for a year or two until the demands from other parts of the field called him away and only twice has there been a longer term of service. Consecutive and efficient work thus has been difficult.

Jhelum District, bordered on the south by the Jhelum River, is typical of the work of the northern half of our Mission—generally known as "The Trans-Jhelum." In all the stations south of this there are large numbers of the outcasts and from these has developed a large Christian community. There, the work of the Mission is necessarily largely confined to teaching, training and organizing this mass into a self-respecting, self-supporting, self propagating Church. Here, and to the north, the community is about 90 percent Mohammedan with a few Hindus and Sikhs in the larger towns and with practically none of the outcasts. Conversions from indigenous residents of this territory have been very rare. Bigoted persecution of any new convert has been especially severe. Though there have been occasional conversions, yet even today, outside of Jhelum City and the group of Christian teachers and their families in Sanghoi, there is only one resident, indigenous Christian in the whole of our territory of 4,000 square miles and 600,000 population.

This Three Year Period, now under review, has shown us what we hopefully believe to be a breaking up of the former seeming stone wall of Mohammedan opposition. The seed sowing of nearly two generations is beginning to show signs of a reasonable harvest. The contact through these past years of Christian with non-Christian has changed many of the prejudiced opinions of the latter concerning the former. Antagonism is decreasing, interest in our message is increasing, and persecution of inquirers and converts is much less severe.
The much vaunted Hindu-Moslem unity in national affairs, which was antagonistic to all things western, inclusive of Christianity, has collapsed. Many seekers are making themselves known and more than ever before are proving themselves acceptable and being received into Christ's fold.

**EVANGELISTIC**

*In the City*—Evangelistic work in Jhelum is now much more centralized, constant and effective than has been possible in any previous period. Three years ago, we secured, at a nominal rent, on the most prominent corner of the bazaar, a small room with a large, elevated, open space in front. This has become a much needed "Reading Room," open daily for quiet testimony and personal witness to all who come and go. With this room as a standing ground of our own, bazaar preaching is faithfully carried on twice weekly. Effective work is evidenced by many sincere inquirers, some asking now for baptism.

Our small, self-supporting congregation now includes several members in responsible Government positions: chief clerk to the Deputy Commissioner of the District, Assistant Civil Surgeon, a member of the Municipal Committee, the sanitary inspector of the city and head-clerks in the Canal Department office. Most encouraging of all is the voluntary, evangelistic zeal displayed by Indian members of our little church. Although they are not paid for this service, they continue the regular evangelistic preaching in the bazaar whether the missionaries are present in the city or are off on tour to the far part of the district. In addition to this bazaar work, for many years members have voluntarily carried on personal work amongst a community of outcasts who are not native to Jhelum but have been imported for city service of the most menial nature. Less than a year ago on their own initiative Indian members of the congregation planned a campaign with the objective of winning this community for Christ. They organized the work themselves and conducted it and within the last month or two have baptized about sixty—thus entirely eliminating this particular tribe—the Chuhras—from the city of Jhelum. These people had all been given sufficient instruction so that they could give reasonable answers to their examiners. But that they may continue to grow in their new life and in the grace of the Lord one of our Indian Christians is providing the salary for a full time teacher. All this seems the answer to our prayers and the objective of our work that the Indian Church might itself initiate, plan, and carry through such projects as this for the Lord's Kingdom.
In the District—Evangelistic work in Jhelum District has been much interrupted during these years due to the various changes in the personnel of superintendents. However, the usual itinerary has been followed each year. A circuit is made by camping stages, usually starting to the southwest of the city and following along the narrow strip of comparatively level territory between the Jhelum river and the parallel range of hills. Our first camp is at Sanghoi, ten miles out, where we have a Boys' Middle School. Pind Daddan Khan, an old city of some 15,000 population and some fifty miles distant from Jhelum city, is reached by the fourth or fifth stage. From there our route turns and leads over the chain of hills known as the Salt Range, in which some peaks are of almost pure rock salt. Some evangelistic work is conducted in the villages of the small plateaus in these mountains. The central section of the district, however, is absolutely inaccessible by our ordinary methods of itineration. Because the territories on either side of this range are more than sufficient to claim all of one superintendent's time, this central region of rough, roadless hills has never been visited by a missionary. The camping tour continues on over this range into the Chakwal plateau and tehsil. Often, the season ends here and the camp outfit is returned by a roundabout rail journey to Jhelum city. Occasionally a tour is attempted along the difficult northern side of the mountains and thus back to headquarters.

The superintendents of the district have not been satisfied with this method of procedure, feeling that the contacts made with the people are so very seldom repeated and of so limited a time that comparatively little real sowing of seed can be done and seemingly no harvest reaped. The ideal that has been in mind but that seems yet far off in accomplishment is to have Indian resident workers stationed two by two in important centers. Then the missionary in his tour might be used to coordinate these various efforts, and encourage and bring to fruition the planting that has been done throughout the year.

Women's Evangelistic Work is also conducted in both city and district. Visiting of the women within the privacy of their own homes is practically the only means of contact that can be established. In the city our lady missionaries and the Indian Bible women have opened many, many doors, usually receiving a friendly welcome though sometimes a cold reception or even an abrupt repulsion. In the district the women's work and the men's are combined into one camp and tour. Daily they go out to the same villages, for most sections are considered unsafe for the ladies to enter unaccompanied. In the villages, however, they must enter the homes while the men congregate without in some open place for a more public hearing.
Eleven Newly Ordained Elders

"Much depends on the village sessions for the evangelization of India."

Dr. T. L. Scott and Class of 1925
The Theological Seminary, Gujranwala, India.

Dr. Scott returned to America on furlough in 1925, having completed fifty years of missionary service.
Mr. Fazl Ilahi and Family

Mr. Ilahi, the headmaster of our school in Jhelum, is said to be “probably the most respected man in the city of Jhelum.”

Mrs. Ilahi, “a highly respected and efficient Indian doctor,” is the only responsible physician in our Good Samaritan Hospital at Jhelum.
Within these three years, on land immediately adjoining the ladies' compound, a whole section of town has suddenly developed, almost surrounding the mission property. This has necessitated the building of a high wall almost enclosing the ladies' compound to insure privacy.

**EDUCATIONAL**

*The Jhelum Boys' Middle School* has almost ceased to function except as a department of a larger and higher standard plant. There is great rejoicing and thanksgiving among both the missionary and Indian workers because of action taken at the last Mission Meeting. For many years the Jhelum force has been making efforts to raise the standard of this school to that of a high school. A real lack of sufficient high school facilities of any kind in the city has been constantly demanding the change. Mr. Fazl Ilahi, the headmaster, an earnest Christian elder, is most capable and worthy of this recognition. The continuation of Christian instruction and influence in boys' lives until they have reached an age when they are legally permitted to make decisions, warrants the additional expense and effort of a high school. The ninth class is to be opened next April.

*The Sanghoi Middle School* has been steadily making progress during these three years. Headmaster Azariah, a capable, earnest young man, with evangelistic zeal, has now established for himself and his work a position of great influence in that otherwise absolutely non-Christian center. Inquirers of The Way are appearing from this community and a much greater degree of friendliness among the general public there gives proof that our efforts are of genuine value according to Kingdom standards.

*The Girls' Middle School* in Jhelum is quite an old institution, having been in existence as a primary school in 1885 when Miss Josephine White, who is now in charge, first came to India. Many circumstances have counted against its rapid progress, among which are the almost universal antipathy of non-Christian parents to education for their girls, the difficulty in securing satisfactory women teachers, and the almost annual recurrence of severe epidemics of plague, cholera, etc., making it necessary to close the school for long periods. The present enrollment is sixty-four pupils with an average attendance of about fifty-two. Of the staff of four teachers, three are Christian and the other has strong Christian sympathies. Of these four only one has had Government training. Some improvements have been made in the repair of the building.
MEDICAL

The Good Samaritan Hospital has been without a resident missionary doctor throughout most of this period, Dr. Simpson having gone to America early in 1922. During this time Miss Jones, Superintendent of Nurses, has served as resident manager of the Hospital. Mrs. Fazl Ilahi, our highly respected and efficient Indian doctor, has been the only responsible physician. Now that Miss Jones is going home on furlough we are expecting a new missionary Superintendent of Nurses.

From Mrs. Fazl Ilahi’s report, it is seen that the work has been going on quite satisfactorily. She says: “During the past year the staff consisted of one foreign worker, one hospital assistant, two staff nurses, six nurses in training, one trained compounder, one in training, and one Bible woman. We have thirty beds. There were 321 new in-patients, 5,244 new and old in-patients, 7,845 new out-patients, and 29,287 old and new out-patients. We have a class for the indigenous midwives of the city and six are going up for the examination in March.”

A new piece of land has been bought which will be a great convenience in enlarging the Hospital compound and quarters.

The Hospital was closed for six weeks last summer vacation for the first time. The people did not like it because they thought it was closed for good, but when it was opened they seemed to appreciate the work better than before. The workers also were quite refreshed and eager to begin the work.

KHANGAH DOGRAN (1897)

Town in Sheikhupura Civil District; area, 450 square miles; population, 162,000, all rural. Tribes and castes most numerously represented are the Jat, Chuhra and Arain. Fifty-eight others have representatives. About 63 percent are Moslems, 16 percent Sikhs, 16 percent Hindus and 5 percent Christians. The languages are Punjabi and Urdu; 98 percent are illiterate.

Missionaries—Rev. and Mrs. William H. Ross, the Misses Jane E. Martin, Mary R. Martin, Vivian L. Trimble. At Martinpur, Rev. Dr. and Mrs. J. Howard Martin.

Equipment—Two residences, the Nelson Pratt Memorial School and rest-house at Martinpur, five village school buildings and three residences for Indian workers.

Khangah Dogran is a station in the canal region. When founded it was a county seat, with every prospect of growth, on account of the newly opened canals. Due to its inaccessibility the civil offices have been removed, thus its importance has decreased, and no longer is it the strategic point for mission work that it once was. The percentage of literacy is very low, one and nine-tenths percent. The Christian community is ahead of the others in education, but still has a long way to go.
There are several real problems which the missionary faces in this field, which, because of their character, are difficult of solution. Many from the low castes have made a Christian profession, apparently only to gain a step socially and to get away from the hated name “Chuhra.” After visiting such a community the missionary is faced with the question of whether or not these should be allowed to call themselves Christian. It gives the Church a hold on them, and they are a little more likely to be open to teaching than those who do not even want to bear the name. Miss Martin tells of her experience: “One morning we went to a little hamlet from which the women of the two Christian families came into the city to work daily. Though they knew we were coming early, yet one of them had gone when we came. The other pretended to be busy, and behind my back slipped away. The third also pretended to be so busy she could not stop her work, and we could hardly get her to come and sit by us even for a short period. They had learned nothing, which was of course the reason for their acting so. To be sure they were kept busy all day at their work, but one of the men could read and if there had been any real hunger for it, they could have found opportunity to learn God’s Word.” This is the problem: how to create the hunger, and to get these people to be real enthusiasts for Christ. As it is, their lives are a great hindrance to the work.

In order to find some concrete way in which to measure the progress the Christian women are making, count is kept of the Bible stories repeated by them during the year. The number of stories in the course was increased and quite a number of the women knew them all. Another encouragement comes from a certain village in which we had been working for some time. Except for a dozen families who had held out against Christian teaching but are now beginning to learn, nearly the whole community has been baptized. A couple of elders-elect are developing into real leaders and are learning to assume their responsibilities. Their wives show a like spirit, and there are a number of other earnest ones too. A few of their boys and girls are in school, and several other girls have attended brief vacation schools. It is a slow process working up a desire to educate their children, especially their girls. We hope that soon they will be ready for organization into a congregation.

Non-Christian Work—This is mainly a work of sowing in faith and patience, for while the attitude at one time seems to be an open one it may very soon change. The missionary seldom knows just what effect his work is having. “The general impression left on me at the end of the year,” says Miss Martin,
"was that our reception among the non-Christians was less cordial than usual. In a number of villages we walked through the streets, scarcely getting a hearing at all, or at least a very indifferent one. It presents a great challenge to prayer and faith."

THE STORY OF MARTINPUR

This Christian village came on the map with the beginning of the present century. It is situated in what is known as the "bar" country, which is the land lying between the Ravi and Chenab rivers. It was once thickly populated but something happened that the water supply stopped. The water level for wells was about one hundred feet from the surface and the rainfall was very light so that this once densely populated country became a desert. Then some clever Englishman conceived the idea of drawing out the water of the Chenab river and carrying it out over this barren plain. In due time this was done and more than seven millions of acres of rich land came under cultivation and is now a wonderful country. This land was sold to the farmers who settled upon it in such numbers that now it has become densely populated. Our Christians in the community, largely day laborers, were anxious to secure a footing on this land, but not being landowners they could not become purchasers. Many years ago the Government of India passed an "Alienation of Land Act" that no landowner could sell his land to any one but a landowner. Merchants, artisans, and day laborers can not purchase land in India. Dr. Youngson of the Church of Scotland Mission and Dr. Samuel Martin of our own Mission and others of the Church Missionary Society, interested themselves in persuading the Government of India to distribute a certain portion of land to Christians, who, though not landowners, were nevertheless on principle entitled to it, seeing they were actually cultivators and had for generations done the labor for the landed classes. As a result a number of villages were assigned to the different Missions to be distributed to Christians of this class. The fortunate Christians of the Church of Scotland named their village Youngsonabad and those of our Mission named theirs "Martinpur."

Martinpur has about 1,600 acres, the assignments being only about 12½ acres per man. A few received 25 acres and one received 50 acres. For this land they paid a small sum to the Government. In case they wish to rent it will bring in a rental of $12 to $15, per acre, under special arrangements sometimes a little more than this.

This illustrates how hard it is to get land in India, and also, that our little village was hardly a taste for our thousands of
Christian families. Many of the original settlers have passed on. The families have grown so that in almost every home there are from one to three stalwart sons to farm this bit of property. With the artisans and hangers-on in the village it now numbers about 1,400 souls.

A congregation was formed which built its own church and has supported its own pastor from the beginning. There have been four pastors. The last one left a year ago and no successor has been found.

The principle insisted upon by the Mission from the first has been that this village of Christians should stand on its own feet in every way. In the main this has worked very well. However, the community has had its ups and downs. In the original assignments some men got in who have turned out to be godless, positively wicked. This has made things very difficult for the better class and self-government has had a shock. At the last Annual Meeting of the Mission, the village requested that they be given help to get on their feet again. There is a strong element of good people, but it is very hard for people to manage self-government who have not been born to it. We have every reason to hope that right will prevail and in due time the decent people will be organized and able to establish righteousness.

Martinpur started with a primary boys' school and this grew into a middle school, and is now known as the Nelson Pratt School, the funds for a very good building having been furnished by a gentleman of that name.

The attendance at the girls' school for the last three years has been between 60 and 70. In spite of the illness of one of the teachers, and the enforced closing of the school for some weeks because of a severe outbreak of plague, the Government Inspectress was well pleased with the result of her examination. She said the work was well up to the Primary Standard and it could easily be developed into a Middle School. Consequently, land for the needed buildings has been secured and we are very grateful that the Women's Board has given a special gift of $5,000 to build the school, which is to be called the Jane Denham Memorial.

LYALLPUR (1895)

Headquarters of Lyallpur Civil District, about 75 miles southwest of Lahore. District, part of Lyallpur and other tehsils. Area, about 1,512 square miles. Population, about 437,000, of which about 95 percent is rural. Tribes or castes most numerously represented are the Jat, Gujar, Arain, Chuhra, Chamar, Rajput and Arora; fifty others have representatives. About 61 percent are Moslems, 18 percent Hindus, 16 percent Sikhs and 4 percent Christians. Languages, Punjabi and Urdu. More than 96 percent are illiterate.
Missionaries—Rev. and Mrs. Paul A. Miller, the Misses M. Henrietta Cowden, J. M. Howland, Lillian A. McConnell.

Equipment—Two residences, a church, a residence for women teachers and workers.

Lyallpur is at the southwestern extremity of our field, 125 miles from Sialkot and 90 miles from Gujranwala. A generation ago it was a sparsely settled desert but the opening of the canal brought a large influx of colonists. When the Government opened the district they made several regulations in regard to the construction of villages with a view to avoiding the unsanitary conditions prevalent in older districts. They ruled that the streets should be sixty feet wide, and that there should be a well in the center of each village. This was to avoid the big mud hole always found beside older villages to furnish the drinking water for all the cattle, often for the people themselves, as well as supplying water for bathing man and beast. The canals insure a uniform, dependable source of water supply and as a result the people can raise better crops with less labor than in older villages. Consequently they are better off and often more enterprising than others.

EVANGELISTIC

Mr. Miller who has had charge of the district since the winter of 1923 writes,—“It might be supposed that the above physical features would contribute to the success of missionary work, but they prove to be not unmixed blessings. The Christians having come from other places have developed a spirit of wanderlust, and are constantly moving about, thus making it difficult to keep a record of them and to do systematic teaching. It also makes self-supporting congregations almost impossible. One of the oldest congregations had to be disbanded because practically all the people had moved away. In another, all four elders left in one year.

Another influence which makes the work difficult is the vain hope of securing land from the Government. When this new country was opened, land was distributed free to selected individuals. In rare cases it was granted to Christians. Though practically all the land has been distributed it is still the ambition of many Christians to possess some of it for their own. Often, disappointed that we do not secure it for them, they turn to the Roman Catholics or the Salvation Army. Thus while the social status here is above the average the spiritual condition is deplorable.

“Last year we received special commendation from Synod for having made the greatest advancement in evangelistic effort. This includes the number of books sold, the number of meet-
ings for non-Christians, attendance at the same, the number of
volunteer workers etc. Each pastor and evangelist was respon-
sible for organizing a gospel team in his circle and his team
held meetings in all the villages of the circle during the week
of the special campaign.

"Securing transportation facilities has been very difficult,
as the rates asked for camel and ox-cart hire are almost pro-
hibitive. Through the generosity of friends and relatives at
home we were able to construct a four wheeled trailer by means
of which we now move our camp easily and quickly.

"This winter we attempted to accomplish three things in
every village, to secure the election of at least one elder who
should begin the four year course of training leading to his
ordination, to get the register of Christians complete and up
to date and to organize a prayer group. In the majority of vil-
lages we were able to accomplish this purpose."

Women's Work—"In the spring of 1924 God called home one
of our two faithful Bible women and thus far we have been
unable to get another to take her place. The other Bible woman
has visited ten Hindu and fifteen Mohammedan homes regular-
ly, and many others occasionally. The women of these homes,
with a few exceptions, listen to the Word of God, and several
give evidence of real faith in His teaching.

"One woman who has been a very earnest Mohammedan
observing all the hours of prayer, is now ready to learn about
Jesus Christ, and her husband, too, is interested in studying
the gospel. A young woman who came to us two years ago
with the words, 'I want to be a Christian,' was later baptized
and has recently married a student in the Theological Seminary.
There is less bigotry and open opposition to the gospel teach-
ing than has been manifested in recent years."

EDUCATIONAL

City Girls' Primary School—The year 1923 was reported as
one of battling and building, fighting against the opposition
of a new Mohammedan school which tried to take away the best
girls. Happily the year 1924 was reported as one of the best in
the history of the school, the number of girls on the roll having
increased to practically double that of the year before.

Miss McConnell who has had charge of the school writes,
"In March each of the nine girls of our graduation class was
given a Bible with which they had all become familiar in school.
Later one of them, a Mohammedan, died suddenly. The
mother, with tears, tells of her daughter's joy and how she loved
to sing the Psalms she had learned. This mother now takes
time to sit and listen to the gospel which she had refused to do
before.
“When planning for the annual entertainment to which mothers and sisters were invited, the headmistress assigned a drama to the Christian girls. When some of the larger Mohammedan and Hindu girls heard the beautiful story founded on the birth of Christ, they requested a part in the drama, and several obtained the necessary permission from their parents to take part in it. When we listened to these girls reciting prophecy concerning Jesus Christ, and saw them bringing their gifts and bowing in worship to the baby Jesus in the play, we remembered with joy that ‘Unto Him shall the gathering of the people be’ and ‘All nations shall call Him blessed.’”

PASRUR (1884)

Headquarters of Pasrur tehsil, about 50 miles northeast of Lahore. Area, about 400 square miles. Population, about 190,000, of which nine tenths is rural. Tribes or castes most numerously represented are the Jat, Chuhra and Arain; 63 others are represented. About 97 percent are illiterate.

Missionaries—Rev. and Mrs. J. G. Campbell, Mr. and Mrs. Harvey M. Matthews, the Misses Mary Kyle, Viola M. Nourse, N. Evelyn Tromans, Ruth A. Warnock, Maria White, M.D., Dora B. Whitley.

Equipment—Three missionary residences, Girls’ Boarding School, White Memorial Hospital, church, reading room, boys’ primary school, fourteen village schools, nine village homes for pastors.

Pasrur is one of our oldest Mission districts. Although not large in area, it is densely populated and villages are so close together that from some places twenty can be seen. Pasrur City, the largest-town, is twenty miles south of Sialkot and is the headquarters of our Mission district. It is famous for its potteries, where are made the ordinary earthenware vessels so commonly used by all classes. In this region the great mass movement has made rapid headway and Christians from the low castes are found in 250 villages.

EVANGELISTIC

There is a new attitude toward the low caste people. It is shown by the policy of the District Inspector of Schools, a Mohammedan. He has ordered all teachers in Government Schools to make special efforts to get the low caste boys into the schools. How very different this is, from the old days when boys from the low castes were very reluctantly admitted and were often seated at a distance from the others.

Another encouraging development is the increasing number of converts from among Hindus and Mohammedans. For many years converts rarely came from these classes. Six young men of high castes have been baptized during the year. One
has gone back to his old faith, and another has left the district, but not the faith so far as we know, and the others are standing fast in the face of much opposition. These men have to leave all for Christ and are reviled and ostracized, even abused for the sake of the gospel.

The first of these to come out was Chaudri Gulam Mohammed. His name meant, "The Slave of Mohammed." At baptism he became Gulam Masih, "The Slave of Christ." Entirely on his own initiative he took the work of a colporteur. Armed with a gunny-sack full of books and tracts he would fare forth, living with the Christians. Caste distinctions were a thing of the past with the little Chaudri. In a couple of weeks he would return with joy to tell of hidden believers here and there in the villages. He has gone to another district now, and while we have only an occasional card from him, our prayer and belief is that he is a true bondservant of Christ.

Sardar Gopal Singh, the second of the six, came from the warlike Sikhs. He was brought in by a young elder. The day he came, after a hundred miles of motor travel, he displayed a very businesslike dirk, which he had hidden under his shirt. The friendship between this man and the humble elder is one which can only be compared with that of David and Jonathan.

_new Evangelistic Enthusiasm among Christians_—One of the significant facts in these conversions is that in nearly every case an Indian Christian is the immediate instrument in bringing these men into the church. They are received into the church thru the session. The trained elders are becoming more and more a force in the whole Christian community. A young elder not only brought in a Sikh, but is a keen preacher on all occasions. Another elder is now in the Seminary and has self-support work definitely in view. Another Seminary student from our district is pledged to self-support and will thus add a new congregation to the number who support their own pastors.

Munshi Kaku Mall is the center of all the activity and progress of the neighborhood. He is the Christian School Inspector and Lay Pastor of his own and other villages. Our one New World Movement building, a combined church and school, is almost built. With this as a center, he works out in the surrounding villages. Last year he decided to test out the church-going possibilities of one village, especially in view of the claims of some of our people that the landlords will not allow them to get off on Sabbath. Munshi began by holding a Sabbath-school there and was there himself, rain or shine. The result is a community where every man, woman and child attend services on Sabbath, and except for works of necessity are keeping the Sabbath, and are planning for a house of worship.
The Word is received everywhere, and a great awakening among the Christians is what is needed. What a mighty evangelistic force the Indian Church could be if each member would catch fire from the same Spirit which has fired these men mentioned above. Some do realize the need, and are praying and working for a Revival.

_Bible Women's Work_—Besides teaching the non-Christian patients in the Hospital, the Bible women have been carrying on work among the baptized women. This is a pressing need, for usually the wife has a very limited idea of salvation when baptized. A daily class of instruction was started for these women in which the attendance increased from five to thirty-five in a short while. In a children's meeting there is a regular attendance of twenty-two at the week-day meeting, and forty at Sabbath-school. This is a great increase.

**EDUCATIONAL**

_Girls' Boarding School_—History was made in the school this year, as the Middle Department was opened. We were able to begin the sixth and seventh grades at the same time by bringing back from the Sialkot School the girls we had sent there the year before. We opened this department with twenty-eight students, which made a very good beginning. Increasing the grade of the school made necessary a larger staff, so we now have eleven teachers.

Last year our attendance was smaller than usual because the fees had been materially increased. But instead of taking two or three years to recover the loss, it has been done in one year. The total enrollment for the year is 187.

Additional apparatus has been added to the playground equipment during the year. Supervised play every evening is thoroughly enjoyed by big and little. A most effective punishment is to forbid a girl to go to the playground for a few evenings.

The girls are learning to weave their string beds and to make baskets. The school pays them for this work. They also receive two cents for each rat caught in their rat traps. They have put all of this money into their thank-offering jugs.

Since our educational work is planned as one means of meeting the spiritual needs of the people, we feel that this is actually being accomplished when we see the students making progress in the Christian life. A series of meetings were conducted by Mrs. Mary Samuel of Rawalpindi in which she brought many heart-searching messages to all of us. One day was given to the teachers alone, and it was a time of wonderful blessing. As a result of those meetings, there has been a dif-
ferent tone about the lives and work of many of the girls and teachers. Many of the girls made profession of their faith in Christ during the year. It is most difficult to combat the thought that they are Christians only because their parents are, and to bring about a realization of the need of a personal Saviour. The four divisions of the Junior Society have held regular meetings during the year. Their thank-offering jugs are much heavier this year than formerly. Some of the older girls conducted meetings for the children of their villages during vacation, and they brought back very interesting reports of their work. The teachers and older girls, together with the workers of the White Memorial Hospital form a Temperance Society which meets monthly. This is absolutely their own "child" as they organized it and carry it on without any help whatsoever from the missionaries.

MEDICAL

White Memorial Hospital—What can a staff of three in a small Hospital accomplish? Perhaps not very much in comparison to an efficient American hospital, but the work of the last three years has brought relief to thousands. Very definite evangelistic work has been done. What do figures like 150 dispensary patients daily, or a yearly total of over 30,000 patients mean to any except those who have been there to see? To be able to expand this work, two new members have been added to the staff. Dr. White's going home means that some of the plans she had formulated cannot be carried out. Before her going, however, she saw that considerable expansion was made in the building, such as nurses' quarters, and a ward verandah. As a testimony to the way in which loving care at the Hospital opens hearts to the teaching given, Dr. White tells this story: "A dear old Brahmin woman of some eighty years came with a dislocated wrist. She surprised us with her knowledge of the Bible and her quickness to learn. When I asked her who her teacher had been, she answered: 'My son brought you your milk for a long time, and he would sit down out of sight below the verandah and listen to the teaching, and then come home and teach us women. When I got sick, he said "Mother, you go to the Christian Lady Doctor. They are good people, and will take care of you. Once when I made a mistake in my bill, they corrected me and gave me eight annas more than I had asked for."' I asked her if she wanted to acknowledge Christ, and she said, 'Yes, both my son and I are believers, but we dare not be baptized, or our people will kill both us and you.' As for their danger there is no question. It has been a real joy to listen to their questions, and to help answer them."
Taking the year as a whole, there has been much to encourage, though at times the load seemed too heavy to be borne, but Christ proved His promises true that He would bear every burden.

PATHANKOT (1882)

Headquarters of Pathankot tehsil of the Gurdaspur Civil District, about 90 miles northeast of Lahore. District, Pathankot tehsil and adjoining territory in Jammu State. Area, 847 square miles. Population, about 232,000, nearly all rural. Tribes and castes most numerously represented are the Rajput, Dumna, Jullaha and Chamar; 59 others are represented. About two thirds of the population are Hindu and Sikh and one third Moslem. Less than one percent are Christian. Languages: Hindi, Pahari, Punjabi and Urdu. Over 96 percent are illiterate.


Equipment—Three residences, a church, Avalon High School, Elliott Dispensary, two N. W. M. bungalows.

N. W. M. Buildings—During the three year period two new bungalows have been erected in Pathankot. The new ladies' bungalow has released the buildings on the other compound entirely for the use of the Avalon High School and enables our district ladies to live in Pathankot instead of out at Madhopur, ten miles away.

Dr. Andrew Gordon, Dr. J. S. Barr and the Misses Cynthia and Rosa Wilson will always be remembered as specially connected with this district. The Wilson sisters made their home at Madhopur, where the Misses Henrietta and Sara Moore have lived for the last three years. Miss E. W. Maconachie has continued to have charge of the Elliott Dispensary during the triennium. Miss Mary J. Campbell, who started the Avalon Girls' High School, and was devoted to it for a number of years, is now giving her time to temperance work in India, while Miss E. J. Martin carries on the work of the school.

EVANGELISTIC

The congregation in Pathankot has increased in numbers in the past year, and there are also signs of growth in spirituality. Thirty-nine from the city were baptized and added to the church membership at the close of the evangelistic campaign last March, and sixteen united by profession at our communion services in December. The contributions of the whole congregation, Sabbath-school, Women's Missionary Society and Juniors, amounted to Rs. 250.

Work for Moslems—In the city and in the villages we preach to many Moslems. Some of them can read and the gospel mes-
sage is widely known, as has been proved from time to time by their breaking into our preaching and telling the crowd very plainly and pertinently what we are preaching. The Word is having a leavening effect; they listen better and are more willing to buy books. Occasionally we are hindered by some one in the crowd telling them not to buy books, for the books will make them Christians. This is often true as we know from experience, and our hearts rejoice to see some finding light and peace. A recent convert was called back to his home by a letter from his brother stating that he was very ill. We warned him, but he insisted on going. Later a letter from him told us that he is now assured that his brother is his enemy, having tried to poison him so that he almost died. He wrote that his skin was peeling off, and that he was coming back to us, but he has not yet arrived. Satan has great power in the conflict. Prayer alone seems to hold them steadfast, for even those grounded in the faith sometimes renounce Christ for Mohammed.

**Summer School**—We felt gratified at the results of our summer school which was held in June, 1924. We had excellent daily Bible readings. Leading men and their wives from the district came in and a certain time each day was devoted to teaching them as well as for special meetings for the district and city workers. All who attended seemed to be revived. This was evident by the desire to make their lives right and live as Christ would have them live. For instance, one man who had been working his donkeys on Sabbath promised the Lord not to do it again. The objectives of the N. W. M. were presented and the people seemed to grasp the meaning and to take an interest. The workers each subscribed the tithe of two months’ salary to this Movement.

**Elliott Dispensary**—The attendance at the Elliott Dispensary is good. In 1924 we had 7,785 new patients and the total attendance was 22,821. Our Bible teachers visited the patients in their homes and taught them with good results. The children, both at the Dispensary and in their homes, are taught to memorize Bible verses, and picture cards are given as prizes. It is a red letter day for those who succeed in winning a prize by repeating the verses without a mistake.

**Christian Women**—We see little progress among the women, but there are some bright spots. When a group of men and women sit down to tell Bible stories the women tell them quite as well as the men. The children are really keen on learning the stories, verses and Psalms. A little nine-year old wife could tell the story of Peter’s release from prison perfectly, although it had been a full year since she had heard it. She cried when we left because she could not go with us and attend school. The
Christian women and girls like to go to the Presbyterial and take part in story-telling contests, and always give a thank-offering. A few little girls are in the village schools. One has completed the primer and received a doll as a prize. A few girls are in the Christian boarding-school. Because of their preponderance in numbers and their geographical location, the Hindu and Mohammedan women receive the larger part of our time and attention. They are very attractive and responsive. Many of them come to see us, sometimes just for a visit, but more often seeking help for their physical ills. Their gratitude and manifestation of confidence in us has made it easy to minister to them. One day when a lesson was being taught a Hindu woman proudly remarked "I already know that story, my son who goes to the mission school taught it to me."

**EDUCATIONAL**

*Avalon Girls' High School*—The school closed the third year of the triennium with 140 pupils enrolled. There were more day pupils in the upper classes than ever before, three appearing in March, 1923 for the Middle Examination. Four boarders were Mohammedan girls and they showed the greatest interest in all religious meetings, one expressing her desire to make a public profession of her faith, and to unite with the Church. This, of course, was impossible without the consent of her parents. Twenty of the pupils joined the class held to prepare candidates for membership in the Church, thirteen of whom were publicly received into the Pathankot congregation. Five are waiting an opportunity of being confirmed in the Church of England and the parents of the remaining two have asked for a postponement.

At the annual inspection the quality of the work done by the staff was highly recommended by the Government Inspectoress. We have a good staff of teachers, working together harmoniously, and the result of their united effort has been shown in the general progress of the school. Miss Pal, the devoted and efficient matron has also been a factor in the physical comfort and moral development of the pupils.

The interest in the different religious organizations in the school has been kept up, and about Rs. 80 have been contributed by the pupils to these societies, besides their regular offerings to the Church and Sabbath-school.

*Pathankot City Girls' School*—The school for Mohammedan girls in the city has shown progress. The year opened with 48 and closed with 59 on the roll, with a total enrollment for the year of 83. For the first time a girl passed the Upper Primary Examination, receiving a Government certificate. The interest
shown in the study of the Bible has in no way decreased, despite efforts on the part of some Mohammedans in the town, who are non-cooperators, to discredit our school. Mothers' meetings have been held at regular intervals, and the mothers show great interest in them. The Avalon teachers have helped in this work by giving practical talks to the mothers.

Here as in the Avalon School we long for the time when we can “lengthen our cords and strengthen our stakes” in order to serve more of the girls of the Punjab who want what we can give them in the way of training for service in the cause of the Master.

**RAWALPINDI (1856)**

*(Transferred from the American Presbyterian Mission in 1892)*

Headquarters of Rawalpindi Civil District, about 170 miles north-west of Lahore. District, Rawalpindi, Murree and Gujar Khan tehsils of Rawalpindi District. Area, about 1,512 square miles. Population, 472,000, more than four fifths rural. The tribes and castes more numerous represented are the Rajput, Awan, Khatri, Dhurd, Gujar and Julaha; 46 others are represented. About 82 percent are Moslems, 16 percent Hindus and Sikhs, and 11/2 percent Christians. Most of the non-Moslems are in Rawalpindi City. The Christians include the British garrison and civilians. Languages, Western Punjabi, Pashtu and Urdu. Over 93 percent are illiterate.

**Missionaries**—Rev. Dr. and Mrs. W. T. Anderson, Rev. and Mrs. James B. Cummings, Prof. and Mrs. W. J. Downs, Rev. and Mrs. J. C. Heinrich, Rev. Dr. and Mrs. E. L. Porter, Prof. and Mrs. C. A. Stewart, Ralph R. Stewart, Ph.D., and Mrs. Stewart, the Misses Hannah H. Beale, Minnie E. Beatty, Zarra S. Hoon, Mary A. Lawrence.

**Short Term Worker**—Prof. T. C. Pollock.

**Equipment**—Gordon College, main building and hostel accommodation for sixty boys, residences for three professors; four other residences, Mission High School, hostel and residence for the headmaster, a church, parsonage and reading room; a small building in cantonments used for a church and parsonage.

Rawalpindi City is the largest city in our Indian field and is the largest military center in India. It is the headquarters of the Northern Army which guards the Afghan frontier. It has a population of over 100,000 and is rapidly growing. The college used to be outside the city but is now pretty well surrounded.

Practically all the kerosene oil and gasoline used in the Punjab is refined here. It is the chief trading center with Kashmir and most travelers to that Alpine paradise go in by this route. There is an arsenal in the fort and there are large railway work shops.
Besides the Grand Trunk Road and the Kashmir Road there are few good roads in the district. This is because of the roughness of the country which is in many places cut up into "bad-lands" that are rugged and barren. On the side toward the Himalayas there is much really mountainous country, culminating in the Murree Hills, a civil and military summer resort where the Mission carries on work during the summer months. The people, like those in Jhelum, Campbellpur and Hazara Districts, are strong and rugged and sometimes extremely bigoted. The Christian community is practically all in Rawalpindi itself.

**EVANGELISTIC**

Dr. W. T. Anderson reports "The usual time has been spent in camp and, with extra helpers, we were able to see more than the usual number of villages. We have good reason to thank God and take courage. While there are few results to report which can be tabulated yet there is reason for encouragement. Personal friendships in many villages insure us a welcome and good hearings, and we are not without inquirers.

"The congregation in Rawalpindi Cantonment has made good progress. There were a goodly number of adult baptisms and among them a sprinkling of the higher castes. The attendance kept up well and they took a great interest in the evangelistic work during the winter and did yeomen's work during the campaign in February. The congregation has paid to date 100 percent of what Synod had estimated as her share of the Rs. 100,000 asked for the N. W. M. The quota for the Home Mission and the Seminary Professor has also been paid.

"The little band of some 70 Christians at Gujar Khan has also made good progress during the year. The evangelist's wife teaches a little school for the children of the Christians and they too are doing well."

One of the most encouraging things of the past year or two is the increase in the number of inquirers. Many of them are without work and would be willing to change their faith temporarily at least in order to get it, but a few years ago the feeling against Christianity was so much stronger that few would consider such a thing, even to get a job. Mr. Heinrich reports that he has many inquirers, but that only about one in twenty, dealt with, follow through to baptism. "Last year eight Mohammedans and one Hindu were baptized. This is the largest number we have had in one year. With one exception they were all young people of the middle farming class. All had their first contact with Christianity some years before in different places. All of them are making progress in the Christian life and are holding out."
Miss Lois M. Buchanan and the 1924 Graduating Class of Avalon High School, Pathankot, India.
The only high school for girls in our India Mission.
The Faculty of Gordon College, Rawalpindi, India.
Prof. W. J. Downs, Rev. James B. Cummings, Rev. E. L. Porter, D.D., Ralph R. Stewart, Ph.D.

Dr. Stewart is acting principal in the furlough absence of Dr. Porter.
"The variety of places from which the converts have come shows the value of our preaching center and reading room in Rawalpindi City. The Hindu comes from Moga, 180 miles to the south, one of the Moslems comes from the frontier 150 miles to the northwest, two others from the frontier 120 miles to the north. It is interesting to note that these two young men come from the same village as Abdul Hakim and Fazl Maula, two boys who were baptized five years ago, and who are now working in our Mission Hospital in Taxila. There are also two other boys from the same village studying in the local Islamia High School who are keenly interested in Christianity.

"A young man here under instruction but not yet baptized is from Poonch, an unoccupied native state, adjoining Kashmir. He is teaching nine other Mohammedans from Poonch who are now in the city and who are asking for baptism. He is very anxious that I make a trip into Poonch to investigate the possibility of opening work there." Large numbers of men from Poonch come into Rawalpindi for work during the winter and many have heard the preaching in the different centers.

Another encouraging feature of the work is the way the church is growing up to its responsibility. Each of the congregations in Rawalpindi carries on bazaar preaching twice a week. The preaching is done in three different centers. The presbytery still has as its yearly goal the evangelistic objectives set up at the beginning of the New World Movement, i. e., 50,000 non-Christians to be reached with the gospel message, 120 meetings a year to be held for non-Christians, 4,000 New Testaments and Gospel portions to be sold and every Christian to take part in this program. Each year this presbytery has come closer to reaching this goal. The pastors are all taking a leading part in the work and there is each year more and more of a realization on the part of the leaders that the evangelization of Hindus and Mohammedans is the Church's job. At the last meeting of presbytery the subject of the conference was the Church's duty in the handling of new converts.

"Another item of promise for the future is the fact that the presbytery is now raising Rs. 2,000 a year for the New World Movement, over and above self-support. Within another year this amount yearly should be at the disposal of the presbytery for advance work under its own auspices in this difficult field.

"Here and there signs are evident that Moslem prejudice is breaking down. Fazl Ahmad is back on his land in Hazara District and his neighbors, who six years ago burned his harvest and his cattle, this year helped him with his ploughing when he decided to settle on his land again. Atai Khan who was won by Fazl Ahmad, another educated farmer from the same district, is expecting to go back to his land in the spring with
two other families from there who have confessed Christ. He has been here as an evangelistic worker for almost four years. About six months ago I visited his village and was entertained by his two brothers. They are two of the leading men of the village. I read the gospel to them and said, 'You know that you both believe the same as your brother. He is hoping to come back here. If you two men came out with him he would be perfectly safe here.' The older brother seemed agreed. The younger said, 'Sahib, we had better think that proposition over. You know that two years ago I took the ax to Atai Khan and if his mother had not been around I would have killed him. If I felt that way about him, you know what the rest of these people are like.' This was true enough as Atai Khan has still two big scars on his back where the cuts from the ax have healed up. Another family has been baptized through Atai Khan’s efforts and the relatives of both these families are now reconciled and quite interested."

Those of us who live in America little know what it means for such as these to go back into a Moslem environment. They are under terrific persecution and temptation. They will feel every day that they have been cut off from their community. As a rule the village barber and the village servants will do nothing for them. No one will help them in burying their dead. The weight of a non-Christian environment will tend to stifle their spiritual life. False lawsuits are likely to be concocted against them. This is where it is so essential that the missionary alone should not win converts, but should do so with the cooperation of the Indian Church. Only the Church that has brought them out will be able and willing to give them the care and the nurture they need. It is fortunate that in this presbytery there is a large measure of interest in the problem.

**Women’s Work**—The work among the women has been under the direction of Miss Lawrence and Miss Beale. While there have been discouraging features and the missionaries felt that their prayers were unanswered, that the daily giving of the gospel message on long tramps, through city alleys and across dusty plains from village to village, was only a weariness of the flesh without any visible results, yet there has always been something encouraging. Rawalpindi City itself has been very fortunate in its two Bible women, Mrs. Samuel and Mrs. Daniel. They are almost ideal workers, and they and our lady missionaries have many more places where they are welcome than they can possibly visit. As is natural, we find that volunteer service is very effective. Since other than the paid professional workers have taken part, the evangelistic campaigns have been much more successful.
Most of our work is among Mohammedans. Every village of any size has its Mohammedan mosque with some one who is supposed to instruct the people. The men make a pretense of saying their prayers five times a day, but the women do not go to the mosque for prayers and very few of them can say them or read the Koran.

The women fulfill their obligations by repeating the nine words of the Creed when the call comes, but they have learned many of the legends of their religion and they are very particular to observe the fast month and are great believers in charms and rites that will keep away the "evil eye." They are loving to their children, but do not know the God of Love.

These last three years we have been doing more intensive work among them. There has been less opposition to our message and more questions about real things have been asked, more understanding of the sacrifice that Christ has made for sinners, more tolerance with the idea of Jesus as the Son of God, and more understanding of real prayer. One woman said when we came, "I have been praying all year for you to come again and bring me the book that tells of Jesus."

There have been no baptisms among the women of the district, but there are those who have told us that they believe on Jesus as their Saviour. Only God Himself can lead them out. May the Church in America pray definitely that the seed sown in the hearts of the women of Rawalpindi District may bring forth fruit in changed lives and public confessions of Jesus Christ.

EDUCATIONAL

Gordon College—The only United Presbyterian college in India is situated at Rawalpindi, on the main line of the North-western Railway between Lahore and Peshawar. Situated as it is, Gordon College is the only institution of higher education between Peshawar, the border city between British India and Afghanistan, one hundred miles to the north, and Sialkot, one hundred and twenty-five miles to the south.

The need for a college in this intermediate district was felt away back at the beginning of the century, and the College proper was opened by the Rev. W. B. Anderson, D.D., who was the first Principal in the year of 1902. Gordon College is now one of the units of the Punjab University.

Dr. E. L. Porter writes: "The number of students in the College has risen from 148 in 1921 to 225 in 1924. The increase is especially marked in the lower classes, 122 being registered in the first year. They are about equally divided between the Arts and Science Faculties. The limit of accommodation has
been more than reached and in the future the classes will have to be limited to one hundred. The numbers are the more encouraging when it is remembered that there is a Hindu intermediate college in Rawalpindi and that a Government intermediate college has been opened in Campbellpur, fifty miles to the north. In both of these institutions the attendance is very small when compared to that of Gordon College. This is an indication of the confidence the people have in the College. We have reason to believe that the moral and religious instruction is really appreciated by a large class of non-Christian parents.

"While writing the above paragraph a graduate of the College, a member of the Sikh community in a very responsible Government post, called to pay his respects and specially mentioned the way in which he himself had been helped by the religious instruction given in the College. He named some of the professors whose prayers he remembered and said that he tried to pray as they had done, using the name of Christ."

There has been a decided change for the better among the students since the wave of non-cooperation, which swept over the community, passed away. The College has endeavored to secure the cooperation of parents in discipline with encouraging results. The standard of teaching has been good.

Rev. J. B. Cummings has been added to the staff of the College. It is hoped to keep his work light enough so that he will have more time than usually falls to the lot of a college professor for pastoral work among the students. Prof. T. C. Pollock was on the staff for a term of two years. His work was greatly appreciated by the students. Prof. W. J. Downs, in addition to his teaching work, has had charge of the dormitory. Dr. Stewart, who has just returned from leave, has been made acting Principal during the absence of the Principal on furlough.

All the students of the College are divided into groups under Christian professors for Bible instruction. The Christian students are a separate group for more advanced study. The Christian students and professors take part in city evangelistic work. Some of these evangelistic groups have shown remarkable talent in holding the attention of large audiences in the bazaar.

The building of the new Science Hall and Dormitory has been delayed in the hope of securing Government grants, but on the declaration of the Minister of Education that, in the future, grants are to be apportioned on a communal basis we have given up hope of Government aid. The building program will be carried out as far as funds in hand will permit, and it is hoped
to secure additional funds to take the place of Government grants.

Much has, however, been done to improve the present plant. A bungalow for the Principal and a block of quarters for servants and assistants have been erected. Electric light, water and sanitary equipment have been provided for all the bungalows and the main college building.

The Mission has asked for three additional permanent professors and two short term men, with bungalows and equipment for considerable expansion.

Considerable uneasiness has been felt as to the future standing of degree colleges outside of Lahore, the capital, owing to the changes in the Government's educational policy, but the Punjab University took special action on the report of their commission sent to examine Gordon College stating that there was no proposal in the University to deprive us of our standing as a degree college. The College seems to be in a stronger position than it has ever been before.

Rawalpindi High School—Prof. C. A. Stewart writes: "The number of students in the main school at the beginning of the triennium was 395, and at the end 638. The high water marks of enrollment for the three years are 485, 617, and 668 respectively. The figures themselves show that the mission school has steadily been gaining favor with the people since the non-cooperation days. In the main school most of the classes now have two sections each, and we are sending up a fairly large class for the Matriculation Examination. We are getting a good sized sum in the way of grant-in-aid and the fees have come up rapidly and as a result the school is costing the Mission less money.

"We have practically the same number of Christian teachers but more of them are college graduates. There is still the difficulty of getting them trained as the Government Teacher's Training College does not take many Christians because the community is small. Many opportunities in India are given on what is called a communal basis.

"Several of the Christian boys were sent to scout camps at Murree and Sialkot with the idea of using them as a nucleus for starting scout work in the school. The Inspector of Schools has been very keen on getting the schools to push this movement. Two of our Christian teachers were also trained at these camps. One of them, a graduate, has been training the thirty or forty boys who have voluntarily joined up as scouts. Most of them are the best workers in their classes.

"A brother of Yusaf is now in school after the death of their father. He, too, is counted with the Christian boys just
as Yusaf was until he was old enough to choose for himself and be baptized. (Yusaf is the boy reported as teaching school in a Moslem village in the Campbellpur report.) A Mohammedan boy from Mardan wishes to be baptized as soon as the session feels that he is old enough to take the step for himself. His brother is in school too, and is a Christian. Their mother, a widow, is still a Moslem. Several professing inquirers, young enough to be taken into school, have been given a try-out as pupils to see if they are genuine or not.

“A Mohammedan boy, who passed the last Matriculation Examination, but who died suddenly soon after, used to be the one boy who in Bible class argued the most in favor of his beliefs. We have found since that for some two years he had often been in to talk with the colporteur at the Book Room. He was really interested and had plans laid to study into the matter and then to choose for himself. One never knows where the seed sown is likely to bear fruit.

“W e had a case for discipline in which several Christian teachers and boys were concerned, and as an investigation did not seem to get things cleared up much, we called together all the interested parties and took it to the Lord in prayer. All took part in prayer and we feel that the prayers were heartfelt and that the net result has been much more worthwhile than had punishment been awarded.”

Girls’ Schools—There are 182 girls enrolled in the Rawalpindi city school. Some only stay a short time, as transfers frequently occur among Government employees. Then Hindus and Mohammedans often bring pressure to bear upon parents who are sending their children to the mission schools. For this and various other reasons, their attendance is often very irregular. “One child,” relates the missionary in charge, “who was in her second year in the school horrified her mother and older sisters by using a jumping rope. She was the only one of a large family who had enjoyed the freedom of the public school, the others having been kept in strict purdah and taught in the home. We had labored for months to arouse this spirit in the shy little thing, and when she began to respond she was taken away from us. Miss Beatty went to her home to plead her cause, but she was told definitely that she could not return to the school. That is the way much of our labor goes, but some day this little girl will insist that her daughters be given the freedom of which she was deprived.” This school is chiefly for non-Christians. For Christian girls there is one small school in the district which is taught by the wife of the minister in the town. The great object of the Mission is to get as many girls to read their Bibles as possible.
LEPER ASYLUM

This is still the only institution for lepers in the Mission. We furnish the superintendent, but the asylum is not a drain on the Mission treasury as it is supported chiefly by grants from Government, supplemented by an appropriation from the Mission to Lepers, and gifts from friends in America and in this city. When R. R. Stewart went on furlough in 1923 the asylum work was assigned to C. A. Stewart. He reports that there are on the average from 90 to 110 inmates, including twenty children of whom only a few are tainted. The highest attendance was 125. Only a few of the lepers are from this province. They come from all parts of India including Afghanistan and adjacent tribal territory.

A service is held at the asylum every Sabbath, and although the attendance is strictly voluntary most of the lepers that can move about attend. When there are enough assistants they are divided into three groups, men, women and children for the study of the Sabbath-school lessons. The Christians have a week-day service for prayer and Bible study. In addition, one of the Bible women and Mrs. Cummings teach the women and children once a week. There have been more Christians than ever before, as many as thirty-five at one time.

An educated leper teaches the boys and adults who care to learn. While he was with us an intelligent Christian leper held regular morning and evening prayers for the Christians. As a result of associating with this Christian a Gurkha ex-soldier is an inquirer.

Two years ago it was very difficult to get six lepers to take the treatment then used, but now there are forty undergoing the latest treatment. An extra allowance of milk and butter is given to help out the treatment. As yet we can report no cure, but we can say that those treated are a lot better off physically. The Indian doctor in charge of the asylum lives on the grounds. He is a Christian, an elder in the city church and helps in the religious work. Our missionary doctors come down from Taxila occasionally to oversee the medical part of the work and are a great help to the Indian doctor.

SANGLA HILL (1901)

About 58 miles slightly northwest of Lahore at the junction of the Shahdara-Sangla Hill with the Wazirabad-Khanewal Railway lines. District, part of the Lyallpur tehsil of Lyallpur Civil District and part of the Sheikhupura tehsil of Sheikhupura Civil District. Area, about 800 square miles. Population, about 220,000, mostly rural. The tribes or castes most numerous represented are the Jat, Gujar, Arain, Chuhra, Chumar, Rajput and Arora; 50 others represented. About 62
percent are Moslems, 17 percent Hindus, 16 percent Sikhs and slightly over 4 percent Christians. Languages, Punjabi and Urdu. About 96 percent are illiterate.

**Missionaries**—Rev. and Mrs. S. C. Picken, the Misses R. Jean Black, Margaret J. Fehlman, Marietta Hamilton, Flora J. Jameson, Lorena B. Taylor.

**Equipment**—Three residences, Girls' Boarding School, six village school buildings, with several buildings and residences for the workers.

Sangla is situated in the canal region between the mission districts of Lyallpur and Khangah Dogran and was first occupied in 1901. Before that date it was worked from Lyallpur. There has been progress in the work during the past three years but the actual number of workers has decreased. Miss Greenfield and the Misses Pogson, honorary missionaries, who voluntarily assumed charge and support of the medical work, have retired.

We regret to record the death of Mrs. D. R. F. Creighton, nee Miss Laura Belle Hamilton, who was one of our missionaries for fourteen years, part of this time in Sangla Hill. She is still lovingly remembered by her former missionary associates and by a large circle of Indian friends.

**EVANGELISTIC**

Sangla, Shahkot and Bharoki are the three organized congregations in Sangla Hill district. These all have Indian pastors and are largely self-supporting. Bharoki receives Rs. 10 per month from the Mission and Shahkot Rs. 12 from the evangelists and teachers of the district, while Sangla has the benefit of the missionaries' contributions.

There is much changing about in this territory and the people are often keener on acquiring land than on receiving spiritual blessings. This makes uphill work for the pastors. There have been fewer baptisms than in former years because of the higher standard of requirements. There are ten circles of villages in which regular teaching is given. When Padri Barkat Masih was with Mr. Picken he was able to do more work among the non-Christians. They visited many villages that had never before been entered by a missionary. As is usual in new fields, the hearings were good and many Gospel portions were sold. One Mohammedan paid Rs. 2-8 for an Urdu reference Bible. He is a college graduate and knows English but said that the Scriptures would mean more to him in his own language.
In the summer Bible school, Lyallpur and Khangah Dogran united with Sangla. Sixty-five families attended and lived in little tents scattered about the compound. The subject was the N. W. M., presenting the objectives that, with the help of the Holy Spirit, we plan to reach. It was a time of real blessing. The hope was expressed that the combined meetings might be held again another year.

*Women's Work*—Miss Fehlman and Miss Taylor spent two weeks in Martinpur. Sin and indifference and a lack of leaders made it apparent that only a spiritual revival could restore the people there. They have no Indian pastor. Daily meetings were held for men as well as women in the church and for the children in the girls' school. Later in the year Presbytery sent a commissioner to hold meetings for these people.

The Beatitudes were taught to the Christian women in the villages, with a character story from the Bible to illustrate each Beatitude. The women who learned all of these received a doll as a reward and thirteen dolls were given out. Some of them taught these stories to other women in their villages. A contest was organized for the school girls in their villages during vacation. Through this effort a hundred and fifty stories and eighty Psalms were taught to the illiterate women. "We spent Christmas with the Christians in the village of Burg. The condition of our going was that the people have their children ready for baptism. A rule has been made that both parents must be able to recite portions of Scripture before their children can be baptized. This is done so that they might be able to fulfil the vows taken. Twenty-two babies were baptized. Four hundred guests were present at the dinner which consisted of an Indian dish called pilao (rice cooked with meat and hot spices). It was a happy occasion."

There has been no Bible woman for Sangla Hill but Miss Greenfield and her Indian helper made almost a thousand visits which would mean that about four thousand people were reached with the gospel message. It was a great privilege for our Mission to have the benefit of Miss Greenfield and her helpers, women of great ability and deep spirituality. We are deeply grateful for all their help and counsel and wish that it had been possible for them to continue with us.

**EDUCATIONAL**

The number of village schools in Sangla has not increased but the attendance has. In the fifteen mission schools there are 900 boys and there are 106 Christian boys studying in the Government schools. For these schools the Mission receives
Rs. 1,600 as a grant from Government. There is only one girls' school in the district but there are 63 girls studying in the boys' schools. There are Christian teachers in all but two of these schools.

**Sangla Hill Boarding School**—In November, 1922 this school celebrated its tenth anniversary. When the school began it was held in a horse and buggy shed plus two small rooms, 10 x 12 feet. The attendance numbered eighteen. What a contrast to the present extensive and well-adapted buildings, and an attendance of 180! The year 1924 was filled with many blessings for these girls. All from the eighth grade were successful in the Government examinations. Two of these have entered the Normal class in Sialkot and will, we trust, in the course of time go out and teach other girls the things that they had the privilege of learning here. In April the school was inspected by the Deputy Directress of Public Instruction. She was full of praise for the equipment and for the work being done. She was especially pleased with the work being done by the Indian girl teachers.

The school suffers financially because of being in a new, as well as a poor Government district. The District Board has decided that they have no more funds to give for educational work, hence do not make us a Government grant. It is the only one of our boarding-schools refused this grant. This is a handicap to us, but the log book, in which the Directress made her entries, satisfies all that the school has not fallen below in its standard of work and training of character.

During the summer special meetings were held and many girls were brought face to face with their Master. Not all of the reforms were lasting, as is too often the case in any land, but there are changed lives. *One girl who had seemed hopeless along all lines is now to be put in charge of a cottage. This is a cause for rejoicing.*

Fifty-three have been admitted to the church and we give praise for this very definite work of the Lord in our midst. They came by ones and twos during the year. When the communion season came all were admitted to the Lord's table. The work of the Sabbath-school, Christian Endeavor and the Junior and Senior Missionary Societies continues as usual. A special Christmas thank-offering is given each year as a gift to Christ. This year it amounted to Rs. 22, part of which was sent to a school for the blind and part to Home Missions.

In November the Christian Educational Conference met in this school. The girls gladly gave up the hospital cottage and another cottage for their guests and still another for the cooking and eating arrangements. They themselves crowded
into the other five cottages. The girls cooked the food under
the direction of a teacher and behaved so beautifully that they
received much praise. In talking to the girls before the con­
ference started, Miss Jameson had expressed her desire that
they be thoughtful of their guests and that those who were not
attending the meeting should try to be as quiet as possible. One
said, “You would like us to live so the guests would not even
know we are here?” This they carried out in a manner that
surprised even their teachers who were unable to look after
them during these days.

The additional fee of $1.66 has lowered the attendance as
many feel that they can not pay such an amount. For some it
is hard, but the poor village Christians, too, must be taught to
give from their little to educate their girls.

It was a happy day when the new playground was ready
for use. There are two swings seating six to eight girls, six
teeter boards and four slides. They all are the gift of one who
earned this money that she might use it for Christ in a foreign
land. It is a good investment.

Two small Hindu boys, sons of the Hindu doctor in the
Government Dispensary, are among the pupils. Their father
insists on sending them so that they may have the training and
culture of the Christian school. He must hire a cart and servant
to bring them here while they could easily walk to the non-
Christian school. For the two missionaries, the twelve Chris­
tian teachers and the 134 boarders and the nine day pupils we
ask your prayers, definite prayers, that Christ’s Kingdom may
come in the hearts of each and all.

SARGODHA

(1895 at Bhera, headquarters moved to Sargodha 1905)

About 110 miles west of Lahore. District, Shahpur Civil District
and part of Jhang. Area, 5,930 square miles. Population, about 865,000,
mostly rural. The tribes or castes most numerously represented are the
Jat, Awan, Massali, Arora, Rajput, Mochi and Khokhar; 41 others have
representatives. Eighty-three percent of the population is Moslem,
16 percent Hindu and Sikh, and about 1 percent Christian. Languages,
Punjabi and Urdu. Ninety-six percent are illiterate.

Missionaries—North Sargodha—Rev. and Mrs. R. E. Ayers, the
Misses Bessie Fleming, Kate A. Hill, M. Frances Lincoln, Kate E.
Spencer, Edna Ward. South Sargodha—Rev. and Mrs. J. H. Colvin,
Rev. and Mrs. F. C. Patterson.

Equipment—Three residences, Mary B. Reed Women’s Hospital
with residence for doctor, Girls’ Boarding School (part), a reading and
lecture room used as a place of worship. In Bhera, one residence, a
dispensary with ward for in-patients, and residences for the staff, a
reading room. In Malakwal, a dispensary building.
Sargodha District is a large plain lying quite level except for the Kirana Hills, which rises suddenly out of the plain, sometimes to a height of a thousand feet. This great plain, a hundred miles long and fifty wide, was formerly a desert covered with scrubby trees and sand. Here and there were villages built on hills formed by the ruins of former mud dwellings, and the majority of the people were cattle thieves. At first the land was watered only by an occasional well, later by a crude canal system built by influential landowners, and finally by the great canal system constructed by the British Government. This has changed a region practically desert into a broad, fertile plain.

Eighty-three percent of the 815,000 people in North and South Sargodha Districts are Mohammedans. Only one and one fourth percent are Christians.

The Christians feel, whether rightly or wrongly, that they have not received due consideration in the distribution of land and they beseech the missionaries to secure holdings for them on favorable terms of lease or sale. This land-hunger indicates a growing desire for economic freedom and progress which is in large part a natural result of Christian teaching and is to be commended, although it creates special difficulties in the missionary’s work as well as in the life of the Church.

Miss Laura Cleland, who had been in village work for many years and had become well acquainted with the district, transferred her interest and labors from Sargodha to Gujranwala district by her marriage to Rev. J. A. McArthur on November 14, 1923.

Piyari, the wife of Kanaya, died January 23, 1925, at the age of 95, in the home of her son, Mr. Joseph. Kanaya was the first convert of our Mission, as those who are familiar with Dr. Andrew Gordon’s book, “Our India Mission,” will remember.

Of the family of seven children, five are living and in active service in the Mission; Laina Mall, an evangelist in Jhelum, Rev. Ganda Mall, the home missionary in Hafizabad, Mr. Joseph, an evangelist in Sargodha, and the two daughters, Mrs. Salik of Bhera and Mrs. Barkat Masih of Jhelum, are both wives of ministers. The grandchildren and great grandchildren are well educated and respected, one great granddaughter having been honored by the University of the Punjab in being the first woman to be sent to England for further study after having received her M.A. degree in Lahore.

Piyari’s life has been an inspiration to all who knew her, as many leaders in the Church today gladly testify. It is notable that the servants in the home at Zafarwal all became Christians. During the four months of her last illness the Psalms and texts with which her mind was well stored proved daily a great comfort to her.
Piyari was buried beside her husband in the little cemetery back of the Girls’ Boarding School in Sargodha.

NORTH SARGODHA

EVANGELISTIC

Non-Christians are thinking more about the claims of Christianity now than at any time in recent years. Only three years ago the opposition to the gospel message was very strong due to the nation-wide agitation of non-cooperation by Mr. Gandhi and the Khilafat movement. The excitement caused by this teaching has largely spent itself, and now there is not only a manifest readiness to hear a message of truth but often a real eagerness for it.

Progress in the Christian community is encouraging. There is a more intelligent understanding of the Scriptures in the Church generally and an increasing number of individuals whose lives show marked progress in Christian living. More village people can read than before. Without doubt the Christians, poor and despised as they have long been, are exercising a growing influence upon, and commanding the respect of, their non-Christian neighbors.

A Hindu convert, Ishara Nand, has been able to refute many educated “pundits” in argument and has been used to bring some Hindus and Mohammedans, to seek help from Christian teaching. Although of Christian parentage, he was brought up by a Hindu uncle of the Arya Samajh sect and became a “pujari,” that is, a priest having charge of a shrine. His reading of the Vedas led to the conviction that they revealed no way of salvation but rather were full of contradictions. He gave up Hinduism and is now supporting himself by doing gardening while learning tailoring, and he is always ready to bear witness.

A Mohammedan convert, Qaim Din, has shown much courage and patience under persecution. In the winter of 1922 when Mr. Ayers had his camp at Shahpur, Qaim Din came for his first interview. He had been studying the claims of Christ in the books of his own religion and had become convinced that Christ was the Son of God. He said that he had already suffered as a Christian because he had let it be known what he had come to believe. His brothers poisoned him but succeeded only in causing a serious illness which left him in a weakened condition. He was ready now to confess Christ openly as soon as he could bring his wife with him. She was the daughter of a former minister to the Maharaja of Jammu and Kashmir and was at that time in Jammu with her mother. About ten days later he arrived in Sargodha with his wife and three children. Qaim Din had committed the Koran word for word, and he
now showed equal zeal and quickness in Bible study. It was a pleasure to teach him and to see him grasp the truths of Christianity. His wife, also, learned eagerly. She had many things besides the Bible to learn because, coming from a home of wealth and position, she had never done her own work nor taken care of her children, yet she lived uncomplainingly in a servant's house and began looking after the needs of her family. They were baptized in August, 1922, and have grown steadily in spirituality and have at all times been faithful in witnessing to their Mohammedan friends and neighbors, even when persecution was severe.

Three apostate Christians met with what seemed to be retributive justice when they were seized with a peculiar and fatal illness upon the occasion of their public apostasy. One, Mangu, was keeping two wives, and though often remonstrated with by his friends, and though under the discipline of the church, he would not give up his sinful life. Later, when Christian marriage was refused to certain relatives, he threatened to become a Mohammedan.

On January 15, 1924, Mangu and his cousin Khaira, and his nephew Aliyah, went to the mosque to accept the Mohammedan faith. When asked, “Which is the true religion?” they all replied, “The Mohammedan religion.” Khaira went further and said, “I never received any benefit from Christianity.” Upon this he took off his shoe and beat the New Testament saying that it was a false gospel; then they all went into the mosque to say the Mohammedan creed. While in the very act of repeating it, Khaira was seized with a severe pain. He fell to the ground grasping his throat and exclaiming that it hurt. He never spoke again and within twenty-four hours was dead. Mangu and Aliyah also became ill in the same way while still in the mosque and both died in less than two weeks from the day they denied Christ. It was no ordinary disease and there was no other sickness in the village. This event made a deep impression and, needless to say, no more of Mangu’s relatives attempted to become Mohammedans.

Women’s Work in the Villages—The work among non-Christians has suffered from lack of continuity because Sargodha has not had a full quota of lady missionaries.

Occasionally opposition is met with. One day a Mohammedan woman interrupted with the objection that Adam and Eve had not sinned. The question was referred to the others present and when they agreed that Adam and Eve had sinned the woman went off, apparently to get ammunition, for, after a while she came back in a very belligerent mood to say, “If Jesus Christ was sinless why did they hang him?” Unable to reply to the answer given to this, she gave up the attack.
On another occasion in the same village a woman who was somewhat of a leader among them became disturbed at the teaching until, when mention was made of the hard death that Jesus died, she burst out with, "He did not die a hard death." Further explanation was made but she replied, "Lie! He never died but was carried alive to Heaven. Lie!" With this she rushed out and all the others went with her.

Usually a good hearing is secured. At one village which was visited just before moving camp the women said, "Tell us more. If we had only known we would have been coming all these days to your camp to hear you. Why did you not come to our village sooner?" Often the women refuse to leave in spite of attempts made to disturb the meetings. Once a young woman kept insisting that it was a sin even to listen to Christian teaching but the other women stayed and listened well.

At another village after a considerable crowd had gathered, an old Mohammedan woman came along and called all the women to prayer. It was one of the five appointed hours for prayers but no one seemed disposed to leave and it was not long until the old woman herself came back and listened attentively.

At one village the women were frightened at first as they had never seen white women before, but after a while they extended a cautious welcome to their visitors and soon were listening well. One of them asked that the name, "The Lord Jesus Christ," be repeated very carefully so that she might remember it, and later another woman asked to hear it again, and then, not willing to trust her own memory, she had it written on a scrap of paper which she carried home with her.

The number of baptisms does not tell all the story. A young Hindu woman came to the camp one day and after listening quietly for a long time finally said, "I will believe; tell me how to do it." At another village it was learned that two high caste families, both well educated, while nominally Hindus, were really Christians. Every Sabbath behind closed doors they hold a Christian service. One of the men said to the missionaries, "You do right to preach the gospel to us. Keep on preaching whether men will hear or whether they will forbear. The time is coming when nearly all Hindus will become Christians."

Women's Work in the City—The work is at present carried on by two Bible women. One aims to reach the Mohammedans and the other goes almost entirely to Hindu homes. The people are so willing to listen that only very occasionally is refusal met with. It is felt that this openness of mind is largely due to the influence of the hospital. There is hardly a home visited in which some Scripture portion or even a complete Bible is not found.
In the nine primary village schools there is an enrollment of 245, of whom 125 are Christian boys and 34 are Christian girls. There are 26 Christian boys studying in Government schools.

The Girls' Boarding School—This school, which was opened on November 1, 1922 in temporary quarters, is much appreciated by the Christians. The New World Movement made building possible, and the two cottages of the plant were filled as soon as they were ready, the present enrollment being 80, including 69 boarders. Two more cottages and the administration building would be erected at once if funds were available.

The Mary B. Reid Memorial Hospital at Sargodha has carried on for years as best it could without proper management. At one time the only medically trained person there was an Indian nurse. Since Miss Lincoln has come the work has become almost three times as great as it was three years ago. The records for the past year show 220 in-patients and counting with these the relatives that came along it makes over 600 who heard the gospel morning and evening until the patients could be discharged. In connection with dispensary work 171 Scripture portions were sold during the last year. The spirit among the workers is very good. Each one takes her turn teaching the patients that come in for morning prayers and the Bible woman teaches all that come later in the day. The women are very fond of her and during an illness were continually asking when she might be able to teach them again.

The Hospital would like to have a missionary doctor but is glad to report that the Indian doctor, though new, is winning the confidence of the people. The wealthy people have always been unwilling to come as in-patients because they have thought that the Hospital was for poor people who could not afford to call the doctor to their homes. An effort has been made to convince them that better medical care can be given in the Hospital than in their homes and a policy of charging large fees from the well-to-do has been adopted with the result that a few have come.

The Bhera Dispensary is carried on by three faithful workers. Miss Aldridge has been in charge as Bible woman for thirty-three years. Conversions have been very few. However, a Hindu woman recently said, "Do not be discouraged; the Bible teaching is taking root. There are many people practising in their homes what they have learned in the dispensary." Testi-
mony concerning the doctor and compounder was borne by some grateful patients when they said, "They really love us, and are always ready to attend us day or night, quite forgetful of personal rest and sleep."

Doctor James still has charge of the dispensary at Malakwal, and continues to hold the confidence and respect of the community.

**SARGODHA SOUTH**

**EVANGELISTIC**

The Christians are making progress both spiritually and materially even though it may not be rapid enough to satisfy the missionary. The village shops have always belonged to Mohammedans or to Hindus but in one village a Christian has opened a shop which is proving successful. He had enlisted in the army during the war and when the Christian regiment was finally disbanded his savings made sufficient capital for starting this shop. He is proud to count among his customers some of the well-to-do non-Christians of his own and neighboring villages.

Frank testimony to the progress of Christians from the Chuhras was given by a Mohammedan farmer when his buffalo cow died. He was feeling the loss rather keenly when the pastor called to express sympathy. The farmer replied: "Yes, it was a good buffalo and as it was giving milk I have felt the loss all the more. It died suddenly as if poisoned; nevertheless, I have not had the least suspicion in my heart towards your Christians. That is one thing that the missionaries have done for us when they made Christians of our low caste villagers. They have cured them of that old trick of poisoning our cattle for the sake of the meat and the hides. Why, if all my cattle had died along with that buffalo cow still I could not have suspected your Christians."

In another village of the same circle a Mohammedan young man was baptized. His people were angry and beat him so that he had to leave the village for a time, but he did not recant. The encouraging feature of this conversion was the fact that it was not the missionary but the local Christians and the pastor who won the young man.

One pastor has demitted his charge because of lack of support. However, in another circle, a worker, who for years has been a trial to the various missionaries in charge because of slackness in his work, has awakened at last and has accepted a pastorate on the self-support basis. In two other circles organizations have been effected and elders ordained. In one of
these the people received Presbytery's commission with a salute of four giant fire crackers and then conducted the motor through the village distributing sweets right and left to the children who thronged the bazaar. The head man and certain other prominent Mohammedans politely welcomed the commission as they passed through the village square. It was an honor to be on business for King Jesus.

One of the workers has given a clear demonstration of the fact that love wins. He was assigned a circle in which the people did not give offerings and were indifferent to being taught. Though in every way his qualifications were meager, yet by much prayer and genuine love he won their hearts and loosed their purse strings. It is worthy of note that this last winter excellent hearings with the non-Christians were secured in his villages.

EDUCATIONAL

Out of an enrollment of 392 in 10 village primary schools 136 are Christian boys and 29 are Christian girls. There is one school for girls. Forty-seven boys are studying in Government schools.

SHEIKHUPURA (1923)

Headquarters of the district of the same name, about 20 miles west of Lahore. Area, about 430 square miles. Population, about 80,000. Tribes, castes, languages, etc., as in Khangah District from which it has been split.

Missionaries—Rev. Dr. and Mrs. H. C. Chambers, Rev. and Mrs. A. W. Gordon.

Equipment—Two missionary residences.

Sheikhupura, until recently, has been a part of Khangah Dogran District, but has now been made a separate station. Two bungalows have been built and are occupied, one by the missionary in charge, the other by the two lady missionaries from Khangah Dogran. These buildings have been made possible by New World Movement funds. Sheikhupura is conveniently located on the railroad about twenty-five miles from Lahore. The original city is very old, being a mud village with crowded streets and plenty of filth. A very imposing landmark is an old fort built by the Mogal emperor, Jahangir. A watch tower a hundred feet high was built by the same monarch some 400 years ago for use in connection with hunting. An artificial lake covering about thirteen acres completes the picture.

A few years ago Sheikhupura was made the headquarters of a new civil district, and with this change a new city has been built. It is more like a western town with wide clean streets,
and most of the buildings are of brick. Like others of our mission stations this former wilderness also has been made to blossom by the opening of the canal. At that time the Government gave land to almost equal numbers of Mohammedans and Sikhs.

The original tribes, Janglies as they are called, are an interesting people. They are mostly Mohammedans and are easily recognized by their clothes, features, and especially their language, which is a queer dialect of the Punjabi.

Since the opening of this new station a little congregation has been started and it is hoped that it will grow in numbers, but especially in grace. There is also a primary school for boys and the ladies are planning to open a school for girls. The opportunity for work is unlimited. There are hundreds of non-Christian people in town who have heard very little, if anything, of Christ. Besides the common people, there are a great many well educated Hindu, Mohammedan, and Sikh lawyers and civil officials, among whom the missionaries are anxious to work. At present services are held in a rented building, but a site has been secured and it is hoped that funds from home will make it possible to erect a church building.

The work in the villages of the district is also in a more or less undeveloped state, but Indian evangelists are working seven circles of villages, in five of which there are primary schools for boys.

Women's Work—One Bible woman is faithfully carrying on her work. She is welcomed by all classes, the amount she can do being limited only by her time and strength. She feels that there is need for another Bible woman to share the work with her as she cannot reach all the homes. The women are of the intelligent, progressive type, and as they are for the most part friendly it is a great opportunity.

SIALKOT (1855)
Olive R. Laing, Elizabeth McCahon, Esther E. Moyer, Margaret L. Murdoch, Grace I. Polkinghorn, Laura Reynolds, Mable H. Stewart.

**Equipment**—One residence; Christian Training Institute with residences for manager and headmaster and three dormitories; Memorial Hospital; Elizabeth Gordon Home; Girls’ Boarding School with residence for the superintendent and city missionary; Boys’ High School; two churches.

Sialkot is the mother station of our Mission in India. It therefore bears the legal title, “The Sialkot Mission of the United Presbyterian Church of North America.” The seventy years since the difficult beginning made by Dr. Andrew Gordon have brought about almost inconceivable results in expansion of the field, increase of the number of missionaries and equipment, and in the growth of an Indian Church.

Sialkot as a station still holds a prominent place in the Mission, being the second largest city within our territory. It has developed various forms of important institutional work, and provides ground and equipment for the Annual Meeting of the Mission and the Sialkot Convention. The latter has come to have a tremendous spiritual influence, reaching far beyond the borders of our own Mission.

**EVANGELISTIC**

*City Work*—For more than seventy years the gospel has been preached in this city of 65,000 souls and a surprising number of men and women have learned the main facts of the gospel. However, those who have come out and confessed Christ as their Saviour, outside of the low castes, have been very few. For this reason the mission community in Sialkot have felt as never before that special prayer and effort must be made to bring the Mohammedans and Hindus and Sikhs of the city to face the facts of the living Christ. To meet this situation the work of bazaar preaching has been renewed with extra vigor and, judging by the opposition which has been stirred up, God is making the powers of darkness to fear. A reading room has been opened upon one of the main thoroughfares and is serving the reading public and gaining in favor. This room is in an ideal spot for open-air preaching which during the winter has been going on three times a week at least. This is followed by a special campaign week in which an effort is made to reach all parts of the city. To some extent the whole city has become acquainted with the fact that the Christian gospel is among them. Several young men have come out and also two or three young women. We are greatly encouraged and have been led to ask very definitely this year that God would bring out twenty-five persons from the higher castes to accept the Saviour before the winter and spring campaign closes.
Notwithstanding the social and political unrest that has been agitating the country, the work of visiting the women in their homes in Sialkot City has gone on very much as usual. The Bible woman reports twenty-two Moslem and two Hindu homes as visited regularly. Other women and girls are often present in the houses where regular visiting is done, so many of them also hear occasionally. There is less opposition now than at the beginning of the triennium and more interest is manifested in hearing the Word.

District—The spectacular years of ingathering, while the mass movement was in progress, have passed and the district missionaries must now give most of their time and effort to the care and development of the present Christian community which numbers 6,461, with 2,900 church members in Sialkot District. These are scattered in 180 villages covering an area equal to a territory twenty miles square. The chief aim is to mold this body of Christians into a church which eventually can stand upon its own feet and be self-supporting. The main lines of effort to accomplish this end are: the superintending of their religious instruction through native evangelists and teachers; the training of leaders, especially elders, and the coaching of sessions; the development of Christian practices such as prayer, giving and the evangelist effort. When the native Church is able to shoulder its own responsibilities, then the missionaries will have time for the strictly non-Christian work among the Mohammedans and Hindus. The older section of Sialkot District where our work lies contains 600 villages, in 420 of which there are no Christians. Besides this there is a section toward Jammu almost as large where there are no Christians and where no evangelistic work is being done.

There are six organized circles but only three of these have pastors and are on a self-support basis. Three elders after finishing the four-year course were ordained and have done much to strengthen the session of the congregation at Ladhre. Where the people are learning the Word of God, they are happy and at peace with one another. As the missionary party, one day, visited one of these villages the young elder and his father came out to meet them. He proudly ushered them into a new building far better than any of their homes. The Christians of the village had made it themselves for a place of worship. They told the missionaries that they met every day for prayer in their new church. They were a happy group of people and so were the missionaries.

During the winter months considerable time was spent in camp in an endeavor to develop teaching facilities and in the training of elders. A very encouraging part of the work was that of the N. W. M. jalsas (rallies). The people are learning to
come together in social fellowship. In several villages definite reforms were started in the giving up of idols, charms and old customs. Special emphasis has been placed on giving, and as a result more money was collected than in any previous year. One feature in this success was a poster on the subject of giving, prepared especially for illiterate people, with pictures and symbols that could easily be understood by all. The annual Summer Bible School for all the Christian workers of the district has been held yearly for ten or twelve days. This school is a great necessity in reviving and stimulating the life of those who live throughout the year in the unspiritual atmosphere of the villages where there are no books or religious papers to divert or uplift them. There are no serious barriers to non-Christian evangelistic work except the lack of time to go to preach the Word. A good hearing can be had anywhere among the villages.

Work for Women—The women of the district are learning better, principally because the Bible teachers are beginning to see the importance of this part of building up the Church. With the growth of the campaign for the choosing and training of elders, the elders' wives are also coming to realize the part they have in the life of the Church. Many are learning the stories of the elders' course from their husbands, and in other ways, too, are a good example to the women of the village. One "elderani" was heard to say the other day, "I don't want my husband to learn anything I can't learn." Rather an unusual remark from one of the class which until recent years was considered as cattle! In the Girls' Boarding School at Sialkot there are some thirty girls from Sialkot District. Recently they have been home for Christmas vacation. On Sabbath we went to a village to hold a service at which there were six school girls. The difference between the general bearing and appearance of the school girls and the rest of the village people was striking. Their hair was combed, their clothes were clean, and their faces bright and full of interest. Even the houses in which they lived seemed to have taken on a new aspect.

EDUCATIONAL

The Christian Training Institute—The past three years have been characterized by a steady increase in attendance until an enrollment of 350 has been reached. This is the largest number enrolled at any one time. The highest enrollment of boarders for any month has been 305. Following the building of Martin Hall five years ago, Shahbaz Hall has now been completed, which affords accommodation for 125 students. The kitchen section which is used for all the hostels has also been finished.
The primary department has now been entirely eliminated from the C. T. I. The capacity of the middle department (classes V-VIII) is thus increased and is kept full by boys from the village primary schools. A further development has been the opening of the high department. This had been closed for more than fifteen years but the large increase in secondary department students called for its reopening. Over eighty have been enrolled in it. The staff is made up almost entirely of college graduates or men specially qualified by normal training. Several hold university degrees for post-graduate work in education. All but three are Christians. The location of additional missionaries, Rev. and Mrs. R. A. Foster, in the C. T. I. opens the way for larger development and for more intensive work. As the year closes our Headmaster, Mr. Hakim Din, who has rendered such efficient service in the Institute, has accepted appointment as headmaster of a school under the Australian Wesleyan Mission in the Fiji Islands. There are now some 75,000 Indian colonists in these islands and Mr. Hakim Din hopes that he may find an opening for emigration of Indian Christians from the Punjab into conditions that will afford them relief from the oppressing serfdom in which such large numbers of them exist in their village homes here.

The C. T. I. congregation is large and flourishing and forms a vital part of the Institute. Rev. K. M. Samuel, who was an active elder during his student days here, has now come back and has been installed as our first pastor. He is supported by the congregation and is a leader in the bazaar evangelistic program in addition to his other duties. On Sabbath afternoons a group of teachers and students go regularly to the bazaar for preaching. The interest has been keen and they have had large hearings.

In the triennium under review 138 members have been received on profession of faith. Most of these are students. Two converts from Mohammedanism have been baptized in the last year. The second of these was won to Christ largely by a group of students. He is a storekeeper in the heart of the city with a prosperous business in books and notions. The closed doors of his store on Sabbaths witness to everybody that he is now a Christian. The apportionment of the N. W. M. canvass in India for the C. T. I. was Rs. 3,080. Subscriptions totalling Rs. 4,000 have been made. We have 388 subscribers. Payments in the first half of the five-year period have been made by 296 subscribers and total Rs. 1,718. In the first year of the N. W. M. seventy tithers were enrolled; in the second year eighty-six more; and this year fifty more. During the last Christmas vacation a Boys' Camp was held here under the leadership of Mr.
Hogg, Provincial Secretary of the Boys' Scouts. Mr. Hogg is a genius with boys. Over 100 were enrolled, all Christian students from our different schools and from the college. Many life decisions were made.

**Girls' Boarding School**—The regular routine of this school has continued throughout these three years much as usual. There are 163 boarders and about 10 day pupils. A few changes have been made in the school system. Classes in English have been opened in the middle standard for those girls whose work in Urdu is of a good grade. Each teacher instead of teaching one special subject to several classes, is now responsible for all the subjects of one class. The first three classes have been separated distinctly from the upper classes and the results are splendid. The old writing teacher, a Mohammedan, has left. Writing is now being taught by the various teachers of the staff. This subject formerly had been considered beyond the ability of our Christian girl-teachers. However, the new method has been an improvement. For the first time, this last year girls from other missions have been taken into the Normal class, and we have three from the Church of Scotland Mission, one from the C. M. S. and one from the A. R. P. Mission. This is the largest class we have had, nineteen in the junior and seven in the senior class. Through special contributions by friends we have been able to add a great deal to the playground equipment.

The little children now meet in their own “Hall Room” each day for morning prayers. Once a week, by turns, each class conducts a meeting, thus increasing their interest and providing an incentive to greater effort in reading and praying. There are regular meetings of the Sabbath-school, Christian Endeavor, Temperance and Junior Societies. Great interest is taken in raising money. Gifts have been sent to Home Mission stations and to the orphans in the Gurdaspur home. During vacation months many of the girls learned the ten Psalms from the list sent out by the Women's Board in America. A number of the girls have now started to commit to memory the book of Ephesians.

**City High School**—The total enrollment has increased by forty-one and the number of Christians on the roll at the end of 1924 was twenty-six above the number at the beginning of 1922. Many of these boys are from other districts where there is no mission high school, but the majority are from the Christian families of Sialkot City. The Second Master resigned and his place was filled by a Christian, George Jiwan Mall, B.A., son of the Rev. Jiwan Mall of Gujranwala. The drill master was dismissed and a young Christian man put in his place so that there are now four Christians on the staff instead of two.
A Bungalow for Women Missionaries in the District Work of South Sargodha.
Provided through the New World Movement.
The Men's Ward, Taxila Hospital, India.

A Monument to the N. W. M. in the Northwest Frontier.

"And if that Movement had done nothing else for India, this institution would have justified all its efforts."

— Taxila leaflet.
The Government Inspectors have given very favorable reports of the work of the school, speaking especially of the Headmaster. The Matriculation Examination results, however, have been only fair. As long as competitive sports were held, our cricket team continued to lead the district. Since the district tournament was discontinued more attention has been given to the daily athletics. Basket ball and musical drill have been introduced. Extensive repairs of the building and necessary sanitary drainage have improved the health conditions of the school.

The Bible teaching is done by the various Christian masters and the Boarding Master, who has had several years of college education. A daily chapel service is held and on Sabbath a few of the smaller boys gather for Sabbath-school. At no time during the three years has the Manager been able to take regular classes in the school and the responsibility for the work has developed very largely on the Headmaster who has done excellently.

Village Primary Schools—There are fourteen primary village schools in the district, in which 1,054 boys are studying. There are 191 Christian boys receiving instruction, 61 of whom are in the Government primary schools. All of the schools meet Government requirements and receive grant-in-aid. We now have at least one Christian teacher for each school. In most of the schools, however, there are two teachers and in some the second teacher is a Mohammedan. Progress has been made in Bible instruction. A definite course suitable to the ages of the classes was worked out and taught in all the schools. Both the Christians and non-Christians learned the catechism, verses and stories with credit. In connection with the Synod’s N. W. M. program a campaign was launched last summer to recruit more Christian boys for the schools. The first step was the preparation of an educational poster which presented in a vivid way the importance of an education and the results of ignorance. During the summer vacation fifteen boys from this district who were in the C. T. I. and the City School were enlisted as recruiters and sent out into the villages to encourage the boys to enter school. As a result seventy-five boys enrolled in the schools.

MEDICAL

There has been rapid advance in medical work in Sialkot City, as in other large centers in India. First class hospitals are now established in this city, with many dispensaries and doctors. The Memorial Hospital is the only one distinctly for women and children, but in equipment it is far behind the up-
to-date Government and military hospitals. Patients ask why there is not this or that modern appliance. We tell them that perhaps there will be some day. With this hope in view, they keep coming and we do the best we can.

The work has been encouraging in many ways. There has been a yearly increase of 2,000 new patients attending the dispensary in the last three years. In 1922 there were 425 inpatients; 645 in 1923; 806 in 1924. This has increased our expenditure, because many poor patients received food and treatment free. Surgery has been a large part of the work. The old operating room (condemned by the Government Inspector) was inadequate for the work that had to be done. This necessitated the sending of many abdominal cases to other hospitals. A new operating room has been built and will be opened for use in January, 1925.

The training school for nurses is progressing well. There are ten girls in training. Five are going up for examinations next month; four were new last fall. There have been special meetings for the workers this past year to stimulate spiritual growth and to create an evangelistic spirit among them. The nurses have responded well, and are anxious to take part in the great work of soul winning.

The non-Christian women listen willingly to the gospel message. Many are real inquirers. Three Mohammedan young women have openly confessed Christ here this past year. One has just come through a court trial, where she courageously testified to the saving power of Jesus Christ before a Hindu judge and a room full of Mohammedan men.

The Memorial Hospital has been a power for God's Kingdom in Sialkot for many years, and we would not see its influence diminish in any way. Many changes are necessary to raise it to a first class institution.

LANGUAGE SCHOOL

The winter Language School for our new missionaries is conducted in Sialkot. It was formally organized in 1921, but owing to lack of quarters, regular class work was not begun until 1922. The total enrollment for the past three years is forty, of whom thirty have been United Presbyterians. A few other missions have asked permission to send their students to us, so we have also had two Methodists, one Presbyterian, and seven Associate Reformed Presbyterians.

The students are divided into two sections. While one group recites, the students of the other group study with their
private Indian teachers. Chapel exercises are held and the students are expected to conduct the chapel exercises in Urdu after three months of study. The first year is given to every new missionary for language study, and at the end of the year examinations are held. Quite a few, however, have passed their examinations in much less time.

Suggestions are made for outside reading, and the past year a total of seventy-eight books were read on various phases of Hinduism and Mohammedanism, etc.

School closes in Sialkot April first, and during the summer months the students attend the Union Language School at Landour. Last year was a record year. A total of one hundred and forty-eight students were enrolled, which is the largest that the school has ever had. These students represented thirty-six different societies and missions. Many advantages result from so many missions cooperating, one of which is the opportunity of hearing lectures from prominent missionaries. During the past year seventeen lectures were delivered to the school, and in addition Dr. S. M. Zwemer held a very interesting and instructive conference on "Work among Moslems."

TAXILA (1921)

Location: About 20 miles north of Rawalpindi, near the famous ruins of Alexander's city on the main highway and at the crossroads of great borderland districts. Area and population, undefined. Patients come from all classes of people in the Rawalpindi and Attock Districts of the North Punjab and from native states across the borders of India, especially from Afghanistan.

Missionaries—Dr. and Mrs. Albert J. Jongewaard, Dr. and Mrs. J. Gregory Martin, Rev. Robert Maxwell, Miss Gwynaeth Porter (short term nurse).

Equipment—Two residences; Taxila Hospital, consisting of dispensary building, block of private wards, and a general ward.

The opening of mission work at Taxila was sponsored by the station of Rawalpindi. Both the staff and the buildings are wholly a project of the New World Movement, and "if that Movement had done nothing else for India," reported a member of the Board's Deputation after visiting Taxila at the close of 1923, "this institution would have justified all its efforts."

The staff consists of those listed above, Dr. Martin going to the field in 1919 and Dr. Jongewaard in 1920 just after finishing their medical education and giving a period of service in the World War. The American staff is assisted by an Indian woman nurse and eight orderlies. Mr. Maxwell was appointed superintendent in the autumn of 1924, and follows up the work evangelistically.
While the two doctors were spending their first months on the field in language study, the Mission was negotiating for a hospital site. The present site was finally determined upon and purchased in June, 1921. It consists of thirty and one half acres of excellent farming land, and is located a few miles northwest of the Margalla Pass where stands the monument to General John Nicholson of Mutiny fame. It is near the corner where the road to the ruins of the ancient city of Taxila separates from the Grand Trunk Road. These ruins are very extensive and have helped archaeologists to confirm the history of Alexander the Great and ancient Buddhist kings.

The same year the site was bought the building work was begun and a dispensary was opened in a tent on the 16th of December, 1921. The work has grown very rapidly. A dispensary building, a block of private wards, a general ward and two residences for doctors now have been erected. The total cost for site and buildings is, up to the present, Rs. 148,064, or nearly $50,000.

The patients come from a wide area and speak many different dialects, some being unable to understand Punjabi and Urdu. A considerable number are from parts of Hazara District, not reached by missionaries, and from across the Afghan border where missionaries are forbidden to carry on work. The number of new out-patients in 1924 was 6,387 and the total attendance at the dispensary 10,491, while the number of minor operations increased from 100 in 1922 to 373 in 1924, and of major operations from 58 to 455, and the number of in-patients from 85 to 706 with a waiting list on account of lack of accommodation.

To acquaint the patients with Christ, all those connected with the Hospital are urged to show forth His Spirit in all that they do for the patients, and in addition to this the doctors, nurses and orderlies preach to the patients each day in the private wards and the general ward and among the waiting dispensary patients, and endeavor to sell them Bibles and portions of the Bible. The number sold in 1924 was 563. To supplement this work, lists of patients from those districts in which missionaries itinerate are sent out so that the work done in the Hospital may be followed up. The rapid growth of the work and the popularity of the Hospital in the community, as well as the considerable distances from which patients are brought for treatment, encourage us to hope for continued growth in the future.

In May of 1924, elders were ordained in Taxila, and there is now a small congregation at this frontier outpost of mission work.
ZAFARWAL (1880)

Headquarters of Zafarwal tehsil in Sialkot Civil District, about 65 miles northeast of Lahore. Area, 588 square miles. Population, about 275,000. Tribes and castes most numerous represented are the Jat and Rajput; 61 others are represented. About 64 percent are Moslems, 34 percent Hindus and Sikhs, and 2 percent Christians. Languages, Punjabi and Urdu. More than 98 percent are illiterate.

Missionaries—Rev. and Mrs. E. E. Beattie, Rev. and Mrs. F. J. Mitchell, Rev. and Mrs. H. S. Nesbitt, the Misses Gertrude Horst, Willa Ramsey and Georgia Wengert.

Equipment—Two residences, a church, a village school.

If the city of Sialkot was founded about the beginning of the Christian era, as seems most probable, we may safely conclude that the little town of Zafarwal, "place of victory," is almost as old, since it is only 26 miles distant. But many centuries came and went before any gospel messenger arrived to speak of the Kingdom of Heaven.

EVANGELISTIC

The story of the beginnings from 1859 when Jawahir Masih and Mr. Scott preached at the village of Jandran and God opened the hearts of Kanaya, Bhajana and many others is well and fully told in Dr. Andrew Gordon's book, "Our India Mission." It is now forty years since the first missionary residence was built and Zafarwal became a mission station, although the congregation had been organized five years before.

Dr. Samuel Martin and Dr. J. S. Barr were the pioneer resident missionaries, and from this as a base traveled far and wide to other places which were later allotted to separate workers. Here Dr. W. T. Anderson spent seventeen years and here Robert Reed McClure laid his all on Christ's altar.

It is not cheering to have to say that the movement among the Meghs of Jandran, related by Dr. Gordon, did not continue until it embraced the most of that class. The enmity shown against Kanaya's family did not grow less, and only eight or ten families eventually became Christians. The descendents of these people are now quite numerous and many of them are engaged in the work of the Mission. The majority of the Meghs have now been affiliated with the Arya Samaj. It seems certain, however, that they will not long be held by that loose bond, since they are ineligible for final induction into Hinduism and while they practice many Hindu rites, are still of necessity to some degree reckoned as untouchable by Hindus of higher caste.
Following the cessation of the movement among the Meghs, the Lord opened a door for work among the class of Chuhras who are the farmers' serfs, and some 4,500 of these people with their families have been under instruction through the succeeding years. They live in 125 villages scattered over an area of 400 square miles. They are instructed by Indian Bible teachers, and examined in Bible knowledge each year when the missionary visits their villages. They are encouraged to obey God, keep the Sabbath, learn the Word, avoid heathen practices, have Christian marriages and burials, and send their children to school. There is great reason to be encouraged over the progress made in most of these lines. Zafarwal has usually had the largest enrollment of boys in the Christian Training Institute at Sialkot, and her Christians have gone out into all parts of the mission field as workers. The pastor at Lyallpur, the headmaster at Jhelum, the home missionary at Hafizabad, two of the senior teachers at Avalon High School, and one at the Sangla Hill Boarding School, the distinguished poet Rev. I. D. Shahbaz, D.D., who versified the Psalms, wives of pastors and teachers, and numerous others have come from the little-known district of Zafarwal. As the church at Jerusalem, though it remained poor, sent forth strong Christians to other harvest fields, so has God been pleased to honor greatly the labor of His servants here.

Women's Work—Two Bible women, one in Zafarwal itself and one in the district, are doing faithful work. They have made 300 calls in non-Christian homes during the year 1924, each reporting inquirers among the Mohammedan women. The district Bible woman has a class of Christian and non-Christian girls, and progress is shown in learning Scripture texts, stories and the Psalms.

EDUCATIONAL

There are thirteen village schools for boys in which 218 Christian boys, 72 Christian girls, and 156 non-Christian boys are enrolled, making a total of 446. Five boys from this district are in college, three in the Theological Seminary; twenty-two girls are studying in the Zafarwal city school, sixty-two in boarding-schools, and two are taking normal training.

KINNAIRD COLLEGE FOR WOMEN

Realizing the need for a B. A. college for women in the Punjab and the expense connected with it, four Missions have united their efforts in the support of Kinnaird College of Lahore, viz., The Zenana Bible Missionary Society, which started.
the work, the Church Missionary Society, the American Presbyterian Mission and the American United Presbyterian Mission.

There were thirty students enrolled in the College in 1924, which may seem a very small number in the light of the immense universities in the United States, but because of the lack of equipment a larger number could not be cared for.

At present the College is housed in two bungalows and a native house, all of which are rented to the College by the Zenana Bible Missionary Society and the Presbyterian Mission. There are two important reasons for getting into buildings of our own—first, the present buildings are needed by the Societies to whom they belong; second, the equipment is not economical because it does not make for the most efficient and effective work and because the classes must be kept small. The College is, of course, run according to the University regulations, which means that a certain number of courses must be offered. There is a staff of six members for thirty students when the same staff could manage a far larger number.

In 1921, our Mission made its first annual grant and, in 1923, contributed Miss Gertrude Martin to the staff. Miss Martin remained on the staff until her marriage to a member of the Presbyterian Mission in 1924.

**THE MILTON STEWART FUND**

The India Mission wishes to record again its appreciation of the help given by the Milton Stewart Evangelistic Fund. We are using $5,000 a year from this source. Our total average expenditure on evangelistic workers' salaries and their itineration for the past three years has been $16,000 a year, so this shows that the Milton Stewart Fund has been carrying nearly one third of this work. We have twenty-four ordained men in evangelistic work together with one hundred fifty-five lay workers. Of this number we can safely say that the work of sixty is being financed by the Milton Stewart money. Indeed the larger part of all the evangelistic work in our strategic frontier districts of Rawalpindi, Attock, Chakwal and Hazara is being made possible by this fund.

There is a wonderful spirit of inquiry among the Mohammedans all over our field, and particularly so in our frontier districts. Several have been baptized and inquirers have been coming to us all along. The Milton Stewart Fund has done much to make this advance work possible.

We trust that the Fund will continue to come to our aid. We urgently need it.
THE WOODSTOCK SCHOOL

On a hill, "beautiful for situation," and located in the midst of an estate of some 150 acres overlooking the picturesque valley of Dehra in the United Provinces, is situated the Woodstock School and Teachers’ Training College. To United Presbyterians in America it is more generally known as the “School for Missionaries’ Children” in India. Its location is about 300 miles from Gurdaspur, the nearest American Mission station, and about 600 miles from Campbellpur, the most remote station. The most distant parents could reach their children in forty hours of travel in times of distress.

There are three commodious and well ventilated buildings: the School with dormitories and class-rooms for pupils from Kindergarten to Junior Cambridge; the College for Junior and Senior Cambridge, which is a new building built in 1913 and especially planned for the accommodation of the older students; and the Music Building. In the advance program for equipment, our Mission is being asked to become responsible for the erection of the Administration Building.

The school was organized in 1852, opened in 1854, and established in its present location in 1856. Since 1873 it has been owned and controlled by the American Presbyterian Mission. In 1923, our United Presbyterian Mission took its first step by way of cooperation and giving material assistance, appointing Miss Grace Glasgow as a short term worker. In 1924, the Misses Louanna McNary and Helen M. Scott were also appointed as short term workers to the teaching staff.

With its large staff of trained European and American teachers, the school offers exceptionally fine educational advantages to our missionary children. Beginning with the Kindergarten, the school carries pupils through the Senior Cambridge Examination. The Training College gives two and three year courses in addition, preparing girls as teachers.

Last year the total enrollment was one hundred and thirty-eight, ninety of whom were the children of missionaries from all parts of India, and nineteen of the ninety children of our own Mission.

It is fine to note that Miss Genevieve Stewart of our own Mission has stood first in her class for two years, and that last December she passed the Government Junior Cambridge Examination. One of our boys stood first in his class for two terms, and several of the children of our Mission have received prizes for excellent work done in different subjects.
**SUMMARY OF STATISTICS**

**INDIA**

**I. FIELD:**

<table>
<thead>
<tr>
<th></th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of square miles</td>
<td>22,159</td>
<td>25,059</td>
<td>25,059</td>
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<tr>
<td>Total population</td>
<td>4,768,000</td>
<td>5,368,000</td>
<td>5,368,000</td>
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<tr>
<td>Total number of cities</td>
<td>35</td>
<td>35</td>
<td>35</td>
</tr>
<tr>
<td>Total number of villages</td>
<td>9,339</td>
<td>10,539</td>
<td>10,539</td>
</tr>
<tr>
<td>Total number of cities and villages where there are Christians</td>
<td>1,854</td>
<td>1,968</td>
<td>1,976</td>
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<tr>
<td>Total Christian Community</td>
<td>72,920</td>
<td>73,245</td>
<td>70,086</td>
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**II. WORKERS:**

**FOREIGN:**

<table>
<thead>
<tr>
<th>Category</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Ordained men</td>
<td>35</td>
<td>41</td>
<td>40</td>
</tr>
<tr>
<td>Professors</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Laymen</td>
<td>3</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Physicians (men)</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Physicians (women)</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Nurses</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Other Unmarried Women</td>
<td>57</td>
<td>62</td>
<td>66</td>
</tr>
<tr>
<td>Wives</td>
<td>38</td>
<td>45</td>
<td>46</td>
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<tr>
<td>Short Term</td>
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**INDIAN:**

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>Number of Ordained Ministers</td>
<td>60</td>
<td>67</td>
<td>70</td>
</tr>
<tr>
<td>Number of Licentiates</td>
<td>11</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Number of Theological Students</td>
<td>9</td>
<td>25</td>
<td>18</td>
</tr>
<tr>
<td>Number of Colporteurs</td>
<td>12</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>Number of Bible Women</td>
<td>72</td>
<td>65</td>
<td>65</td>
</tr>
<tr>
<td>Number of Christian School Teachers</td>
<td>299</td>
<td>311</td>
<td>343</td>
</tr>
<tr>
<td>Number of Hospital Assistants and Nurses</td>
<td>31</td>
<td>38</td>
<td>45</td>
</tr>
<tr>
<td>Number of Other Christian Workers</td>
<td>128</td>
<td>142</td>
<td>144</td>
</tr>
<tr>
<td>Number of non-Christian School Teachers</td>
<td>183</td>
<td>197</td>
<td>188</td>
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**III. CHURCH:**

<table>
<thead>
<tr>
<th>Category</th>
<th>1922</th>
<th>1923</th>
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<tbody>
<tr>
<td>Synods</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Presbyteries</td>
<td>6</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Organized Congregations</td>
<td>78</td>
<td>75</td>
<td>80</td>
</tr>
<tr>
<td>Congregations having Pastors</td>
<td>49</td>
<td>43</td>
<td>51</td>
</tr>
<tr>
<td>Congregations having Houses of Worship</td>
<td>46</td>
<td>42</td>
<td>39</td>
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<tr>
<td>Congregations having Parsonages</td>
<td>47</td>
<td>54</td>
<td>51</td>
</tr>
<tr>
<td>Congregations organized during year</td>
<td>4</td>
<td>0</td>
<td>3</td>
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<tr>
<td>Number Congregations Self-Supporting</td>
<td>35</td>
<td>40</td>
<td>42</td>
</tr>
<tr>
<td>Number of Elders</td>
<td>287</td>
<td>290</td>
<td>330</td>
</tr>
<tr>
<td>Christian Community</td>
<td>72,290</td>
<td>73,245</td>
<td>70,086</td>
</tr>
<tr>
<td>Baptized Children</td>
<td>24,760</td>
<td>24,860</td>
<td>24,076</td>
</tr>
<tr>
<td>Adherents</td>
<td>2,216</td>
<td>2,571</td>
<td>7,493</td>
</tr>
<tr>
<td>Catechumens</td>
<td>6,463</td>
<td>5,479</td>
<td>*</td>
</tr>
<tr>
<td>Total Membership</td>
<td>39,481</td>
<td>40,332</td>
<td>38,517</td>
</tr>
<tr>
<td>Increase by Profession</td>
<td>1,456</td>
<td>1,133</td>
<td>1,280</td>
</tr>
<tr>
<td>Increase by Certificate and Restoration</td>
<td>4,160</td>
<td>9,104</td>
<td>3,473</td>
</tr>
<tr>
<td>Decrease by Death</td>
<td>689</td>
<td>1,560</td>
<td>2,131</td>
</tr>
<tr>
<td>Decrease by Removal and Suspension</td>
<td>2,897</td>
<td>7,826</td>
<td>4,437</td>
</tr>
<tr>
<td>Net Increase or Decrease</td>
<td>2,030</td>
<td>851</td>
<td>1,815</td>
</tr>
</tbody>
</table>

*Not Reported.*
India—Summary of Statistics

IV. SABBATH SCHOOLS:

Number of Sabbath Schools ........................................ 145 146 111
Number of Officers and Teachers .................................. 341 327 341
Number of Pupils .................................................. 6,027 5,593 4,875
Contributions ....................................................... $868 $1,038 $794

V. YOUNG PEOPLE’S SOCIETIES:

Number of Societies ................................................ 24 23 21
Number of Members .................................................. 913 740 571
Contributions ....................................................... $17 $56 $62

VI. WOMEN’S MISSIONARY SOCIETIES:

Number of Societies ................................................ 33 25 47
Contributions ....................................................... $800 $506 $895

VII. SCHOOLS:

Number of Theological Seminaries ................................ 1 1 1
Number of Colleges ................................................ 1 1 1
Number of High Schools for Boys .................................. 3 4 5
Number of High Schools for Girls .................................. 1 1 1
Number of Middle Schools for Boys ............................... 5 4 3
Number of Middle Schools for Girls .............................. 5 5 6
Number of Industrial Schools for Boys ......................... 1 1 1
Number of Primary Schools ....................................... 198 201 220
Number of Students in Theological Seminary .................. 21 25 35
Number of Students in College .................................. 163 165 222
Number of Boys in High School .................................. 2,122 3,557 3,361
Number of Girls in High School .................................. 167 167 144
Number of Boys in Middle School ................................ 2,001 990 1,045
Number of Girls in Middle School ................................ 795 1,042 990
Number of Boys in Industrial School ............................ 69 75 52
Number of Pupils in Primary School ............................. 8,552 8,728 9,216
Total Number of Pupils in all Schools........................... 13,890 14,749 15,065
Total Number of Christian Pupils in all Schools .............. 5,240 5,013 5,355
Number of Missionaries in School Work ......................... 23 24 24
Number of Indian Teachers ....................................... 482 508 531
Total Expenditure on Schools ................................... $140,142 $140,967 $161,210
Income from: Fees .................................................. $22,198 $25,021 $24,896
Government Aid .................................................... $32,774 $34,510 $34,837
Industrial Earnings .............................................. $13,256 $19,629 $28,585
Special Gifts ..................................................... $20,033 $9,916 $10,812
Total paid from Mission Treasury for Schools ............... $51,880 $51,891 $62,079
### VIII. MEDICAL WORK:

<table>
<thead>
<tr>
<th>Year</th>
<th>Hospitals</th>
<th>Beds</th>
<th>In-Patients</th>
<th>Operations, Major</th>
<th>Minor</th>
<th>Dispensaries</th>
<th>Out-Patients, New</th>
<th>Return Visits</th>
<th>Expenditures</th>
<th>Income from Fees</th>
<th>Government Aid</th>
<th>Special Gifts &amp; Local Receipts</th>
<th>Total paid from Mission Treasury for Medical Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>1922</td>
<td>5</td>
<td>163</td>
<td>1,445</td>
<td>288</td>
<td>1,115</td>
<td>8</td>
<td>51,604</td>
<td>148,552</td>
<td>$21,555</td>
<td>$2,223</td>
<td>$1,613</td>
<td>$2,402</td>
<td>$15,319</td>
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<tr>
<td>1923</td>
<td>5</td>
<td>150</td>
<td>2,076</td>
<td>458</td>
<td>1,559</td>
<td>7</td>
<td>46,345</td>
<td>180,825</td>
<td>$29,434</td>
<td>$3,474</td>
<td>$1,590</td>
<td>$3,355</td>
<td>$21,015</td>
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<tr>
<td>1924</td>
<td>5</td>
<td>180</td>
<td>2,677</td>
<td>687</td>
<td>2,919</td>
<td>8</td>
<td>60,063</td>
<td>203,343</td>
<td>$30,050</td>
<td>$4,502</td>
<td>$1,489</td>
<td>$2,806</td>
<td>$21,253</td>
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</table>

### IX. ZENANA WORK:

<table>
<thead>
<tr>
<th>Year</th>
<th>Bible Women</th>
<th>Zenana Visits</th>
<th>Hindu and Mohammedan Women</th>
<th>Under Instruction</th>
<th>Expenditure</th>
<th>Income from Special Gifts</th>
<th>Receipts from sale of books, etc.</th>
<th>Total paid from Mission Treasury for Zenana Work</th>
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<tbody>
<tr>
<td>1922</td>
<td>29</td>
<td>10,646</td>
<td>5,351</td>
<td>7,915</td>
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<td>$295</td>
<td>$4</td>
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<td>7,915</td>
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<td>$1,735</td>
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<td>$11</td>
<td>$1,724</td>
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<tr>
<td>1924</td>
<td>25</td>
<td>6,564</td>
<td>1,121</td>
<td></td>
<td>$2,565</td>
<td>0</td>
<td>$52</td>
<td>$2,513</td>
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### X. READING ROOM AND BOOK WORK:

<table>
<thead>
<tr>
<th>Year</th>
<th>Reading Rooms</th>
<th>Coloporteurs</th>
<th>Bibles and Portions sold</th>
<th>other books sold</th>
<th>Expenditure</th>
<th>Sales of Books</th>
<th>Special Gifts</th>
<th>Total paid from Mission Treasury for Book Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>1922</td>
<td>7</td>
<td>12</td>
<td>5,124</td>
<td>3,286</td>
<td>$1,835</td>
<td>$406</td>
<td>$46</td>
<td>$1,383</td>
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<tr>
<td>1923</td>
<td>9</td>
<td>9</td>
<td>6,547</td>
<td>1,991</td>
<td>$2,155</td>
<td>$424</td>
<td>$132</td>
<td>$1,599</td>
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<td>1924</td>
<td>11</td>
<td>10</td>
<td>10,476</td>
<td>6,164</td>
<td>$2,005</td>
<td>$575</td>
<td>$55</td>
<td>$1,386</td>
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### XI. BUILDINGS:

<table>
<thead>
<tr>
<th>Year</th>
<th>Dwelling houses</th>
<th>School Buildings</th>
<th>Other Mission Buildings</th>
<th>Total cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1922</td>
<td>6</td>
<td>0</td>
<td>2</td>
<td>$56,869</td>
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<tr>
<td>1923</td>
<td>5</td>
<td>2</td>
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<td>$40,156</td>
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<tr>
<td>1924</td>
<td>4</td>
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<td>1</td>
<td>$41,670</td>
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### XII. FINANCIAL SUMMARY:

<table>
<thead>
<tr>
<th>Amount received</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
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<tbody>
<tr>
<td>For Church Work</td>
<td>$11,480</td>
<td>$11,138</td>
<td>$15,094</td>
</tr>
<tr>
<td>For School Work</td>
<td>$22,198</td>
<td>$25,021</td>
<td>$24,896</td>
</tr>
<tr>
<td>For Industries</td>
<td>$13,256</td>
<td>$19,629</td>
<td>$28,585</td>
</tr>
<tr>
<td>For Medical Work</td>
<td>$2,223</td>
<td>$3,474</td>
<td>$4,502</td>
</tr>
<tr>
<td>For Book Work</td>
<td>$406</td>
<td>$424</td>
<td>$627</td>
</tr>
<tr>
<td>Total</td>
<td>$49,563</td>
<td>$59,686</td>
<td>$73,704</td>
</tr>
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IN THE SUDAN
1922—1924

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Sudan—Introduction

INTRODUCTION

The events that have transpired in the Sudan during the triennium under review make it one of the most important periods in the history of the Mission. It has been a time of greater ingatherings, a time when the stations have been better supplied with missionaries, a time when more funds have been available for building work than ever before; a time of unexpected changes, rapid expansion and of increasing opportunities. There has been an unusual development of the women's work. There has been a branching out to other centers in educational and evangelistic work, as at Dongola, Port Sudan, Halfa and Geraife. There has been a new impetus toward education in the Southern Sudan, progress in translation work, and a more careful survey of tribal opportunities. The visit of the Board's deputation has brought about a reconsideration of Mission policy and the appointment of a General Secretary. The organization of Abyssinia as a separate Mission has been effected. And at the close of the period an Intermission Council was organized, comprised of representatives of the Sudan United Mission, the Church Missionary Society and our own Mission, marking a great forward step in united mission endeavor.

Challenging and illuminating indeed are the paragraphs written by Dr. J. Kelly Giffen, the first General Secretary, in interpreting the trend of these events:

"We were not disappointed in anything that we asked from Him in all sincerity. Doors opened up that we had not expected. He gave us beyond all that we asked or thought to receive. He always does. Perhaps one of the most noticeable changes in conditions is the attitude of officials toward our work. Many of these have come to recognize in the work of the Mission what amounts to a necessity to them in better government, and something that they cannot provide from any of the Government institutions.

"The N. W. M. has helped more than we realize. It has given the missionaries courage and hope, and to such a degree that we believe that all the pledges are going to be met. It has so strengthened our faith that we believe that beyond the period of the Five Year Program the Church will not lag. We have learned our lesson in asking and expecting, and so has the Church.

"Some of the results are noticeable all over the field; but especially so in the South. The unusual meetings at Nasser and the professions of faith in Christ, the baptisms at Doleib Hill and increased attendance, the flocking of children and youth to our schools in the North and the attitude of Moham-
medans toward our work, the friendliness and liberality of Mo­
hammedans toward the missionaries—all of these things are
the result of a deepened faith and an increased multitude of
prayers. I do not mean that there was no increased effort.
It did not come by prayer alone. As the missionaries prayed
they worked, and as they worked they prayed, and God has
shown His favor.

“If our schools were an index of all our work and the im­
p ortance of that work it would be sufficient to clearly point to
God’s favor. But money and numbers are not the only indica­
tion of God’s favor. The hearts of the people are drawn toward
the missionaries and to what the missionaries have to give
them. There is more freedom to talk with Moslems and Mos­
lems with us than we ever had before. It may not all be for
the better, but there is a change. It is our opportunity and our
responsibility to grasp it. It is God’s challenge to us.”

But reverses as well as advances mark this particular
triennium. Death has visited the ranks of native Christians and
removed trusted and faithful leaders. It has come into a mis­
 sionary home and removed a little child of promise. It has come
into the mission circle and removed two devoted missionaries
of the Church in the prime of their service. And distressing
circumstances causing a break in the health of one and the
partial loss of sight in another have robbed the medical depart­
ment of two consecrated physicians. Yet in spite of such
reverses and sad providences, the missionaries, knowing that
“Our Lord doeth all things well,” record the period as “years
of God’s blessings,” years in which the Sudan Mission has been
going forward, with every station sharing in the advance.
A Sudanese Policeman of Khartum.
In the threatened uprising in the Sudan in 1924, the Sudanese policemen loyally and bravely obeyed and discharged the orders of their English Commandant.
IN MEMORIAM

Mr. Guthbert Burrell Guthrie

Born at Coin, Page County, Ohio, August 23, 1883.
Arrived on the Sudan Mission Field, October, 1908.
Died at Doleib Hill, The Sudan, December 7, 1924.

Mr. Guthrie's early home was in Page County, Ohio. At an early age he united with the Presbyterian Church. Later his membership was transferred to the United Presbyterian Church, to which church he was loyal and devoted until the day that his Lord called him to the higher fellowship.

His education was obtained in the Iowa public schools with a short time spent in Amity College. He then went to Ames where his standing was excellent.

He came of pioneering stock. His parents went to Iowa when it was a bare, unsettled country. They endured much of hardship in the early days, and often when Mr. Guthrie spoke of the things that were hard in pioneer mission life he compared it with the life his father and mother lived in Iowa on the old homestead.

On October 22nd, 1908 he reached Doleib Hill which was the station that his life was to enrich. On October 22nd, 1912 he was married to Miss Anna Mary Barackman, who was a missionary in Khartum North. The years that they spent together were pleasant years. They were devoted to each other, and to the work over which they had oversight.

Mr. Guthrie never forgot his high calling. He was an industrial missionary, and when he took his furloughs he was constantly watching for hints that would help in the work at Doleib Hill. So often his letters would tell of investigations he was making to see if something he had seen at home might be practical at Doleib Hill.

His life was such as to commend the gospel of Christ. He was generous, but only those who had the privilege of being closely associated with him knew of his generosity. He was kind, always ready to offer his services when he saw others in need. He was loyal to Christ. He would seek to know what the Bible taught on a subject, and that was sufficient for him.

For several years he had been weakened physically. He continued at his post. Thanksgiving day, 1924, he took to his bed with an infection which a weakened system could not throw off, and December 7th his spirit took its flight.

The tributes paid to him by the Shulla people were touching and beautiful to see. His life has counted in Africa. The worth of his labors will only be revealed in that day when the Lord shall gather His redeemed from every land.
Sudan—In Memoriam

Mrs. C. B. Guthrie

Born at Linesville, Pa., April 12, 1882.
Arrived in the Mission Field, 1909.
Died at Doleib Hill, Sudan, February 17, 1925.

Anna Barackman Guthrie spent her girlhood days in the vicinity of Linesville and attended the public schools there. She was brought up in a good United Presbyterian home and at the age of eleven united with the North Shenango United Presbyterian Church. Her college days were spent in Westminster where she graduated with the class of 1908.

Two of her brothers had already entered the ministry and it seemed only natural and fitting that she too should volunteer for Christian service. "To put my life where it will do the most good and to fulfill God's plan for me" was her motive. The year 1909 found her in the Sudan at Khartum North. For three years she was stationed there witnessing for Christ in the Girls' Boarding School of that place.

In 1912, at Khartum North, she was united in marriage to Cuthbert B. Guthrie who had been a missionary at Doleib Hill for four years. Here with the exception of two furloughs she spent the rest of her life. After the birth of a little daughter on January 25, 1925, Mrs. Guthrie seemed to be doing splendidly and all her friends were rejoicing with her, but on the first of February she developed what the doctor thought was malaria fever, but which later proved to be toxemia. Her system was unable to throw off the poison and on February 17, 1925, she went to be with her Master.

Mrs. Guthrie was a devoted wife, a loving mother and, like her Master, sacrificed self and lived for others. She was most thoughtful of the comforts and feelings of her fellow laborers. Her fine Christian spirit was an inspiration to all who knew her. When she prayed all felt that God was very near.

Her faith in God and the Saviour she loved was unshakable. In sorrow and bereavement, facing a dark and unknown future, she was wonderfully brave. While others were asking why, she simply trusted Him who doeth all things wisely and well. "And the peace of God which passeth all understanding" guarded her heart and thoughts in Christ Jesus.

Although her life on earth is finished her influence will still live in the hearts and lives of those for whom she so unselfishly labored and their children will rise up to call her blessed. Her grave and that of Mr. Guthrie, side by side at Doleib Hill with the sentinel dolceibs watching over them, are silent but enduring witnesses to the Shulla people of the power of Christ in the lives of men delivering from the bondages of sin and fear and death unto a life eternal and forever blessed.
KHARTUM (1900)

Capital of the Egyptian Sudan. District: Provinces of Berber, Blue Nile, Dongola, Halfa, Kassala, Khartum, Red Sea, Sennar and White Nile. Area, 490,700 square miles. Population, 1,015,970. Over 99 percent are Moslem and less than 1 percent Christian, mostly Copts. Language, Arabic; less than one and one half percent are literate.

Missionaries  (Khartum)—Rev. and Mrs. Raymond L. Edie, Rev. Dr. and Mrs. J. Kelly Giffen, Mr. and Mrs. James P. McKnight.
(Omdurman)—Rev. Edmund F. Miller, Rev. Glenn P. Reed, Rev. Dr. and Mrs. G. A. Sowash, the Misses Una Coie, Luella Denny, Aulora R. McIntyre.
(Khartum North)—The Misses Mary Coie, Elsie E. Grove, Mary F. Herron, Mary Jane McKnight, Kathryn MacKenzie, Frances Turk, Madeline E. Wilson.

Equipment  (Khartum)—Three dwellings for missionaries; Boys' School; Boys' Home; storehouse; 250 acres of land at Goz and Romeila.
(Geraife)—Fifty-acre garden with buildings for first unit of Boys' Home.
(Omdurman)—Dwelling for missionary; two dwellings for native workers; Boys' School and additional land; two churches (temporary).
(Khartum North) Boys' School (new); dwelling for headmaster; Girls' School; Shrader Memorial Hospital; Bible Women's House.
(Out Stations)—Atbara, Boys' School and Teacher's House.

Events of a threefold nature enter into this triennial review of mission work in Khartum station, the basic center of missionary as well as political and commercial activities in the Sudan.

Political Disturbances—It is doubtful if there were ever during the war as much political disturbance or as near threatened disaster as during and at the close of this period. After Egypt had been granted independence with their claim for sole possession of the Sudan reserved for further consideration, constant agitation for Sudanese support of these Egyptian claims was carried on in the Northern, or Arabic speaking, Sudan. Then came a serious outbreak of rioting at Atbara. This was followed in November, 1924, by the assassination in Cairo of the Sirdar of the Egyptian Army who was also Governor General of the Sudan. As a result, the British demanded the immediate withdrawal of all Egyptian troops in the Sudan and
asserted an independent right to control the Sudan, including irrigation projects, and to administer the government without the usual formal concurrence of the Egyptian Government in some of the mutually interested departments. The Egyptian Units refused to leave the Sudan at first, and there was an attempt by a Sudanese battalion in Omdurman to join an Egyptian artillery unit in Khartum North, it was believed, for purpose of mutiny. The British in control of the bridge over the Blue Nile refused to allow the battalion to pass, and an open break occurred, resulting in the death of a few of the British and a larger number of the revolting Sudanese. Eastern Khartum was held in a state of siege for two days when all became normal, the Egyptian Army units promising to return to Egypt.

One result of these political events was the gradual removal of Egyptians in Government employ and more or less in general. If this same policy is carried on, it will greatly interfere with the running of our schools in which all of the higher branches are taught by Egyptians. It will also greatly reduce the membership and perhaps the self-supporting character of the one and only organized and self-supporting congregation in the Sudan under the Synod of the Nile.

Changed Attitudes—A second event was the conversion of an adult and unusually capable Mohammedan to Christianity, one who immediately began an open and effective witnessing with individuals and from the platform. His conversion was genuine or his brother would not have followed in his footsteps. The last triennium had closed with considerable excitement over the request of several graduating girls of the Girls' Boarding School for baptism. One of these girls had been stolen from a missionary by an excited mob and while the hearing of a second girl was taking place before judicial authorities, excitement had run rather high. A Government Inspector had remarked to one of the missionaries that he was afraid the populace "would pull down the whole show," meaning the destruction of school buildings. The Mission was therefore greatly surprised and profoundly grateful to God for the changed attitude among the people at the conversion of Timothy Eff. Rifaad and his brother, and that they have been able to witness without harmful persecution, in such an acceptable way in this basic center of Mohammedan as well as Christian advance into the Eastern Sudan.

Material Advances—Purchase of property, construction of new buildings and enlargement of old buildings mark a third important feature in this period. Most of this advance has been possible through N. W. M. gifts. The first work was the enlarging of the property at Victoria Avenue (The Boys' Home)
the Government donating to the Mission a strip about four meters wide on three sides of the city block owned by the Mission. The N. W. M. also provided funds for a similar acquisition of land from the street in connection with the Sirdar Avenue residence.

An outstanding advance was the purchase of a city block in Khartum North adjacent to our present property and the erection of a new boys' school which over 200 scholars are already attending, releasing, at the same time, the old school for the enlarging of the work under the Women's Board. Mention will be made later of the addition to the Shrader Memorial Hospital, the branching out of the Boys' Home to a new location at Geraife and the buying or renting of other property for the more effective prosecution of work with Bible women. Just as the "407" and later the N. W. M. had come to the rescue of the Sudan Mission in the previous triennium by way of supplying additional missionaries, so in this triennium as enlarged equipment became necessary for the successful prosecution of the work, the N. W. M. again came to a timely relief. It is difficult for the missionaries to show their actual appreciation to the Church at home for this expansion save as they lead the Church to realize how seriously hampered the advance of the Kingdom would have been without these gifts.

**EVANGELISTIC**

Aggressive evangelism has been difficult, more especially because of a lack of workers. Too much weight cannot be given to the warning brought by the General Secretary to the last meeting of the Sudan Missionary Association:

"Of this I am quite sure, that the Khartum station is inadequately staffed. The demands in the North have multiplied at a great rate. At least one physician, one industrial man and one educational man are needed at once. We naturally must look ahead."

Unavoidably, almost the whole attention of the senior missionaries, Dr. Giffen and Dr. Sowash, has been taken up with administrative work and that of the new missionaries, Mr. McKnight, Mr. Miller and Mr. Reed, necessarily in language study. This is hardly true of the women's work where an increase in the staff has enabled them to carry on very successful work among many homes in the three cities.

The Khartum congregation has held its own during the three years with a pastor almost constantly on the field and regular preaching services have been held in the Rose Harden Chapel in Khartum North. In 1922 there were three girls from
the school in which the chapel is located who came out and confessed Christ. Miss Una Coie, then in charge of the school, wrote: "With some of them, it may be as with Paul that bonds and imprisonment await them. There have been other hearts touched, and we feel assured that fruit will be borne in the succeeding months. We covet your prayers; we have had so many definite evidences of the power of prayer in our work throughout the year. Praise His name! He is able."

In 1924, special evangelistic services were conducted by Dr. Giffen and the Khartum pastor. Timothy Effendi, the converted Moslem, gave his testimony. The meetings were preceded by a week of prayer. At the close of the meetings eleven girls united with the church.

_In Omdurman—_"The year 1924 has witnessed an advance in almost every line of mission endeavor," writes Rev. Glenn Reed who arrived on the field in 1923. "In a city which is so thoroughly native, and therefore Moslem, in character, it is most encouraging to observe a new spirit of openness among the people of the city. According to those who have observed the attitude of the natives toward missionary activity for many years, there has never been a time when so many opportunities for touching the lives of the people with the truths of the gospel of Jesus Christ have opened up as during the past year. Direct teaching of the gospel is done in the Sabbath-school, the day school for boys, the local congregation of the Evangelical Church, and in the homes visited by the Bible women workers. . . . Throughout the entire city the work of the American Mission is spoken of in the highest terms and the time is ripe for carrying on direct evangelistic work along lines which formerly were impossible. The present attitude of the Moslem population is certainly God's answer to years of work and prayer, and He must intend that we enter the open doors.

"The attendance upon the regular services of the Evangelical Church during the past year has perhaps reached a higher standard than at any time in the past. The majority of the pupils from the Christian section of the Boys' Sabbath-school and from the girls' section, conducted by the C. M. S. missionaries, attend the Sabbath morning services. The branch Sabbath-school at Muselma continues with an increased attendance of boys, including some Moslems, and with a new class of girls taught by Miss Una Coie. Other services of the church throughout the week have maintained the usual standard of attendance, with increasing interest being shown in the weekly preparatory meeting for Sabbath-school teachers. With the exception of the work of the Bible women, the Sabbath-school has made more advance than any other department of the mission work in Omdurman."
Khartum and Khartum North also have their Sabbath-schools, the latter reaching the high water mark of attendance of both boys and girls of 184.

EDUCATIONAL

The number of schools has increased from six to ten in these three years. The Boys' Home established a branch school at Geraife. N. W. M. money provided property in Dongola for a boys' school and temporary arrangements were made in Port Sudan for both a boys' and a girls' school, looking forward to their establishment permanently. The boarding-schools still continue to be the schools from which the greatest results are expected. The two boarding-schools are beginning to draw from a greater distance and from the remoter provinces. There are now pupils from seven provinces and this is as we have wished it to be.

Khartum and Geraife—Dr. Giffen, writing of the Boys' Home in 1923, stated that: "The Home was full all the year with quite a few on the waiting list. We are limited to the number of seventy. We never in previous years had a nicer lot of boys, nor boys who gave better promise. The work for them is very interesting, but under the cramped conditions for sleeping it is sometimes rather trying."

There was great joy when the opportunity came for developing the Boys' Home in its new location at Geraife. Another missionary, writing in 1924, gives a description in full of the needed change. "One dream of the Mission has become a reality," he declares. "For years we have longed for a new Boys' Home. It has been the unanimous opinion of the missionaries that such a plant would have a tremendous influence for good. Dr. and Mrs. Giffen have spent years of patient toil and sacrifice in the old quarters at Victoria Avenue. The grounds have been insufficient to give the desired scope to the work, and the equipment has been insufficient to give proper training.

"Now a fine tract of land has been bought a few miles up the Blue Nile, removed from the distractions of the city. Date palms predominate in the orchard, but there are also oranges, limes and guavas. The cool shade is very refreshing after the five-mile trip across the hot sands between the city and Geraife. One unit of the proposed institution has been erected. There, under the care of Mr. and Mrs. McKnight, twenty-five boys have found a comfortable home, a good school, and a pronouncedly Christian atmosphere. This Home which has brought so much joy to all of us is largely the outcome of
the foresight of our pioneer missionary statesman, Dr. J. Kelly Giffen."

The other schools for boys in the Northern Sudan, including Atbara, Dongola and Port Sudan, have been under the management of Dr. G. A. Sowash. Toward the close of the period he has had the help of the Rev. Glenn Reed and the Rev. Edmund Miller. A fine new building for the Boys' School in Khartum North was made possible by the N. W. M.

Omdurman—The work of the Boys' Day School has been making rapid progress in the direction desired. Although three new schoolrooms have been added, present indications are that more space will be necessary by the end of 1925. An increasingly large proportion of the pupils are Sudanese, and therefore Moslem. The school has been enrolling many boys of the "street urchin" type, and boys from the poorer families among the natives. Many of these boys have been admitted without tuition or for reduced fees, but the opportunity of reaching the boys is worth the investment. At the same time the school is not losing from some of the more well-to-do families which have always been favorable to our educational work. The pupils of the school are doing good work in definite Bible study courses, with the Moslem boys showing greater interest than the boys from Christian families. Visiting among the parents of the boys enrolled in the school has been done by the teachers, the local pastor, and missionaries.

The Girls' Boarding School—This school was the initial work of the Women's Board in the Sudan. A fine building was erected and some felt that the Mission was building too ambitiously, that perhaps the girls would not come in sufficient numbers to fill the building. But the girls came, and instead of there being room to spare they are now being turned away for lack of space. Provision has been made for additional buildings through the N. W. M. as soon as the Mission can carry out plans in line with Government regulations.

Since 1918 the school has been under the superintendency of Miss Elsie E. Grove except during her furlough in 1922-23 when Miss Una Coie carried the responsibility. At this time the school first made use of the additional room made available through the transfer of the adjacent Boys' School property from the Foreign Board to the Women's Board. Electric lights were installed, which made the work much pleasanter. A new water system was another added comfort and blessing.

Reviewing the work in 1924, Miss Grove calls attention to the number of boarding girls as 110 and day girls as 172, with tuitions from the former amounting to $1,009.32 and fees from the latter amounting to $1,302.95. It is a mystery where
The Faculty and Graduating Class (1924) of the Girls' Boarding School, Khartum North, The Sudan.

Left to right- Miss Arma Kardoush; Miss Elsie E. Grove, Superintendent; Miss Luella Denny; Miss Francis Turk, Nurse.
American Holstein Cattle Enroute for the Boys' Home, Khartum.
Presented to the Sudan Mission by friends in State College and Shelocta, Pa.
the people get their money to pay for the education of their children. These fees must be an evidence of the growing estimate the people have of Christian education. This is all the more significant when it is realized that one third of the boarding girls are Moslems.

Mrs. Ashenhurst was a volunteer worker in the school for several months. All of the women under the Women's Board in the North Sudan have given their help to the school at some time or other. At the present time the Misses Turk, Herron and Wilson are associated with Miss Grove.

As the last school year drew to a close, the school had the semblance of a small hospital with as many as twenty cases of mumps, measles, chickenpox and flu at the same time. There were also three cases of diphtheria, but these were removed to the Civil Hospital. Without the nurse, Miss Turk, we should have been overwhelmed. Each year she treats hundreds of cases, besides helping a great deal with the teaching and looking after the housekeeping.

Miss Grove writes: "We graduated a class of six this year (1924), bringing our total number of graduates up to eleven. Nine of these graduates are now teachers in our school here, and the remaining two would be if there were places for them. We are most happy to report that our teachers are now all of our own training with the exception of one, who is a Christian gentleman, an Egyptian. He is our teacher in the higher Arabic subjects and is a splendid and untiring worker."

Miss Una Coie draws attention to the fact that, "The education of the older girls is not limited to books; they are instructed in all kinds of housework. In addition, Miss Turk has been giving a course in First Aid and General Hygiene to the upper classes. They have been very much interested, and we hope that they may put into practice some of the things they have learned when they go out into homes of their own."

One of the Sudanese graduates has qualified as a fine kindergartener. She is most enthusiastic in her work and has a great little flock of kiddies. No one can estimate the good done nor tell how far reaching the results. When in the home of two of these little girls, to our surprise and delight, we found that they were teaching their mother all that they had learned in school; their memory work and little songs and plays were known to her.

_Halfa and Port Sudan_—The American Mission has only two other schools for girls. The one in Halfa, the William Little School, has lacked the immediate supervision of a missionary and the direction of a competent head teacher. Two pupil teachers have done remarkably good work under the supervision of their father who is a Government employee and a
loyal supporter of our Mission in Haifa. The attendance in 1924 reached 68 and the tuitions for the year amounted to $290.50. The last two months the tuitions were almost sufficient to pay the salaries of the teachers. With the permanent location of two of our missionaries in Haifa, we are hoping for great things from this community with the school as the basis and entering wedge.

In the fall of 1923, a school for girls was opened in Port Sudan, having an attendance of about forty pupils. We trust the Church will be willing to undertake the support of this new work both in money and prayers.

MEDICAL

Medical work in the Northern Sudan languishes for one reason only, and that is for lack of a medical staff. The building is there, and the sick and suffering are all about, but the nurses and doctors to carry on the work have not been found. This condition presents a challenge to the Church. For some years the Board and the Mission have had an understanding that the Southern Sudan stations at Nasser and Doleib Hill should always have precedence in the location of a doctor. For that reason no doctor has been stationed at Khartum North for a whole decade. In fact it has been hard always to have a physician at each of the southern stations. With the new addition to the former clinic property in this triennium, made possible by the $10,000 gift of Dr. Shrader, and the presence of a nurse on the field, the equipment and the need present an unusual opportunity to one or more qualified physicians.

THE WORK AMONG THE WOMEN

The work carried on by the Bible women is of the greatest importance evangelistically. It is equally important with any other branch of educational work as it touches the whole social life of the people and at points where nothing else does touch. The work consists of frequent and regular visits in native homes where, under the supervision of the woman missionary, reading lessons and Bible lessons are given to a few, with many onlookers constituting the audience. In 1922 there were 996 women other than pupils who listened to a Bible story. In 1924, 1,428 listeners were counted.

Khartum and Khartum North—In these two cities the work has been under the direction of Miss Kathryn MacKenzie in 1922; Miss Mary Coie, in 1923; and Miss Mary Jane McKnight in 1924. The homes of thirty-nine women scattered through four villages in Khartum North and five pupils in Khartum were visited each week by our faithful Bible woman, Sitt Farooza, throughout 1922. In some homes where there was
considerable Moslem prejudice against reading from the Bible, colored Sabbath-school picture cards furnished the opening wedge. In one home where the open message was forbidden, the missionary one day found seventeen of these cards neatly nailed on the wall of the one-room house and, best of all, the pupil able to tell something of the story belonging to each one.

Miss MacKenzie takes delight in telling of a great forward step in the work. "In December, 1922," she writes, "something very exciting happened. As a direct answer to prayer that a house might be provided for the workers among the women apart from the school, the Women’s Board was able to purchase a property owned by a Greek merchant in the northwest corner of the American Mission block. As soon as repairs were made, we moved in and our joy thermometer has been registering high temperature ever since. Our front door faces on a main thoroughfare that leads to the market and almost any time we can have an audience by just standing on the front steps. Moving into a new house is a real occasion for a feast, so we had one and not less than seventy to seventy-five Sudanese women came, many of them from the north villages where we have no pupils. We hope to make this house a training school for workes among the women. Sitt Farooza says this new house has multiplied our opportunities a thousand times, and I wouldn’t think of disputing her statement."

Miss Mary Coie bears testimony to the wonderful way Sitt Farooza, the Bible woman, gives the gospel message: "First from the Old Testament and then leading up to the birth of Christ, how cautiously and tactfully and yet withal how fearlessly the Bible woman presents the straightforward message! We sometimes marvel at the way she seems never to let slip an opportunity to tell the Story. She seizes the most unlikely openings and turns them into wonderful opportunities."

The opportunities increase each year. In 1924, Miss McKnight reported 1,276 lessons given and felt that very much more might be accomplished if only more Bible women could be secured.

Omdurman—Women’s work in Omdurman was begun by Miss McIntyre in 1920. After a time a house was rented and a native Bible woman secured. The location is in the heart of this great metropolis almost in the heart of Africa. From this center in the city, openings have been found in the Muselma, Central, the Maurada and Abbassia quarters. Maurada was one of the first quarters entered—a distinctly Moslem center. "It gives promise," writes Miss McIntyre, "of being the most worth while place we have entered. The Sudanese there are of a superior class and show an interest and an energy not shown by the others."
"We have begun work recently in Abbassia and we find the people there of considerable intelligence also. We were first invited to the family and relatives of a former Sultan of Fasher. He was killed in war and his family carried captive to Egypt. Since the English occupation, the family and relatives, as many as wished, have been permitted to return to the Sudan.

"The more intimately we come to know the women of the city the greater is the revelation of the sufferings and privations they endure. Often we are touched by the pathetic recital of things that make up their daily lives. Now and then they show resentment against their fate, as they choose to call it, and curse the vile customs that enslave them. This attitude is hopeful.

"We have given a Bible lesson in practically every home visited. While many of our Moslem pupils listen with some reluctance, and sometimes protest against the truth of what we teach, as a rule they show considerable interest. They give ready assent to almost any teaching of the Bible, except that Christ is the Son of God and that He was crucified. These two facts they will not admit. One young girl was repeating with me John 3:16. She proceeded until 'His only begotten Son' was reached. There she stopped. 'I cannot say that,' she protested. 'My brother says it is not true and I must not say it, but I will say the prayer of David for you.' (Psalm 51)."

In 1924 Miss Una Coie, with whom Miss Denny is associated in the work, reported the number of pupils as ninety-seven, "the work very encouraging in almost all parts of the city, the women eager to learn and new requests coming in each week." She relates one of many interesting discoveries that generally comes in a visiting day: "In going into a home one day where I have a pupil who has only had a very few lessons but who is very eager for the lessons, I noticed a book which I thought was a Bible and upon asking to see it she told me that it belonged to her husband, and that he read in it every day and was much pleased with it, and told her that it was the best book and as soon as she could read she might read it for herself and that he would be very much pleased. Needless to say she is very anxious to learn to read. This woman is a daughter of one of the Khalifas and they are among the leaders in the Sudan and are very influential."

The pastor of our Omdurman congregation, Rev. Tubia Abd El Messieh, finds the work of the Bible women a wonderful asset. Especially true is this in the building up of the Sabbath-schools, one in the Central School and the other at Muselma in an adobe church. "Both schools were in session fifty-two Sabbaths of the year. Christmas was celebrated in both places in January as that is when the eastern Christmas
comes. Good crowds were in attendance at both places. Gifts and treats were given to all the pupils and a treat of dates and peanuts for outsiders. The dolls and other gifts that came from our church in Roosevelt, Oklahoma were distributed and gave a lot of pleasure to the boys and girls. In 1923, a Christmas program was given in the garden of the Mission, at which 340 were present and an offering as a 'White Gift' was taken, amounting to 330 Piasters."

DOLEIB HILL (1902)


Missionaries—Mr. and Mrs. C. B. Guthrie (deceased), Rev. and Mrs. J. A. Heasty, Dr. and Mrs. J. M. McCleery,* Rev. Dr. and Mrs. D. S. Oyler, Miss Margaret A. Rogers.*

Equipment—Four dwellings for missionaries; three industrial buildings with equipment; one clinic; one church.

The work in this station during the previous triennium had been greatly hampered because of a shortage of missionaries. With the opening of the new triennium, one missionary was on the field to conduct the work in each department, Dr. Oyler for the Evangelistic, Mr. Guthrie for the Industrial, Mr. Heasty for the Educational and Dr. McCleery for the Medical. All of these missionaries continued in the work with the exception of Dr. McCleery who was compelled to return to America in 1923 for health reasons. Miss Rogers, a nurse who had come to the assistance of Dr. McCleery in the fall of 1922, also returned to America a short time after Dr. McCleery's return.

But if the period had an auspicious opening so far as workers were concerned, its close was very much to the contrary. In December, 1924 and February, 1925, death removed both Mr. and Mrs. Guthrie, and Mr. Heasty's furlough being due only Dr. and Mrs. Oyler as missionaries familiar with the work were left to carry on. Association transferred Rev. Edmund Miller to this station, but much of his time at first would be given necessarily to mastering the language.

Happenings signifying progress took place during these years. The number of converts was more than doubled. A boarding-school was started with considerable advance in all educational efforts. Two new residences were completed with N. W. M. funds under the direction of Mr. Guthrie. And a

*Retired.
needed revision of former translation work was accomplished. Such are some of the encouragements as the work of the period is reviewed.

**EVANGELISTIC**

The increase in the number of baptized believers has been very gratifying. The membership was eleven at the beginning of the period. At the close it was twenty-six. Most of those received into Christian fellowship were young men, and we pray that their lives may have a great influence on their own people.

One very interesting event was that of receiving the first child of a convert into Christian fellowship. Little Akot had been baptized in infancy, when her mother accepted Christ. Her father was Abbas, a little lad from Darfur, who came to Doleib Hill with Dr. Giffen. He became a Christian, and married Dok, a very nice Shulla girl. After Abbas died Dok became a Christian, being the first Shulla woman to be baptized. Now Akot, the daughter, openly professes the faith of her parents.

Two or three of the believers have been going among their own people and repeating to them the things that they have heard at the Mission. One young man has been very zealous in bringing others in to have personal talks with the missionaries. We are very thankful that they are anxious to spread the gospel.

More gratifying than the baptisms, however, is the change in the attitude of the people who live near the Mission. There are many who claim to be Christians. A man from a distant village, in speaking of the people in the villages close to Doleib Hill, said: “The people in these villages are not Shullas (in belief) for they believe in the way of the foreigners.”

Preaching in these villages is a very important part of the evangelistic work. The amount of such preaching is limited only by the strength of the missionaries and the time at their disposal. In 1923 Dr. Oyler took a trip up the White Nile. The people made him welcome in the villages all along the way and were always ready to listen to his message. “In one village,” writes Dr. Oyler, “was a very old woman who assured us that her faith was in God. In another we had a very friendly reception because a girl had married a man in that village. Before her marriage she had been deeply interested in the gospel story. She remembered much of what she had heard at the church services. The aggregate audience reached in the villages in 1923 totaled 14,047. In 1924 the number was 11,452. For the three year period it would reach almost thirty thousand. In many of the villages the people have reached the stage when we pass that they call to us to come in and preach to them.”
The Sabbath services at Doleib Hill have been conducted either by Dr. Oyler or Mr. Heasty. To one who faced these audiences ten years ago, it is a real privilege to face them now. Then they were indifferent; now the speaker feels that many in them are in full sympathy with the message. The average Sabbath attendance is more than three times as great as the church membership.

Both Mrs. Oyler and Mrs. Guthrie, being familiar with the language, have taken active part in evangelism. Mrs. Oyler has had weekly meetings for the wives of the men who live on the place. She has also held meetings for the women of Ofado who were very pleased to have her come to their village. At the same time during 1924 Mrs. Guthrie was holding meetings for the women of Failo. Hers was new work, but the interest was good and the welcome was cordial. Mrs. Guthrie also had charge of the Sabbath-school work throughout the whole period. The work was constantly growing, and Shulla Christians were trained to assist in teaching the lessons. This teaching consists largely of story telling based on the Gospel of Luke with much memory work, and always the invitation to those in sin to confess and believe on Jesus Christ.

Another matter that affected the evangelistic department very materially was the work on translation. Once an edition of John had been prepared by Rev. E. L. McCreery and printed. As time passed, the tribal acquaintance of the missionaries increased and much was learned about the language that could not have been learned before. This and the adoption of common words and principles in reducing spoken tribal dialects to a written language by Nilotic conferences made a new or revised edition of the Gospel imperative. From October, 1923 to December, 1924, with the exception of about three months, Mr. Guthrie, Mr. Heasty and Dr. Oyler met six days in the week, from 10 A. M. to 12:30, to revise the translation. The work was practically finished when Mr. Guthrie passed away. They had gone over it twice and had just started the third time, looking for possible errors. The material is now ready for the press.

EDUCATIONAL

The interest in education has been growing slowly but steadily among the Shulla boys the past three years. Several boys can now read and write their own language, and one boy has finished two years' work in the study of English. This boy is proving quite a help in establishing a unified system of spelling as the language is reduced to writing. Six other boys have been studying English this past year.
In 1923 a boarding-school with five little boys was started which soon proved itself far superior to the day school method. These boys made much more rapid progress than any of the other boys. After five months they were reading translations from the Bible as their text-book, they had learned to add and subtract, and could write simple stories in their own language. They also learned many Bible stories, the Commandments, the Lord's Prayer and several verses of Scripture. Three of them have asked for baptism. This past year ten boys in all have been enrolled in the boarding-school.

It has been with some difficulty, however, that we have kept the boys in school, a difficulty arising partly from the fact that the boys are wanted at home for work and partly because all of the boys who have been in the boarding-school for any time have asked to be baptized and have stood out against their parents, refusing the services of the witch doctors. The parents feel that the minds of the boys are being poisoned by the foreigner.

By way of experiment this year, each boy was given a plot of ground for which he was responsible and which he called his own. They took great pride in their plots, and we feel that this will be one way in which the people can be helped a great deal. They will learn better methods of farming and will also learn to raise a garden and some trees. And while they are learning, their crops will about pay the running expenses of the school.

Besides the boarding-school for boys, there has been a day school in the afternoons. This school is not very satisfactory as a school because of the irregularity of attendance. Yet this past year those who have attended have been more regular than ever before; four or five of these boys seldom missed a day. The average daily attendance for the two schools has been about twenty-five. Also this past year several girls came to Mrs. Heasty during a few months for lessons, but they too were rather irregular in attendance.

We feel that the outlook for educational work is bright for the future, and its influence for good far-reaching. We want to develop and train leaders for evangelistic and educational work in the region round about. The king of the Shullas, after seeing some of the schools in Khartum, asked the Government to build a school for his people in the king's village. The Government in turn came to us and asked if we had a teacher we could place in charge of the school. If we do not furnish Christian teachers, the Government will have to send a Mohammedan teacher when they start Government schools. What an opportunity it would be to have a Christian teacher in the village of the king who is already favorable to Christianity.
Miss C. Blanche Soule

Author of "The Diary of a Nurse in Nuerland" with Baby Ret and four young Christian helpers at the Nasser Mission Compound.
Miss Aulora R. McIntyre equipped for evangelistic work in the city of Omdurman.
The period of 1921-24 was one in which the industrial work at Doleib Hill made a good showing. The industrial work is an important branch of the mission work. For sixteen years Mr. Guthrie gave his very best efforts to its advancement. It often seemed that little progress was being made; at least Mr. Guthrie often said that progress was very slow, and yet when we look over a period of years we see a very considerable advance in the work.

The industrial missionary has a great privilege in the daily meetings he holds with the men. Every morning before work begins a prayer-meeting is held. All of the work people on the place under the industrial department are required to attend. They pay good attention, and when they like a man as they liked Mr. Guthrie, such a director has a powerful influence in pointing the way to Jesus.

The aim of the industrial department is to teach the people better methods of work. Whenever the industrial missionary is able to give the natives help or advice with their problems, the missionary is glad to be of service. The people of the nearby villages often called on Mr. Guthrie for help when their cattle were sick. It was not an infrequent service for him to help them doctor an animal that had been seized by a crocodile.

The industrial department tries to teach the natives the art of gardening. The teaching is practical, and in the Mission garden, vegetable and fruits are raised, and the produce sold to missionaries and others who care to buy. This garden has been self-supporting. As the years go by the natives come to have more wants. It is by increasing the wants of a people that they are given an impetus toward civilization. As the people have opportunity to partake of fruits and vegetables, other than those to which they have been accustomed in their own villages, they finally reach the point where they desire such things to the extent that they are willing to work for them. The people are making progress along that line.

In construction work a fine showing has been made for the period. Two new residences were completed from N. W. M. funds. They were built under the supervision of Mr. Guthrie and will stand as a monument to his careful workmanship. The second house was completed only a short time before his death. On this house all the carpenter work was done by the industrial department, that is by Mr. Guthrie and young men whom he had trained. Two or three of the Christian young men showed unusual aptitude for this work.

The closing days of 1924 brought a great loss to the industrial work. Mr. Guthrie had not been strong for a number of
years. Thanksgiving day he went to bed, and on the seventh of December he passed away. Mr. Guthrie was the only industrial missionary at the Hill, and in the work he was becoming more expert every year. When a new man takes over the work he will not have the privilege of working for a time with an experienced man. It will take him some time to learn the language and adapt himself, but a great work awaits him at Doleib Hill.

MEDICAL

The prospects for medical work were very bright when the period opened. Dr. John McCleery was on the field winning his way to the hearts of the people. He was very able as a doctor, but more than that he was aggressive as a missionary teacher. As he gave out medicines he also was faithful in proclaiming the gospel. Toward the close of 1922 he took sick, and it was necessary for him to return to America in the spring of 1923.

The people come for miles to see the doctor. Shullas come from all over the Shulla country, Nuers from the Zeraf and Jebel Rivers, Dinkas from the Sobat River region between Doleib Hill and Nasser, Anuaks all the way from the Abyssinian border, seeking medical aid. When a person has traveled for days seeking help from the mission doctor, it is very hard for the missionaries in the station to be compelled to tell him that we can do nothing for him physically.

What can be done in the absence of a doctor? Very little in comparison with what needs to be done. Wounds can be dressed, and staple remedies can be given to a limited extent, but when it comes to caring for the patients adequately we can do very little. We turn as many as possible to the Government doctor at Malakal. A good many refuse to go. They feel as one Shulla expressed it when he said, "that he had come to us because we were friends, and that if we could do nothing for him he would remain and die among friends."

Those who receive treatment in our clinic assemble for a talk every morning. The average number attending services has been twenty.

During 1924 we have had occasional help. Dr. Buchanan came down from Nasser and spent a month. Dr. Maxwell was also at the Hill for a few days. Mrs. Gephardt and Miss Huffman, who are trained nurses, have both helped in the clinic for a brief time. The Shullas continually are asking when we are to have a doctor. The doctor who comes to Doleib Hill will find a large field for his services. Is there not some doctor who will be ready to say, "Here am I, Lord, send me"?
NASSER (1913)

On the Sobat River about 700 miles by river from Khartum; part of Upper Nile province, inhabited by Nuers. Area, 16,200 square miles. Population, 151,000 (estimated) almost wholly pagan, practically all illiterate.

Missionaries—Rev. and Mrs. W. J. Adair, Mr. and Mrs. H. B. Gephardt, Dr. and Mrs. Joseph S. Maxwell, Rev. and Mrs. Paul J. Smith; the Misses Ray H. Huffman and C. Blanche Soule.

Equipment—Two dwellings for missionaries, one church, one clinic, industrial equipment.

The preceding triennium at Nasser had closed with the senior missionary, Rev. Paul J. Smith, on furlough in America and with only Rev. W. J. Adair and Dr. J. S. Maxwell, assisted by the nurse, Miss Blanche Soule, on the field. Twelve Nuers had been baptized and there was every indication of a rich harvest ahead. The Mission was in need of many buildings and N. W. M. funds had made possible their erection as soon as the industrial missionary, Mr. H. B. Gephardt, could be transferred from Khartum. With the return of Mr. Smith from furlough every department of mission work could be manned and a period of real progress assured.

EVANGELISTIC

1922—Baptisms, 34—When the year 1922 opened, itinerating work was impossible. Yet the opportunities for service were not lacking. It seemed, since we could not get out to the people, as though God sent the people in to us, for from almost every part of the Nuer country the people came in large numbers. Some came for work; many came for medicine; perhaps some came out of curiosity, but whatever their motives may have been for coming they became to us an opportunity for service.

In view of all this a definite evangelistic campaign had been begun in December in which Mr. Adair and Dr. Maxwell worked together, the one among the workers and the other among the clinic patients with a special effort being made on Sabbaths. The communion service had been set for February 12th, and for days and even weeks preceding that date every available moment was used in private interviews with inquirers. The greater number of these were people who had been associated with the Mission many months, and some of them for years. In many of their hearts the seed had been sown by
someone else, one at least dating his first hearing of the gospel back to the days of Tidrick when he had been at Doleib Hill. Others had first heard from Dr. Lambie, others from Mr. Smith.

The ingathering came on February 12th when eighteen, not eight, were baptized, every one of whom we firmly believed and still believe were true believers. There were also many more inquirers, of whom seven were baptized in April, three in May, and two in June. Of the total number who were baptized, seventeen were men and thirteen were women. One of the men was an Anuak. During December four more Nuers were baptized, making the total membership at the close of the year forty-six.

1923—Baptisms, 31—The harvest story in the following year continues, with thirty-one baptized converts added to the roll and eighty asking for baptism. Church attendance increased by leaps and bounds, especially during the fishing season. The sides of the church had to be torn out and “cornstalk wings” added. In this way an audience of about three hundred could be accommodated. Friends in America, hearing of the situation, sent a generous gift at the close of the year which provided for a larger church.

With Mr. Smith again on the field, it was possible to do some itinerating. On one trip of forty miles, eighteen villages were reached. On another occasion eleven fishing camps were given the message. Mr. Adair on week-end trips reached at least twelve places. Almost without exception, we were cordially received and the message heard with interest. The old men listened to the gospel in an attentive way which was lacking in other years. Out here the attitude of the old men is to be reckoned with.

1924—Baptisms, 40—This year forty new members were added to the church, eight of whom were Anuaks. The attendance at all services has been above all former years. One very interesting sign this year is the going out of six Nuer Christians among their own people. They have visited over twenty-five villages for over ten and one half months, speaking to 700 people each day. Their pay is small, being only the Sabbath offerings of the native Christians.

In March we had an eight-day conference, mostly for Christians, when a special effort was made to get in as many as possible of the Christians. There were fifty who attended. Some of our Christians live in villages that are over a hundred miles away. We believe that the native Christians as well as the missionaries were greatly blessed.
EDUCATIONAL

For several years the Mission had been taking an hour each afternoon for a little work with the children, mostly singing and playing. But in October, 1922, genuine school work was begun under the supervision of Mrs. Smith and Mr. Adair and continued throughout the entire year with the exception of ten days in September. In October of 1923 a school building was provided through the gift of George Monroe Locke, greatly facilitating the work.

The attendance at first was small. The average at the beginning of 1923 was seven men, twelve boys and ten girls. At the close of the year it was forty-one men, eighteen boys and seventeen girls, an indication of the normal increase. Excellent progress has been made by the great majority of the pupils. The leading class of five, which includes one young man, three boys, and one girl, has read everything available and is calling for something new every week. Others are not far behind. This need for material in their own language is our greatest need at the present time.

A small beginning also has been made looking toward a boys’ boarding-school. It began with four boys, but has since been increased to ten. They have been under the care of Mr. and Mrs. Adair who have provided them with food and a place to sleep. These boys work for the missionary families outside of school hours.

During three months of 1924 almost all the workers were required to attend school. There were often as many as 200 in daily attendance for an hour’s session. Mr. Gephardt carried on some English work during the summer and took the place of Mr. Adair who went on furlough. Mrs. Smith states the aim “to concentrate on a few rather than on the many” and reiterates the need for “more language material,” drawing attention to the fact that “one of our boys is able to compose simple Bible stories in Nuer which gives us reading matter for the pupils not so far advanced.”

INDUSTRIAL

This department is something new at Nasser. In past years the preacher or the doctor has acted as head gardener and chief overseer of the place and, when buildings had to be erected, as architect, contractor and oftentimes chief carpenter and builder. Mr. Gephardt’s coming to Nasser in this latter respect was most timely. In no other way could the N. W. M. program have been carried out and proper emphasis given to the evangelistic work. Missionaries describe this expansion as follows: “The first new building made possible by the N. W. M. was a storehouse, a rainproof, fireproof, burglar-proof build-
ing of sufficient size to serve the needs of the station for several years. It has rooms for the storage of building materials, for grain for food for our workers, for tools and other equipment and the storage of the missionaries’ personal belongings.”—“A new residence has since been erected and another is soon to be built. Another needed building that became a reality was a school building. The church at Nasser could not accommodate the crowds and a new church is in the process of erection, made possible through the generosity of Philadelphia friends. The launch which has been in use almost a year has been a very special blessing.”

Aside from Mr. Gephardt’s task of supervising construction work, he has been initiating work along agricultural lines. Such work takes time in a land like the Sudan. The value of new methods must be proven to the people before they will lay aside the old to take up the new.

MEDICAL

Medically, Nasser has fared the best of any of the stations in the Sudan. Most of the time a doctor and a nurse have been at the station. When it came time for Dr. Maxwell’s furlough in the spring of 1924, the Egypt Mission kindly loaned Dr. Buchanan. Dr. Buchanan spent only eleven weeks at Nasser, sickness at Doleib Hill requiring an equal portion of his time until an infection of the eyes made it necessary for him to leave very suddenly for Egypt and America.

The story of the work at Nasser has been told to the Church through “The Diary of a Nurse in Nuerland,” written by Miss Blanche Soule and printed in the Christian Union Herald. Miss Soule was the first nurse to be permanently located in the Southern Sudan. At the close of the period she was joined by a second nurse, Miss Ray Huffman, who will be ready to take up the work when Miss Soule goes on furlough. Dr. Maxwell states that the coming of a nurse to Nasser “has meant a new era for Nasser, a truly New World Movement for the Nuers.” He can perform operations now that it was impossible to do before. With some one at the clinic he can reach out-villages at times, as he could not before. He feels that the medical efficiency at Nasser is more than doubled.

The story the records tell is something like this: “Had 48 Abyssinians one day with the itch”—“Treated 16 patients sent in by the Government inspector at his charges”—“Treated three lepers with the new treatment, with some improvement” —“Did 33 operations, all minor and almost all eyes” —“Had 50 patients come for eyes”—“Had a total of 505 new patients during the year”—“Gave 827 Neo-Salvarsan injections”—“The people gave 122 sheep, 79 goats and 20 oxen, besides cash, all
of which amounted to $1,492.42 (in 1922)—"Had a trip of eighteen days into the Garjak country"—"Most of the history of the last three years would be the regular grind of daily patients, getting as many as 170 in one day"—"During the year 1924, the clinic had a total attendance of 12,125 and 18,161 treatments were given"—"The best part of our day is when we sit under the trees beside our little clinic building and tell our patients of the Christ."

**SUMMARY OF STATISTICS**

**THE SUDAN**

<table>
<thead>
<tr>
<th>I. FIELD:</th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
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<tbody>
<tr>
<td>Population (estimated)</td>
<td>2,000,000</td>
<td>2,000,000</td>
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**II. WORKERS:**

1. **Foreign:**
   - Under regular appointment—
     - Ordained men: 8, 9, 9
     - Laymen: 3, 3, 2
     - Physicians (men): 2, 2, 1
     - Nurses: 3, 2, 3
     - Other unmarried women: 8, 8, 9
     - Wives: 13, 12, 10

2. **Native and Egyptian Workers:**
   - Ordained: 3, 3, 3
   - Licentiates: 0, 1, 1
   - Evangelists: 1, 1, 1
   - Teachers: 32, 36, 45
   - Bible women: 2, 2, 2

**III. WORK:**

1. **Congregational and Evangelistic:**
   - Organized Congregations: 1, 1, 1
   - Unorganized Congregations: 12, 16, 13
   - Membership: 237, 238, 322
   - Increase by profession: *36, 76*
   - Increase by certificate: *32*
   - Decrease by death: *4
   - Decrease by certificate: *20*
   - Adult Baptisms: 34, 32, 57
   - Infant Baptisms: 16, 9, 20
   - Church attendance Sabbath A. M.: 688, 542, 554
   - Church attendance Sabbath P. M.: 782, 823, 863

2. **Sabbath School:**
   - Number of Schools: 9, 9, 9
   - Teachers: 29, 38, 38
   - Scholars: 534, 715, 705

3. **Educational:**
   - Number of Schools for Boys: 6, 7, 8
   - Number of Schools for Girls: 2, 3, 3

*Not reported.*
### Sudan—Summary of Statistics

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<tr>
<th>Year</th>
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<td>340</td>
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<tr>
<td>1923</td>
<td>895</td>
<td>357</td>
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<tr>
<td>1924</td>
<td>965</td>
<td>406</td>
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4. **Women's:**

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<tr>
<th></th>
<th>1922</th>
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<tbody>
<tr>
<td>Bible women</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Number learning to read</td>
<td>53 *</td>
<td>130</td>
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<tr>
<td>Number of listeners</td>
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<td>2,917</td>
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5. **Medical:**

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<td>Clinics</td>
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<td>New cases treated at clinics</td>
<td>2,505</td>
<td>600</td>
<td>500</td>
</tr>
<tr>
<td>Average daily attendance at clinics</td>
<td>60</td>
<td>65</td>
<td>60</td>
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<tr>
<td>Total treatments at clinics</td>
<td>33,000</td>
<td>20,000</td>
<td>18,161</td>
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<td>In-patients at clinics</td>
<td>35</td>
<td>40</td>
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<td>Villages visited</td>
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<tr>
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**IV. FINANCIAL SUMMARY:**

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<tr>
<td>From Congregations</td>
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<td>$1,967</td>
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<tr>
<td>From Sabbath Schools</td>
<td>107</td>
<td>58</td>
<td>123</td>
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<tr>
<td>From School Fees</td>
<td>3,779</td>
<td>9,070</td>
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<tr>
<td>From Medical Work</td>
<td>2,000</td>
<td>1,550</td>
<td>1,250</td>
</tr>
</tbody>
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| Total                            | $8,462| $12,645| $15,922|

* Not reported.

**Where statistics were not furnished from the field an estimate was made from correspondence in hand.
The W. S. George Memorial Building of the Tafari Makonen Hospital at Addis Abeba.
Dr. T. A. Lambie Examining a Patient in the Hospital at Addis Ababa. With Miss Hazel Ewing at his left and Miss Viola Bayne at his right.
## IN ABYSSINIA

### 1922—1924

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<td>247</td>
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<td>Summary of Statistics</td>
<td>253</td>
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</table>
INTRODUCTION

This is the first Triennial Report in which Abyssinia appears as a separate mission field of the United Presbyterian Church. In response to an appeal by Abyssinian chiefs, a trip of investigation was authorized by the Board, and a party consisting of Dr. and Mrs. T. A. Lambie and Dr. and Mrs. J. K. Giffen of the Sudan Mission entered from the Sobat River region in 1919. Dr. and Mrs. Lambie remained and a mission station at Sayo was formally established in 1920. In 1922, Dr. and Mrs. Lambie returned to America on regular furlough, traveling by way of Gorei, one of the largest centers in Western Abyssinia, and Addis Abeba, the capital of the Ethiopic Kingdom. Invitations to open work in these and several other centers were urged. That year the General Assembly recognized Abyssinia as a separate mission field and because of an unexpected and providential gift to the Women’s Board from W. S. George, Esq. of East Palestine, Ohio for the erection of a hospital in Addis Abeba, Dr. Lambie was authorized to return in 1923 and open mission work in the capital city. The following year, or 1924, funds having been provided by Messers. W. P. Fraser and C. M. Kefover of Pittsburgh, Rev. and Mrs. R. F. Shields accompanied by Mrs. Ruth Lobaugh Walker established mission work at Gorei.

Because of the newness of the field and the general lack of information as to the country and its people, their customs and religions, it is well to make note of the following.

Geographical Sketch—Abyssinia is an independent, landlocked political division having a feudal government and occupying the greater part of the eastern extension of Africa. It is bounded on the north by the Italian colony of Eritrea, on the east by the French and British Somalilands, on the southeast by Italian Somilaland, on the south by British East Africa and on the west by the Sudan. A succession of plateaus rise one above the other from the west and culminate in the east in high mountains or abruptly descend into arid plains. The plateaus vary from 3,000 to 9,000 feet and the highest mountain peak is about 16,000 feet. The Blue Nile rises in north-central Abyssinia and it is upon this stream that Egypt largely depends for its annual inundations. The Atbara, which rises in Northern Abyssinia, is another important tributary of the Nile. In southwestern Abyssinia is the Baro or Sobat River, a tributary of the White Nile, and on which our two Southern Sudan stations are located.
The area of the country is 350,000 square miles and it has an estimated population of 10,000,000. Half the population are Christian Abyssinians—the Tigreans in the north and the Amharans and Shoans in the central and south-central portions. The other half of the population consists mainly of the Mohammedan subject races of the Abyssinians—the Dankalis in the east and the Gallas in the south and the southeast. There are a number of Somali tribes under the jurisdiction of the Abyssinian Government in the east and south.

The present Abyssinians, as the name Habesh or Abyssinian is supposed to indicate, are a mixture of races. They are said to be of undoubted Semitic origin and most writers agree that the true Abyssinian is a mixture of Jewish, Arabian and non-Negro African tribes.

The Abyssinian language is Amharic, which can be written. The Abyssinians who can write their own language are, however, very few in number.

Missionary History*—Few people realize that there were Protestant Missions as well as Roman Catholic Missions in Abyssinia many years ago. It is true that the Roman Catholic missionaries antedated the Protestants by something like three hundred years, but there were Protestant Missions in Abyssinia a hundred years ago. They had noted men too! There were Samuel Gobat, who afterwards became Bishop of Jerusalem, and Messrs. Isenberg and Krapf. The latter after leaving Abyssinia went to East Africa and together with Rebmann carried on a work for many years. It was due to his reports that explorers such as Grant, Burton and Speke were led to undertake those journeys which eventually led to the discovery of Victoria Nyanza and the other lake sources of the White Nile. It was due to their reports of the mountain peaks that the discoveries of Kihmarara, Kenia and eventually Ruwenzori were made.

These early missionaries of Abyssinia had somewhat different ideas than prevail today. They laid all the emphasis on the preached Word. They went about disputing and preaching, paying little attention to the healing of the sick or the teaching of the young. Now the Abyssinians are past masters of the art of disputation. They love nothing better than argument. And there was always one great tenet of their Church which provoked discussion. The Abyssinian Church is Monophysitic. It holds that Christ has one nature and one person instead of two natures, as the Bible teaches. To many this would seem a dogma which should be left to the theologians, but anyone who can read a word in Abyssinia is apt to consider

*From article written by Dr. T. A. Lambie.
himself well fitted to discuss the most abstruse questions of religion. For example when Bruce was in Abyssinia the Church was almost split in two by the question of whether Nebuchadnezzar was a Christian or not, as God had called him, “My servant.” Bruce when questioned by the high priest was astute enough to say, “In our country we leave such questions to learned men like your holiness. We laity do not intrude into such things nor presume to know.”

The early Protestant missionaries, however, sought to answer such questions in the light of the gospel and although their books show a knowledge of the Bible and theology that few of us can equal, yet they did not make themselves as useful as they should in healing the sick or in opening schools; nor did they make permanent houses for themselves nor organize churches. So when the crash came, when the Emperor Theodorus defied the English and expelled or imprisoned all missionaries and other foreigners in the country, there was almost nothing left in the country to remind the Abyssinians of those who had so faithfully sought to refute error and preach a holier conception of Christianity than that held by the formal, feast-loving, saint-worshipping Abyssinian Church.

Only a memory remained, which in the Abyssinian mind was doubtless connected with the English war and their defeat, and Abyssinia became decidedly averse to those foreigners who would undermine the faith of her people in their ancient belief, and perhaps bring war which would endanger the independent existence of their country. So we see they had some reason for their aversion to admitting missionaries again. Who would blame them? Especially with Italy attempting to pinch off great tracts of Abyssinian territory to the north, the Sudan doing a similar service on the west and the French from Somaliland seeking to get their share on the east. Just as the Spanish in Mexico tried by force to convert the natives on penalty of death, so in Abyssinia at different times, Christian rulers have compelled Gallas and Mohammedans in Abyssinia to be baptized. And all European governments had seemed to have ulterior motives for every interest they had ever shown in Abyssinia, so it was scarcely to be expected that a missionary attempting to work in Abyssinia would meet with a welcome.

The only Protestant missionary in Abyssinia for many years was the old and very greatly revered Dr. Cedarquist of the Swedish Mission. The Swedish Mission had work in Eritrea, which was formerly Abyssinian territory, but their sole representative in Abyssinia was Dr. Cedarquist. He exerted a wonderful influence in a quiet way. Some of the boys whom he taught are today leaders in the country. When the representatives of the United Presbyterian Church came, they
found some of these young men, who were a great help to them. Soon after our Mission was established in Abyssinia Dr. Cedarquist died, but his influence still remains. The Swedish people have sent other missionaries since that date, but their efforts are practically confined to the capital, Addis Abeba, with the exception of work that has been established at Nekempti and Harar.

Recent Missionary Progress—God has greatly blessed the beginnings of missionary work in Abyssinia made by the American Mission. This work is still in its infancy. The foundations are still being dug. The really great things are yet to be accomplished. God, we believe, is calling upon the Church in America and the missionaries on the field to move forward as His partners in a mighty undertaking. He wants us all—not merely a few—to be partakers in the harvest for the Kingdom.

What an encouragement are the achievements of the last three years! In place of one mission station there are now three stations. Instead of only five missionaries, there are now twenty-four (including wives). The fine George Memorial Hospital in Addis Abeba has not only been started, but is near completion. Instead of one school, there are now eight schools in the Mission. Instead of one clinic, there are three medical units where in-patients are cared for as well as the out-patients. In place of some fifty or sixty pupils in the schools, there are over two hundred. The same thing could be said of Sabbath-schools, women’s work and Sabbath morning worship. During these three years one hundred thirty-two have confessed a vital understanding of Jesus as Lord and Saviour.

This start and these beginnings give our Church a great responsibility in Abyssinia, the nature of which will only dawn upon us as we follow in detail the story of these beginnings in the three stations which have been opened so recently.
ADDIS ABEBA (1923)

The capital of Abyssinia, located 500 miles inland at an altitude of about 9,000 feet and connected with the outside world at the seaport of Djibouti by a French railroad, the only railway in all Abyssinia, District, as yet, undefined. Population of city, 70,000. (See Introduction for Geographical Sketch.)

Missionaries—Dr. and Mrs. T. A. Lambie, Mr. and Mrs. Fred L. Russell, Dr. and Mrs. Clifford L. Wilmoth, Miss Viola M. Bayne, Miss Florence Davison, Miss Hazel Ewing.

Short Term Missionary—Mr. and Mrs. William H. Douglas (builder).

Equipment—Fourteen acre tract of land on a gentle slope two miles from the capital, covered with eucalyptus trees, two missionary dwellings, George Memorial Hospital, stone clinic building with several smaller buildings.

As we turn to modern missionary history in Abyssinia, the opening of the George Memorial Hospital in Addis Abeba, a large, well-equipped institution, will stand out as the first great achievement. The Hospital was made possible through an initial gift of $50,000 to the Women's Board. To assist in the construction and the opening of missionary work in general, the party accompanying Dr. and Mrs. Lambie to Addis Abeba in 1923 consisted of Mr. and Mrs. Phil R. West, Mr. and Mrs. William H. Douglass, Miss Florence White and Miss Hazel Ewing, a nurse. Later in the year Dr. and Mrs. C. L. Wilmoth joined the mission group, and the following year Miss Viola Bayne.

"Meeting with a cordial reception from the Abyssinians in power," writes Dr. Lambie, "from the first the work has gone steadily forward. There was much to do; houses to build for the missionaries; endless workmen to try to keep satisfied without robbing the wealthy Americans (if they only knew how poor we are!) and restraining the greed of petty officials of the Government determined to graft from the Mission in spite of orders from the Ras not to do so; trying to see that workmen gave an honest return for their wages; and a hundred petty details have engaged the force of missionaries. Preaching services were started with good attendance and even hospital work was commenced before the building was finished, due to an attempt to meet the exigencies of a typhus epidemic in Addis Abeba.

"Once a flurry of opposition to Protestant missions seemed about to develop into something serious after some misguided person directed a scurrilous letter to Abuna Mattheos and the Queen and dropped it into a famous Addis Abeba church, but it quieted down again. Small things are quickly fanned into great conflagrations here, and we are hoping and praying that
the opposition may be restrained at least until our work is on a sure foundation."

Early in 1924 Miss Florence Davison was transferred from Sayo to Addis Abeba to prepare for educational work. Although there was no appropriation for such work, Miss Davison and Mr. West opened up work with their own funds and have been busy surveying the opportunities and needs of the city and country by way of laying before the Mission and Boards carefully worked out plans for future developments.

Mr. and Mrs. Fred L. Russell were also transferred from Sayo to Addis Abeba in 1924, there being a special request from the ruler to set up and demonstrate the practical use of American farm machinery. Case tractors and harvesting machines are much too complicated for Abyssinian mechanics. Mr. Russell's work was highly successful and pleasing to Ras Tafari. Once when His Highness had watched the American mowing machine outdo a thousand men with hand cycles one forenoon, he remarked, "We must have many of the mowing machines for our country." As Mr. Russell's year of service came to a close and he prepared for American furlough, he summed up his estimate of agricultural opportunities in Abyssinia and gave his ideal of missionary leadership as follows:

"The work of our Mission is in a country that is just beginning to awake from a long period of almost utter seclusion. Methods of life are far in arrear of modern life in civilized countries. Abyssinia, through the eyes of high officials especially, is beginning to look with longing eyes for those advantages of civilization from which they have been deprived by their own seclusion. Is not this desire one of which missionaries can take advantage justly and efficiently for forwarding the work of the Mission in Abyssinia? Is it wise for the Mission to allow these advantages to come only through the hands of merchant classes, many of whom are unscrupulous and grasping? Have not the advantages of civilization come directly as a result of the freedom which the teachings of Jesus have brought? Furthermore, Abyssinia is an agricultural country, and her people are almost entirely supported by the basic industry of agriculture. It is the policy of the Church in foreign mission work to tarry in a country only long enough to establish a self-propagating indigenous church, able to complete the task which the Mission has begun. If we take a long look at our work here, how is the ideal of a self-supporting and self-propagating church better attainable than through the training of our converts in the ways of industrious occupations, among which agriculture should rank high?

"My ideal for the accomplishment of these ends (developing agriculture and training boys industrially) would be to
obtain a site which would be suitable for the development of a boys' industrial school. It would be a great advantage if this site could have water-power upon it. It should be adjacent to a piece of land which Ras Tafari would be willing to use for an experimental farm, and upon which his machinery would do the work. The boys taking the agricultural engineering course would be expected to spend time in the school and two or three days per week at work on the farm operating the machinery under the supervision of the agricultural missionary. The experiment farm should be so operated that it would be no expense whatever to the Mission except the time of the industrial missionary. The expense of all repairing of machinery, buildings connected with the farm, expenses of shops, etc., should be borne by the experiment farm, and not by the Mission."

**GOREI (1924)**

Capital of Illababour Province, the commercial center and largest city in Western Abyssinia. Population of city estimated at 10,000, made up mostly of Gallas, a subject race, and Amharas, the ruling class.

*Missionaries*—Rev. and Mrs. R. F. Shields, Mr. and Mrs. Phil R. West, Mrs. Ruth Lobaugh Walker.

*Short Term Worker*—Dr. E. Nagelsbach.

*Equipment*—The Mission has three pieces of property all bordering the market square in the heart of town. On one there is a residence of stone with zinc roof; on the second a residence, a school and church combined, and a boys' dormitory, all of stone with zinc roofs; and on the third there are several buildings used for hospital work, all small and of native construction.

Gorei, the third largest city in Abyssinia, is about twenty days' trekking from Addis Ababa, five days from Sayo, and five from Gambela. It is located in the center of the great coffee trade carried on in Illababour, Mocha and Kaffa Provinces. Kaffa may possibly be the original home of coffee and responsible for the name. The coffee grows wild in the forests, which are dense and extensive and come within a few hours of Gorei. In all the intervening valleys are rich farm lands over which are scattered the Galla villages.

Gorei was first visited by Dr. and Mrs. Lambie in December, 1920, when at the request of a local governor Dr. Lambie came to bring medical attention, spending a week or so dispensing medicine to the people in general. There was an immediate request for the opening of work. An unusual opportunity to secure a location with buildings already erected presented itself through the bankrupt state of a large business corporation, which was anxious to sell at a very nominal sum. With the approval of the Board, the Sudan Mission advanced $5,000 from
their N. W. M. funds and the purchase was made. At the close of the triennium a similar purchase of land and equipment was made in the same vicinity and bordering on the same great market center, giving the Mission sufficient land and equipment for development along lines other than the medical. New property for the medical work was purchased and presented as a gift to the Mission by Nado immediately upon the occupation of the station by the missionary party.

To open this new station the Board transferred the Rev. R. F. Shields, who had given one term of service to the Sudan, to Abyssinia at the end of his furlough in America. The Women's Board appointed Mrs. Ruth Lobaugh Walker to accompany Mr. and Mrs. Shields in the opening of the work. An Abyssinian young man, who had added to his Amharic and Italian education two years of Arabic and English study in the Boys' Home at Khartum and who had joined the Protestant church there in 1922, was asked to go with Mr. Shields as interpreter and helper. Mangasha joined the party at Khartum as they traveled up the Nile to Gambela and Sayo. Several months were spent at Sayo, the time being utilized in language study, before all was ready to travel on to Gorei and open the work early in 1924.

In Gorei itself another was joined to the Mission in the person of Dr. Nagelsbach, a German doctor, who would care for the medical work until an American doctor arrived.

The task placed upon Mr. Shields was no small task. With the background of a term's experience in the Sudan, the Mission felt that Mr. Shields was particularly fitted for administrative work and appointed him the General Secretary of the Mission. Shortly before arriving at Gorei there occurred at Sayo the organization meeting of the Abyssinian Mission, requiring the adoption of a form of constitution, the making of a general survey of immediate and remote needs, and the promulgating of certain mission policies. With the help of the other missionaries, all of these preliminaries have been accomplished to the satisfaction of the Board.

**EVANGELISTIC**

In the midst of these general tasks, the mission work of the station was initiated. Mr. Shields wrote two months after his arrival that "The work has gone splendidly. We began preaching services the first Sabbath we were here with sixty-four in attendance. We have grown to more than two hundred. The ladies have been having the women come one afternoon a week. Last week they had twenty."

Later letters describe these services and the organizing of the Sabbath-school: "Our audiences are made up of both Am-
haras and Gallas, with the latter predominating. The sermon is spoken in English and is interpreted into both Amhara and Galla, and we sing in both languages. The Galla songs are some which the Swedish missionaries had translated, and the Amhara Psalms are some which we have translated since our arrival. The fact that we have held our meetings on the veranda, in full view of the market and the road, has helped the attendance. The people hear the little organ and the singing and come in to see what is going on.

“We did not begin holding Sabbath-school for several weeks, but on our first day there were thirty-two men and thirty-five children, mostly boys, who came. In a few weeks we were able to add another class for women and girls, and our average attendance after eight months is about ninety. The Sabbath-school is one of the most encouraging phases of the work. We have an opportunity to teach the Word more effectively than can be done through a sermon, as we can concentrate on smaller groups to whom we can suit the lesson and can follow up the lessons from week to week.

“Another meeting of interest is the one held for lepers. These poor people, sometimes as many as thirty-five, gather at the gate each Sabbath morning. They mingle with the people at the market and in other places, but we feel that we cannot let them come into our regular service, and so they sit around the gate and we hold a little meeting with them after the other one is finished. They make a pitiful crowd indeed. Some of them listen very attentively to the message. We hope that they do not come wholly for the little money which they receive.

“We hold yet one other Sabbath service. It is in English and is held in the late afternoon. There are a number of Europeans in Gorei who speak English and some of these come regularly.

“Gorei is in the midst of the Galla country and the Gallas are pagans, and yet in the town and near it a great many of them have been baptized by the Abyssinian Church, and the larger portion of our audience are thus professing Christians. Pursuant to the policy of the Mission in Abyssinia, we are not at present attempting to form a separate church organization nor to baptize anyone. As soon as we begin that, the persecution will be very bitter and we are hoping to postpone that time until we have become well established in the country. However, we do not compromise our position on the necessity of a new birth; nor temper our message of the doctrine of salvation by faith in the atoning work of Christ alone; and of the importance of a righteous life with ‘works meet for repentance.’ ”

Work among Women—Shortly after our arrival here, we were able to bring together a little group of women one day
each week for Bible study. Many of those who came were experiencing their first contact with foreigners, and it was such a pleasure to see how readily they responded to the gospel message. An average of twelve women have been meeting with us on Thursday afternoons. Practically the same group attends Sabbath-school and church. Among them are several who can repeat the Bible stories we have told them, and we look forward to the time when they will be able to gather little groups about them in their own homes and help to spread this good news they have been hearing.

The little mud houses which they call home are bare and cheerless. They have no other interests than the cooking of their food and a certain amount of spinning. Raw cotton is converted into thread which is used in weaving their garments, but aside from a very limited knowledge of basket making, they have no arts. The opportunities here for making the lives of these women brighter and better, added to the fact that they have responded so readily to what has been done to help them to higher ideals, make us realize how important and satisfying is the work among women in this great community.

**EDUCATIONAL**

*Property and Work for Boys*—Although the city of Gorei is old, the story of the American Mission is very new. The very first school ever held here (except for the few boys whom the priests teach to read and chant in Geez so they can assist in the Church) has been in session only five months. It was opened on July 1st 1924, with an enrollment of twenty-one boys, ranging in age from five to twenty-five years. During the year the enrollment reached a total of forty-eight. There were Amharas, Gallas, Arabs, Kaffas, Selalis, Greeks, Syrians. They came from the homes of government officials, priests, merchants, laborers, farmers, soldiers, slaves. They were pagans, Moslems and Christians—Abyssinian, Greek Orthodox, Roman Catholic and Protestant. The average daily attendance was about thirty-five. At the end of the term two boys received prizes for perfect attendance, and two others for missing only one day. There were some very bright boys and some stupid ones, and most of them were mediocre like schoolboys in every land. But they made splendid response to the teaching, and missionaries and pupils alike were very enthusiastic about the first term of school ever held in Gorei.

In the meantime, another bankrupt firm desired to withdraw from Western Abyssinia, and offered for sale their property which was situated on the opposite side of the market from the original mission house. It consists of about four acres, half of which is enclosed in a high stone wall. There are three stone
buildings with zinc roofs. One is a very good residence, one a large warehouse which could be easily and cheaply converted into a school and church combined, and one a house where beeswax was prepared for shipment and which can be made into a dormitory to accommodate up to fifty boys with little work and expense. The price was only about $6,000 American, the cost of one building by itself. It seemed a providential opening, and the liberality of Messrs. Fraser and Kefover of Pittsburgh in providing for the work in Gorei was sufficient for this also. We are able, then, to reopen school in 1925 in the new location where there is ample room for the school to grow, as it certainly will, and where there is accommodation for a boarding department which is so much needed. There is also a large playground and a flat place large enough for a football field, items of no little importance in a land where boys should be taught rightly to play.

A Gorei school report must deal mostly with futures. What, then, of the future? The Abyssinians are ultra-conservative. They live as they have lived for hundreds of years. They are afraid of the new. They are suspicious of anything foreign. This spirit is fostered by the priesthood who are very powerful, although ignorant, and who know that the education of the people will rob them of some of their power. It is fostered, too, by the ruling class, equally ignorant, who know that they cannot hold the population in the utter subjection in which they are held at present, nor can they extort from the peasants the large revenue which they now enjoy if the people are taught. The whole question of schools is closely bound up, too, with the question of slavery—a universal institution in Abyssinia. However, the Regent and some of the leaders of Abyssinia see that such a policy is suicidal for their country, and are endeavoring to introduce a change, even to the abolition of slavery. Happily the governor of Gorei is the very foremost of these. National politics have kept him away from home practically all the time we have been here, and while we have experienced no direct opposition from priests or officials, we have not had much support. In this country the attitude of the rulers determines the attitude of the people toward all that is taking place. But we have already made a very good start; we have made many friends; and with the return of Ras Nado our school is bound to grow, for it will enjoy his patronage as a part of his program for reform.

*Girls' School*—The year 1924 saw the opening up of the work in Gorei, and July 7th was the date set for “registration” for girls in the day school. In a very few words the story of the first day, and in fact of the first week, can be told. There were only three pupils during that time, but the second week found
others coming until there were twelve, ranging in age from five to twenty years. Of these twelve each has a different tale to tell of home and parents. Several were from homes of the ruling class, some from Galla homes, some the children of slaves, and some the children of foreigners. There had never been a school for girls in Gorei, and the newness of it was, and I think still is to a certain extent, a source of wonder.

Our schedule was so arranged that both the Boys' School and the Girls' School could use the same equipment. This equipment consisted of a table, a few desks made after our arrival here, and some "hand painted" blackboards. We were able to secure a few Amharic text-books from the Swedish Mission Press and some English readers from Egypt. But what we lacked in equipment, we found, did not lessen the enthusiasm for school, and the keenness with which the children applied themselves to their tasks helped us to forget how much we fell short of an ideally equipped school.

MEDICAL

The following report is the first that this station has been able to present to the Board, for Gorei was not opened till March 3rd, 1924.

The day after the doctor arrived a clinic was opened on the first floor of the mission residence for the carriers who had brought the luggage from Sayo. Every day following brought an increasing number of patients.

On March 5th, Ras Nado purchased a piece of property adjoining that of the Mission and presented it to the Mission. The next few days were taken up in closing the deal and securing the deed.

On March 25th the new property was occupied. The clinic building has one room six meters square and a veranda two meters wide surrounding it. With mats the veranda has been divided into a receiving room, a doctor's office, a laboratory and an operating room. The operating room has a muslin ceiling and six square meters of concrete floor. This, it must be remembered, is not a real hospital. There is a great need for one such as could be handled by one doctor and nurse. For the present a small Abyssinian house on the property is being used for such in-patients as are received.

Dr. Nagelsbach, a German doctor, has been in charge of the work and has proven himself very efficient and desirous to cooperate with the Mission. But he finds it impossible to remain with us beyond 1925. When he leaves, our nearest doctor will be at Sayo, five days away. He has had an average of twenty-five patients at the clinic daily not including the lepers. The lepers, to the number of twenty-three in all, are
treated on Tuesdays and Fridays. A number of operations have been performed, some of which were of a critical nature. The need for medical work is tremendous. An American doctor and nurse are desired at once, and in the near future a small but well-equipped hospital should be provided. For these objectives we earnestly pray.

**SAYO (1920)**

Sayo station is located just outside Sayo, the principal town of Walaga, which is one of the largest provinces in Western Abyssinia. Its area is approximately 8,000 square miles. The altitude is 6,000 feet. The province is well populated, the population being rural. Gallas of the peasant class far outnumber the Amharas of the landholding and ruling class. There is a scattering of other tribes, many of whom are slaves from various parts of Abyssinia and the Sudan. Languages: Amharic and Galla, Galla predominating. Illiteracy is almost universal.

**Missionaries**—Rev. and Mrs. Bruce B. Buchanan, Dr. and Mrs. Paul E. Gilmor, Mr. and Mrs. Duncan C. Henry, the Misses Ruth Beatty, Isabel Blair and Elizabeth McKibben.

**Equipment**—Three dwellings for missionaries (one only temporary), church-school building, accommodations for seventy boy boarders and twelve girl boarders, industrial equipment including farm of 200 acres, hospital.

Walaga Province is a rich agricultural section. Wheat, corn, barley, cotton and teff, a native grain not unlike buckwheat, are grown in sufficient quantities for local consumption. But a great part of the land is not under cultivation, due to the fact that there is no market for the produce. Considering the crude manner of farming, the crops are exceptionally good. Coffee, beeswax and hides are sent to Khartum. Salt is imported from the Sudan. It is still used as a means of exchange in barter. Coins less than the thaler (fifty cents in American values) have been introduced only in the last five or six years.

Sayo is a hard day's journey from Gambela, situated on the Bara or Sobat River. By launch connection, Nasser is three days distant. Thus is formed the connecting link in the chain of American Mission stations (United Presbyterian) extending along the great Nile Valley from the Delta of Lower Egypt to the highlands of Western Abyssinia.

Sayo, like most Abyssinian villages, is located on a hill. The surrounding view of mountains, hills and valleys show God's handiwork in a marked degree. The hillside is dotted with small round native huts made of grass, mud and bamboo. A few miles away, on another hillside, is the Mission compound and residences. A little more than a triennium has been spent in developing the work, and with what marvelous results! Schools where the boys and girls as well as the men and women of the country round about can learn to read and write have
been established. A hospital where the sick are taken care of and treatment is administered has been in constant operation. A church, where the people can worship a living God and not the mountains, rivers or trees, has produced rich fruitage, 132 having confessed a new faith in Jesus Christ.

**EVANGELISTIC**

The readiness of the people to hear the gospel, the willingness to confess a new and living faith seem to be the seal of God's approval in entering this new field. At first the call was only for medical and industrial missionaries, fearing the resentment of the people to the coming of ordained ministers. Then there seemed to be a call for educationalists. Finally an ordained man, Rev. Bruce B. Buchanan, was appointed. All the missionaries, however, have been very zealous in their evangelistic efforts. Consequently through the daily meetings in the hospital both to in-patients and to out-patients, through family prayers with the house servants and farm laborers, through the weekly meetings for the beggars, and through the many Sabbath services both on the compound and in the village of Sayo, nearly 1,500 are reached each week with the message of eternal life. Of late the lady missionaries have attempted more aggressive work among the women with the use of carefully chosen Bible women and homes are being reached with a message of life and joy and peace not known before.

Concerning the Sabbath day activities, one of the missionaries writes: "We have Sabbath-school carried on much as at home. The first of December (1924) the Sabbath-school was reorganized. The average attendance for December was 100, for January 130, and last Sabbath there were 176 out. The church is packed as usual. Last year it was necessary to build two new rooms to the church. This year we are building two more. Our Women's Bible Class meets on the veranda. This is an impossible arrangement during the rainy season, so we are building a new building to be used for all work among the women. At present the Men's Bible Class meets in the hospital. Sabbath afternoon a meeting is held for boys and young men. This is conducted much like Christian Endeavor at home. Later in the evening the missionaries have a service in English."

At Birka Badessa, on Mount Lilmo, situated on the carriers' route to Gambeila, a blind evangelist has been located temporarily. At a certain hour each day he blows a whistle and twenty or thirty carriers assemble, together with a like number from the village, to hear the Bible stories and to understand his gospel message which the evangelist testifies is more precious to him now than the regaining of his sight.

There have been times of opposition. The schools at Sayo have been closed by public decree for a season. The whistle at
Slaves at Sayo a Little Camera Shy.

The possession of slaves in Abyssinia was an objection against acceding to the Ruler's request for admission to the League of Nations. "Abyssinia is pledged in twenty-five years to abolish slavery."
A Part of the Morning School at Sayo.

A Group of Amharic School Boys at Sayo.
Birka Badessa has been silenced by a village order. And the missionaries have been driven to most earnest prayer. But Providence has overruled each act of opposition to the advance of His glorious gospel.

A considerable change is noted by one of the missionaries who has been here most of the triennium. "Eighteen months ago," he writes, "the priests did not come on the Mission property. If they came at all it was only on the rarest occasion. They were apparently afraid to come because of orders from higher up. Now, evidently, the higher officials are not so opposed for the priests come often for medical treatment. Their families are cared for at the clinic. They are friendly when we meet them. And the High Priest at Fincho, the capital of the Province, is also cordial. Two young men who were formerly connected with the Priests' schools have become teachers. It is a pleasure to see the interest that these two men have in the Bible. They seem happy to be in a place where the Word is read and studied in the language of the people, not in obsolete Geeze."

One of the most encouraging things about the work as we look into the future is this interest manifested in reading and studying the Bible. Many of our people delight to read the Book. Better than that, some of them are beginning to grasp the great message of God's Word. They are coming to understand Scripture not only in mind but in heart. Boys and girls are learning the stories of the Bible. Even men and women are becoming acquainted with different parts and portions of the Bible. It is a blessed thing to see them grasp the truth. Not long ago in a boys' meeting one boy said: "Worship of God without a clean heart (right life) is not enough. God cares little for our worship unless our hearts are right before Him."

Women's Work at Sayo—Work among women at Sayo is still in its beginning days. It has only been during the past two and a half years that anything definite has been done. At first there were two classes, each held three times a week, one class for Amhara women, and one for Galla women. At that time we were delighted with a total average attendance of ten. Later these classes were combined, and for the past two years it has met four times a week, the average daily attendance now being twenty-nine. Once a week the women meet to pick, fluff, and spin cotton. The thread is later woven into "wayas," the outer garment worn by all the Abyssinians. By the sale of these garments our women are enabled to make an offering to the church. Since December, 1924, we have had one Bible woman working full time, and two other women teaching two days a week. They visit homes in our surrounding hills and valleys, teaching those who do not come to us. It is hard to say any-
thing definite as to what has been actually accomplished. Often the ones in whom we have the greatest confidence, disappoint us; and again, we are much surprised and pleased with those whom we felt were weak. But we do know that in spite of their many mistakes and failures, our women are learning. Their lives are better, happier and brighter, and our hope is that day by day they may grow stronger.

**EDUCATIONAL AND INDUSTRIAL**

To Mrs. A. B. Ashenhurst, a volunteer missionary, belongs the distinction of opening our educational work in Western Abyssinia. In the short space of only a few months, while upon a brief visit to Sayo, a school which grew to seventy pupils was organized in a stable on the Mission compound. This beginning revealed an insatiable thirst, upon the part of the Abyssinians, for education and an innate capacity for acquiring knowledge that had not been realized before. After Mrs. Ashenhurst left, the work was carried along by the industrial missionary, Mr. Russell, to whose assistance in 1923 and 1924 came Mr. Henry and Miss Blair, and later Mr. Buchanan. When the deputation from the Board visited Sayo, the educational work of a public nature had been forbidden. Yet their Report shows a school in progress "with more than eighty pupils enrolled. These were divided into four classes. We noticed in the beginners' grade some mature men, while in the more advanced classes were some quite small children. One little fellow who had been a pupil only four days recited a part of the alphabet with wonderful accuracy. Another young fellow who had been in the school only a few months read passage after passage from a book with but few mistakes. The Abyssinians are apt pupils. Many of them have a keen desire for education, and give promise of becoming successful teachers."

The triennium closed with 140 enrolled in the schools of Sayo, Miss Blair taking charge of the Morning School and the Girls' Boarding School, Mr. and Mrs. Henry supervising the Boys' Boarding School and overseeing the industrial work and Mr. Buchanan superintending the Galla Afternoon School. Eight native teachers and two so-called headmasters had been trained and were assisting in the work.

The Boys' Boarding School is composed almost entirely of Galla children. The Gallas, as a class, are similar in some respects to the Peons of Mexico. They do practically all the labor in the country. They are the oppressed masses, yet full of great possibilities. By arranging their school hours so that they give their mornings to industrial work on the farm, the Mission realizes something toward their support while giving
then that training which will enable them to better their own condition in life and be an uplift to their country.

One of our difficulties has been that sometimes boys came just because they didn't have anything else to do and they wanted food. After a few weeks or months they would disappear. This has led us to develop the guarantor system or arrangement. That is, we now aim to accept no boy unless he will bring a person who will promise to be responsible for him. The guarantor must be a person who has land, a house and family, or some steady employment. He promises to see that the boy will stay for the full school year, and if the boy does not stay, he (the guarantor) will pay three dollars as a fine. As a result the boys are placing a higher value upon the institution.

**Girls' School**—On May 19th, 1924, a girls' boarding-school was opened in Sayo with two girls. Prior to this time, a few girls had gone to the boys' day school, but this was the first attempt to keep the girls together in boarding-school. The number soon increased to nine. The day school was opened June 2nd with about fifteen pupils. The teacher from that time to the close of the year, December 10th was a young girl about eighteen who attended the boys' school in the afternoons. The teaching was very simple and still is—learning to read and write and do simple Arithmetic.

Their house is native style; round and large, made of grass with a mud floor and one door and one window. The house mother is a good Christian widow with a heart of love for the girls. She is a great help in teaching the native arts. Since the school opened only one girl in the boarding school has brought any money. This girl's brother paid seventy-five cents a month for several months. The most of them are far too poor to pay even that much and for many parents it is a sacrifice to let the girls come to school, because they are the little burden bearers in the homes.

Now (April 1925) there are ten girls in the boarding-school and twenty-five in the day school, which is taught by a missionary. The house mother is still the same. Five of the girls are reading rather well, while the others are still struggling with the two hundred thirty-one letters of the alphabet. The older girls now make all their own clothes, grind their own flour, carry all the water, buy and cook the food and wash their own clothes. The smaller girls help in all of these daily tasks. Bible is taught in the school and in the evening prayers. The girls are learning to pray. Five of them can be depended on to lead in prayer either in the home or in the school.
Throughout the entire period, the medical work has been under the care of Dr. Gilmor, ably assisted by Miss Beatty, a trained nurse, who was succeeded by Miss McKibben when Miss Beatty left for furlough. From far and near the people have flocked to this, the only haven of treatment for their many diseases. Frequently the doctor has been called on long journeys by Abyssinian officials. At other times the officials send in their servants. On one occasion a prominent official sent twenty servants to be treated. Two weeks later he made the remark, “Before the Hakim came, my people were crawling around on four legs; now they all walk on two.”

Many persons came to the Out-Patient Department so exhausted by acute malaria or dysentery, or by some chronic disease, that they were unable to travel to the dispensary daily from their homes—sometimes they have come from a far country—so the Mission has been compelled by ordinary human sympathy to make a place for their care. The only way this could be done was to enclose the veranda of the building used for out-patient work, and put in some beds. Now there is space for eleven beds closely placed, six for men and five for women and children. Generally, the number of in-patients really is thirteen to fifteen. Sometimes there are several more cases who can walk a short distance. These people live in native huts near the hospital. The number of in-patients thus cared for today is nineteen; it may be twenty-five tomorrow.

It was because of the dire need of the people for medical treatment that the invitation first came to enter Abyssinia. It without doubt, is because of the careful, prayerful and sympathetic rendering of help to all classes, including the priests, that prejudices against missionary occupation have been overcome and opposition to the school work set aside. The need for more doctors is imperative, one to take the place of Dr. Gilmor whose furlough is soon due, a second to occupy Gorei station and three others, if they can be found, to staff adequately the hospital in Addis Abeba and to fill furlough vacancies.
### SUMMARY OF STATISTICS

#### ABYSSINIA

Population (estimated) ................................................................. 10,000,000

<table>
<thead>
<tr>
<th></th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Foreign Workers:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordained Men</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Laymen</td>
<td>2</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Physicians (men)</td>
<td>2</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Nurses</td>
<td>1</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Other unmarried women</td>
<td>1</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Wives</td>
<td>4</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Short term and Assistant</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
</tbody>
</table>

Work at close of 1924:
- Stations ..................................................... 3
- Schools .................................................... 8
- Hospitals ................................................. 3
- Clinics ..................................................... 3
- Sabbath-schools ........................................ 3
- Number who have confessed Christ... 132
- Enrollment in schools (approximate) .. 200

**Detailed Statistics for Gorei and Sayo (No report from Addis Abeba)**

At the close of 1924—

**Gorei—**

Native Workers:
- School teachers .................................................... 2
- Interpreters .......................................................... 1
- Assistant nurses .................................................... 1

Work:
1. **Evangelistic**
   - Average attendance Sabbath morning service .......... 130
   - Average attendance Sabbath school ...................... 90
   - Average attendance Sabbath meeting for lepers ....... 35
   - Weekly Meetings for women ................................. 1
   - Average attendance at weekly meeting for women ...... 12

2. **Educational**
   - Schools for boys ............................................. 1
   - Average enrollment of boys' school ...................... 35
   - Schools for girls ............................................ 1
   - Average enrollment of girls' school .................... 12

3. **Medical**
   - Hospitals ...................................................... 1
   - Clinics .......................................................... 1
   - Assistant Physicians ........................................ 1
   - Average daily attendance at clinic .................... 25
   - Lepers receiving weekly treatment .................... 23
Sayo—

Native Workers:

- Interpreters: 2
- School teachers: 6
- Bible women, full time: 1
- Women teaching two days weekly: 2

Work:

1. Evangelistic

   - Average attendance Sabbath morning meetings: 200
   - Average attendance Sabbath-school: 180
   - Sabbath-school teachers (native): 4
   - Weekly meetings for women: 4
   - Average attendance at meetings for women: 29

2. Educational

   - Day schools for boys (1 morning, 1 afternoon): 2
   - Day schools for girls: 1
   - Boarding schools for boys: 1
   - Boarding schools for girls: 1
   - Enrollment of morning boys' school: 35
   - Enrollment of afternoon boys' school: 99
   - Enrollment of girls' day school: 25
   - Enrollment of boys' boarding school: 75
   - Enrollment of girls' boarding school: 10

3. Medical

   - Hospitals: 1
   - Clinics: 1
   - Beds: 11
   - Average number of in-patients: 13
   - Average daily attendance at clinic: 55
ADDENDA

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Crown Prince Tafari Entering St. George's Church upon his Return from Europe.

This church is the "St. Peter's of Abyssinia" and said to have 500 priests in attendance. At least five miles of streets were lined with rifle-men for this triumphal procession of the Ras and his barons and lords.
The First Property of the American Mission at Gorei.

The location of missionary activities described in this Report. The property faces one corner of the market square. The Governor's residence is on the crest of the hill at the right. The porch is a church for weekly attendance of 200.
## General Summary of Statistics for Entire Work

### 1922 1923 1924

<table>
<thead>
<tr>
<th></th>
<th>1922</th>
<th>1923</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population of our Foreign Fields (estimated)</td>
<td>28,768,000</td>
<td>29,368,000</td>
<td>29,368,000</td>
</tr>
<tr>
<td>Christian Community</td>
<td>112,527</td>
<td>115,483</td>
<td>115,540</td>
</tr>
</tbody>
</table>

**Workers:**

- American Missionaries (including wives) | 350 | 383 | 391 |
- American and European Short Term Assistants | 56 | 59 | 61 |
- Native Workers | 1,707 | 1,812 | 1,913 |

**The Church:**

- Synods | 2 | 2 | 2 |
- Presbyteries | 11 | 11 | 11 |
- Organized Congregations | 179 | 180 | 187 |
- Membership | 55,729 | 57,277 | 56,159 |
- Net Increase in Membership | 2,461 | 1,548 | *1,118* |
- Received by Profession | 2,301 | 2,116 | 2,257 |
- Self-Supporting Congregations | 90 | 95 | 97 |

**Sabbath Schools:**

- Number of Schools | 397 | 400 | 389 |
- Scholars | 26,120 | 27,246 | 28,081 |
- Teachers | 1,210 | 1,293 | 1,320 |

**Schools:**

- Number of Schools | 407 | 423 | 473 |
- Enrollment | 30,628 | 32,612 | 34,378 |

**Medical Work:**

- Hospitals | 8 | 9 | 10 |
- Dispensaries and Clinics | 15 | 15 | 17 |
- Operations | 3,212 | 4,763 | 6,659 |
- Patients in Hospitals | 4,555 | 5,685 | 7,160 |
- Cases treated at Clinics and Dispensaries | 110,002 | 87,237 | 102,792 |

**Women's Work:**

- Bible Women and Harem Workers | 146 | 140 | 142 |
- Women under Instruction | 12,322 | 17,828 | 11,201 |

**Book Work:**

- Colporteurs and Shopmen | 18 | 13 | 14 |
- Reading Rooms | 7 | 9 | 11 |
- Bibles, Portions and Religious Books Sold | 8,559 | 10,898 | 15,460 |

**Financial Summary:**

- Native Contributions for Church Work | $120,760 | $123,554 | $128,084 |
- Native Contributions for all Purposes | $461,964 | $498,477 | $518,385 |

*This is a net decrease instead of an increase due to a revision of the rolls in India to conform to changes in the method of reporting statistics.*
OUR EDUCATIONAL INSTITUTIONS

In our four fields there are 473 schools, with an enrollment of 34,378 pupils. Only those of high school grade or above or special schools are here mentioned.

IN EGYPT

Theological Seminary and School for Evangelists (Cairo).
  Rev. C. C. Adams, President of Seminary Faculty.
Assiut College (Assiut).
  Prof. Chas. P. Russell, Ph.D., LL.D., President.
College for Girls (Cairo).
  Miss Helen J. Martin, Acting Principal.
Ezbakiya School for Boys (Cairo).
  Rev. E. E. Elder, Principal.
Alexandria Commercial School for Boys (Alexandria).
  Rev. W. P. Gilmor, Principal.
Alexandria Central School for Girls (Alexandria).
  Miss Elsie M. French, Principal.
Ezbakiya Boarding-School for Girls (Cairo).
  Miss E. Roxy Martin, Principal.
Luxor Boarding-School for Girls (Luxor).
  Miss Ida Whiteside, Principal.
Pressly Memorial Institute for Girls (Assiut).
  Miss Anna B. Criswell, Acting Principal.

IN INDIA

Theological Seminary and Training School (Gujranwala).
  Rev. Harris J. Stewart, President of the Faculty.
Gordon College for Men (Rawalpindi).
Kinnaird College for Women (By affiliation—Lahore).
Avalon High School for Girls (Pathankot).
  Miss E. Josephine Martin, Principal.
Christian Training Institute for Boys (Sialkot).
  Rev. E. E. Campbell, Manager.
Boys' Industrial Home (Gujranwala).
  Rev. Osborne Crowe, Manager.
Nelson Pratt School (Martinpur).
  Rev. J. Howard Martin, D.D., Manager.
There are five City High Schools for Boys:
  Gujranwala—Prof. W. H. Merriam, Manager.
  Rawalpindi—Prof. Chas. A. Stewart, Manager.
  Sialkot—Rev. E. E. Campbell, Manager.

IN THE SUDAN

Girls' Boarding-School (Khartum North).
  Miss Elsie E. Grove.
Boys' Industrial Home (Geraife).
  Mr. James P. McKnight.
OUR MEDICAL INSTITUTIONS

IN EGYPT

Assiut Hospital.
   Present Staff: H. L. Finley, M.D., L. M. Henry, M.D.,
   F. C. McClanahan, M.D., N. B. Whitcomb, M.D.

Martha McKeown Hospital (Tanta).
   Present Staff: A. F. Grant, M.D., Harry S. Hutchison,
   M.D., W. T. Moore, M.D.

Benha Clinic.
   Miss May Holland, Nurse in Charge.

Luxor Clinic.
   Miss Jane C. Smith, Nurse in Charge.

IN INDIA

Good Samaritan Hospital (Jhelum).
   Miss W. J. Jongewaard, M.D. was located here till her
death from cholera on May 4, 1925.

White Memorial Hospital (Pasrur).
   Present Staff: Miss Maria White, M.D.

Memorial Hospital (Sialkot).
   Present Staff: Miss Reba C. Hunsberger, M.D.

Mary B. Reid Memorial Hospital (Sargodha).
   Miss Mary Frances Lincoln, Nurse in Charge.

Taxila Hospital.
   Present Staff: Rev. Robert Maxwell, Superintendent;
   Albert J. Jongewaard, M.D., J. Gregory Martin, M.D.

Kala Dispensary.
   Miss Viola Nourse, Nurse in Charge.

Elliott Dispensary (Pathankot).
   Miss Eleanor Maconachie, Nurse in Charge.

Malakwal Dispensary.
   Dr. James, Indian Doctor in Charge.

Bhera Dispensary.
   Miss Aldrich, British Nurse in Charge.

IN THE SUDAN

Shrader Memorial Hospital (Khartum North).
   Present Staff: none.

Doleib Hill. Present Staff: none.

Nasser. Present Staff: Jos. S. Maxwell, M.D.

IN ABYSSINIA

George Memorial Hospital (Addis Ababa).
   Present Staff: T. A. Lambie, M.D., C. L. Wilmoth, M.D.

Gorei. Present Staff: Dr. Nagelsbach.

Sayo. Present Staff: Paul E. Gilmor, M.D.

NOTE—Six physicians are required immediately to fill vacancies that have occurred
during the last triennium and ten physicians (making sixteen in all) to man
adequately the existing institutions and care for the work during furlough
absences from the fields.
INDIGENOUS CHURCH ORGANIZATION

THE SYNOD OF THE NILE

Assiut Presbytery .............................................. 44 congregations
The Delta Presbytery ............................................ 16 “
Middle Egypt Presbytery ........................................ 27 “
The Sudan Presbytery .............................................. 1 congregation
Thebes Presbytery ................................................. 18 congregations

Total, 5 presbyteries; ........................................... 106 congregations

Of the 106 congregations, 55 are self-supporting.
Total membership, 17,642.

THE SYNOD OF THE PUNJAB

Gujranwala Presbytery ............................................ 21 congregations
Gurdaspur Presbytery ............................................. 10 “
Lyallpur Presbytery ............................................... 8 “
Rawalpindi Presbytery ............................................ 4 “
Sargodha Presbytery .............................................. 9 “
Sialkot Presbytery ................................................. 24 “
Undesignated ........................................................ 4 “

Total, 6 presbyteries; ........................................... 80 congregations

Of the 80 congregations, 42 are self-supporting.
Total membership, 38,517.

Total church membership in all our fields .................................................. 56,159
Total Christian community ......................................................... 115,540
Total church contributions ................................................... $128,084
Total contributions for all purposes ........................................... $518,385
OUR MISSIONARY ASSOCIATIONS

OF EGYPT

General Secretary:
The Rev. J. W. Acheson, Cairo, Egypt.

General Treasurer:

OF INDIA

General Secretary:
The Rev. W. D. Mercer, Gujranwala, Punjab, India.

General Treasurer:
Prof. W. H. Merriam, Gujranwala, Punjab, India.

OF THE SUDAN

General Secretary:

General Treasurer:

OF ABYSSINIA

General Secretary and Treasurer:
OUR MISSION ORGANIZATIONS

The organization of our Missions on the fields is a carefully considered piece of machinery. It is constructed with a view to accomplishing a very definite piece of work. That work is the organizing and fostering of an indigenous Church which will, as soon as possible, evangelize the country in which it is located. It does not depend upon itself to accomplish this; it is only the transmitter of divine power into the channels that will effect this most quickly and completely.

This organization on each field is composed of all the missionaries in that field under appointment of the General Assembly. Its form and methods are democratic and Presbyterian. It has the usual executive officers. It meets annually for the transaction of its routine business; but there are times when a second meeting is called. The Mission in Egypt meets semi-annually.

For the better study and supervision of the work, the Mission is divided into permanent boards and committees. These generally take the lines of evangelistic, educational and medical oversight; the location of forces; finance and property. These boards and committees are authorized to carry on the tasks assigned by each Association and to report to these Associations with recommendations. There is an executive committee that cares for emergencies between meetings of the Mission, the chairman of which is generally the General Secretary, the function of whose office is the coordinating of the work of the Mission as a whole and giving continuity to adopted principles and policies.

The new missionary gives the first two years chiefly to language study before receiving full time assignments to the work.

Each organization endeavors to make the best contribution possible to the great world missionary enterprise, to the cause of which the individual missionaries have solemnly dedicated their lives.

With the many institutions to supervise and the large material interests to care for, much precaution and constant effort are required on the part of the missionaries to remember that the Mission is not for the sake of the organization, but that the organization is for the sake of the Mission, and that if all the intricacies of organization are not succeeding in establishing and serving an indigenous Church that will quickly evangelize its country, the organization is useless and its operation futile.
THE TASK OF FINANCE

The task of financing the foreign mission work of the United Presbyterian Church has become no small task. For threescore years and ten the Church has given of her best to the work in Egypt and India. This, the year of our Lord 1925, marks the Silver Anniversary of successful efforts in the Sudan. It also completes five brief years of unparalleled beginnings in Abyssinia. Each year the work has become decidedly larger. And each year there has been, providentially, a corresponding increase in the number of special contributors whose contributions have so wonderfully provided for the work. A detailed statement of the Treasurer acknowledging these receipts has been published heretofore in the Triennial Report. In 1925, however, the Board took action authorizing a separate annual publication instead. These few paragraphs, therefore, are only to draw attention to certain features of finance and their importance in the work as a whole.

SOURCES OF INCOME

A brief glance at the Summary of Receipts and Disbursements on the opposite page reveals the extent to which the foreign missionary enterprise of the United Presbyterian Church has grown and the task of finance involved. The amount of funds handled by the Treasurer places the Board in the realm of "big business"—more than a million and a quarter dollars a year!

One immediately wonders about the sources of income which make such an enterprise possible. The regular channels are the congregations, the Sabbath-schools, the Young People's and Women's Missionaries Societies. Then there are the gifts of individuals, a very sustaining source. These are designated as specials as against the income received from legacies, matured annuities or permanent funds.

BUILDING THE BUDGET

Each year, before appropriations are made, a budget of anticipated receipts and expenditures is prepared. This is based upon the experiences of past years and a forecast of conditions that will prevail in the coming year, together with whatever definite information can be secured. On the field an estimate of needed appropriations is furnished by each missionary. These estimates are reviewed by the several Missions or their committees and passed on to the Board for further study. After a careful estimate of probable receipts has been made, the entire budget is compiled and submitted to the General Council of the Church where it is again reviewed and passed to the General Assembly for final approval.
## The Task of Finance

### SUMMARY OF RECEIPTS

<table>
<thead>
<tr>
<th>Years</th>
<th>1923</th>
<th>1924</th>
<th>1925</th>
</tr>
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<tbody>
<tr>
<td>Estimate</td>
<td>$605,270.00</td>
<td>$652,129.00</td>
<td>$670,312.00</td>
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<tr>
<td>Presbyteries</td>
<td>$239,855.31</td>
<td>$227,759.48</td>
<td>$234,211.42</td>
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<tr>
<td>Sabbath Schools</td>
<td>12,650.29</td>
<td>7,355.43</td>
<td>11,359.69</td>
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<tr>
<td>Individuals</td>
<td>16,781.07</td>
<td>19,400.87</td>
<td>22,453.71</td>
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<td>Young People's Societies</td>
<td>3,211.73</td>
<td>4,322.41</td>
<td>3,892.40</td>
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<td>Bequests</td>
<td>38,588.41</td>
<td>42,140.02</td>
<td>11,312.46</td>
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<td>Interest</td>
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<td>12,574.79</td>
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<td>Endowed Funds, Income</td>
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<td>4,694.53</td>
<td>4,744.08</td>
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<tr>
<td>Matured Annuities</td>
<td>1,200.00</td>
<td>16,196.09</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Milton Stewart Fund</td>
<td>15,000.00</td>
<td>15,000.00</td>
<td>15,000.00</td>
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<tr>
<td>Gain on Exchange</td>
<td>11,843.00</td>
<td>20,430.00</td>
<td>8,445.50</td>
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<tr>
<td>N. W. M. for Advance</td>
<td>241,001.00</td>
<td>245,639.18</td>
<td>325,610.00</td>
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<tr>
<td>Miscellaneous Funds &amp; Balances</td>
<td>7,438.50</td>
<td>7,350.00</td>
<td>11,915.00</td>
</tr>
<tr>
<td><strong>Total Budget Receipts</strong></td>
<td><strong>$596,552.72</strong></td>
<td><strong>$622,862.80</strong></td>
<td><strong>$664,927.88</strong></td>
</tr>
<tr>
<td>Deficit in 1925 Budget Receipts</td>
<td></td>
<td></td>
<td>11,180.84</td>
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<td><strong>Total from All Sources</strong></td>
<td><strong>$1,606,712.03</strong></td>
<td><strong>$1,332,850.57</strong></td>
<td><strong>$1,367,363.18</strong></td>
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<td>Balance Reserve Fund</td>
<td></td>
<td>45,574.52</td>
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<tr>
<td><strong>Balance Special Trust &amp; Endowed Funds</strong></td>
<td><strong>199,475.60</strong></td>
<td><strong>146,287.68</strong></td>
<td><strong>136,334.06</strong></td>
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<tr>
<td><strong>SUMMARY OF DISBURSEMENTS</strong></td>
<td><strong>$1,851,762.15</strong></td>
<td><strong>$1,479,138.25</strong></td>
<td><strong>$1,503,697.24</strong></td>
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## SUMMARY OF DISBURSEMENTS

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<th>Appropriation</th>
<th>1923</th>
<th>1924</th>
<th>1925</th>
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<td>Egypt Mission</td>
<td>$256,528.36</td>
<td>$238,447.13</td>
<td>$281,858.95</td>
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<td>India Mission</td>
<td>202,441.42</td>
<td>206,292.80</td>
<td>224,127.25</td>
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<td>Sudan Mission</td>
<td>94,138.96</td>
<td>71,741.73</td>
<td>71,157.46</td>
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<td>Abyssinia Mission</td>
<td>21,773.94</td>
<td>47,456.17</td>
<td>29,880.87</td>
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<tr>
<td>Miscellaneous Causes</td>
<td>28,923.45</td>
<td>36,180.28</td>
<td>28,972.11</td>
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<tr>
<td>Administration Expenses</td>
<td>148,645.39</td>
<td>103,704.49</td>
<td>137,657.49</td>
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<td><strong>For Women's Board</strong></td>
<td><strong>$698,806.86</strong></td>
<td><strong>$622,862.80</strong></td>
<td><strong>$676,108.72</strong></td>
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<td>To Egypt</td>
<td>$97,216.60</td>
<td>$170,815.18</td>
<td>$129,155.68</td>
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<td>To India</td>
<td>113,193.12</td>
<td>132,407.99</td>
<td>137,657.49</td>
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<td>To the Sudan</td>
<td>29,880.87</td>
<td>28,972.11</td>
<td>29,688.44</td>
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<td>To Abyssinia</td>
<td>2,797.97</td>
<td>77,701.08</td>
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<td>Miscellaneous Causes</td>
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<td>Permanent Investments</td>
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<td>Specials to Fields</td>
<td>41,728.98</td>
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<td>35,739.17</td>
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<tr>
<td>N. W. M. Funds</td>
<td>148,645.39</td>
<td>103,704.49</td>
<td>137,657.49</td>
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<tr>
<td>Miscellaneous Funds</td>
<td>29,473.55</td>
<td>49,716.46</td>
<td>35,739.17</td>
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<td>Loans and Investments</td>
<td>330,924.19</td>
<td>6,100.00</td>
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<td><strong>Total Disbursements</strong></td>
<td><strong>$1,705,474.47</strong></td>
<td><strong>$1,331,623.35</strong></td>
<td><strong>$1,420,969.81</strong></td>
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<td>Balance Special Trust &amp; Endowed Funds</td>
<td><strong>146,287.68</strong></td>
<td><strong>147,514.90</strong></td>
<td><strong>82,727.43</strong></td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$1,851,762.15</strong></td>
<td><strong>$1,479,138.25</strong></td>
<td><strong>$1,503,697.24</strong></td>
</tr>
</tbody>
</table>
DEFICIT DIFFICULTIES

Because the work is conducted on the other side of the world, it is necessary to appropriate at the beginning of each year practically the entire budget for that year. It is, therefore, impossible to know until the close of the year the amount of money that will be received, and if receipts are less than the estimates the Board incurs a deficit.

Experience during the triennium under review has shown a great variation in anticipated sources of income. In 1923 the receipts from congregational sources were $4,935 less than the previous year. In 1924 they were $16,280 less than in 1923, and $53,092 less than the beginning year of the N. W. M. In 1925 they were $10,026 more than in 1924, yet the Board reported a deficit of $11,181. The reason for the small deficit was because of shrinkages in other sources of income, as bequests which were $41,174 less than last year, and gains on exchange which were $11,895 less than last year.

PROVIDENTIAL PROVISION

Although there were variations in sources of income in such amounts as $40,000 and $50,000, yet a large deficit has not been encountered. Such a result should strengthen the faith of the Church in a God Who is constantly providing for His work and workers. The Board prays. Individual missionaries pray. A burden is laid upon the hearts of many in the homeland to pray. And God hears prayer. He touches a heart here or a heart there. A specially designated gift is forwarded; or a special bequest is made in the will; or a life annuity is taken out which materializes at a time of crisis; or unusual interest and enthusiasm is created in some church or organization to provide for the special support of some representative on the field. The result is that when one source of income fails another is provided. God is really the home base of missions.

“The entire financial question is one that is inextricably bound up with the spiritual state of the Church,” states a previous Report. “The need is apparent. The command of God is clear. The resources are abundant, but only the Spirit of God can make the resources available to supply the need.”
GENERAL INFORMATION

Correspondence

Address all correspondence for information to the Board of Foreign Missions of the United Presbyterian Church, Schaff Building, 1505 Race Street, Philadelphia, Pa.

All correspondence pertaining to finances should be addressed to Robert L. Latimer, Esq., Treasurer, 24 North Front Street, Philadelphia, Pa.

Letters intended for the missionaries should be addressed as directed in the Handbook.

Postage

To Egypt, India, the Sudan and Abyssinia. Letters, 5 cents for the first ounce, and 3 cents more for each additional ounce. Postal cards, 2 cents. Newspapers, periodicals, books and other printed matter, two ounces for 1 cent, with a maximum weight of four pounds, six ounces. Registration fee on letters, 10 cents in addition to postage.

Parcel Post

The local post office will supply full information as to articles that are not permitted to enter these countries, and will supply the necessary custom declaration tags. Parcel Post shipments to any of the foreign fields cannot be insured.

To Egypt and the Egyptian Sudan. Rate, 14 cents a pound, up to and including eleven pounds, covering all grades of merchandise. Two custom declaration tags are required for each package.

To India. Rate, 14 cents a pound, up to and including eleven pounds, with an additional transit charge for re-handling shipment through England, the transit charge depending entirely on weight and averaging from 48 cents for the first pound to $1.26 for eleven pounds. Three custom declaration tags are required for each package.

To Abyssinia. Rate, 14 cents a pound, up to and including eleven pounds, with a transit charge in addition to the postage, varying from 38 cents for the first pound to 75 cents for eleven pounds. Three declaration cards are required on packages to Abyssinia. All packages for this country should be addressed to the missionary for whom intended in the care of A. G. Billing, Agent, The Abyssinian Corporation, Ltd., Djibouti, French Somaliland.

Money Values

India. The Rupee, variable, normally 33 cents, three Rupees nearly one dollar. The Anna, 1/16 of a Rupee, or about 2 cents. The Pice, ¼ of an Anna or ½ of a cent. The Pie is 1/6 of a cent.

Egypt and the Sudan. 10 Milliemes (=formerly 40 paras)=1 piaster tarif (P. T.)=about 5 cents. 1 Egyptian rial=20 piasters=one dollar. 1 Egyptian pound (£ E)=100 piasters=about five dollars.

Abyssinia. 1 Maria Theresa Thaler, about fifty cents.
OFFICERS OF THE BOARD SINCE ORGANIZATION

PRESIDENTS
1859-71 Rev. Jos. T. Cooper, D.D.
1871-93 " W. W. Barr, D.D.
1893-23 " M. G. Kyle, D.D., LL.D.
1923- " W. M. Anderson, D.D.

CORRESPONDING SECRETARIES
1859-93 Rev. J. B. Dales, D.D.
1893-02 " W. W. Barr, D.D.
1902-16 " Chas. R. Watson, D.D., LL.D.
1916- " W. B. Anderson, D.D., LL.D.

RECORDING SECRETARIES
1859-66 Rev. F. Church
1866-68 " T. H. Hanna, D.D.
1868-71 " F. Church
1871-74 Mr. S. C. Huey
1874-76 Rev. J. C. Wilson
1876-78 Mr. Joseph D. McKee
1878-80 Rev. J. B. Whitten
1880-82 " R. Stewart, D.D.
1882-96 " D. W. Collins, D.D.
1896- " C. S. Cleland, D.D.

TREASURERS
1859-74 Mr. Thos. B. Rich
1874-79 " William H. Getty
1879-93 " Joseph D. McKee
1893- " Robert L. Latimer

ASSOCIATE SECRETARIES
1911-14 Mr. George Innes
1913-14 Rev. Paul H. McClanahan
1914-16 " W. B. Anderson, D.D.
1915-16 " Neal D. McClanahan
1916-17 " James K. Quay
1918- " Mills J. Taylor, D.D.

EDUCATIONAL SECRETARIES
1906-08 Rev. Earl D. Miller
1914-15 Mr. W. W. Cleland
1915-16 Rev. James K. Quay
1918- Miss Anna A. Milligan
MEMBERS OF THE BOARD SINCE ORGANIZATION

1859-74  “ J. T. Cooper, D.D. 1890-04 Mr. Wm. Neely
1859-75† “ J. B. Dales, D.D. 1893* “ Robt. H. Ferguson
1859-63  “ G. C. Arnold 1893- Rev. S. G. Fitzgerald
1859-80  “ F. Church 1893- Mr. Robert L. Latimer
1859-60  “ H. H. Blair 1894-3 Samuel Walker
1859-66 Mr. T. D. Anderson 1894- Rev. C. S. Cleland, D.D.
1859-63 “ G. C. Arnold 1893- Mr. Robert L. Latimer
1859-80 “ F. Church 1893- Mr. Wm. Brown
1859-60  “ T. B. Rich 1893- Mr. Wm. Brown
1860-61 Rev. T. H. Beveridge 1899- Mr. W. M. Anderson,
1861-66 “ James Prestly, D.D. 1900- Mr. John R. McLean
1863-68 Mr. J. M. Wallace 1903-7 “ Jas. S. McCracken
1864-95 “ Thos. Stinson 1903-7 “ Robt. H. Ferguson
1865-80 “ Wm. H. Getty 1904* “ F. O. Shane
1868-76 “ W. C. Jackson 1907- “ Geo. Innes
1868-90 Mr. John Alexander 1914-21 “ James H. Kerr
1869-75 Rev. J. M. Hutchinson 1914-21 “ John Jay Brooks
1874-76 “ J. C. Wilson, D.D. 1921- “ Samuel Reid
1875-90 “ S. G. Fitzgerald 1921- “ Samuel Reid
1876-93 Mr. Joseph D. McKee 1922-24 Rev. J. Alvin Campbell
1876-83 Rev. J. B. Whitten 1922- Mr. Joseph M. Morris
1876-03 “ James Crowe, D.D. 1923- Rev. James Parker, Ph.D.
1878-93 Mr. Robert T. Elliott 1923- Rev. Samuel Brown
1880-82 Rev. R. Stewart, D.D. 1923- Mr. J. F. Leupold
1889- “ M. G. Kyle, D.D., LL.D. 1924- Mr. Wm. M. Crowe

* Elected but did not serve.
† Became Corresponding Secretary of the Board.
ALPHABETICAL LIST OF MISSIONARIES
JUNE 1, 1925

IN EXPLANATION: The alphabetical list of missionaries which follows is a complete list of all missionaries who have received appointment to foreign missionary service under the Board of Foreign Missions and the Women’s Board. An attempt has been made to indicate the home congregation in America of each missionary, meaning by home congregation that congregation of which the missionary was a member at the time of application for appointment. When records were incomplete or the applicant was a member of some presbytery the term home congregation is used to indicate the congregation with which the missionary has been most intimately associated. If the records were confusing or information entirely lacking the home congregation necessarily is indicated undetermined.

Reference should be made to the Foreign Missions Handbook for correct mailing address of all missionaries whether on the field or on furlough. This is issued annually and the list of addresses are kept carefully up to date.

SIGNS OF REFERENCE:
* Married in the Mission (See list pp. 284-293.
† Reappointed by the Women’s Board.
‡ After husband’s death remained on field as honorary missionary.
§ Missionary associated through the courtesy of the Reformed Church in America.
∥ Died in America on furlough.
† Reappointed by Board of Foreign Missions (See list pp. 269-284.

MEN AND WIVES

<table>
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<tr>
<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION, AND PRESBYTERY</th>
<th>Foreign Field</th>
<th>Year Ent’r’d</th>
<th>Year Left</th>
<th>Died in Service Abroad</th>
<th>Died in Service Home</th>
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<tr>
<td>Acheson, Rev. Joseph Willard</td>
<td>Rix Mills, Muskingum</td>
<td>Egypt</td>
<td>1913</td>
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<td>Acheson, Mrs. Alice Bell nee Phillips</td>
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<td>Acheson, Rev. Samuel Irvine</td>
<td>Olympic Court, Puget Sound</td>
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<td>Adair, Rev. William James</td>
<td>Winchester, Kansas City</td>
<td>Sudan</td>
<td>1920</td>
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<td>Adair, Mrs. Lottie Matilda nee Hart</td>
<td>Winchester, Kansas City</td>
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<td>1920</td>
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<td>Adams, Rev. Charles Clarence</td>
<td>First Butler, Butler</td>
<td>Egypt</td>
<td>1908</td>
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<td>1908</td>
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<tr>
<td>NAME OF MISSIONARY</td>
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<td>Foreign Field</td>
<td>Year Ent’d</td>
<td>Year Left</td>
<td>Died in Service</td>
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<td>Alexander, Rev. John Romich, D.D.</td>
<td>Wooster, Mansfield</td>
<td>Egypt</td>
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<td>Abroad</td>
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<td>Anderson, Mrs. Mary Blanche nee Heidelberg</td>
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<td>Anderson, Rev. William Thompson, D.D.</td>
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<tr>
<td>*Anderson, Mrs. Jennie E. nee Given</td>
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<td>1892</td>
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<td>Anderson, Mrs. Minnie C. nee Parks</td>
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<td>Andrew, Rev. William Hume, D.D.</td>
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<td>*Ashenhurst, Mrs. Adella nee Brown</td>
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<tr>
<td>Ayers, Rev. Ralph Erskine</td>
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<td>*Ayers, Mrs. Violet May nee Scott</td>
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<tr>
<td>*Ayers, Mrs. Mary Elizabeth nee Lawrence</td>
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<td>Baird, Rev. John Milford</td>
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<tr>
<td>*Baird, Mrs. Clarice Ruby nee Bloomfield</td>
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<tr>
<td>Baird, Rev. James Wallace</td>
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<td>Baird, Mrs. Maude Rebekah nee Edgerton</td>
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<td>Ballantyne, Mrs. Blanche nee Collins</td>
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<td>Balph, Mr. Edward Burton</td>
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<td>Barnett, Rev. James</td>
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<tr>
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</table>

* Married in the Mission (See list pp. 284-293).
|| Died in America on furlough.
<table>
<thead>
<tr>
<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND FOREIGN YEAR</th>
<th>Died in Service</th>
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<tbody>
<tr>
<td>Barr, Rev. James Smith, D.D.</td>
<td>Pigeon Creek, Chartiers</td>
<td>1862 1905</td>
</tr>
<tr>
<td>Barr, Mrs. Mary E. nee Black</td>
<td>Canonsburg, Chartiers</td>
<td>&quot; 1905</td>
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<tr>
<td>Beattie, Rev. Ernest Everett</td>
<td>Shannon City, College Springs</td>
<td>1862 1923</td>
</tr>
<tr>
<td>Beattie, Mrs. Enid Blanche nee McCartney</td>
<td>Shannon City, College Springs</td>
<td>&quot; 1923</td>
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<tr>
<td>Bell, Mr. Charles S.</td>
<td>Sixth Chicago, Chicago</td>
<td>Egypt 1907</td>
</tr>
<tr>
<td>*Bell, Mrs. Myra Lindsay nee Boyd</td>
<td>St. Clair, Monongahela</td>
<td>&quot; 1907</td>
</tr>
<tr>
<td>Bell, William John, M.D.</td>
<td>(Presbyterian)</td>
<td>&quot; 1919</td>
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<tr>
<td>*Bell, Mrs. Enid Blanche nee McCartney</td>
<td>1920</td>
<td>&quot; 1920</td>
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<tr>
<td>Boyd, Rev. James Howard</td>
<td>Shannon City, College Springs</td>
<td>1923 1911</td>
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<td>Boyd, Mrs. Mary nee Herriott</td>
<td>St. Clair, Monongahela</td>
<td>&quot; 1900</td>
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<td>Brandon, Rev. William John, Ph.D.</td>
<td>Evans City, Allegheny</td>
<td>1905 1911</td>
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<tr>
<td>Brandon, Mrs. H. Lillian nee Hamilton</td>
<td>St. Clair, Monongahela</td>
<td>&quot; 1900</td>
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<tr>
<td>Brown, Rev. Montrose McMichael, M.D.</td>
<td>Golden, Monmouth</td>
<td>&quot; 1905</td>
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<tr>
<td>Brown, Mrs. Carrie nee Moyer</td>
<td>Golden, Monmouth</td>
<td>&quot; 1905</td>
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<tr>
<td>Buchanan, Rev. Bruce Brownlee</td>
<td>Ninth Ave., Monmouth, Mon.</td>
<td>Abyssinia 1923</td>
</tr>
<tr>
<td>Buchanan, Mrs. Margrietha nee Kruidenier</td>
<td>Second Monmouth, Monmouth</td>
<td>&quot; 1923</td>
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<td>Buchanan, Howard Joseph S., M.D.</td>
<td>Sixth Chicago, Chicago</td>
<td>&quot; 1921</td>
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* Married in the Mission (See list pp. 284-293).
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<th>PRESBYTERY</th>
<th>HOME CONGREGATION AND</th>
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* Married in the Mission (See list pp. 284-293).
|| Died in America on furlough.
† Reappointed by the Women’s Board.
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<tr>
<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
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<th>Year Ent’rd</th>
<th>Year Left</th>
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† After husband’s death remained on field as honorary missionary.
† Reappointed by the Women’s Board.
### Alphabetical List of Missionaries—Men and Wives

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<tr>
<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
<th>FOREIGN FIELD</th>
<th>YEAR ENTR’D</th>
<th>YEAR LEFT</th>
<th>DIED IN SERVICE</th>
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* Married in the Mission (See list pp. 284-293).
|| Died in America on furlough.
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<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
<th>Foreign Field</th>
<th>Year Ent'r'd</th>
<th>Year Left</th>
<th>Died in Service</th>
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* Married in the Mission (See list pp. 284-293).
† Died in America on furlough.
|| Died in America on field as honorary missionary.

Alphabetical List of Missionaries—Men and Wives
<table>
<thead>
<tr>
<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
<th>Foreign Field</th>
<th>Year Entr'd</th>
<th>Year Left</th>
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* Married in the Mission (See list pp. 284-293).
## Alphabetical List of Missionaries—Men and Wives

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<tr>
<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
<th>Foreign Field</th>
<th>Year Ent’r’d</th>
<th>Year Left</th>
<th>Died in Service</th>
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* Married in the Mission (See list pp. 284-293).
† Reappointed by the Women's Board.
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<th>Year Ent'rd</th>
<th>Year Left</th>
<th>Died in Service</th>
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* Married in the Mission (See list pp. 284-293).
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<tr>
<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
<th>Foreign Field</th>
<th>Year Entr'd</th>
<th>Year Left</th>
<th>Died in Service</th>
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* Married in the Mission (See list pp. 284-293).
† Died in America on furlough.
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<th>NAME OF MISSIONARY</th>
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* Married in the Mission (See list pp. 284-293).
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* Died in America on furlough.
* Married in the Mission (See list pp. 284-293).
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<tr>
<td>Smith, Rev. Paul J.</td>
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<td>1925</td>
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<td>Smith, Mrs. Ilda May nee Mitchell</td>
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<td>Sowash, Rev. George Albert, D.D.</td>
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<td>1896</td>
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<td>*Stewart, Mrs. Sarah Jeanette nee Hopkins</td>
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<td>1925</td>
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<td>Tarkio, College Springs &quot;</td>
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* Married in the Mission (See list pp. 284-293).
<table>
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<tr>
<th>NAME OF MISSIONARY</th>
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<th>Foreign Field</th>
<th>Year Ent’d</th>
<th>Year Left</th>
<th>Died in Service</th>
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<td>Stewart, Ralph Randles, Ph.D.</td>
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<td>Stewart, Mrs. Isabelle Caroline nee Darrow</td>
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<td>Stewart, Rev. Robert, D.D.</td>
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<td>“</td>
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* Married in the Mission (See list pp. 284-293).
† After husband’s death remained on field as honorary missionary.
NAME OF MISSIONARY | HOME CONGREGATION AND PRESBYTERY | Foreign Field | Year Ent'd | Year Left | Died in Service |
<table>
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<td>Whitcomb, Norris Bassett, M.D.</td>
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<td>1912</td>
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### UNMARRIED WOMEN

NAME OF MISSIONARY | HOME CONGREGATION AND PRESBYTERY | Foreign Field | Year Ent'd | Year Left | Married in Mission | Died in Service |
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<td>Alexander, Miss Minnie Rebecca</td>
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<td>1906</td>
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<td>Anderson, Miss Emma Dean</td>
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<td>1924</td>
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* Married in the Mission (See list pp. 284-293).
§ Missionary associated through the courtesy of the Reformed Church in America.
‡ Reappointed by Board of Foreign Missions (See list pp. 269-284).
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<tr>
<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
<th>FOREIGN FIELD</th>
<th>YEAR ENTR'D</th>
<th>YEAR LEFT</th>
<th>MARRIED IN MISSION</th>
<th>DIED IN SERVICE</th>
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<td>1909</td>
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<td>India</td>
<td>1919</td>
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<td>1907</td>
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<td>1910</td>
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<td>1915</td>
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<td>Egypt</td>
<td>1909</td>
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† Reappointed by Board of Foreign Missions (See list pp. 269-284).
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<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
<th>FOREIGN FIELD</th>
<th>YEAR EN'T'ED</th>
<th>YEAR LEFT</th>
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*Reappointed by Board of Foreign Missions (See list pp. 269-284).*
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<td>1905</td>
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<tr>
<td>White, Miss Maria, M.D.</td>
<td>Bellaire, Wheeling</td>
<td>&quot;</td>
<td>1905</td>
<td>1909</td>
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<tr>
<td>White, Miss Sue Cooper</td>
<td>Chartiers, Canonsburg, Chartiers</td>
<td>&quot;</td>
<td>1913</td>
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<tr>
<td>Whitely, Miss Dora Belle</td>
<td>Coila, Argyle</td>
<td>Egypt</td>
<td>1911</td>
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<tr>
<td>Whiteside, Miss Ida</td>
<td>Second Monmouth, Monmouth</td>
<td>&quot;</td>
<td>1915</td>
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<td>Williams, Miss Rue Olive</td>
<td>Greensburg, Westmoreland</td>
<td>&quot;</td>
<td>1924</td>
<td>1924</td>
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<th>Died in Service</th>
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<td>Morning Sun, Keokuk</td>
<td>India</td>
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<td>1916</td>
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<td>Wilson, Miss Esther Willis</td>
<td>New Brighton, Beaver Valley</td>
<td>Egypt</td>
<td>1919</td>
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<tr>
<td>Wilson, Miss Ethel Martin</td>
<td>(Reformed Presbyterian)</td>
<td>India</td>
<td>1913</td>
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<tr>
<td>Wilson, Miss Madeline Elizabeth</td>
<td>Working, Brookville</td>
<td>Sudan</td>
<td>1924</td>
<td></td>
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<tr>
<td>Wilson, Miss Margaret Mina</td>
<td>Second Chicago, Chicago</td>
<td>India</td>
<td>1916</td>
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<tr>
<td>Wilson, Miss Rozana Toner</td>
<td>Morning Sun, Keokuk</td>
<td>&quot;</td>
<td>1886</td>
<td>1916</td>
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<tr>
<td>Work, Miss Bertha Belle</td>
<td>Mahoning, Brookville</td>
<td>&quot;</td>
<td>1904</td>
<td>1907</td>
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<tr>
<td>Work, Miss Margaret Anna</td>
<td>Fort Morgan, Colorado</td>
<td>Egypt</td>
<td>1924</td>
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<tr>
<td>Work, Miss Mary Elizabeth</td>
<td>Richmond, Conemaugh</td>
<td>&quot;</td>
<td>1890</td>
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<td>Greeley, Colorado</td>
<td>&quot;</td>
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<tr>
<td>Worman, Miss Carrie</td>
<td>Second Chicago, Chicago</td>
<td>India</td>
<td>1921</td>
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<tr>
<td>Wright, Miss Laura Bertha</td>
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<tr>
<td>Young, Miss Susan A.</td>
<td>Amity, Cedar Rapids</td>
<td>&quot;</td>
<td>1891</td>
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<tr>
<td>Zink, Miss Gertrude Ellen</td>
<td>McNaugher Memorial, Allegheny</td>
<td>&quot;</td>
<td>1920</td>
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