THE

Ninth Annual Report

of the

Board of Foreign Missions,

of the

United Presbyterian Church

of

North America.

Presented to the General Assembly in May, 1868.

Philadelphia:
George S. Ferguson, Printer, 25 North Sixth St.
1868.
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The Board of Foreign Missions.

President:
REV. JOSEPH T. COOPER, D. D.

Executive Committee:
REV. JOSEPH T. COOPER, D. D.
" JOHN B. DALES, D. D.,
" FRANCIS CHURCH,
" W. W. BARR,
" W. C. JACKSON,
SAMUEL C. HUEY,
WILLIAM GETTY,
THOMAS STINSON,
JOHN ALEXANDER.

Corresponding Secretary:
REV. JOHN B. DALES, D. D.

Recording Secretary:
REV. FRANCIS CHURCH.

Treasurer:
THOMAS B. RICH,
190 Elizabeth St., New York.

This Board meets on the Second Tuesday of each month at 3 P. M.
CONSTITUTION
OF THE
BOARD OF FOREIGN MISSIONS.

ADOPTED MAY, 1839.

I. There shall be a Board of Foreign Missions, appointed by and amenable to
the Assembly.

II. It shall consist of nine members, who shall hold their office three years, and
five of whom shall constitute a quorum. Of those first chosen, three shall go out
of office annually in the order of their names; and thereafter three shall annually
be elected by the Assembly.

III. The Board shall be located in the City of Philadelphia.

IV. The Board shall meet quarterly, and as much oftener as necessary, and
shall hold its first meeting on the third Tuesday of June, 1839, at ten o'clock,
A. M., in the Second Church.

V. The Board shall have power to fill any vacancies occurring therein during
the year, and shall be styled, "The Board of Foreign Missions of the United Pres­
byterian Church of North America."

VI. To this Board shall be intrusted, with such directions and instructions as
may from time to time be given by the Assembly, the superintendence of the
Foreign Missionary operations of the Church.

VII. The Board shall make to the Assembly an annual report of its proceedings,
its condition, and its needs, and shall submit for approval such plans and mea­sures as may be deemed necessary or useful.

VIII. To the Board shall belong the duty, though not the exclusive right, of
nominating to the Assembly Missionaries and Agents, and of designating fields
of labor; to them shall belong the duty of receiving the reports of the Correspon­
ding Secretary; of giving him useful directions in reference to all matters of
business and correspondence entrusted to him; of preparing for the Assembly
estimates of all appropriations and expenditures of money; and of taking the
particular direction and oversight of the Foreign Missionary work—subject to the
revision and control of the Assembly.

IX. All property, houses, lands, tenements, and permanent funds, belonging
to the Board, shall be taken in the name of the Trustees of the Assembly, and
held in trust by them for the use and benefit of "The Board of Foreign Missions
of the United Presbyterian Church of North America."

X. The Board shall have power to enact its own By-Laws.

XI. This Constitution shall not be changed unless by a vote of two-thirds of
the General Assembly present at any of its sessions, of which notice shall be given
at least one day previously.

XII. The Board shall submit an abstract of its condition, proceedings, wants and
plans, to the several Synods of the Church at their annual meetings.
Missions and Missionaries.

Syria.
Rev. John Crawford and wife, Damascus.

India.
Rev. Andrew Gordon and wife,*
Rev. E. H. Stevenson and wife,*
Rev. Samuel Martin and wife,
Rev. G. W. Scott and wife,
Miss E. G. Gordon,
Mr. Jas. W. Gordon and wife,
Rev. E. P. Swift and wife,
Rev. Jas. S. Barr and wife,
Sealkote.
Gujranwala.

Egypt.
Rev. Andrew Watson, and wife,*
Rev. E. Currie,
Rev. B. F. Pinkerton and wife,
Rev. Gulian Lansing, D. D., and wife,
Rev. J. Barnett, D. D., and wife,
Mr. David Strang and wife,
Miss Sarah Hart,
Rev. S. C. Ewing and wife,
Rev. Wm. Harvey and wife,
Rev. John Hogg and wife,
Miss M. J. McKown,
David R. Johnston, M. D., and wife,
Ein Sakeen. (Cairo.)
El Medinet. (Fayoum.)
Osioot.

China.
Rev. J. C. Nevin,
Rev. Joseph McKelvey and wife,
Canton.

Italy.

* Now in this country.
NINTH REPORT

OF THE

Board of Foreign Missions.

The year that has just closed has been one of few changes, and of generally gratifying interest and prosperity in the foreign mission work of our Church. With only a single exception the hand of bereavement has been kept from causing any of our mission stations to sing of judgment, and in an encouraging degree the churches at home have shown a disposition, and more generally, perhaps, than during any former year, have made prompt and liberal efforts to sustain this great cause.

The following items will be found, it is believed, of interest, and to many of them the special attention of the Assembly and of the churches is earnestly called.

CHANGES IN THE BOARD.

During the year Rev. Thomas H. Hanna and Mr. John M. Wallace, having removed to distant places of residence, and resigned the offices which they had faithfully and usefully filled for several years with us, the Revs. W. C. Jackson and Lafayette Marks were temporarily appointed in their places.

FUNDS.

In the year that closed on the 30th ult., the Treasurer had received from all sources, including the balance of $4,557.97 in the beginning of the year, $76,257.73. The whole amount expended, in sustaining the current expenses of the mission, in sending out a new mission family to China, in returning another to Syria, and in furnishing an outfit for a medical missionary and family about to leave for Egypt, was $68,053.49, leaving thus a balance of $8,204.24 in the treasury. This statement shows a larger sum received from contributions than has ever been in any one year; and most gratifyingly shows also that our church is capable of doing much in this cause when ministers, people, and children, too, have their hearts in it, and their hands at work for it.

In this connection the Board are constrained to mention to the Assembly, as they do with sorrow, that during the past year, of several bequests made to our church for this cause, scarcely one has come into our treasury. The failure has principally arisen either from some defect in the terms of the will, or in its not being signed in due season; the laws of Pennsylvania, for instance, requiring that a will appropriating funds to benevolent purposes shall be duly made and signed at least one calendar month before the death of
the testator. In one of these cases it is to be gratefully stated, that notwithstanding this defect, the heirs will generously carry out the will of the testator. But these failures of bequests are worthy of the serious consideration, and of the prompt and accurate attention of all to whom God has entrusted this world's goods. Would it not be better if men would be executors of their own estates? Or if any make bequests, do it promptly, in good time, and according to the very letter of the Form of Bequest, which we herewith lay before the Assembly?

MISSIONARIES.

The Revs. Alexander Gordon and E. H. Stevenson, of the India mission, and Revs. S. C. Ewing and Andrew Watson, of the Egyptian, are still with their families in this country. The latter expect to return at an early day to their field of labor in Egypt: the former will follow the indications of divine Providence. On the 21st of August last Rev. John Crawford and family sailed from New York for their mission in Syria. They were very materially recruited, and have since entered upon their work with renewed energy. The only dark shadow that has fallen on their path was the death of their eldest child shortly after their return. On the 11th of February Rev. Joseph McKelvey and wife set out for the China mission, to which he had been designated. With a very noble spirit the churches and the friends of this mission contributed liberally for sending this needed re-enforcement out, and before this time it is hoped these missionaries are safely on the ground, and the mission is strengthened for its still more thorough prosecution of its work in the great field of China.

On the 27th of September last, the mission in China suffered a sad loss by the death of Mrs. Amanda Beggs, wife of Rev. J. C. Nevin. She had been a teacher of rare excellence and promise in this country, had devoted herself, when called to the foreign mission work, with her whole heart, and after being in many ways eminently useful in the mission for several years, was at length cut down, after only about eight days' illness, in the midst of her labors, and of her manifestly increasing worth. The Assembly and the church may well weep, as in her death one of the most earnest and useful of all our missionaries has fallen on one of the high places of the field, and China mourns a laborer less for its needy millions.

As the Assembly directed, that if a suitable man could be found for a medical missionary up the Valley of the Nile, and if the state of the funds would justify it, the Board should endeavor to send him out, it is with great pleasure we are able to inform the Assembly, that Dr. David R. Johnston, son of Rev. J. B. Johnston, pastor of the United Presbyterian Church of St. Clairsville, Ohio, has been found willing to go, and with qualifications and experience which, it is believed, will make him, under the divine blessing,
of eminent service to the cause of Christ, as a missionary physician both for the body and the soul. His family consists of himself and wife, and they will sail in a few days for their field.

MISSIONS.

The sympathies and efforts of the church have been directed by the Board, during the year, specially to the following missions:

I.—Trinidad.


The negotiations reported last year as carrying on with the Presbyterian Church in the Lower Provinces, and in view of which the Assembly then authorized a transfer of the mission premises on this island to said church, have resulted in the work being done. At its meeting in June last the Synod of that church most gratefully accepted the mission, and have since sent the Rev. Mr. Morton to conduct it, and will probably ere long thoroughly reinforce it. In view of the self-sacrificing and useful labors of the Revs. George Brodie and George Lambert, in supplying and caring for this mission during its destitution, the Board felt constrained by a sense of Christian gratitude to appropriate $300 to them; and it is due to these worthy brethren in Christ to say, that they have since devoted this entire sum to the repairing and putting in order for usefulness to the new missionary, the mission property. Such acts have a sweet savor, and we cannot but think this earliest of our missions is destined, in kindly sister hands, to have a still more happy and useful future.

II.—Syria.


Stations.—Yabrud, Nerek, Deir-Aityeh, Rasheiah, Ain-esh Sha'arah, Ma'ara. The Missionary laborers only native teachers and helpers.

Summer Residence.—Bludan, about 20 miles from Damascus, on Mount Lebanon.

During the Rev. Mr. Crawford's brief sojourn in this country, this mission was faithfully carried on as usual by the Revs. Smylie Robson, and Wm. Wright, the devoted missionaries of the Presbyterian Church in Ireland. On his return in the fall, he found the work in an interesting and successful state. During the previous June the new church edifice had been completed and opened for service, and at once the attendance upon the dispensation of divine truth increased. The schools all swelled in numbers until there were no more accommodations for the scholars, and throwing himself upon the liberality of the friends of Christ here at home, and especially upon the interest of the children in our families and
Sabbath schools in this work, he joined with the above missionaries of the Church of Ireland, who undertook to bear half the expenses, in building a house that would be suitable for enlarged schools during the week and on the Sabbath. The location is most central, just by the side of the church. The necessity for it was most urgent. The children of a large number of our Sabbath schools have nobly responded to the call, and early in the ensuing fall it is expected this building will be opened under circumstances and with results which will gratify all the lovers of Christ and of his truth in the old and most interesting, but fearfully spiritually needy city of Damascus.

In this mission the ordinances have been regularly dispensed throughout the year. The word has been preached every Sabbath. The schools have been well conducted and well attended, and in all the neighboring stations of this mission the means of grace have been continued,—and in them all with encouraging tokens. May not Syria yet shake like Lebanon?

Since the meeting of the Assembly, the Rev. John Crawford has forwarded the following report for the year:

In presenting a report of the operations of this mission during the past year, I have little to add to what has already been stated in communications to the Recording Secretary of the Board from time to time during the year.

Although the actual working force in the field has been small, yet through the favor and blessing of God the work has been carried on without interruption. During my absence it devolved principally upon Mr. Robson of the Irish Mission, Mr. Wright not yet having acquired sufficient knowledge of the language to enable him to take an active part in it. With the superintendence of the building operations, in addition to the ordinary work of the mission, Mr. R’s labors were necessarily very arduous. He was unable to leave the city, and thus none of the out-stations of the mission were visited during my absence. The usual services in the city have, however, been kept up throughout the year without interruption. The Board has already been informed of the opening of the new church in June of last year. It has been found that the convenience and advantage of having a church edifice, known as the “Gospel Church,” for our public services, were not overestimated. The attendance upon the preaching the word, the Bible class, the prayer meetings and the Sabbath school, has generally been very encouraging. The Lord's Supper was administered in the city twice during the year, and four new members were received.

Visits have been made this year to all the out-stations, and the state of things in them was found to be as encouraging as could well be expected. Until there are missionaries to occupy some of these stations, or at least well qualified and efficient native preachers for them, very great progress in the work in them is not to be expected. The teachers of the schools are good men, and their influence, example and private instructions are doing good, but none of them, except one in Rasheiya, have had such a training as would qualify them to be public preachers, and teachers of the word.

The number of communicants in Damascus, Nebk and Deir-Atiyeh, is twenty-eight. The Lord’s Supper has never been dispensed by us in any of the other stations; although it has frequently been requested in Rasheiya and Ain-esh-Sha’arah, yet for different reasons it has been thought best to defer it hitherto. It was agreed, however, at our last mission meeting, held a short time since, that Mr. Robson should soon visit both the places mentioned, spend some time in them, and prepare the way for the examination of applicants for admission to the ordinance, of whom it is understood there will be a considerable number.

During the year there have been nine schools in operation, in our field, most of the time. Four of these were in the city—two for boys, and one for girls in the Christian quarter, and one for children of Druzes, in a part of the city called the Medan. The other five were in the following villages, Nebk, Deir-Atiyeh, Bludan, Rasheiya and Ain-esh-Sha’arah. Some of these schools have been unusually prosperous, while others have been smaller than usual, owing generally to the opposition of the Greek and Catholic
clergy. For example, those in Nebk and Deir-Atiyeh have been quite full, while that in Rasheiya has been small in consequence of the opening of four other rival schools in the place. For reasons which I cannot detail here, it has been thought best to close the schools in the Medan, and in Bludan, for the summer. The walls of the new school-house in Damascus are up, and although the work upon it is suspended for the present, it is hoped that it may soon be resumed, and in due time completed. The house is much needed, and thanks are due to the children of the Sabbath schools who have contributed, and are contributing towards its erection. I trust they will complete the good work they have begun.

There have been applications for schools from several places during the year, which, however, we are unable to grant for want of suitable teachers. A colporteur supported by the British and Foreign Bible Society, has been employed in our field during the year, and has done good.

I am glad to hear that the Irish General Assembly at its late meeting appointed a new missionary to this field; thus showing a determination to do their part towards carrying on the work of the mission. The Irish Board furnished promptly their half of the funds needed for the new school house in Damascus, and also made a grant some time since, and before they were formally asked, of a considerable sum towards the erection of a little church, much needed in Rasheiya.

In reviewing the dealings of God with us, we feel that, though the visible prints of our labors may seem small, yet we are not without reasons for much thankfulness and encouragement in our work. In estimating the results of mission labor in this field, it should ever be borne in mind that very seldom, and never for any great length of time, have there been more than two missionaries on the ground with sufficient knowledge of the language to take much part in the work, and for a large part of the time there has been but one. So that the actual amount of labor expended here, has been that of only one man throughout the whole time, and of a second for less than half of the time since the establishment of the mission.

Bludan, July 15, 1863.

JOHN CRAWFORD.

3.—India.

Sealkote, about 1400 miles north-west of Calcutta and 70 miles from Lahore. Population about 20,000, with a surrounding district of 640,000. Mission began in 1855. Missionary laborers, Rev. Samuel Martin and wife, Rev. G. W. Scott and wife, Mr. J. W. Gordon and wife, Miss Elizabeth G. Gordon, two native helpers and two colporteurs.

In this country, Rev. Andrew Gordon and family, Rev. E. H. Stevenson and family.


Summer Residences.—Dharmsala, 130 miles east of Sealkote, on the Himalaya Mountains, and is about 5,000 or 7,000 feet above the sea.

The work in this mission has been carried on earnestly, and it is believed encouragingly, throughout the year. The Rev. Samuel Martin and wife reached it in May last, and have since been engaged, first at Gujranwala until September, and then at Sealkote, as they could be most useful with their limited knowledge of the language. They have been found a valuable acquisition to the mission. All the usual station, bazaar, and itinerant preaching, and the work of the several schools have been regularly carried on, though the laboring force of the mission in such a large and important field has been small.

In both the principal stations a good degree of personal interest in the true religion has been manifested. Several additions have been made to each church of such as it is believed will 'be saved. In the Girls' Orphange at Sealkote, under the faithful instructions
of Miss Gordon, eight of the pupils have been deeply impressed, four of whom have been baptized and admitted to the communion of the church, and four others have applied for this privilege. In this school also much has been done to have the girls trained in the knowledge of home duties, of which, in common with their poor sex in heathen lands generally, they previously knew so little, and thus they have steadily advanced in much that will fit them for happy and useful lives. It grieves the Board, however, to have to inform the Assembly that the devoted missionary who has done so much in this department of the mission, Miss Elizabeth G. Gordon, is seriously worn down and may be forced to retire. She has been one of the most laborious and useful of our missionaries; and the anxious question with her and the Board, and with the Assembly and the church, might well be, Who shall fill her place? With deep concern the Board hope to lay the name of one before the Assembly who it is believed is happily fitted for the work. If the name is proposed, it is hoped the appointment will be immediately made, and that the funds required to send her forth and sustain her properly will be promptly forwarded to the Treasurer. Women in India are perishing, but they may be reached. Shall not help,—woman's help,—be sent them, and sent at once.

The Assembly will be interested in knowing that the Industrial School is prospering. This school is intended to afford employment and support to that important class of persons especially in India, who by reason of laws of caste and otherwise are thrown off by their friends and people on their coming in contact with our missionaries. But this school furnishes employment for them to give them support, and connects with this a constant and thorough course of daily instruction in the Scriptures. The institution already sustains itself, and is evidently doing good. It is under the care of Mr. James W. Gordon.

At Gujranwala the work has been of no less interest during the year. Here, too, preaching in the native congregation, in the bazaars, and in itinerating has been regularly carried on. Several have been baptized and received into the native church. The schools have been thoroughly attended to and have borne good fruit, four from the orphan school having been baptized and admitted to the Lord's Supper during the year.

Important as is this station in the midst of a city and district of hundreds of thousands of the heathen, and efficient as is the work doing there, there are some most pressing wants which the Board urge upon the attention of the Assembly:

1. A building for our devoted missionary, the Rev. James S. Barr. Year after year has he most earnestly given himself to his work,—living most of the time only in a tent. He must have a house, and the mission, constrained by the necessities of the case, have taken steps to borrow money, even at a high rate of interest,
unless it is promptly sent from our treasury for this purpose. Will not the friends of missions living in the midst of their many Christian privileges and in their comfortable homes, think of this case, and make immediate provision for it.

2. There is a pressing want also for a church edifice, or a place for the preaching and worship on the Sabbath in Gujranwala. There never has been any, and if there were one, all the labors that are put forth by the missionaries might be made to accomplish far more, as far larger and more permanent audiences would then attend upon the means of grace. If it is a duty to send out and sustain the missionary in such a field, is it not clearly a duty also to strive to see that he enjoys all the means of being most useful, and to the largest number in that place?

3. In this Mission there is a painful want of two female missionaries for this country, one to relieve Miss Gordon who is now almost broken, and one to visit and labor among the degraded Hindoo women.

Upon the whole, the mission in India is in an encouraging state, and ought to have the earnest consideration of the Assembly.

The Board earnestly commend the following report for the mission to general attention:

Sealkote Station.

During the past year the lives of all the missionaries have been spared, and they have to the best of their ability been discharging their several duties. As has already been reported, our number has been increased by the arrival of Mr. Martin and wife, who finally reached this place about the first of September, having remained at Gujranwala from the time of their arrival in the country until then. The division of labor for the year was as follows: Rev. Scott had pastoral charge of the congregation, in addition to all the other work connected with a mission station, such as bazaar preaching, &c. Mr. J. W. Gordon has had charge of the Industrial School, and all matters connected with this department. Miss E. G. Gordon had charge of the Girl's Orphanage, and as much as she was able, she has endeavored to give instructions to the other women under the care of the mission. In her labors she has been much assisted by Mrs. Gordon, and indeed, from the state of her health, without some help she would scarcely be able to discharge all the duties incumbent on her. Since their arrival Mr. and Mrs. Martin have been assisting in the work as much as possible; their main work being to acquire the language as soon as possible.

In regard to the progress of the truth, we may say in general terms, that while we can point to no special outpouring of the Holy Spirit, yet we trust that we have before us the evidence that God is blessing our feeble efforts here for the salvation of perishing sinners. When we consider the difficulties to be met by the missionary in this land, and then compare the results of past labors with the results of missionary labor in more favored lands, we have certainly no cause to be discouraged. But again, when we look at the immense multitude that are here untouched as yet, and the powerful hold which their degrading superstition has upon their minds, we feel more than ever the need of seeking the assistance of God, and of calling on the church to "come up to the help of the Lord, to the help of the Lord against the mighty." It is indeed a comfort to know that the success of the work does not depend upon the power of man's efforts, nor upon the number and skill of the laborers, but upon the blessing of God accompanying these efforts.

Since writing our last annual report, but little change has occurred worthy of special notice. An average number has been received into the church by baptism, and the attendance of our people upon the means of grace has been in most respects commendable. As usual, we have had a few changes among them, some going away and others coming; but in these respects our experience varies so little from year to year, that it is not necessary to speak more particularly upon this subject. In order to give a more detailed statement of the work of the year, we shall notice separately each branch of labor.
I. Station Preaching.

During the first part of the year, owing to the fact that Bro. Scott had also the care of the Branch Station at Zafarwal, and was necessarily there part of the time, regular preaching could not be kept up all the time. Religious exercises were kept up however by Mr. Gordon, assisted by the Scripture Readers. During the warm season Mr. Scott was of course compelled to confine his labors to the station; and services were regularly held in the city church in the morning, and on the Compound in the evening of every Sabbath. While the school was kept up, all the teachers and scholars were required to attend the service in the church, and consequently since it was suspended, the attendance at the church has not been so large as formerly. However, we have always had a number of others to hear the word, besides the Christians and Inquirers. The evening services being held upon the Compound, is more especially designed for the benefit of our own people; it has been attended by persons from the outside. During the present cold season Mr. Scott has been laboring most of his time at Zafarwal, and this station work has devolved upon Mr. Martin, as far as his imperfect knowledge of the language would permit; services on the Compound have been kept up, and in addition to this, we have organized all of our people into a Sabbath School, for the purpose of giving them more systematic instruction. In general, their ability to comprehend Gospel truth, will compare favorably with that of many at home, who have enjoyed far greater advantages. The weekly prayer meeting has also been well attended by all the Christians on the Compound. In our station work we have endeavored to realize the fact that the work of instruction does not cease when a man is received into the church. We trust that the preaching of the word has not been without its effect.

II. Bazaar Preaching.

This work was carried on with as much regularity as possible during the summer. The winter being the time when Itineration and other outside work must be carried on, of course with our present force Bazaar preaching had to be given up for the time. In this work Mr. Martin is not yet prepared to participate, and it all devolves upon Mr. Scott and his assistants, and of course must be suspended when he is absent. We hope, however, that we shall soon be able to do much more than we can at present. The results of this preaching we cannot tell, but the good seed has been sown, and the grace of God can make it produce an abundant harvest.

III. Itineration.

In this branch of labor we have not been able to do as much as was desirable. Being most of the year alone in the care of both places, Mr. Scott could not devote as much time to travelling in the district as in some former years, and although Mr. Martin's arrival has freed him from part of his charge during the latter part of the year, he has been compelled to spend more time than usual with the Christians at Zafarwal, as they wished to commence farming, and it was thought advisable to superintend their operations until they became established. But from that as a centre he has been laboring in the surrounding country, and is thus enabled to do the same work as he would in a regular itinerating tour, in addition to having the oversight of the Christians. Mr. Martin is not yet prepared to engage in this work, but it is hoped that by the time the next itinerating season comes around, he will be ready to assist in this important branch of missionary labor.

IV. City Schools.

As the Board of Foreign Missions ordered the City Schools to be closed at the end of the year, we are compelled to report that we have now no schools for the education of the children of heathen parents. If there is any advantage in having such schools, the church has deprived us of it. How much help a mission may derive from them, it is difficult to say. Experienced missionaries are divided in their opinions regarding them. Some who have grown gray in the missionary field, give it as their conviction that the whole system of educational missions is wrong, because it leads the attention away from the simple preaching of the word, and may give the idea that an intellectual qualification is necessary in order to become a Christian; while others uphold the system, as a powerful auxiliary to the preaching of the word. In the schools connected with this mission, it was ever the aim to give as much instruction in the Scriptures as possible, and many of those who attended the school are very well acquainted with the truths of Christianity, and as far as we can judge are convinced in their hearts, although they fear to come out on the Lord's side—may God give them faith and strength. We may add that we suspended the school sometime before the close of the year, that we might be able to employ teachers in the school in connection with the Boys' Orphanage.

*The Board learned for the first time, on reading this Report, the fact stated here, and finding it was the wish of the members of this mission to have this school continued, immediately directed it to be resumed, trusting that the churches will furnish the means for carrying it on.
V. Girls' Orphanage.

In regard to the Girls' Orphanage, Miss E. G. Gordon reports as follows: Since the last report, during the first four months of the year, the regular recitations of lessons were continued as usual. I spent three hours a day hearing recitations, and from one and a half to two hours I occupied in reading Hindoo with the view of being able to speak the language used by the Hindoo female population, hoping that some one would be sent out with Mr. Martin to take charge of the Orphanage, so that I could be at liberty to spend some time among the poor neglected women of this land. But as the hot weather approached, my eyes began to fail, and I soon found that it was necessary for me to stop reading, writing, or using my eyes in any way; consequently much of the instruction that required the use of my eyes had to be abandoned, although the girls were much in need of such teaching, as many of them have arrived at an age when they are capable of appreciating instruction, and would soon be able to assist in teaching. Being unable to do much in the way of giving book instruction, except what could be done orally, and by the girls themselves, under my direction, I have turned my attention to teaching them what I could in handiwork, housework, &c. The result has been satisfactory, giving them a taste for industry, and making them more eager for an education, and on the whole, more useful persons generally. It has created in them, a spirit of energy—a feeling that they can and ought to do something in the way of helping on the mission work. They have also been able to reduce the expense of their maintenance a little by their own work. They have also been able to do something in the way of helping on the mission work. Since the last report four have been baptized, four others have applied, and will no doubt soon be received also. Three have been married during the year, and one was taken away from us by her heathen relatives, through the interference of a heathen English officer. We expect shortly to receive three others into the number.

Respectfully submitted.

E. G. GORDON.

VI. Industrial School.

This branch of mission work was introduced into the mission in 1860, for the purpose of finding employment for those that come to the mission either as inquirers or Christians, as they are thrown out of society, and lose all means of support as soon as they break caste, which they must do almost as soon as they take the first step towards Christianity. As it was thought neither possible nor right for these persons to get their support from mission funds, when they could give nothing in return, thus becoming beggars, the Industrial School was designed to relieve the mission of this burden, and has up to the present time done so. It has given a support to all needing it, and has now considerable capital on hand for future operations.

Mr. J. W. Gordon the Superintendent of the Industrial School, reports as follows:

The work is substantially the same as at the beginning, i. e. manufacturing bar soap, rosin, spirits turpentine, candles, and purifying lamp oil. We are now making an effort to extend the work to land culture, and hope as soon as funds will allow, to make this one of the principal branches of work, and also to introduce some others.

Through the kindness of Messrs. Robert Harper and Henry Harrison of New York, and of many other friends of this institution, we received by Rev. S. Martin a steam boiler, and in full, besides some other apparatus, all of which arrived safe, and part of them are put into operation, and are found to work well. We have also received from the same friends a draft for five hundred ($500) dollars, gold, which has been appropriated to the building of a new soap house, or rather a soap house, as it is the first one we have had built for the purpose. It also contains sufficient room for the various other branches of labor. We have spent nearly two and a half months in building it, and we have now a comfortable, roomy, convenient and safe place for the work. I might say that in building, a new thing (for India) was introduced: i. e. native Christians and inquirers, whether Brahmin or Mahtar (highest or lowest) caste, were set to work with the masons and coolies, and in doing this the American spades (which were sent out) were broken. We have also used the wheelbarrow and crow bar to a good advantage. Thus gradually are the prejudices of the people worn away, and they are rendered more susceptible of improvement, and we are enabled to carry on our work at a reduced expense.

The building is an ornament to the place. It is built of the best burnt brick, and besides the value of an old building appropriated to the use of the schools, it has only cost about five hundred ($500) dollars, gold. The ground plan of the building is 72 feet in length, by 48 feet in breadth. Our new apparatus as far as it has been put into operation, promises to work well. The steam boiler has attracted most attention, and it affords no little amusement to see the wonder with which the people regard it. They cannot understand how it is that fire kindled under a strong looking apparatus, in one room
will cause water to boil in another, and particularly it surprises them to see water boiled in a wooden tub without burning the vessel. Those employed have been regularly taught in the Sabbath School, and some of them even go beyond our expectations in their aptness to learn the Scriptures, and two among the best are blind; they memorize the passages from hearing the others read. Those who are employed in the school are expected to spend two hours per day in reading and learning the Scriptures. There are four candidates for baptism among the inquirers.

In conclusion, I desire to return my sincerest thanks to those friends who have contributed so much to establish our school upon a firm basis, and for the help that is still promised. I may add that it would be very desirable to have this assistance soon, as it will cost something to put some of the new machinery, such as the oil mill, toilet soap works, &c., into operation, and if we have to depend upon our own resources for the funds, it must eat up the profits derived from those branches already in operation, and thus diminish our available capital, for the time being. A little more help now would be of the greatest service to us.

J. W. GORDON.

VII. Branch Station at Zafarwal.

The mission work proper at this place has differed so little from what we have already reported for the Main Station, that it is not necessary to enter into details. During the year one of the Scripture Readers, S. Clement, has remained permanently there, and labored in the city and surrounding villages, and a good part of the time spent there by Mr. Scott has been similarly employed. Early in the year, with the view to establish ourselves more permanently there, Mr. Scott secured a small piece of ground and erected upon it a cheap building for the accommodation of the native assistants remaining permanently there. But in order to secure this land, it was necessary to lease a larger tract, (about 200 acres,) for the term of ten years, as the owners would not dispose of any portion of their land upon any other terms. This did not entail much additional expense, and could easily be leased again so as to repay the cost. But it has proved a benefit in another way, as the Christians who were there, and some others under our charge, were anxious to engage in farming, but had no land. Obtaining possession of this land has enabled us to gratify them in this respect. A number of families have settled there, erected houses for themselves, and are going to work upon the land in good earnest. If they succeed, as we earnestly hope they will, it will be of great advantage to the mission, as a Christian farming community has not yet been established in the Punjab; and if they give evidence of their ability to carry on farming successfully, there will be no lack of funds, as the government officers, at least such as are Christians, are very anxious to have such a thing started.

Gujranwala Station.

The history of the progress of mission work in this station has been a varied one. The missionaries have all enjoyed good health, and have been enabled to prosecute their work with but little interruption. Mr. Barr spent about three months at Dharmasala. Mr. and Mrs. Martin joined the mission in May, and after a short visit to Sealkote, returned here and remained till September 1st, when they went to Sealkote. The assistance they were able to render Mr. Swift, contributed much to his relief, during the absence of Mr. Barr. As we review the work of the year we find much to encourage us to go forward in our Master’s work, and many things which teach us that our “labor is not in vain.” Again other circumstances teach us, that it is only by constant prayer for strength and earnest humble faith, we can bear up under the disappointments and trials of our missionary life. The Gospel is preached in earnest, appealing words, but of the multitude who listen with apparent interest, how few turn to the Saviour; many turn to their worldly cares, to think of what they have heard no more; or perhaps to quiet conscience with the hope of a “more convenient season.” As it was with our beloved Master, while on earth, so it is in India to-day—few are they who seek the way of life. Then, too, of those few who have professed the name of Christ, how sad to find here one and there another, falling victims to the Tempter’s power, and bringing dishonor on the name we love and hold above every name. Such things may sadden, but should not discourage any who looks thoughtfully on India’s long, long years of complete subjection to Satan’s power. Do the chains and fetters of sin’s slavery leave no marks behind? Ah! yes, in habits and customs which nothing but the grace of God can change.

During the year we have had many tokens of our Master’s presence. Souls have been added to the Church. The Word, wherever preached, has been heard by some who expressed anxious concern for their soul’s salvation, and seemed almost ready to forsake all and follow Christ. Again and again others have come to us to inquire, and a few have expressed their belief in Christ, but have yet been deferred by persecution. Thus we are told in language too plain to be mistaken, that the leaven of Christianity is working
among the masses around us. We know the day is surely coming, when the seed now being sown in weakness will spring up in power, and where now there are but few, soon there will be multitudes to praise the Saviour's name. These facts urge us to go forward, and how easy and pleasant it is when God is thus making plain the way before us.

But, alas! how few we are, in a city and district where there are more than half a million of souls. Yet the promises of God's Word are sure.

Native Congregation.

During six months of the year Mr. B. had charge of the congregation, and Brother Swift during the six months, comprising the hot season. Two services have been regularly held every Sabbath, and prayer meeting during the week. Every care has been taken to train and instruct the Christians, and we trust our labor has not been in vain. Several of the families with us at the beginning of the year, are not with us now, having been sent to Sealkote to join the Industrial School under Mr. Gordon. Four boys from the Orphanage were baptised and admitted to membership during the year. One person was admitted on certificate. One under sentence of suspension was restored. We have had to discipline a few, and one a Hindoo convert left us alleging that he had failed to find that satisfaction in the Christian religion he expected. He seems to have had an idea that Christianity would give him mysterious power, and that he would be entirely free from all natural corruption of heart. This was unknown at the time of his baptism, and indeed only fully a short time before he left us; when it became known, he was carefully instructed, but without effect; he left, and the last news of him is that he had renounced the Christian religion. May God in mercy bring this wandering one again within the fold. Oh! may he be remembered prayerfully by Christians in America. Of course such a defection is seized by the enemies of Christ and magnified. We trust its lesson will not be lost on us, the under shepherds of this little flock here in the wilderness. Our success was perhaps leading us to be too self-reliant, and we needed just such a lesson to teach us, that though we may preach and teach, our entire dependence must be in Christ.

One thing we must urge on the church at home, and we trust that the members of the Board will bring it prominently forward. It is means to build the city church. We are sadly hindered in our work of preaching to the heathen. Had we a building in the city where we could hold our Sabbath services, hundreds of the heathen would come to hear us. This we cannot do without a building; and our hearts burn within us at the thought of what we are losing. Have we not a right to expect you to come to our help in this?

Itinerant Preaching.

By arrangement Bro. Swift took this part of the work, and furnishes the following:

Soon after the annual meeting I started on a preaching tour. I went first towards Zaffarwall, and preached in villages by the way. I spent four days at Zaffarwall preaching. I returned to Gujranwala by way of Pussow, and reached that place about the end of January. After a few days rest I started off again in a direction west of Gujranwala, towards Kolasi, Ramnugger and Ahalgurgh. I spent nearly a month in that direction, and preached in many villages. I here met with much encouragement. Several persons promised to come to us and receive further instruction and encouragement. Some who offered to be serious about their soul's salvation, kept back on account of persecution. I hope and pray God in his mercy, and in his own good time and way, will lead them to make a public profession of their faith in Christ. I returned towards the end of February. Next I took a direction east of Gujranwala. I preached in many villages, and people flocked to my tent to hear the Gospel. I scarcely met with any opposition, except now and then the Mahomedan Mulla—teachers would try to defend their prophet, but when met with serious argument would find it convenient to take their leave. From here I returned to Gujranwala. After this I went to Sealkote, preaching as I had opportunity. Thus I travelled for nearly three months, indeed until compelled by the heat to desist. I was much rejoiced to be free to spend so much time preaching the Gospel to my poor countrymen perishing in their sins.

Again in October, at the commencement of the cold weather, I took up this work again; of this work I have sent a full account to the Board for publication, and need not particularize. It is sufficient to state I preached for about two months, visiting towns and villages in different directions from Gujranwala. Oh! may the Lord bless the seed thus sown to his honor and glory.

Bazaar Preaching.

This part of the work has been kept up with a good degree of regularity during the year. As usual, the audiences have been varied. The attention has been good, and we trust that this labor will not be without fruit.
Preaching at Melas, (Fairs.)

But little was done in this work during the year. The outbreak of Cholera at the Hurdwar Fair, and its subsequent spread over Northwestern India and the Punjab, led the government of India to suppress all fairs and religious gatherings; hence opportunity has not been had to engage in this work, as in former years.

Orphan Boys' School.

There have been some changes in this school during the year. Early in the year two of the boys were married to girls in the Girls' Orphanage. These boys continued to study in the school for some months, but afterwards were sent to Sealkote. One is now with Mr. Gordon, and the other at Zaffarwal. Four were made over to their parents by the Deputy Commissioner of Gujranwala. Two large boys, who had been placed in the school by their friends—members of our Sealkote congregation—were withdrawn by the request of the Superintendent of the school. They had reached an age when they should be put to work, and thus relieve the school of their burden. Thus eight boys have been withdrawn from the school; one boy reported last year as having been enticed away by his friends, came back of his own accord, and has been doing well since. Two more have been added to the number a few weeks since. Four boys were baptised during the year. The number of those baptised is now eight. They are now living in the building erected for their accommodation during the year, and are much more comfortable than they have ever been before. They are now required to work a certain portion of their time. This has always been our wish, but owing to want of accommodation for them could not be accomplished. It required a little firmness and patience at first, but is now submitted to quite cheerfully.

Their studies have been regularly kept up during the year. At the last annual meeting, it was resolved that the character of the school be somewhat changed, and privilege also extended to Christians, so as to make it a school for the education of Christian boys—who were not orphans. This design has only been partially carried out, but we hope our expectations may be more fully realized during the coming year. Its necessity is imperative. Hitherto Christian's children have been too much neglected.

In furtherance of this design, a teacher was engaged, and has been employed in the school since July. Prior to this the missionaries were compelled to devote a large portion of their time to teaching, and were much hindered in their other work. It is hoped the action of the Station will meet with the approval of the Board. It is already felt to be a great relief to the missionary in charge of the school. He also takes pleasure in acknowledging the assistance he received in this work from Bros. Martin and Swift. During the hot months they relieved him entirely, and enabled him to enjoy a period of much needed rest, at Dharmsala.

Buildings.

During the early part of the year the Orphan Boys' Building was completed, except the wall of the yard, and a few rooms of one of the wings. These were finished by Messrs. Martin and Swift, in June. The Board will see from the Station account that the estimate of Rs. 2000 has been exceeded, this has been caused: first, by building with the rooms for the boys a large room suitable for the school, but more especially designed to supply the place of a Station church. It was felt much additional cost would not be incurred then. This room has been found very useful in a way not anticipated then. It is the home of your American missionary, and he is thankful to have such a shelter. A second reason for additional cost—is the high rate of timber—twice what it was when the estimate was made.

To the house for the missionary nothing has been done beyond preparing timber. At our annual meeting, last past, money was ordered to be borrowed, and the house built as soon as possible. It is to be hoped this money will be repaid at once; but whether sent or not the house will now be built, and the church will only gain the privilege of paying interest, by delay. Had the missionary here been visited by some of his American brethren during last April and May, when he was in tent, and his only refuge during the heat of the day was a room in which the plasterers and masons were at work, they would have felt personally the necessity for the present action of the mission.

In Conclusion

Your Committee would in the name of the mission call the particular attention of the Board to the state of Miss Gordon's health. She is threatened with disease of the nerves of her eyes. Her physician, Dr. Elton, enjoins perfect rest. The members of the mission urge her to take this rest. She, true-hearted friend of India's perishing females, is most unwilling. Indeed, her report shows it to be the wish of her heart, to be more extensively
useful. We all appreciate her worth and zeal, and are so reluctant to have her go home without at least a fair trial of rest, that she will be urged to seek it at Dharmasala during the coming hot season. We hope she will improve so far as to be able to carry out the earnest wish of her heart to carry the Gospel to the females, but we do not expect her to be able to resume teaching. Her place must be filled. Where is the female teacher appointed for the India mission, and why has she not been sent? Will Miss Gordon have no one to take her place? We look for an answer to this, and trust it may soon be our privilege to welcome her successor.

By order of the Mission. SAMUEL MARTIN, } Committee.
E. P. SWIFT,}

IV.—Egypt.


GAHJS, about 500 miles above Cairo, and about 15 below Ancient Thebes. Rev. E. Currie missionary. Makthiel el Beliane, pastor elect.

THE NILE VALLEY.—Bible distribution on Nile Boat and by colportage.

The Lord’s work has been carried on in this important field in troublous times during the past year. Roused by the inroads that were making on the ignorance and superstition of his people in various parts of the great Valley of the Nile, the Patriarch of the Coptic Church has manifested the fiercest hostility, and obtaining it is believed at least the tacit consent and authority of the civil government, he instituted proceedings that at one time threatened the work of God in that land with terrible disaster. Personal violence was resorted to, fearful denunciations were made, and some of the very pillars of the native church were on the point of being stricken hopelessly down. But God interposed. The persecuting power was paralyzed, and the favor of God shines again upon the whole mission work. In all this, the mission has most gratefully felt the value of the sympathy and earnest efforts of the Hon. THOMAS F. READE, the acting Consul of Great Britain in Egypt. His remonstrances, which were cordially made in the time of need, were effectual, and the happiest results have followed.

In this mission there are native churches now at Alexandria, Cairo, the Fayoum, Osiout and Ghaus; and schools for both boys and girls are carried on with the regular preaching of the word in all these and numerous other places. In nearly all the churches gratifying accessions have been made to the membership during the year; and such is the spirit of steadfastness among the native converts in the faith which they have professed, that during all the persecutions of the past year, and in the face of almost every peril, only four shrunk back, and even these have since penitently returned, and having given evidence of being properly exercised, have been restored.

With a view of raising up a native ministry, the mission has opened, under the direction of the Presbytery of Egypt, a school at

* Now in this country.
Osiout, about 270 miles above Cairo on the Nile, for the training of young men for the ministry. Rev. John Hogg, a man of thorough scholarship, piety and missionary experience, has been called to its charge, and during the past year fifteen students have enjoyed its privileges, nine or ten of whom are adults who have been mostly monks or priests of the Coptic Church, and will thus be found early ready to go forth and exercise the ministry of the gospel in seeking to do good to their benighted countrymen. In close connection with this the Presbytery have taken the proper steps for each native church to have a native pastor duly called and ordained and installed over them in the Lord. Two of these, the church in Ghous and the church in Cairo, have already called the men whom they wish for their pastors, and are taking steps for providing the necessary salaries for their support. This whole movement the Board, and it is believed the Assembly and churches, will hail with thanksgiving and joy.

On another subject the mission in Egypt has taken a step which it is believed will be hailed by all with gratified feelings. Notwithstanding the professions that have been for some time made, slavery, or the holding of unoffending human beings in bondage, exists in some of its worst forms in Egypt. With a proper devotion to the position of our United Presbyterian Church on this subject, the Presbytery has adopted and is faithfully acting on the following paper:

\[\text{Whereas, The Egyptian Government, though ostensibly opposed to the slave trade; is secretly abetting it, and thus supplying the increased demand for slaves in the land, and whereas, this accursed system is attended with all the moral and social evils that characterized it in our own country, and thereby opposes serious obstacles in the way of the spread of the gospel; and whereas, in the enlarging of our mission work it has become a practical question with us; therefore,}
\]

\[\text{Resolved, That we solemnly pledge ourselves as a Presbytery to oppose and testify against this iniquitous system by all the means in our power, and to this end we shall endeavour to create a sentiment against it in all our congregations, and shall faithfully carry out the well-known principles of our church with regard to it.}
\]

Besides carrying on the work in these prominent points, this mission has nine well organized out-stations, where they have schools, more or less regular preaching, and in some instances members of their churches to whom and their children the ordinances are administered. These stations would very largely increase in numbers and usefulness if there was a larger number of efficient missionaries. As, however, a native ministry is raising up, this want will be increasingly and more and more hopefully met.

Notwithstanding the persecutions of the past year, a larger number of books have been distributed, and greater returns have been realized from them than in any previous year. The demand for Bible and thorough evangelical reading is steadily increasing, and since the printing press, which the princely liberality of the Maharajah Duleep Singh has presented to the mission has been in active operation, an immense amount of useful reading is widely
scattering abroad. It cannot be doubted rich harvests will yet be gathered all along that fertile old Valley of the Nile.

The Report for the mission in Egypt is of unusual interest. It is as follows:

The past year marks an epoch in the history of the Egyptian Mission—the epoch of persecution. The last Patriarch of the Copts was in many respects an enlightened man and a reformer. Still, a short time before his death, five years ago, he was aroused to the necessity of opposing the rapid spread of Protestantism among his sect. Being called away by death, he left to his successor, an ignorant and bigoted man, the scarcely begun work of opposing and if possible crushing the new Protestant sect. In the meantime, the liberal Viceroy of Egypt was succeeded by the present Viceroy, and soon after his accession, the Patriarch took occasion to complain to him that the American Missionaries were making sad inroads upon his flock, and especially by their schools, and to insinuate with him and others high in office in the Government, that the object of the missionaries in this land was to withdraw the loyal subjects of the Viceroy from their allegiance to him, and make them American proteges. The sad abuse of the rights of foreign citizenship by many foreign residents, native proteges, and Frank Consuls, which have for years been rife in Egypt, disposed the Viceroy to a favorable hearing of this slander. The opposition of his government to Frank interests, which has gained for him the reputation of being a "Frank-hater," has neither been causeless or unnatural. It should, however, have been discriminating, and it need not be said, that it is far from the genius of Presbyterianism to intermeddle with politics, and that the legitimate political result of the spread of Protestantism in Egypt, could only be a truer loyalty to the powers that be as ordained of God. Everywhere in the length and breadth of the land, has the petition—How long? How long? been breathed into the ears of the missionaries by members of the Coptic sect, high and low, and when asked to explain, they have said: "Until your Franks come and deliver us from the Moslem oppressor," and the invariable answer has been that the kingdom which they preach is not of this world.

At the time mentioned, the Viceroy in order to make the Patriarchs' schools such as to compete with ours, gave them for their support 1500 acres of land, to which he has since added other grants in land and money. To this proceeding we could and did make no objection, and the Patriarch established a few schools, though only in places in which mission schools preceded; and the mission schools still prospered.

Two years ago a more decisive measure was adopted. In the order from the head of the Government to the sub-officials throughout Upper Egypt, for a sweeping levy of laborers for the railway works, it was set forth that his Highness had been informed that numbers of the Copts had been drawn by the burdens which had been imposed upon them, to take refuge in the protection of foreign sects, and that this was not his high pleasure. This was understood by all to be a blow at the Mission, and the exemption from the Government levies which had been enjoyed by the pupils of all the schools since the days of Mohammed Ali was withdrawn from the mission school at Osiout, which was then the only school of the mission in Upper Egypt. This school was in consequence scattered. Complaint was made of this proceeding to the Viceroy's Government, but no redress was obtained.

But, even more stringent measures were deemed necessary, and on the 11th of March last, the Patriarch at the suggestion of the second in authority to the Viceroy, and in a steamer lent him for the purpose by the Viceroy, left Cairo for a trip in Upper Egypt. This trip was undertaken on his part for the distinctly avowed purpose of crushing Protestantism. Word soon reached the Mission of the doings of the Patriarch in the towns which he visited, not only in ordering the burning of Bibles, and other religious books, excommunicating those suspected of Protestantism and other acts of what may be called ecclesiastical warfare, but also bastinadoing, by the hands of government soldiers, imprisoning and severely threatening those who had thus fallen under his displeasure, and entering into intrigues with the local governors for the accomplishment of these purposes.

No official interference was sought to put a stop to these proceedings until early in May, when the report came that Girgis Bishetly, the agent of the mission at Ekhinem and one of the elders of the Church at Cairo, had, by order of the Patriarch, been taken from his house by a Government soldier and the two Coptic sheykhs of the town, and when brought into the presence of the Patriarch, while assaying to kiss his hand according to the custom, and before a word was spoken, he was struck by him on the face, and then ordered to be banished from the town immediately, or, should be refuse to go, killed and thrown into the Nile, when he was dragged back to his house, being severely beaten by the mob on the way, his house broken open, and after, with great difficulty, obtaining
permission through the intercession of the chief of police with the Patriarch, to remain in the town that night, he was forced to leave the next morning.

A general complaint of the Mission with the statement of the case was, through the American Consulate, sent in to the Foreign Office, and after a month's delay, with a great deal of pressure, an answer was received just a few days before the departure of the Viceroy for Europe. The pith of this answer is contained in the following extract: "With the due respect of the Government to the duties of the mentioned toleration, it sees it to be its duty also to avoid all official meddling and interference in the matter of deciding religious cases, and especially as from the existence of many different religions in Egypt the weariness which would result from such interference is to be feared. We must therefore answer you on the ground of friendship, informing you of our regret at the interposition of the complainants in this matter, and that it was the duty of said complainants according to the demands of their relations to the Government, that they should have addressed the executives of the local Government."

It need scarcely be remarked that in the foregoing, the fact that the American Mission was the complainant is ignored, and consequently the right of foreigners to complain and of consuls to interfere for them in cases religious, is denied. Only Ottoman subjects have religious rights in Egypt, and they are to be secured only by application to the Executives of the local Government. How this has been done will be shown by the narrative.

In the meantime, Mr. Hogg took Bishetly, went to Ekhmem and complained to the governor of the district. The governor denied Mr. H. all right of appearing in the case, and allowed the Copts three days after opening of the case to present to him a paper signed by 89 names complaining of Bishetly as a corruptor of religion, and ante-dated to the day previous to the visit of the Patriarch. On the grounds of this paper a mock trial was proceeded with, the records of which have been shown by the Mission to be transparent fraud.

The Patriarch in the meantime had proceeded up the river, and his progress was marked by proceedings similar to those we have described, especially in Ghous, where two men were beaten and others maltreated by soldiers in the retinue of the Patriarch, and by his servants, though by this time, apparently as the result of the reports of agitation in the capital, he was more cautious in the use of force. He, however, entered into an intrigue for the banishment to the White Nile, of the leader of the evangelical party, the issue of which will appear in the sequel.

Next, a young man of Osiout, named Iscaroos Masood, with three of his fellows, sent in to the Deputy Governor of that district a written complaint of force and wrongs committed against them and their parents by sub-officials of the Government, to force them to leave the American, and go to the Coptic school. This complaint was endorsed by Mr. Hogg and Wasifel Kheyyat, American Consular Agent for Osiout. The young men were summoned before the deputy, when, under threatening, three of them agreed to go to the Coptic school. Iscaroos refused, when he was threatened with conscription into the army and forced labor, and was then bastinadoed until in going home from the Court to the prison, the blood was seen to ooze from his shoes. He was kept in prison three days, when still proving incorrigible, he was released.

To the application of Mr. Hogg and the Consular Agent on behalf of the boys, an answer was returned by the Deputy Governor, denying in the most explicit terms, their right to intercede, on the ground that the boys were subjects of the Turkish Government. Other outrages and wrongs were perpetrated in Mansoura, the Fayoum, Negadeh, and Ghous, indeed in almost every place there were members or adherents of the devoted sect. The universality, as well as the nature of these annoyances, showed clearly that the sub-officials throughout the land had received their orders from headquarters, and that their distinct purpose was to destroy the native Protestant Church, and so vex and annoy the missionaries until they should leave the land. This indeed was afterwards confessed by some of those officials who had been implicated. At the same time the Coptic priesthood and leading Copts feeling assured that they were doing the will, or at least, would not be called into account by the Government, seized every opportunity to vex their quondam co-religionists, and the result was a succession of petty annoyances, which were exceedingly trying to the Protestants, but which we cannot now relate.

As for the Protestants, we rejoice to say that they generally stood their ground and witnessed a good confession. In all the land, only four of them yielded so far to their fears as to recant their new faith and seek reconciliation with their mother church, and these four have since returned and confessed their fault. The evil effects of the persecution were chiefly manifested among those who were only adherents, or half enlightened, half hearted friends of the new religion. Among these, the disastrous results of the saddest of all calamities which can befall a rising church, viz: a premature persecution, were becoming apparent. Our King Jesus had, however, made provision for the countering of these results. Happily, the bitterness of the Patriarchal spite and the weight of the governmental onslaught, were directed against the point in our lines, which was best prepared to meet and sustain them, He who tempers the wind to the shorn lamb.
and gives grace according to our day, had embued Fam Stephanos and his companions in the Evangelical Church at Ghous, with the spirit of martyrs, and in all but the last bloody act they suffered martyrdom; and while we doubt not, be accounted worthy of the martyr's crown by him who looketh at the heart. Allusion has already been made to the plot which was devised by the Patriarch when he found that other means of bringing back to his Church the Protestants of Ghous, were fruitless. Banishment to the White Nile means death, and when Fam, and Anton Mattia, and Basily Basada, were on the 20th of September put on board a boat by the Governor of Gcnah, and sent off under a strong escort of government soldiers, it was understood by them and by all, that their fate was sealed. The faith, however, which found expression in the words of his farewell to his family and friends: "God will never, never forsake them that put their trust in Him," was neither presumptuous nor misplaced. It rested on Him who is Israel's rock, and He gave the winds and the waves commandment concerning them, until deliverance overtook them four days after they started on their sad journey, (a time sufficient with ordinary winds to have carried them to the point where it was afterwards learned their earthly journey was to have been ended,) they were stopped at Esneh, and after being delayed there (24) twenty-four days in prison, they were permitted to return to their homes. The winds and the waves had been against them. It was the culminating point of the persecution. The making away of these men was made by the Patriarch and the Viceroy, the test question. They only yielded when such a force was brought to bear upon them that they felt they must yield, and for the exercise of this moral force, we are especially indebted to the British Government, acting through its efficient Consul here, Mr. Thomas F. Reade. The effect throughout the land of such an issue of a contest which had become so notorious, has been the natural one of a great revulsion of popular feeling. The Churches now have rest, and it is now more than ever our duty to labor that they may be edified and walking in the fear of the Lord, and in the comfort of the Holy Ghost be multiplied.

**Alexandria.**

This station was occupied at the beginning of the year, by the Rev. A. Watson, whose health had become so much impaired that the Presbytery which met in the month of February, released him from the charge of the station, and directed him to return to America, as soon as possible, in the hope that change of climate and rest might, with the blessing of God, restore his failing strength. Accordingly he and his wife sailed from Alexandria on the 2d of April, carrying with them the regrets and prayers of the little congregation among whom they had labored lovingly and diligently, and of whom some were also their spiritual children.

The health of the missionaries of this station has, with two exceptions, been good. The first was the case of Rev. Mr. Watson, as above stated; and the other was that of Mrs. Pinkerton, who, shortly after her arrival in Alexandria, was taken with an attack of illness so severe, that for a time, there seemed to be no hopes of her recovery. God, however, in his infinite mercy and goodness, averted the falling stroke, and raised her up again to wonted health. To His holy name be praise.

**Sabbath Services.**

Services have been regularly held twice on Sabbath and the attendance throughout the year, has been such as to afford encouragement. There have generally been from twenty to forty present in the forenoon, and from ten to fifteen in the afternoon. Most of the members have by their regular attendance, given evidence of their appreciation of the word of life. The communion of the Lord's Supper has been dispensed three times during the year. Three members have been dismissed on certificate, two received on certificate, and five on personal examination. There are twenty members at the present time; but this small number does not fully represent the religious element of this great city. There are here, as in most places, many persons who are dissatisfied with the empty forms of worship in their old churches. They come to Protestant worship occasionally and would come, all the time, did not their social and business relations impose in their way serious obstacle, which they have not grace to overcome. It is hoped that many of these may speedily be moved by the Holy Ghost to decide for Christ and a pure gospel.

**Weekly Meetings.**

There is a semi-weekly meeting for prayer held in the house of one of the members. It has been well attended by both the members and adherents, and may be regarded as second to the sabbath services in its effects on the spiritual life of the Congregation.
All the male members who attend it lead in prayer, and most of them have given
gratifying evidence of spiritual growth. The order of exercises is similar to that
observed in prayer meetings at home. The missionary presides. The members present
are all called upon in turn to lead in prayer. A portion of Scripture is read and a few
explanatory and practical remarks made. The above exercises are interspersed with the
singing of Psalms in which all heartily join, and seem to take great delight. The neigh­
bors have been frequently attracted by the singing, and some have come in to see and
hear what was going on. The good effects of these meetings have not been confined to
the personal edification of the members; the unification of the congregation, has also
been greatly promoted by them. Brotherly love has increased. There is evidently a
desire among them for organization, and there is no doubt that there are among them
same good and tried men who are qualified for the offices of the eldership and diaconate.
Therefore it may be well for this Presbytery to consider the propriety of granting them
the right of organization.

Liberality.

It is gratifying to be able to state that most of the members have shown a commend­
able liberality. The little chapel has been refitted at an expense of one hundred and
sixty dollars ($160) nearly all of which was contributed by the members, the remainder
having been given by friends outside the mission, so that they have the satisfaction of
having done thus much without asking any aid from Presbytery. Some of them are
very kind to the poor. One donated to the Lord twenty-eight dollars ($28) as a thank­
offering, on his recovery from a serious illness; of this sum he asked that twenty dollars
($20) might be given to the poor. These contributions clearly show the ability of this
little congregation to assist in the support of a native pastor of their own, and it is not
doubted that they will readily and cheerfully undertake this important work when it is
fairly laid before them.

Schools.

The two schools have enjoyed a good degree of prosperity during the year. There
has been a good attendance in the boys school, as will appear from the following statis­
tics: Number enrolled during the year 101, of this number there were 36 Moslems, 22
Copts, 21 Syrians of the Greek and Roman Catholic sects, 11 Jews, 8 Armenians and
4 Europeans. Daily average 47. The missionary has for the most part opened the
school, spending one hour in it every morning. The exercises were as follows: first,
singing and prayer with all the school, after which the whole school was divided into
three divisions. The large boys, about twenty in number, were taught a lesson in the
Bible by the missionary, the other two divisions were assigned to competent teachers to
be taught verses of Scripture and the Catechisms. The missionary frequently add­
ressed the whole school, expounding to them the way of salvation and urging on old and
young the necessity of accepting Jesus Christ as a personal Saviour. The missionary always
felt this hour was well spent, and the loving smile of welcome from the boys more than
repaid him for the extra toil.

The girls' school has been efficiently conducted by Miss Saeda Gregory. Her health so
far failed in July last, that for a time her life was despaired of; but through the tender
mercy of God she was raised up again, and is now in the school teaching the dear girls
the way of life and salvation through a crucified Redeemer. The gospel has been fully
taught in this school, notwithstanding a large proportion of the girls were Jewesses, as
the following statistics show. Number enrolled during the year 150. One half of this
number were Jewesses, and the other half were from the different Christian sects.
Average daily attendance, 55.

Sales of books from the bookshop, $430. Total number of volumes sold during the
year, 1498.

The above facts clearly indicate that this station has been favored with the presence
of the great Head of the Church, during the past as in former years. To him be all
the glory. There have been special evidences of the power and presence of the Holy
Ghost in his quickening and sanctifying influences, which it is hoped are earnest of rich
blessings yet in store for this important station.

Cairo.

We would record the loving kindness of our covenant keeping God unto us and our
families during the past year. The lives of all have been preserved, and though some
sickness has been endured by different members of the station, under the good providence
of our Heavenly Father we are all in the enjoyment of our ordinary health.

According to the arrangement agreed upon last year, Brother Pinkerton and family
removed on 20th February to Alexandria, and Brother Ewing left for America early in
March. On Mr. Ewing's way, he spent some time in Great Britain in advocating the cause of our mission in Egypt under the direction of the Turkish Missions Aid Society. He has been obliged to prolong his visit in America on account of the delicate state of Mrs. Ewing's health. All the missionaries have taken advantage of a temporary residence with their families in Ramleh. Our health has been materially promoted by this change to that salubrious station during the hot summer months.

The Preaching of the Word

In Arabic has been maintained as usual twice each Sabbath in the Chapel connected with the missionary premises, with audiences increasing in interest and numbers, in the afternoons as well as in the forenoons, and that notwithstanding the influence of the persecution of the Patriarch, which at one time kept many at a distance from us. We have now often a hundred or more present in the forenoons, and forty in the afternoons, and few of these are not adults. We lament that sometimes they did not number a dozen besides the scholars and teachers in the female boarding school. In this connection it ought to be stated that many persons whose names appear on the roll of the Church are not in the city.

Communion has been held twice during the year, and there has been an addition of eight members to the Church,—five on examination, and two by certificate, and one who had been cut off has, on his application to the session and confession of his former misde­meanor, been restored to Church fellowship. There have been one adult and two chil­dren baptized. As a specimen of our not being hasty in our admissions to church mem­bership, it may be stated that previous to the last communion, there was out of five appli­cants only one admitted; the others were advised to postpone their intention for further light and instruction. The first of the new members is Priest Bukhtor, who has been more or less connected with us for the last twelve years. He has a fine personal appearance an affable ad­dress, a good knowledge of the Bible doctrines as maintained by us, and is well meaning though timid. He is also well related, being connected by family ties with some of the primates of the ancient Coptic Church. But as he has always been a man of undecided character, and never wholly disconnected himself from the Church of his fathers, until the communion in the early part of the past year. During the late persecuting tour of the Patriarch through the upper provinces he again yielded to go with him, but so thoroughly disgusted and vexed did he become with the course pursued by the Patriarch in different instances of oppression and cruelty which he was compelled to witness, that he has now taken as we hope, a final and firm stand for the truth.

Another new member is Abd el Melek, a very conscientious young man of much promise. He had been dissatis­fied for more than two years with his business as a clerk, in which, like most of the Coptic clerks, he was obliged to work on the Sabbath, and at length gave up his place. Finding him to be not only a good and honest, but also a capable man, we have taken him into our employment, and he is now in the Bookshop in Alexandria. The third is Noor, a young widow, with two young children, a teacher in the girls school in the Ezbekeyeh. These last two new members were also connected with the ancient Coptic Church. The fourth person added during the year is Angoleyeh a negroess, who was born a heathen, but on being kidnapped and carried off from her country in the interior of Africa, was like all slaves a Mohammedan, until sold to her last master an Armenian Christian. On becoming acquainted with some of our church members who were on intimate terms with her master, she learned the truth from them, made a profession of religion and was baptized. Her master was anxious for her to be baptized in his Church, but she said she preferred to be baptized in the Church in which she had learned the truth, and that there were none things in the old Armenian Church to which she objected. Her master has since given her papers of manumission. The fifth case will come in better below.

The Turkish service for the Armenian congregation has been maintained in the mis­sionary chapel during the whole year once each Sabbath, with an average attendance of thirty persons. Stephanus their minister, has also during the long days from March to October kept up a Bible class during the afternoons in another part of the city near the Citadel, about a mile and a half distant from the Missionary premises, in the house of Yakoob Aga, one of our elders, with an audience ranging from ten to twenty persons. Among these are several who do not attend the morning service in the Chapel; though occasionally some new hearers are thus brought to the Chapel service. One of the mem­bers admitted by examination was from this congregation, a very worthy man of inde­pendent means, and of influence in his former Church, the ancient Armenian, by name Ishok Aga. The two new members admitted on certificate from Asia Minor joined by the same channel. Stephanus has proved himself very efficient in his work as pastor in preaching and visiting the people in their houses and at their shops. He also teaches a class in the school in the Turkish language. We are more and more convinced of the im­portance of keeping up this branch of our missionary operations.
The contributions by the natives for all religious purposes during the year are: Collections after sermon $34, and donations for special purposes, say $328, in all $362.

An English service has also been maintained during the cool season much to the gratification and we trust not without a blessing to those who attend. These are our own families, a few English residents, and passing travellers. Some of these taking an interest in our work have contributed for various missionary objects: Collections after sermon $45 and donations for special purposes $50, making together $95. These items it must be remarked, as the rest of our accounts, are reckoned in gold currency, which would make about a half more in American paper money.

The Boys' School,

In the Mission premises, under the superintendence of Mr. Strang, has been kept up as usual with the new feature of obliging the scholars to pay the small monthly fee for their education of five tareef piastres (¢ dol.) for every language studied. It was with some hesitancy we undertook the experiment. We had once before tried the paying system, and it failed, as there were so many rival schools where an education could be procured free,—if it were not so good as that afforded by us. Then one of the conditions upon which the Government gave us our premises is that we are educators, so that this feature in our operations must have a prominence, even if we are compelled to have an entirely free school. The experience of the last year proves it to be, at least, a partial success. At first the number of enrolled scholars decreased about one third, but they soon arose to the usual number. At first the fees were paid without much difficulty, but latterly it has not been so, many of the scholars failing behind in the payment of their fees. During the year the number enrolled ranged from one hundred to one hundred and fifty one, the average monthly enrolment is 126, the average daily attendance is 96 5-7, which is a slight improvement on the past year. Of these 63 are Copts and 38 Mohammedans, the rest are of various religions and nationalities. The sum of monies raised by fees is $395; and the expenses of the school during the year is $1200. Part of the expense is on account of repairs made in the schoolrooms. All the ordinary branches of a common school education, as Reading, Writing, Grammar, Arithmetic and Geography are taught, besides the Arabic, Turkish, Italian, French and English languages. The school is opened and closed with prayer. The first hour in each day is spent in reading and explaining the Scriptures, and in reciting verses and the Catechisms. Vocal music is also taught.

The Schools for Girls

Are three, viz:—

1st. The Female Boarding School in the Missionary premises. This is under the superintendence of Mrs. Lansing. The number of scholars in attendance during the year is nine; but there are only six in it at present. One of the girls from the family of Areef Fam at Osyout, was called home on account of a death in the family. Another girl who was taken on trial was soon returned to her friends. And blind Werdy was first sent for awhile to Beni Alaj, as a teacher, and has since gone to Mansourah, where she is still very profitably employed. All the ordinary branches of a common school education as Reading, Writing, Arithmetic, and Geography have been taught. Religious instruction has also been communicated in the Bible, and the Catechisms, and in singing. They also spend part of the day in sewing, knitting and embroidery; and they do their own house- hold work, thus qualifying them for general household duties that they may make good wives as well as teachers. The expenses of this school, exclusive of house rent, during the year is $332.

2nd. The day school for girls in the Ezbikeyeh. This school is also under the superintendence of Mrs. Lansing. The same course of instruction, both secular and religious, both in the forenoons and afternoons, is pursued in this as in the Boarding School, which need not here be repeated, only that there are no household duties to attend to in connection with the school. The number of scholars ranges from forty to fifty, somewhat larger than the previous year.

A prayer meeting for women is also kept up, at which from five to eight persons attend, and a Sabbath school or Bible class is also maintained, at which there are at present from ten to twenty scholars.

The cost of the Ezbikeyeh school during the year is $550 including house rent. The female missionary society have contributed during the year 403.20 current piastres, and a Sabbath collection further amounts to 12.20 current piastres. 

3rd. The girls' school in Harat es Sakkaeen. This school is under the superintendence of Miss Sarah Hart. With singular self-denial and devotion to her work, Miss Hart, after Mr. & Mrs. Pinkerton left for Alexandria, with whom she had formerly lived, continued her residence in the house occupied partly by the school rooms, alone with only her doorkeeper and servant, among the natives, a mile or more distant from any European friend, and where her school is at a distance from the current of sympathy manifested by travellers
and others, in visiting and encouraging her in her works of faith and labors of love. Her school is in a very flourishing condition. The scholars have all a clean, cheerful and orderly appearance. The names enrolled during the year range from 70 to 90, and those present in daily attendance range from 45 to 58. The first class contains ten children, who read the Old Testament, and are perfect in the recital of Brown’s and the Shorter Catechisms. They recite the Scriptures daily and have daily lessons in Writing, Arithmetic and Geography. The second class contains thirteen children, who read in the New Testament. Most of them are quite perfect in Brown’s Catechism, and recite daily in that and in the Shorter Catechism, and also in the multiplication table. They all are learning to write. The third class contains eleven children who recite daily from Brown’s Catechism, a small portion of the multiplication table, and read in the Arabic Scripture Reader and write. The fourth class are all in the Alphabet room, are more or less advanced in the alphabet or syllables and learn orally from the Scriptures, Brown’s Catechism, the Psalms in meter and sacred songs. The mornings are devoted to study, the afternoons to native embroidery, sewing, knitting and crochet work. Miss Hart also conducts a Bible class every Sabbath afternoon, and she holds a prayer meeting once a week, with an attendance of from five to fifteen women, her neighbors, friends and the mothers of the children in the school. This school has cost during the year $310, including house rent, but excluding Miss Hart’s salary. The prayer meeting for men in this quarter was suspended on Mr. Pinkerton’s removal to Alexandria.

The meeting for reading the Bible and discussions in the Ezekiel school room, was given up on the departure of the young men who conducted it, to Fayoum and Osiout. One of the same character has been opened and kept up for three months in the missionary premises under the guidance of Mr. Strang.

The Bookshop, now in connection with the missionary premises has, since the departure of Awad Hanna to Mansourah, been under the care of a mere lad, at a much less salary, who has sold 708 books at $5. The shop is attended daily by some, and almost every day by many visitors. Here readings of the Scriptures and discussions are kept up, besides the sales of books. Many come here who never venture to come to the regular service in the chapel.

Osiout.

General.

The Rev. E. Currie, who had charge of this station during Mr. Hogg’s absence in Scotland left for Ghou shortly after Mr. H’s return in the beginning of March. Miss McKown at the same time returned from Alexandria, whither she had gone when Dr. Barnett returned from Osiout to Cairo towards midsummer of the previous year, and where she had been usefully engaged in the female school during the absence of Miss Gregory in England. Having so recently come from a cold and bracing climate, it was hoped that the mission family would be able to pass the summer months in Upper Egypt without having to repair to the sea coast and Sanitarium at Ramleh, but the experience of last year has convinced us that any such attempt is fraught with danger especially to the children. There being no reliable physician in the province, Mr. H. had left his youngest child in Scotland; as midsummer drew near his remaining child, Hope Waddell Hogg, a boy of nearly four years, became pale and languid, and at length got into a low fever, and in answer to his touching appeal, repeated every few minutes,—“Papa! what will you do to make me strong?”—the change to Ramleh was made and the sick one got strong again. With the exception of the two months spent at Ramleh and in a visit to Ghou, after leaving Ramleh, the work in Osiout has been carried on without interruption. After the return of the mission family from Ghou, little Hopie had a severe attack of confluent small pox, and after the inundation, he suffered for two weeks from an alarming disease of the throat. In the absence of a reliable physician, the constant watching, anxiety and loss of sleep, brought Mr. H’s health into a very precarious state, but the work of the station was not wholly interrupted even then, the station being favored at that time with the presence of Mr. W. Kennedy Muir, a Theological student of the Free Church of Scotland, who in the course of little more than half a year, had acquired such facility in the use of the Arabic language that he was able to relieve Mr. Hogg, not only of the Hebrew and English classes, but also of the classes in Arabic, Grammar, Arithmetic and Algebra, and also to superintend the evening meetings and Sabbath services, while Mr. H. watched by the bed of his sick child, or was too prostrated in health to undertake more than a modicum of the work of the Seminary. There have been no breaches in our mission family, but one addition to it, in the course of the year; thus has the Lord been gracious to us, and to His great name would we give praise.

The Theological Seminary.

At the meeting of Presbytery held in Cairo after Mr. Hogg’s return from Scotland, it was resolved to open the Theological Seminary forthwith, without waiting until the funds raised by Mr. H. in Britain, were supplemented to the extent necessary to procure a suita-
ble building for the purposes of the Seminary. Several students were sent from the Cairo and Alexandria stations, who along with those already in Osiout, were formed into a class consisting of nine adults, and first four and latterly six boys or junior pupils. The class days have been one hundred and twenty six extending over seven months; the class hours have been from 8.30 A.M. to 12.30, including a short recess from 10.30 to 10.45. The curriculum of study has been as follows: In Exegesis, the Pentateuch and the Epistle to the Hebrews; in Systematic Theology, Exposition of the Shorter Catechism, first half, in Apologetics, Alexander's Evidences of Christianity; in Church History, Edwards' History of Redemption, from the Fall to the birth of Christ; in Hebrew, Elements of Grammar, and Genesis chap. I to L; and also the elements of Arabic Grammar, Arithmetic and Algebra. A few instructions have been given in Homiletics, and a number of exercises have been written by the advanced students who have also been encouraged to exercise their gifts by holding meetings in the surrounding villages and teaching classes in the Sabbath school connected with the station, and also by engaging in prayer by turns at the opening of the class and at the night meetings.

The progress of the students has been tested by written examinations from time to time on the various branches of study. As the instruction has all to be communicated ro roce by the teacher—there being no text books in the Theological Department except the Bible, Shorter Catechism, and Alexander's Evidences—the progress of the students is necessarily slow, and the work of the preceptor fatiguing in the extreme. Mr. Hogg has been greatly assisted during the latter half of the Session by Mr. Muir, from Scotland, as already stated. If he is to have sole charge of the station as well as carry on the Seminary, arrangements ought to be made to supply him after Mr. M.'s departure in Spring, with a native assistant, competent to teach the secular branches of Arabic Grammar, Arithmetic and Geography, as well as to take charge of the station during his temporary absence in midsummer.

Religious Services; Native Converts.

The weekly service on Sabbath forenoon has been attended by from 30 to 35 males and from 8 to 12 females. The students, school children, and their relatives from the villages compose the bulk of the audience. Very few, not more than eight or ten, belong to Osiout itself. A Sabbath class for women and girls and a Sabbath school for boys and men, were opened after midsummer; the former, conducted by Miss McKown, is attended by all the females present at the forenoon service, and the latter, which meets in the afternoon, is attended by about two-thirds of the male part of the forenoon audience. It is conducted by three of the students of the Seminary, under the superintendence of the missionary, who makes an address to the assembled classes before the dismissal of the school.

Two evening Bible classes have met every night for an hour or an hour and a half throughout the greater part of the year; the class for women, conducted by Mrs. Hogg, was only commenced after midsummer and it has been a good deal interrupted by sickness in the mission family. It has been attended by from three to ten females, women and girls. The exercises are reading, familiar exposition of the passage with frequent questions, closing with prayer. Most of the gospel of Matthew has been gone through in this way. The other class, for males, was opened by Mr. Hogg in 1865. The nightly attendance last year was never less than twenty, and generally it averaged from thirty to thirty-five, chiefly grown up boys and adults. The exercises are: Singing, prayer by the missionary, reading the Scripture lesson without comment, singing, exposition of lesson read, concluding with prayer by one of the students of the Seminary. These nightly meetings for the study of the word, the singing of God's praise and prayer, have been in many respects the most important of all the missionary operations of the station. One night of the week has been devoted to the reading of missionary news and special prayer for the spread of the gospel, another to the simple exposition of the way of salvation with special reference to anxious inquirers, and candidates for church fellowship, and a third, (Sabbath evening) to the reading and exposition of Bunyan's Pilgrim's Progress. This has given some variety to the exercises, and contributed perhaps to keep up the nightly attendance. During the four remaining nights, the following books have been read, and a running exposition given, viz: Genesis and Exodus, the Acts of the Apostles, Romans, 1st and 2nd Corinthians and Galatians.

The Lord's supper was observed twice during the year. On the first occasion a communicant class was formed, and fifteen applied for admission to the fellowship of the Church. After meeting with them once a week for nearly two months, it was thought prudent to keep up the class and not receive any new members until the second communion, when ten were admitted after much instruction and careful examination, making a total membership of twenty-one, of whom seven were received on certificate from the Church at Alexandria, and four from the Church in Cairo.

The ordinance of Baptism was dispensed at Buni Alaj to the child of Bishai, the native preacher; and one of the Theological students, Yakoob, formerly a Coptic Monk, was married in December, to one of Miss McKown's girls, the daughter of a Protestant in the village of Mooteah. The chapel in Osiout was crowded to the door during the performance
of the marriage ceremony. The young bride attends school as formerly. She has, in the course of a very few months, learned to read the New Testament. Yakob is a pious young man of superior ability and promises to be a very acceptable preacher.

Schools.

Owing to the intrigues of the Coptic hierarchy, the high-handed opposition of the Coptic Patriarch, and the interference both secretly and openly of the officials of the Government with the children of the peasantry attending the mission schools, it was feared that both of them would be broken up altogether, or at least for a time. When the boys found that by remaining at our school they became liable to be seized by the Sheykhs of their villages and sent to the Government Works, they left and went to the Coptic school, where they were sure of procuring exemption from the government levies. A few of the smaller boys remained with us, however, and some have since been added to their number—children of artizans and others, who are exempted from such levies. The average daily attendance during the last three months of the year, was a little above twenty.

In the girls' school, the number enrolled during six months and a half has been fifty-nine. Thirty of these were of Moslem parentage and twenty-nine were Coptic. The average monthly roll was twenty-five, and the daily attendance during the last three months of the year varied from twelve to twenty girls. Were a boarding department opened in connection with the girls' school, Miss McKown is confident that it could be conducted at less expense in Osiout, than in Cairo or Alexandria, in cases where the girls received would have to be supported, partially at least, by the mission. Two dollars or so per mensem for each beneficiary would be enough at least for a time.

A Night School

For adult males was opened in the beginning of December. It was attended for a few nights by from ten to fifteen young men—artizans and others—who seemed delighted with the opportunity thus afforded them of learning to read, write and keep accounts. The missionary, aided by Iscaros Masaood—the student who under the Bastinado and in prison, witnessed for Christ and the pure gospel in June last—made every effort to render this class as popular and attractive as possible. A wide and an effectual door seemed thus to be opening at length for the entrance of the gospel into Osiout itself, but many nights had not elapsed when the never-failing 'curse' was pronounced against the night school, and all, save three or four, deserted the class and the evening meeting which was held nightly as usual after the reading lessons were over. One or two of the deserters still attend occasionally. The school children meet and study their lessons in the lighted school room while the adults are reciting theirs.

Private Lessons

Have been given by Mrs. Hogg to two Coptic women. One of them, an unmarried woman, who supports herself by dress making, has, in the course of seven or eight months, learned to read the Bible. The other—the sister of one of the students—came in November from Tembi, a distance of about thirty miles, during the temporary absence of her husband in Cairo, and although she has to attend to three children, her anxiety to learn to read is such that she is likely to achieve the object of her visit before her husband's return. The mother of the latter—an old and infirm woman—was on a visit to her son when the communion of the Lord's supper was observed in June last. She asked to be admitted. She was examined. We were doubtful, and asked her to wait till the next occasion. Four weeks thereafter she died, but not without giving some hopeful signs that she was going to a sweeter communion scene. Both the young women mentioned above are candidates for fellowship at next communion.

Two blind Coptic teachers, of evangelical views, are learning to read the Arabic in the embossed characters, according to the system invented by Mr. Moon, of Brighton. It is proposed to employ them as teachers of the blind. They are supported by a few friends of the mission in England and Scotland interested in this special department.

Books.

Notwithstanding the Patriarch's 'curse,' in which he not only proscribed the books circulated by the mission, but resorted to the desperate, and to him dangerous, measure of ordering the Book of God itself to be consigned to the flames; the amount of Scriptures and other books sold during the past year has been much greater than during any former year. The books have been disposed of chiefly by means of colportage. The two blind men referred to above hawked the books about the streets and among the native schools, they themselves receiving thirty per cent. of the proceeds.
The sales during the past year were as follows:

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<th>Product</th>
<th>Vols</th>
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<tr>
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<td>416</td>
<td>227</td>
<td>11</td>
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<tr>
<td>Religious Literature</td>
<td>277</td>
<td>3 7</td>
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<tr>
<td>Miscellaneous</td>
<td>132</td>
<td>8 6</td>
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<td><strong>825</strong></td>
<td><strong>£39 5 7</strong></td>
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The average cost of these volumes was £0.23 per volume.

Out Stations.

(1.) **Mooteah, Bacoorah, Waladeaah.** These villages, distant ten, nine and one and a half miles respectively from Osiout, were occasionally visited by some of the Theological students in the course of the year, and religious services of a more or less formal character were conducted by them on each occasion. A few persons from one or more of these or other villages—chiefly relatives of the school children—have also frequently been present for a number of days at a time, at the various religious services conducted at the central station. Thus the leaven is gradually spreading throughout the whole province.

In the month of June last a few of the enlightened Copts in the village of Mooteah, commenced an evening meeting for prayer and the study of the Scriptures in the house of the father of one of the junior students in the Seminary. The blind Coptic schoolmaster was the leader in this movement, although he and another man, Antonias Shems, had been summoned before the Patriarch three months previously and informed that they would be held personally responsible for any Protestant movement that might take place in the village. After several weeks, when the nightly audience had increased to above twenty, Antonias, who had kept aloof, took fright at the growing proportions of the movement, and not daring to oppose it openly, he employed some 'lud fellows of the baser sort' who endeavored to break up the meetings by throwing dust and brick bats into the court of the house where it was held. The attempt failed, however, for blind Mikhaeel and his friends retired into an inner room beyond reach of the missiles. Upon this, with diabolical cunning, Antonias' hirelings directed their brick bats into the court of an influential Moslem whose house was adjacent, and they did so in such a way that the missiles appeared to come from the court of the house in which the meeting was held. The evangelical party were accused of holding their nightly conventicle for the purpose of disturbing the neighbors. Their exculpatory statements were not listened to. The Moslem Shykh of the village informed them that their pretence, that they met only for worship, rather aggravated than lessened the offence, and that they would not be allowed to meet for such a purpose unless they could produce a legal license to that effect from the Government.

They still 'speak often one to another,' but the nightly meeting has been broken up.

One of the Coptic priests of Bacoorah, a young man of about twenty-three years of age, has repeatedly expressed his earnest desire to be admitted a member of the Theological class. He is intellectually convinced at least of the truth of the great Protestant doctrines and seems to be thoroughly disgusted with the mummeries of the Coptic Church.

A small school was opened in December in the village of Waladeaah. The teacher receives ten shillings a month from the mission, and the rest of his salary from the parents of the children. Eight boys attend this school. The teacher has also an evening class, and conducts religious worship with those who come to it.

(2.) **Beni Alagy. Native Agent,—Bishai Hanna, preacher.**


Of the four natives received to the communion of the Church of Osiout in 1866, three belong to this village, which is situated on the opposite side of the river from Osiout and the villages already mentioned, and is distant about two hours' ride from the central station.

The Coptic priest of this village, Bishai's own brother, became a convert to Protestantism two years ago, and the chief reason why he continued in the fellowship of the Coptic Church was the hope that in process of time his people would be prepared to go out along with him, and accordingly he permitted Bishai to preach in his Church from Sabbath to Sabbath after the Coptic mass was over, and many of the people remained and heard him gladly.

The Coptic Patriarch, on learning this, summarily degraded Bishai's brother from the office of the priesthood, and as the room which had hitherto been used as a chapel, belonged to Bishai's own family, permission was got from the viceroy to build a Coptic Church in its stead, and the people of the village were charged to keep aloof from their former pastor and all his belongings. Nine months have gone, however, and no more has been done for the erection of a Coptic place of worship. Meanwhile the regular weekly service has been conducted as usual, except that the Coptic mass and ritual have been discontinued, and although many of the people kept back from a time, the attendance at
length became as large as it had ever been—from ten to thirty—and at the recent season of communion in Osiout, three of those admitted on examination to the membership of the Church, belonged to this village. When Mr. Hogg went over on the following Sabbath to baptize Bishai’s child, the little Church was crammed, and from ten to fifteen sat outside the doors during the service, although two-thirds of the adult males of the village were absent at the Government Works.

Schools.

The school for girls opened in this village in 1866 was discontinued on the return of the teacher—blind Werdy—to Cairo.

The boys’ school was carried on throughout the year. Before the Patriarch’s visit it contained nineteen boys, of whom ten had learned to read the Bible, and seven were studying the Shorter Catechism. Four of the latter are now in the school at Osiout. The Patriarch’s proceedings broke up the school for a time, but it rallied again after a few weeks to some extent at least, and probably if Bishai had not been absent during week days attending the Seminary in Osiout, it would have entirely recovered from the Patriarch’s malediction.

(3.) Ekhmeem,—fifty miles above Osiout. Agent: Girgis Bishetly, catechist.

The nominally Christian population of this large and populous town is said to be about nine thousand. It ranks next to Cairo and Osiout in the number of its Coptic population. Girgis Bishetly, an elder in the Church at Cairo, himself a native of Ekhmeem, lost his all during the commercial crisis in 1865, and having been sent by the mission on a tour of colportage, throughout Upper Egypt, he, instead of returning to Cairo, settled down in his native town, in the hope of being able to do some good to the companions of his boyhood. Although the Roman Catholics, who have a strong mission in Ekhmeem, publicly anathematized him on four separate occasions, the Coptic Bishop following suit at least three times, Bishetly undaunted worked quietly on, and at the date of the Patriarch’s arrival, had gathered a school of more than fifty boys, some of whom had learned from him to read and write. The summary manner in which the Patriarch attempted to drive him out of the town, and the subsequent proceedings of the government in the case broke up his school for a number of months. Still he waited on—hoping against hope, spending his time with the two or three who visited him in secret. At length the triumphant return of the exiled Protestants of Ghous turned the tide in his favor, and by latest accounts, the number of boys in attendance at his day school had increased to twenty, and in his own house, as well as by visiting the people, precious opportunities were again being enjoyed of testifying to the truth, as it is in Jesus, to those whom he styles the ‘semi-heathenish’ inhabitants of that populous town.

The Fayoum.

In general the work of this station has been carried on without any material interruption. It escaped the storm of persecution which followed in the wake of the Coptic Patriarch during his visit to the Upper Provinces, chiefly because of its distance from the Nile. And although the priest and leading Copts, together with the Judge of the Civil Court were united in their opposition, still the work has progressed, and many have heard the truth as it is in Jesus.

Sabbath Services.

On Sabbath morning before the hour of divine service, about two-thirds of the boys in attendance on week days assemble in the school room, and are instructed from the New Testament, and spend some time committing to memory and singing the Psalms, to be employed afterwards in public worship in the church.

During the greater part of the year the exercises have been—sermon in the forenoon, and in the afternoon Bible class, in which a portion of the Old Testament has been read, and carefully examined and explained, an opportunity always being given to those present to ask questions, suggested from the portion of Scripture under consideration. The average attendance at the morning service has been thirty-four, the same persons for the most part being present every Sabbath, with occasionally some from neighboring towns, chiefly from Sinoris. The attendance in the afternoon has been about one-fourth that of the morning.

Boys’ School.

In the month of April a special effort was made by the priests to persuade or compel the parents to take their children from the schools, and so far successful was this effort that the number of boys in attendance was diminished from twenty-eight to eighteen. However, after the excitement thus created had subsided, the greater part of those who left the school returned, and others have since entered, so that now there are twenty-six in actual attendance.
Girls’ School.

The number of girls has been considerably reduced, there being only an average attendance of fifteen. This, however, may be accounted for, at least in part, from the fact that during the whole year the school has been without a female native teacher, and during part of the year without even the supervision of Mrs. Harvey, so that the school has had no other female head, save the teacher of sewing, who is only herself learning to read. And yet with these disadvantages several of the girls have made commendable progress in reading, and in the attainment of clear views of divine truth.

Evening Meetings.

Meetings for the reading of the Scriptures and prayer have been sustained during the whole year with an average attendance of thirteen. While there have been fewer occasional visitors to these meetings than formerly, still those who may be regarded as members of the meeting have attended with such perseverance as to evince at least a desire to know the truth.

Incidentals.

The ordinance of baptism was administered to the infant son of Michail Hannaen. Two members have been severely afflicted with sickness, and into two families death entered, bereaving each of a member. Two members have removed to Cairo. With regard to the spiritual condition of the little flock, it may be stated that they have, with one exception, walked worthy of their profession, and have given evidence of growth, both in knowledge and grace.

Sinoris, a town two hours’ distance from Medeenet, has been visited, and religious services held, attended by about twenty adults. In this town Sabbath is not the market day as it is in Medeenet, so that those who are disposed to hear the word of God have not the same temptation to neglect this means, as in those towns where the chief market day is Sabbath. There are a few in this place who are anxious to have the means of grace dispensed among them, and more who desire a school to be opened for the instruction of their children.

A burial place for Protestants having been felt to be a necessity, a plot of ground near the city has been purchased for this purpose at a cost of about nine pounds sterling (£9), and by this means the minds of the brethren and their friends are greatly relieved, since they can bury their dead out of their sight, as well without permission from the Coptic priests, as without their vain prayers for the departed.

Ghous.

Great gratitude is due to God that the work in this station has proceeded so steadily during the past year, although it has been in the midst of peculiar trials and persecutions. Soon after the return of the Rev. John Hogg from Scotland, to resume his charge of the Osiout Station in March, the Rev. E. Currie proceeded from Osiout to Ghous, with Rev. Makhriel el Bellene, the native pastor elect, who had been newly ordained by the Presbytery with a view to his becoming pastor of the Church in that place.

The Congregation.

The oldest communicant of the congregation was removed by death in the early part of the year. Two children were baptised. Two, who were admitted to communion at the time of the organisation of the congregation, at the persuasion of the Coptic priest and to avoid persecution, returned to the corrupt communion of the Coptic Church. The members of the congregation, including many adherents, have generally been very constant and earnest in their attendance upon the preaching of the Gospel on the Sabbath. The attendance at the daily evening prayer meeting has been very good. Many of those who attend these meetings have made very marked advancement in the knowledge of the great truths of the Gospel, and seem also to have made corresponding advancement in piety. Some of them have also had their love to the truth put to very severe tests. The number in attendance at public worship on the Sabbath has been from about thirty to sixty males, and from about ten to twenty-five females. The daily evening prayer meeting has varied from about ten to twenty-five.

The number of communicants in this congregation has not increased, owing to the reason that the Lord’s Supper was not dispensed there during the past year, having been prevented by the constant state of excitement and alarm in which the people have been kept, first, in the early part of the year, by the visit of the Coptic Patriarch for the purpose of compelling them to submit to his authority, in which purpose, however, he very signally failed; and, subsequently, by the trial and persecution raised at the direction of the Coptic hierarchy, and the efforts of its agents with the aid of the officials of
the Egyptian Government. Chief among the attacks upon the Church in Ghous, was the attempt to banish to the Soudan Fam Stephanos, the leading man of the congregation, with two others, adherents of the congregation, who had distinguished themselves by withstanding the efforts of the Coptic Patriarch to bring them under his authority. According to a secret sentence of the government, these three men were on the 29th of September, suddenly hurried off in a boat with a strong guard of Turkish soldiers on the way up the Nile to the land of their exile, or what is more probable, to be buried in the bottom of the Nile. From the time that the order for their banishment was known to the little flock in Ghous, till the time when the word came that they had been stopped in Eneh, after they had proceeded about one hundred miles on their way up the Nile—this period might be called the thirty days of terror to the Evangelical Church in Ghous. During this period, also, the members of the little flock in this place were daily beset by the Coptic priests of the town, who told them that they would also be banished unless they would renounce Protestantism and return to the Coptic Church and worship before the images which she has set up. When Fam Stephanos and the other two above mentioned were sent off as above described, Mr. Currie, at the request of the former, went down to Cairo with all haste in company with two other members of the congregation in Ghous, to give word to the brethren of the Mission that they might make a united appeal to the American and English Consul-general in Alexandria and Cairo, that the case might be complained of to the Egyptian Government, and that those witnesses for the truth might be recalled from their exile. Rev. Makhiel was then left alone with his little flock during this trying period, and besides preaching at the Sabbath and conducting the daily prayer meeting, labored very earnestly in going from house to house to comfort and strengthen the members of the congregation, until the constant care and excitement seem to have broken down his health.

The School,

Though not large, has been doing well. The number in attendance is twenty-five, and most of these have attended very regularly during the year. Most of the children have committed Brown's Catechism, and some of them have committed the whole of the shorter Catechism, besides a number of the Psalms and other portions of Scripture.

Out Stations.

The state of the work in Ghous, has prevented the missionary from visiting the surrounding villages so much as was intended, but in several of them there are men desiring such visits, especially in the towns of Kuft and Benaood. The latter has been twice visited. There are at least five enlightened men in this place, who have, during the past few months, been holding evening meetings for the study of the Holy Scriptures and prayer. Some of them have come occasionally to the Sabbath service with the congregation in Ghous, although by stealth for fear of their Coptic relations.

Mansoura.

This station has been uninterruptedly occupied during the past year by Avid Hanna, who has sustained the Sabbath services with apparently great acceptance, the attendance having ranged from 15 to 30. He has also, during the week, made occasional visits to the surrounding villages, in several of which he has found individuals who have gladly received him and heard the word.

In common with all our stations, this one has been subjected to a persevering and most annoying persecution during the greater part of the year, incited by letters from the Patriarch in Cairo, and very skillfully conducted by Abdu, the chief priest of the town, and by the Bishop of the district who has resided there several months, and aided by the government officials, but we are happy to say that their efforts have been met and rebutted by Avid, with a great deal of skill and tact, and thus, by the blessing of God, their efforts proved unavailing for the purpose proposed, viz: the breaking up of the Mission.

The Boys' and Girls' schools have been continued during the year, though the attendance in the former has suffered severely through the above mentioned persecution. Still the minimum daily attendance has been about 30, which is the present average in both. The Girls' school has for the past six months been under the charge of Wordy Atiyeh, who, though blind, has conducted the school with much ability.

Perhaps the most gratifying result of the work in all the past year is the conversion of a young man named Makhiel Mahfuz, who, after having been an opposer and blasphemer, has apparently become an earnest and devoted follower of the Saviour.

V.—China.

CANTON, on the Canton or Pearl River, 70 miles from the sea. Mission began 1860. Missionary laborers, Rev. J. C. Nerin, Rev. J. McKelvey and wife.

This mission has been steadily carried on as heretofore by the
Rev. J. C. Nevin. With a most marked devotion to his work, when he was called in September last to lose his wife by death and was left with four small children, he would not leave that work even to lighten his heavy burden for a time, lest the mission, in being deprived of its only laborer, might suffer. As, however, since that time the Rev. Mr. McKelvey and wife have been sent to that field, it is hoped the mission will now find itself happily relieved and strengthened.

The Board have not been able to furnish fully the means for this mission to secure to itself the buildings desired. As funds, however, have come to hand, they have been forwarded, so that with the balance that was in Mr. Nevin's hand last year he has now in his possession for building purposes, $4,532.77, and more is on the way to him. Yet this is by no means sufficient to meet the necessity of the case. Appropriations should be promptly made. Most gladly would we at once furnish the whole amount required, were it in our power, and as now a new family is added to this mission, there is still more imperative need for the work to be done. Will not the friends of missions, and especially of such a work as is now opened up in China, immediately respond to the call?

The Rev. Mr. Nevin has sent the following deeply interesting report of this mission during the year.

I at length undertake the task of writing out a Report for 1867. For the last two months I have put it off from week to week and day to day, simply because I have not felt strong enough to make the attempt. It is always profitable to review the past, especially the past year, although sometimes it may be filled with bitterness, and may involve much that is sacred to privacy, or contains little of interest to the general public. So it seems to be with me now, the great channel in which my thoughts run, is one of peculiar interest to myself alone; what concerns others does not occupy so prominent a position in my mind: and this I think you will allow to be rather my misfortune than my fault. I feel, too, that it will be granted to me to be brief; for surely it becomes one situated as I am to speak quietly and in a few words.

Of the great sorrow which my Master has given me, I need not and cannot write again. Let me only record again the goodness of the Lord. For three months I felt that this agony and crushing bitterness was surely pressing out my life—I could almost hear the vibrations of the "Golden Cord" under the tension. On Friday of the week of prayer, the subject was, "The afflicted," and I know that my brethren and friends here and at home prayed earnestly for me, and with all my strength I sought an interest in those prayers. God was pleased to hear and grant an answer of signal relief. On Friday evening I lay down as usual with the heavy weight resting on my heart: but arose in the morning light and buoyant. I can now bow my head willingly and say "It is the Lord;" and I wish to record his special goodness and undeserved mercy to me.

As was expected at the time of my last report, Mr. Vrooman returned in May, and we then moved into the present house at the earliest day possible. Here I have been nearer my work, and in many respects more comfortably situated than heretofore. You will recollect the hesitancy we had about moving into the house at all—the fears we expressed, and the risk we felt that we undertook by doing so: and I now almost involuntarily close my eyes and stop my ears, whilst I record that our worst foreboding has been realized in all its bitterness and desolation—just how far owing to the miasma to which we have been exposed, I dare not say. But—no more of this. The nature of my work has been as heretofore, except the necessary interruptions that have occurred. I would, however, make particular mention of the special opportunity enjoyed, on account of the triennial literary examinations having been held this year. Such a vast number of can-cidates have not for many years been present at these trials. During the troubles of late years, serious interruptions have occurred. This fact, in connection with rather more than ordinary liberality of these two Provinces towards the Imperial treasury, secured a special act of Imperial favor, by which the number of passable graduates was extended from 71 to 109. For these 109 honors over 10,000 men competed. This number of ac-
copied candidates in connection with the rejected and the friends and followers of each, must have swelled the number of strangers in the city during the first part of September, to upwards of 30,000. They too, are the class which present the greatest obstacles to the spread of the Gospel. By their own example of unbelief and rejection of our message, and by what authority they dare exercise against us, the people in general are rendered indifferent. The two great barriers or features of resistance into which much of our difficulties resolve themselves are, first, a distrust of our motives in coming here, and second, the belief that their own classics are better than the Bible, and contain all that is necessary for men to know; and these two stand so related, that the giving up of the first will be readily followed by an abandonment of the second. To meet these two points I had a small sheet tract prepared—very brief, as this would be a requisite to its being read. The contents simply stated, first, who we are, by whom sent, how sent, and for what purpose—to labor for the good and elevation of the people; being in no sense agents of government for the purpose of duping the people into submission to foreigners by the gift of a sugar plum, viz: the Gospel; second, noting that while Confucius taught only with respect to this life, the doctrine of Jesus pertained or extended to the world to come; that the doctrine preached, the reception into the Church by baptism, (a ceremony pointing to purification from sin,) and the manner of life and duties required after admission, were all open to the investigation of any one who chose—nothing secret or mysterious. All were then exhorted to examine the Bible and Tracts distributed, that they might be certified of the truth of these statements, and the sincerity and truth of the Gospel and all connected with it. By break of day, on the morning when the candidates for examination, it was at the door of exit, and I, audaciously cast my little sheet on the great current of humanity which came teeming out. Each candidate comes out with his two baskets of luggage slung on a carrying pole, and either hurries away with it himself to his lodgings, or hires a Coolie to carry it, if his own servant or friend should fail to be present to receive him. They come out as fast as is possible for tallies to be given and received: all sorts of men in appearance, manner and action; some vilen; but most of them behaving well after their long confinement in a narrow sun-beaten cell, although, perhaps conscious of having made a positive failure. Several of the missionaries were present to distribute parts of the Bible, Tracts, etc., as well as a large number of natives who had been sent by persons desirous of doing good works—i. e. works of supererogation. These latter spend funds in printing various kinds of books and sheets, containing what is believed to be information or instruction of the most valuable kind—tending, or rather intended, in the direction of virtue, but really of a most pernicious tendency in the end, as all such effort at self-renovation must be. However, it is done that the distributor may obtain merit by intended good to others. Now as the candidates come out they wish of course to hurry away from the crowd and bustle and inquisitive gaze of bystanders, and have no time to receive anything at the hands of distributors. Books, sheets, tracts, envelopes, etc., have to be hastily pushed into any corner or crevice about the baggage or loosely cast on top, and run the risk of being blown away by the breeze and trodden under foot. In one or two instances under my observation, all offers indiscriminately were rejected with disdain, the papers being snatched up and cast down on the street, the unfortunate perpetrator going off with the stinging taunt “Don’t you know letters,” ringing in his ears—as every literary man is supposed to have a deep reverence for written or printed paper. I did not notice more than two or three instances of disrespect towards the little sheet I had to distribute. Whilst some other Christian sheet tracts were publicly rejected and destroyed with scorn. The latter with large characters—the name of Jesus being prominent. The sight of this name was enough to utterly condemn the tract and deny it a second. Turning away from what has seemed dark and mysterious, there are some things which bear me comfort. Saving the one stroke, God has indeed been merciful to me and mine, and his mercy is with us even to this very day. I can rejoice that He has been pleased to call me to work and to suffer during the year, and that he has given tokens of favor for the year to come. My charge of the affairs of the A. B. C. M. ceased with the abandonment of their mission here. It seems strange that the closing up of a mission which once seemed so prosperous and strong, should have fallen into my hands, who am a stranger to that Board. But so it is; and let our lesson be to trust wholly in the Lord and to His grace. When the little Church of native Christians connected with this mission was dissolved, three of the members temporarily connected themselves with me. Of
these three, one, a most interesting young woman, has since been married to a member (and colporteur) of the English Wesleyan Mission, and of course her connection is transferred to that society. Another, an old lady who was teacher for several years in Mrs. Bonney's school, has removed beyond reach of attendance with me; how it will eventually be with her remains to be seen. The third is with me as my chapel keeper, and proves himself so far to be a quiet, steady-going man. So, that with much to discourage, you see I have an occasional ray of light to enliven the gloom. The state of the funds during the year has been more promising than ever before. From all sources $3,885.41 have been received; and after all expenses have been paid, there remains in connection with balance from last year, the sum of $4,632.77 mission funds, and $182.09 tract funds. I need but refer to the peculiar circumstances in which I have been placed, to assure you that it would have been impossible for me to have undertaken the work of rebuilding my chapel and school room. It has perhaps been as well. The funds for that purpose being inadequate, and the general fund for purchasing a lot being also insufficient, it seemed best that I should merge the one in one and invest in one direction, and the more so, as an opportunity occurred for such investment in the direction of a lot. I have, therefore, thus made use of $4000.00—being assured of a lot in the course of the first half year, and receiving in pledge, for the money, real estate of about $8000.00 value. I have taken every possible precaution to have good security. The investment is to run for six months, and may be recalled within one month's notice—in the meantime bearing interest at the rate of about 7½ per cent. per annum, paid monthly. Feeling that a lot large enough for two houses is almost positively secured, I do most earnestly hope that the funds for building will be here in time for next fall. If so, I may be enabled to finish up this disagreeable business before I return—in fact I do not care to remain until it is done, as Bro. McKelvey will not be able to get on with any such undertakings for two or three years to come. For his good, and for the comfort of his family, these calls which I have so long made, ought to be responded to at once. Still as matters are now, I do not wish to utter one word of complaint. I feel much encouraged. The year just now opening up seems more hopeful. Your last kind letter with words of tenderness and consolation, has just come to hand, and conveys the welcome intelligence of Bro. McKelvey's speedy departure for China. May God grant him a speedy and safe passage. I shall wait for him with gladness, and if possible, with patience. I will also reopen my school this year, and thus recover an element of strength in my work which has been denied me for the past two years. I do feel as if my life was being renewed in some respects and fresh strength imparted—I pray, therefore, that my feet be kept from slipping.

In speaking of the amount of funds received during the past year, I must not fail to mention the very noticeable portion that has come in by these channels, which bear with it a certain indescribable tenderness that grows out of sympathy and a certain refreshing cheer that flows from such remembrance. There is a great depth in the words "I am not forgotten." Every remembrance of the China Mission, I feel to be in some sense, one of myself. For personal favors, I trust I am not ungrateful; but for every manifestation of interest in the work to which I am given, my gratitude is ten-fold. I mention, first, with peculiar satisfaction, the liberality and thoughtfulness of the U. P. Mission Church, San Francisco, in sending us a valuable and useful present of household necessaries. May they ever live in the spirit in which they have begun, knowing that the liberal soul shall be made fat. By the kindness of a number of ladies in Alleghany and Pittsburg, our own wants have been most liberally remembered, and I am also enabled to credit the Mission with the next sum of $221.26. The Sabbath school of the 4th U. P. Church, Alleghany City, have generously forwarded $200, which realizes $120.57. The Mission Sabbath School of Laporte, Indiana, of their poverty, have contributed $20, which counts here for $13.72. And from a mother in Israel, Mrs Elisabeth Brown, aged 95 years, of Hopewell Congregation, Ohio, a like amount $13.72 specie has been received. How blessed will it be for us all if we too continue to bear fruit to the Lord until the end, even should it be to such old age as this. The indemnity for damage to school apparatus forwarded by some kind friends of Pittsburg, and mentioned in a previous report, has been received, $26.03 specie. With gratitude I also record the donation of $200, by the Tract Society, for the year 1867, giving credit here of $134.40. To one and all I can say nothing better than, in my Master's name I thank you.

You will notice that I have charged $15 funeral expense. I have done so in accordance with the custom of other missions here. If you do not allow it I shall return it next year. I propose also to charge part of expense at least, incurred during 1868, in putting up a suitable monument at my dear wife's grave. I find that the custom here is to put one side whilst curtailed on another. I trust it will be allowed. For this year, you will of course determine the matter for me. Who ever has had a due conception of the binding up and the intertwining of this in the family relations, and cannot see and feel that man is from God, and all that is good and true is from Him also!
I think it would be well to take note of the fact that the New Postage Route via San Francisco, only requires eight cents of me, and ten cents of you, per half ounce, on correspondence: via Southampton is reduced to 34 cents. Newspapers and pamphlets via San Francisco, 2 cents each from this side; how much on your side I do not know. The rates are remarkably cheap. If you could get an official statement and publish it, it might do good service to some of the friends of the Mission.

Hoping that 1868 will be a year of light and joy, and every good work connected with the cause of salvation shall be abundantly blessed.

I am, as ever, your obedient servant in China.

J. C. NEVIN.

VI.—Italy.

Florence, the Capital of the Kingdom of Italy. Population 120,000. Missionary laborers, Rev. W. G. Moorehead and wife. Stations at Sienna, Carrara, Torano, Portoferrato, Sarzana, &c.

This mission, it is well known, belongs to the American and Foreign Christian Union. The missionary, however, the Rev. Wm. G. Moorehead, belongs to us, and while as a Board we may not take any authoritative charge of his work, yet many of our congregations contribute liberally to the mission. Indeed, considerably more has been furnished thus, it is believed, from our churches during the year than was required for Mr. Moorehead’s support. During the past year the mission in his immediate hands has, as a whole, greatly prospered. With his residence at different times at Sarzana and Carrara, and latterly at Florence, whither he has been removed by the direction of the Society in New York, that he may have a more general superintendence of the work in Central and Southern Italy, he has had thirteen mission stations occupied. All these he personally superintended, while he had evangelists, colporteurs and teachers employed more or less in them. Italy is truly opening for the gospel. The power of the priesthood is decidedly waning. The spirit of inquiry is rousing, and increasing multitudes are rising up to ask anxiously after the Christ of whom the Roman Antichrist has long and cruelly robbed them.

The following from the Rev. Mr. Moorehead cannot fail to interest:—

The past year has been a very eventful one to Italy. The closing days of 1867 brought with them what at first seemed to be the death-struggle between a free and uprising people, demanding the liberty and unity of their whole country, and the hoary despotism of the Roman Caria. But you know how it all ended. The aspirations of 25,000, 000 of people were presently blighted—their fond hopes crushed—their cry of unity drowned in the blood of Montana. But still the revolution of last Fall has not been without some good results. It widened and deepened the abyss which separates the young kingdom of Italy from the Catholic See. But, dear brother, the great work of the Italians who have been thrown from the Roman Catholic Church by the priests of Catholicism themselves, instead of embracing the Gospel of the Son of God, are now on the highway to blank skepticism; they have gone into unbelief, the religion which counts among its bitter blaspheming ranks millions of these poor, deluded Italians. And it is no wonder; for infidelity is the natural and almost inevitable reaction from Catholicism. They have been taught from infancy to regard the Romish Church as the only true exponent of Christianity, and after having seen Catholicism drunk with blood, falsehood, crime and impositions, they have rejected it and with it Christianity.

It has been our work, under God, to present, to a little extent, the Christianity of the Gospel to this people, endeavoring to show them the difference there exists between it and the religion of Rome. As I am still in connection with the American and Foreign Christian Union, which supplies us with the necessary funds for carrying on the work, you
will readily understand that our labors embrace chiefly a broad plan of Italian evangelization. Our chief object is the preaching of Christ and His Salvation to all we can reach. Our instrumentality, native Evangelists, Colporteurs and Teachers: our places of labor, the public assembly, shops, coffee-houses, squares and places in the town or city, the day and night school.

The number of stations now occupied is eleven; the number of laborers, sixteen. The appropriation of the A. and F. Christian Union for the year now closing was 25,000 francs, about $5,000 in gold. Out of this sum the work and laborers, a list of which I give below, have been supported. Here is a list of the stations in which we have labored during the year. The two stations marked with an asterisk were abandoned for reasons sent you at the time.

**Stations.**

Torano; Miseglia; Carrara; Cosano*; Sarzana*; Spezia; Foiano; Prato; Portoferraio; Longone; Terni; Lecce; Bari.

Here is the list of the laborers supported in part or entirely during the year. Those whose names are marked with an asterisk have been dismissed and others have taken their places.

- G. P. Luquet, E. Roccia
- E. Volpi, B. Biggio
- E. Lati, B. Bernatto,
- G. Brachetto, G. P. Gardiol
- G. Martinelli, Del Biggio
- G. Callegari, B. Bernatto,*
- G. Rovillo, G. Barsanti,*
- S. Bernatto, C. Petrella
- Domenico Beissio, Mrs. Rutilui
- Miss Adele Galazzo, Mrs. Luquet
- Miss Bovis

It is proper for me to state that the two students, Domenico Beissio and Adele Galazzo, are supported, the former, by the Young Men's Mission Society of the U. P. Church in Pittsburgh, Pa., the latter, by some Christian ladies in the same city. It becomes my painful duty to report that lately some bad features begin to manifest themselves in Domenico's character. I have sent to the Secretary of the Society alluded to a full report of the whole case, asking their counsel and decision in the matter. Thus has it always been, thus, I apprehend, it will ever be, dear brother, in mission work. Sad disappointments will meet us from time to time, but they should not dishearten us. When we have done faithfully, as the Lord gave us, our duty toward a poor, perishing soul, we have completed our work. Neither you nor I can convert; that is the Lord's work. Still, I have not given up Domenico. He may go far astray, but if he is the Lord's, He will bring him back to Himself in sorrow. The trouble alluded to was deception in money matters.

The work in general has gone on well, through the Lord's goodness, during the year. I can not speak particularly of each station, as it would require a far more extended report than you would enjoy reading. I shall just give you, therefore, the more salient points in some of the stations, trusting that your heart and mind may rejoice at the signs of blessing from the Lord, accompanying the preaching of the Gospel. The Lord Jesus is indeed calling out His witnesses from the Romish Babylon. Little assemblages of saints are springing up here and there through the Italian Peninsula; and although they are weak and their light is feeble, yet they are shining, they are throwing their rays of truth and testimony against abounding evil and apostacy into the thick surrounding darkness.

Oh! the gloom, the fearful gloom, which follows in the wake of Romanism! Long has it shrouded poor Italy! and long ago the sun of Christianity sunk in clouds and darkness! But it is rising again. The light is again shining. We are like the Christians in the Church of Philadelphia—"a little strength." May we be more like them in "keeping the word of Christ's patience, and in not denying this name."

**Torano and Carrara.**

The work has been going on well in these stations. With my family I removed to Carrara on the 1st of August of last year. We labored quietly and constantly up to the time of our removal to this place. Two reading meetings, for prayer and study of the word, were established in each week, and are still continued. Great good has thus far resulted from them—and soon a church will be organized there, consisting of twenty members. The schools are increasing also. At Torano much progress in developing the life and knowledge of the little church has been made. The school has increased to such an extent as to interfere materially with that of the parish priest. Many children have been taken from the school of the latter by their parents to be sent to ours.

Something over a year ago an Evangelical Society was formed by the brethren and Evangelist at Torano, with the object of aiding each other mutually in sickness or want.
for instruction in a night school, &c. It is quite distinct from the church, but is under the immediate direction of three of our most enlightened and active members. For a long time it was unknown to the community. Lately, however, it has begun to assume large proportions, and to exert a very powerful influence. The association now numbers about one hundred members, chiefly heads of families. It is extended to Carrara—and other villages in the neighborhood are asking for branch societies to be established among them. Little evangelical libraries in connection with the association have been formed, both at Torano and Carrara—and the books are read by the members of the society.

Were sufficient funds at our disposal to build, or fit up a suitable house for the church and schools at Torano, it would give a very great impulse to the work there. However, in the unsettled state of Italy and Europe generally, perhaps we had better wait the formation, both at Torano and Carrara—and the books are read by the members of the society. In the superstitious town of Prato, we have learned that the priests were preparing the ignorant and fanatical, to create disturbance and disorder in the meeting, and thus force the local authorities to interfere and suspend the work entirely. As soon as this wicked plan was discovered, the colporteur, who labors in that part of Tuscany, presented himself to the Delegate (chief of police) of Prato, laid before him the whole case, and asked him to prevent this rank movement of the priests. Instead of doing anything to protect liberty of conscience, he rudely dismissed the colporteur, and showed by his conduct that he was entirely in favor of the priestly party. The colporteur came at once to Florence and informed us of the state of things at Prato. Accordingly I went with the evangelist to the Prefect of this city, under whom the Delegate of Prato is and acts, and we made a clear and full statement to him of the case, asking him also to interfere on our behalf. He received us kindly and courteously, and assured us that very day he would send such orders to the local police authority of Prato, as to effectually prevent any meditated disorder on the part of the priests. We know not what was contained in the order sent, or what the Delegate may have replied; the fact is that two days after the fact was removed, and another, much more liberally-minded succeeded him, and we have our rights and liberties guaranteed. You may imagine what great good and influence this energetic and noble act of the Prefect of Florence has had on the cause of the gospel in the superstitious town of Prato.

**Terni**

To this important city, of nearly or quite 15,000 inhabitants, an evangelist was sent (the same who studied with me for a year at Sarzana) about the first of last November. He labored quietly and earnestly for several months in a private way, in order to form first of all a little nucleus prior to beginning public preaching. He informed me towards the end of February of this year, that a large room for the public meetings had been secured, and that it was proposed to commence preaching about the first of March. I accordingly went to Terni to be present at the opening, and judge of the work myself as well as possible. I remained for four or five days, preaching myself twice on the Sabbath, and every evening during my stay there. On the Sabbath morning, at the first public service, there were but eleven persons, the nucleus formed by the evangelist. In the evening we had over twenty. On Monday evening nearly sixty—on Tuesday evening, over one hundred. After preaching on Monday evening, I invited any who might have objections to offer, or difficulties to present, to speak freely, for we were not priests, nor did we wish to stifle inquiry, but rather to provoke it. A young man immediately arose and asked me if I believed in the Divinity of Christ! "Most assuredly I do." "I do not," he replied. I told him that as the Divinity of the Lord Jesus had not been the subject of discourse that evening, I did not feel disposed to enter into a discussion on the sub-
ject that evening, especially as I was quite exhausted from speaking over an hour in that crowded room. I accordingly invited him to come at noon the next day, and we would examine the subject. He came punctually with some fifteen of his followers. We discussed the question for an hour and a half, and he and his went away seemingly satisfied and convinced. The evangelist writes me that he has never missed a meeting since. The Lord open his eyes to the truth and life in Jesus!

To me it was a great joy to be able to preach the Gospel in sight of the Patrimony of St. Peter, and almost under the shadow of the Vatican. And the people listened to the Gospel with an interest, and an attention which filled my heart with gladness. We are striving, dear brother, to sow by all waters—and let us not forget that the Lord hath said, "my word shall not return to me void"—not until the rain and the snow fly back to the clouds from whence they came, shall the word of the Lord fail to accomplish His purpose. The evangelist informs me that the meetings are still frequented by seventy up to a hundred. He is greatly encouraged.

I must pause one moment to note a fact that impressed me profoundly: it is this—the nearer you go to Rome, the fountain of Catholicism, the less faith, the less religion, the less desire to hear of religious things: the farther you go from Rome, the more of these things do you find. Scarcely a soul did I see in the Catholic churches while in Terni—but I visited very few of them. I fear to enter a Catholic church. You may call it superstition; but I always think when there: What if God should sink this fabric, and all its poor idolaters?

Our devoted blind-man, Sig. Bovillo, has been laboring here since last June. He does the work of a "city evangelist," and his visits have ranged from 150 to 200 per month. During this winter he held a meeting in his own house for the Dalmatian fishermen, who come over the Adriatic from Dalmatia to the Italian coast, to dispose of their merchandise. He speaks the Slavo-ilirian tongue perfectly, and these Dalmatians heard the Word with gladness. In his last letter he tells me that he doubts not they will carry the truth back to their native towns, and proclaim it to their families and friends. Lately the Nice Committee, a society composed of English Christians, and one for which I have great respect, has sent the evangelist who labored at Barletta, and who was fearfully persecuted there, to Bari, and he has opened public preaching in that large city, Mr. Bovillo labors in unison with him, and let us trust and pray that the Lord will graciously bless their labors to the glory of his name.

But I can write no more. In all the other stations the work is going on as usual, except at Lecce, where there has been much falling off from various causes. But I trust we may be able to reinforce the work there.

The little library at Spezia has done quite well during the year. Entire sales of books amount to over 600 francs; No. of Bibles sold, 118; Testaments, 207; parts of Scripture, 800; Evangelical Almanacs, 1600; tracts and books in proportion, The American Bible Society made us a grant of $250 in currency (905 fs.) for the purchase of Scriptures.

Praying that the Lord Jesus, the Head of the church, may be present in the next General Assembly, and guide you all to His own glory and serving.

W. G. MOOREHEAD.

Florence, Italy, April 9th, 1868.

RECAPITULATION.

The following statement presents a connected view of the missions that are occupied or in some measure supported by our United Presbyterian Church at this time:—

General Missions.

5: Syria, India, Egypt, China and Italy.

Stations.

40, viz: In Syria—Damascus, Yabrud, Nebk, Deir-Atiyeh, Rasheiyah, Ain-esh-Shaara, Ma'ara. In India—Sealkote, Gujranwalla and Zafarwal. In Egypt—Alexandria, Cairo, the Fayoum, Osiout, Ghou, Mooteah, Bacooreh, Wala Deeah, Beni Alaj,

**Missionaries.**


**Churches,—12.**

Communicants,

In India, 57; in Egypt, 125; in Syria, 29. Full returns have not been received from the other missions.

**MISCELLANEOUS STATEMENTS.**

First.—The Board desire to commend to the grateful regards of the Assembly the following special acts of kindness during the year:—With his usual large liberality, H. H. Prince Dulcep Singh has again contributed to the mission in Egypt $5,000 in gold. Various persons in Great Britain and Ireland have furnished means to help carry on the Theological School at Osiout. The Ladies' Missionary Association in Paisley, Scotland, have contributed liberally again for the support of the girls' school in Egypt. The American and the British and Foreign Bible Societies, and the American Tract Societies, have contributed to several of our missions for the circulation of the Scriptures and of evangelical truth. William J. McElroy, Esq., of Philadelphia, has rendered gratuitously, able and valuable legal services to the Board during the year. David Stuart, Esq., of Liverpool, England, has generously done great kindness to our Missionaries in going to and returning from their fields of labor. Gen. Jas. A. Ekton, of Washington City, has been in various ways of important service to our cause at the National Capital.

Second.—As to liberality among the converts, a gratifying feature of our work is that in all our missions, as far as we know, the grace of giving for the cause of Christ is taught and practised. In the

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* Now in this country.
native churches of the India Mission the sum of 216 rupees—about $108—or about two dollars for each communicant, was contributed to the Lord's cause. In Egypt $655, or over five dollars for each native member of the churches, was given, and an effort is making, which it is believed will prove entirely successful, to have each congregation have its native pastor and provide for his salary from their own means. These things are encouraging, and it is hoped thus the receivers of the gospel are in healthful training to be themselves some day the supporters and dispensers of it to others.

RECOMMENDATIONS.

1. That Miss .................................... be appointed for the mission in India, and that the Board be instructed to send her out, and also another female missionary, if she can be procured, for the same field, at the earliest moment that the funds in the Treasury will allow it.

2. That the special thanks of the General Assembly be given to the several persons and societies who have so generously contributed, as stated in this Report, of their funds and their services to the help of the great mission work under our care.

3. That steps be taken by the Assembly, or at least, that an urgent recommendation be made to parents and pastors, and to the superintendents and teachers of the Sabbath schools, to have the cause of missions brought before the children of our whole church, and their sympathies and efforts enlisted in its behalf.

4. That the form of bequest already approved by the General Assembly be published in the Minutes of the Assembly and recommended earnestly to the attention of all the members of our churches.

It is as follows:

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

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

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

5. That as our foreign missionaries receive their salaries at gold rates, while at their stations, and according to our custom are paid at the rate of half salary in paper currency, while absent from their work, the Assembly be respectfully asked to consider whether this is a sufficient amount in cases where such missionaries are to remain only a year, or at most a year and a half, and can during that time have no means of obtaining a livelihood.

6. That the Assembly be respectfully recommended to take our foreign mission work into consideration at as early a stage as pos-
sible in its sittings, while the members of the Assembly are still present, and there is time to give it the attention its very great importance now demands.

ESTIMATES.

During the past year the Board have been happy to find, that in consequence of several large sums not having been actually required, that had been previously appropriated and that were counted in our indebtedness, and also of material reduction of expenses that was made in some of the missions, there was very fortunately, an over estimate last year; and now in view of the healthful and prosperous state in which the good providence of God has generally placed our missions, and of the prompt and liberal efforts of our people during the past year, to properly sustain this great arm of our church's operations, the Board believe the following appropriations will meet the calls for the ensuing year:

For India, $17,471; China, $9,800; Syria, $2,024; and for Egypt, $24,468; to send out two returning missionaries and families, one medical missionary, and one female missionary, $5,500. Total, $59,263. This is in gold. At the present rates of exchange this will require $88,894 in our currency. This is the very lowest estimate that can be made. Some of the missions have greatly curtailed their estimates for the year to make it thus low—and if there is any failure of the means being in hand to make remittances to the missions as they are due, one of two things must follow, either that the missionaries and their families must suffer privations and trials, or money must be borrowed, if possible, and that at enormous rates of interest. Most earnestly, therefore, does the Board entreat the General Assembly, and the churches, to see that the treasury is kept supplied with the means of paying every appropriation promised to any mission, and at the proper time.

MEMBERS.

Persons should be elected at this meeting of the General Assembly to fill the places of Revs. F. Church, W. W. Barr, and J. T. Cooper, D. D., whose terms of office expire—and also to fill the places of Rev. T. H. Hanna and Mr. J. M. Wallace, resigned.

By order of the Board.

J. T. COOPER, President.
J. B. DALES, Cor. Secretary.

Philadelphia, May, 1868.

ACT OF INCORPORATION.

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

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

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

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

That James Prestley, John B. Dailes, Francis Church, Thomas H. Hanna, Samuel C. Huey, William Getty, Thomas Stinson, and William W. Barr, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of the Board of Foreign Missions of the United Presbyterian Church of North America, and as such shall have perpetual succession, and be able to sue and be sued in all courts of record and elsewhere, and to purchase and receive, take and hold to them and their successors forever, lands, tenements, hereditaments, money, goods and chattles, and all kinds of estate which may be devised, bequeathed or given to them, and the same to sell, alien, demise and convey, also to make and use a common Seal, and the same to alter and renew at their pleasure, and also to make such rules, by-laws and ordinances as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State. Provided always, that the clear and annual income of the real and personal estate held by this Corporation shall not at any time exceed the sum of twenty thousand dollars.

The corporation or persons above named shall hold their offices for three years from the date of this act, and until their successors are duly qualified to take their places, who shall be chosen at such times and in such way and manner as shall be prescribed by the said General Assembly of the United Presbyterian Church of North America. The said Board hereby incorporated and their successors shall be subject to the direction of said General Assembly of the United Presbyterian Church of North America, have full power to manage the funds and property committed to their care in such manner as shall be most advantageous, not being contrary to law.

James R. Kelly, Speaker of the House of Representatives.

D. Fleming, Speaker of the Senate.

Approved the Twelfth day of April, Anno Domini one thousand eight hundred and sixty-six. A. G. Curtin.
ACTION OF THE GENERAL ASSEMBLY.

On Reorganization.

The Report of the Committee appointed by the last Assembly on the re-organization of the Board of Foreign Missions was read, and the following resolution appended to said report adopted, namely,—

Resolved, that, in the judgment of this Assembly, it is not desirable that any change should be made in the Constitution of the Board of Foreign Missions.

On the Report.

Monday, 2 o'clock, P. M.—Proceeded to the order of the day, namely, the consideration of the Report of the Committee on the Board of Foreign Missions. The Committee presented their Report, which was read, accepted and adopted, and is as follows:—

The Committee on the Board of Foreign Missions would report, that they have examined, as carefully as possible, the several items presented in the report, and recommend the adoption of the following resolutions:

1. That our earnest and united thanks are due to Almighty God for his wonderful kindness to our missionaries during the past year, and for the cheering evidence of the Holy Spirit resting upon their labors.

2. That in the death of Mrs. Amanda Beggs, wife of Rev. J. C. Nevin, we are called upon to mourn the departure of one of our most active and earnest missionaries. And whilst her memory is embalmed in the heart of the church which she represented, we would most tenderly sympathise with her bereaved companion, and most affectionately commend him to that God who, in substance, says, Leave thy motherless children with Me, I will preserve them alive; and let thy widowed heart trust in Me.

3. That the special thanks of the General Assembly are most cheerfully given to the several persons and societies, both in our own and foreign countries, that have so generously contributed of their funds and their services to the help of the great mission work under our care.

4. That this Assembly would most earnestly recommend to parents and pastors, and to the Superintendents and Teachers of our Sabbath schools, to keep the cause of missions clearly before the youth of our entire church, and in the use of the most effectual means endeavor to enlist their sympathies and efforts in behalf of the same.

5. That the Board be authorized to send out a missionary and one female teacher, for the mission in India, at the earliest moment that the funds in the Treasury will allow it.

6. That the sum of $90,000, currency, is, in the judgment of this Assembly, the very lowest estimate that can be safely made in
order to carry forward successfully the Foreign Mission work for the coming year.

7. That in all ordinary cases, the Board be directed to pay our foreign missionaries at the rate of half salary in gold, while necessarily absent from their field of labor.

8. That in view of the comparatively short life of American missionaries in heathen countries, and the frequent necessity of returning home to recruit their strength; and in view of the length of time and the great labor necessary to acquire the use of the difficult languages of most heathen countries; and in view of the great disadvantage which a foreigner must always experience in commanding the popular mind of any people when he has to address them as a foreigner; and in view of the vastly greater expense of sustaining the work by exporting the laborers at such disadvantages, and at such great distances from the bases of supply and management; we recommend to our Board, that the idea should be constantly kept in view, that the present system of conducting Foreign Missions should be regarded as introductory to the more permanent and efficient system by which the work will be mainly carried forward by native teachers and missionaries, from home sources of support.—Therefore, we recommend to the Board to give special attention to the raising up of native teachers and ministers, and thus laying deeply and broadly such foundations as may secure efficient native laborers, and in due time make the respective institutions self-sustaining.

9. That the Revs. F. Church, W. W. Barr and J. T. Cooper, D. D., whose terms of office expire at this meeting, be re-elected; and that Rev. W. C. Jackson and Mr. John Alexander be appointed to fill the places of Rev. T. H. Hanna and Mr. J. M. Wallace resigned.

10. That in order to prevent loss in the future, from want of attention in the matter of bequests, all our church papers are requested to present a standing insertion of the form of bequest already approved by the General Assembly.

All which is respectfully submitted.

JAMES DUNCAN, Chairman.

ADDRESS OF MISSIONARIES.

Rev. James S. Barr, Sealkote, North India.
James W. Gordon, " "
Miss Elizabeth G. Gordon, " "
Rev. Samuel Martin, " "
Rev. J. C. Nevin, Canton, China.
Rev. Joseph McKelvey, " "
Rev. G. Lansing, D.D., " "
Rev. S. C. Ewing, " "
Rev. John Hogg, " "
Rev. Wm. Harvey, " "
David Strang, " "
Miss M. J. McKown, " "
Miss Sarah Hart, " "
D. R. Johnston, M. D., " "
Rev. Andrew Watson, Alexandria, Egypt.
Rev. B. F. Pinkerton, " "
Rev. E. Currie, " "
Rev. W. G. Moorehead, Florence, Italy.

RATES OF POSTAGE.

For the convenience of those corresponding with our missionaries, we subjoin the following rates of postage on letters and newspapers to each of the countries where our missionaries are located.

<table>
<thead>
<tr>
<th>Country</th>
<th>British Mail, via Southampton</th>
<th>French Mail</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>34</td>
<td>6</td>
</tr>
<tr>
<td>China and Japan</td>
<td>Via San Francisco, monthly</td>
<td>10</td>
</tr>
<tr>
<td>India</td>
<td>Open Mail, via Southampton</td>
<td>28</td>
</tr>
<tr>
<td>Egypt</td>
<td>Closed Mail, via Southampton</td>
<td>20</td>
</tr>
<tr>
<td>Syria</td>
<td>French Mail</td>
<td>21</td>
</tr>
</tbody>
</table>

Persons sending letters should write on the envelope by which of the above mails they shall go. All foreign postage must be prepaid.

CONCLUSION.

This report has been unfortunately delayed in waiting for the annual statement of one of our Missionaries. But as it now appears it is believed it will be found of very great interest. On reading it, will not every minister endeavor to have its statements and facts reach his people? And in view of what God has enabled us as a Church to undertake, of the favor he has shown our work, and of the pressing calls there are for help, will not every one ask himself at once, "Lord what wilt thou have me to do in reference to this great cause?" Dear Brethren in the Ministry and the Church, the heathen are perishing for lack of vision. Our missionary brethren are laboring to lift up the light of life upon them. O, shall they be sustained, and shall these perishing heathen thus be saved? What will you do?
While too we have a good number of devoted and faithful laborers in the field, yet they are few, for the plenteous harvest ready to be gathered. Are there not young men in our churches willing to enter upon this good work? Whom shall we send? And who will go for us?

It is time for thee, Lord, to work.

Oh send out thy light and thy truth.

God be merciful unto us and bless us, and cause His face to shine upon us—that Thy way, may be known upon earth, Thy saving health among all nations.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be His glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen.