THE

Tenth Annual Report

of the

Board of Foreign Missions,

of the

UNITED PRESBYTERIAN CHURCH

of

NORTH AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY IN MAY, 1869.

PHILADELPHIA:
GEO. S. FERGUSON, PRINTER, 25 NORTH SIXTH STREET.
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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,
" J. M. HUTCHISON,
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 6½, P. M.
CONSTITUTION
OF THE
BOARD OF FOREIGN MISSIONS.

Adopted May, 1859.

I. There shall be a Board of Foreign Missions, appointed by and amenable to the Assembly.
II. It shall consist of nine members, who shall hold their office three years, and five of whom shall constitute a quorum. Of those first chosen, three shall go out of office annually in the order of their names; and thereafter three shall 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, 1859, at ten o'clock, A. M., in the Second Church.
V. The Board shall have power to fill any vacancies occurring therein during the year and shall be styled, "The Board of Foreign Missions of the United Presbyterian Church of North America."
VI. To this Board shall be intrusted, with such directions and instructions as may from time to time be given by the Assembly, the superintendence of the Foreign Missionary operations of the Church.
VII. The Board shall make to the Assembly an annual report of its proceedings, its condition, and its needs, and shall submit for approval such plans and measures as shall be deemed necessary and useful.
VIII. To the Board shall belong the duty, though not the exclusive right, of nominating to the Assembly Missionaries and Agents, and of designating fields of labor; to them shall belong the duty of receiving the reports of the Corresponding Secretary; of giving him needful directions in reference to all matters of business and correspondence 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 extract 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,
Miss E. G. Gordon,
Mr. Jas. W. Gordon and wife,
Rev. E. P. Swift and wife,
Rev. Jas. S. Barr and wife,
Mrs. G. W. Scott,

Sealkote.

Gujranwala.

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

Cairo.

Osiout.

China.
Rev. J. C. Nevin,
Rev. Joseph McKelvey,

Canton.

Italy.

* Now in this country.
TENTH REPORT
OF THE
Board of Foreign Missions.

In closing the tenth year of the labors of our United Presbyterian
Church in the work of Foreign Missions, this Board feels there is oc­
casion for the General Assembly and for our whole church to be pro­
foundly thankful for all that God has enabled us to undertake and to
accomplish in that period of time.

CONTRASTS.

Ten years ago we had three missions—now there are five. Then
we had seven ordained ministers and two female assistants—now we
have eighteen ordained ministers, one physician, one printer and print­
ing press, one superintendent of Industrial School, with facilities for
efficiently carrying it on, and five unmarried female missionaries.
Then there were no organized churches—now there are twelve more
or less completely organized, with the ordinances and sacraments
regularly dispensed in them. Then there were scarcely any from the
ranks of heathenism that were reported as professing Christ—now,
there are several hundred, in the full membership of the mission
churches and giving evidence that they are of such as will be saved.
Then there were only a few mission schools, with scarcely a hundred
pupils in them—now there are nearly forty schools, for both boys
and girls, and over a thousand persons in them receiving direct daily
instruction in the knowledge of the way of life. Then the missionary
spirit in our church at home was low and the offerings for this great
cause were comparatively small, the whole amount reported for 1859
reaching only $8,574—but now the spirit of missions is more widely
and deeply felt, and the contributions reported at the last Assembly
amounted to $76,257,73. Truly in all this there is occasion for us to
thank God and take courage.

THE BOARD.

Mr. Samuel C. Huey, who had been a member of the Board from
the beginning, having removed to a distance, resigned during the course
of the year, and Rev. J. M. Hutchison was appointed to fill his place.

THE FUNDS.

On the faith of the sum appropriated by the last Assembly being
promptly raised, the Board directed the different missions to go for­
ward on the basis of their several estimates. But there has been a
disastrous failure in the funds being received for this in good season
and in sufficient amounts. The whole sum contributed from all sources
during the year was $50,624.62. This amount with $8,204.24, which was in hand at the opening of the year, made in all $58,828.86, and the large proportion of this did not come to hand until near the close of the year.

In this state of things the year has been marked with painful experiences and events in our missions. In one, our brethren have had to pay fifteen per cent. interest on money which they were forced to borrow in order to procure daily bread. In another, they had to submit to the mortification of being told by their bankers, that their account was overdrawn, and that payment must be made or supplies would be stopped. And in another, our devoted laborer was for months without a dollar in his hand from our Treasury for himself and his dependent family. As a consequence of this state of things, most of our missions have been reduced to trying straits and the Board have been often in deep perplexity. Missionaries have said they would be forced to return to their homes. Schools were threatened with being abandoned. In some instances converts from heathenism that had to know the facts were amazed, and other churches have wondered that a church like ours could allow its Treasury to be in such a state when God has so signally smiled on our missionary work. Will not this Assembly and the churches take steps by which the necessary funds shall be statelyly in hand to meet the solemn engagements of the church and the pressing calls of those whom we have sent as our laborers for Christ far hence among the heathen?

MISSIONARIES.

This year has been a mingled one in our history in regard to our missionaries.

Early after the last Assembly, and believing there would be adequate funds in the Treasury, the Board authorized Rev. Samuel C. Ewing and family to sail, as they did, for Egypt, on Thursday, 16th of July, and on arriving out he entered at once again upon his work. Rev. Andrew Watson, also, having quite recovered from the long affliction of his eyes, took his departure with his wife on Thursday, Nov. 12th, and has renewed his labors in the game field. In July Dr. Lansing was forced, from the enfeebled state of his health and that of his wife, to seek temporary rest, and having spent several months with great benefit to them both in England and Scotland, and done much in each country to promote the interests of the mission, they have now returned again to their labors. On Nov. 20th, Mrs. Adelaide McKelvey, wife of Rev. Joseph McKelvey, of the mission to China, departed this life after only a few hours' illness. And thus the fondest hopes of many that saving good would be borne through her to many a benighted heathen were suddenly and forever cut off. She was a woman of devoted piety, zeal and worth, and her early death was a calamity to our church and the heathen. In Damascus Mrs. Scott, wife of the Rev. Wm. O. Scott, a devoted missionary of the Presbyterian Church in Ireland, and laboring in connection with our mission in the Syrian field, died on the very threshold of her work, at the early age of twenty-two years. On the 30th of December the mission in India and our whole church sustained a painful loss.
in the death of the Rev. George W. Scott, a native ordained minister and member of the Presbytery of Sealkote. He was one of the most valued and useful of our laborers in the foreign field. Two days after this painful event the Rev. Wm. G. Moorehead, of the mission in Italy, was called to part by death with a beloved child, and in the worn down and exhausted condition of Mrs. Moorehead's health, he has since been constrained to seek recovery for her by a visit to their native land. After nearly nine years' absence in laborious work in Egypt, Miss Martha J. McKown has felt it her duty to visit once more her aged parents, and accordingly arrived in this country for this purpose on the 26th of last month, proposing, however, to return to her mission early in the coming fall.

With the exception of these changes, all our foreign missionaries have been able to prosecute their work with scarcely a single interruption, and in no year, as a whole, has there been more cheering evidence of the presence and blessing of the God of missions. Thus, while the Assembly and the church may well express their sense of the loss sustained in the death of some of our devoted missionaries and the enfeebled state of others, yet in all that has occurred much may also be seen to arouse us, by every affecting and solemn consideration, to a more earnest and determined interest in this great cause, and to be encouraged in its prosecution. The field is white for the harvest. Work while it is called to-day—the night cometh.

MISSIONS.

The reports from each mission are very full. They will be found of deep interest.

I. China.


This mission has its place of operations in Canton, a city of about one million of inhabitants. During last spring, Rev. Mr. and Mrs. McKelvey reached this field, and with great interest set themselves at once to acquire the language and other fitness for their work. In less than seven months, however, Mrs. McKelvey suddenly rested from her labors. But, though well nigh crushed under a sense of his bereavement, Mr. McKelvey has steadily toiled on, and will soon be prepared to take some oversight of the mission school. With the exception of a few weeks, when he was compelled in his weakened health to retire with his children to Macao, the seaport of Canton, for rest, the Rev. J. C. Nevin has prosecuted his work throughout the year. He has revived and put on an efficient basis the school, and there nearly every day has given much religious instruction to the young. He has regularly ministered in the preaching of the word, and is not without reason to know that his labor has not been in vain in the Lord.

During the year there has been a steady effort to procure a lot and secure suitable premises for this mission. Various things have caused delay. Among these one of the most pressing has been the want of the amount of money which the Assembly appropriated, and
which that mission was authorized by the Board to expect. But this money has not been placed in our treasury, and that mission is still without a home. Who can tell how much might have been done for the comfort, and perhaps usefulness and even life itself of those two noble women who now sleep in their silent graves, if only a proper mission home had been provided? But now, so far as they are concerned, it is too late. Yet the mission needs such a home. Shall it not be promptly furnished?

In view of the bereaved state of his family, Mr. Nevin is about to return for a short season to this country. In regard to this mission it only remains to say, and it is a humiliating statement, that while $9,800 were appropriated to this tried and afflicted mission by the last Assembly, $5,000 was all that could be sent.


I now hasten to give you a brief report of our mission for the year ending Dec. 31st, 1868. Equally with that of 1867 it has been one of memories to us—many sad and some full of mercy. In looking back over it, no flush of rivalry burns over my face—rather a deep sense of the long suffering of our Heavenly Father pervades my soul. Has it not been so, or rather should it not be so? Many cares and anxieties have interfered with that singleness of purpose which we should all covet in the work of preaching Christ; and yet this may be only my own human sense, whilst God has as effectually carried on his gracious ends in this way as could have been done by another. At least my comfort is in this belief that He will make all things work together for His own glory—and the year just closed in great weakness by His servant will be brought again in great strength by the Lord himself in the salvation of souls.

Of the condition of my health and the amount of labor which I have been enabled to perform, you have already been advised. At the beginning of the year, partly in full hope of help soon coming from home and partly because of improved health under the influence of the bracing winter air, I gladly revived my school, which had been vacated for two years past. This was a great comfort I can assure you—as our hope is largely found in the youth of China. It has not been managed with any attempt at thoroughness in secular education, this being left entirely to the usual routine of the native method; but the element of Christian instruction has received all the attention and strength I could afford. It is hoped that something of the good seed has been so firmly fixed in the hearts of the boys, that after years will assuredly bear fruit. Often has my heart warmed towards them whilst speaking familiarly of the Saviour to their apparently interested hearts. This is, perhaps, not true of all; but there are some of their number to whom my heart clings with a tenderness and solicitude which will not be denied. God surely will gather some of them to his throne. Thus it is that while I have had my trials. Thus it is that while I have had to take it, and interest and progress flag and fail. After one year's experience I was fully persuaded that something must be done to correct this state of affairs. The very nature and design of our schools, and the poverty of the people from whom our scholars are drawn, precluded the possibility of putting them on a paying basis at least for many years yet to come. I determined, therefore, to exact a steady form of each scholar for his faithful attendance throughout the year, and fixed it at one dollar, to be paid down on entering school and to be returned at the close if the conditions had all been complied with. The English Wesleyan Mission seeing this step taken in advance, followed in so far as to require a written pledge of their scholars to pay a half dollar as forfeit if they left school before the end of the term. The influence of this step was so healthful that the way seemed quite clear to advance further—especially, too, as many of the forfeits were not paid over. They have, therefore, for the coming year taken our plan, but only taking a half instead of one dollar. With us only two out of twenty-five forfeited their pledge, thus giving a result in respect of attention which is altogether satisfactory. The mention of the number of scholars (25) reminds me that another
step in advance has been taken in this respect. Instead of allowing the teacher to receive as pay the limit was fixed at forty, unless disposed of in some way. Want of time and strength prevented me from having any blocks cut, as I had hoped; so that no resource for preventing the funds from lying in idleness was left, but that of handing them over to someone else. This has been done in great part, viz: $150 to the Presbyterian Mission and $50 to the Baptist Society—retaining in our hands $53.49, and Dr. Halleck has been enabled to do thus much. It is as follows:

**TRACT SOCIETY.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cr.</td>
<td>$292.03</td>
</tr>
<tr>
<td>$300 Currency remitted in 1884</td>
<td>$292.03</td>
</tr>
<tr>
<td>To printing 12,900 pp.</td>
<td>$3.00</td>
</tr>
<tr>
<td>Purchase of 89,300 pp.</td>
<td>$35.54</td>
</tr>
<tr>
<td>Paid Presbyterian Mission</td>
<td>$120.00</td>
</tr>
<tr>
<td>- Baptist</td>
<td>$50.00</td>
</tr>
<tr>
<td>Balance on hand</td>
<td>$53.49</td>
</tr>
<tr>
<td>Dr.</td>
<td>$200.00</td>
</tr>
<tr>
<td>Tract Society</td>
<td>$200.00</td>
</tr>
<tr>
<td>Total</td>
<td>$815.76</td>
</tr>
</tbody>
</table>

A goodly number of Testaments have been distributed in connection with the Tract work, and I feel confident that the breadth thus cast upon the waters will eventually be found. It is a great and a blessed work that the Tract and Bible Societies have in hand. It has always given me a peculiar satisfaction, after having striven to put something of the good seed into the hearts of my hearers, to follow it up by giving them a portion to carry away in their hands, with the prayer that it, too, may get to their heads and thence to their hearts. Let the hands of these agencies be upheld.

From what has been said above, it need scarcely be added here that the direct work of preaching the word has been done in much weakness, and with less frequency than formerly was my custom. During the earlier portion of the year, in a week or two, the week-day services were kept up, and occasional services were kept up in January and December; but during the second quarter they were practically given up. You are already aware of the necessity which compelled me to leave my post for about two months and a half. This was a great trial to me, as I had hoped to labor as I had liked throughout the year. But God has given me one comfort in that he permitted me (except while absent at Macao) to maintain all the Sabbath services but two. So long as I can fix my mind rightly on this subject, I am content; for I know that what has been sown in great weakness, God can raise in great strength. Our work has not been in vain. Some of our brethren here whose work leads them to travel about the country speak of meeting constantly with persons who have heard the gospel in our chapel. This shows that our location is a good one, and that God has been pleased to use us, even in weakness, to make known his name among the heathen. Besides this, encouragement has been given in the way of direct inquirers after the truth having come to us. Of one we entertain our hopes, but cannot tell what may be the final result. There is so much deception in purpose, and so much misconception of truth and the gospel aim, that it, too, may get to their heads and thence to their hearts. Let the hands of these agencies be upheld.
I come now to speak of another subject most intimately connected with the welfare of the church, and yet it brings us with it a tale of sorrow, bitterness, and death. About the middle of April Rev. Joseph McKelvey and his wife, Mrs. Ada McKelvey, arrived in Canton—both in the best of health and in buoyant spirits—to join in the work of the mission. I need not attempt to tell you with what intense anxiety I looked forward to this event, and how great was my satisfaction and how full of gratitude to see what I sometimes almost dared not hope to see—the mission in fair prospect of vigorous and useful continuance. My hopes being so nearly realized, I began to relax and breathe freer, until at length, perhaps owing in a measure to the very bloom of health she was cut down and perished from our sight as the flower of the field. Here was a bitter, bitter portion to her stricken husband, and a source of amazement to those of us who survive! How sudden, how mysterious, how crushing, I need not again try to write you. You already know the tale of her death. However hard it is to give up (and it does not call her to greater faithfulness? We need not pursue these mysteries. However hard it is to give up (and it is hard, so far away from home and friends), of one thing we can be sure, viz: in the end God will say, ‘Truly have I sinned in God’s sight and deserve it all.’

Another grave has been made, and another dear one who gave up all for Christ has gone to rest. Side by side they are lain and together they shall rise again. But why have they been taken—at times, too, when least of all would it seem that they could be spared? Why this controversy with us, even with us as individuals? We truly have sinned in God’s sight and deserve it all. Is it with our mission? Even here we have come near to despair; but we are not yet convinced that it be with the church. Who will say, then, that it does not call her to greater faithfulness? We need not pursue these mysteries. However hard it is to give up, and yet it is hard, so far away from home and friends, and how we can be sure, viz: in the end God will say, ‘Truly have I sinned in God’s sight and deserve it all.’

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The very best that can be done, will, however, be done in the matter. Between closing I must record my gratitude for the many acts of kindness by unknown friends and strangers and little children at home, who have so tenderly remembered me and my children. I cannot describe the feelings that filled my heart when I received his impression of what has passed under his observation.

Let me here offer an apology for the egotistical or selfish character which may seem to be implied in this report. I hope it is the last of its kind. I am compelled to write so exclusively of my own doings. That it must be so for the present, is as bitterly annoying to me as it can be to any one. Brother McKelvey is here; but his entire want of experience as to the customs of the Chinese, their methods of thought and business, and his necessarily limited knowledge of the language, have prevented his sharing in these things as he will before many more reports are written. He is yet as a child, but grows rapidly, and ought to have the prayers and support of all who love the work to which he is given.

I enclose the blank schedule, which I received from you a short time ago, with the request that you will fill it out. I have done my best to do so. After due consideration we concluded that it was so utterly inapplicable to our circumstances that it would be almost worse than empty form to attempt to fill it out. The present design of missions to the Chinese is not so much immediate organization as extensive preparation—at least the governing idea in my own mind has always been to preach the gospel to these multitudes and leave organization and ingathering to the time when it shall please God to open the doors. By this, I mean to say that definite and positive organization begun too early may by lapse of time fall into a dead formalism—a danger to be carefully avoided.

When and how I shall return home is doubtful, the prospect being that I shall have to go by San Francisco, as no sailing vessel is now likely to be up for New York for several months to come. The estimates have been made on this basis. When and how I shall return home is doubtful, the prospect being that I shall have to go by San Francisco, as no sailing vessel is now likely to be up for New York for several months to come. The estimates have been made on this basis. When and how I shall return home is doubtful, the prospect being that I shall have to go by San Francisco, as no sailing vessel is now likely to be up for New York for several months to come. The estimates have been made on this basis.

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to overflowing as now a contribution (how much or how little made no difference) came for "the motherless children in China," again for "Mr. Nevin's little children," etc. What, then, have I thought must be the tenderness, and warmth, and love of that Heart which says, "When father and mother forsake thee, I will take you up." By the liberality of the 4th U. P. Sabbath school, Allegheny City, $133.64 specie have been received and applied to furnishing a neat and substantial monument of granite (the only cheap and durable material to be had here) for Mrs. Nevin's grave. The following sums have been received for my children—Monongoliela Presbytery, $5 currency; 1st U. P. S. S., Mercer, 20.65 currency; New Brighton S. S., 7 currency; S. S. of Mahoning cong., Ohio, 25 currency—per Rev. W. J. Reid; a little girl, 9, and "some little girls," $5.50 currency, making a total here of $48.31 in specie. One and all have my warmest thanks; for this means more than dollars and cents.

In concluding this report I confess to feelings of commingled joy and grief. Almost nine years have elapsed since my arrival—but they have hurtled by with fearful rapidity. During a part of this time it has been my privilege to preach the everlasting gospel to these multitudes. I rejoice that the Saviour has given me this honor; I can even rejoice that I have suffered—but I lament that so little evidence is vouchsafed me that "my report" has been believed by even a few. Still, there is one comfort left: I have sown in faith—I have sown in tears—and by God's grace I know that the promise shall be mine. Remember us.

As ever, your obedient servant,

J. C. NEVIN.

Canton, China, March 16th, 1859.

II. India.

SEALKOTE, about 1400 miles north-west of Calcutta and 70 miles from Lahore. Population about 20,000, with a surrounding district of 660,000. Mission began in 1855. Missionary laborers, Rev. Samuel Martin and wife, Mr. J. W. Gordon and wife, Miss Elizabeth G. Gordon, two native helpers and two colporteurs.

GUJRAINWALA, about 50 miles from Sealkote. Population about 18,000, with a surrounding district like Sealkote. Mission began in 1863. Missionary laborers, Rev. Jas. S. Barr and wife, and Rev. E. P. Swift and wife, Mrs. G. W. Scott, three native helpers and two colporteurs.

SUMMER RESIDENCE.—DIHRMUSALA, 130 miles east of Sealkote, on the Himalaya mountains, about 6,000 or 7,000 feet above the sea.

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

No reinforcement has been sent during the year to this important mission. The stations at Sealkote, Gujranwala and Zafarwal have been steadily occupied, though sometimes, in view of the long continued and painfully weighty burdens and responsibilities resting on the brethren in this mission, they have been well nigh ready to faint. One of their number, the Rev. G. W. Scott, one of the oldest and most valued of all our missionaries, has fallen—yet with a truly noble spirit, and in view of the necessities around, his widowed wife has asked to take his place in some humble measure, and give herself more fully to the work. Accordingly she is now the superintendent of the female schools in the city of Gujranwala. Rev. Mr. Barr, besides sharing fully in all the labors and cares of the mission, has been compelled, with his wife, to mourn over the death of one of his children, and has been much worn down. Rev. Mr. and Mrs. Martin have made good progress in learning the language and in doing important mission service. Mr. J. W. Gordon has conducted the Industrial School with advantage. Miss Gordon has faithfully labored to do what she could, and all the mission work has been steadily carried on. But in view of the great need of help for the girls' schools, and to have the gospel reach the women, and in our failure to send out female missionaries to relieve Miss Gordon and take care of these schools, the wives of the missionaries have felt constrained to leave their own children and household duties, and undertake this great and pressing work. Surely this necessity ought not to be laid on them. Might not the women—the Christian favored women—of our church here at home at once see that help is sent to meet this great call?
All the schools have been carried on throughout the year, have been well attended, and in several instances have given pleasing evidence that the truth which is so steadily brought before the young mind is having saving effect. In each of the stations the gospel has been regularly preached, and gratifying additions have been made to the church. At Sealkote, thirteen adults were baptized on the profession of their faith, three of whom were from the Girls' Orphanage. Eight children were also baptized, making twenty-one baptisms in all at this station during the year. At Gujranwala, both the boys' and girls' schools have been carried on, and an important city school has been opened. Two services for preaching have been steadily held on the Sabbath, and a prayer meeting during the week. Bazaar and itinerant preaching have been steadily maintained. At Zafarwal a gratifying effort has been made to found a Christian community, and under the labors of the lamented Scott during the past year, principally at this station, good reason has been given for anticipating great good from the movement.

The Board cannot close this statement without mentioning also the painful fact that the mission house for Rev. James S. Barr at Gujranwala is still unfinished.* With its walls up and its roof partially on, and even this much done only on borrowed money, the work has had to be stopped, while our faithful and laborious brother is still after long years without a house, and much of the time only in a tent. Ought this so to be? Can we dwell in our ceiled houses, and have our self-denying, hard working brother forced to continue in this condition year after year, and we expect the blessing of God in any way upon our church?

* Since this Report was presented to the Assembly letters from this Mission show that over $1300 went out a few months since to help complete this mission house. Rev. E. H. Stevenson rendered important service in procuring this timely aid.
Sealkote Station.

LABORERS.

Rev. G. W. Scott* and wife, | Mr. J. W. Gordon and wife, | Sealkote.
Rev. S. Martin and wife, | Miss E. G. Gordon, | J. Clement, Catechist, Zafarwal.

Division of Labor.—During the year the division of labor remained the same as last year. Revs. Scott and Martin had charge of the missionary work at the two stations of Sealkote and Zafarwal. Mr. Gordon had charge of the Industrial School, and also assisted in the instruction and control of the Christians on the compound; and Miss E. G. Gordon had charge of the Girls' School. The missionaries were generally able to remain at their posts during the year; Miss Gordon went to the hills during the hot season; and Mr. Scott's health was delicate during the most of the year, particularly towards the close, when he was subject to frequent attacks of the same kind as that which carried him off.

Preaching in the Station.—The regular preaching of the Word upon the Sabbath was held regularly; most of the time the morning service was held in the city church, and the evening service was always held upon the compound. In both cases the attendance was mostly to the Christians and inquirers. A few passers-by have occasionally stopped for a short time to listen, but there has been nothing like a regular attendance by any outsiders.

Bazaar Preaching.—But little has been done in Sealkote in the way of bazaar preaching. Mr. Scott attempted to carry it on, but in his weak state of health he could not endure the heat and bustle of the city during the summer, and in the fall, what time he was able to do anything, he was out at Zafarwal. At the latter place bazaar preaching has been carried on with more regularity by J. Clement, our catechist.

Iteration.—Little or nothing was done in this part of the work. A few villages were visited by Messrs. Scott and Martin in company, in the vicinity of Zafarwal; but we have not been able to take anything like an extended tour. It was Mr. Scott's intention to take a tour after the annual meeting, but God in His providence has seen fit to call him from his labors; and now, with the care of two stations on our hands, the prospects for labor in this branch are not very bright. We, however, hope to be able to do something towards the close of the year.

Inquirers.—Most of the inquirers are on the farm at Zafarwal, and will be spoken of when we come to that part of the report. Occasionally a professed inquirer makes his appearance, but experience has taught us that little reliance is to be placed in those who are wandering from place to place without any settled occupation. We give them a fair chance to prove themselves, but they do not receive any favors. The number of Christians and inquirers is becoming too large for us to waste our resources in useless experiments with this wandering class. Of those who are at Zafarwal, who are old enough to be considered inquirers, there are twenty, (there are also twenty children there, most of whom are receiving instruction). Miss Gordon reports as follows in regard to the Industrial School: There is neither much that is discouraging, nor much that is flattering to report. Much of the year has been taken up in the work of making soap caldrons, and a few months ago, the apparatus necessary to carry on work was ordered in order to make as much soap in two months as we could under the old arrangement in twelve, and at a less cost per pound. Thus far the preparations have been princi-

* Died Dec. 30th, 1868.
pally for the manufacturing of yellow bar soap, spirits of turpentine, and lamp oil.

The most of the apparatus for making perfumed soap are ready for operations, and would now be in use, but we have been waiting for the horse power required to run it, and has not arrived. It is expected that this will prove an important part of the work, and has a good prospect of success if once put in operation, as both natives and Europeans use oil very extensively; and we are obliged to buy hundreds of gallons yearly for our own use in making soap.

In justice to the school, we feel that it is proper to state that it has been bearing the burden of a quite powerful opposition for nearly two years. No mention was made of this in last year's report, because it was then in its infancy, and it was uncertain to what extent it would grow, or what effect it would have upon us. There is now a prospect that this opposition will fail, but it has occasioned the loss of at least 1000 Rs to our custom, and we shall be obliged in future to sell at reduced prices. Perhaps it may be the means of extending the trade, and if so, there will be some benefit resulting in the end. The question may be asked, What are the prospects of its final success? We answer:

1st. It is as far as soap-making is concerned, well stocked, and known over the country.

2d. The railroads leading in from sea port towns, which have been in process of construction for 3 years, are now being pushed on in this direction. The road from Calcutta to Peshawur, the 'Pacific Road' of India, will be finished as soon as possible, and will pass through Gujranwala, only 30 miles from here, and by railway will be much cheaper and more speedy, enabling us to compete with imported articles.

3d. The European people are likely to be increased in India, and especially in the PUNJAB, and from them we derive a good share of our custom. Besides this there are other considerations. Since its commencement three opposition establishments have been started, but all have failed. Again, it has been the custom of gathering some one to the fold of Christ, and his converts and being thus blessed, will succeed. Lastly, it was started with prayer for Divine direction as to the propriety of such an institution in connection with mission work. We believe this is the right thing to do, and the answer seemed in every way to favor this. Hence we have reason to hope for its final success.

Girls Orphanage.—At the commencement of the year there were thirteen girls in the school. Two were married during the year, and one was received. The circumstances of her reception are somewhat interesting. She belonged to one of those tribes of strollers that abound here. One from which we received so many children some years ago. She was held as a kind of slave by one of the men. She and her brother run away to come to us, but they caught the boy again. The girl came to the compound one evening pleading to be received. Of course such an appeal could not be resisted, and she was kindly cared for by Miss Gordon. The man who claimed her came to take her away, and threatened to give trouble; but he was while here arrested for passing counterfeit money, and this girl's evidence greatly assisted in his conviction. She is, perhaps, 10 or 12 years of age, intelligent, and behaves well. During the absence of Miss Gordon to the hills, Mrs. Gordon and Mrs. Martin attended to their instruction. Since Miss G. returned she has been teaching them Hindi, with the view to fit them for teachers in city schools.

Zafarwal Branch Station.

In regard to this branch station, we deem it proper to give a more extended report than we did last year, as it is more intimately connected with the labors of brother Scott. At the annual meeting held at Gujranwala, Jan. 2d, 1887, the following action was taken:

Wazirabad. A branch station is immediately needed, (at Zafarwal) and must be at once established to enable us to meet the most pressing call there (for missionary work); therefore, Resolved, That Rev. G. W. Scott be authorized to use all available funds, and if none are available, to borrow the amount necessary, not exceeding 1000 Rs., and immediately proceed to establish a branch station in that place.

As mentioned in the annual report, Mr. Scott proceeded at once to carry out the directions of the mission. A piece of ground containing eleven acres was purchased, with the view to obtain a more permanent footing. But, as mentioned in last year's report, it will be necessary, in order to obtain this, to get possession of a larger piece of land, containing about two hundred acres. The circumstances were as follows: The owner was in debt, and wished to borrow money and mortgage his land as security; and he was willing to sell a small quantity of land if he could at the same time borrow money on the rest. Feeling that this could be of use in giving employment to any farmers who might become Christians, Mr. Scott at 500 Rs. an acre loaned the owner back his land, and took as security the 200 acres of land. Of this land he got control at once and was to retain it during the ten years, or as long after as the owner was unable to repay the loan. He was willing to sell a

small quantity of land if he
prized all his savings) and none of it from the mission. The allowance granted for a branch station was expended in buying the compound, building the catechist's house, and the establishment of the branch station (now nearly two years). Our native assistant, J. Clement, has been stationed there. Brother Scott also spent a good portion of the cold season there, and visited it as often as practical during the summer. As soon as the weather became cool enough, Mr. Scott and family went there and remained for two months. It was during his visit there that brother Scott was attacked with his last sickness; and the people collected there so recently occupied his attention lattely.

Since the establishment of a branch station there, regular mission work, such as bazaar preaching, visiting villages, &c., has been carried on as far as practicable. In regard to this branch of labor, we have nothing special to report.

The greatest interest connected with this station is in relation to an attempt made to found a native Christian community. In last year's report mention was made of the fact that some of our Christians had commenced to work upon the land leased by Mr. Scott. He gave them the use of it, asking no more from them in return than the government taxes. The result has thus far exceeded our expectations. It is true that a part of those who first went, never having been accustomed to farm labor, soon became tired of it; and it was pretty clearly demonstrated that no reliance could be placed upon any who had not been brought up to this kind of work, but in the mean time the news has gone abroad that a Christian village had been established, and numbers wished to come and cast in their lots with them. We had, therefore, no difficulty in filling the places of those who wished to leave; and indeed the difficulties has not been to find persons who wished to come in as inquirers and at the same time earn their bread by their own labor, but prevent ourselves from being overcrowded, as our means of providing the necessary outfit are limited. It is not often that those who wish to come as inquirers can bring much property; nor indeed do they often possess much, and consequently require a little assistance. Occasionally some have been attracted by the hope that a tour object is not to make: it a scene disappointed, and soon went away; but the majority of those who have come appear to be true inquirers, and have given satisfaction in regard to their conduct. They are thrifty, industrious, and appear to gave bound to be walking in the word of God. During the year thirty-nine persons, young and old, have come as inquirers from other villages. Of these, three have already been baptized. In all, five adults have been received into the church there during the year, two of these having come the year before. The whole number of Christians and inquirers, old and young, including the family of the catechist, is now sixty-two. Of course we can not now tell whether these will all remain, or that they will all prove worthy; but thus far their conduct has proved satisfactory.

It will be seen from the above account that the plan adopted is somewhat new, the design being to reach the farming class. Of course it is yet too soon to judge what the final results will be: but, unless we are deceived, this plan of reaching the farming class will prove very effective. To understand properly its relation to our regular missionary labor, it must be considered only as a means of reaping the fruits of the preaching of the gospel in former years. Nearly all the villages of the land have been visited, and many who hear would gladly learn more; but such is the oppression of the poor that they fear even to be seen speaking to the missionary, and if any expressed a wish to become a Christian, he would be at onset disappointed, and soon went away; but the majority of those who have come appear to be true inquirers, and have given satisfaction in regard to their conduct. They are thrifty, industrious, and appear to have bound to be walking in the word of God. During the year thirty-nine persons, young and old, have come as inquirers from other villages. Of these, three have already been baptized. In all, five adults have been received into the church there during the year, two of these having come the year before. The whole number of Christians and inquirers, old and young, including the family of the catechist, is now sixty-two. Of course we can not now tell whether these will all remain, or that they will all prove worthy; but thus far their conduct has proved satisfactory.

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As will be seen from the action of the missions accompanying this report, we have expressed our willingness to pay to the heirs of brother Scott the amount expended by him, which is perhaps about 100 rupees (i.e. 100 for the land and 50 for improvements and assistance to Christians, &c.). We thought that inasmuch as this was freely given by him for the good of the mission, it would not be proper for us to insist on having this钱 returned to the mission Treasury again.

None of this money is given but will be received back again after some time, so that the allowance asked for this will probably after a time be returned into the mission Treasury again.

Report of Gujranwala Station.

MISSIONARIES.

Rev. James S. Barr and wife, American. Mr. B. N. Ghose, Christian Teacher.
Rev. E. B. Capen, American. Mr. E. M. Khosla, Native Assistant.
Rev. B. A. Colina, American. Mr. C. N. Dheer, Native Assistant.

All of these have been actively engaged in the work during the year, and all present in the station except Mrs. Barr during the hot months and Mr. Barr during the month of June. All have enjoyed good health with one exception. The infant
daughter of Mr. and Mrs. Barr was unwell when taken to the hills in May, and died at Dharmasala, June 3d. Mrs. Barr had to meet this sad trial alone, the work ofpermitting Mr. Barr to be absent. By travelling night and day he was able to reach Dharmasala in time to be present at her burial. She was buried in the English church-yard at Dharmasala. Her parents feel that God has thus given them a new tie to India—it holds the sleeping dust of their loved child.

PREACHING.

Native Congregation.—Two services have been kept up on Sabbath during the year and meetings for prayer during the week. Mr. Swift, by appointment of Presbytery, was pastor for the year. During his absence his place was supplied by Mr. Barr. Three infants were baptized, but no adult baptisms took place in the station during the year. Two orphan boys, who had been sent to the Industrial School at Sealkote, were baptized there. The most interesting case we had was the conversion of the wife of the native doctor. Her husband had been for some years a member of the native Christian church at Lahore. His wife—a Hindoo—would not live with him for many years after his conversion. A short time before he was placed at Gujranwala, she had returned to him, and from the time of her arrival here was a most attentive hearer of the word. Her conduct was exemplary and her conversation such as to give strong hope that the Holy Spirit was working in her heart. Early in the year she expressed a wish to be baptized. Her husband having been baptized at Lahore, she wished to make profession of her faith in the same place. This she did, and her conduct since gives every evidence of her being a true child of God. It has been a source of great joy to ourselves and our good brethren at Lahore to see this husband and wife brought together in the bonds of the gospel. It is sad to see her passing away under the influence of disease; but, oh! how beautiful to hear from lips, lately opened in praise of idols, the "desire to be with Christ."

We had occasion to exercise discipline in two cases during the year, which have been followed by good results. One member, under suspension last year, was restored. All our other members have been doing well. Several inquirers came during the year, but none of them proved sincere. Others promised to come, but did not.

Bazaar Preaching.—This has been kept up with a good degree of regularity. The people as a rule listen well. Sometimes we have opposition, arising from hatred of the truth, and sometimes from a desire to display learning. In this work argument of any kind is avoided as much as possible, and the plain, simple truth of the gospel taught. Thus the seed is sown. O, that the time of increase had come!

Itinerant Preaching.—By arrangement brother Swift had this work and reports as follows:

"In February I was not able to go out on account of necessary repairs to the tent. In the beginning of March I started into the district, and continued traveling during the month. I visited many villages, and the word was attentively heard by the people, who surrounded my tent for hours at a time. Though they listened attentively, nothing occurred showing any personal application of the truths taught.

"In April I attended the Basakhi (Busakhe) Mela (Mala) at Eminibad, a town about nine miles south-east of Gujranwala. I preached here two days and distributed many books. One young man, after hearing the word, promised to come to us at Gujranwala as soon as he had settled his worldly business at his village. He said he had been fully convinced of the falsehood of his religion, and that he did not wish to continue in it any longer. I have been anxiously looking for him, but he has not come.

"On the 17th of October I started again to travel. My first tour was towards Sealkote, and from there to Zafarwal. As I was sick with cold and troubled with sore eyes, I returned by Pusroor to the station."

Early in the year the people of the city became so importunate and used such arguments for our establishing a school that we felt the necessity of going forward in this too long delayed work. We felt that God was opening up our way to extend our influence in the city. Of its desirability there was no question. Its pos-

SCHOOLS.

City School.—It will perhaps be a surprise to the Board to hear that we have a City School at Gujranwala. An apology is certainly due for presuming to take so important a step without their consent. Let the circumstances under which it was commenced be our apology.

Early in the year the people of the city became so importunate and used such arguments for our establishing a school that we felt the necessity of going forward in this too long delayed work. We felt that God was opening up our way to extend our influence in the city. Of its desirability there was no question. Its pos-
sibility was taken into consideration. They encouraged us to go forward, if at all possible. Looking over our estimate for the year, we found that two items of it would cover all probable expense and without any detriment to the work contemplated in them. The Board had allotted a certain sum for a Christian teacher, and another sum for the orphan boys’ support and school. Some of the larger boys had been sent to the Industrial School at the beginning of the year, thus reducing the number from what it had been when the estimate was made. Though the boys remaining were those who gave intellectual promise, why not, in view of the call from the city, use the teacher in a city school and let the larger boys from the Orphanage attend there? Thus the teacher would be provided. The other teachers necessary could be provided for out of what would be saved from the orphan boys’ estimate for support. Thus the means were provided without bringing any additional burden on the church. Now, could we secure a building suitable for the school? We had a lot in the city, but as the church at home did not see the necessity of having a building on it for school and preaching purposes, it would not be available until the India Building Fund came out of the region of fable and entered on a somewhat more tangible phase. What the church did not provide the heart of the city undertook to find. The Extra-Assistant Commissioner-Zahoor-ud-Din—the highest native official in the city—and one tutor to His Highness Dhuleep Singh—went to the proprietors of houses and asked them to rent them to the missionaries and thus confer a personal favor on him. With him helping the influence in our favor, a house was soon obtained, at a rent of eight rupees per month. It is not altogether suitable for school purposes, but the best we could obtain.

These preliminaries took up some months, and the school was not opened till the 15th of June. Mr. Barr was necessarily absent at that time, and the responsibility and trouble fell on Mr. Swift. As soon as the time was fixed, the native gentlemen who had promised themselves in the work insisted on making love to the people of the city invited to celebrate the event. This they themselves undertook, and Mr. Swift invited the English gentlemen of the station. The Deputy Commissioner presided and made a speech, telling the people the missionaries had the sympathy of the Government, and hoping they would send their children. Several native gentlemen also spoke, assuring the mission of their co-operation in the school. Thus our school was started. We had about 40 boys at the end of the first week—at the end of three months about 200, and now 324. It may not keep up to this number, as the teachers in the Government school are now working hard for their school; but the Government school has already been reduced from a first class to a second class school, and if we are properly supplied with men and means by the church, we hope it will. The Government school has already been reduced from a first class to a second class school, and if we are properly supplied with men and means by the church, we hope it will. The Government school has already been reduced from a first class to a second class school, and if we are properly supplied with men and means by the church, we hope it will.

For the present will be 50 rupees per month. We have the promise of other aid in establishing a fund for poor scholars, but the donor does not wish his name to be made public.

It remains but to add that this school has one of our number present three or four hours every day, and the reading and study of the Holy Scriptures is enforced in every class.

Girls’ Schools in the City.—Relying on the seeming certainty of the Board’s being able to secure the female teachers promised, we took steps to establish girls’ schools in the city. We found the additional influence we had gained in the city for the boys’ school a great help to us in this. As an experiment we started two girls’ schools; but by now it has been found convenient to start in operation some months, and as often as possible, reports an average of about fifty girls in the two schools and a commendable progress in their studies. As most of them are just commencing religious instruction as yet, and their religious instruction is in the Testament in Hindustani and a few in Hindi and Panjabi. Our experience with these two little schools shows plainly that this work can be indefinitely extended, and this, too, without much expense. These two schools only cost last month 11 rupees, 12 anas. It all depends on the possibility of our obtaining female teachers. Would that the ladies of our church could take part in the scenes witnessed by Mrs. Barr when she visits these schools! The little school rooms filled with heathen mothers, the doors, the windows, and others climbing to the roofs—oh! would they not feel that here was a field worthv of their highest efforts? Would they not, as she does, esteem it the highest privilege on earth to labor among them? May those appointed soon come! The field is ripe ready—yes, the grain falling each hour—and the laborers few, few, oh! so few.

The abstract of the Minutes of our Annual Meeting will show that Mrs. Scott has been appointed Superintendent of these schools. She will need support and assistance. Will she have it? We, who know her, know the treasure we have in this devoted sorrow-laden woman, who is now, at her own request, devoting her whole life to the work for which her husband died. Will the church bid her God speed in this work by sending her a companion laborer?

Orphan Boys’ School.—During the first months of the year the Christian teacher was employed in this school. The children of Christians who sent them also enjoyed its advantages. On the opening of the city school the teacher was transferred there. Latterly the boys sent to the city school were allowed to send all the boys. The most of them are doing well in their studies and making commendable progress. A few are doing very well. One is in the first and four
in the second class of the city school. Their Scripture studies have been regularly kept up, and every Sabbath they are questioned on the portion of Scripture as signed for preparation during the week. This exercise is conducted so as to prepare them for explaining and defending the truth when they enter upon their work as assistants. According to the order of the mission, some of the boys, who were growing up and not making such progress in their studies as seemed to justify their remaining in the school, were sent to the Industrial School. One boy ran off to his friends and was gone some months, but returned of his own accord. As his friends were bitter Mohammedans and had forced him to repeat their Kalma—creed—it was thought best to permit him to enter the school again. He ran off to his friends and was gone some months, but returned of his own accord. As his friends were bitter Mohammedans and had forced him to repeat their Kalma—creed—it was thought best to permit him to enter the school again. He

The house was proceeded with in October, and now is nearly roofed. As the amount borrowed has been exhausted, and the Treasurer is now borrowing for the mission, the most of the workmen have been dismissed. Indeed the work would have been stopped if the house could have been left without a roof. This could not be done without loss. It remains to be seen whether it can be finished before the next season. If we had the funds it could be ready in a few weeks. In the time of famine and with every prospect of serious difficulty in securing money for salary and necessary work, it is not thought prudent to borrow more for the building.

CONCLUSION.

Missions.—Had our loved country shown the same indifference to keeping up her effective force during the rebellion that the church has shown toward this mission, her efforts would not have been crowned with such signal success; nor could she now boast that the dark stain of slavery had been blotted out. Why is it that a church which was a pioneer in the crusade against slavery has shown and still shows such an apathy towards her Indian Mission, whose members are engaged in a struggle with the darker slavery of sin? During the eighteen years this mission has been in existence, what has been the burden of annual reports but the cry of want of men and means adequate to the work? When, a few years since, the cry went forth that but one American missionary was left in the mission, and what did the church do for its relief? Was there an instant response to the call for help? Of all appointed during the following years, but two cheered us with their presence. Where three had been called away, two were sent to fill their places. Last year the General Assembly broke up with loud promises of reinforcements to this mission. To one without experience of the past, that seems fraught with the highest hope. It has passed with the realization that one has come. The constant ourden of Monthly Statements has been, 

No men, then no money. That the latter is true, we know from hard experience; and past experience would also teach us that the former is true, did we not cling to the hope that there are still some ready to cast in their lot with us. Oh, is it a wonder that our hearts sink and burn within us when we review the past? What hope does its contemplation give for the future? Nothing, nothing, but one—the promise made at a white heat of enthusiasm, naked at a white heat of enthusiasm, naked to the eye of the business world, to be forgotten by their makers when they return to their quiet flocks. Why is this? It cannot be from ignorance of duty. It cannot be that the field is not ready for the harvest—that souls are not perishing for lack of knowledge. No, it cannot be that the thought of the perishing, ever present to us here and causing us to eat the bread of sorrow, is not the thought of the church. Is it because of felt unfaithfulness in your missionaries here? If it is, do not make our the perishing heathen our want of zeal, but send us true, earnest, faithful men—men who will view as the small dust of the balance, the comforts and enjoyments of civilized life—who will struggle to forget the intellectual joys of ministerial life at home and use all their powers to win heathen souls to Christ.

When will we be encouraged and strengthened in heart and mind by greeting a band so proving very exceptional, to our church at home? If the Lord have not the church will feel that the past has not been the church's will, but a momentary receding of the tide of her love to her divine Master, which will flow back in a wave of higher devotion to his last command. With the prayer that this may be so, we leave the subject of reinforcements to this mission with you, as by the grave of our departed brother we plead in our Master's name for these sheep wandering here in the wilderness.

Financial.—The amount allowed this mission for the year was 34,486 rupees. Of this we have received about 2,691 rupees—not two-thirds of the amount promised. Our Treasurer has been borrowing from every available source for our daily bread. Comment on such an exhibition of our financial condition is unnecessary.
III. Syria.


Stations.—Yabrud, Nebk, Deir-Atiyeh, Rasheiya, Ain-Es-Shaara, Ma'ara. The missionary laborers only native teachers and helpers.

Summer Residence.—Bleukan, about 30 miles from Damascus, on Mount Lebanon.

In this mission there has been little change. The new house of worship has been found a great and useful acquisition. The school building which has been so largely provided for by the children of our Sabbath schools here at home, is now about finished and is felt to be of great moment. In Damascus all the regular preaching and school services have been kept up, and none of the mission stations at Nebk, Yabrud, Deir Atiyeh, Rasheiya, Ain-Es-Shaara have been neglected. Other places have pressingly asked for the means of grace.

In all this great work the Rev. Mr. Crawford has been still the only laborer from our church. Most pleasant and useful have his relations continued to be with the missionaries of the Presbyterian Church of Ireland in sharing the labors and expenses of the mission. But in this he is likely to be tried. The Rev. Smiley Robson, one of the original founders of the mission, is about to withdraw, after nearly thirty years' hard service. The Rev. Mr. Scott is in feeble health—and thus the Rev. Mr. Wright, will be the only missionary left with Mr. Crawford for cultivating this wide and important field. Most touchingly does our brother ask still, as he so often has, for a co-laborer in his lonely condition, and in that first and in some respects most interesting of all our missions. Surely he ought to have that help.

In regard to this mission we are happy to furnish the following historical sketch of it from the pen of one of its longest continued and most devoted missionaries, for the ten years from April, 1859, to April, 1869. It most graphically shows that labor is not in vain in the Lord.

In presenting a sketch of the history of the Mission in Syria for the last ten years, it may be proper to state, by way of introduction, for the information of those unacquainted with its previous history, that a mission was first commenced in the city of Damascus in 1843 by two missionaries, one from the Presbyterian Church in Ireland, the other from the Established Church of Scotland. The next year the latter withdrew, while the former was joined by another minister of his own church, the Rev. Smylee Robson, who is still connected with the mission.

In 1846 the first American missionaries, viz: the Rev. James Barnett, now in Egypt, and J. G. Paulding, M. D., settled in Damascus. They had been sent out as missionaries to the Jews by the Associate Reformed Synod of the West, and having selected Damascus as a suitable field of labor, they united with the Irish brethren, forming with them an associate mission. The union thus formed has been maintained ever since.

Notwithstanding changes from time to time in the mission staff, the work was carried on without interruption and was evidently attended with the divine blessing, although the visible results were not very large. About twenty natives were admitted to the communion of the church previous to 1859. Many copies of the Scriptures were sold or distributed gratuitously, and much light disseminated in other ways among the people.

At the commencement of 1859 the state and prospects of the mission were more encouraging than they had ever been, whether we consider the number of missionaries in the field, or the openings presented for missionary labor. The mission force consisted of four ordained missionaries and one physician, viz: Messrs. Robson and Graham, of the Irish Presbyterian Church, and Messrs. Frazier and Crawford and Dr. Hattie, of the United Presbyterian Church in the United States. The Sabbath services in the city were attended by a small but attentive congregation, the average number attending the morning service being between thirty and forty adults besides children. About fifteen persons were in the enjoyment of sealing ordinances. A spirit of inquiry had been awakened and was spreading among the people, and a good many were to be found who admitted the truth of the doctrines.
taught by the missionaries. In addition to the primary school, which had been in
successful operation for several years, a school of a higher grade was opened in
the autumn of 1859, and succeeded even better than had been expected. A book­
shop was also maintained in the city for the sale of the Scriptures and other reli­
gious books; and, although the number sold was not very large, yet the sales were
steadily increasing, and the Bible or some part of it was thus introduced into a
good many families of the nominally Christian part of the population. A large
number of copies of the Old Testament in Hebrew was sold to Jews and a few
Bibles to Moslems.

Visits had been made at different times to the villages of Yabrud, Nebb, Deir
Atiyeh and Kara, which are situated about forty and fifty miles to the north of
Damascus and near the eastern base of Anti-Lebanon, and contain in the aggre­
gate a population of about 25,000 souls. In 1859 Jibran Shehady, an Intelligent and
pious native teacher, was sent by the mission to that district. He established him­
selves in the village of Nebb, which is about half way between Yabrud and Deir
Atiyeh. He there opened a school, which he taught during the week, and soon
then gathered a little congregation to whom he regularly ministered on the Sabbath,
until failing health compelled him to leave in the spring of 1860 and return to Da­
mascus. His teachings accompanied by a holy and consistent walk were attended
in a remarkable manner by the blessing of God, and their influence will long be
felt in that region. A school was also opened in Deir Atiyeh. So encouraging
were the prospects in that district that in November, 1859, Mr. Crawford, with the
approval of the mission, removed to Yabrud and commenced there a new station.
A school was established in the place under the care of a native teacher, and the
commencement of the enterprise was attended with so much encouragement that
the mission resolved after a few months to send another of its members to join
Mr. Crawford in that district.

Thus, in the spring of 1860, the state of the mission was more encouraging and
its prospects brighter and more hopeful than they had ever been before, which, in
the providence of God, there fell upon the Christian people of Damascus and the
neighborinng villages a terrible and overwhelming calamity, that interrupted for
about a year all the operations of the mission and almost broke it up altogether.
This was the well known insurrection and massacre that took place on the 9th,
10th and 11th of July, 1860, and in which, according to the lowest estimates, 2,500
men were murdered in the city of Damascus in cold blood, victims of Moslem
fanaticism and hate, while the entire Christian quarter of the city was plundered
and burned.

Among the murdered were two of the members of the mission church—Elias
Abu Sin and Michali Suhany. Dr. Meshakah was severely wounded and the teacher
of the high school slightly.

There were but two of the missionaries in the city, Mr. Robson and Mr. Graham.
Mr. Robson succeeded in escaping with Mrs. Robson to the British Consulate. Mr.
Graham was murdered on the morning of the 9th, while endeavoring also to reach
the Consulate. He had joined the mission in 1857. A man of good abilities, of sin­
cere and earnest piety, wholly devoted to the work to which he had been called
and possessing a strong and healthy bodily frame, he had succeeded well in ac­
quainting a knowledge of the language and gave promise in every way of great effi­
ciency as a missionary. Of all the members of the mission, he would have been
regarded as especially fitted and designed by the Head of the church for a long
and useful life in the mission field. But God's ways are not as our ways, and he
was thus early called to wear a martyr's crown.

Mr. and Mrs. Crawford, who were at their station in Yabrud, were in great dan­
ger for several days, but were courteously preserved by a band of Moslems.
Mr. Frazier, who had resolved some time previously, on account of the illness of
Mrs. Frazier and in accordance with the advice of the physician, to return to
America, had providentially left Damascus for Beirut, with his family, on the 4th
of July, only five days before the massacre. He was accompanied by Dr. Hattie
and Mr. Ferrette, the latter a missionary recently appointed to the Syrian Mission
by the Irish church. They all arrived in Beirut in safety notwithstanding the un­
settled state of the country, and a few days after Mr. Frazier sailed with his family
for the United States. Dr. Hattie left the country at the same time and soon after
resigned his connection with the mission.

Nearly all the surviving Christians in Damascus were removed soon after the
massacre to Beirut. In consequence of this and the necessary suspension of all
mission work for the time being, and the great uncertainty as to the future state
of the country, Messrs. Robson and Crawford felt it to be their duty to withdraw
for a time from the mission. They accordingly followed the Christians to the
seacoast.

They remained in Beirut and its vicinity for about a year, attending to the in­
terests of the Protestants, assisting in the distribution, among the suffering Chris­
tians of all sects, of the pecuniary aid sent for their relief from England, Germany
and the United States, and prosecuting, before a commission in Beirut, claims for
indemnity for losses of mission property, as well as their own personal losses and
the losses of their associates, sustained in 1860.

In August, 1861, Jibran Shehady, the faithful native helper, formerly at Nebb,
died at Abich, on Mt. Lebanon, in the joyful hope of a blessed immortality. He
had been the first fruits of the Damascus Mission, and had been a most in­
borious and useful assistant in the work, and his removal was felt to be a severe
loss to the mission.

Near the end of the summer the Christians began to return to Damascus and re­
build their houses. Mr. Robson had gone to the city in the beginning of April and
remained until the middle of May. He visited it again in September, in company with Mr. and Mrs. Frazier, and in the end of October they removed with their family and resumed their work. Public worship was begun at once in Dr. Meshakali's house, and all the other departments of the work, including visits to Yabrud, Nebk and Deir Atiyeh, were gradually resumed and carried on as before.

A good many more of the Christians of all sects afterwards returned and took up their abode in the city; but many never returned, preferring to reside elsewhere: and the Christian population of the city has never again risen, in numbers, to what it was before the massacre. Only a part also of the native Protestants returned. The attendance upon public worship on the Sabbath, during 1862, ranged from twenty to thirty; but it gradually increased afterwards until there were often between forty and fifty present.

In October, 1862, Mr. Robson, at the desire of the British Government and with the sanction of his Board, left Damascus to take charge of the education of the two young sons of the Druze Chief—the late Said Beg Jemblatt. Mr. Crawford was thus left alone in the mission, but was soon after cheered by the return of Mr. Frazier from the United States, with Mrs. Frazier and two of their children. They arrived in Damascus on the 12th of December.

In March, 1863, the missionaries were visited by a number of persons from Rasheiya, a large village on the western side of Anti-Lebanon, near the foot of Hermon, and about thirty miles from Damascus. The object of their coming was to ask to be taken under the care and instruction of the mission. They were members of the Syrian Catholic Church, but were in a state of almost heathenish darkness and total ignorance of the truths of the gospel. Although some of them could read, yet they did not know the Bible when placed in their hands. No missionary work had ever been done in their village, and no direct efforts or influence of missionaries or of Protestants had been the cause of their coming. But they had become dissatisfied with their spiritual leaders, who were ignorant and ungodly men, and with the power and authority exerted by them. They had heard of the missionaries—had been told that they were upright and honest men, laboring for the good of others—and after much deliberation, they had resolved to come and place themselves under their care and guidance. The missionaries knowing that such applications are often made from merely worldly motives, and seeing the great ignorance of the applicants, did not feel very hopeful of any good or permanent results in this case, but thought it probable that, upon meeting with opposition and persecution from the priests, they would all turn back, and they frankly told them so. They felt, moreover, compelled to say to them that, with the work in Damascus and in the northern villages, their hands were already full and they could visit them but seldom at most, and they had at present no native helper to place among them. But all this only increased their importance. They begged that before refusing their petition, one of the missionaries should visit them, give them some instruction and become better acquainted with them; and they would not leave until they had obtained a promise to that effect.

In April Mr. Frazier made the promised visit, and returned with a most encouraging report. He found about a dozen families earnestly asking for religious instruction. Another visit was paid them in June by Mr. and Mrs. Crawford, who spent a second time in the end of July and spent the month of August among them. At the same time Muss Elias, the teacher in Nebk, was transferred to Rasheiya, to teach the people during the week, meet with them for religious instruction, sell and distribute books and tracts, and do such other evangelistic work as he might find to be done—a younger teacher, of less experience, but he now had a place in Nebk. And now the expected opposition and persecution commenced in Rasheiya, and for several years, with only short intervals now and then of rest, they were subjected to severe trials from this cause. They were often beaten, imprisoned on false charges, oppressed, insulted and annoyed in various ways, in order to compel them to return to the Papal Church; but most of them have remained steadfast in their adherence to the truth of the gospel. They have steadily advanced in knowledge, and it is hoped that several of them have been savingly converted to Christ.

During Mr. Crawford's first visit to Rasheiya, in June, 1863, a petition was taken under the care and instruction of the mission was presented to him from a number of people in Ain esh-Sha'rah, a small village on the south-eastern side of Hermon, five or six hours from Rasheiya and a day's journey from Damascus. They soon after renewed their application to the missionaries in Damascus, and in August, while at Rasheiya, Mr. Crawford visited them, and a few months later a native teacher was stationed among them. Thus began the work in Ain esh-Sha'rah. The people were very poor and even more ignorant than those in Rasheiya. They were, moreover, exceedingly rude and given to violence, and it was with much difficulty at first that a teacher could live among them at all. But they have been greatly profited under the influence of Gospel instruction, and no small change has been wrought among them.

On the 21st of August Mr. Frazier went on a visit to Nebk, and preached there on Sabbath evening. He became ill during his absence, and returned with difficulty to Bludan, where his family were spending the summer. For two or three weeks after his return he seemed rather better, but towards the close of the week grew worse. He died on the 20th, 1863. This was one of the most trying events of his life.

Mr. Crawford was again left alone for nearly a year, with the care of all the out-stations in addition to the work in the city.

In the early part of 1864 Mr. Ferrerette was sent back to Damascus by the Irish Board, but declined to unite in the work with Mr. Crawford and commenced a new mission of his own.
In July Mr. Robson came to Mr. Crawford's assistance, but remained scarcely two months, during which time, however, visits were made to all the out-stations.

In the sequel of the course pursued by Mr. Forrette, Mr. Robson left Damascus again on the 1st of September and went to Ireland; and a few months after the former was recalled by his Board and his connection with the mission dissolved.

The wise and good counsel of the friends of the mission had, however, done much injury to the cause.

In February, 1853, Masa Elias, the native helper in Rasheiya, died very suddenly. He was a native of Nebk and had been converted through the instrumentality of Jibrân Shehady, much of whose spirit he seemed to have inherited. He was most earnest and laborious in his efforts to bring others to the knowledge of the truth, and since the death of Jibrân Shehady he had been the most efficient and useful native assistant in the employment of the mission. He had won the respect and esteem of all classes and sects in Rasheiya, and his removal was felt to be a great loss to the infant cause in that place. It was thought, therefore, to transfer the teacher in Ain esh-Sha'rah to Rasheiya. This, however, left the former place for some time without a teacher. It has always been difficult to find suitably qualified teachers for the out-stations. But for the want of such assistants, several other places might have been occupied.

Mr. Crawford remained alone in the mission until July, 1855. On the 19th of that month, the Rev. Wm. Wright, a new missionary sent out by the Irish Board, arrived, with Mrs. Wright, in Damascus. Mr. Robson arrived on the 5th of August, on his return from Ireland.

Early in 1856 the erection of a church was commenced in the city, and it was so nearly completed as to be opened on the 21st of June, 1857, for public worship. The place of worship had been for some time too small to accommodate all who came; and after the opening of the new church the congregation increased considerably. There has usually been an attendance since of between fifty and sixty persons, and occasionally much more.

In September, 1856, Mr. Crawford left the country with his family on a visit to the United States, and returned in October, 1857. In September, 1858, the Rev. Jas. O. Scott, a new missionary sent out by the Irish Board, joined the mission.

During the last year a school house has been in course of erection in the city, and is nearly finished and ready for use. It has been much needed for a long time, and it is hoped that it will conduce considerably to the prosperity of the mission.

The church and school house are both built of stone and are neat and substantial buildings. The two buildings, with the lots upon which they stand, and also a small house for a sexton and a book shop, will have cost, when the whole is completed, something less than £3,000 sterling. Not more than a third of this amount was provided by the Mission Boards. The remainder was made up of contributions from individual friends of the mission and Sabbath schools, together with the increase of the funds from investment.

The Protestants in Ain esh-Sha'rah have undertaken with some assistance from others to erect a large room that will answer the purposes of a school room and a place of worship. The brethren in other parts of the field are contributing towards it. A similar building is greatly needed in Rasheiya, and a site for it has been procured.

Near the close of 1863 two boys—Ibrahim Katibeh, son of a Protestant in Nebk, and Abdu el-Kahil, son of the teacher in Deir Atiyeh—were brought to Damascus to attend the school there and be prepared to become teachers and assistants in the employment of the mission for the last three years, selling the Scriptures in the villages. They have made good progress, and thus far have fulfilled the utmost expectations of the missionaries. For the last two years they have been employed a part of the time in teaching while pursuing their studies; and during that time, in addition to other studies, they have been receiving instruction in theology. They are now about 20 years of age.

STATISTICS AND RESULTS.

There are at present seven schools under the care of the mission, viz: three in Damascus and one in each of the villages of Nebk, Deir Atiyeh, Rasheiya and Ain esh-Sha'rah. These contain in the aggregate, at the present time, about 150 pupils.

Schools have been maintained for a time in three or four other places within the last ten years, but were afterwards suspended for the want of suitable teachers or from some other cause.

Besides the book shop in the city, which was re-opened in 1862 and has been maintained ever since, for the sale of the Scriptures and other religious books, a colporteur, supported by the British and Foreign Bible Society, has been in the employment of the mission for the last three years, selling the Scriptures in the villages. By these means a large number of Bibles and Testaments have been placed in the hands of the people.

The whole number of native agents in the employment of the mission during the last year has been ten.

It has already been stated that there were fifteen church members in full communion in the spring of 1859. Since that, forty-one others have been received upon examination and profession of their faith. Two were murdered in 1860. Five have died since. Two have abandoned their profession. Several others have removed to other places, all of them are known to be in good standing in Protestant churches.

One was married last year to a native helper in the employment of the English Mission at Jerusalem, and is stationed with her husband at es-Salt—the first to become herself a missionary. The missionary, who was at present in communion with the church is forty-two, viz: eighteen in Damascus, six in Nebk, four in Deir Atiyeh, six in Rasheiya and eight in Ain esh-Sha'rah.
The number of children of members baptized during the ten years has been thirty-six. The whole number of souls under the care and instruction of the mission—i.e., those who are regarded as Protestants and who look up to the missionaries as their pastors and spiritual teachers under Christ, not including many who attend more or less upon the preaching of the word, nor including children in the schools whose fathers are not Protestants—is at the present time about two hundred and fifty.

Since resuming the work in 1861, after the massacre, the ordinary Sabbath services and administration of all the ordinances have been maintained in the city with scarcely any interruption, although during three years of the time there was but one missionary in the field with sufficient knowledge of the language to take part in the work. Whenever there has been more than one missionary, several visits have been made annually to each of the out-stations.

The United Presbyterian Church, since the union in 1859, has given no new missionary to the Syrian Mission, and for far the larger part of that time has had but one man in the field.

Damascus, April 3d, 1869.

JOHN CRAWFORD.

IV. Italy.

Florence, the Capital of the Kingdom of Italy. Population 130,000. Missionary laborers, Rev. W. G. Moorehead and wife. Stations at Terni, Carrara, Torano, Portoferraio, &c.

The Rev. Mr. Moorehead, who still retains his connection with our church, but labors under the direction of the American and Foreign Christian Union, has had his headquarters during the year in the important city of Florence. His supervision reaches over many different places, which he occupies as preaching or teaching stations. More and more widely is the word of the Lord having free course in the land of Italy and is blessed to the spiritual enlightening of many who have long sat in darkness and in the region and shadow of death.


My Dear Brother,—The features and results of our work in Italy in general during the past year have been much the same as those of the preceding one. As there has been much less political agitation in the country than in the previous year, we were permitted quietly to labor and to gather in some souls. Every year the fervor of religious excitement and agitation, which so eminently characterized the first months of the movement in Italy, grows less and less, so that the attendance upon the word preached is now limited to those, generally speaking, who are sincerely seeking a solid resting-place and peace for their souls. And I doubt not this is a more desirable state of things in the work in Italy than all the religious uproar of previous years. Men begin to think and reflect seriously now; nor do they trust so much to mere feelings and impulses; nor are they so much moved by them as formerly. There is always a large quantity of froth and foam which rides on the waves of popular excitements and movements, and which disappears when the causes that gave them being are removed. Thus many unfaithful, unconverted persons were gathered up in the evangelical movement in Italy in the first years of the work of Italian evangelization, who have dropped away or gone back into the world of Romanism since. Let us hope the time of deep subsoiling and sowing has now come, and permanent results will follow the faithful preaching of the word.

Below I present a list of the churches, and stations, and laborers, in connection with the mission work of Central Italy:

<table>
<thead>
<tr>
<th>Churches</th>
<th>Membership</th>
<th>Stations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Portoferraio, (Elba)</td>
<td>34</td>
<td>Miseglia.</td>
</tr>
<tr>
<td>Polano</td>
<td>16</td>
<td>Bedizzano.</td>
</tr>
<tr>
<td>Torano</td>
<td>12</td>
<td>Prato.</td>
</tr>
<tr>
<td>Carrara</td>
<td>18</td>
<td>Orvieto.*</td>
</tr>
<tr>
<td>Terni</td>
<td>14</td>
<td>Collestrath.</td>
</tr>
<tr>
<td>Total No. churches 5</td>
<td>94 communicants.</td>
<td>Total Total 2.</td>
</tr>
</tbody>
</table>

* Abandoned.

Evangelists & Pastors.

<table>
<thead>
<tr>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. P. Luquet.</td>
</tr>
<tr>
<td>S. Bernatto.</td>
</tr>
<tr>
<td>E. Volpi.</td>
</tr>
<tr>
<td>G. Callegari.</td>
</tr>
<tr>
<td>E. Zati.</td>
</tr>
<tr>
<td>B. Barchetto.</td>
</tr>
<tr>
<td>G. Martimelli.</td>
</tr>
<tr>
<td>G. Bovillo.</td>
</tr>
</tbody>
</table>

Total 8. 

No. stations 5.

Colporteurs.

E. Rocca.

U. Ciapetti.
Thus we have in all eleven churches and stations, and seventeen native laborers. In the month of March of this year a little church consisting of fourteen members was organized at Terni, a city of about 14,000 inhabitants, and within 15 or 18 miles of the Papal frontier. Preaching has been going on in this place for nearly a year previous, and the numbers that attended upon the word preached gave promise of a far greater ingathering. The seed has been sown widely there, and I doubt not will yet produce a far richer harvest. Schools, day and evening, and Sabbath, have been in progress in this town for several months past, and much is hoped from them. I remember the evangelist, Sig. Martinelli, told me last fall that his heart was deeply touched one day by the following circumstance: A father came to him for the purpose of putting his children in the school and said, "Take my children; educate and train in the truth our little ones; perhaps they will grow up into this religion of the Gospel. As for me and men of my age, we cannot change—we are too wicked—there is no hope for us: but take the children and make them what they ought to be!"

There was one circumstance connected with the formation of this little church in Terni that filled our hearts with gratitude to God. These persons, without any advice or even a hint on my part, gathered together the rosaries, and crucifixes, and images, and medallions, and other superstitious objects of worship in which they trusted when Catholics, and sent them all to me at Florence, before we left for America. It was a little simple act, but one that showed that these poor people had found a far better and more blessed and more worthy object of worship and trust—even Jesus the Redeemer.

During last summer in two of the stations above named, Miseglia and Bedizzano, quite a movement toward the Gospel took place. Meetings were held in each of these villages and attended by crowds of persons. They even went so far as to petition the authorities to allow the parish churches to be converted into places for evangelical worship. Of course they were refused. But meetings have been held more or less ever since, and recent letters from the evangelist at Carrara state that at Miseglia the interest is still kept up, and they are anxiously desirous of securing a teacher.

At Orvieto last year a most interesting meeting was started and kept up for some time, but it was utterly broken up through the intrigues of priests and politicians.

We were very anxious to begin work in the city of Macerata also last year—a town of commercial importance, lying in the vicinity of Ancona—and an evangelist was sent there who reported favorably to the planting of a station there, but for the present it was impossible to occupy that field. I hope, however, that it now enjoys the preaching of the Gospel, as I have reason to believe a laborer has gone there since we arrived in this country.

In all the other stations the work, from reports received from time to time, goes forward as usual. I am sincerely your brother,
boys' school has had over one hundred names on its roll, and $147 have been received for tuition. The girls' school, under the instructions of Miss Saada Gregory, a very devoted teacher, has had 108 pupils in it, of whom 55 were Jewesses. The tuition fees paid in this school amounted to $117. Books have been sold at the book shop to the amount of $210. The mission church here has contributed liberally for the Lord's cause, and paid fully one-third the salary of the student from the Theological Seminary that during the four months of the vacation ministered among them.

Report of Alexandria Station.

Missionaries, Rev. B. F. Pinkerton and wife.

We desire to record the goodness and mercy of our Heavenly Father in preserving the lives of us and our little ones, and giving us good health during the year that has just closed. More have been the evidences of tender care and parental love towards us and the circle of our native friends, which we hope will encourage us all to a life of higher consecration in the future.

We are happy to be able to state that Rev. A. Watson and wife returned from America on the 15th of December, having in the good Providence of God received strength from rest and change of climate.

The work of the station has been carried on during the entire year without interruption, and not without evidence of Divine approval, as will appear from the statement of particulars with regard to the

CONGREGATION.

Preaching has been regularly kept up twice on Sabbath, and occasionally on week days. Most of the members have been in the habit of attending both services, and thus demonstrate their appreciation of the word of life. Fifteen have been added to the church by personal examination and profession of their faith. One of these has denied his profession, and gone back to his old church; but all the others are walking well, and some of them are giving very clear evidence of growth in grace. One family, in which there were three communicants, removed from the city after giving the church a deal of trouble and not a little scandal. Another member, who caused a good deal of disgrace to the church by some irregularities of conduct in connection with his failure in business and consequent imprisonment for several months, was dealt with by the Session, confessed his sin, and was restored to the confidence of the church. The Session, consisting of one elder and two deacons, ordained at the summer meeting of Presbytery, are very diligent and earnest in the discharge of their duties.

There has been a decided increase in the Sabbath audiences. A goodly number attend who have not joined; but we hope ere long to welcome them to the fold of Christ. The prayer meetings have been held twice every week and well attended; and for two months past there has been a daily gathering for prayer in the church, with special reference to an outpouring of the Holy Spirit; and the earnestness manifested in these meetings has been very encouraging. The cloud has appeared, and although no bigger than a man's hand, yet faith's eye sees in it abundance of rain. It is gratifying to state that Priest Yakoob, one of the theological students, labored in the congregation with diligence and acceptance for a period of four months; and fully one-third of his support was cheerfully contributed by them.

THE GIRLS' SCHOOL.

Has continued under the efficient management of Miss Saada Gregory, who, notwithstanding poor health, has attended to the various and oftentimes onerous duties of her position. One hundred and eight girls have been enrolled during the year, of whom fifty-five were Jewesses. Average daily attendance was fifty-five. Through evangelical instruction has been regularly given, and evidences have been wanting that the word of God is taking effect. Several of the girls have attended church and shown a good deal of anxiety about their salvation. One of them has been received into church fellowship. She is the daughter of the elder of the church. She was received along with her aged grandmother, who witnessed a very bright confession. It was a touching sight to see decrepit age and blooming youth standing side by side vowing to be faithful to Jesus until death.

THE BOYS' SCHOOL.

More than one hundred names have been enrolled during the year, with a daily average attendance of thirty-seven. There has latterly been a falling off in the number of pupils, owing to the opening of a free school under the auspices of the Freemasons. But the expense of carrying on the school has also been reduced, and it is hoped that ere long the congregation will be able to take it and make it a parish school.
The interest of most of the members in spiritual things has very perceptibly increased during the year. They have regularly contributed to defray the expenses of their chapel, to pay the native preacher, and to assist the poor. They are very anxious to obtain a church building, and the time has come when a movement ought to be made in this matter. It may be well for the Presbytery to consult the Board on this important matter. Presbytery may also do well to send another theological student to labor here during the coming vacation. They will, it is hoped, be able before a great while to call and sustain a pastor.

DISCIPLINE

In a matter of great importance in organizing and training churches. Several persons have been dealt with by the missionary and Session, and generally some good results sooner or later appeared. One case deserves to be mentioned at length. It was the case of a member who had been cut off by Rev. A. Watson, after all other means of arresting his disorderly walk had failed. As the prodigal of old, he rapidly went from bad to worse, until he was reduced to beggary and disease. The hand of God was heavy upon him. He wandered to Cairo, where he was picked up by the brethren, and sent as a charity to the German Hospital in Alexandria. He was there frequently visited by the missionaries and members of the congregation, and manifested a truly chastened spirit, by humbly acknowledging his sins and supplicating forgiveness for them through the blood of Jesus Christ. A few days before his death, he was asked if he desired to have the sentence of suspension removed, so as to be reconciled to the church. He replied, “With all my heart I desire it.” Seldom has it been the lot of the missionary who then officiated to perform so solemn and affecting a duty. He removed the sentence which had been imposed in faithfulness, after it had, by the blessing of Him who loves faithfulness, brought the offender to repentance. The day before his death, the missionary, with some of the native members, was standing by his bedside, conversing with him about his great change which was imminent. It was said to him, “Habub, you must soon die.” He replied, “I am not afraid to die.” “But why are you not afraid to die?” he was asked. He slowly and earnestly replied, “Jesus Christ died for me.” The following day his spirit passed, it is hoped, into a happy state, to join the throng of ransomed ones who praise the Lamb who shed his blood to wash them from their sins.

BOOKS

Have been sold from the shop to the amount of $210. Last year the sales reported amounted to $430. The difference is accounted for by the fact that the report of last year included the sales of a colporteur who has this year reported to another station.

TUITIONS:

From the boys’ school, $142; from the girls’ school, $117.

IN CONCLUSION,

It may be remarked that the great hindrance to the spread of the gospel in the city of Alexandria is the love of the world and the various evil influence of modern civilization which have reached this commercial centre. Notwithstanding all these, the Mission has gained a permanent foothold in this modern Corinth. The good seed that has been sown during these years of weeping and trial, will soon bring an abundant harvest, when both he who sowed in tears and he who reaps in joy shall together rejoice.

B. F. Pinkerton.

CAIRO.

In Cairo, the boys’ school, under the superintendence of Mr. Strang, has averaged throughout the year an attendance of 85, and at the close of the year 107 were on its roll. During the year the school was self-supporting to the amount of $384 40. Here, also, are two girls’ schools, one in charge of Mr. Strang, after Mrs. Lansing left, and the other under Miss Sarah Hart. In these schools there are about 100 girls, and a lively interest is taken by them in seeking after knowledge and in being fitted for spheres of usefulness in their coming years. The church in this city has had thirteen added to its communion during the year, and the congregation have unanimously called one of the young men of the Theological School at Osiout to be its pastor. He is a young man of much promise. Through
the book shop here several hundred dollars worth of books have been scattered abroad, and the press, which was most generously presented to the mission by His Highness the Maharajah Duleep Singh, has brought out, under the able direction of Mr. Strang, several books and tracts that had been prepared by Drs. Barnet and Lansing and by Rev. Mr. Hogg, which are already exerting a powerful influence for good among the Arabic-speaking population of the land.

Report of Cairo Station for 1868.


This station has to report that another year has passed; and that although death has been near the doors of some of our houses, a merciful and gracious God has not permitted the destroyer to enter any of them. Though somewhat interrupted in our labours, and though these may not have been as abundant nor as much blessed as we would desire, we have a good hope; nay, some sure evidence that our labor has not been in vain in the Lord; and now we would call upon our souls and all that is within us to praise and magnify his great name for all his loving kindness toward us, and toward the people among whom we dwell and labor.

MISSIONARIES.

Brother Ewing, with his family, who have been absent in America, as already reported, after being detained for some time in Ramleh, arrived again on the field of their labours on the 26th of December, all in good health, Mrs. Ewing especially being quite restored by her visit to America. We have good reason to know that their intercourse with our own people in America and with friends in England, while absent from us, has been profitable to the cause in which we are engaged.

Dr. Lansing, whose declining health required a cessation of his labours, was temporarily released from his duties as Editor, for the purpose of travelling as the best prescription for his case. He left Cairo on the 24th of March, travelled through Lower Egypt and in Palestine, and then, soon after his return on the 19th of May, with Mrs. Lansing and family, accompanied his two eldest sons as far as Liverpool on their way to America, hoping to return shortly to his station. However, some time was spent in various places in England and Scotland before Dr. Lansing's health was so far improved as to justify them in returning. But just then Mrs. Lansing was attacked with a severe illness, from which she has not yet fully recovered. They hope, however, soon to be able to return. In the meantime, though distant from their field of labours, they have been in various ways promoting the interests of our mission in this land.

On Dr. Lansing's departure from the field, brother Hogg supplied his place in composing and editing matter for the press for five months, after which he spent one month in Ramleh, and then returned to his field in Osiout. During the most of his stay in Cairo, in consequence of the ill health of Dr. Barnett and family, the whole burden of preaching was also borne by brother Hogg, except some assistance by native helpers and passing missionaries.

Since the beginning of September, brother Currie has remained in Cairo to assist Dr. Barnett in the duties of the station, as well as to enjoy the privilege of studying Arabic under our Muslem Sheikh.

The time from June 22 to the 18th of September, was spent by the two families—the Barnetts and Strangs—in Ramleh, to avoid the hottest part of the year in Cairo, to the great benefit of all, especially the children. Mr. Strang himself remained in Cairo, overseeing the press, except six weeks, which he also spent in Ramleh.

RELIGIOUS SERVICES.

The preaching of the word in Arabic has been maintained as usual twice each Sabbath in the chapel of the mission, with the exception of a few Sabbaths during which they were suspended in the afternoon. Beside services in Arabic have been maintained since March on Friday evenings in the chapel, and on Sabbath nights since the 3d of May in Miss Hart's school room in Haret es Sakkaeen, making four regular services during the week most of the year. The Sabbath morning services in the chapel have been regularly attended, both in the men's and women's departments, the audiences ranging usually from seventy to a hundred persons. On communion occasions they are considerably larger. The other meetings are not so well attended. The Friday evening audience is mostly composed of employees, who are in or near the missionary premises. The audiences at Haret es Sakkaeen are mainly composed of members from Elder Saleh Awad's family, a tolerably large one, and the teachers in Miss Hart's school. The audience at the service in the chapel on Sabbath afternoons, after its suspension, was long in coming up to its former numbers, nor are they yet as high as they were reported last year. This is accounted for, in part, by the suspension of the female boarding school in...
the mission premises, where teachers and scholars formerly lived. Yet we feel it to be a duty and a privilege to improve all opportunities for the preaching of the word, and we know that the day of small things must not be despised.

A monthly regular prayer meeting has also been commenced in turn in the four quarters of the city, in one of the houses of the members of the church in each district, which promises much good.

Besides the regular services already mentioned, several meetings have been held in the houses of members of the church, and especially in the school room in Bulak, the port of Cairo, as initiatory steps for making it a place of religious services, but as affairs are in a crude state, no further notice is deemed necessary in this place.

Pastoral and family visitation has been attended to more than usual during the past year. The missionaries going with their wives to call on the families of the natives in their dwellings, and they returning their social calls, have had a good effect in exciting and cherishing a mutual sympathy, and in winning their affections and good will. Our reception is much more welcome and familiar than it could possibly be without our wives. Otherwise, unless in the case of a few exceptions, where the people have become members of our church, no admittance is thought of into the harem, or family circle. Now the women and children are, when an acquaintance is once formed, as free and familiar as need be. This department of the missionary work could not be performed at first on the arrival of our wives in the field to any satisfaction, on account of the want of a common language. But even without this, the natives can appreciate kindly attentions.

The Arabic congregation was in the early part of the year induced to take measures for settling over them a native pastor as soon as practicable. This was designed to relieve the mission, in part, of the expenses of one of our high salaried employees, who has in view the ministry as his calling, and also to draw out their benevolence in a constant, regular way to a tangible object, in which they would all take an interest. Their choice fell upon Ibrahim Yusef, a young man who has been raised up under their eye, and one who in every way promises to be qualified for the position. He has been under the special private instruction of Dr. Barnett during the summer, and is now attending the classes in Osiout in the Theological Seminary.

The Turkish service for the Armenian congregation has as usual been maintained by Stephanus, their pastor; once each Sabbath morning in the mission chapel, with an attendance ranging from twenty to thirty persons. He also keeps up a Bible class in another part of the city, near the citadel, almost every Sabbath afternoon throughout the year, with an attendance of from ten to fifteen adult scholars and pupils; he teaches the Turkish language one hour a day in our boys' school. In the discharge of his duties as pastor and teacher, he is entirely faithful and satisfactory. Nine of the communicants of the native church are from this congregation. Eleven of these have been administered twice at this station during the year, at which thirteen persons have been added to the list of members of this congregation. Eleven of these were admitted on examination, one by letter from another evangelical church, and one on the promise of a letter to be procured from his former pastor, as well as on the ground of conversation with him, in which he gave evidence of personal piety. Four others also sat down with us, as communicants of the congregation of Alexandria, but whose connection with that congregation has not yet been formally dissolved. It would be too prolix to go into a detailed account of all these persons in this place. Their names, and something of their precedents and relations, have been given in letters written shortly after each communion. Three of them have been dismissed at their own request: two of these, a daughter and son of the late Dr. Abbott of this place, having gone with a younger brother to their friends in America; and the third, having become the wife of Rev. Mr. Maiz, of Scotland, and who for some time was in the employ of our mission during part of the years 1867 and 1868. His name has become known in America and Scotland by some very good letters which he wrote on his residence here, in reference to our mission. They have gone to Australia, as the field of their future labors. Five children have been baptized during the year.

THE BOOK SHOP,

As usual, has been a place of much resort and religious conversation. The boy Hanna left in February, and went to the Abyssinian war, and his place was supplied.
by Shenudie Boshai, from Fayoom, who was again succeeded, after it was closed two months, by Lunna, and he is succeeded again by Hanna, who has returned from Abyssinia, and is again in our employment. While it was closed, a considerable number of books was sold from the magazine.

Amount realized from sales in shop and magazine, $351. Monies contributed by the native congregation for benevolent purposes during the year: One person pays to Abuna Makhiel 2,340 piasters. Arabic congregation, for pastor elect, the native members and adherents for benevolent purposes during the year: One person pays to Abuna Makhiel 2,840 piasters. Arabic congregation, for pastor elect, 2,583 piasters. Collection for the poor, 3,300 piasters. Contributed for Bibles for church, 78 piasters. Armenian congregation, 385 piasters. In all, say $351. Besides, a considerable sum has been collected for the Bulak school.

In this connection, it is only proper to add that many have been put to great straits in procuring the means of subsistence, and many people struggling at different trades have failed in business. In such times the Pasha of Egypt frequently make grants of money for the poor of the different sects of the country. The portion handed to us for the Protestant sect in Egypt was (£70) seventy pounds, sterling, the distribution of which took place on the 31st of October. This was done in the church, accompanied with religious exercises, singing, reading the Scriptures, prayer, and a short address by Gurges Hanza, one of the deacons of the church.

We have to report only one death of a native brother during the past year, but he was a pillar in our church. Makhiel Makhiel, after a sickness of seventy-five days, died on the 15th of February, 1868, aged sixty years. His disease was chronic asthma, accompanied with a periodical cough and much expectoration, which annually grew worse as cold weather set in. He suffered much at times from his disease, but patiently endured what he knew was from the hand of the Lord. Every remedy his circumstances admitted was made use of. He was often visited by the acting pastor of the congregation, and frequently by Dr. Patterson. But his end had come, and we trust he rests from his labors and trials, and that his works will follow him.

Makhiel Makhiel was an Egyptian scribe, and originally of the sect of Coptic Christians. He had served the Egyptian government for twenty-two years, and was blind during the last twenty-two years of his life. After the missionaries of the Church Missionary Society commenced operations in this city, Makhiel Makhiel, with other Coptic Christians, assembled with them for the purpose of studying the Scriptures and other religious and controversial books; and although they did not formally organize churches and preach the gospel in set sermons, his mind by consulting the Scriptures became enlightened. And at a time when female education was not as popular as it now is, he had the two daughters of his sister—a widow—taught to read. They became a great comfort to him in reading for him after he became blind. They both married and died early in life. When he became straightened for a subsistence, the Patriarch Kerullus (Cyril) gave him a small school of twenty boys to teach, from whom he obtained, in the way of fees and presents, a small pittance to assist him. After a short time, however, the parents complained that the teacher denied some of their absurd notions in reference to the Virgin. When he was brought to task for it by the Patriarch, he replied that he only taught what was in the gospels, and you know what they say on these subjects. The Patriarch smiled, but in a non-committal way neither affirmed nor denied as to where the truth lay. On these things becoming known, the children were all soon taken away from under his instruction. He was in this condition when he heard, through Abuna Makhiel, of the advent of the American missionaries and of our manner of preaching and explaining the Scriptures. He was invited to attend our meetings, the former mission having in effect vacated the field, which resulted in his finally joining with us in making a public profession of evangelical Christianity, and participating with us in the celebration of the Lord's Supper.

On this becoming known, he was subjected to various annoyances from his friends, who blamed him, and lamented to him that he had not rather become a Mohammedan instead of becoming a follower of the Protestant sect, in their view the worst of infidels. People at home in America know little of the annoyances to which converts here are exposed, and ought to be thankful for the civil and religious liberty which they enjoy. Till this time he had been living in a house belonging to the Coptic church, free of rent. When Kerullus died, and Deimitrus, the present Patriarch, came into power, about this time, he ordered him to leave the house, and to pay up all the back rent for the past years during which he had occupied it gratis. This not being done, to hasten his expulsion, men were sent to break down the stone steps leading to the upper rooms which they had occupied, so that they had to use a wooden ladder to remove their goods. On this being made known to the American missionaries, he and his aged, feeble, and almost blind, widowed sister were received into their premises. They afterwards provided for the sustenance of both from a poor fund to which the native members contributed.

When the native church was organized in February, 1853, Makhiel Makhiel was chosen one of the four elders, which he honorably filled till his death. He always had the welfare of the congregation at heart. He was well acquainted with his Bible and Evangelical and Protestant doctrines, and his conversation was always season with the salt of Divine grace. He was of much use in settling the many little difficulties arising between different members of the congregation.

He was a native of Medenet el Fayoom, and shortly after his election to the elder's place, where he spent his days in that way, which for almost six months, in helping to introduce the work of making known evangelical Christianity among his relations and acquaintances. While here he had much intercourse with Shenudie Boshai, who, during this time they were visited by Gurges Hanna, a deacon of the Cairo congregation; and
on one occasion, while a few of them were engaged at prayer in the first watch of the night, an earthquake happened, which by many was looked on as foreshadowing the valley of a spiritual attrition. He was very sociable in his habits, apt to teach, affable in his conversation, and of great use in making friends of those with whom he met; so that even some Mohammedans would listen to him with respect. The last night of his life he spent much of his time in repeating portions of Scripture, having in early days memorized the whole Gospel of John and many of the Psalms, and other passages of Scripture. May we all, and every one in particular, be enabled to adopt the saying, "Let me die the death of the righteous, and let my last end be like his."

SCHOOLS.

The Boys' School has during the year continued under Mr. Strang's superintendence, and he has also given a considerable part of the Scripture instruction. There was a good attendance in the early part of the year, and for the month of February the daily average was nearly 86; but in the latter part of March it was very bitterly cursed by the Coptic Patriarch, and in a few days the attendance, which had formerly been partly due to a few feast days fallen as low as 7½, fell to 35. From this point it has recovered slowly and gradually, but not quite completely, as the daily average for December was only 81½. The average for the year was 88½, and the number enrolled at the end of the year, 107.

Early in the year it was found that the number of boys in arrears for tuition made it necessary to adopt some new mode of collection. An offer was therefore made to the head teacher, Abd Allah Minkarius, that he should receive, in addition to his wages, whatever he could collect above $33.10 a month, and that whatever the tuitions lacked of that sum should be deducted from his salary. He agreed to try it till the end of the year, and would have done well for himself, but for the contingency already mentioned. It is believed that this work has been done faithfully, though he has cleared only seventy-five cents by the operation. The whole sum collected during the year was $84.46. This would hardly have been attained, but that the boys were twice stimulated by a magic lantern entertainment for those not in arrears.

Though the usual prominence was given to religious instruction, a majority of the boys rarely attended our Sabbath services, and it was feared that the school, while enlightening many adherents of the Eastern churches, was not contributing as it should to the strength of the Protestant community. In hope of bringing the school and congregation into more intimate connection, and also to give the pupils another means of improvement, Mr. Strang, in April, re-commenced a Sabbath class for religious instruction. The class, which had been over two years suspended in the absence of Tadrus, its former teacher, meets an hour before the beginning of Arabic worship, which its members usually attend, without exception. Many have satisfied their curiosity by coming to the class once or twice only; so that, though ninety names have been enrolled, there have never been more than thirty present at one meeting. The usual attendance is from fifteen to twenty, and of these about ten or twelve are tolerably regular, and four or five manifest a keen interest in the lessons, though to most of them the singing is probably the main attraction.

The Girls' School in the Ezekkyeh, though it escaped any special cure, and was not so bitterly opposed as in some former years, has yet had to contend with some unfavorable circumstances. About the middle of May, Mrs. Lansing found it necessary to resign her supervision of the school, which was accordingly committed for a time to Mr. Strang. Her absence from the country being unexpectedly prolonged, this arrangement has been continued all the year. In November and December the school was twice interrupted, three weeks in all, by a partial demolition preparatory to improvements. Each interruption was followed by a somewhat diminished attendance when the school was re-opened. Still, the attendance has nearly or quite equalled that of the previous year. The highest in any one month was 63, the lowest 49, and the average attendance was a small fraction over 50.

The building formerly occupied being scarcely fit for further use in its ruinous condition, the missionaries at the station, after long searching and much trouble, succeeded in renting another nearer to the mission premises, better suited for school purposes, at a lower rent, and in a more friendly neighborhood. During the short time this house has been occupied, the attendance has been rapidly increasing. Should the church grant the repeated request for a female teacher to take charge of this school, the ablest and most devoted person that could be sent would be an advantage to the school and in the families in the immediate vicinity. In proof of the friendship of the people there to our work, it may be mentioned that a well attended evening meeting for the study of the Scriptures and prayer, has been opened in the school building at the request of the proprietors and their neighbors.

The girls' school in Haret es Sakkaeen is, as formerly, conducted by Miss Sarah Hart. In the beginning of the year, the average daily attendance was about 48, and the number enrolled 62. In the latter part of March the school, and all its friends and patrons, were specially cursed by the Coptic Patriarch. In consequence of this a small attendance for April was 15, and the number enrolled but 29. Gradually the number increased, but only slowly; so that it was not till December that the daily attendance reached 48, and the enrollment 60. The year's experience, though hard, is not hopeless, and it is thought that Miss Hart and her work have a few friends there, even in times of strenuous opposition.
THE PRESS.

Work was continued all the year in the printing office, though for various reasons the press was not always in operation. "The Koos Fan," in press at the beginning of the year, under the editorship of Dr. Lansing, was soon finished, and has attracted considerable notice, being a correspondence between some members of the church in Koos and a priest of the Patriarch's company, when he made his famous visit to Upper Egypt. After it, and edited by Mr. Hogg, the "Book of Confession" was printed. It is a book by the teachers in Koos, in which they set forth evangelical principles as opposed to Coptic errors. But the most difficult and important work of the year, was "The Student's Bible Assistant," in preparation by Mr. Hogg, of which 160 pages have been printed, and a few copies have been bound as a first volume for the use of the theological students. The work was not completed, because of Mr. Hogg's necessary return to Osiout. After he had left the post of Editor, an edition of the Proverbs of Solomon was printed. Being reprint, it was superintended by our native assistants. When this was finished the heat rendered it impossible to proceed comfortably with the work of casting, and a collection of Psalms and Hymns was printed in a small tract for singing in the schools.

After completing the several publications just mentioned, the printers were set to casting and finishing type, under Mr. Strang's direction. There were two reasons for this course: first, the printers were intelligent, faithful men, whom it was inexpedient to discharge, as it would probably be difficult to secure their services again, and by no means easy to find others of equal excellence. Second, a few slight trials of such type-founders as could be had in Cairo, had shown that it would be a great economy to instruct and employ our own workmen. To do this, however, was a considerable undertaking, as casting was to them an entirely new business, and scarcely less new to their instructor. The prolonged cessation of printing has given opportunity to largely increase the supply of type, and the printing office is in this respect now in better condition than ever before.

The work of binding was some time interrupted and retarded by the leaving of a young man who had become quite proficient in such branches of the business as our work most required. It is believed that he was enticed away by Coptic relatives, who had become jealous of our mission influence. Another lad was taken in his place, and after a good deal of instruction, has become tolerably efficient. The youth first mentioned, named Lumas, returned about three months ago, apologized for leaving our employ, and begged to be restored to his old position. This was not granted at the time, but he was temporarily employed in the book shop, then vacant. He has lately become a member of the church, and we are not without hopes of his future usefulness.

JAMES BARNETT.

THE FAYOUM.

At the Fayoum, which is the principal town in an important district some distance back from the Nile, Mr Harvey and his wife have been the efficient laborers for the year. Both boys' and girls' schools have been carried on, regular Sabbath services have been held, and three persons have been added to the communion.

The Fayoum Station.

The missionaries at this station were Rev. William Harvey and wife. In general the work has been carried on without interruption. The direct and open opposition, to which reference was made in the reports of the two preceding years, has in a great measure ceased, and a few of those who were most active in their efforts to crush the work in its infancy, have latterly been led to lend their influence in its favor. For this reason, some who from fear denied themselves and their children the privileges afforded them by the mission, have finally availed themselves of some of these.

SABBATH SERVICES.

Before the hour for divine service on Sabbath morning, the majority of the boys, and a smaller proportion of the girls in attendance on week days, have assembled and spent some time in being instructed from the New Testament or one of the Catechisms, and in committing to memory and singing the Psalms to be afterwards used in public worship. In the church the services have been in the forenoon sermon, and in the afternoon Bible class, embracing adults and the larger boys of the school, each one taking part in the exercises by reading, and by answering questions directly addressed to him. Great difficulty has been experienced in collecting an audience in the afternoon, and the manner of conducting the exercises seems to be more interesting and profitable to those who attend than a more formal service. Average in the morning 39, and about one-third that number in the afternoon.
BOYS' SCHOOL.

This school was conducted by Tadrus Yooseph, until his removal to Osioout on September 21st, to attend the Theological Class taught by brother Hogg; since that time his place has been supplied by Moosa, from Alexandria.

During the past year, opposition to the school having become in some measure unpopular, the number of scholars has consequently increased from 26, the average of last year, to 30, the average of the present. Having no competition with other schools in the city—except those taught by natives, most of whom are blind, both mentally and physically—there has been no difficulty in giving religious instruction a primary place in the exercises of the school; so that while many of the boys have made commendable progress in the ordinary branches of a common school education, they have become familiar with the history of our Lord, as exhibited in the four gospels, and are not ignorant of the leading doctrines taught in the epistles.

GIRLS' SCHOOL.

This school, the great lack of which has been a competent native teacher, was favored for a period of nearly three months with the services of Maalimah Siedah, from Cairo, and during the rest of the year has been taught chiefly by a young woman who has been qualified for this position since the school was opened in this city. The average attendance has increased from 15, the average of last year, to 25, that of the present. Many of the girls have become interested in the exercises of the school, and seem in some measure to appreciate their privileges.

EVENING MEETINGS.

These meetings have been sustained during the year with varying interest, and not without some evidence of profit to those who attended. Some who tenaciously held, and earnestly defended the erroneous doctrines of the Coptic church, have become convinced of their errors, and now maintain and defend the distinctive doctrines of evangelical Christians.

INCIDENTALS.

The little flock has been severely afflicted by the death of Michiel Hannaen. The deceased was the first of his brethren to apply for admission to the church minister, and it seems to have pleased the Captain of our Salvation to receive him first to the joys of the church triumphant.

The ordinance of Baptism has been dispensed three times, to two infants and one adult, the latter Maalim Moosa, of Alexandria, formerly a Moslem.

The Lord's Supper has been observed, and three persons participated in its observance for the first time.

OUT STATION—SINORIS.

Religious services have been conducted in this town, almost every Sabbath during the year, and by this means many who were formerly ignorant of the way of salvation, now know at least what they must do to be saved.

On the 9th of June a delegation of four men came to Medenet from Sinoris, earnestly requesting that a teacher be sent to instruct their children. Their request not being at once granted, another application was made a few days afterwards, and so anxious were they to accomplish their object, that they agreed to provide a house and pay a proportion of the teacher's wages. Their petition was granted, and on the 29th of the same month, Hogg Hannaen, a young man who professed his faith with us two years ago, was sent to open the school in his native town, he having come from Sinoris first to attend the mission school in Cairo, and afterwards to the school in Medenet. He has since been doing a good work, teaching the children by day, and conducting a meeting for the reading of the Scriptures and prayer by night. 22 boys have been enrolled, a few of whom are Moslems, and the audience on Sabbath has been from 12 to 30 adults, besides the boys of the school.

While it is not our privilege to record that the Lord sent us a reviving time from his presence during the past year, yet he has not left us without some tokens of his Holy Spirit's presence in both stations. And though there has not been much to occasion the joy of the reaper, there has been much to animate the hope of the sower.

W.M. Harvey.

OSIOOUT.

In this city, which lies about 270 miles up the Nile and has a population of over 30,000 people, one of the most successful of all our missions has been maintained. In the Theological School, which has been ably conducted by Rev. John Hogg, there are twenty-two students, and the course of study, which is with a reference to the ministry, is a thorough one. In the schools much useful knowledge has
been imparted, and besides having charge of the girls' school here, Miss McKown, together with Mrs. Hogg, has been able to do much to instruct women who were at their homes and have hitherto had little or no idea that their sex could be raised up from a most ignorant and degraded condition in life. In the church in this place God has done great things. Twenty-eight persons have been received into its communion, making forty-two who have been admitted on examination since its organization, and fifty-seven altogether, including those who have joined on certificate. Much of this has been brought about through meetings, very often held at night, by the people among themselves for the simple reading of the Scriptures. With a somewhat remarkable and most devoted spirit the members of this congregation have bought an eligible lot and taken the necessary steps for erecting a building for a church, two schools and a residence for their future pastor, and all this without the aid of a single dollar from our mission Treasury.


GENERAL.

The various missionary operations described in detail in the Annual Report for 1857 have, with two exceptions, been carried on without interruption throughout the past year. The exceptions referred to, are the Theological Classes, which meet only seven months annually, and the Girls' School, which was closed during two months and a half in the middle of summer. Mr. Hogg and family were absent from the station during six months, viz., from March till September, (see Report of Cairo Station,) but Miss McKown ventured to continue at her post till mid-summer, and the native helpers—Girgis Malal, preacher, and Mikhail Bishai, teacher—carried on the various operations at the central station to the best of their ability, while Bishai Hanna and Girgis Bishetly continued to labor as heretofore at the out-stations connected with the Osiout mission.

Dr. D. R. Johnston and wife arrived in Osiout on the 23d of September, and were warmly welcomed, not only by the mission family and the members of the church, but also by the natives in general, whose confidence in Dr. Johnston's medical skill and admiration of his Christian character and attractive manners, bespeak for him a future of no ordinary influence in this interesting field.

THE THEOLOGICAL SEMINARY.

The Seminary was opened on Monday, 15th of September. Eighteen names were enrolled the first week, and four have since been added to the list. Nineteen of the students are members of the church, and thirteen of these are very promising young men, who would pass creditably—some of them probably with honors—through some of our Western seminaries. Sixteen of them lead in prayer by turn in opening and closing the class, and also when called upon at the evening meeting, and they do so with great freedom and propriety. Besides attending the nightly lecture, which is open to all, the class meets four hours daily—2½ hours with the missionary, and ½ hours with the native tutor. A weekly written examination is conducted in the different branches of study, and each of the thirteen advanced students is required to prepare and deliver at one of the evening meetings a popular sermon, and a lecture during the course of the session. The junior students write their exercises, but do not deliver them. The course of study is in most respects that which was agreed upon by Presbytery in 1855. From want of textbooks the progress is somewhat slow, the class having to copy the teacher's notes from day to day. Thus they do not all class hours, and thus they are kept at work all the time.

SCHOOLS.

The attendance at the Boys' School has increased from twenty to forty during the past year. Half of this increase has been from the villages in the province, and half from Osiout. Those who attend from Osiout are the children or brothers of those who have joined the mission church. These go home at night; but all the others may be regarded as boarders, except that they are supported by their parents, and cook their own victuals. They are present at all our religious services, and are constantly under our influence. They have frequent meetings
for prayer late in the evening, and in many other ways show their deep interest in divine things. Twelve boys trained in this school are now in attendance at the Theological Class.

The Girls' School has been kept open constantly during the past year, except for two months and a half in the middle of summer. The daily attendance, though small—on no day being higher than eighteen at any time—has been more regular than during any previous year, and the girls have all made good progress.

Nearly all that are attending the school are either children of church members, or are the wives or near relations of the theological students. Ten of the present number (fifteen) read in the New Testament, and five of them are members of the church, and take their turn in opening and closing the school with prayer. Three of the larger girls go out in the afternoon to teach women who desire to learn to read, but who cannot leave their families to attend the school.

At present there are twelve married women who are learning to read. Four of them attend school, and with two exceptions they are all wives of church members.

During the year four girls have been received as boarders, and they have all done well. They provide their own bread and clothing, and thus they have cost the mission not more than about two dollars each per month.

Thus, although the number is comparatively small and the opposition to the school is still very strong, yet the above facts will show that during the past year Miss McKown has had much to fill her heart with gratitude and hope.

RELIGIOUS SERVICES—NATIVE CONVERTS.

The good hand of the Lord has been at work at this station during the past year. Instead of the stolid indifference over which we had to mourn in former years, we have to report an awakening interest in divine things among a goodly number of the Coptic population of Osiout. A full account of this movement has been for­

warded to the Mission Board already, and need not be repeated here. The fruits which with the Divine blessing have sprung from it, are chiefly the following:

(1.) The attendance at our religious services has steadily increased, despite the most determined efforts of the Coptic clergy to prevent it. The largest room in the mission house has during the last three months been crowded eight times a week, and at the last communion, the service had to be conducted in the open court, from want of room to accommodate the audience elsewhere.

(2.) Twenty-eight names have been added to the communion roll, making a total of forty-two members who have been received on examination since the opening of the station in 1865; or of fifty-seven, including those received on certificate from other stations. Thirteen of the members belong to the town of Osiout. The others are chiefly peasants from different parts of the province.

(3.) Evening meetings for the study of the Scriptures have been commenced by three of the new converts in different parts of the town. A weekly prayer-meeting, conducted by the native females, is held in several of their houses in rotation, and is attended by above twenty women and girls.

(4.) A site has been purchased, and the congregation is preparing to build a church, two schools, and a dwelling house for their future pastor. All this they mean to do without asking any aid whatever from the Mission. "It is the Lord's doing, and it is truly marvellous in our eyes!"

The ordinance of baptism was administered on the 13th of September to the child of Girgis Malaik. The sacrament of the Lord's Supper was dispensed on the first Sabbath of December, after a sermon had been preached on the subject of the duty of systematic giving for the support of gospel ordinances, etc., the first weekly collection was taken up, all, even the poor peasant boys, seeming to contribute cheerfully to the Lord's treasury.

BOOK DEPARTMENT.

The sales during the past year have been considerably greater than those of any previous year. The total number of books sold during 1868 was 825 volumes, at an average of 33 cents per volume. The sales of the past year were as follows:

- Scriptures, 677 vols. £34 16 8 gold
- Religious and Miscellaneous Literature, 523 " 19 3 3 82.72

Total, 1200 vols. £54 — 221.30

Thus two thousand volumes have been sold in and around Osiout since the date of the Patriarch's letter, to replace those which he ordered consigned to the flames. "The Lord bringeth the counsel of the heathen to naught: he maketh the devices of the people of none effect." "The heathen are sunk down in the pit that they have made: in the net which they hid is their own foot fallen."

OUT STATIONS.

(1.) Mooteah, Bacoorah, and Waladeah. The small school which was opened in the village of Waladeah, (1 ½ miles from Osiout,) in December, 1867, was given up on Mr. Hogg's departure for Cairo.
The young Coptic priest of Bacoorah (9 miles from Osiout,) mentioned in last year's Report as being desirous to be admitted to the Seminary, attended the theological classes for a few weeks at the beginning of the present session, but, from want of previous training, was unable to keep up with his class, and eventually gave up his studies, and returned to his village and flock.

The leave of the word is working in the town of Mooteah. The Bishop of Osiout has made repeated attempts to close the door there against the entrance of the gospel, but the Spirit of the Lord has frustrated every such attempt, and now it is wider than ever, although only two months ago the Bishop, attended by several priests, spent several days there, and implored the curse of God on all who should say "God speed" to us or our agents. A fortnight or three weeks after the visit referred to, Mr. Hogg and Dr. Johnston, accompanied by two of the native brethren, spent a night in the house of one of the richest Copts in the town. The room in which they passed the night was packed to the doors from sunset till midnight, and from sunrise till after mid-day. A warmer reception could not have been given. Medicine for the soul was administered and greedily received, as well as medicine for the body. The preacher and the physician pled their several vocations by turns. Several addresses were made by the former, and nearly fifty patients were treated by the latter. This visit was not without fruit. A warm invitation was given us when we left to repeat it at an early day, and several of those treated by the physician have since called at his office in Osiout for further treatment, while three of these addressed by the preacher received at his hands a fortnight afterwards the sacred memorials of their Saviour's dying love, and these, along with three or four others, have come ten miles every Sabbath morning to listen anew to the message which was delivered to them on that occasion. The five brethren from Mooteah who have joined our communion, were present at the congregational meeting at which it was resolved to proceed to the purchase of a site for the church of Osiout, and they intimated before their departure that they, too, were prepared to build, if the farmer at whose house we had lodged during our recent visit could be induced to give them a piece of land for the purpose. One of the five referred to is his own brother-in-law. He would have joined us himself at our last communion, but is scarcely prepared yet to solemnly engage to keep the Lord's day himself, and allow his sons and his servants to do the same. May the Lord "make him willing in the day of his power," and prevent the deceitfulness of riches from choking the word which for several years he has always appeared to hear "with gladness and singleness of heart."

It may yet be somewhat premature for the brethren at this town to proceed to build, though they had a site and the means and permission from this government to build. Still the above facts show that the Lord has a people of His own at this out-station, who will not be slow to give according to their ability towards the support of gospel ordinances, as well as to the richer brethren at the central station.

(2.) Beni Alaij and Wasta. Bishai Hanna having come to Osiout to attend the Seminary, the work at these two villages has been suspended for a time.

(3.) Elkhmeem. The same may be said of the work in this town, Girgis Bishetly having also come to Osiout to attend the Seminary. The ordinance of baptism was administered by the Rev. E. Currie to the child of Bishetly during a passing visit.

Respectfully submitted.

John Hogg.

The Medical Missionary in Osiout.

At this station Dr. D. R. Johnston has been placed, and already it has been most happily demonstrated that our church did well in sending him out. During the first three months of his residence here, ending December 31, he had received 247 calls for medical practice, made 195 prescriptions and received 1,520 piastres (nearly $50 in gold) in fees. With all this also he is able to exert a positive influence all the time in favor of the gospel.

The following statement of Dr. D. R. Johnston has much to interest and encourage:

During our stay in Ramleh, from July 1st to August 30th, I took frequent occasion to visit the hospitals of Alexandria with Dr. Ogilvie, who showed me much kindness. Our Consul-General, Mr. Hale, kindly gave me an official letter of introduction to Colucci Bey, President of the Egyptian Medical Bureau, and Dr. Ogilvie went with me and presented me personally.

My name was then recorded among those authorized to practice medicine in Egypt, and I received letters of introduction to the Governor of this province, and the authorities of Osiout. These secure to me exemption from any future interference on the part of government officials here.

We left Ramleh the last day of August, and went to the Fayounn with Mr. and Mrs. Harvey, where we spent two weeks very pleasantly, and I trust to some profit. We left on September 26th, and were settled in our own home on the 1st of October, at which time my work commenced.
For the present I am confined to my professional business, but I think that the future will open up a larger field. To give you some idea of what this may be, I have recorded the number of persons who have called upon me, as well as those for whom I have prescribed.

In the month of October I received sixty-three callers, exclusive of visits from friends, and prescribed for forty-eight, and received 515 c. p. in fees. In November eighty-six called; of these, sixty-nine received medicine, and paid 443 c. p. fees. In the past month, December, ninety-eight called, I prescribed for seventy-eight, and received 562 c. p. in fees, making a total of two hundred and forty-seven callers entertained. Perhaps almost one half of these have called more than once, but I have only recorded the first visit of each. I have made one hundred and ninety-five prescriptions, and have received 1520 c. p. in fees, in the first three months of my work. The fees are, of necessity, proportionately small, generally about twice the cost of the medicine used. There is a scarcity of money among the poor people, and I have turned none away. Many of them could not afford large fees.

Our house is well situated for my purpose; probably no better one could be obtained in Osiout. I have, except in urgent cases, kept my office closed on the Sabbath. Mahannah Barakat has been my interpreter in the office, and our teacher. Providence has kindly favored us in the past, and we look to Him for strength and direction for the future.

Respectfully,

David R. Johnston, M.D.

Osiout, Dec. 31st, 1868.

KOOS.

In Koos, where the Rev. Mr. Currie has specially labored, the work has been carried steadily on. Fam Stephanas, the principal elder elect, has been a most devoted laborer. Mikhail El Beliane, the native pastor elect, has not been able, from protracted sickness, to be installed, but has done much to promote the spirituality of the church and to make the gospel known. Thirteen persons, seven males and six females, have been added to the church. Thirty-five scholars are in the school, and 124 volumes of the Scriptures and other books have been sold.

Report of Koos Station.

Missionary, Rev. E. Currie. Native pastor elect, Mikhail el Beliane.

GENERAL.

All the departments of the work at this station, viz., Sabbath services, daily prayer meetings, the day school, and sales of Scripture and religious literature, have been carried on regularly throughout the year; also night meetings were held during the long evenings in the first part of the year, and visits were made from house to house during the day for the reading and expounding of the word and for prayer. By a long and severe illness, Rev. Mikhail el Beliane, the native pastor elect, was prevented from being at his post during the first half of the year; but the missionary found an efficient helper in Fam Stephanas, the principal elder elect of the congregation, who, being out of the service of the government for more than six months, supplied the necessary assistance in the work without charge to the mission, as he not only gladly improves every opportunity for reading and explaining God's word to others, but also gives of his substance to the poor and for the spread of the gospel. Soon after Fam Stephanas was called again to the service of the government in Kenneh, Rev. Mikhail had, in the good providence of God, so far recovered his health as to be able to return to the work in Koos. He arrived in Koos from Cairo after an absence in all of about seven months, having returned to Cairo before the close of the preceding year. His return to Koos gave the missionary an opportunity to visit most of the principal towns and villages of the province, for the purpose of selling books and preaching on the subject of religion to such as would hear, and especially for reading God's word to them and praying with them. After the summer meeting of the Presbytery in Alexandria, Mr. Currie assisted in the work at Cairo, leaving the station at Koos in the care of Mikhail till the close of the year.

THE CONGREGATION.

Thirteen persons, seven males and six females, were received into the church on profession of their faith according to the gospel. Some have become adherents of the congregation who were among its persecutors, and now attend the preaching on the Sabbath and the daily prayer meeting, and are diligent in studying the Bible, and earnestly desire the success of the faith which they once wished to destroy. Thus the little band of thirty-six have some who were their enemies to unite with them in praising the mercy and goodness of the Lord, in grateful contrast with the period of terror which it suffered under the persecutions of the preceding year.
The Lord’s Supper was dispensed on the 5th of July. The ordinance seemed solemn and impressive to a large number of those who witnessed its administration, as well as delightful and strengthening to the communicants. Some persons present on that occasion had never before seen the ordinance observed according to the pure and simple method of the gospel. Three children have been baptized during the year.

THE SCHOOL.

Ten new scholars were added to the school, making the number enrolled thirty-five. Four of these were from other towns. Besides the branches of a common school education, reading, writing, grammar, arithmetic and geography in the Arabic language alone, special prominence has been given to the religious instruction and training of all in the school. The Scripture lesson and the recitation of the Catechisms, especially Brown’s and the Westminster Shorter Catechism, have been included in the daily exercises of the school.

BOOK DEPARTMENT.

The sale of books has been more than that of the preceding year, viz.: of Scriptures, fifty volumes; and of religious literature, including school books, seventy-four volumes. The sales of Scriptures amounted to $19.10; and the sales of other books, most of them religious works, to $72.15. More encouraging still is the fact that the most thoroughly evangelical books and tracts are demanded by the Copts, and even by some of the priests, notwithstanding the curse of the Patriarch denounced upon those who should receive or read such books and tracts.

ITINERACY.

Many of the principal towns and villages of the province have been visited during the year for the purpose of reading the Bible and evangelizing where some were willing to hear, and praying with them, as in Negadeli, Luxor, Erment, Mutana, Esneh, Koomnah, Girgious and Muamie. Some in each of these places seemed to hear the word gladly. It is to be regretted that more time cannot yet be devoted to this interesting department of missionary labor. The interest of some enlightened men in the towns of Koft and Benood in the study of the Gospel, as mentioned in last year’s Report, continues; and of those received to the communion of the church in Koot on the 5th of July, was the man in Benood who had opened an evening meeting in his house for the study of the Scriptures and prayer.

THE WANT OF THE STATION.

The members of the congregation in Koot are very anxious to have a house of their own, larger and more suitable for a place of worship than the small place now used for that purpose in a rented house, as it is a mere shed, and for want of room some are compelled to sit out in the sun during the Sabbath morning worship; besides, they do not think the government would grant them permission to build such a house, unless the request were presented by the mission.

MANSONA.

The Rev. Mr. Watson has been assigned, as by a special appointment of God, through the use of the lot, by Presbytery, to Mansoura, an important town in the Delta. Awad Hanna, a deacon of the church in Cairo, had done much towards founding and superintending this station. Forty-five boys and thirty girls are in the schools. Of this station it may be emphatically said, that while a great degree of ignorance exists in the field generally, yet the way has been successfully opened up for occupying it, and precious fruits of labor are already seen.

Report of Mansoura Station.

The work at this station has continued under the superintendence of Awad Hanna. Frequent visits have been made by the missionaries during the year, and when there they have conducted the Sabbath services. The remainder of the time this duty has devolved upon Awad. He also spends a portion of his time giving religious instruction in the schools. He manifests a great readiness to enter into religious conversation and controversy whenever he has an opportunity. About twenty boys attend the Sabbath services. Some females would also attend if there was a suitable place for meeting.

Forty-five boys and thirty girls attend the schools. Two of the former pupils of the Cairo school assist in teaching the boys Arabic and English, and an enlightened
Armenian teaches Turkish. The latter does not receive any compensation for his services. His time is not fully occupied with his business, and he is willing to employ his leisure hours in this way. Blind Wurdy and Awad's wife teach the girls. Each of these schools need one more efficient teacher than any now employed in them. The room occupied by the girls' school is tolerably commodious, and is a part of the house in which Awad lives. The boys' school and church services are held in another building containing three small, uncomfortable rooms. A better house ought to be secured for this school, and we can hardly expect much increase in the Sabbath audiences until a more suitable place of meeting is provided. The people bear a part of the expenses of the schools. A number of persons have identified themselves with the mission, and seem to have a pretty good knowledge of the scriptures. It is to be feared, however, that but few of them have yet become partakers of that faith which worketh by love, purifieth the heart, and overcometh the world.

Mansoura is in some respects not a very promising field, and on account of the smallness of the native Christian population it must necessarily be a limited one. If we had a pious, devoted native pastor to send there, the demands of the place itself would be amply met. In the want of such a pastor it may be the duty of Presbytery to send one of its number there to carry on the work until the Lord or the harvest shall raise up a suitable native laborer. The importance of this station is very much enhanced by the consideration that Mansoura is the centre of a large and very fertile portion of the eastern side of the Delta. It is located on the river, and is the terminus of two railways, so that there are facilities for reaching a number of towns around it in which something has already been done. It may yet prove to be a very important centre for missionary operations.

Awad reports the sale of forty copies of Scriptures and twenty copies of religious books. Andrew Watson.

**ABYSSINIA.**

In the sovereign orderings of Divine Providence, the large country of Abyssinia, having in it many people in strong sympathy with multitudes of those among whom our missionaries labor with most success in Egypt, has been brought to our special consideration. After much deliberation the brethren of the Egyptian Mission have forwarded a statement which the Board have directed should be laid herewith before the General Assembly.

**Report of Committee on Abyssinia.**

The Committee on a Mission in Abyssinia would report: That the little time and leisure at command prevent us from giving as full a statement of facts as would be desirable, but acting upon the subject that action was commenced with an eye not merely to Egypt, but to all North-Eastern Africa; and upon that other principle of all correct missionary operations, that it is our duty to scatter the light, rather than wait till the "darkness and the shadow of death" be enjoyed in any one place before advances are to be made into destitute adjoining regions, we think that the time has fully come for us to take initiatory steps for commencing a mission in that most interesting and important land.

The Mohammedans, who constitute the great mass of the inhabitants in all Egypt and the adjoining regions, are, as yet, an unopened field for direct missionary effort. We then must not wait in any place expecting the doors to be opened, and leave other lands equally destitute of evangelical religion unoccupied, where the doors are open, and where we are invited to enter in and occupy. We have now on the field of Egypt almost as many foreign missionaries as ought to be in its contracted limits, comparing its wants with the destitution of other regions of the world. And though we could, had we the men and the money, settle a dozen more foreign missionaries even in Egypt itself, yet this would be to the speedy and great detriment of missionary interests in this land; as native agencies ought to be raised up and employed for the occupation of the whole field as soon as possible. Native talent must be developed in a native soil, and one penny paid out for foreign aid, where native talent can be brought to do the work, is almost as good as lost. This native agency we are rapidly raising up. If we succeed, and we hope by the blessing of God we will, many a zealous, reformed and evangelized Copt, imbued with the missionary spirit, will feel a desire to go, not merely to his fellow Copts throughout Egypt, but also to his fellow Christians, his co-religionists in Abyssinia, with whom the Copts of Egypt have been so intimately related from the earliest years of their conversion from heathenish idolatry. Even the influence which we are now exerting in Egypt has an effect in that distant land. Annually numbers of Abyssinians, priests and laymen, pass through Egypt on their way to and from Jerusalem, as of old, like the "man of Ethiopia, an Eunuch of great authority under Can- dace, Queen of the Ethiopians, who had charge of all her treasures, and had come to Jerusalem to worship." Many of these remain here in Egypt, as servants and students in the Coptic school, for years. Many of them learn the Arabic language, and some of them a little English; but, above all, they become acquainted with us, and with many of the peculiarities of our doctrines as evangelical and Protestant.
missionaries. We have always taken a deep interest in them, and on some occasions have shown some of them special favors, which have done much to gain their good will. Several of our converts and adherents have been and still are from Abyssinia; and it will not be forgotten that the late mother of Bonnin, formerly a scholar in the way the case of our tried friends, the Malian Dhiwel Singh, was an Abyssinian. These Abyssinians returning to their native land, as they generally do after they have remained a few years, carry back with them much of the knowledge and experience which they have obtained, and will exert an extended influence upon their countrymen at home. This influence ought to be followed up, taken advantage of, and cultivated by us, or we as a mission will lose much that ought to go to our credit as a mission in North-Eastern Africa.

Abyssinia is then our field; it being one, viewed ecclesiastically, with Egypt.

The door is open to us, and we are invited to enter in and occupy. These two facts will appear by a perusal of the following extracts from a letter of Dr. Krapf, Secretary of the Committee of the Pilgrim Mission Society, to Dr. Barnett, dated Corinphal, near Stuttgart, Wurtemberg, Germany, 17th Sept., 1853. In this matter it will be perceived that that celebrated missionary and traveller, who is so well qualified to appreciate the case, has paid a high and just compliment to our mode of conducting the missionary work among Oriental and nominally Christian nations.

"And now, dear sir and brother, allow me to mention a second point which I am charged by our Committee to communicate to you, and through you to your Committee at home, if you find it necessary. You are aware of all the Europeans (except one or two cases) having been authoritatively taken away from Abyssinia by Lord Napier on his return from that country. Several of our friends were most wishful of remaining in the province of Tigre to continue missionary labors, but Lord Napier was not to be prevailed upon in order to resume the work which they had been compelled to abandon involuntarily. Our Committee rejoiced at learning that the brethren's faith and courage were not broken down by the sad experiences they met with in that unfortunate country.

"Our friends stated very clearly that missionary prospects, as would appear, were of a discouraging nature. Many Abyssinians, including the Emperor, had in the judgments brought upon the country by King Theodoras the hand of God, which punished their countrymen for their sinful departure from the pure word of God, and that nothing but a full and sincere return to the gospel in doctrine and life can save Abyssinia from the destruction of body and soul. Thus the want of a reformation is admitted by a great number of inyem and priests. The power of the clergy has been broken down by Theodoras; in like manner their confidence in the altars (tabote) of their churches is gone, the king having burnt the altars and the clergy has been broken down by Theodoras; in like manner their confidence in life can save Abyssinia from the destruction of body and soul. Thus the want of a reformation is admitted by a great number of inyem and priests. The power of the clergy has been broken down by Theodoras; in like manner their confidence in the altars (tabote) of their churches is gone, the king having burnt the altars and the clergy has been broken down by Theodoras; in like manner their confidence in life can save Abyssinia from the destruction of body and soul.

"Seeing the willingness of our Committee on one hand, and its embarrassment on the other, I made the proposal to cede the Abyssinian mission to the American Board, by observing the blessing which the Lord has bestowed upon the American mission among the Nestorians, Armenians and Copts, that he has assigned the mission work among corrupted churches particularly to you, therefore this society, before that therefore to be encouraged to undertake operations in Abyssinia. The Committee, after some discussion, agreed to my proposal, and charged me to lay this matter before the
American missionaries in Egypt, and through them before their Committee in America. Our Committee trusts that our Friends, Mayer and Bender, who are waiting at Jerusalem for our decision, will be most willing to enter your service, whether in the capacity of colporteurs and evangelists, or in any other which you may think will be to the advantage of the Church in Abyssinia. They have mentioned to us the names of several individuals who may be ordered by your Committee to commence a mission in Abyssinia—which mission will, under the blessing of God, become a very important and blessed one. If the proper sort of missionaries will be sent from America, and if all the agencies—such as preaching, schooling, printing, physicking—are brought to bear jointly upon the Abyssinians.

The political state of Abyssinia, though unsettled for the present, never can be brought back to the toleration of that tyrannical absolutism through which it has just passed. Arrogant despotism has received a lesson in that land which will never be forgotten as long as the names of King Theodorus and Lord Napier are remembered. But the Orient will in general continue to be deprived of all the rights of modern civilization, and in violation of all international law, by governmental authority. Individual outrages may occur, as in any country needing the gospel. Such will sometimes occur at home in America, but not sanctioned by government. The persons and property of all foreigners will be held hereafter as sacred, or more sacred than that of any native subject.

The time is at hand, and all abroad is on the alert, to enter every country or district pre-occupied by other societies: a point sometimes not sufficiently attended to, even by good and well designing people. We attempted to enter any country or district pre-occupied by other societies: a point not sanctioned by government. The persons and property of all foreigners will be held hereafter as sacred, or more sacred than that of any native subject.

The Church, as well as Dr. Krapf, is all on understanding with other missionary societies. Anything like intermeddling is hereby avoided, and no bad odor can be attached to us, which would be the case should we enter any country or district pre-occupied by other societies: a point sometimes not sufficiently attended to, even by good and well designing people. We ought to act soon. The events connected with the late war in Abyssinia will attract the attention of other societies as other societies as we are for occupying that land, and who, compared with us, would always labor under great disadvantage. The Roman Catholics, always on the alert, are making advances and pre-occupying important and advantageous points for strategic operations.

For a few years it will not be best to go into the country with too great a force, as the natives are jealous of foreign influence. It would be far preferable for a few to go and work quietly, until we secure a foothold and the confidence of the people. As to forces to constitute an Abyssinian mission, we could spare from our staff in Egypt enough to commence the work, with only a minister and physician from America. Abuua Makhiel, our ordained priest, was for several years in Abyssinia; and there are several Abyssinian young men, understanding both Amharic and Arabic, who could be employed, and who have urged us time and again to go and occupy their country, with the assurance that we would soon succeed, if we would only open up schools as we do here in Egypt, and that hundreds of scholars would fill them.

As to the ability of the church at home, it will not be amiss to call to mind that when the missionary work was commenced in Syria by the Associate Reformed Church, at that time the larger of the two branches which now constitute the United Presbyterian body, after preparing the minds of the people for the event for upwards of four years by canvassing and reading upon the subject, only ($2,400) two thousand and four hundred dollars were raised. Now, under the providences of God, we are a United church and a strong body. We are blessed with peace and prosperity during the past year; and nearly the whole amount of ($2,400) was raised for foreign missionary purposes. A mere pittance of extra exertion on the part of our sixty-five hundred communicants, will furnish abundant means. We believe that, just as the church goes forward in the missionary work, she will be blessed in the home field. Certainly there can be no greater evidence of true discipleship than obedience to the last command of our divine Master. Abyssinia, reformed and revived, will be the Switzerland of all Eastern Africa. From her mountain heights must go forth the company of those who will publish the word in that vast region of unoccupied missionary ground. As discovery and enterprise beget the mind of science, the adventurer and speculator, the church must be aroused to do her duty in Christianizing those vast regions of lakes and rivers and fertile lands, and whole millions of human beings in that vast continent. Without an idle waste so long, none perhaps can fully and clearly tell. But may it not be, in that, that we, as missionaries from the new world, with new ideas of civilization and cologne and politics, we might be the agents of the church are so rapidly beginning to adopt, may enter in and occupy; that we, untrammeled by the shackles of many of the institutions of the old world, may, going forth with the single purpose of sowing the gospel independent upon the spirit of the age, with the hope of success, look for some great and speedy fulfillment of the promise that Ethiopia shall soon stretch her hands unto God? To this high principle no church is more clearly called. This work on no other account appears as necessary or more important. Under such circumstances for our church to refuse to act, or at least to begin to act, would be to incur a fearful responsibility. They are meeting a few lines from a letter of brother Hogg on the subject:

"My great argument would be: (1.) Our mission needs the field. (2.) It has been
offered to us. (3.) We are better able to occupy it than any other mission in the world. (4.) Our entering it formally is just a matter of time. In teaching the Copts to evangelize Africa, we must accompany them at least through Abyssinia.” Wherefore we would respectfully request that the Board of Foreign Missions, in view of all these circumstances, facts and arguments, be urged to press the claims of this mission on the General Assembly at its next meeting in May.

All of which is respectfully submitted.

JAMES BARNETT.

Done in Cairo, Egypt, on the 9th of January, 1809.

In closing our notice of the mission in Egypt, it may be confidently said that God, who we believe led our church to undertake it, has evidently been the breaker-up of our way in it and is going before us still. Only let us follow as he leads, sowing beside all waters in that land, never being weary in well-doing, and in due time, as its wide bounds may be thronged with teeming multitudes of the called and sanctified and saved, there His voice may be heard saying, as He has promised, EGYPT, MY PEOPLE!

MISSION PREMISES.

In all our missionary work it was early felt that suitable mission premises would be of great moment for the health, the comfort and the usefulness of our missionaries, and also for giving an air of permanence and desirableness to the work in which they were engaged. Accordingly, in Sealkote, Damascus, Alexandria and Cairo, much has been done on this behalf, and the good effects are seen everywhere. Much is anticipated also from what the members of the mission church in Osiout, in Upper Egypt, are so nobly doing to secure themselves mission buildings.

More, however, is painfully called for. In Canton, China, there is no house for the missionary residence, or proper place for schools and for preaching. At Gujranwalla, in India, the house for which our faithful missionary and his family have suffered so long and so much, is unfinished, and must be until funds are sent to complete it.* In Alexandria, in Egypt, where the Christian converts are doing much themselves to meet the expenses of their hired chapel, to pay their native preacher and to assist the poor, still there is no house of worship. In Koos, in Upper Egypt, the only place which the tried and earnest Christians there have for their solemn assembly is a mere shed, and that so small that many of the hearers often have to sit outside in the burning sun during the service. In Mansoura, in Lower Egypt, the boys’ school and the church services are held in a building that has three small uncomfortable rooms and is in no sense pleasant or proper for its purpose.

Most earnestly, therefore, does the Board commend this important subject to the sympathy and the earnest action of the Assembly and of all the churches.

NEW MISSIONARIES.

The call for help from several of our missions is most urgent. Rev. John Crawford has long been the only missionary from our church in Damascus and the various stations in its vicinity. Rev. Mr. McKelvey is about to be left alone in our mission in China, and more urgent than ever, if possible, is the necessity for reinforcement to

* Funds have since been furnished for this purpose by a truly generous friend.
India. All experience, however, goes far to show that a single missionary or a poorly manned mission has little moral force before any people, and it is usually long before either can accomplish much of any thing for their purpose.

During the past year the Board have had neither the means nor the men to carry out the resolution of the last Assembly for reinforcing any of our missions. But if this Assembly will reliably provide the funds, and appoint the missionaries that are required, or will direct the Board to do it, and will adequately provide for the support of those who may be sent in the time to come, results may follow that will bring glory to God, enriching blessings upon our church here at home and salvation to multitudes now ready to perish far hence.

If, however, it is thought that this cannot be done—if our missionaries are to be left to struggle alone and be poorly and uncertainly provided for—then the Board earnestly, but respectfully, submit to the Assembly the question whether retrenchment or concentration would not be better than to have our forces be so scattered, our missionaries so inadequately provided for and our prospect so feeble of anything being early and reliably done to have our operations in a better way.

FRIENDS AND HELPERS.

During the past year much kindness has been shown us. At the time of our sorest perplexity and need, one of the members of our church evinced his interest in Christ and in this cause by generously forwarding one thousand dollars to our Treasury. Two persons have so felt the necessity for female reinforcement to be sent to India, that they have generously engaged to pay the annual salaries of any two suitable Christian ladies whom we may send to that mission. The American Bible and Tract Societies are understood to have made their usual generous donations to our missions in Egypt and China. Recently a company of American and English travellers in Egypt, after witnessing in Alexandria and Cairo and up the Valley of the Nile the work of our mission, made to our brethren for their work the liberal presentation of the sum of £96 10s—over $700 in our currency.

Abroad, also, favors have continued to be shown us. David Stuart, Esq., of Liverpool, England, has repeated all the generous attentions to our outgoing and returning missionaries which have distinguished him for so many years. The British and Foreign Bible Society, the Turkish Missions Aid Society, and the Paisley Ladies' Missionary Society, have all made liberal grants to some of our missions. From the Countess of Aberdeen, and others in various parts of Scotland and England, generous contributions have been made for the furtherance of our work.

Specially, also, in the list of the friends of our missions has been H. H. The Prince Dhuleep Singh. His annual donation of £500, for the support of missionaries in Egypt, was made in June last, and when the word was lately borne him of the impoverished state of the funds for the mission in that land, he went to London, had a meeting of great distinction called in Exeter Hall, presided at it and deliv-
ered an address, and thus efficiently directed attention to the great work of Eastern evangelization. Very greatly also is he deepening our obligations to him by the interest he is manifesting in our mission specially at Gujranwala, his native place in India. His house, too, in England, has been generously open to our missionaries, and their work has uniformly and largely found a warm place in his prayers and his benefactions.

To him, and to all the friends and societies which have so generously remembered us and provided for us, the Assembly's most generous expressions of gratitude are due.

**MATTERS OF REFERENCE.**

During the year the Board have been called to consider the question, What shall be done for the help of missionaries in the foreign field whose children return to this country for an education? and they have referred the whole subject to the General Assembly, with a recommendation that the Assembly will adopt some general rule for the future in this matter, and that the sum of $100 be allowed to each of the two sons of the Rev. Dr. Lansing from the commencement of the prosecution of their studies in this country during the past year.

Another question has been in reference to the length of time returned missionaries in this country shall continue to draw funds from our Treasury. Considerable anxiety has been manifested on this subject, and the Board have had perplexity in regard to it. With an earnest desire to have some rule that will be proper and satisfactory adopted, the Board respectfully refer to the Assembly the following paper for its consideration, and, if thought best, its adoption:

**Whereas,** The question of the connection of returned missionaries with the Board is attended with difficulties; and **whereas,** it is not deemed expedient for them to continue long in connection with the Board when there is not a reasonable hope of their return to the fields of labor; therefore,

**Resolved,** 1. That the General Assembly be requested to rescind the following specific action of 1866 and 1868 in relation to this matter, viz.:

(1) That in case of continued disability, the Board be authorized to continue to returned missionaries the usual salary given the first six months after their return.

(2) 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.

**Resolved,** 2. That Rule 10, in General Rules and Recommendations, be amended by striking out the words "six months or one year," and insert "not more than two years."

**NEW APPOINTMENTS.**

With a view of meeting the call for persons to relieve Miss Gordon in the Girls' Schools, and to labor among the women in India, and gratefully relying upon the pledge of certain persons to pay the annual salaries of a reinforcement, the Board have appointed Miss Mary E. Welsh to proceed on that mission as soon as the hot season.
is over, and recommend that the Assembly instruct the Board to send another person with her, if one can be found in time for it.

In view, also, of the need of a laborer immediately to take part with the Rev. John Crawford in the Syria Mission, and also of one to take the place of the lamented G. W. Scott of the India Mission, the Board recommend that if the churches shall show such an interest in this great cause as to have in the Treasury by September next the means required to send such reinforcement, the Assembly instruct the Board to endeavor to find suitable men, and send either one or both of them out, as they may be able.

Under a deep sense of the fact that the interest of our people in the cause of missions and the measure of their liability on its behalf has been, and almost of necessity must be always in proportion to the amount of information which they have in regard to it, and the spirit in which it is brought before them from time to time, the Board most earnestly ask that the Assembly will call upon all pastors and sessions under its care to have missionary intelligence circulated among their people, have missionary meetings held, and endeavor to have all feel the full import of the great command, Go ye into all the world and preach the gospel to every creature.

While the Assembly is not called upon to undertake any new and expensive work for the present year abroad, yet in order to meet the current engagements and expenses, the following amounts it is believed must be had for the ensuing year, viz: for India, $15,998; for China, $10,000; for Syria, $2,200; for Egypt, $27,203—being a total of $55,000 in gold, or at the rate of $1.45 in exchange, as at the present time, $80,831.45.

Most earnestly is it asked that pastors and elders will take efficient steps to have funds come in at different periods of the year. Many defer any effort to raise monies for this fund until Fall, and perhaps near the next meeting of the Assembly. But the current expenses of the missions are going on from the beginning and all through the year. If little or nothing is contributed during these early months, the Treasury is exhausted, and then what can follow but suffering and disaster?

Most earnestly also is it asked that Treasurers of congregations and societies, and the different Financial Agents will promptly forward to the Treasurer of the Foreign Mission Fund any monies that come into their hands at the earliest possible moment.

RECOMMENDATIONS.

In concluding this Report, the Board respectfully suggest:

1. That the General Assembly render special thanksgiving to God for all that he has enabled our United Presbyterian Church to undertake and accomplish in the cause of Foreign Missions during the first ten years of its history, and that the whole church be called upon for a renewed consecration to this great work for the time to come.

2. That the cause of Foreign Missions be earnestly commended to a still more frequent and fervent place in the prayers of the closet, the family and the sanctuary in all our churches.

3. That in view of the long and painful delay in having the mission in China furnished as it ought to be with the means for its efficiency
and success, and in view of the general indications of Divine Providence in regard to our whole mission work, it is recommended that the Assembly consider the expediency of transferring that mission to some sister missionary organization in that field.

4. That in case this transfer should be made, that the Board be instructed to reinforce the mission in India.

5. That the Assembly recognize Abyssinia as an extension of the Egyptian mission, and that the Board be directed to take steps for the occupancy of that field by means of the force now in Egypt, with the addition if necessary of a medical missionary from this country.

RECAPITULATION.

MISSIONS—Five, viz: Syria, India, Egypt, China and Italy.

STATIONS AND OUT-STATIONS—44. The principal stations are eleven, viz: Damascus in Syria, Sealkote and Gujranwala in India, Canton in China, Alexandria, Cairo, the Fayoum, Osiout, Koos and Mansoura in Egypt, and Florence in Italy. The Out-Stations, 33 in number, are in the vicinity of these stations respectively.

MISSIONARIES—There are eighteen ordained ministers, five unmarried female missionaries, one physician, one printer, one superintendent, and about seventy native teachers, colporteurs, catechists, Scripture readers and helpers.

The missionaries are as follows: In Syria, Rev. John Crawford and wife in Damascus. In India, Rev James S. Barr and wife and Mrs. G. W. Scott in Gujranwala; Rev. Samuel Martin and wife, Rev. E. Swift and wife, Miss E. G. Gordon and Mr. J. W. Gordon and wife, Superintendent, in Sealkote; and Revs. And. Gordon and E. H. Stevenson and their wives, now in this country. In Egypt, Jas. Barnett, D. D., and wife, G. Lansing, D. D., and wife, Rev. S. C. Ewing and wife, Miss Sarah Hart, and D. Strang and wife, printer, in Cairo; Rev. B. F. Binkerton and wife and Miss S. Gregory in Alexandria; Rev. Andrew Watson and wife at Mansoura; Rev. Wm. Harvey and wife at the Fayoum; Rev. J. Hogg and wife, Miss M. J. McKown, now in this country, and D. R. Johnston and wife, physician, in Osiout; and Rev. D. Currie in Koos. In China, Revs. J. C. Nevin and J. McKelvey in Canton. In Italy, Rev. W. G. Moorehead and wife in Florence. Total, 44.

SCHOOLS, including boys’ and girls’, about 40, and 1080 scholars.

CHURCHES, twelve, with a total of 350 communicants.

APPROPRIATIONS by the last General Assembly, $90,000.

RECEIPTS from all sources, $58,823 86, and asked for, for the ensuing year, $80,331.45.

THE BOARD.

Persons are to be appointed to fill the places of Samuel C. Huey, J. B. Dales and John Alexander, whose terms expire at this meeting of the General Assembly.

Respectfully submitted by order of the Board.

J. T. COOPER, President.

J. B. DALES, Cor. Sec.
ACTION OF GEN. ASSEMBLY ON THE REPORT.

1. That we bow with humble reverence and heartfelt submission to the sovereign will of God in removing by death Rev. G. W. Scott, our devoted and faithful missionary in India, and Mrs. Adelaide M'Kelvey, just entering upon her labors in China,—and in deeply afflicting other mission families, by taking away children dear to their hearts. Also, in removing by death the wife of Rev. Wm. O. Scott, our co-laborer of the Irish Presbyterian mission in Damascus,—that in these bereavements we recognize the hand of a merciful and righteous God, who doeth all things well,—and extend to the bereaved ones our heartfelt sympathies.

2. That notwithstanding the severe trials through which our missionaries have passed, and the pecuniary embarrassments under which they have labored, God has blessed their labors and crowned them with success, for which our united thanks are due to Him in whose name and in dependence upon whose blessing Christian labor shall not be in vain.

3. That the thanks of the Assembly, and of the entire branch of the church which we represent, are due to, and are hereby given, to those persons and societies in this and other lands which have so generously aided in carrying on the great mission work in which we are engaged, and especially to His Highness Maharajah Dhuleep Singh, for his continued munificence and personal interest in our mission in Egypt, and his proposed assistance to the mission at Gujranwala, India.

4. That the case of Foreign Missions be earnestly commended to a still more frequent and fervent remembrance in the prayers of the closet, the family and the sanctuary, in all our churches.

5. That congregations and Sabbath schools be urged to raise funds for Foreign Missions, in such way as they may deem best, as early in the Assembly's Financial year as possible, that the Board may be able to furnish our missionaries with the funds necessary to carry on their work.

6. In view of the want of funds to furnish mission premises necessary to carry on the work properly in Canton, China, and that Brother Nevin, who has so long faithfully labored in that field, has felt it his duty for the benefit of his motherless children to return for a time to his native land, leaving Brother M'Kelvey alone in that land, unable to enter fully upon the mission work, from want of sufficient time as yet to acquire the language, that the Assembly direct the Board to transfer Brother M'Kelvey to such other field of labor as may be mutually agreeable to himself and the Board.

7. That the Board be directed to confer with Brother Nevin, on his arrival in this country, or as soon after as convenient, in reference to his return to China, and should he be willing to remain in this country, that the Board consider the propriety of employing him as a missionary to the Chinese in California, and be authorized so to employ him, if it should be deemed advisable.

8. That in case it is Brother Nevin's firm purpose to return again to his field of labor in China, it is the duty of the Board and of the church to maintain him.

9. That in view of the facility of access between the Egyptian and Syrian Missions, and the use of the same language in both mission fields, the Board be directed to take such action as may be necessary to unite the Egyptian and Syrian missions into one mission.

10. That the Assembly recognize Abyssinia as an extension of the Egyptian mission, and that the Board be directed to take steps for the occupancy of that field by means of the force now in Egypt, with the addition, if necessary, of a medical missionary from this country.

11. That the thanks of this Assembly are due to those two Christian friends who have so generously offered to pay the annual salaries of two suitable female missionaries who may be selected and sent out to reinforce the India mission, and that, as one has already been selected, the
Board be directed to select an additional missionary, and that the two
be sent out to India as soon as practicable.
12. That the sum of $70,000 currency is, in the judgment of this As-
sembly, absolutely necessary to carry on our Foreign Mission work for
the coming year.
13. That the sum of one hundred dollars be paid annually for the sup-
port of each of the children of our missionaries who have been returned
to this country to obtain an education, and that they be provided with tuition
free in any college under the care of the United Presbyterian Church.
14. That the action of the Assembly in 1866 and 1868 in reference to
the pay of returned missionaries be rescinded, and that rule 10, in General
Rules and Recommendations, be amended by striking out the words "six
months or one year" and inserting in their stead "not more than two years.
15. That Rev. J. B. Dales, and Mr. John Alexander, whose term of
office expires at this meeting, be re-elected, and that Rev. J. M. Hutchi-
son be elected to fill the place formerly held by Mr. S. C. Huey.

The following resolution was afterwards adopted:
Resolved, That in case it shall be found that the salary of an additional
female missionary for Egypt, will be paid without expense to our Treasury,
the Board be directed to select and send such re-enforcement out during
the year, to that mission.

FINANCIAL REPORT.

Receipts of the Board of Foreign Mis-
sions during the year ending April 30,
1869. FROM PRESBYTERIES.

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<th>Location</th>
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<tr>
<td>Albany</td>
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<td>Argyle</td>
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<td>Allegheny</td>
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<td>Bloomington</td>
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<td>Butler</td>
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<td>Caledonia</td>
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<tr>
<td>Chartiers</td>
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<td>Chicago</td>
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<tr>
<td>Chillicothe</td>
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<tr>
<td>Cleveland</td>
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<td>Delaware</td>
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<tr>
<td>Detroit</td>
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<tr>
<td>Egypt</td>
<td></td>
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<tr>
<td>Frankfort</td>
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<td>Kansas</td>
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<td>Le Claire</td>
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<tr>
<td>Rock Island</td>
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<td>Sealkote*</td>
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<table>
<thead>
<tr>
<th>Location</th>
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<tr>
<td>Sidney</td>
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<tr>
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<td>Steubenville</td>
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<td>Xena</td>
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Total, 54. $45,927.73

SABBATH SCHOOLS, $1,181.94
MISSIONARY SOCIETIES, $447.55
LEGACIES, $2,938.38
MISCELLANEOUS, $1,053.56

Total, $50,024.62
Balance from previous year, $8,204.24

Total, $58,228.86

Expenditures by the Board of Foreign
Missions during the year ending April
18, 1869.

<table>
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<tr>
<th>Location</th>
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<td>To Syria†</td>
<td>$5,700.00</td>
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<tr>
<td>India</td>
<td>$10,000.00</td>
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<tr>
<td>Egypt</td>
<td>$53,000.00</td>
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<tr>
<td>China</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Outfit, passages and advance</td>
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</tr>
<tr>
<td>salaries of new missionaries, $3,494.30</td>
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<tr>
<td>Returned missionaires, $1,116.51</td>
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<tr>
<td>Miscellaneous, $1,015.25</td>
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<tr>
<td>Balance in hand, $1,988.55</td>
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<tr>
<td></td>
<td>$56,830.31</td>
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Total, $58,828.86

* The Mission Presbyteries have contributed to foreign missions; but the dona-
tions did not come into the hands of the Treasurer.
† Each new missionary family going out is allowed $500 (currency) for procur-
ing an outfit. Each single missionary, $300.
ADDRESS OF MISSIONARIES.

Rev. Andrew Gordon, Cedar Rapids, Iowa.
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 McKeIv eye, " "
Rev. G. Lansing, D. D., " "
Rev. S. C. Ewing, " "
Rev. John Hogg, " "
Rev. Wm. Harvey, " "
David Strong, " "
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, Xenia, Ohio.

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>Not exceeding 1/4 oz.</th>
<th>Not exceeding 1/2 oz.</th>
<th>Newspapers</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>30</td>
<td>40</td>
<td>6</td>
</tr>
<tr>
<td>French Mail</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>China and Japan</td>
<td>Via San Francisco, monthly,</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>India</td>
<td>Open Mail, via Southampton,</td>
<td>28</td>
<td>6</td>
</tr>
<tr>
<td>Egypt</td>
<td>Closed Mail, via Southampton,</td>
<td>20</td>
<td>8</td>
</tr>
<tr>
<td>Italy</td>
<td>Via England, French Mail,</td>
<td>21</td>
<td>4</td>
</tr>
<tr>
<td>Syria</td>
<td>French Mail,</td>
<td>30</td>
<td>60</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.

BOARD OF FOREIGN MISSIONS.

Letters containing remittances of money, or relating to the pecuniary affairs of the Board, should be addressed to Thos. B. Rich, Esq., Treasurer, 190 Elizabeth Street, New York.

Letters relating to the Missions and other operations of the Board, may be addressed to Rev. J. B. Dales, Corresponding Secretary, 1628 Filbert Street, Philadelphia.

FORM OF BEQUEST.

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

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

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