THE

Eleventh Annual Report

OF THE

Board of Foreign Missions,

OF THE

UNITED PRESBYTERIAN CHURCH

OF

NORTH AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY IN MAY, 1870.

PHILADELPHIA:
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The Board of Foreign Missions.

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

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

Corresponding Secretary:
REY. JOHN B. DALES, D.D.,
1628 Filbert St., Philadelphia

Recording Secretary:
REY. FRANCIS CHURCH,
1324 Lombard St., Philadelphia

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

This Board meets on the Second Tuesday of each month at 3, P.M.
**Missions and Missionaries.**

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**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,
Miss Eliza Calhoun,
Mr. James W. Gordon and wife,
Rev. E. P. Swift and wife,
Rev. James S. Barr and wife.
Miss Mary E. Welsh,
Mrs. G. W. Scott.

**Egypt.**

Rev. Andrew Watson and wife, Mansura.
Rev. J. Barnett, D. D., and wife,
Rev. S. C. Ewing and wife,
Miss M. J. McKown,
Rev. Gulian Lansing, D. D., and wife,
Mr. David Strang and wife,
Rev. Wm. Harvey and wife, El Medinet, (Fayoum.)
Rev. John Hogg D. D., and wife,
David R. Johnston, M. D., and wife.
Miss Eliza F. Johnston,

**China.**

Rev. J. C. Nevin,* Canton.
Rev. Joseph McKelvey,*

**Italy.**


* Now in this country.
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 be annually elected by the Assembly.

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

IV. The Board shall meet quarterly, and as much oftener as necessary, and shall hold its first meeting on the third Tuesday of June, 1859, at ten o'clock, A. M., in the Second Church.

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

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

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

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

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

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

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

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

OF

The Board of Foreign Missions.

In presenting their Eleventh Annual Report to the General Assembly, the Board of Foreign Missions desire to call attention to the following statements and recommendations:

I. THE BOARD.

Mr. John Alexander having continued abroad, he has not been able to meet with the board during the year. Rev. J. M. Hutchison, having also been absent from the country, resigned, and Mr. Samuel C. Huey was elected to fill his place. The terms of Rev. W. C. Jackson, and Messrs. Wm. Getty and Thomas Stinson expire at this meeting.

II. RECEIPTS AND EXPENDITURES.

In entering upon the work of the past year, the Assembly appropriated the sum of $70,000 for its foreign missionary operations. Of this amount $1,998.55 were then in the treasury, and $51,866.59 have been since contributed, making the total receipts from all sources $53,865.14—an increase of more than $3,000 over the receipts of the previous year. The whole amount of expenditures during the year was $53,141.23, leaving thus, with all demands so far as known satisfied, a balance of $723.91 in the treasury. This is gratifying. Various causes, however, have operated during the year to make the expenditures considerably less than the appropriation that was made by the Assembly. Several of our missionaries have withdrawn or been removed from their work, and the rates of exchange have been reduced from about 47 cents discount on the dollar a year since, to 22 and even less. More widely also is our whole church realizing and acting on the duty to contribute on behalf of this cause, and thus the best results are following.

The Board mention with special satisfaction, that a disposition is increasingly manifesting itself among our people to remember the Lord's cause in making their wills. During the past year thus $3,847.86 have come into our treasury from the bequests
and legacies of members of our churches, to carry on the great work of evangelizing the heathen. This is cheering, and is worthy of special commendation and imitation.

III. MISSIONARY CHANGES.

More than any former year of our labors in the foreign work the past has been signalized by changes among our laborers. On Monday morning, the 28th of June, Miss Sarah Hart, a well known and devoted teacher of the girls' school in Cairo, Egypt, was suddenly brought by a most painful providence to close her labors by death, and enter, it is not doubted, into rest. She had been in the service of the mission many years, and had given herself to her work with untiring diligence and zeal—seeking to educate and elevate, by means of the gospel, her needy sex in the land of Egypt. Her works do follow her.

On the 18th of October, and after only a few days' illness, the Rev. Ebenezer Currie, also of the mission of Egypt, departed this life. He had greatly endeared himself to his fellow members in the mission, had largely won the confidence and affection of the people among whom he labored, and in a pre-eminent degree had so lived, as to leave behind him a sweet savor of Christ in all the mission field where he was known.

In several of the missions sickness has affected our laborers more or less, and in some instances has forced them to be laid aside for a time from their work. How far this state of things may have been induced or painfully increased by the pressure and anxiety of overwork, in the melancholy weakness of the missionary force, and in the multiplied calls for labor on every side, cannot now be fully known. But it may be feared, that in the history of our foreign missionary work, this has in some cases been most trying, and perhaps in the end fatal both to the health and lives of some of our most worthy brethren and sisters, who having seen the fields so white, the peril of souls so great, the laborers and helpers so few—have then rushed to the rescue, and attempted what they were not able to do or bear, and thence have had to meet temporary sicknesses, or lamented, early graves.

During the year there have been also other changes. In the month of July, Rev. B. F. Pinkerton withdrew from the mission in Egypt, of his own accord, and the way not appearing clear for him to return to it again, he tendered his resignation of the office of a foreign missionary of our church. The resignation was accepted, but the place which was thus left vacant in that important mission has not been filled.

At the last meeting of the Assembly it was

Resolved, That 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 McKelvey alone in that field, unable to enter fully upon the mission work for want of sufficient time as yet to acquire the language, the Assembly direct the Board to transfer brother McKelvey to such other field of labor as may be mutually agreeable to himself and the Board.

Under the instructions of the Board a copy of this action of the Assembly was sent to Mr. McKelvey, and also the following letter:

"In this action of the Assembly, you will notice, we are instructed to confer with you as to your future field of labor; and we may say, the Board would wish you to take a choice between entering upon the mission in India and returning to this country. In India there is need of re-enforcement, and we think you would feel among the members of that mission thoroughly among friends and brethren. You could go much more easily and at less expense there from China, than any new missionary could be sent thither from this country;—and your experience since in China among the heathen might, in some measure, prepare you for the work in India. If, however, dear brother, you would prefer coming directly home and engaging in work for Christ in your native land, the Board are willing you should. Just do whatever you think is your duty in regard to India or this country, and the Board will approve your action.

"At this meeting we have sent you $1000, which you will please use as you find occasion. If there is more than you need to take you to India, or to bring you home, you may place it to our credit; or if it is not enough, we will make it up to you. The Board also wish you to take an inventory or account of any property or funds the mission has in China, and placing them in proper hands subject to our order, give us a copy of that inventory, that we may know how the matter stands. We ask this of you, because we suppose that long before this can reach you, Mr. Nevin will have left you for this country, and thus we wish you to place every thing in as good condition as possible before you leave."

On receiving the action of the Assembly and Board, Mr. McKelvey, without waiting for further conference in the matter, returned to this country.

In view of all these changes, the Board have often been much perplexed, but have not been cast down. So far as is known, the work has gone on and prospered, in all our missions, and in some instances, probably, it has been blessed more than during any former year. Signally, in some respects, God has seemed to answer our prayers by terrible works in righteousness. Most graciously has he continued to build up his church, in our hands, abroad, though it was in troublesome times.

RETURNED AND NEW MISSIONARIES.

Amid these changes it has been cheering that some valuable re-enforcements have been sent forth to the great work. After recruiting her strength, and doing much in various places to encourage the mission work, Miss Martha J. McKown returned to
her field in Egypt. On her journey to the place of embarkation the way was very providentially and generously opened up for her to be joined in her work by Miss Eliza F. Johnston, of St. Clairsville, Ohio, to engage in the same field with her. At the same time, also, Miss Mary E. Welsh, of Martinsburgh, O., and Miss Eliza Calhoun, of Hookstown, Pa., having been appointed to our mission, in India, and the means of sending them out, and of paying their salaries, having been generously furnished, they resolved upon this work. And accordingly, on the 30th of October, these four Christian females sailed from New York for their distant missions—desiring to labor for the spiritual good of their generally most ignorant and unhappy sex in India and the land of Egypt. In their several mission places each of these Christian women has already arrived, and at once great and effectual doors are seen to be opened up before them. Who will not bid them God speed as they enter in and seek to occupy?

IV. MISSIONS.

The foreign missions of our church may be noticed in the following order, according to their organization:

I. Trinidad.

This mission, it will be remembered, was transferred to the Presbyterian Church of the Lower Provinces, and has been efficiently and usefully carried on. This church, in now having charge of it, and being so nearly of like precious faith and worship with ourselves, seems to be carrying out largely the purposes and desires of those who founded this mission, and thus in transferring it to that church there was scarcely any giving up, on our part, of the work of Christ in that first field of our foreign mission labors. Long may it prosper and be blessed.

II. Syria.


Stations—Yabrud, Nebi, Deir'Atiyeh, Rasbeita, Ain Es-Sheba'ah, Ma'ara. The Missionary laborers only native teachers and helpers.

Summer residence—Budan, about 20 miles from Damascus, on Mount Lebanon.

In believing it would be best to concentrate the foreign missionary efforts of our church, so as to have as few points as possible, and have these thoroughly sustained with men and money for their work, the Assembly at its meeting last year directed the Board “to take such action as may be necessary to unite the Egyptian and Syrian missions in one mission.” The Board entered at once upon this work; but having found from the information obtained, that the distance between the two missions is practically so great,—that the difficulties in the way of having
the numerous stations, in Syria especially, enjoy the oversight or care of the main part of the united mission, which must be in Egypt, would be serious, if not insuperable,—that the mission in Syria is now so well furnished with premises for its work, both in Damascus and in most of the stations, that there will probably be little or no further funds required, for some time at least, from the church at home, to keep it in these respects in successful operation; and having found also that a uniting of the missions was not felt by the missionary brethren themselves to be either very desirable or promising of any good results, the Board, after much deliberation, deemed the step undesirable and impracticable, and respectfully recommend that no further steps be taken in the matter.

The work in this mission has been steadily carried on throughout the year. In each of the six stations, viz.: Damascus, Nebk, Deir'Atiyeh, Yabrud, Rasheiya, and Ain esh-Sha'rah, the word has been preached, and the ordinances have been dispensed, as often as our missionary, the Rev. John Crawford, and his associates from the Irish Presbyterian Church could possibly visit them. In Damascus, the number of pupils attending upon the schools is over one hundred. In Nebk and Deir'Atiyeh, the schools have become so full that those in charge of them have had to refuse further applications for admission. With the single exception of Yabrud, where the papal Greek clergy labored for a time to excite the people against any efforts to enlighten them, and especially their children, in the knowledge of the gospel, the schools in all the stations of this mission have been well attended throughout the year.

A most interesting feature of this mission, during the past year, has been the increase of the facilities for its work. In Damascus, a large and commodious new school house has been completed and opened, with a very gratifying increase of pupils. In Ain esh-Sha'rah, a house was built with accommodations for the school, the Sabbath services, and the residence of the teacher or preacher. In Rasheiya, a site has been procured, and a good portion of the funds required for erecting a good house for these purposes has been secured, and the work will ere long be prosecuted. In all this there has not been a dollar asked from our treasury; and, except in the case of the building in Damascus, which the children of our Sabbath schools most nobly helped to erect, the people themselves, by their own work, their self-sacrifices, and their efforts with friends elsewhere have mainly accomplished, and the happiest results are already following.

In this mission there are now one missionary and family from our church, nine native teachers and helpers, five churches in whole or in part, with forty-one communicants. There are also eight day
schools, with 74 pupils, and mission property in Damascus valued at $15,000.

Surely to such a mission, with such facilities for carrying on the work, such associations of every kind clustering around it, and such pressing need for the people to be taught the way of life,—surely to it there ought at least one devoted missionary be sent at once from us to help our long lonely, laborious and weary brother in his great charge.

REPORT OF REV. JOHN CRAWFORD.

The usual operations of this mission have been continued throughout the year, without interruption, notwithstanding the retirement of one of the Irish brethren from the field, and the absence of another for several months.

On the 1st of June, Mr. Robson left Damascus, reluctantly withdrawing from a work which he loved, and to which he had devoted the best part of his life. He felt obliged to take this step on account of the health of his family, which had, for some time, been such as to forbid their residence in Syria. He was one of the first missionaries sent to Damascus by the Irish Presbyterian Church; he had been connected with the mission about a quarter of a century, and had performed at least one-half of the labor expended upon this field.

On the 1st of November, Mr. Wright left on a visit to Ireland, and has not yet returned. According to the latest intelligence from him, his return seems very doubtful.

In the city, preaching on the Sabbath has been regularly maintained, together with a Bible class, and a Tuesday evening prayer-meeting. The Sabbath congregation is an interesting one, being largely composed of young men and women, who give good attention to the Word, and manifest much interest in its truths. I am sorry to say, however, that the number of hearers has not increased very much during the year, and, although some applications have been made for admission to the Lord's Supper, no new members have been received.

Since the 1st of January, a service in English has been maintained by Mr. Scott for the few English residents here, and for travellers.

The new school house in the city was finished near the end of June, and the schools were at once removed to it. There has since been a gratifying increase in the number of pupils in attendance upon them,—the number at present exceeding one hundred. The new house is much more convenient and suitable for school purposes than any house that we could rent, and I must again heartily thank the children and youth of the Sabbath schools for the aid rendered by them towards its erection.

During the summer, several visits were paid to each of the out-stations of Nebk, Deir 'Atiyeh, Yabrud, Rasheiya, and Ain esh-Sha'rah. In one of these visits, we had the pleasure of being accompanied by our much lamented Brother Currie, of the Egyptian Mission, who, though he came to Syria to recruit, yet could not be idle. He thus visited all our out-stations but one, was much interested in what he saw of the work in them, and preached both in the city and out-stations with great acceptance to our people. Little did we then think that these would be among the last of his labors in the Master's service on earth.

In April, a school was re-opened in the village of Yabrud, in charge of Ibrahim Katibeh, a young man educated in the school in Damascus. It commenced with encouraging prospects, but met with bitter opposition from the Papal Greek clergy of the place; which, for a time, greatly re-
duced the number of pupils in attendance. It is, however, beginning to revive again.

The schools in all the other out-stations have been well attended during the winter. Those in Nebk and Deir'Atiyeh are so full that it has been found necessary to refuse further applications for admission to them. In the school at Ain esh-Sha'rah, there are a number of Druze children. We have had eight schools in all in operation during the year in the city and out-stations, with an attendance during the winter of more than 250 pupils.

Last summer a house was erected at Ain esh-Sha'rah, containing a large room, suitable for the school and the Sabbath services; and also rooms for the family of the teacher. This was done without expense to the Board or the churches at home. The Protestants of the place themselves did a good deal of the work, those in other parts of the field rendering some aid, and the balance of the expense was provided for by some individual friends of the mission.

A similar, but somewhat better house, is needed at Rasheiya, and we have a considerable sum in hand for building it, but it is desirable that one of the missionaries should have the oversight of the work, and with our present force it is doubtful if it can be undertaken this year.

The Papal Council at Rome has been the occasion of calling attention anew throughout Syria to the claims and pretensions of the Pope and Romish Church. Early in the summer, a pamphlet was written by Dr. Meshakah, of our church here, in answer to the Pope's invitation to Protestants, and was printed at the American Mission Press at Beirut. This called forth a reply from the Jesuit Press, and altogether several pamphlets have been published on the two sides. Among them, is one from the pen of one of our young men here in Damascus. It is hoped that good will flow from the discussion. It is also hoped and believed by many that the proceedings and decrees of the council, will, to say the least, not advance the cause of the Papacy throughout the East.

The year has been to me a very laborious one, yet with no very great visible results of our labor. The sowing has been done in tears, but the reaping time has not yet come. We greatly need the outpouring of God's Spirit upon our field. May we not beg of the churches at least an interest in their prayers? John Crawford.

### III. India.

**Sealkote**, about 1,400 miles north-west of Calcutta and 79 miles from Lahore. Population about 20,000 with a surrounding district of 640,000. Mission began in 1835. Missionary laborers: Rev. Samuel Martin and wife, Mr. J. W. Gordon and wife, Miss Elizabeth G. Gordon, Miss Eliza Calhoun, two native helpers and two colporteurs.

**Gujranwala**, about 30 miles from Sealkote. Population about 18,000, with a surrounding district like Sealkote. Mission began in 1852. Missionary laborers: Rev. Jas. S. Barr and wife, and Rev. E. P. Swift and wife, Miss Mary E. Welsh, Mrs. G. W. Scott, three native helpers and two colporteurs.

**Summer Residence.—Dharmsala**, 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.

This important mission has three leading stations, viz.: Sealkote, Gujranwala and Zafferwal. Each of them has been regularly attended to throughout the year, though often, in the weakness of the missionary force and the occasional sickness of some of the laborers, this has been done only with great difficulty. The gospel has been preached and the sacraments administered without interruption, and there has been most regular attendance of good and attentive audiences. In the city school at
Sealkote, which was re-opened in July last, the number of pupils went up from about forty at first, until at the end of the year there were one hundred and eighty in the main school and fifty in the branch school. In this, as in all the schools, the Scriptures are in daily use.

Sealkote Station.

**LABORERS.**

Rev. S. Martin and wife, Mr. J. W. Gordon and wife, Miss E. G. Gordon.

During the year no important changes have been made in the distribution of work. Our effective force has been much weakened through the ill health of some of the members of the mission, and of some of their families. Early in the year, Mr. Gordon was taken with a severe cough, which almost unfitted him for work for some time. Mrs. Gordon was also quite unwell, having been sick from the first of the year; so that it was thought necessary for them to go early to the hills. Accordingly, they, with their family, left for Dharmsala, in April. About the last of May, Mr. Martin was obliged to take his family to Dharmsala, on account of the ill health of his child. During his absence, Mr. Barr remained in the station, having been obliged to bring his family here, as his house was not ready for occupation before the hot weather set in. Mr. Gordon having improved in health, returned about the last of June, leaving his family on the hills. Mr. Martin returned about the last of July, leaving his family also. Mr. Barr and family returned soon after to Gujranwala, his house having been finished in the mean time. Mr. Gordon became very much reduced by dysentery, and the last of September was again obliged to go Dharmsala. Mrs. Martin returned the first of October; Mr. Gordon and family about the last of November. Miss Gordon remained at her post during the year. It will be seen from this, that our force has been weakened, not only by the loss of Brother Scott, but by the sickness of so many of our members.

Preaching—Congregation.

Preaching on the Sabbath has been regularly kept up during the year. Since the re-opening of the city school, the morning service has always been held in the church. The evening service has been held on the compound as usual. The attendance of the Christians has always been regular. The boys belonging to the day school with the teachers are always present at the morning service: not many from the outside have attended, but since the school has been started, we always have a few hearers from the city. The weekly prayer-meeting has been kept up without interruption. Thus, whatever changes we have been obliged to make, we have been enabled to keep up the regular preaching of the word.

Owing to the weakened state of the mission, and to sickness, but little has been done in the way of bazar and itinerant preaching. As Mr. Gordon could not return from the hills till November, during a part of the year when travelling is practicable, we had but one missionary in the station, and with the care of the industrial and city schools on his hands, there was little chance of getting away from the station. Our native assistants have been engaged in preaching as much as practicable. Mr. Barr has also taken two tours through the District, of which an account will be found elsewhere. Upon the whole, considering our weakened state, we are thankful that we have been enabled to do even this much. We may add, that as we have now a stronger force of native assistants for the coming year, we have hopes of being able to accomplish much more.
CITY SCHOOL.

As has already been in correspondence with the Board, we have re-opened the English and Vernacular School in Sealkote City. It was commenced on the 1st of July, and has thus far been successful beyond expectation. The reasons which led us to this step are as follows:—1st. We have felt that since the closing of the school, we were in a manner cut off from the city, and the people were led to believe, on account of this action, that the mission was dying out. 2d. We were depriving ourselves of whatever assistance in our great work may be derived from such schools, and experience has taught that this is a help that is not to be despised. We have the building in the city designed for the use of the school, as well as preaching, and it was in part rendered useless without the school. After due consultation, it was determined to avail ourselves of the first favorable opportunity for re-opening it; that is, such a time as would enable us to commence in such a manner as would attract the attention, and win the confidence of the people. Before the arrangements were completed, Mr. Martin was obliged to take his family to the hills; but, as Mr. Barr was compelled to spend a part of the hot season in this station, he kindly completed the arrangements, and opened the school, and we had thus the benefit of his experience in the most difficult part of the undertaking. A public meeting, was held on the day it was opened, and all the principal men of the city attended. An essay was read by the Inspector of Female Schools for the District, who is a Hindoo Pandit. He gave a history of the mission school from the time of its commencement, and also of some who had received their education in it. An interest was thus awakened in it at the start, and its effect was soon visible on the school. At the commencement, we had about forty (40) scholars, at the end of the year we had one hundred and eighty (180) enrolled in the main school, and fifty (50) in the branch school. They are all required to attend services on the Sabbath. We have the scriptures daily taught to the principal classes, and reading of the scriptures and prayer daily before the assembled school.

GIRLS' ORPHANAGE.

The Girls' Orphanage under Miss Gordon has been continued steadily through all the year.

At the commencement of the year there were twelve girls in the school; since that time two have been added to the number. Two were petitioned for by their parents. The petition being granted by the mission, they were allowed to go. Another was taken from us by death, and called, we trust, to her heavenly home. During the first eight months of the year, there was a great deal of sickness of various kinds, which occupied much of ours and the girls' time. All are well now, and are pursuing their studies diligently. Some of the older ones are being instructed in those languages and branches of study necessary to qualify them as teachers for their heathen sisters, who are on all sides of us with none to tell them of "The way of Life," perishing for lack of the knowledge, for which work these girls manifest an earnest desire.

The conduct of all has been good. They are all daily instructed in the scriptures, and can all read the Testament except one of those who came last. They have been also taught as a Sabbath school on Sabbath. While we have been called to mourn the loss of "Annie," one dear to us all, there is also reason for rejoicing and taking courage, in the testimony, she gave to the reality of the Christian religion on her death-bed, and in the evidence she gave that she had not been taught in vain. When it was made known that death was near, she met it calmly with
child-like faith to the last. The 23d Psalm was her staff and comfort, and as she expressed it, "Jesus her beloved Shepherd was standing by, and that Satan could not harm her." Her death being the first that has occurred for several years, we think was sanctified to her companions in leading their minds to follow her, and they all hope that they may die like her.

She, ("Annie") was about 18 years of age, was baptized March 15th, 1808, and died November 19th, 1809, of consumption. We first discovered symptoms of decline in May. From that time, the best medical aid and care procurable were given her, and for awhile she appeared to be improving, and we indulged some hope that she might live. But in the beginning of the cold season it appeared very plain that the disease was making progress very rapidly. We would fain dwell longer on this interesting death, but for a report we have perhaps said too much already. There are prospects of a few more girls being added to the school. Our hearts and hands are lightened by the arrival of the Misses Welsh and Calhoun.

ELIZABETH G. GORDON.

INDUSTRIAL SCHOOL.

In the Industrial School the usual course has been pursued, and good has been manifestly accomplished; but in the protracted and severe weakness of Mr. J. W. Gordon, who has had it in charge, it has been somewhat hindered in its work. During the year this school has given employment to thirty persons in all, and has now twenty-two on its list. From the proceeds of their work, 594 rupees (about $297) have been paid them for their labor and support.

Of it, we should feel delighted to be able to report great things. But, as facts are better than puffs, we shall therefore give them as near as we can in few words. The conduct of the Christians has been rather an improvement, on the whole, compared with former years, no serious case of bad conduct having occurred during the year. We think that a decided improvement is manifest in self-government, and in the ability to manage the work themselves: this may be partly owing to the fact that some of a better class have come into the school, as well as to their gradual progress in becoming educated to the work.

As nearly all the preparations necessary to the conducting of the work properly were completed last year, we commenced this year more with the idea of carrying out the original intention of the school, than at any time previous it was possible to do; that is, to teach the Christians to manufacture all the several articles, and to do so from beginning to end, as if it were their own, independent of foreign superintendence, as much as possible, and to have them feel responsible for loss, and anxious for success.

It would be an almost hopeless task to explain all the difficulties in the way of accomplishing these aims; I will therefore not begin.

Owing to sickness in the first part of the year, and a portion of my time spent at the hills during the hot season, and the superintendence falling upon the hands of other members, whose hands were already the of work, there was no special change made until near the close of full year, when a compromise was made with the opposition manufacturers, (spoken of before;) thus doing away with all opposition, and securing all the trade. By this arrangement, we are able to control the prices of the different articles, and keep them at a proper stand. To accomplish this, the sum of Rs. 362.8 were paid to free one of the party from debt, before he could be released from his capitalist partner.
The number of Christians and inquirers employed, and supported, during the year in the aggregate, including children, are 30. There are at present 22 persons on the list. The sum of (Rs. 594) five hundred and ninety-four Rupees has been paid from the proceeds to these Christians and inquirers, for their labor and support. J. W. Gordon.

Zafferwal Branch Station.

At Zafferwal the work has been prosecuted as usual. Two native helpers,—one a Catechist and the other a probationary Scripture reader,—have had it in charge, and visited it to the utmost of their ability.

LABORERS.

J. Clement Catechist, Isa Bhajan, Probationary Scripture Reader.

There is nothing unusual to report concerning this station. Both the native helpers were at this station during the whole year, and the place was visited by the missionaries as often as practicable. The gospel has been preached regularly in the city, and as much as practicable in the surrounding villages. In some of the villages, it is difficult for native helpers to go, unless in the company of a missionary, as there are some who would resort to personal violence, did they not fear punishment; and even this fear has, in some cases, not been sufficient. But we are happy to find that the hatred evinced is gradually dying out, and the good conduct of our laborers there, as well as their preaching, is having a salutary effect.

Of the Mengs in that vicinity, we spoke something in our report two or three years since. The two from their number who were baptized have ever since been among our most worthy Christians, and they have had over their native village a most happy and increasing influence. There is now among them a more general spirit of inquiry and willingness to hear the truth, and others from their number wish to come and live in the Christian village, and receive religious instruction, and we fondly hope that the seed sown among them in faith and prayer, is bringing forth its appropriate fruit.

A number of those who were mentioned in last year's report as inquirers, have returned to their villages, partly on account of the scarcity and cost of living, as we were not able to afford them much help; partly discouraged on account of opposition from some native officials, and some were no doubt disappointed in not finding it a source of worldly gain. But though some have gone away, we have hopes that their places will be supplied by others more sincere in their inquiries after the way of salvation.

CONCLUSION.

In regard to our work in general, we would say, that although there have been fewer baptisms than during the previous year, we think we have on the whole even more cause of encouragement than we had a year since. There is every evidence that the truth is gaining ground, and we feel thankful that God is allowing us to contribute a little to the progress of this great work. Two hundred are receiving daily instruction from the Bible in this station, and the gospel of salvation is preached every Sabbath to an audience of more than two hundred. As far as we are able, we are having the word preached and circulated in the surrounding villages, and it gives us pleasure to add that our force of native assistants has been increased, so that we hope to do more during the coming year.

A writer, whose knowledge of the progress of missionary work in India
renders his opinion worthy of credit, recently expressed his opinion that Christianity has made as much progress here as it had in the Roman Empire at the commencement of Constantine the Great. This statement would hardly hold true of the Punjab, as it is scarcely thirty years since it was opened to Christian influence, and some of the earliest missionaries in this field are still in active service. But even here the progress has been wonderful, when we consider the character and power of the opposition encountered. One gratifying evidence of the change that is taking place among the people is, that in many parts a man can remain in his village after he has become a Christian, and labor as he did before. Some years ago this was not to be thought of. May God hasten the day when this "Wilderness shall blossom as the rose."

**Gujranwala Station.**

At Gujranwala the means of evangelizing the people have been constantly employed. Preaching in the native congregation, bazar preaching, and itinerant preaching have all been carried on, and increasing numbers have thus heard the word, often with manifestly deep interest. The schools, too, both for boys and girls and the orphans, have all been kept up, and thus under one of the rules which requires that every class must spend one hour each day in reading and hearing instruction from the Bible, much scripture truth, as well as general knowledge, has been imparted. In these schools there are 450 boys and girls.

**MISSIONARIES.**

Rev. James S. Barr and wife, American; Rev. E. P. Swift and wife, native, Mrs. Eleanor G. Scott, native.

**ASSISTANTS.**

Head Teacher of City School; Changutta, Scripture Reader; Charles Cope, Probationer; Prem Das Colporteur.

In looking back over our work during the past year, we find great cause for thankfulness. The lives of all of our little band have been mercifully preserved, and we have enjoyed good health. Mrs. Scott joined the station in April, and took charge of the Girls' City School. Mr. Barr spent two months at Sealkote, during the necessary absence of the brethren there, visited Zafferwal in February, and again, during a preaching tour in November. Mr. Swift has been principally engaged in the station work.

**PREACHING.**

_Native Congregation._—The usual Sabbath services have been kept up regularly during the year. The morning service, in the city, in an open court of the school room. The attendance here has been very large, and the attention both by the city people and school boys very good. A number of Christians attended this service very regularly who were connected with the Deputy-Commissioners English Office as clerks, &c. If we had a building suitable to accommodate more, we would have a much larger audience. Many come and remain standing during the entire service, and many more are compelled to leave because they cannot even find that accommodation. The place is entirely too small, but we cannot remedy it. The church can, if she chooses. The second service has been held on the Mission Compound, and has been well attended by the Christian congregation. Mrs. Bose, wife of Dr. Bose, mentioned in our report for last year, died early in the year of consumption. The last
time she was able to attend divine service was on the Sabbath of communion, and thus her last public act was to unite in celebrating the dying love of our Divine Master. Her end was peace. We have had many inquirers during the year—some have left and some are with us yet; but we have not seen our way clear to baptize any of them.

There has been no occasion to exercise discipline during the year. Two persons under suspension have been restored to membership. Thus we hope our little community is growing in grace and Christian conduct. Three prayer meetings have been regularly kept up during the year, and Sabbath classes for orphans and Christians, and a Bible class in the city school.

_Bazar Preaching._—This work has been attended to as much as possible during the year; principally by Mr. Swift, as he has been working in the station. The audiences have been large and attentive; the seed has been sown, but the fruit is only seen in an increasing intellectual knowledge of the gospel. In faith and prayer we must await our Master's time.

_Itinerant Preaching._—In February, it was necessary for a member of the mission to go to Zafferwal, to assist and encourage the Christians there, under some trials and persecutions they were suffering. Mr. Barr was sent. During his presence there, all the time possible was spent in visiting and preaching in the surrounding villages. It was raining much of the time, and therefore impossible to leave the tent; consequently, much less was done than he hoped to have accomplished. In what he was able to do he met with much encouragement, and found the people very willing to hear. This is a work in which there is of necessity much sameness of incident, yet it is most interesting. The villagers are usually very friendly, and on nearly all occasions the greater part of the male population came together. Many very happy hours were spent talking with them; sometimes the heart was pained by their ignorance and puerile objections; again, much encouraged with their earnestness, it was a great pleasure to find they remembered, and seemed to appreciate the former visits of missionaries. Returning from that place was rendered difficult by the state of the roads from the rain, and but little could be done in preaching. We all reached home safely late in March, much pleased to have accomplished the object of the visit, and to have preached the gospel in many places.

On arrival at Gujranwala, it was found necessary for Mr. Barr to make a hurried visit to the south-western part of the district, on business connected with the mission work. He started early in April, and after visiting Shekhopoosuh, Khangah-Musroo, and Hafizabad, returned to Gujranwala. The distance travelled was about one hundred miles: as the hot winds had now commenced, all itinerating was necessarily closed.

As soon as the hot season was sufficiently over, Mr. B. and family started to itinerate. Bro. Martin being desirous to have the sacrament of the Lord's Supper administered to the Christians at Zafferwal, arrangements were made to travel in that direction, going directly east from Gujranwala, by Fusroor, an old city in Sealkote district.

"October 27th, the baggage and tents were sent off to a village about five miles distant, and in the evening left G., reaching the tents about dark. The next day was spent preaching in the village, and conversing with those who came to the tent. In the evening we moved on to another village. In this way, moving from village to village, preaching in them and to those met on the way, three weeks were spent in reaching Zafferwal, about sixty miles distant from Gujranwala. In almost all the places visited, we were received with great kindness, and earnestly heard. Once or twice we had some discussion in Mahommedan villages, but even in them, we never failed to get their attention while unfolding the gospel message."
After the administration of the sacrament at Zaiferwal, we started towards Sealkote, and reached that place, 28 miles distant, on the morning of the fifth day, having been called in to be present at the funeral of an orphan girl—Annie—who died of consumption.

From that place, we returned in two days to Gujranwala, having been absent about a month; this closed the itinerant for the year. It is to be regretted that more has not been done in this important work. We have done what we could.

**SCHOOLS.**

*Boys' City School.*—This school has been carefully looked after during the year, and continues in a flourishing condition. The number at the beginning of the year was about 324; in the main school we have now about 350 boys enrolled, and an average attendance of about 280. Connected with the main school are three branches, in different parts of the city,—one of these is for boys of the lowest caste; they aggregate about 100 boys more. In all, we have 450 boys in our schools. These are all under regular religious instruction. The rules of the school are, "That every class must spend one hour each day reading and hearing instructions from the Bible." "The whole school is assembled once every day for reading the Scripture and prayer, and the passage read is always explained." During the greater part of the year, a prayer meeting was held, once every week, for the school, at which all were required to attend. A weekly Bible class was conducted by Mr. Swift, for the teachers and larger boys. In a word, every opportunity has been used to bring the truths of the Gospel home to the hearts of the pupils, and we are not without evidence that the truth is making itself felt. Out of many evidences, here is one: A Brahmin boy of the 2d class, expressed a wish to leave our school and go to the Government Zillah school. When his reason was asked, he said, "Formerly, when I went to worship my idols, I went believing they were able to help me. Now I have lost confidence in them, I know they are nothing: if I go back to the Government school, I hope to get back my lost faith." He did not go, and is yet in the school. Hardly a day passes, without hearing expressions of similar import, and our prayer is that many may be brought to Christ. It may seem strange to some, that with a Government school in the city where religious instruction is forbidden, Hindoo and Mohammedan parents will, from choice, send their children to the mission school, and this too, when the educational authorities were using every possible influence to induce parents to send their children to their school. To Christian friends, it seemed, the amount of religious instruction we were giving in the school, could end in but one result,—a large decrease in the number of our boys; but we felt we would rather have no school at all, than one in which we felt ourselves restricted as to the religious instruction for fear of decrease in numbers. We had faith that our school would be blessed by God, if we were faithful to him, and we thankfully acknowledge his goodness and favor to us. Our school has been increased, and the Government school has been much reduced.

We think, we can safely say, that there are few schools in India, in which more religious instruction is given. We doubt if there are any. This is not accomplished without severe and unremitting labor. One of our number must be constantly present. Teachers must be sharply looked after, and every thing connected with the school must come under our personal supervision.

As mentioned in our last report, Grant-in-Aid was obtained from Government. This will be increased to Rs. 80 per month, for this year. There is one thing about the Grant-in-Aid, which we think it well for the church to understand. It is becoming very troublesome and obstruc-
tive to mission schools. The Director of Public Instruction is rapidly assuming an attitude of interference in the studies of Aided Mission Schools. Indeed, some other missions have already conformed their schools to his requirements. We have been asked to do so, too; but we will not tie our hands, by secularizing our school, if the result should be to lose Grant-in-Aid, and in this we hope the Board and church will sustain us.

Girls' Schools.—We have now five of these schools. Four in the city, and one in the suburbs, where the low-caste people live. The number of the girls is about 86. Mrs. Scott joined the station early in April, and has had charge of the schools since that time. The first three months of the year, Mrs. Barr visited the schools as often as she could. Since Mrs. Scott's arrival, she has been very faithful in the discharge of her duties, and the children have made commendable progress. They have been faithfully instructed, and as the amount of their knowledge increases, will show more desire to acquire it. The long ages of women's degradation in this land, have almost trodden out every desire for improvement; consequently their elevation must be a work of time and patience. It is now, and will be, for a long time, the most difficult part of mission work here, and those engaged in it should have the warmest sympathies of the church;—and should great and immediate success not be had, no one need be discouraged. Indeed, humanly speaking, it is not to be expected. The work has to be commenced with pupils who have at first no interest in education, and hardly an inducement to acquire it. For educated boys there is always a career open in government service, and the higher the education the greater the salary. For poor degraded Indian women, there is no inducement. Few are encouraged to learn by the male members of their own families. True, in many places, there are government female schools, and native gentlemen show just as much interest in them as will please their rulers; nothing more. There are exceptions to this, of course; but he who knows India can vouch for the correctness of the above views.

Again, the greatest visible hindrance to the progress of the gospel is the opposition inquirers and converts have to encounter from their female relatives. This will never cease till they are enlightened enough to understand and appreciate the claims of the gospel. And this will not be till the church of Christ recognize the importance of this too long neglected branch of missionary work. The past few years show a wonderful improvement in this respect, and it is a matter of great rejoicing that our church is coming forward so well in this work. Your missionaries here feel that the mission is now entering upon the whole work as it should be. No longer will one part of the people be without the means of knowing that Christ died for them, as well as for the men. Discouraging and difficult as the work may seem at first, may we not hope in India as in every other land, among women, the gospel will find its highest success. Most gladly will we welcome the young ladies now on their way to India, to take part with us in this work.

Reviewing then the work accomplished in this department during the year, we feel we have every encouragement. The progress made is such as to rebuke the long delay in entering upon it. Mrs. Scott has proved herself admirably suited to the work. The women of the city have full confidence in her, and often visit her at her house. It but remains to add, that Miss Welsh has been appointed to this station, and we have no doubt she and Mrs. Scott will be the means, under God, of doing much for the cause of Christ among the women of this city and district.

Orphan Boys' School.—We have little to add to former reports, in this department of the work. Some of the boys are making excellent prog-
ress in their studies. All are doing well, according to their natural abilities. One has been married, and is now employed as a teacher in the city school. One boy was added to the number during the year. The number now is fourteen.

ACKNOWLEDGMENTS.

We desire to convey our thanks to kind friends who have remembered us and our work during the past year. To the Sabbath school of the 1st U. P. Church, Allegheny, through their worthy Superintendent, T. M. McCance, for timely and liberal aid to the Orphan Boys' School. It came in a time of great need, and could the generous donors have witnessed the joy with which it was received, they would have been doubly rewarded. To the kind friends who, through Rev. E. H. Stevenson, sent means to finish Mr. Barr's longed for, and long talked of, house. It is now finished. Thanks, also, for the home gift from Pigeon Creek Congregation. It encourages the missionary to whose care it was sent, to know, that he and his work are not forgotten by the friends and companions of by-gone years.

CONCLUSION.

The accompanying Minutes of our Annual Meeting, will show the Board that we are much discouraged that the church has so often disappointed us in not sending more male missionaries. We have asked and pleaded so long without any proper response, that we feel it useless to say anything more. Indeed, after the action in regard to the China Mission, we hardly know what to expect. When once a church commences to go backward in mission work, it is difficult to foresee the end. Our prayer is that it may not be the beginning of a backward movement in our loved church,—that she may do nothing to unnerve the arms of her laborers in foreign fields; but that she may send such encouragement, in men and means, as will show to all her missionaries that she is true to her work.

Gratefully acknowledging the loving-kindness of our Heavenly Father, during the past year, we submit this record of our labors.

S Amu el M a rtin, 1
J am es S. B an r, 3 Commit tee.

In the India mission there are at present 33 foreign and native missionaries and assistants, teachers and helpers, two churches, sixty communicant members, and an average attendance on the Sabbath of about 600 hearers of the gospel, 741 pupils in schools, and property valued at $10,700. The members of this mission were greatly cheered by the arrival in January last of Miss Mary E. Welch and Miss Eliza Calhoun to take part with them in their work.

Thus, in almost every respect, this mission is in good working condition, and very happily is it enjoying the tokens of the favor and the blessing of God. But in districts probably numbering nearly two millions of people immediately around, and capable of being more or less influenced by efforts made in their behalf, what can only two ordained men from our church do among so many? Can it be right for our United Presbyterian Church to have a mission so long established, so well furnished for its work, and so manifestly favored of God, and be so poorly supplied with missionary help? Shall these brethren be permitted to plead as
they have so long, and all in vain, for re-enforcement? If, under their heavy labors, they fall, and if there be none ready then to catch the standard that they bear, and still keep it unfurled for the salvation of the perishing multitudes around, whose fault will it be? Should not re-enforcements be sent and sent at once?

IV. Egypt.


THE FAIYYUM, about 60 miles above Cairo, near the Nile. Mission began 1868. Missionary laborers, Rev. Wm. Harvey and wife.


KOOS, about 300 miles above Cairo, and about 15 below Ancient Thebes. Makhlieh Beliane, pastor elect.


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

This mission has continued its work as usual, though, in some respects, more tried than in any single year of its history. The failure of the health of Miss Gregory, long in charge of the girls' school in Alexandria, the lamented deaths of Miss Hart and Mr. Currie, and the withdrawal of Mr. Pinkerton, all were trials which were painfully felt. Yet it is a matter of devout thanksgiving to God, at no station has the work been discontinued, and in scarcely any one has it been carried on without good tokens for encouragement.

The principal stations of this mission are Alexandria, Cairo, the Fayoum, Osioot, Koos and Mansurah, with very important ones also at Sinoris, Minyeh, and in numerous other places. The principal mode of operation is by preaching, circulating and reading the Scriptures, boys and girls' schools, in which the Bible is in daily use, printing and scattering tracts and books, and sending out men from the Theological Seminary and the church to act as colporteurs and scripture readers. The influence of all these and the like means cannot but be felt, as they are prayerfully and devotedly used among a people of such naturally strong and ingenious minds as are the Copts throughout all this land.

1. Alexandria.

The church in this large and growing city has been regularly supplied throughout the year, and at most of its communion seasons additions have been made to its membership. Dr. Lansing is at present in charge of the church, and is efficiently helped by Mr. Strang in the pastoral work. Miss McKown succeeded Miss Gregory in the management of the girls' school. Of the girls here engaged in receiving more or less of daily instruction
in gospel truth, it is an interesting fact, thirteen are Jewesses, and a few are of Moslem families. The boys' school also has done a good work here during the year. Five of the pupils have been led to give good evidence of having met with a saving change of heart. Among the boys of this school almost all the nationalities are found. In some measure, both these schools have brought in an income; the amount received for tuition in the boys' school reaching $115.56, and in the girls' $76.34.

ALEXANDRIA.

This station has, during the past year, been subjected to several startling and very trying changes. The removal of Miss Gregory from the girls' school in May, and its consequent want of a head teacher, until Miss McKown's return to this country in December; the sudden, and, to the natives, unaccountable departure of Mr. Pinkerton for America in August; the death of Mr. Currie in October, after little more than a week's illness—these and other less marked dispensations of Providence have made us feel that our God was giving us to drink wine of astonishment, and have given the native church, at times, the appearance of a ship struggling under bare poles, with adverse gales coming upon her successively from every point of the compass. It has been a season of the trial of the faith of the few faithful ones who are found in the midst of this great city of abounding wickedness; and now when we trust that at length the time of indignation is overpast, we thank God that the most of those who had made profession of their faith have stood firm, and the trial of their faith has been found unto praise. The following are the most important facts connected with the different departments of labor carried on at this station.

THE CONGREGATION AND RELIGIOUS SERVICES.

Divine service has been regularly held throughout the year twice on each Lord's day, conducted by Mr. Pinkerton, the missionary at the station, until the arrival of Dr. Lansing, the first of May, when it being judged best for him to remain at Ramleh for the summer, he assisted at the services until the meeting of Presbytery in August, when Mr. Pinkerton left for America, and Mr. Currie was appointed to take the pastoral oversight of the congregation until further arrangements could be made by Presbytery. Mr. Strang was also removed with the printing press to Alexandria, and Dr. Lansing appointed to take charge of the congregation until the return of Mr. Currie from Syria, the reduced state of his health from a long stay in Upper Egypt having made a season of rest and recreation necessary. Dr. Lansing was appointed to proceed to Kooos for the winter on Mr. Currie's return from Syria. Mr. Currie returned from Syria October 4th, and on the 9th was seized with Syrian (a form of typhoid) fever, and on the 18th he died in the triumphs of faith, after scarcely five years of most earnest and successful missionary labor in this land. His lamented decease made it necessary for Dr. Lansing to abandon the journey to Upper Egypt, and he has since occupied the station, efficiently assisted in the pastoral work by Mr. Strang. The audiences have averaged from 30 to 50 in the morning, and from 10 to 25 in the afternoon. A daily prayer meeting was kept up during the first months of the year, but was abandoned by Mr. Pinkerton before he left, and a weekly meeting has since been held for prayer, and for the past two months a weekly meeting for social intercourse and practice in singing. The interest among the females has been particularly encourag-
ing, especially since Miss McKown's return, evidently resulting from visits by herself and Mrs. Strang among the women of the congregation and others. The liberality of the church is also an encouraging feature. Besides hiring a house for the family of the theological student who labored among them during the summer months, they have recently raised $60 in gold to assist the people in Sinoris in building a second story to their mission house, and they have recently undertaken to support a colporteur in the town, from the weekly offerings at the church door. We have to lament that the love of some has grown cold, but the steadfastness of others under trying circumstances has been gratifying, and the fidelity of the elder and deacons in the discharge of their duty has been marked. The communion has been dispensed three times during the year, and five persons have been received into the church on confession of their faith, one at the communion in February and four in December. The first is a teacher of French in the school, and the others are a Coptic silversmith, and a family consisting of a man, his wife and daughter. The necessity of a church building, even though of the simplest character, is still deeply felt, as has been set forth in previous reports.

G. LANSING.

THE GIRLS' SCHOOL.

This school continued under the management of Miss Gregory till the middle of May, when the immediate care of it devolved upon Margot Girgis, formerly Miss Gregory's first assistant. At the same time, the general supervision and religious instruction passed more into the hands of the resident missionary, at first Mr. Pinkerton, afterward Mr. Strang. Although Margot possesses much energy and ability, and has pretty thoroughly acquired her former superior's modes of instruction and discipline, it has been painfully apparent that neither she nor any other native at present available, can be depended on to give the school that religious character and influence which a mission school should possess. Miss McKown, who had just returned from America, entered the school at the close of the year, and a marked improvement at once began. It is highly desirable that she or some other person of similar character should take permanent charge of the school, and also labor among the women of Alexandria. The changes of the year have been unfavorable to the attendance, which was over fifty at the beginning of the year, but fell off after the summer vacation to scarcely thirty. It afterward improved, and the year closed with about thirty-five in daily attendance, and forty-five enrolled. Of these, thirteen were children of Jews, and the remainder, children of Protestants, Greeks, Copts, Maronites, and Muslims. The tutions collected during the year amounted to $76.34.

THE BOYS' SCHOOL.

Like the girls' school, this has had to depend chiefly on the direct labors of the missionary for religious instruction. To this, nearly all give respectful attention, and a considerable number appear to be much interested. At least five of the present pupils give reasonable evidence of personal piety. It would seem proof of the good personal influence of our native brethren that all these are related to older persons who have become members of our communion. Like our other schools, this one contains a large variety of races and religions; there are in it at present, Americans, Catholics, Copts, Greeks, Jews, Maronites, Muslims and Protestants. The year closed with fifty names enrolled, and the average daily attendance was a fraction over forty-three. The tutions collected during the year amounted to $115.56.

THE PRESS.

The press has been most of the year employed in printing tracts,
though work was a good deal interrupted by the removal to Alexandria. This removal, it is now believed, after some months' experience, will prove on the whole advantageous. The main difficulty, as in Cairo, has been, and probably will be, to get proper assistance in binding.

A proof that the press is doing a needed service, is found in the fact that we have been called on to supply new editions of two small works, a tract on repentance, and a school reader, composed mainly of selections from Scripture. There is now in press a new and improved translation of the Shorter Catechism.

THE BOOK SHOP.

This is under the care of our efficient native agent, Abd-al-Malik. When not otherwise employed in the service of the mission, he spends much time in the shop in reading and religious conversation with a considerable number who frequent the place. In this he seems happily to seek much more the profit of his hearers than the display of his own powers of controversy. The sales for the year were 1124 volumes, and the receipts were $222.68.

D. STRANG.

2. Cairo.

In this important part of the mission, preaching has been regularly kept up in Turkish by Pastor Stephanos, in Arabic by Rev. S. C. Ewing, and in English by Rev. Dr. Barnett. The Turkish was with special reference to the Armenians. Their attendance upon the service has been good. The Arabic service has been more especially for the Copts. The native church numbers 39 communicants, and though there have been some trying changes during the year, yet there have also been encouragements. In the English service, Dr. Barnett has ministered more especially to the English residents, of whom there are about 75 heads of families and young men over twenty-one years of age in the city. This service is intended to meet an important want, and it is hoped will be blessed to the good of many who in their far distant wanderings from their native lands, so pressingly need the attention of a faithful minister of Christ.

Both the boys and girls' schools have continued and been the means of imparting daily much Bible truth to the minds of many young persons of both sexes. In both these schools a devoted female missionary has been engaged, and in visiting the pupils and others in their neighborhoods, the opportunity has been enjoyed for teaching much gospel truth to the women from house to house. Thus in this, as in all our mission fields, there has been a sowing beside all waters.

Various changes have occurred during the year that should be noticed in the report of this station. At the beginning of the year, Dr. Barnett was appointed by Presbytery to take the general supervision of the book department, in Egypt, and the oversight of the English preaching in this place. The Rev. S. C. Ewing was appointed pastor pro tem. of the native congregation. Mr. David Strang had charge of the printing press, the general accounts of the mission, the accounts of the station, and the oversight of the boys' school, and of one of the girls' schools. Miss Sarah
Hart had charge of the other girls' school, and of the work among the females in the quarter of the city in which her school was located. Dr. Lansing was in England at that time, but still retained his connection with this branch of the mission, and had charge of the editorial department. He and his family returned to Egypt in May, but as the hot season was then approaching, it was thought advisable for them to spend the summer in Ramleh. The changes that have since affected the Alexandria station, have rendered it necessary for them to remain there until the present time.

On the morning of the 28th of June, Miss Sarah Hart was suddenly called from her labors to the enjoyment of her reward. Her death was occasioned by the explosion of a can partly filled with petroleum, and in less than half an hour after the occurrence of the accident, she entered upon her rest. She was a native of Hull, in England, and was a Jewess by birth. In her earlier years, she and an elder sister, were permitted, for a short time, to attend a Christian school, and during their connection with it, the latter was led to believe in Christ, and accept Him as her Saviour. As soon as this was known to the family, both were removed from the school, and every possible effort was made to establish the younger sister in the faith of her fathers; but God's purposes cannot be defeated, and in his own time she also was brought to sit at the feet of Jesus, and learn of Him. On a birth day, her sister found an opportunity of presenting her with a complete copy of the Scriptures. At first, she prized the book merely as a sister's gift. Through curiosity, she afterwards began to read the New Testament, and it soon became to her the source of light, and life, and joy. In the year 1857, she made a public profession of her faith in Christ, and was baptized in the Episcopal Church in her native city. Her sister had previously been received into communion in the same church. They both suffered all the trials and losses incident to such a step, and learned by experience what it is to leave all and follow Christ. Two years after her conversion, Miss Hart came to Cairo under the direction of an English society, and engaged in teaching a school for Jewish girls. In April of 1861, her connection with that society was dissolved, and she became identified with our mission. She at once took charge of the girls' school in Harret es Sakieen, and the work among the females in that part of the city, and with but little interruption she continued to labor in that field. In the latter part of the first year that she was with us, the other girls' school was commenced, and for some months she had charge of it also, and during that time her labors were divided between the two schools. She was always interested in her work, and was warmly attached to her assistant teachers, and to her pupils, and her earnest desire was, that they might become partakers of like precious faith with herself. Her labors were not in vain, and while she now rests from them, her works will follow her. A young man, the janitor of the school, and a servant girl, were both snatched away by the same sad accident. The former survived it about eight hours, the latter only three. God's judgments are unsearchable, and his ways past finding out, and in our astonishment we could only say, "It is the Lord, let Him do that which is good in His sight."

The condition of their daughter's health, required Dr. and Mrs. Barnett to spend a good portion of the summer in Syria, and they were absent from Egypt about four months. In the beginning of August, the remaining families went to Ramleh, and spent some time there, though Cairo was not long left without, at least, one representation of the mission. At our summer meeting of Presbytery, it was resolved that the printing press should be removed to Alexandria, and that Mr. Strang and family should occupy the mission house in that place; and the transfer was made
in the beginning of September. At the same meeting of Presbytery, Rev. S. C. Ewing was appointed to take charge of the accounts of the station, and the oversight of the schools. During the vacation of the Theological Seminary, Ibrahim Yuseph, one of the students, rendered some assistance in the pastoral work, but owing to sickness in his family, and other causes, his labors were not very abundant.

RELIGIOUS SERVICES.

The services in Turkish have been continued throughout the year, and the attendance has varied from fourteen to twenty-seven, and has averaged twenty-two. Pastor Stephanos still labors in this department, and in addition to preaching every Sabbath morning, he conducts a Bible class on Sabbath evening, and during the week spends a good deal of time in visiting from house to house, and in religious conversation with persons he meets with in their places of business. Services in Arabic have been continued in the mission chapel on Sabbath morning, without interruption, and a part of the time a Sabbath evening service has been held in the same place. The Sabbath evening service in Harret es Sakieen has been continued throughout the year. The attendance in the morning has varied from thirty-four to eighty-eight, and has averaged fifty-eight. At the evening service in the chapel, it has varied from two to twenty, and has averaged eight. At the other evening service, it has varied from five to twenty-four, and has averaged twelve. During the first half of the year, meetings for the reading and study of the scriptures, and singing were held every evening in the Coptic quarter, and were conducted by the missionaries, and the attendance varied from five to forty. Similar meetings were held in Harret es Sakieen, for several months, and were under the direction of Awad Hanna. In the latter part of the year, prayer-meetings were frequently held in the houses of the members of the congregation, and were generally pleasant and interesting.

CONGREGATION.

One new name has been added to the list of communicants, and three native children have been baptized. There has been one sad case of defection during the year. A good many who were formerly members of this congregation, have, at different times, been transferred to other stations, and some have removed to other countries, and the decrease from removals has not heretofore been fully noted, so that the present number of communicants is much smaller than that formerly reported, and is only thirty-nine. The contributions of the congregation for the support of the gospel, and for benevolent purposes, have amounted to $325.35 in gold, and have averaged $8.31 per member. Many things conspire to render the pastoral work in their field difficult and discouraging. The little congregation is widely scattered over this large city and its suburbs, and but few of the families reside within a mile of the mission house. On this account some of the female members are prevented from regularly attending our services on Sabbath morning, and we cannot reasonably expect that many, either males or females, will attend evening meetings at any one place. Some, who express a desire to attend our religious services, are in the employment of the government, and are required to work on the Sabbath, while others are kept away from us by the threats and intrigues of the Coptic priests.

SCHOOLS.

The number of pupils in the boys' school has increased a little during the year. The attendance has varied from fifty-two to one hundred and eight, and has averaged ninety-one. At the close of the year, there were
one hundred and sixteen names on the roll; of this number, one hundred and two were native Egyptians, six were Syrians, four Armenians, two Germans, one Italian, and one Maltese. Dividing them according to their religion, we have fifty-three Copts, thirty-five Moslims, eighteen Protestants, six belonging to Syrian sects, three Catholics, and one Armenian. The teachers have generally given satisfaction, and most of the pupils have made encouraging progress. A good deal of attention is given to religious instruction. The tuition fees collected from the pupils here amounted to about 8365.00 in gold. The girls' school in the Coptic quarter has not met with any serious opposition. The attendance has varied from twenty to ninety-three, and has averaged forty-nine. At the close of the year, there were ninety-four names on the roll. The work in this school has devolved almost exclusively upon the native teachers, as its distance from the mission house renders it impracticable for any of the ladies who have families, to give it much attention. The Harret es Sakieen school prospered very well while Miss Hart was spared to labor in it, and at the time of her death, the number of pupils was about eighty. The Coptic priests, and others unfriendly to our work, labored zealously to persuade all whom they could influence, that the sad providence that removed the head of this school was a judgment on us, and a warning to them, that they should not send their children to our schools. The Copts opened a school for girls in the same quarter, and two of the teachers in our employment were induced to take charge of it, and to use their influence to take all the girls with them. The most efficient teacher, Mariam Demian, remained, and resumed her work in our school. At first, only eight girls returned; but by the close of the year, the number has increased to twenty. Much religious instruction is daily given in both these schools. The pupils nearly all belong to Coptic families. Both schools need the constant oversight of a female missionary, and in connection with each of them there is a fine field for laboring among the native women. The native teachers would also greatly profit by such an arrangement, and their efficiency might thereby be greatly increased.

Osioot, March 7th, 1870.

THE ENGLISH DEPARTMENT IN CAIRO.

This important work has been carried on by the Rev. Dr. Barnett. He says:—

The English department of the mission in Cairo having been regularly instituted at the winter meeting of the Presbytery, January 9th, 1869, and having been put under the care of the subscriber, he would report:—

The number of permanent English-speaking residents in Cairo and its neighborhood, are about seventy-five heads of families, including young men over twenty-one years of age. Some of the families have in them several minors. These persons are here mostly in the service of the government in the railroad, telegraph, and transit departments. Some are in the service of different wealthy members of the Viceroy's family; and some are enterprising adventurers engaged in various callings, seeking their livelihood and their fortunes in such positions as intelligence and honesty are calculated to make successful in any land, and especially where so much ignorance and dishonesty abound. During about one-half of the year, this number is greatly increased by the annual advent of many travellers, both American and English, who come to Egypt to spend the winter in search of health or pleasure, or as scientific and learned travellers; and often the whole of these objects are combined. About one hundred and twenty names of Americans of this class are re-
corded at their Consulate in Cairo, for each of the two last seasons, which do not include more, perhaps, than one-half of those thus visiting Egypt annually. It is presumed that there are, on an average, as many, or more, English of the same class. Besides these, many passengers on their way to and from India, and the far east, spend a longer or shorter time in visiting the wonders of Egypt, as they pass through the land. On account of the position which all these people occupy, and on account of the influence which they are destined to exert for good or evil, it is most important for the missionary work in the field, as well as the effect they are destined to have on the character of the mission in America and England, that the best impressions be made upon them while residing in, or passing through, the field of our labors. The natives will be disposed to take their notions of our religion as much, or more, from the lives and practices of our countrymen, than from the doctrines and duties which we preach; and an unfavorable impression is greatly to be deprecated. The favorable reports of reliable travellers greatly encourage our people at home in supporting us in the work in which we are engaged.

There are many discouraging circumstances connected with the first-class above referred to. They come out from their native countries to Egypt under contract to serve a Mohammedan government, which observes Friday as a day of rest, and pays no respect to the Lord's day, and most of them are tempted to desecrate this great day, by the faithful observance of which the people of God are so much distinguished from the people of the world. They are generally an intelligent class, and at home may even have been regular church-goers; but having broken up former habits, and being cut off from their former associations, and breathing an atmosphere destitute of all true religion, they have waxed cold and indifferent. Those who are conscientious, are to be pitied, as Daniel and his companions, and Naaman the Syrian, who served in heathen courts. Being cut loose from the hallowed restraints imposed by this day and its services, many, in former time, ran hastily to utter ruin. As a specimen: A short time previously to the arrival of our missionaries in this city, there were thirty-six young men in this service, all of whom, with the exception of six, died in the space of ten years; chiefly in consequence of the abandoned lives they led. Since that time, there has been much improvement. Several have come out bringing their families with them; and a home, however homely, has its hallowing influence, even under the most disadvantageous circumstances. Some of the more conscientious have, as far as they were able, attended our services, and by their example have had a good influence upon their fellow employees.

The invalids visiting Egypt are especially to be cared for. There are great mistakes often made by persons coming to Egypt for health, in remaining too long at home, till disease has become too deeply seated for a mere change of climate to do any good; and it is very sad to witness persons who were surrounded at home with friends and every comfort, exposed to the cold charity of absolute strangers, in a strange land, whose language they do not understand, and who have no other than mercenary motives in all their attentions to them.

The religious pastoral duties of all these classes were for a long time discharged more particularly by the late Rev. Mr. Lieder, of the Church Missionary Society. Then the Rev. Mr. Washington spent a few years as pastor of the English community; who was also followed for a short time by Rev. Mr. Wright. But leaving out of view the services rendered by us American missionaries, for four years they have been entirely destitute of regular pastoral care, except such as occasional passing clergymen administered, and the weekly reading of the service by the English
consul of the place. But through the whole of the last fifteen years we
American missionaries have kept up, besides our services in Arabic, a
regular Sabbath service, with occasional weekly prayer meetings, in Eng­
lish, during the greater part of each year. We have always attended to
the visitation of the sick, and the burial of the dead, when called on, or
in case of the absence or sickness of the officiating clergymen. Showing
in this simple and unobtrusive manner our interest in their present and
eternal welfare, there has grown up an agreeable acquaintance with most
of the English residents, and a very favorable impression has been made
upon the community, among whom we have several valued friends, and
who have manifested their appreciation of our services by not a few
tokens of kindness to us as individuals and as a mission. Our meetings
on the Sabbath day in the missionary chapel are often exceedingly in­
teresting. The services are often conducted by celebrated ministers from
Britain and America, who take a deep interest in the missionary work,
and who express their great gratification in being permitted to meet with
us, to show their countenance of our labors, and, however slightly, to
participate in them. Many meet here for once and exchange congratu­
lations, who will never meet again till they all meet at the great day of
judgment. A subscription was on one occasion taken up by a number
of friends, and we realized (£70) seventy pounds sterling.

Besides these services in the missionary chapel, a service has also been
revived in Bulak, the port of Cairo, on the Nile, which was commenced
by Rev. Mr. Wright. This was kept up at first on Friday afternoons, in
the way of lectures and sermons. It was resumed this season by Rev.
Mr. Robinson, a minister of the English Presbyterian Church, who also
filled the missionary pulpit for the space of three months. This service
is now held on Sabbath evenings. As usual, the sick have been visited,
the dead have been buried, and a few children have been baptized. In
all efforts made by your missionary, he has been treated with uniform
respect and kindness. The word preached has been listened to with in­
terest. In a few cases the latter end of the dying was encouraging to
the missionary; and where bereavements have been made in families, he
has been able to speak a word of comfort to the disconsolate ones, and
thus more intimate acquaintances have been formed, and a basis laid
for further favorable intercourse.

From what we can learn from reliable sources, there is no likelihood
of any pastor being settled at an early date among the English commu­
nity, and we would urge it upon the Presbytery to still prosecute this
department of its labors, which, in various ways, we feel sure is doing
good. We have been much encouraged in this department by the coun­
tenance given to our work by the resident Scotch physician, Dr. Grant,
who is living with us on such intimate terms, and who, besides the gra­
tuitous services rendered by him to poor native adherents, has frequently
given us information of the state of his patients needing our services;
and whose excellent American wife has announced her desire to be con­
sidered a missionary sister, and to take part with us, as far as she can, in
our labors of love and faith.

But many reforms are necessary before the missionary can give as
satisfactory a report as he would wish on the success attending this depart­
ment. The great drawback is the systematic, national, and almost uni­
versal secularization, and high-handed desecration of the Lord's day.
There is no uniform day of sacred rest. The Mohammedans, in their
way, keep their day of rest on Friday; but they feel under no obligations
to close from their secular pursuits, only a few of them doing so at the
hours of prayers, which are attended to on this day more numerously
than on other days of the week, and, except in some of the government
offices, all the departments of life are in full operation as usual. The Jews rest on Saturday, and many of them being wealthy bankers and brokers, there is in consequence a stagnation of business in these departments on this day, and even almost all Christians, both natives and Europeans, pay little attention to a proper observance of the Lord's day. The natives are, on this day, filling the office of clerks in different departments of government service. The Europeans, mostly, keep open their stores and shops a greater part, or the whole of the day; and among those few pretending to Protestantism, it being rather of the continental, than of the British or American type, the greater number have very low views of the sacredness of holy time. Thus the conduct of one sect has a numbing influence upon another, and as long as there is no uniformity in the day, and in the manner of observing, it must be so.

Intemperance, too, has a powerful influence for evil; and this is growing in the country, so that the Greek groggeries are not only filling the Christian quarters of the cities, towns and villages, but they are also finding their way among the very Mohammedans, who are becoming ready disciples in practising one of the worst vices of civilization, notwithstanding the prohibition of the Koran. But our report is already sufficiently long to show the character, necessity and importance of this department. All of which is respectfully submitted.

JAMES BARNETT.

BOOK DISTRIBUTION.

On entering upon the discharge of the duties of this department, assigned to my care by the act of the Presbytery, under date of January 7th, 1869, I found that from various causes, there was much confusion in the accounts connected with it. There had been no general annual report handed into Presbytery since 1866. On taking an inventory of magazines and depots, I found some thousands of volumes of books and tracts of which I could find no list. Not being intimate with the business, it took me some time to become familiar with the books and their prices. I have spent much labor and time in going over the books, time and again, counting, cleaning and arranging them, and making new lists of them: most of which had to be done with my own hands, or immediately under my eyes.

I found, at an early date, from the reports of number of books already in the field, the heavy taxes upon the people, the little money among them, and the influence of the curse of the Patriarch against all American and Protestant books, that it would be imprudent to launch out, as extensively as was at first proposed, in extending the business of this department: rather, indeed, that operations should, for a time at least, be contracted. To this I was also constrained after consulting my associates, by finding the department greatly in debt. A heavy sum had been paid out in patronizing the publication of Bistany's two Arabic Dictionaries, and which are as yet unavailable. There is an additional sum of (£400) four hundred pounds sterling claimed by the American Bible Society. Rev. Mr. Bliss, their agent, does not press us for payment, as we have much stock on hand belonging to that society, and offered to remit one hundred pounds (£100) to assist in the general work; but remitting a debt did not put available money into my hands. On these accounts, I dispensed with the services of Beshetly, which had been offered. As soon as it could be done, also the Koukab es Subah, "Morning Star," which had become unserviceable and expensive in the way of repairs, and the captain of which was a standing expense, whether the boat was kept running or not, was sold, and the captain dismissed.

The book shop was in the hands of the boy Hanna for the first three
months of the past year, when Awad Hanna, who had been employed as evangelist at Mansurah for two years, again took charge of it. Though the shop has always been a place of resort for conversation, and so served an important end in the general work of the mission, it has yet for some time not proved so satisfactory as was desirable; especially as it was costly, and the sales were not so large as they had formerly been, and as they would have been, had there been no other shops or means of supplying the people at any of our other stations. With a desire to reduce the expensiveness of this department still farther, we agreed to give Awad Hanna some assistance in opening a shop on his own account, on the condition that he would engage in such business as would allow him to continue to sell our books, and that in future he should receive for his services only a small percentage on his sales. Accordingly, on the last of October, he ceased to be regarded as an employee of the mission, after having served it with a good degree of acceptance for fourteen years. He succeeded at once in securing an agency from a Scotch publishing firm, and is receiving from them a fair percentage on sales of their books and stationery. His shop is in a part of the city more favorable for the sale of books than the one he occupied in connection with the missionary premises. He still does about as much good in the way of conversation, and he has been selling more books per month since he went to the new shop than he did in the old place, and at a less percentage than we had formerly been giving to our agents. The number of books sold during 1869 from the shop is 795, at 3374.10 piasters, or about 220 dollars.

Mr. Schlotthauer, who was taken into the service of the Presbyterian at our summer meeting in Ramleh, in 1868, for the purpose of travelling on the Nile as colporteur, has since that time made three journeys, during which he has, in connection with his sales of books, constantly been speaking of the Bible and its contents, the doctrines of the gospel and Protestant Christianity. His journals have been published at length, and are interesting in showing the true character of the work, the religious and moral condition of the people, and the duration, diligence, and tact of the colporteur in conducting his work. During his tour in Upper Egypt, he visited 91 towns and villages, and sold 1185 volumes of books and tracts, Bibles, Testaments, and portions of the scriptures, at 4428.00 piasters. On the eastern branch of the Nile, in Lower Egypt, he visited 32 towns and villages, and sold 416 books, &c., at 2414.00 piasters; and on the western branch of the Nile, Lower Egypt, he visited 66 towns and villages, and sold 355 books, &c., at 2432.00 piasters; in all, 209 towns and villages, 1956 books, and 9274.00 piasters.

During my absence in Syria last summer, Mr. Schlotthauer had charge of the book depot in Cairo, and was devoting himself to a more thorough study of the Arabic language, in order to qualify himself better for his work in the future. From his journals on the Nile, it appeared that at the present stage of bookselling much more good could be done, had the colporteur more time at his command than he generally had, in roving over such a large extent of country, in such a short time, as he was obliged to do, while keeping up the expense of the Morning Star. It having been sold, he started off again early in the present year, travelling in native boats, as he could best manage from place to place, with instructions to stop a longer or a shorter time, as circumstances indicated, at the larger, more important and promising towns and villages.

I have felt at some loss as to what to do in the way of furnishing facts, reports and letters to the different societies contributing books and funds to the support of this department: but as I have viewed the work done as more of an evangelistic and missionary character than that of a mere...
colporteur, I have furnished our own church papers with the most of the news first: I shall, however, hereafter, try to give any items of interest simultaneously, or as nearly so as I can, to each of the other societies.

The London Society for promoting Christianity among the Jews, who have had their mission located in Cairo for upwards of twenty years, withdrew their agent during 1868, and Dr. Barclay, of Jerusalem, their superintendent, handed over to us 565 volumes of scriptures and parts of scriptures, and other books in various languages, which remained in their depot in this city. Also, Rev. Mr. Stamm, formerly of the Pilgrim Mission Society, but now pastor of the German community in Cairo, on the withdrawal of the Bible Agent of the mission, which has been established here for ten years, has handed over to our care 931 volumes of scriptures, and portions of scriptures in various languages. Thus these two societies retiring from the field, leave us more untrammelled in the work, and cast the greater responsibility upon us.

The Copts, in consequence of the Patriarch's curse against our books, complaining of the new Arabic translation of the scriptures, printed in London, America, and Beirut, the opportunity was improved to apply for a number of the old translation, which we have since circulated, when the new translation was refused; thus helping to relieve the shelves of some of the magazines of the old translation, which it is hoped will soon be exhausted.

The number of books, tracts, scriptures and portions of scriptures found on hand in the different magazines and depots in Egypt, on taking charge of this department, January, 1869, embracing about 450 varieties, and 25 languages.*

<table>
<thead>
<tr>
<th>Location</th>
<th>Volumes</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexandria</td>
<td>11,762</td>
<td>4,485.22</td>
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<tr>
<td>Mansurah</td>
<td>703</td>
<td>2,922.00</td>
</tr>
<tr>
<td>Cairo</td>
<td>15,168</td>
<td>8,374.10</td>
</tr>
<tr>
<td>Medenet el Fayoum</td>
<td>737</td>
<td>2,932.20</td>
</tr>
<tr>
<td>Osioot</td>
<td>3,094</td>
<td>12,222.00</td>
</tr>
<tr>
<td>Koos</td>
<td>1,06</td>
<td>823.00</td>
</tr>
<tr>
<td>Esneh and on Nile</td>
<td>1,854</td>
<td>9,274.00</td>
</tr>
</tbody>
</table>

Leaving still on hand at the end of the year, 39,693 volumes.

All of which is respectfully submitted.

Done in Osioot, March 15th, 1870.

James Barnett.

* A volume stands for a large or small book, or a tract, except a lot of very small tracts, which are noted as pockets or parcels.
3. The Fayoum.

At this station Rev. William Harvey and wife have devoted themselves to the missionary work throughout the year. On the Sabbath, services have been regularly held, and almost every night in the week there have been meetings for prayer and the reading of the Scriptures. The schools have been kept constantly open. The boys have committed many portions of the Scriptures to memory, and also the Shorter Catechism. In the girls' school, besides attending to their duties in school, many of the large girls and some of the women have led prayer-meetings, and received and exerted influences of a most excellent character, as seen in their own good walk and their usefulness in their different circles.

We have had occasion, during the past year, to sing of mercy and judgment; for while in some respects it has been one of trial more than the three previous years, yet the great and good Shepherd has afforded us abundant reason to give him thanks and praise, without ceasing, for his constant care exercised over us.

STATE OF THE WORK.

The means of grace have been dispensed regularly, nearly in the same order as in 1868, viz.: On the Lord's day, a service in the morning, designed chiefly for the benefit of the children; another in the afternoon for all; and in the afternoon the services have been varied according to the circumstances.

While it is gratifying to report that the few who have professed their faith with us have attended regularly, never absenting themselves unless for sufficient reason, on the other hand, we regret to report that the attendance of those who may be called "adherents" has been irregular, and the number of strangers who have occasionally heard the word on Sabbath has varied very little from former years.

One obvious reason for this discouraging feature of the work here is, that the Lord's day is the market day of the city, and as Medeenet is the only city in the province of Fayoum, farmers and others come from the towns and villages to buy and sell; so that the merchants and tradesmen of the city transact more business on that day than on any other, or rather than on all the other days of the week together. And although scarcely any of the Copts here hesitate to acknowledge that the observance of the Lord's day is obligatory, yet they justify themselves in desecrating it, upon the ground of what they regard a necessity. So generally is this opinion held and acted upon, that it sometimes happens when the priests prolong the services more than usual, that some of the audience call out to the officiating priest, to hasten and close the service, as they wish to go to the market. And so much is this in accordance with the principles and practices of the priest, that instead of rebuking such transgressors, he is but too ready to act upon their suggestion.

Meetings for social prayer and the study of the scriptures have been held almost every night, and by this means opportunities were afforded to any who could not or would not wait upon the public ordinances on the Sabbath. In hope that greater numbers might be reached, instead of holding the meetings always in the house of the missionary, they have been held in the houses of any who would open their doors for the purpose. This plan has been so far successful that persons who would not
enter the church, have attended the meetings when held in the houses of their friends or neighbors, and manifest some interest in hearing the Word of God read and explained.

SCHOOLS.

Boys' School.—The attendance of this school has been about the same as last year. Besides being taught the usual secular branches by the native teachers, the boys who could read the Bible have received religious instruction daily from the missionary. They have committed to memory many passages of scripture bearing upon selected subjects, as well as questions from the Shorter Catechism.

Girls' School.—This school has been carried on during the whole year. The attendance has varied very little from the preceding year. A few new scholars were added to the roll, and those who have been in attendance for a longer period have made manifest improvement. Prayer meetings have been held, attended by the larger girls of the school, and a few women. And although none of them have made a public profession of their faith, we are not without evidence that they do not conceal the light they have obtained in the school, but let it shine in their homes—in circles to which we have no access.

BOOK DEPARTMENT.

The sales during the year have been 70 scriptures, $26.00; 25 religious, and 99 miscellaneous books, $48; total, 428 volumes, $74.00, gold. As we have neither book shop nor colporteur, the sales were chiefly from the schools.

OUT-STATIONS.

Sinoris.—This town is situated about ten miles from Medeenet. Population, 9,500 Moslems; 1,500 Copts; total, 11,000.

The boys' school opened here on the 29th of June, 1868, has been conducted during the whole year, part of the time by Hagg Hanna, and part by Ibrahim Hanna, while the former returned to Medeenet, that he might prosecute his studies, and at the same time assist in teaching there. Nearly one-fourth of the teacher's salary was paid by the scholars. Religious services have been held here every Lord's day, either by the preaching of the word or by the usual exercises or a social prayer meeting. Night meetings have also been sustained the greater part of the year, attended chiefly by young men, who have manifested some anxiety to be instructed in the doctrines of the gospel.

Priest Yakoob spent about four months of the vacation here, and we trust not without profit to the people. The necessities of this station were such during the past year that the missionary had to give it a large share of his time and labor.

BUILDING.

As it was found impracticable to buy or rent a house suitable for a school room, or place of meeting for adults, efforts were put forth to obtain a lot upon which a plain house adapted to our purpose might be erected. The Lord was pleased to crown these efforts with success, so that a lot in a suitable location has been purchased, and a building erected which answers the present necessities of the station. To this, the people of Sinoris contributed chiefly by their labor, and by the use they gave of their animals in transporting the building material, while the native brethren and others at our several stations aided them by contributions amounting to upwards of £40, so that there has been no necessity to draw anything from the mission treasury. Since the completion of the lower story of the house, there has been an increase in the number of scholars in attendance at school, a large increase in the
number of men who attend on Sabbaths, and women who could not be accommodated at all formerly, now occupy the apartment prepared for them, and hear the gospel preached.

MINYEH, SOUTH OF CAIRO, 160 MILES.

At the meeting of Presbytery held in January, 1869, it was resolved that this station be occupied by sending a priest who might begin the work. Accordingly, in the month of May, Priest Baktor went there, rented a house, and began to read and explain the Word of God to all who would listen to him. Few availed themselves of the privilege, partly because the time was unfavorable, being immediately after the picture-breaking difficulties in Osioot, the unhappy effects of which extended to stations more distant, where the work had been for some time established. However, the work has been commenced, and such is the position of Minyeh,—the connecting link between Fayoum and Osioot, and surrounded by a number of villages, that the station should receive the special notice of Presbytery.

GENERAL.

The last year has been one of trial on account of the sickness and deaths by which we have been visited. Two of our members have been called away during the past year, thus making three deaths in two years from a little flock of eleven. These strokes we have felt more sorely than had our number been larger: still, since it is the Lord who has done it, we submit, knowing that He does all things well.

The ordinance of baptism was administered to Mariam, (formerly a Moslim,) wife of Moosa, who was baptized last year.

The Lord's Supper has been observed, and two persons, Mariam, wife of Moosa, and Fanus Shakshook, of Sinoris, participated in the ordinance for the first time. In view of all that the Lord has done for us during the past year, we desire to make grateful mention of his goodness in removing some of the hindrances to the free course of his word, so that greater numbers in this province have heard it during the past year, than during the three years preceding. And as the work is the Lord's as well as the word, the power and the glory, we look to him in faith and hope for the increase.

WILLIAM HARVEY.

4. Osioot.

From its position as the largest and perhaps most central city of Upper Egypt, this is one of the most important of our missions. Providence seems to have signally led to its occupancy with the means of grace. The church here has been peculiarly active and blessed from the beginning. Of the 77 members which it has received in the two or three years of its history, 66 are on its roll still. During the past year 19 were added, all but one on the profession of their faith in Christ. The ordinary attendance on the Sabbath is always good; and during the week, meetings are held nearly every night for spiritual improvement.

This mission has active and useful schools, and already the influence of Bible teachings and of the unshrinking and earnest devotion of the converts here is being very happily seen and felt in the community at large. Out from this place, also, the light is shining, and no less than seventeen towns or villages, within an average distance of about ten miles from the city, have been visit-
ed, and more or less of the persons in them have earnestly de-
sired the gospel to be sent to them.

NATIVE CONGREGATION.

Religious Services.—Three services have been kept up throughout the
whole year each Lord’s day, namely, one in the forenoon, attended by
from 60 to 130 persons, chiefly adults, at which some portion of scripture
has been read and expounded, and a sermon preached. This service
has been frequently held in the open court from want of accommodation
inside the mission house. Another in the afternoon, when the men and
boys have met in one of the school rooms, and the women and girls in
another, the former to the number of about 20, and the latter from 15 to
30, and instruction has been imparted to them in the leading doctrines
and duties of the Christian faith, in a familiar, conversational manner,
and a third in the evening shortly after sunset, attended by from 20 to
40, at which missionary news has been read and short stories or biogra-
phical sketches of godly men have been translated and read, with occa-
sional practical remarks. The number in attendance at the first of these
services has increased very gradually, owing to the strong pressure out-
side; but few, if any, have come once and then dropped off. Many of
the adult male members never attend the afternoon service; but the rea-
son which they give is, that then is their best opportunity for reading
the Bible and bringing the claims of the gospel before their neighbors
and acquaintances. That most of them are thus engaged every Sabbath
afternoon, I have every reason to believe.

In addition to these weekly services, a nightly meeting has been held
for prayer, singing and the reading of the Bible, with explanatory and
practical remarks. During the session of the Seminary, lectures on the-
ological subjects have been given on one, and latterly, (since Brother
Watson’s arrival,) on two evenings, and two more have been spent in
singing practice, (for one hour,) and in hearing the reports of the stu-
dents and others engaged in evangelistic work in the villages, or listen-
ing to an essay from one of them on some subject connected with the
work in which they are engaged. These meetings have generally been
well attended. On other evenings the number present has varied from
20 to 40. This is a falling off from 1868.

At the houses of the prominent members, large portions of the Bible
are read every night to an audience varying from 3 or 4 to 10 or 12, many
of whom dare not yet approach the mission house. In many quarters
of the city, the Copts themselves have small re-unions for the special
purpose of reading the Bible; and it is now the hope of the Protestant
party among them that a general movement cannot but be near at hand.

New Members.—Nineteen members were admitted on profession, and
one was received on certificate during the past year. Of those admitted
on profession of their faith in Christ as their only Saviour, and on decla-
ration of their desire and resolve to live henceforth in Him and for Him
alone, ten belong to the city of Osioot, five to the town of Nuakhayleh,
(about 18 miles south from O.), two from Bedari, one from Moteah, and
one from Sahil Seleem. All the nineteen can read, (though four of them
are women.) None of them are in the service of the mission; and, with
perhaps one exception, all have taken up a heavy cross in joining our
communion.

The following is a synopsis of the Communion Roll of the Osioot church:
Total No. of names on the Roll, 31 Dec., 1868, 77; i. e., admitted on ex-
amination, 61; certificate, from Cairo, 12; Alexandria, 3; Koos, 1; total,
16; removed, 6; grown lukewarm, (all from Beni Alage,) 5; No. in good
standing, 31 Dec., 1869, 66.
Some of the most active members of the Protestant community have not yet been able formally to join our communion. The opposition is chiefly in their own families, or from powerful relations on whom they or other members of their families are dependent. By waiting they hope to gain over those who are now opposing them. In the case of one of these,—a young man of about twenty years of age,—a Coptic priest of Osioot, whose father was a priest of note in this city, the opposition has reached its climax. He has been cursed in the church, degraded from the priesthood, separated from his wife, driven out of his mother's house, and latterly he has taken a room at a public khan. He has borne all meekly and without flinching. He would have joined us a year ago, but hoped to have brought his wife and mother along with him. This is the young priest Hanna, who two years ago aroused the rage of the other priests by omitting to say, after reading the memoir of one of the saints, the customary formula, "The blessing of his prayers and intercessions be with us all, Amen;" and substituting for it, "May the blessing of God be with us all," etc. He now attends the Seminary, and will probably join the church at next communion.

Good report of them who are without.—Though great care has been taken to admit those alone to sealing ordinances who, in the judgment of Christian charity, seemed to be truly converted men and women, it would be too much to say, that none have been received but such. One thing can be said, however, in all sincerity. The members of the Protestant church have a good report of them who are without. Not only the Moslems speak well of them, but even the Copts are wont to say, that the only difference between them and the Protestants is that the former believe the Bible and obey it not, while the latter do both.

Zeal without knowledge.—Exception must be taken, however, to one foolish act on the part of three young men, members of the church, and five others, three of whom have since joined our communion, who, by breaking into the Coptic church and disfiguring and destroying several of the pictures worshipped by their female relatives, brought themselves into trouble and the Protestant cause into disgrace for a time. Yet much good has come out of this great evil. To the amazement of both Copts and Moslems, the iconoclasts inculpated themselves by frankly telling the whole truth, and when asked why they did so when they could have got off by stoutly protesting their innocence, they gave answer, that the same book which taught them the sin of idolatry, taught them also the sin of telling a lie. Afterwards, when through the intrigues of Copts, Greeks and Roman Catholics, who all combined together in one grand effort to break up the Protestant work, sentence of banishment for one, two or three years, with hard labor, was issued against them, and they could have secured their reprieve by abjuring their Protestantism, and kissing the hands of the irate Coptic hierarchs, they boldly declared their readiness to go into exile for life, rather than unite in the worship of God by images or in any other way not appointed in his word. A fabulous price (£270 sterling) was put upon the pictures, and a false charge of theft was raised against them. They paid the former on condition that the damaged pictures should be given over to them, (which has not yet been done,) and the latter by £70 under protest, and then sailed off to Esneh, where they were put in irons, and made to sweep the streets. After nearly half a year's imprisonment, the last month of which was passed in the Esneh penitentiary in the manner aforesaid, they were released in answer to the prayers of the whole Protestant church in Egypt and the exertions of Wesa Buktor, brother of the principal culprit, through the Spanish and American Consulates, to the great joy of the Moslems, and the bitter chagrin of the Copts, Greeks and Catholics, who had labored so hard and so long to compass their destruction.
While they remained in the Osioot prison, most of their time was spent reading the Bible and singing Psalms. I have often seen as many as thirty visitors seated round the court in the cool of the evening listening to and taking part in these exercises. Their chief hope in going to their place of banishment was that God would use them there in a similar way.

Church Building Begun.—Owing to the troubled state of affairs referred to above, nothing was done in the matter of church building till late in the year. Some of the members were dissatisfied, moreover, with the site purchased for this purpose a year ago, and were anxious to delay until ground could be procured in a more eligible position somewhere inside the city. Once and again a date was fixed, and it was agreed that unless a better lot were secured against a certain day, all would consent to let the work go on. At length, it became evident, not only that a better lot could not be obtained at present, but also that the lot already in our possession is itself in a very eligible location; outside the town, it is true, but quite within easy reach of the whole Coptic quarter. A plain sermon was preached on the subject on the 28th of Nov., and on Monday, the 29th, the work began. Wesa and his brother Hanna are building it at their sole expense; but probably Wasif will go shares with them when the work is done. The body of the church is 60 feet by 46, exclusive of session-room, etc. The walls and pillars have been built, and it is hoped, that this part of the building will be ready for use early in March. It is Wesa's intention to build a dwelling house for us on the roof of the church. If this be done, the money which was collected by me in Scotland, etc., in 1865 will go far towards building a seminary and schools.

Since building operations commenced, the new church has become a place of resort to Copts and Protestants alike. The brethren spend the Sabbath afternoons there reading the Scriptures and singing Psalms. Many Copts go there who never come to any of our regular services; and one of the students lately expressed the hope, that the church would be kept in an unfinished state for half a year yet, in order to give these Nice-demuses a fair chance. By that time he thought they would be willing to come out to a formal service, and would even feel unhappy if they did not.

Contributions.—The congregation has supported during the past year a colporteur in the town of Osioot, an evangelist in the village of Bedari and neighborhood, and (since the re-opening of the Seminary) six poor students, besides contributing the sum of £16 sterling to assist in building the church in Senoris. They are not yet doing their duty in this respect in proportion to their means; but there is every hope that so soon as they are supplied with a pastor of their own, they will support him, and contribute something toward these and similar purposes besides, and the sooner they are fairly set to it, the better.

Sabbath Market Changed.—The Lord has recently given us a very marked proof of his presence and favor, first in putting it into the hearts of two of our members,—men of influence and station,—to seek the abolition of the Sabbath market or weekly fair, by which the Lord's day has been desecrated for ages, not only by the people of Osioot, but also by the inhabitants of the whole province, and then in crowning their effort with immediate success, while the very fact, that the movement was being initiated by Protestants was calculated to stir up the opposition of those whose co-operation was needed to carry the point with the government. A few days after the petition had been drawn up, and before Wasif and Wesa commenced to canvas for signatures to it, the governor of Osioot, on whose assistance we had been counting, was suddenly removed to Cairo, and a new governor appointed in his stead. Our bre-
thren, however, believing the thing to be of God, resolved to go forward. The Moslem merchants said, that they had no objection to the change. The Copts, however, said, that the market was a sacred thing, handed down from the fathers! Were they not afraid to change an institution which was 1800 years old? Several of the latter consented at last to append their names to the petition on our friend promising to bear all the blame, (if any complained of the change, i. e., by imprecating curses on the authors of it,) and the new governor at once gave his consent, and public criers were sent throughout all the other markets in the district to notify the change in the Osioot weekly fair from Sabbath to Saturday. The idea of the common people for a time was not, that the market, but the day had been changed, and some of them were heard exclaiming,—“What will these Protestants do next? They have actually changed Saturday into Sunday.”

BOOK DEPARTMENT.

The sales during the past year have been greater than those of any previous year. In 1867, the sales amounted to 825 volumes, at an average of 23 cents, gold, per volume; and in 1868 they were 1200 volumes at $261.30, i. e., 22 cents per volume. The sales of the past year were as follows:—

<table>
<thead>
<tr>
<th>Description</th>
<th>Volumes</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scriptures</td>
<td>675</td>
<td>$176.24</td>
</tr>
<tr>
<td>Religious literature</td>
<td>907</td>
<td>95.25</td>
</tr>
<tr>
<td>Secular and educational</td>
<td>148</td>
<td>31.88</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1730</td>
<td>$303.37</td>
</tr>
</tbody>
</table>

That is, 1730 volumes at an average of nearly 18 cents (gold) per volume. Most of these have been sold by the blind corporator who is supported by the congregation.

THEOLOGICAL SEMINARY.

The Seminary was opened on Monday, the first of November. Thirteen students were enrolled, exclusive of those (six or eight in number) who are allowed to attend the class without being regarded as bona fide students of theology. All the students,—with two exceptions,—are natives of the province of Osioot.

The staff of teachers consists of two missionaries and two native helpers, and the classes meet six hours daily, (Saturday excepted,) namely, two hours with Brother Watson, (Systematic Theology and Algebra;) two hours with Ibrahim and Tadrus, (Arabic Grammar and Arithmetic;) and two hours with myself, (Bible History and Exegesis, Hebrew and Natural Science.) In some of the branches a digest of the lecture is given to the students beforehand, in order that they may be prepared to profit by the prelections given. They also take notes, and write them out at their leisure for future revision. Some of the students, especially those who have been trained in the mission schools, give proof of ability of the very highest order, and all of them give us much satisfaction by their steadiness, consistency and progress in the things of God, and by the earnest desire which they manifest to understand the Scriptures, and be able to rightly divide the word of truth.

The students have formed themselves into an evangelistic society, and have engaged more steadily and methodically than in former sessions in evangelistic labors among the towns and villages. For this purpose, a society was formed at the opening of the present session, composed of those,—whether students or other members of the congregation,—who expressed a willingness to co-operate in this work. Those who cannot go themselves pay the travelling expenses of the others, which sometimes amount to two dollars a week, most of the villages, etc., being from ten to twenty miles distant.
WORK AMONG THE WOMEN.

Not the least encouraging feature in the work of the year is the opening that has been effected among the women. The Presbytery in August appointed Miss Gregory, formerly of Alexandria, to engage in a systematic work of visitation during the cool season among the women here. She entered upon her work on the 28th of September, and from that date up to March 4th, she has made 402 visits and given 860 lessons. Thirty-six women have been on the reading list, of whom 12 have learned to read pretty fluently, and 4 have been receiving lessons in Arithmetic. All of these women, with one exception, (the wife of Ibrahim Pasha, late Governor of the Province of Osioot,) are Copts, and most of them are married. Where the women were too old to learn to read, portions of Scripture were read and explained to them; and the interest evinced in this exercise was most cheering to witness.

A weekly prayer-meeting has been held in one of their houses, conducted in turns by one of themselves, and the number in attendance has varied from 4 to 11. Miss G. has also conducted a Sabbath Bible class, at which from 18 to 22 have generally been in attendance.

Since the 1st of January five of the women have taken turns in accompanying Miss G. in her daily rounds of visiting, taking a part in the work of instruction, and then, we hope, preparing themselves (as pastors' wives) for future efforts of a similar kind in whatever place their lot may be cast. Four of the women who have made most progress in reading, have been received into the membership of the congregation, and four are now making application in view of an approaching communion. Several of those women who have been under instruction were a few months ago bitterly opposed to the Protestant cause.

Our desire and prayer is, that this work so hopefully inaugurated may extend, and that while learning to read, they may also be taught of the Spirit to hide sacred truth deep in their hearts, and commend the religion of Jesus to their children and neighbors.

SCHOOLS.

The Boys' School was kept open all the year with an average monthly roll of thirty-eight. During the session of the Seminary the advanced pupils in this school are allowed to attend some of the classes, and one teacher suffices for the rest. His salary is only ten dollars per month. The majority of the boys attend the evening meeting for worship. Two from the advanced class were admitted to membership last year, making a total of fifteen members received from the Boys' School since March, 1865; i. e., one-fourth of the whole, or very nearly so.

After Miss McKown's departure to America in February, the Girls' school was carried on by Mrs. Hogg, with the help of Bishetby's oldest daughter until the end of May, when Mrs. H. had to leave with the children on account of the hot season. The attendance ranged only from six to twelve after the departure of the wives of the students at the end of April. Mrs. H. did not resume the school on our return from Ramleh in September, and indeed it was hardly thought necessary to do so, as Miss McK. was expected back in a month or two, and it was proposed to remove the girls' school to the house of Dr. Johnston. When Miss McK. returned, she was detained in Alexandria, (see Mr. Strang's report.) This caused great disappointment to some of the native families in Osioot, and on learning this, Mrs. Johnston kindly volunteered to take charge of the school until further arrangements should be made. She opened it in her house on the 17th of January, and she and Miss Johnston have carried it on until now. The average attendance has ranged from 12 to 16 girls, (all of whom, except 3 or 4, are connected with the families-
of the native converts,) and there are at present (4th March) twenty
names on the roll. The attendance though small is very regular. This
shows that the girls are interested in their lessons.

OUT-STATIONS.

During the vacation of the Seminary; (from May to October,) seven
of the junior students were employed in the towns and villages around
Osioot, some as colporteurs, and others as Bible readers and evangelists.
The places occupied by the latter were Bedari, Nukhayleh, Bacoorah,
Moteah and Beni Alage. From the 1st of Nov, to the 1st of March the
following places have been visited by the students from week to week,
and religious services, more or less formal, have been conducted at each
place:

(1.) ON THE WEST SIDE OF THE NILE.

<table>
<thead>
<tr>
<th>Name of Village</th>
<th>Distance from Osioot</th>
<th>Weekly Visits</th>
<th>Average Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waledieh</td>
<td>3/4 hour</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Dronka</td>
<td>3/4 &quot;</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Shutb</td>
<td>1 1/2 hours</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Refa</td>
<td>2 &quot;</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Mooshy</td>
<td>2 &quot;</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Moteah</td>
<td>3 1/2 &quot;</td>
<td>14</td>
<td>28</td>
</tr>
<tr>
<td>Bacoorah</td>
<td>4 1/2 &quot;</td>
<td>4</td>
<td>13</td>
</tr>
<tr>
<td>Nukhayleh</td>
<td>6 &quot;</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>Aziel</td>
<td>6 &quot;</td>
<td>1</td>
<td>5</td>
</tr>
</tbody>
</table>

(2.) ON THE EAST SIDE OF THE NILE.

<table>
<thead>
<tr>
<th>Name of Village</th>
<th>Distance from Osioot</th>
<th>Weekly Visits</th>
<th>Average Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Busora</td>
<td>1 1/2 hour</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Wasta</td>
<td>3 &quot;</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Beni Alage</td>
<td>2 1/2 hours</td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>Benoob</td>
<td>3 &quot;</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Hammam</td>
<td>3 &quot;</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Sahil</td>
<td>7 &quot;</td>
<td>8</td>
<td>24</td>
</tr>
<tr>
<td>Nawamees</td>
<td>7 1/2 &quot;</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Kom Saad</td>
<td>8 &quot;</td>
<td>1</td>
<td>15</td>
</tr>
</tbody>
</table>

That is, seventeen towns and villages, at an average distance of 3 1/2 hours,
(10 1/4 miles have been visited between four and five times during the past
four months, and several religious services have been conducted each
time to an audience of 14 or 15 persons of an average.

At some of these places the desire for instruction in the things of God
has been encouraging to us in no ordinary degree. The Copts of Nuk-
hayleh and Moteah in particular have given a very warm reception
to us and our native helpers, as will appear from the numbers who have
come out on each Sabbath to hear the gospel preached. In some re-
spects the state of things in these two large towns (of about 7000 inhabi-
tants each) is even more encouraging than in Osioot itself. There the
Protestant movement is all but general. The Coptic churches are nearly
deserted, while the Protestant meeting-house is crowded from morning
till late at night Sabbath after Sabbath, and a meeting has been held in
both these towns every evening for the past four months, conducted by
members of our communion, both of which are attended by from ten to
thirty adults, male and female. In Nukhayleh, these meetings are held
in a large room set apart for this purpose by the father of the student
who labored there last summer. In Moteah the evening meetings have
been held until now in the open street at the entrance of the Coptic
church, (!) while the Sabbath services have been held in the house of the
wealthiest Copt in the town. Until recently, they hoped to succeed in
-converting the Coptic church into a place for Protestant worship, and on this account, they have put off building a church of their own until now. The Protestants and evangelical Copts are now satisfied that this hope is a futile one, and it is their intention to proceed to build so soon as they can procure a proper site for the purpose. They are also prepared to give a formal call to Mr. Tadrus Yoosef to become their pastor in case he should be licensed at the approaching meeting of Presbytery, and, besides building for him a church and parsonage, they have declared their willingness to become responsible for one-third of his salary, (viz., for ten dollars, gold, a month,) this ensuing year, while they promise to assume his whole support as soon as they are able to do so.

If an acceptable preacher could be stationed in Nukhayleh, there is every reason to hope that a congregation large enough to support him would be gathered there in a very few years.

Those members of the Osioot congregation resident in Beni Alage mentioned above as having grown somewhat lukewarm, have recently expressed a desire that Bishai Hanna be stationed there, and they have promised to contribute towards his support at the rate of two dollars (gold) monthly for the first year.

Respectfully submitted, Jno. Hogg.

5. Koos.

This mission has had one of the most interesting and eventful histories of any part of our work.

Two years ago this station was called upon to bear the burden of the persecution with which Protestantism in Egypt was then visited, and again, under the earnest and self-denying ministrations of brother Currie, settled down into a state of steady prosperity; but it has again been visited with a heavy calamity, though this time it has not fallen into the hand of man, but into the hand of the Lord. Brother Currie remained at his post until the middle of July, when he started for Ramleh to attend the summer meeting of Presbytery. It is now evident that he remained too long, especially as the summer was an unusually warm one, the thermometer in the coolest room in his house ranging from 110 to 120 degrees during the latter part of his stay; but his fervent love for that little flock, and his desire to comfort the hearts, and help to bear the burden of the Osioot prisoners, who were then in Esneh, and whom he visited there, kept him in that hot region until their release, when he came down to attend the meeting of Presbytery. At this meeting, though he appeared in his usual health, it was evident that he needed rest, and he obtained permission to take a season of recreation in Syria. While there he labored too hard in visiting and preaching at the stations of the Damascus Mission, and in travelling. He returned to Alexandria on the 4th of October, and the next day entered upon the duties of that station to which he had been appointed by Presbytery for the winter. The following Saturday he was seized with Syrian (a kind of typhoid) fever, and after a little more than a week's illness, he passed to his rest. He was a good man, full of faith and of the Holy Ghost, meek and lovely in spirit, earnest in labor, and firm and unflinching in principle. In his departure we feel as a mission band that we have lost a brother and true yoke-fellow, and that the church in Koos has lost an affectionate father.

The feelings of that church are expressed in the following extract translated from a letter received from two of its members, soon after they heard the sad news of his decease:

"Oh, how sad to us all is the news which your letter has brought. It
becomes each of us to say with Jeremiah the Prophet, Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep over this sad report,—not on account of the death of that righteous one, for his death is precious in the eyes of the Lord, but for our own loss, for he was in a peculiar degree a teacher in the faith and truth, an example of good works, and our comfort in sorrows. Nay, more! he always sincerely cared for us in all our affairs like a tender father for his loved children, and diligently labored for the edification of us all. Oh, how heavy are these tidings! and how bitter the remembrance of them to our hearts. But since it has been the divine will to remove him from this fleeting world to that which is abiding, and we can never again see him here, we beseech you to pray God to grant us patience and comfort, and not leave us orphans, but manifest himself to us, and fill our hearts with joy, lest we be swallowed up of this great grief.

At the time of brother Currie's departure from Koos, Iscaros Masa'ood, one of the theological students, was there, having been sent by Presbytery for the summer. He remained a month and a half longer, during which time he and one of the school-masters conducted the religious services. Little has been heard since he left of the state of the work, but up to that time the statistics which we have been able to gather are as follows: The average attendance at the school was twenty boys and four girls, and the wages of the two school-masters (the authors of the Koos Fan) were paid entirely by the congregation. A meeting for prayer and reading and expounding the word was held daily at four o'clock, at which the attendance was from six to twelve. At the Sabbath service the attendance has been from twenty-five to thirty males, and ten to twelve females. During brother Currie's stay there, besides attending to the daily meeting, he spent three hours and a half a day teaching Iscaros Greek, Hebrew and English, and in teaching theology to the two school-masters.

This church in its present bereaved state calls for the deep sympathy and early care of Presbytery. G. LANSING.


Soon after my appointment to this field at the last annual meeting of Presbytery, I removed thither, and entered upon the work. As I found the schools in a state of great confusion and inefficiency, it was necessary for me to devote considerable of my time to them for the first two months in reducing them to order, and introducing such branches of study as seemed most in accordance with the aims of the mission work; and in the mean time, I was making the acquaintance of the people, seeking to remove their prejudices, and dropping a few words of gospel truth here and there, as the Lord gave me opportunity. During the two months I have spent at this station, I have had many opportunities of presenting, in a simple manner, the principal doctrines of Christianity by conversation, either in the houses of the people, or in various places of resort, and it has been my constant endeavor to avoid angry discussion, and all subjects that tend thereto, and, partly at least, on this account there has been no open opposition to our work, either from priests or people. On the part of a few, there has been an evident desire to know the way of salvation; but the great majority seem to relish only a severe thrust at the ignorant priesthood, or a sharp hit in a hot discussion, and seldom appear to regard religion as a personal and important matter, by which to shape their lives, save their souls, and glorify their Creator, Preserver and Redeemer. In only two cases have I seen tears shed on account of sin, and even in these the cares of the world and the influence of pos-
tion and friends seem to have kept the weeping sinner from the cross up to the present time; but we hope and pray the Spirit may pierce until Jesus heals.

**SABBATH SERVICES.**

During most of the year two services have been held on Sabbath, the morning service in the room used for the girls' school, and the afternoon service in the boys' school house, which is more central, but not so comfortable, nor so suitable for the attendance of the women. These services have been conducted by myself, except in a few instances, and have been attended, the first by a congregation ranging from fifteen to thirty-five, and averaging about twenty, the second by about ten, while the attention has always been encouraging. As circumstances did not seem favorable, the sacrament of the Lord's Supper was not administered during the year, but several children have been baptized, which has effectually silenced those who persistently declared that the American missionaries have no baptism. Our chief want in reference to meetings on the Sabbath and week days, is a central, suitable place, in which both men and women can easily assemble, in accordance with eastern customs.

**BOYS' SCHOOL.**

This has been for the most part under the care of Abdallah Wesa, assisted in the instruction by another teacher, and part of the time by a monitor. I have visited it once, and sometimes twice, a day, and given instruction to one class, and sometimes more. The studies pursued in it have been about the same as in the other schools of the mission, with which it will compare very favorably in the good order of the scholars, if not in the efficiency of the instruction. The sum of forty-five dollars has been raised for tuitions since the month of June. The average attendance has been thirty-five, and on the roll every month an average of about fifty.

**GIRLS' SCHOOL.**

As this school occupied a room in our house, it has been under the direct supervision of Mrs. Watson, who has spent two hours every morning in giving instruction to the larger girls, besides directing them in their work in the afternoon. I have also spent an hour or more every day in giving religious instruction. Blind Werdy has done very well with those girls who are just beginning to read in the Testament; but she cannot teach the smaller girls the alphabet, nor the larger and more advanced classes in reading. A few of the girls come to Sabbath school, where a portion of the scripture is read and expounded to them, and they also memorize portions of scripture and a few questions from the Catechism. Some of the girls have memorized the whole of Brown's small question book. The average attendance in the day school is about thirty.

**BOOK SHOP.**

Early in the spring, we opened a small room under the boys' school, in which were placed a small supply of religious books, and, as it is in a central part of the town, and has generally been kept open by some one able to profit those who were attracted thither, there have been many good opportunities of reading the scriptures and conversing with people. Three hundred and twenty-one volumes have been sold, the proceeds amounting to about seventy dollars.

**THE SURROUNDING COUNTRY.**

I have not been able to visit and explore any of the neighboring villages, on account of the necessities of the work in Mansurah, but I have made the acquaintance of several individuals who may be made the base
of operations in future. If spared to return to Mansurah from Osioot, I expect to enter upon this important work immediately.

IN CONCLUSION,

I would say that Mansurah is a difficult but needy field. There are two special obstacles with which we have to contend. First, the holding of slaves, which is an almost universal custom among those who are able to purchase them. The second arises from the town being located in the midst of the cotton trade, which is almost exclusively under the control of those who have no regard for religious principles, and therefore immediately dismiss from their employ any who refuse to work on the Lord's day. Yet we are not without faith that He who has sent us here, will raise up, even in Mansurah, in His own time, a people to testify to the riches of His grace and love.

ZAKAZUK.

According to appointment of Presbytery, Rev. Makhiel has been laboring there since his return from Koos in June, until my departure from Mansurah, December 1st. He reports that he has had great difficulty in finding opportunities for conversation on religious subjects, and asks for either a school or a book shop, if he is to be continued there, to afford a place to which people may resort, and by which they may be reached. I visited this field once, and found that there is but little encouragement for the success of our cause, on account of the character of the people, and the nature of their business; and it seems doubtful to me if Rev. Makhiel should return there from Mansurah, to which he has been temporarily removed during my absence in Osioot.


GENERAL VIEW OF THE EGYPTIAN MISSION.

Besides the ordinary teaching and preaching of the word on the Sabbath, and through the week in the churches, the schools, and from house to house, this mission has a number of means of usefulness in operation specially important:—

1. **The Press.**—This great agency for good, which was generously bestowed upon the mission by the Maharajah Dhuleep Singh, is under the efficient working of Mr. David Strang. It was at first located in Cairo, but has been removed with advantage to Alexandria. Already it has sent out, in attractive style, tracts and books which are now read in large numbers far up the Valley of the Nile. It is about to issue a new and improved translation of the Shorter Catechism in the Arabic tongue; and thus and in various other ways it is making itself most emphatically a light-bearer to benighted multitudes of the East.

2. **Book Department.**—It is a marked feature of the people of Egypt, that they are quick and inquisitive in their mental cast, and one of the most hopeful signs is in their disposition to read and converse about religious truth. In each of our leading missions, accordingly, Book-depots are opened, and Bibles, tracts and books that directly set forth evangelical truth are proffered to all who will receive them. Very little, or comparatively nothing of this reading matter, is given away, as it is found a
gift is not prized as much as that which has a price, however small it may be. In this way, during the past year there were sold at Alexandria 1,124 volumes; at Mansurah, 321; at Cairo, 799; at Medinet el Fayoum, 428; at Osioot, 1,780; at Koos, 88; at Esneh and on the Nile, 1,956; a total of 6,446 volumes that have gone out freighted in the vast proportion of them with the substance and marrow of the gospel.

3. Contributions of the Natives.—Giving has been a marked and pleasant feature of the converts in nearly all our missions. In Alexandria the members of the church contributed $65 to assist the people in Sinoris in enlarging their mission house, paid the rent of the house in which the theological student who labored among them lived, and have now undertaken to support a colporteur in the city. In Cairo, the contributions for the support of the gospel, and for benevolent purposes, have amounted to $325.35 in gold, or nearly $8.50 a member. In the Fayoum, a building has been erected which answers all the present demands of the mission, the people of Medinenet receiving, in this, help from the labors of the people at Sinoris, and then in turn, when this work was done, they raised over forty pounds ($200) to help that people to secure a suitable building for themselves—now each has a house of worship, neither of them is in debt, and neither has taken any thing from our treasury. In Osioot, the congregation contributes £16 sterling, ($80,) to help the Sinoris people build their church, have supported a colporteur in the town of Osioot, and an evangelist in the village of Bedari and neighborhood, and paid the expenses of six poor students in the theological seminary during the session.—All this is good, and happily shows a disposition worthy of all imitation to comply with the Saviour's charge, "Freely ye have received, freely give."

4. Theological Training.—Very deeply have the members of the mission in Egypt felt the importance of raising up a properly educated and qualified native ministry. In this the Board have most earnestly given them every encouragement in its power. Some time since, the school for this purpose was organized at Osioot, and placed under the care of Dr. Hogg. It has given every reason for encouragement, and good hope from its results. During the last session, thirteen men attended who are regarded as theological students in every sense of the term. Two of these passed through satisfactory examinations, and were licensed to preach the gospel, by the Presbytery, at its meeting in March of the present year, and five more are regarded as on trials for licensure. Already thus this institution promises well to be a fountain whose streams shall make glad the city of our God.

5. Medical Department.—This important aid to our mission has been continued under the careful attention of Dr. Johnston.
His location is at Osioot, but his services have been rendered to members of the mission at other stations, and also to more or less of the natives in different parts of the Valley of the Nile. In attending to his medical practice, Dr. Johnston specially aims also at directing the attention of those who are under his care to their spiritual condition, and to apply to the great Physician for healing the soul. During the nine months that followed the date of his last report, he received from the natives, for his professional services 7,226 piastres, (about $300,) and administered gratuitously to the relief of many poor people.

THE MEDICAL MISSIONARY.

I have to report, that my work has been carried on in Osioot during the past year, excepting the usual vacation for the heat of summer, and a month last spring, spent with Rev. Mr. Currie in visiting towns up the Nile as far as Edfoö, about three hundred and fifty miles above Osioot, when many opportunities were had for seeing the people and dispensing medicines.

When we came up from Ramleh last fall, we secured a good house near the centre of the city, and removed to it, our old house being in a very dusty quarter, and having proved so infested by scorpions, as to be not only uncomfortable, but unsafe for a residence.

This change has been in every way advantageous. My practice has improved, and my acquaintance and intercourse with the people extended. A patient is generally accompanied by two or three of his friends, who, while waiting, usually take up and read the Bibles and tracts which I have kept in the room.

Much of the practice is for diseased eyes, and many come to me who have lost their sight entirely. I can only speak a word to them about Him who is the Light of the world. I have received 7,226 piasters since my last report, for nine months' practice, besides having visited and dispensed medicines to many poor people gratis.

During the year I have visited Motieah five times, Nukhayleth twice, and Mooshy and Waladieh each once. D. R. JOHNSTON.

6. Missionary Association.—Early in the course of the past year, the Board proposed to the members of the mission in Egypt, that they form an organization for the transaction of all business that was not strictly of a Presbyterial character. In accordance with this request the missionaries have drawn up and forwarded to the Board, to be laid before the General Assembly, a draft of a constitution for this purpose. It is accordingly presented here-with, and the Assembly's authorization of it are asked, in the belief of the Board and of the mission, that it will subserve important ends.

MISSIONARY ASSOCIATION.

The Committee of the Presbytery of Egypt appointed to mature a plan for the formation of an Association for the transaction of the financial business of the mission, according to the recommendation of the Board of Foreign Missions, respectfully report that, in their judgment, the work in this land has now arrived at a stage of development when the formation of such an Association has become very desirable, in order to avoid complications both at home and in the Mission field, and to enable Pres-
bytery in a free and untrammelled manner to devote itself to the dis-

charge of its proper presbyterial and ecclesiastical functions. As the

subject may not be fully understood by all, especially in its relations to

the peculiarities of the work in the foreign field, the Committee, before

proceeding to suggest a plan for the proposed Association, take the

liberty of briefly stating the following reasons which strongly recommend

such action:

1. There are now, and probably always will be, lay members connected

with the mission who, not being members of Presbytery, are not entitled
to a voice in its deliberations nor a vote in its decisions, but who, as regu-
larly appointed missionaries from the church at home, have an equal
right with their clerical brethren to a voice in the management of all
matters which are secular and missionary, as distinguished from ecclesi-
astical and presbyterial, and whose counsels and aid are particularly va-

lable in all such matters.

2. The blessing of the Great Head of the church upon our labors has

brought us to begin ordaining native pastors and elders. These have
full right to the official exercise of their functions, not only in reference
to the churches over which they have been ordained, but also in the
higher courts of the Lord's house, and we recognize their full official
equality with ourselves, and consequent right to a seat with us in all
church courts.

3. On the other hand, besides the relations which we bear to the na-
tive community as evangelists, and to the partially organized native
churches as temporary pastors,—relations which make it our duty and
right to sit in all church courts in the mission field, and to unite with
native presbyters in the administration and management of all purely
ecclesiastical and presbyterial matters,—we at the same time sustain
other well defined relations to our church in America as its representa-
tives and the responsible almoners of its funds,—relations from which
arise duties and responsibilities which we cannot transfer to native pres-
byters.

The foregoing considerations indicate the necessity of a clear distinc-
tion between those functions which belong to foreign missionaries as
such, whether lay or clerical, and those which belong to presbyters both
native and foreign; and to effect this distinction and secure the rights
and facilitate the performance of the duties of all concerned, we recom-

mend to Presbytery the adoption of the following resolutions:

\textit{Resolved, 1.} That the Board of Foreign Missions be requested to ask
the next General Assembly to authorize its missionaries in this land, lay
and clerical, to organize themselves into an Association for the transac-
tion of all business arising out of our relations to the church as its foreign
missionaries.

\textit{Resolved, 2.} That the following constitution for the Association be re-
commended to the Assembly for its approval:—

\textbf{CONSTITUTION OF THE EGYPTIAN ASSOCIATION OF THE MISSIONA-
RIES OF THE UNITED PRESBYTERIAN CHURCH OF
NORTH AMERICA.}

\textbf{Art. 1.} There shall be an Association of all the Missionaries in Egypt,
both lay and clerical, of the United Presbyterian Church of North Ame-
rica.

\textbf{Art. 2.} This Association shall be known by the name and title of the
Egyptian Association of the Missionaries of the United Presbyterian
Church of North America.

\textbf{Art. 3.} This Association shall be amenable to the General Assembly
through its Board of Foreign Missions or any other agency which the
Assembly shall authorize to communicate with the Association.
Art. 4. This Association shall have the following officers, a President, Secretary, and Treasurer, all of whom shall be elected at the annual meeting of the Association by a majority of the votes of the members present at that meeting.

Art. 5. This Association shall have power to fill vacancies in these offices whenever they occur.

Art. 6. It shall be the duty of the President to preside at all meetings of the Association and discharge all other duties usually incumbent upon such an officer.

Art. 7. It shall be the duty of the Secretary to keep a record of the transactions of the Association and to conduct all its official correspondence, except such as belongs to the Treasurer.

Art. 8. It shall be the duty of the Treasurer to hold, in the name of, and in trust for, the Board of Foreign Missions aforementioned, all lands, tenements, permanent funds, libraries, printing press and apparatus, and all property whatsoever pertaining to the mission; and he shall give such legal security for said property as shall be demanded by the Board of Foreign Missions. It shall be his duty also to receive, hold, and, according to the direction of the Association, dispose of all moneys received for missionary purposes by the association from the Board or from any other source whatsoever; and he shall render a full annual report to the Association.

Art. 9. In conducting its business, the Association shall be governed by the general rules of similar bodies, and shall have power to enact such by-laws as any peculiarities in its circumstances may demand.

Art. 10. The Association shall meet annually pursuant to its own adjournment, and shall besides meet as often as the circumstances of its work may require, and special meetings shall be called by the President, when requested by two of the members of the Association.

Art. 11. A majority of the members of the Association present in Egypt shall constitute a quorum for the transaction of business.

Art. 12. It shall be the duty and exclusive right of the Association to dispose of all funds committed to its trust, and to transact all missionary business arising out of the relations of its members to the home church, and it shall report all its proceedings to the Board of Foreign Missions for its consideration and approval.

Art. 13. This association shall be organized and go into operation as soon as practicable after the necessary authorization and approval of this constitution shall have been received from the General Assembly.

Art. 14. This Constitution may be altered or amended by a majority of any future Association with the concurrence of the General Assembly.

V. China.

The Board regret there is no report from this mission. At the meeting of the last Assembly it was believed that Rev. J. C. Nevin, who has so long occupied that field for us, was on his way to this country. In its action upon our foreign missions the Assembly

"Resolved, That the Board be directed to confer with Brother Nevin on his arrival in this country, or as soon as convenient, in reference to his return to China, and should he be willing to stay 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."
Also, it was.

"Resolved, 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 to maintain him."

Shortly after the Assembly adjourned, and still supposing Mr. Nevin was on his way to this country, the Board (June 15th, 1869,) adopted a paper which, by its direction, was forwarded with the action of the Assembly to Rev. Mr. McKelvey at Canton, China, as follows:

"Whereas, The Assembly at its last meeting took the following action in relation to the China Mission, viz.: "That the Board be directed to transfer brother McKelvey to such other field of labor as may be mutually agreeable to him and the Board"—therefore,

"Resolved, 1, That the Corresponding Secretary instruct Brother McKelvey to make arrangements to leave his present field of labor as soon as he can make it convenient.

"Resolved, 2, That as the India Mission requires re-enforcement, that he be left to choose between going to that field or returning to this country.

"Resolved, 3, That in case he should choose to go to India, that he proceed thither as soon as possible.

"Resolved, 4, That in case Brother Nevin has left the field, that Brother McKelvey be instructed to take an inventory of the mission property, and place it in responsible hands, subject to the order of the Board, forwarding at the same time a copy of the said inventory to this Board, with the name of the parties in whose hands the care of the property has been intrusted, together with a statement of the funds of the mission.

"Resolved, 5, That an order be granted in favor of Mr. McKelvey for $1,000."

This action of the Board was sent, and at the meeting on October 11th, a letter was received from Mr. Nevin informing us he had concluded not to return as soon as he had expected, but would come after a little time. In this letter he said, “Nothing is said in your letter about what shall be done with the property. I suppose you are waiting my arrival to consult;” and added, “I hope instructions will soon come for me to act as my judgment and heart shall deem best.”—“Again, I beg the privilege of disposing of the mission property. What disposition is to be made of the mission’s funds? Sent home, or to India or Egypt? and if to either of these places, to whom and how?”

From all this the Board supposed Mr. Nevin wished instructions as to how he should act in regard to the property, as he had thus spoken of it, and not feeling authorized from the directions of the last Assembly to forward more funds to improve it, or to have it left unprovided for in case Mr. Nevin should not return to it, the Board took the following action:

"Resolved, That Mr. Nevin be instructed to sell the mission property in China, on the best terms possible, and transmit the proceeds, together with such other mission funds as may be in his possession, to the Treasurer of the Board, Mr. T. B. Rich."
This action was forwarded with the following letter from the Board:

"Just after the Assembly adjourned we wrote to Mr. McKelvey, supposing you were then on your return-way home. In that letter we enclosed the action of the Assembly, and also the action which the Board took at its first meeting. Both of these papers, and our letters also, we have sometimes feared possibly you had not seen. So we enclose you herewith the action of the Board in June, and also the action at our meeting this week. We will also mail you herewith a copy of our Annual Report. In all these you will see what is the wish here. If you feel that you cannot leave the China Mission, and wish us to sustain you in it, the Assembly has declared it shall be done. If you feel that you can go and labor among the Chinese in California, you shall be supported by us there. If, however, you shall in any way leave China, the Board wish you to arrange and dispose of any property in our mission there, just as you think best, and on the best terms, for our church, and remit any moneys that you may receive from the sale, or any balance you may have on hand to Mr. Rich.

"You are, dear brother, as dear to us and to our whole church as ever, and it has been our deepest grief that we could not have done better by you and for you. We do not know what Mr. McKelvey will do. If he could see his way clear to go to India, it would be a great matter for us. May the Lord direct him, and you, and us all, to do what will be most for His glory."

Since that time Mr. Nevin has informed us that negotiations were pending in regard to property for the mission, but whether it was to perfect the title for it, or to dispose of it, we do not yet know.

It is the regret of the Board, that as we have no report from the mission in China, we are unable to state what Mr. Nevin's intentions are for the future.

Italy.

Though this mission has not been under our care further than that one of our ministers, the Rev. W. G. Moorehead, has been a devoted laborer in it, and many of our people have contributed to its support, yet it is proper that we should notice it in this Report. During most of the past year Mr. Moorehead has been in this country, to which he was compelled to come by the severe and long-continued illness of his family. Italy, however, is still open and white for the harvest, and calls especially for the sympathy, the prayers, and the efforts of the Protestant Christian world.

Abyssinia.

In regard to this most interesting field which was brought before the last Assembly, no definite action has been taken during the year.
FRIENDS AND CONTRIBUTORS.

Besides the ordinary efforts which the friends of missions in our churches and which the children in our Sabbath schools have put forth for this great cause during the year, there have been many generous and noble acts of special kindness and liberality. Among them we may well mention the following:

His Highness, Dhuleep Singh, of England, has continued his great interest in our work. On the anniversary of his marriage in June last, he presented our mission in Egypt again the munificent sum of £1000 sterling.

Mrs. Caroline Anne Gamble of Ireland, after travelling up the Nile with an invalid husband and seeing considerable of our missionary work, gave the mission £250.

Charles Arbuthnot, Esq., of Pittsburgh, Pa., generously assumed all the expenses of sending out Miss Eliza F. Johnston to the mission in Egypt, and thus relieved our treasury in a time of need from this expense.

Rev. E. H. Stevenson generously raised the outfit, and the passage money, of the Misses Welsh and Calhoun to the India mission, and two unknown friends most liberally assumed the expense of their salaries while they will be engaged in that mission's great work.

David Stuart, Esq., Liverpool, England, has continued his generous attentions to our missionaries, as far as they have had occasion in any way to use them.

From the American Bible Society, The American Tract Society, The British and Foreign Bible Society, the Turkish Mission Aid Society, The Paisley Ladies' Missionary Society, Scotland, and several other sources, both public and private, our missions have received the most generous and valuable aid.

To all these persons and associations, and the various others that have so generously and frequently remembered us and the great cause in our hands, the thanks of the Assembly are richly due, with the prayer that they may all have their reward.

WANTS FOR THE ENSUING YEAR.

The following wants are specially commended to the prayerful deliberation of the Assembly and of the churches:

1. NEW MISSIONARIES.

In Syria, the oldest, and, in some respects, one of the most interesting of our missions, Rev. John Crawford is the only missionary from our church, and Damascus and five towns and villages in the neighborhood are dependent entirely on him, and the brethren with him from the Irish Presbyterian Church. If he or they should fall, what would become of the mission after the toils and trials and expenditures of long and anxious years?
In India we have only two American and one native ordained minister in a district of country containing nearly two millions of souls. These men are liable from their long exposure and hard labors to be cut down at any time. If they should be laid aside, what disaster would immediately follow to the mission!

In Egypt Rev. B. F. Pinkerton has withdrawn from the work, and Ebenezer Currie has died during the year. Some of the remaining missionaries are very frail and infirm. Many natives, indeed, are in training for the ministry, and will in due time be qualified to occupy well their needy field. But they must have time, perhaps years, for acquiring knowledge and experience for the great work before them. In the mean time, what more clear than that the ranks of that mission should, at least for some time to come, be kept as they have so successively been hitherto, and especially that re-enforcement should be sent to fill the places vacated during the past year. The lamented Miss Hart is also gone. In the good providence of God, Miss Johnston will, in some good measure, take her place. But there are at least three great points for female schools and women visitings, viz.: Alexandria, Cairo, and Osioot. How can Miss McKown and Miss Johnston fill them all?

Of China we do not speak, as no report has been sent us from it, and it is for the Assembly to determine what shall be done.

2. Appropriations.

For the first time for years the Board have no calls this year to make upon the Assembly for moneys to secure mission premises or buildings, and unless it be thought best to make expenditures for those in China, no demand is made on us. The Board are happy to inform the Assembly, that from funds most generously contributed, mainly in Pittsburgh and vicinity, a few years since, a desirable property has been secured for a sanitarium at Ramleh, near Alexandria, in Egypt. It only remains that the Board ask the Assembly to make appropriations for the current expenses of the ensuing year. From a change which the Board have requested the missions to make in the time of commencing their financial year, we presume it is that the usual estimates have not come on as yet from all the different missions; but from careful examinations of the condition and probable needs of each mission, as things now are, the least sum that the Assembly should appropriate is as follows:—For Syria, $1,900; India, $17,600; Egypt, $21,606, total, $41,106 in gold, or $51,375 in currency at 25 per cent., premium. For new missionaries, in case all the appointments recommended are sent, $9,550 in gold, or $11,937 in currency, will be required; making a total in gold of $50,656, or $63,302 in currency.
3. CONTINGENCIES.

During the last year a painful famine prevailed in India, when the missionaries, asked a temporary increase of salary to meet the increased expenses of famine times. It is now intimated to us, that from a long-continued drought of nearly six months, the indications are that this great and terrible calamity may return. In case it does, a larger sum will be demanded at our hands.

4. PRAYER AND INCREASED MISSIONARY INTELLIGENCE.

Believing that in the cause of missions very specially it is true that without Christ with the missionary and his labor, nothing can be done, the Board are most deeply sensible of the great need of prayer—prayer that Christ may be the Breaker up of the way of his people, and peculiarly of our own church in its efforts to evangelize the heathen—prayer that his Spirit may rest largely upon our missionaries, male and female, upon all their assistants and helpers, and upon all their stations—and prayer that our churches and people may every where be largely filled with the spirit of missions.

Most deeply also do the Board feel, that intelligence is a mainspring of influence and interest in the work of missions, and that any want of its being regularly, frequently and fully given from the pulpit and from the press, among the adult and the young of our people, will always go far towards crippling or keeping feeble our efforts in this great work.

Most anxiously then, would the Board ask the Assembly to urge ministers and elders, especially in all the churches, to seek to have this want supplied, and that as far as possible, intelligence and prayer and effort in this great cause be every where made to go hand in hand with each other on its behalf.

RECAPITULATION.

The whole number of missions under care of our church, and regularly receiving contributions from it, is 5; viz.: India, Syria, Egypt, China, and Italy; stations, 20; namely, in India 3; Syria 6; Egypt 10; China 1. Missionaries and Assistants in active service, males 15; females 14; natives 61; total 90. Returned to this country, but not resigned, 4 males, 3 females. Churches, 12, with 281 communicants; namely, in Syria 41, in India 60, in Egypt 180. Schools 19, with 1648 scholars; namely, in Syria 274, in India 741, in Egypt 633. Contributions $606; namely, India $41, Egypt $566. Received for tuition fees $596. Estimated value of mission property $95,250; namely, in Syria $9,000, in India $10,700, in Egypt $75,550. The whole number of pages printed in Egypt was 220,000. The whole amount of money received into the treasury for foreign mission purposes during the year was $53,865.14. Total expenditure was 53,141.23; leaving
RECOMMENDATIONS.

The following things are specially recommended to the consideration and action of the General Assembly:—

First. That in view of the fact that during the year three of our missionaries have been removed from the mission field, and one has been greatly enfeebled and hindered in his work, the Assembly and the churches be urged to realize their dependence upon God, and more and more pray the Lord of the harvest to send forth laborers into his harvest—and also that as he has enabled us to send forth three additional female missionaries, to labor more especially for the elevation of their sex among the heathen, God has given us fresh reason to hope with thanksgivings for the day when He shall not only call his sons from afar, but also his daughters from the ends of the earth.

Second. That in case suitable men can be found, and the money be raised, the Board be directed to send out during the ensuing year one new missionary to Syria, two to India; that one, and in case it be found advisable and possible, two men be sent to Egypt, and that Miss Theresa M. Campbell be appointed for the female missionary service in Egypt.

Third. That the Constitution for an Association of the members of the mission in Egypt, for all business outside of Presbyterian matters, be approved by the Assembly, as it is presented by this Board, and be returned to that mission for its guidance and government.

Fourth. That, inasmuch as efforts to raise funds for particular missionary purposes, on the recommendation or suggestion of individuals, and without consultation or arrangement with the Assembly or the Board, may tend to distract the minds of our people, and interfere with our regular ways of carrying on our missionary operations, it is recommended that the Assembly will direct that all such efforts shall be made only with the knowledge and co-operation of the Assembly or the Board.

Fifth. That all the churches under the care of the Assembly be recommended to have stated seasons for conference or sermons, and for prayer in reference to our missionary work, and the spread of the gospel throughout the world, and that efforts be made to place information in regard to this great subject in the hands of all the families and members of our church, assured that in loving the cause of Christ we shall prosper, and that by devising and doing liberal things we shall stand.

Respectfully submitted,

By order of the Board.

J. T. COOPER, President.

J. B. DALES, Cor. Secretary.
APPENDIX.

Since the adjournment of the General Assembly, the Rev. J. C. Nevin, who had been unable in consequence of his long journey homeward and feeble state of health to furnish an account of the mission in China at that time, has forwarded a statement, which will show the condition of that mission during the past year. It is thought best to add it to the Annual Report in the form of an appendix.

THE MISSION IN CHINA.

After an almost unpardonable delay, I enclose a financial statement of the China Mission for the year 1869, and down to May 24th, 1870. With reference, too, to the general affairs of the mission, I would give a short summary, and trust such brevity will be excused. I had hoped that for myself I should have been permitted to have returned home during the early part of 1869, but complication of affairs in connection with our lot for mission premises, prevented the accomplishment of this desire. To myself, this was a source of regret, because I was unable to do as much in the way of direct mission work as could have been desired. Still my time was fully occupied by matters which would have equally engrossed attention, had my health been otherwise. These difficulties, after a long siege, were finally settled about the last of March of the present year. I need not stop to detail their character further than to say they grew mainly out of the hostility of the official classes to us, not only as missionaries, but as foreigners, and their determination to keep us out of the property if possible. The family quarrel between an adjoining proprietor and the seller of the lot was made a pretext for litigation and annoyance; and from this as a starting point, every possible and plausible exception was taken, and hinderance interposed by all parties that could be imagined. To the firmness, good judgment, and shrewd discernment of Col. Chenowith, the American Consul, we feel that our ultimate success was owing. The best thanks of all concerned are due to him. The whole case has been a perfect illustration of the duplicity and bad faith of the Chinese Government towards foreigners, and shows how deeply the gospel is needed as a social agent, if nothing else, to influence the rulers and transform the institutions of a nation, which, in diplomacy, recognizes neither moral obligation nor that sense of honor which is known among western nations, although there are some who would place the Chinese on an equality with the most civilized people of the present day.

Preaching was maintained as usual, except during four weeks’ absence at Macao for rest and recreation, rendered necessary by such a prostration as fell to my lot the previous summer. The school was continued up to September on its old basis, Bro. McKelvey giving such help as he was able, while busily engaged in the acquisition of the language. Great satisfaction was given us by this branch of our labor as our best agency for immediate effort and result in the mission work. At this time, (Sep.) however, it was abandoned, inasmuch as some flying rumors which came from home during the earlier part of the year, culminated in the action of the Assembly of 1869, by which we understood the mission to be practically and totally abandoned. We could place no other legitimate interpretation on the action of that Assembly; and our view was confirmed by your letter of June 17th, 1869, to Bro. McKelvey, enclosing the resolutions of the Assembly and the subsequent action of the Board,
in which you say, speaking of the disposition of the Assembly to concentrate, "and among the first steps proposed to be taken was (one) to transfer your mission to some other body, and have you and Brother Nevin otherwise engaged. This in substance passed the Assembly." So we felt, too, and saw no other alternative but for Bro. McKelvey to make a final choice of India or home. After much anxiety, he with great reluctance, chose to return to the States, and sailed in September, 1869. Seeing him thus totally and unconditionally separated from the work, and feeling the necessity laid upon myself to be absent for a longer or shorter period at Macao, it was thought best to abandon the school at once; inasmuch, too, as fears were expressed in the Assembly that strange doctrines might be taught in the school in the absence of supervision, and thus a gross perversion happen to the funds of the church.

How much bitterness and sorrow this whole matter caused us, I need not attempt to say. Never before did our work seem so hopeful, and yet it must thus suddenly come to an end—so far as we could see. The school was in good working condition, and the truth seemed to be in it as a power. The work of preaching and book distribution was full of hope, we could not help but feel that there was a growing regard for, and interest in the gospel among a large class of hearers. The like interest was being felt in other mission circles; and for myself I could not but feel that better times were approaching for the cause of Christ among the Chinese. What might be my personal relation to this work for the future, I left to be decided after my return home. Such is a brief and comprehensive view of the feature of our mission operations for the year.

Now as to finance. The balance of Tract funds, fifty-three dollars and forty-nine cents, ($53.49,) I transferred to the Am. Presb. Mission, and have informed Dr. Hallock of this disposition of the society’s funds. The remaining tracts I placed in the hands of Rev. Mr. Vrooman for distribution, and a quantity of Testaments I left on hand in the Chapel.

From statement A, herewith handed you, it will be seen that the Sabbath School of the Mission Church in San Francisco in 1869, forwarded to me the sum of thirty-five dollars ($35.00,) and from the congregation a collection of fifty dollars ($50.00) was received; a total of $85.00 was thus added to our mission funds by this earnest people. He who loveth a cheerful giver will surely bless them. I spent a few days in their midst on my way home—and can most heartily commend them to the church at large as a congregation which should be well sustained. They are in some sense a base of operations for California, as Canton is for mission work in the south of China.

Acting on the presumption that the work in China would not be again resumed, I proceeded to sell such property as belonged to the mission, and realized from periodicals and books $18.49—a magic lantern furnished by some friends in Allegheny and Pittsburgh was sold for $50.00, and some building material brought $40.00 more, besides, there were $2.00 forfeited by scholars in the school. The chief source of income, however, was from the moneys invested in 1868 and 1869 in the direction of mission premises. The total amount of interest derived from this source was $848.40. A sum of $15.61 also accrued from premium, on letter of credit on Hong Kong, making a total of 1059.20 over and above the remittances from the Board. This may, in some respect, compensate for my unavoidable delay and consequent expense.

With regard to moneys expended, I believe the various statements appended will explain themselves. I would specially mention the cost of the ground for mission premises—a fine lot, averaging near 300 feet deep by 90 feet wide, viz.: purchase money, $3220.00; sealing deed, $138.00; repairing and putting up outside wall, and building a small 'porter's
lodge, (which will always serve the double purpose of a residence for a gate-keeper and a colporteur or evangelist,) $630.51, making a total of $3988.51. Also I would state that the item of $40.00, charged for help in statement B, was in some sense a fortunate arrangement, inasmuch as by hiring the services of a Chinese passenger, and extra help from the stewardess, the necessity of a regular servant was avoided, which would have entailed an expense of not less than $90.00 on the Board for passage money, to say nothing of other expenses to myself. You will also note the balance of $62.04 left in my hands after the 24th of May.

Now as to property owned by the Board in China, I would state that there is none of any kind except (A) the cemetery lot, which cost about $30.00; (B) the chapel inside the city, held in my name, and which cost about $780.00; (C) and the new lot on the river which cost, as above, near $3990.00. The chapel is in the charge of the same man who has all along acted as keeper; his allowance being reduced to $3.00 per month from the 1st of April. The lot is in the immediate keeping of a native evangelist, employed by the English Consular Chaplain in the work of evangelization among the Chinese. He lives free of rent in the "lodge" in consideration of his services. I also requested him to preach in the chapel occasionally, as he might find convenient. The general charge and supervision of all the property, I left to the kindness of Rev. George Piercy, of the English Wesleyan Mission in Canton.

Also as to moneys on hand, you will see from statement D that I left $106.25 in gold in the hands of Mr. Piercy for necessary and incidental expenses as occasion may require. A balance of $851.74 in gold is still with our bankers, Messrs. Olyphant & Co., Canton; and $62.04 currency remain in my hands here.

You will see that I have made no charge for salary for myself since date of leaving Canton, say April 19th, 1870, and have charged no expense since May 24th, 1870—the date of my arrival home. What are my relations to the Board now, and what will be the source and amount of my support during my stay in this country?

I cannot forbear in conclusion to record my sense of God's goodness to his people, whom you represent, in that he has not permitted them to go back from his great work in China.

J. C. NEVIN.

THE MISSION IN SYRIA.

The 28th Annual Report of the Mission in Damascus, which was presented to the General Assembly of the Presbyterian Church in Ireland at its meeting in June, will be found a valuable addition to our Report of the Mission in Syria. The missionaries have been the Rev. Smylie Robson, who for more than a quarter of a century has labored in that field, but has returned to Ireland during the past year, and the Rev. Messrs. Wright and Scott, at present engaged in this mission:—

After a short stay in this country, (Ireland,) to which he had come on account of the illness of a member of his family, Mr. Wright has returned to his labors in the Mission. Of his acquaintance with the language of the country a competent witness, writing from Beyrout, bears testimony: "Mr. Wright's mastery of the difficulties of Arabic pronunciation is a subject of compliment from natives like Dr. Meshaaka, and of congratulation from his brother missionaries."

On the history, material, and spiritual prosperity of the Assembly's Jewish Mission in the East, and the importance of Damascus as a mission-field, Mr. Wright supplies the following facts:—
TWENTY YEARS AGO,
After your first missionary had abandoned Damascus, there was no convert to Protestantism in that city.

TEN YEARS AGO,
The work of the mission in Damascus was blotted out in blood. Our Church gave to the roll of martyrs, on that occasion, one of her true Irish sons, and many of her Arab children in Christ. The place where prayer was wont to be made is still a charred ruin, with the mark of the murderers' axes on its doors.

LESS THAN FIVE YEARS AGO,
When I arrived in Damascus our people met for public worship in the parlor of one of the missionaries. We had no building of our own then in the land. According to Mr. Robson, the father of the mission, "three-fourths of the results now visible have been attained within the last six years."

MATERIAL PROSPERITY.
We have now in the city a beautiful church, four school-houses, a bookshop, and a caretaker's house. These buildings cost £2,000. Of that sum our Church gave £460, less than one-sixth of the whole.

In Ain Esh Shara, on Mount Hermon, we completed a church last year, to which our church contributed nothing. Our converts purchased the site, worked at the building, and subscribed according to their means towards its erection. The remainder of the outlay was supplied by two Christian ladies.

We have now the site purchased, and nearly sufficient funds for our other church on Mount Hermon, in Rasheiya.

SPIRITUAL PROSPERITY.
Till our church arrives at the stature of being able to act for the glory of God, and leave the results to Him, she may expect boasting on this head—the Achan in the mission camp. On this subject I would desire to speak with caution. One may say, however, that with certain limitations, a church's material prosperity is an index of spiritual growth. Men sacrifice to what they love; and value little what they receive for nothing. When a man's heart is converted his purse opens. Our people have begun to help themselves, and to subscribe to the spread of the Gospel among their neighbors.

We have eight schools in active operation under our immediate superintendence. All our teachers are natives and communicants.


Our teaching is like that in a Sabbath School at home, only we add grammar, geography, arithmetic, and geometry. All the teachers open their schools with reading and prayer. Our bookseller is a sound scholar, a poet, and a communicant; a man whom no learned Moslem could look down upon. He is the only Christian bookseller in Damascus. The professed Protestants in connection with us are about 250. Four of our teachers conduct public worship on the Lord's day in the villages. The audiences on Sabbath morning in all our stations number about 160. We have about 32 communicants.

OUR REGULAR WORK.
We always had an English service on Sabbath, either in the villages or the city, when we had an English audience. Last summer there was just one Englishwoman and myself resident in Damascus. On Sabbath
there is always one of us in the city, and generally one of us among the villages. The one in the city preaches in the morning just as he would do at home; in the evening conducts a Bible-class, at which all comers can ask questions, and on Tuesday conducts another Bible-class. The one among the villages preaches two or three times every day, and gets a most attentive hearing. After about five days he returns to Damascus and the other missionary starts as soon as convenient on a similar tour in a different direction. Of course, in each place we examine the schools, visit the sick, perform marriages, baptize children, and attend to all the duties of a pastor. During the winter we are cut off from the villages. At the present time, Mr. Crawford is kindly taking my services as well as his own, just as Mr. Robson did for him when he was on a visit to America.

IMPORTANCE OF DAMASCUS AS A MISSION-FIELD.

The Arabic language is spoken from the centre of Africa to the Wall of China. The number of Arabs is supposed to be 200,000,000. Damascus is the centre and capital of Arabdom. Christianize Damascus and you Christianize Arabdom.

INHABITANTS OF DAMASCUS.

<table>
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<tr>
<th>Sect</th>
<th>Number</th>
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<tbody>
<tr>
<td>Orthodox Greeks</td>
<td>4,860</td>
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<tr>
<td>Greek Catholics</td>
<td>5,800</td>
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<tr>
<td>Syrian Jacobites</td>
<td>200</td>
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<tr>
<td>Syrian Catholics</td>
<td>350</td>
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<tr>
<td>Old Armenians</td>
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<tr>
<td>Armenian Catholics</td>
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<td>Maronites</td>
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<td>Latins</td>
<td>100</td>
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<td>Protestants</td>
<td>100</td>
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<td>Christian Sects</td>
<td>12,200</td>
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<tr>
<td>Jews</td>
<td>4,800</td>
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<tr>
<td>Shiites, Moslems, Druzes, Nuseiryeh, and Yezidiyeh, or devil worshippers</td>
<td>3,000</td>
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<tr>
<td>Mohammedans</td>
<td>100,000</td>
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<tr>
<td>Strangers and soldiers, not natives</td>
<td>30,000</td>
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<td><strong>Total</strong></td>
<td><strong>150,000</strong></td>
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This approximate estimate of the number of the inhabitants of Damascus was carefully prepared for me by Dr. Michael Moushaoka, a resident in Damascus since 1834, a Protestant convert, and perhaps the greatest man who speaks the Arabic language.

MISSION IN CENTRAL ITALY.

Since the meeting of the Assembly the following has been received from the Rev. W. G. Moorehead respecting the work in this important field and its prospects. He says:—

Over a year ago the missionary of the U. P. Church in Central Italy was compelled to return home through the ill health of his family. All along he has cherished the hope of returning to his field of labor. But continued sickness still prevents him from assuming the responsibilities of that most interesting and promising work.

He has, however, maintained a correspondence with the native laborers and an indirect oversight of the work; and would therefore report that in general the mission has continued to prosper during the past year. In two or three of the stations, namely, Carrara, Torano and Terni, the
schools have largely increased, particularly those of Carrara and Terni. They each number something over forty scholars, who likewise generally attend the Sabbath school, which is a most encouraging feature in Italian mission work; for very few of the children who attend the day school can be induced to enter the Sabbath school. Such is still the force of prejudice and the power of Roman Catholic teaching.

The American and Foreign Christian Union, during the past year, has been compelled to retrench largely its appropriations for Italy, and in consequence the development of the work has been hindered, its outgrowth and natural increase through the increased activity of the laborers checked and retarded greatly. For nothing is more discouraging to missionaries than coldness or lack of interest in those whom it would be natural to suppose should manifest a more lively concern for their work and field than others.

And in this connection it might be well to state, that nothing has served to manifest more clearly the Christian character and firmness of the Italian converts than the curtailing of supplies sent them by the society. It is well known, that all the native laborers are poor, and dependent entirely upon the aid they receive from Christians of other lands. Recently four of them were dismissed and their support withdrawn. One of them was the evangelist at Torano, G. P. Luquet; another, the colporteur and book-agent at Spezza, E. Bocca. Letters were received from each as soon as this sad event occurred.

But although they knew not whence or how they should sustain their families and themselves, they determined not to abandon the work, but seek such employment as would secure them their daily bread. Mr. Luquet wrote, "I will not leave this little flock at Torano. Now, more than ever they need the sympathy and aid which I, in my poor way, am able to give them. God is rich in all things; and he will provide for us." Old Mr. Bocca, who is in feeble health, and has a large family beside, in his simple way wrote, "I was ordered to close the little tract and book-store. I said, I believe it is the Lord's will that I should keep it open. And I have done so. And I was right, for I have sold more than double the amount I ever did before in the same length of time."

Does it not show, that the religion these men profess is something more than a mere opinion or name to them, when they will continue in the good work, though all visible means of support are cut off?

A very encouraging feature of Italian evangelization is the earnest and expressed desire of forming the different little churches into a permanent and efficient organization. Ever since the present religious movement in that country began, one of the greatest obstacles evangelization had to contend with was the spirit, on the part of many of the converts, to stand aloof from any thing resembling organization or corporate union of the various single churches.

There were some, it is true, who clearly saw, that until such organizations were effected, nothing really permanent or efficient would be done for Italy. Yet the majority were content to labor in an isolated, planless, independent way. A year and a half ago a little paper entitled the "Resneglio" (Revival) was projected by your missionary, and its editorship intrusted to one of the most capable of the evangelists laboring with him. This paper was devoted almost entirely to the object of the consolidation of the churches so as to bring about a compact, hearty and Christian union in principle and in work.

It is with very great pleasure indeed, that we learn that a "General Assembly" of the Christian churches was called on the 22d of June last in the city of Milan. Delegates were chosen and sent from each of the churches favorable to this movement. Twenty-three churches were rep-
resented. Several others have since given their adhesion to the noble project. And now the number has reached thirty-two. It is a matter for great thanksgiving and gratitude to the Lord; for so long as the laborers were without organization and co-operation, there was no broad, large plan of work to be thought of, or execution of it, if thought of.

This "General Assembly," as the members forming it have been pleased to call it, adopted measures looking to the formation of a fund within the church itself for the execution of its various enterprises. It adopted articles of a general Confession of Faith, and created a Committee consisting of several of the most prominent of the Italian evangelists and of Christian foreigners living in Italy and engaged in the good work, for the purpose of holding the fund above referred to and disbursing it according to the various needs of the work. In short, it is a diminutive Board of Home Missions.

Let us rejoice in these cheering signs. While the Ecumenical Council is sitting in Rome and discussing and voting the personal infallibility of a poor, old man of seventy-six years, trembling with age and general decrepitude, a few, despised, evangelical Christians gather in another city to bind themselves into closer relationship in order to be stronger in the work of the Lord. Pius IX. and his Bishops would laugh to scorn such weakness and nothingness. But God can make these weak things, these despised, poor, humble Christians, strong and mighty to the pulling down of Satan's stronghold at Rome. May He speedily accomplish it!

W. G. MOOREHEAD.

ACTION OF GEN. ASSEMBLY ON THE REPORT.

The Report of the Committee on the Report of the Board of Foreign Missions, as amended, was adopted, and is as follows:

1st. That the Recommendations, appended to the report of the Board be adopted as expressive of the views of this Assembly.*

2nd. That Rev. W. C. Jackson, and Messrs. Wm. Getty and Thomas Stinson, whose term of office expires at this meeting, be re-elected.

3rd. That the sum of $63,500, in currency, be appropriated to the Foreign Mission Board, to be expended as indicated in their report.

4th. That the thanks of the Assembly are richly due and are hereby heartily given to the persons and associations mentioned in the report of the Board as generous friends and contributors.

THE MISSION IN CHINA.

The interests of this mission have engaged the most earnest attention of your Committee. It is the first-born mission of the United Presbyterian Church. It was intended to be a memorial of the union—a thank-offering to God. In China, crowded millions are perishing for lack of knowledge. At the present time, no other heathen nation stands so closely related to the United States. The brother who, at the first, was sent to that field, has it in his heart to live, and labor, and die there. The solemn declaration of the last Assembly was, "That in case it is Brother Kevin's firm purpose to return to his field of labor in China, it is the duty of the Board and of the Church to maintain him." These, and other considerations which might be presented, seem to forbid the thought of abandoning the Mission in China. But still the mission is practically abandoned for the present. Bro. Nevin, worn down with his lonely and self-denying

* The Fourth Recommendation of the Board (see page 55) was modified and adopted as follows:—"That persons who may desire to raise funds for any particular missionary purpose, are requested to do so only after consultation with the Board."
labor, is now in this country, and ought to remain long enough to recruit his wasted strength.

In view of the past history and present condition of this mission, your Committee are clearly of the opinion that it ought to be abandoned entirely, or be reinforced and supported with greatly increased interest and liberality; therefore,

Resolved, 1st. That it is the solemn and deliberate judgment of the Assembly, that the mission in China ought to be reinforced and heartily supported.

Resolved, 2nd. That the Board be authorized and urged to select and send out a new missionary to China as soon as practicable; to make provision for the return of Bro. Nevin as soon as his health may justify; and to call upon the Church for contributions in behalf of this mission.

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**ABSTRACT FROM TREASURER’S REPORT.**

Receipts of the Board of Foreign Missions during the year ending April 30th, 1870.

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<td>Xenia.......................</td>
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Total, 54. $9,211 61

**SARAH SCHOOLS,** 2,492 63

**LEGACIES,** 6,121 96

**MISCELLANEOUS,** 2,098 47

By REV. E. H. STEVENSON,(special) 1,339 90

Balance from previous year, 1,966 55

**Total,** 38,865 14

Expenditures by the Board of Foreign Missions during the year ending April 30th, 1870.

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<th>MISSIONS</th>
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<td>Syria..................</td>
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<td>India...................</td>
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<tr>
<td>Egypt....................</td>
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<tr>
<td>China....................</td>
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<tr>
<td>Outfit, passages and advance salaries of new missionaries,</td>
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<tr>
<td>Returned missionaries,</td>
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<td>Miscellaneous...........</td>
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Balance in hand, 735 91

53,885 14

T. B. Rich, Treasurer.

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* Both the Mission Presbyteries have contributed to foreign missions; but the donations did not come into the hands of the Treasurer. Presbytery of Egypt, during the year, $398; Presbytery of Salkotke, $40.

† Each missionary family is allowed $1,000 per annum (in gold) for salary, and $50 additional for each child. Female missionaries, are paid $450 each.

† Each new missionary family going out is allowed $500 (currency) for procuring an outfit. Each single missionary, $250.
ADDRESS OF MISSIONARIES.

Rev. Andrew Gordon,* Cedar Rapids, Iowa.
Rev. James S. Barr, Gujranwala, North India.
Miss Mary E. Welsh, Sealkote, North India.
James W. Gordon, " " "
Miss Elizabeth G. Gordon, " " "
Rev. Samuel Martin, " " "
Miss Eliza Calhoun, " " "
Rev. J. C. Nevin,* Allegheny City, Pa.
Rev. S. Ewing, Osioot, "
Rev. John Hogg, D.D., Medinet al Fayoum, "
D. R. Johnston, M. D., Alexandria, Egypt.
Rev. Wm. Harvey, Mansoura, Egypt.
D. Strang, " " "
Miss M. J. McKown, " " "
Miss E. F. Johnston, " " "
Rev. Andrew Watson, " " "
Rev. W. G. Moorehead,* " " "

BOARD OF FOREIGN MISSIONS.

Letters containing remittances of money, or relating to finances, should be addressed to Thomas B. Rich, Esq., Treasurer, 190 Elizabeth Street, New York.

Letters relating to Missions, may be addressed to Rev. J. B. Dale, D.D., 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 for ever."

* This Board was incorporated by the Legislature of Pennsylvania April 12th, 1866.

* Now in this country.

RATES OF POSTAGE.

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

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<td>INDIA</td>
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All letters for Egypt should be addressed to care of American Mission.
STATISTICS OF THE PRINCIPAL MISSIONS FROM JANUARY 1st TO DECEMBER 31, 1869.

### Stations

The names in italics are out-stations, and the members are connected with the principal stations.

#### Egypt

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<tr>
<th>City</th>
<th>Ministers</th>
<th>Foreign Males</th>
<th>Foreign Females</th>
<th>Native Males</th>
<th>Native Females</th>
<th>Licensed</th>
<th>Other Teachers &amp; Helpers</th>
<th>Total</th>
<th>Total Licensed</th>
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#### India

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