THE
Eighteenth Annual Report
OF THE
Board of Foreign Missions
OF THE
UNITED PRESBYTERIAN CHURCH.

1876-7.
THE

Eighteenth Annual Report

OF THE

Board of Foreign Missions

OF THE

UNITED PRESBYTERIAN CHURCH

OF

NORTH AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY IN MAY, 1877.

PHILADELPHIA:
GEORGE S. FERGUSON, PRINTER, 714 SANSOM STREET, 1877.
The Board of Foreign Missions
FOR 1876-7.

Executive Committee:
REV. FRANCIS CHURCH,
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" JAMES CROWE,
" S G. FITZGERALD,
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Recording Secretary:
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1826 Mount Vernon St., Philadelphia.

Corresponding Secretary:
REV. J. B. DALES,
1628 Filbert St., Philadelphia

Treasurer:
WILLIAM GETTY,
605 South Second St., Philadelphia, Pa.

Stated meeting on the Second Tuesday of each month at 6 1/2 P.M.
Missions and Missionaries.

Syria.
Rev. John Crawford,
Rev. J. F. Patterson, M. D.*

} Damascus.

India.
Rev. Samuel Martin,*
Miss E. G. Gordon,
Miss Elizabeth McCahan,
Rev. James S. Barr.
Rev. J. P. McKee,
Miss Eliza Calboun,
Miss C. E. Wilson.
Rev. A. Gordon,
Rev. E. P. Swift,
Rev. T. L. Scott.

} Sealkote.

} Gujranwala.

} Gujraspoor.

} Jhelum.

Egypt.
Rev. Gulian Lansing, D. D.,
Rev. Andrew Watson, D. D.,
Miss Eliza F. Johnston,
Miss Maggie A. Smith,
Miss Anna Y. Thompson.
Rev. S. C. Ewing,
Rev. David Strang,*
Rev. John Giffen,
Mrs. M. E. Giff-n.
Miss Theresa M. Campbell.*
Rev. A. M. Nichol,
Rev. William Harvey,
Rev. John Hogg, D. D.,
Rev. J. R. Alexander,
David R. Johnston, M. D.,*
Miss M. J. McKown,
Miss M. G. Lockhart.

} Cairo.

} Alexandria.

} Monsura.

} Sinoris, (Fayoum.)

} Osiout.

China.
Rev. J. C. Nevin,

Canton.

* Now in this country.
EIGHTEENTH ANNUAL REPORT
OF
The Board of Foreign Missions.

To the General Assembly of the United Presbyterian Church:

In presenting their Eighteenth Annual Report, the Board will give only an outline of their work, and earnestly ask the attention of the members of the Assembly and the church to the details which will appear in full in the pamphlet form.

The Year.

The past year has been eventful. Never have the Board had one of such mingled interest. Through the long continued stagnation in business, and the unemployed condition of multitudes of our people, the treasury was lamentably low during a large part of the year. For the first time, tried missionaries, well qualified for the mission work and longing to return to it, were held back. And for the first time the order was given for the different missions to make a reduction of one third in the estimates of the current expenses. The trial in all these things has been exceedingly painful.

Yet in cheering contrast with this is the fact that in no year has there been more encouragement in the work. All the statistics show enlarged and precious fruit. More converts have been added to the mission churches than in any former year. The schools are increasing in interest, and decided advances have been made in the prospect of native young men being prepared for the ministry, and for enlarged usefulness among their own people. Most emphatically may we sing of mercies as well as judgment in our Foreign Mission work.
MISSIONARIES.

As early as in August last the Rev. William Harvey and Dr. Johnston were ready, with their families, to return to the fields where they were so much desired in Egypt. But the state of the treasury did not justify the sending of them. Dr. Johnston, shrinking from being longer at the expense of the Board in this country, and having no prospect of being soon returned to his field, tendered his resignation. With painful feelings the Board accepted it, with the hope of his being re-appointed and entering upon the work again as soon as the condition of the funds would allow. With the improved state of the finances he was re-appointed, and the earnest desire of the Board is that he may soon resume his place as Medical Missionary, and as President of the Training School and College at Osicout.

Rev. Mr. Harvey sailed with his family for Egypt on the 5th of April, and will devote himself to his work with fresh energy and zeal.

On the 19th of October last Miss Carrie Elder set out for Egypt, and has since been united in marriage there with Rev. J. R. Alexander. At the same time, and through the liberal acts of the Missionary Society of ladies and friends in the Argyle, South Argyle, North Argyle and Hebron congregations, in Washington county, N. Y., and of Mrs. Sarah F. Hanna, of Washington, Pa., Miss Mary A. Frazier was sent out to have charge especially of the girls' schools in the mission in Syria. The ladies who so generously sent her have undertaken to support her.

With deep regret the Board have to mention that Rev. J. F. Patterson, M. D., of the mission in Syria, has been compelled, on the advice of able physicians at Beirut, to retire from the mission work, from protracted ill health.

Rev. Samuel Martin, who has been in the mission service in India since 1866, found it desirable for himself and his family to return for a time to this country, and, accordingly, sailing from Bombay on the 9th of February, arrived here early in this month.

Rev. D. Strang, of the mission in Egypt, with his family, reached this country last summer, much worn down with his long labors. He is making his temporary home at Newcastle, Pennsylvania.

About the same time Miss Theresa M. Campbell, of the mission in Egypt, returned to this country. Her place of residence is East Davenport, N. Y.

Several applications have been made during the year by
persons to be sent out to our missions—but, in the state of the finances, the Board have given no appointment to any. Everywhere, however, the fields are white, and the laborers are few.

Funds.

The balance on hand May 1st, 1876, was $3,111.14. The amount received during the year ending April 30th, 1877, was $74,015.70, making a total of $77,126.84. The amount expended during the year was $77,028.95, leaving a balance in the treasury, May 1st, 1877, of $97.89.

At the beginning of the year (May 1st, 1876,) the Board was in debt to Egypt and India, after deducting the balance of $3,111.14, over $12,000. During the year the debt increased, until in December it was almost $30,000. The year just closed leaves the Board free from debt. This gratifying result is owing, first, to the curtailing of expenses in the mission fields, in compliance with the instructions of the Board, sent out early in the year. Second, to the increased liberality of the church at home. The amount appropriated to India was $28,137. The amount expended in that mission was less than $23,000, making a difference of over $5,000. The amount appropriated to Egypt was $96,243. The amount expended was a little under $30,000, making a difference of over $6,000. The amount received from Presbyteries during 1876-7 was $40,654; during the previous year, (1875,) $34,224, being an increase of $6,430. Female Missionary Societies contributed in 1876 $6,500, in 1875 $2,689, being an increase of $3,811. Individual donations in 1876 were $12,625, in 1875 $7,688, an increase of $4,937. The Sabbath schools fell off to a small extent in their contributions.

The following summary will show at a glance the sources which contributed so largely in wiping out the great debt that for so many months burthened the Board and the church, and occasioned so much anxiety and trouble to our missionaries in heathen lands:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decrease of expenses in the India Mission</td>
<td>$5,000</td>
</tr>
<tr>
<td>Egyptian</td>
<td>6,000</td>
</tr>
<tr>
<td>Increase of contributions by Presbyteries</td>
<td>6,430</td>
</tr>
<tr>
<td>individuals</td>
<td>4,937</td>
</tr>
<tr>
<td>missionary societies</td>
<td>3,811</td>
</tr>
<tr>
<td>Making a total of</td>
<td>$26,178</td>
</tr>
</tbody>
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It appears from the above that the contributions for the year exceeded those of the previous year to the extent of about $15,000, and were the result of special effort on the part of churches, societies and individuals to relieve the Board from
debt. And may we not say that love for the Master’s work in heathen lands, and sympathy for our missionaries who are devoting their lives to this work, were the prime cause of the unusual outpouring of the Lord’s money to do the Lord’s work? It was a noble and successful effort, and highly creditable to our beloved church?

It is proper to remark that about one-fifth of the large amount received during the year came into the treasury during the month of April, viz.: $13,525, and that far more than one-half of the entire amount was received since the 1st of January, 1877. If it were possible to devise a plan by which the contributions could be distributed through the summer and fall months, it would relieve the Board of much perplexity, and put the missionaries in possession of funds to meet demands which cannot be deferred to the closing months of the year, unless at very great sacrifice and hardship.

It should be stated that the Board in their great necessity were compelled to dispose of an investment of Pennsylvania R. R. bonds to the amount of $5,000, which they are in honor bound to replace.

Estimates.

<table>
<thead>
<tr>
<th></th>
<th>Syria, gold, $</th>
<th>Currency, $</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>2,600</td>
<td>2,800</td>
</tr>
<tr>
<td>India, &quot;</td>
<td>22,600</td>
<td>24,400</td>
</tr>
<tr>
<td>Egypt, &quot;</td>
<td>28,000</td>
<td>30,240</td>
</tr>
<tr>
<td>China, &quot;</td>
<td>500</td>
<td>540</td>
</tr>
<tr>
<td>Total</td>
<td>$53,700</td>
<td>$57,980</td>
</tr>
</tbody>
</table>

Salary of missionaries in this country, 2,000
Children, " " " Scotland, 450
Miscellaneous expenses, 1,500

Making a total of $62,530

MONETARY OPERATIONS.

In the great trials of the year for funds the Board have had almost continued perplexity. Finding that the necessities for monies to meet the current expenses of the missions were so urgent, and that if contributions failed to come in the missionaries at home could not be sent back, and those in the field could not be supported, the Board requested last fall that the special collection recommended for the college at Osiout should cease. When a request was made that the returned missionaries should be authorized to seek contributions from the churches for the Foreign work in its straits, the Board allowed it; but on finding that this course might not be advisable, the permission was at once withdrawn. Impressed with the great
loss that must be sustained when the foreign missionaries have to borrow from those around them, and often at exorbitant rates of interest, the Board undertook to negotiate for loans in this country, but found that such loans could be effected only on individual securities, and the step failed. Trusting, then, to the grace of God to work in the hearts of his people, and relying upon the faithfulness and earnestness with which pastors would bring this great cause before their congregations, and the interest our people would take in making efforts, and even sacrifices, for it, the Board have pressed forward and done what they could.

OUR HELPERS.

In the trying circumstances of the year the Board have often had special help in seasons of special need. In many instances the Sabbath schools have liberally contributed to this work. Many of the Financial Agents have promptly forwarded the contributions that came to them from the churches to our Treasurer, and thus enabled him at once to use what was intended to help supply the present want. In various congregations active and efficient Womens' Missionary Societies have been organized, and their help has been most liberal and timely.

In Xenia, O., a movement was projected which aimed at securing the active personal interest of every member of the church in this work, and the result has been that the Presbytery of Xenia has become the banner Presbytery of the church in the extent of its noble contributions to this cause, and that when its help was most called for and most useful.

Most gratefully would the Board mention the following persons as having, with others, laid us under special obligations by their sympathy and enlarged contributions: Messrs. Charles Arbuthnot and W. T. Shannon, Pittsburgh; Mrs. McNary, Bloomington, Indiana; W. D. Robertson, South Argyle, N. Y.; Nelson Hall and wife, New Haven, Conn.; Rev. George Mairs, Argyle, N. Y., and Miss Carrie Phillips, especially, of East Liberty, Pa. This estimable person gave, on her death bed, and in the deep interest she felt in this great work, one thousand dollars to it, and a few days afterwards entered into her rest, happy in the consciousness she had made this gift to the cause of Him who loved her and gave Himself for her.*

* By an oversight the name of Mrs. Jane Thompson, of the Second United Presbyterian Church of Xenia, Ohio, was omitted in the report to the Assembly. She was one of the most liberal contributors, and her gift was most helpful at the time it came.
The Board would also gratefully mention here that during the previous year Mrs Thomas B. Rich, of New York, generously forwarded to our treasury one thousand dollars, and thereby most happily relieved and helped the work to which her lamented husband had so devotedly consecrated himself in the Treasuryship which he so long and so faithfully filled.

We are happy to mention, also, that the American, and the British and Foreign Bible Societies, the American Tract Society, the Turkish Mission's Aid Society, and the Paisley Ladies' Missionary Society, have all repeated their liberal acts of kindness to us.

In this connection the Board cannot forbear making special mention again of His Highness, Dhuleep Singh, who presented the mission in Egypt last year his usual noble offering of one thousand pounds for its work. Such acts go far to make us admire the wonderful grace and providence of God, and also to realize what might result for good to the world if every prince was thus as a nursing father to the church and the cause of God.

THE CHILDREN.

In numerous instances parents have sacredly kept before the minds of their children the duty of praying for the coming of the kingdom of God, and of contributing to hasten it on. Not unfrequently children have been encouraged to have their money boxes for this cause, and their collections for it are faithfully forwarded to the Foreign Mission Treasury. In many places the Sabbath schools have a regular time set apart for missionary purposes, when information is given in regard to missions, and offerings are made for carrying on the work, and thus not only is important help obtained for the funds, but the young are taught to be interested in and to bear a conscientious and intelligent part in carrying forward the missionary cause.

MISSIONS.

(These are the same as hitherto, viz.: Syria, India, Egypt and China.)

1. Syria.

WESTERN ASIA—TRIBUTARY TO TURKEY.

Principal Mission.—Damascus, about 70 miles inland from the Mediterranean Sea, at Beirut, and 130 miles north-east of Jerusalem. Population about 150,000. Mission in connection with the Presbyterian Church of Ireland, commenced in 1843, fully established with our United Presbyterian Church in 1845.

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

This mission was established in 1843. Its headquarters
are at Damascus, and it has eleven stations besides, viz.: Nebk, Deir Atiyeh, Yabrud, Rasheiya, Ain esh-Sharah, Kulat Jendal, Dohral Ahmar, Maheitha, Dareiya, Bludan, Maara. For last year it reported four foreign missionaries, Rev. John Crawford and Dr. Patterson and their wives, with 17 teachers and helpers—making a total of 21 laborers. There are 87 communicants, and an average attendance of 177 worshippers on the Sabbath. During the year there was an addition to the church of six members by profession, and there were fifteen baptisms. The whole number of persons in the ten schools in this mission was 420, and in all those schools more or less of religious instruction is directly given every day.

REPORT OF THE SYRIAN MISSION FOR 1876.

The past year has been to this mission one of special trial, anxiety and difficulty. Owing to the political state of the Turkish Empire, the war and other events occurring in its European provinces, the taking of conscripts from time to time for the army, and the continued circulation of disquieting rumors, the country has been kept in a state of great and incessant excitement. The Christian population of the city and the villages of our field have lived in constant fear of violence from their more numerous and fanatical Moslem and Druze neighbors. This state of things has not been favorable to our work. Men, fearing for their lives, and consulting for their present safety, seem to forget that they have souls to be saved, and have not been found very ready to listen calmly to the word of God, or to be in the best state of mind to be influenced by its truths. The roads also have often been unsafe, so as to render difficult the paying of visits to the out-stations.

In the autumn there seemed so great a probability of war soon breaking out between Turkey and some of the European Powers—in which case it was believed there would be great danger of serious disturbances in the interior—that we felt it to be our duty to remove our families to Beirut, on the coast, for greater safety. This was done in November, and there has as yet been no such improvement in the state of things as to warrant their return.

DR. PATTERSON'S WITHDRAWAL.

A still more serious trial has been the withdrawal of Dr. Patterson from the mission, on account of his health. He had been in Syria four years, and had acquired a good knowledge of the language, so as to be prepared to do his share of the work, in which he felt a deep interest, and for which he seemed eminently fitted, but his health, by no means vigorous at the first, had gradually failed each year, so that, more than once during the last year, he was laid aside altogether for a considerable period, and even when he took some part in the work, the least effort soon exhausted his strength, and left him weaker than before. At last he was persuaded to remove to Beirut for the winter, in the hope that a change of air and entire rest from labor for a time might prove beneficial. This hope was not realized. He became no better, and was advised by Drs. Van Dyck and Post, of Beirut, to return to the United States. He accordingly sailed from Syria on the 9th of February of the present year. His departure again leaves the writer of this report the only missionary in the field, as he has been left more than once before,
RELIGIOUS SERVICES.

But while mentioning these trials and difficulties, it is necessary to mention also, as calling for profound gratitude to a merciful God, that no serious disturbance has as yet occurred in this part of the country, and none of the ordinary operations of the mission have been suspended or interrupted. In the city the preaching of the word and all the usual religious services on the Sabbath, and during the week, were maintained from the beginning of the year to its end without interruption in a single instance, and with about the usual attendance.

As Dr. Patterson's removal from Damascus left but one missionary in the field, it was found necessary to make more use of native assistance in the work of preaching than had been done before, and Mr. Abdu Kaheel has since been employed a part of his time in that way. He is a young man of superior abilities and attainments, was carefully trained by the mission, has been several years in its service, and is now the head teacher in our boys' school. He gives promise of becoming a most useful and acceptable preacher of the gospel.

OUT-STATIONS.

It was not found practicable to visit the out-stations more than once during the year. This was greatly to be regretted, for such visits are most important and useful to our cause in the places in which we have schools, or church members and adherents, encouraging and stimulating the teachers in the performance of their duties, as well as instructing and strengthening the brethren.

Six new members were admitted to the communion of the church during the year, viz.: four in Ain-esh-Sharah, one in Nebk, and one in Deir Atiyeh.

THE SCHOOLS.—DAMASCUS.

The state of our schools is on the whole most encouraging. At the close of the summer vacation some changes were made in the teachers and general arrangements of the school in Damascus. There has since been a considerable increase in the number of pupils, the teachers are interested in their work, and faithful and diligent in the discharge of their duties; the pupils are regular in their attendance, and are making good progress in their studies, so that it is believed the school was never in a more prosperous and satisfactory condition, in all respects, than at present. The attendance in the three departments at the close of the year was 103, including seven village pupils who are boarders. Four teachers are employed in the school, not to mention the instruction given by the missionary.

VILLAGE SCHOOLS.

Some changes have taken place in the village schools during the year. The school in Kulat Jendal has been closed. The inhabitants of the place are Druzes and Christians belonging to the Greek church. Owing to the opposition of the Greek priests, the children of the latter were withdrawn from the school in the latter part of 1875. The Druze children afterwards became irregular in their attendance, and their numbers also diminished, so that it was thought best in the end of April to close the school. In the large Moslem village of Dareiya, situated in the plain, at the distance of an hour from Damascus, are a number of families belonging to the Greek church, who had made repeated application to us for a teacher for their children. We at last opened a school among them, in the hope not only of benefiting the children, but of reaching the parents also. The attendance was not large, but was very regular, and the pupils were
making encouraging progress. After a while, however, the opposition of the priests was aroused, as in other places—at first with little effect; but at last, having opened a rival school, they succeeded, by combined promises and threats, in drawing away most of the children from our school, which we were therefore obliged to close, after it had been in operation just a year. We trust, however, that the labor in the school has not been wholly lost. Good seed has been sown in the minds of both children and adults. The people are still well disposed towards us, and our colporteur meets with a friendly reception whenever he visits the place.

A new school was also opened in February in Maheitha, a village of Christians and Druzes west of Mt. Hermon, at a distance of two hours from Rasheiya. This has been throughout the year one of the largest of our schools.

We have now in operation eight village schools in all, viz.: two—one for boys and one for girls—in Rasheiya, and one in each of the villages of Deir Atiyeh, Nebk, Yabrud, Ain-esh-Sharah, Dohr el-Ahmar and Maheitha. In each of the last six are children of both sexes. All of these schools were in a flourishing condition at the close of the year.

SABBATH SCHOOLS.

The Sabbath school in the city has continued prosperous throughout the year, the number of pupils having increased to about 120. There are also Sabbath schools in most of the villages in which we have day schools; but reliable statistics of the number of pupils attending them are not at hand.

SCRIPTURES SOLD.

The sale of Scriptures during the year was not large, owing to the state of the country, the great depression in most kinds of business, and the scarcity of money. It was thought best at the end of the year to close for the present the second book depot in the city, two-thirds of the expense of which were paid by the British and Foreign and the American Bible Societies. The keeper of the depot is now employed as a colporteur in our field, his salary and expenses being paid by the two Bible societies.

JOHN CRAWFORD.

2. India.

SEALKOTE.—In the Punjaub, about 1,300 miles northwest of Calcutta, 70 miles from Lahore. Population, 20,000, in a district of 640,000. Mission organized by Rev. Andrew Gordon in 1855.

GUJRANWALA.—About 35 miles from Sealkote. Population in the district, nearly 1,000,000. Mission organized in 1863.

ZAFFERWAL.—Organized in 1849.

GURDASPUR.—About 64 miles east, southeast from Sealkote. A city containing a population of less than 5,000—is the seat of government in a district of the same name, believed to contain with its present boundaries about 1,000,000 population. In 1880 (since which time a large tract has been added) its area was 1341 square miles—population, 655,000, living in 1800 villages, and averaging 450 to the square mile.

JHELUM.—Located about 50 miles northwest of Sealkote, is a town of over 10,000 population by the last census, and the seat of government in a district of the same name, which contains a population of 500,000, living in 1,000 villages.

DEHRMSALA.—Summer Residence On Himalaya Mountains, 130 miles east of Sealkote.

The mission here was commenced in 1855 by Rev. Andrew Gordon. It has ten places of mission labor, viz.: Sealkote, Gujranwala, Gurdaspur, Jhelum, Zafferwal, Pusroor, Ramnugger, Kolanour, Dinanggar and Kalu. There are five
foreign missionaries, viz.: Revs. A. Gordon, James S. Barr, Samuel Martin, J. P. McKee and T. L. Scott, with their wives; four unmarried female missionaries, viz.: Misses Elizabeth G. Gordon, Eliza Calhoun, C E. Wilson and Elizabeth McCahan; also, one native ordained minister, one licentiate and 23 native helpers,—making a total of 39 laborers. The whole number of communicants is 181; average attendance on the Sabbath, 570; increase of communicants, by profession, 23, by certificate, 3; decrease, 14; baptisms, adults, 20, infants, 18; students in theological training, 12; total in schools, 1076; contributions, $32 75; tuition fees, $206; total value of property, $9,827. In four of the stations there are communicants, viz.: Sealkote, Gujranwala, Gurdaspooor and Jhelum. In all of these there are missionaries or native teachers and helpers. Contributions are made in three of these.

REPORT OF SEALKOTE STATION FOR 1876.

LABORERS.
Rev. S. Martin and wife, Sealkote, \{Foreign.
Miss E. G. Gordon, " \\
Miss E. McCahan, " \\
George Lawrence, licentiate, Pusroor, " \\
Isa Bhajan, Scripture reader, Zafferwal, " \\
Abdulla, " \\
John Stevenson, " Sealkote, " \\
Prim Das, assistant at Buma, Pusroor, " \\
Chagattal, " Murallee, " \\
Jay Gopal Bauerjee, head teacher city school, Sealkote, " \\
Dwarka Nath Mookerjee, 2d " \\

At the commencement of the year Miss McCahan was located at Sealkote, and has been diligently engaged in studying the language and preparing herself for work. She has made good progress, and we hope she will soon be able to engage actively in the work to which she has devoted herself.

George Lawrence, who was licensed by the Presbytery in December, 1875, was stationed at Pusroor, a town containing about 7,000 inhabitants, situated 18 miles southeast of Sealkote. No further changes were made during the year.

Although the past season has been noted for the prevalence of cholera and fever, our lives have been spared, and nothing has occurred to seriously interrupt the work.

Mr. Martin spent about two and a half months at Dharmsala during the latter part of the season. Misses Gordon and McCahan also spent about four months on the hills. The station was thus left vacant for a short time; but as it was the time when the cholera was at its worst, little work could have been accomplished by remaining.

ITINERATION.

Early in the year Mr. Martin spent a month in the district, visiting the Christians in the villages, and preaching to others as he had opportunity. The work in the southeastern and southern part of the district is very encouraging. As a rule, the people listened with at-
But as this part of the country has often been visited, the novelty has worn off, and it is not so easy to obtain a large audience as it is in a new place. There is more encouragement, however, in preaching to a few who are really interested in the truth than in having large audiences who are drawn together by curiosity. We have hopes of a rich harvest in this part of our field.

During November and part of December Mr. Barr took a tour through the southern and eastern parts of the district. He visited the Christians in the neighborhood of Pusroor and Zafferwal, and preached in the villages on his route. On his return he took his course close to the boundary of the kingdom of Cashmere, and was thus enabled to visit a tract of country that had not been reached before. He had a very pleasant tour, and had large audiences of attentive listeners. This work is very encouraging and pleasant, and we regret that the duties of the station do not allow more time for itineration. It is our aim to reduce all kinds of work that hinder the direct preaching to the people; but there are other duties that cannot be neglected. As the number of Christians increases, the necessity of providing regular instruction for them is constantly adding to our labors. We feel deeply the necessity of obtaining more helpers, and instructing those we have, so as to render them more efficient. It is to be hoped that the efforts we are now making to establish a seminary for the instruction of our native laborers will meet with success.

The services for the congregation and school have been kept up without interruption, and preaching in the bazar with as much regularity as possible. We have found it more satisfactory to have a place in the city, where those who wish to hear may sit down. They are more disposed to give attention to what is said than when standing in the crowded streets.

**BAPTISMS.**

During the year there were 23 baptisms—7 adults and 16 infants. The number is not so large as in the past two years; but they are principally from the same class. No special effort was made to extend the work among these people, it being our aim to impart more thorough instruction to those already baptized; and as this movement was something out of our ordinary experience, we thought it well to see whether those already received stood firm, and were consistent with their profession, before making special effort to extend the work. We find it necessary, also, to make better arrangements for their instruction. Scattered about in the villages as they are, it is more difficult to reach them; and experience has taught us that all efforts at colonization must fail. We must therefore adapt our methods of instruction, as far as possible, to their present modes of life. Our native assistants need special training to fit them for this department of labor. These poor people are mostly dependent for employment upon the Hindoo and Mohammedan land owners, who have it in their power to annoy and persecute them. It becomes those who are devoted to this field to be “wise as serpents and harmless as doves.” There is evidence of progress among them, and we look for greater results in the future.

**SCHOOLS—ENGLISH AND VERNACULAR.**

The whole number of scholars enrolled for the year is 293; average attendance, 204. Owing to the prevalence of cholera and fever, the regular work was partly suspended during the months of August and September; but the results for the year are more satisfactory than heretofore. Our scholars have been more successful in their examinations.

The religious instruction has been attended to regularly, and we
are glad to be able to report that there are some who manifest a spirit of inquiry. There are four boys who have declared themselves convinced of the truth of Christianity, and avow their determination to make a public profession. They are young, however, and fear the opposition of their relatives. It may be some time before they will venture to face the risks this step would bring upon them; but we trust strength will be given them to enable them to remain firm, and "profess a good profession."

Some three years ago a boy of our school expressed a desire to become a Christian; but when his relatives became aware of it, they took him from the school. He has remained firm, and has at last made a public profession of his faith in Christ. He received baptism in the Scotch mission about two months ago. Thus, although we did not ourselves reap the fruits, we have the assurance that our labors are not in vain.

GIRLS' SCHOOLS.

Miss Gordon reports as follows:—

"Enrollment during the year, about 160—i.e., Sikhs, 23; Mazhabi Sikhs, 13; Mohammedans, 116; average monthly enrollment, 141; average daily attendance, 102.

"The Mohammedans are divided into three schools on account of distance, one being in the village of Tallegehar, one in the village of Hajipore, and the third in the city.

"The Sikh and Mazhabi Sikh schools are also in the city; but they are separate from each other, on account of the difference of caste; they are both separate from the Mohammedans, on account of their difference in religion, and also because they speak a different language, and write in a different character.

"These five schools have been kept up during the year, with some interruption from the sickness which prevailed. The Hajipore school was closed a short time, on account of a family quarrel. The people were divided into two parties, and could not agree on a teacher. Each party wanted its own teacher, and would not send girls to the other. We have now a new teacher, and hope it may be a prosperous school again.

"The girls have not made as much progress during the year as I had anticipated—partly on account of the prevalence of cholera and fever, and partly on account of my spending the summer on the hills: all the schools, during my absence, being in the charge of their heathen teachers except one, the Mazhabi Sikh, which is in charge of Dabadi, wife of John Cooper, a native Christian. She has three girls reading in the New Testament in the Gurmukhi language. One of them, who last year contemptuously asked, 'What is the profit in girls' learning?' is now reading the gospel with eagerness.

"To humor the prejudices of the people, we are obliged to employ such teachers as they will send their girls to; and some of them are very inefficient. But we are told (for our encouragement) by one of their own learned men that this difficulty will disappear in six years.

"Reading, writing and spelling are taught, and some in each school are beginning in the New Testament.

"Besides these five, a school was kept up during a part of the year by Mrs. Martin, in her verandah, for Christian children. Thirteen were in attendance, girls and boys. One girl walked in from Gujranwala, about three or four miles distant, every day.

"The women's prayer meeting has continued to meet regularly in Mrs. Martin's house, except during the time that she was absent at the hills. The children attend as well as the women. Each one present recites a verse of Scripture, and most of the women take part in the other exercises.

A Sabbath school and Bible class was kept up on the compound for the native Christians living near. It is our wish to connect the Sabbath school with our city school in the future. The weekly prayer meeting and both Sabbath services will hereafter be held in the city church.

ZAFFERWAL.

As intimated in our last report, the land in possession of the native Christians there was returned to its owners. No advantage was derived from it, and, as far as we can judge, no loss has been sustained by giving it up. The Christians there are able to make their own arrangements for land, and our experience is, that the less we have to do with their temporal affairs the better for them. No baptisms have taken place in that vicinity during the past year. We have hope, however, that we shall yet receive accessions there, as a good number of the meng, or weaver caste, are favorably inclined towards Christianity.

The Scripture readers, Isa Bhajan and Abdulla, have been there during the year. Abdulla has been transferred to Gurdaspoor, so that hereafter we shall have but one laborer in this station.

PUSROOR.

This branch station was opened in January. G. Lawrence, licentiate, was stationed there. He reports as follows:—

"A few days after my arrival I commenced bazar-preaching, standing in the street, and reading aloud a chapter from the Bible, and, when a number were collected to listen, giving them an address. This mode soon ceased to attract attention, and I had to resort to other methods to obtain hearers. I find visitation a very good medium for inculcating the truths of the gospel."

"Preaching in the shops is also a good plan when we are on friendly terms with the owners. I have been enabled to do a great deal of work by this means. I have met with no inquirers in Pusroor; but there appears to be a greater degree of interest than at first."

"My circumstances have been such that I have not been able to do as much itineration as I wished to. I have visited the village Christians frequently, and have spared no pains in teaching them their duty as Christians. I have also preached in the neighboring villages."

"Sub-stations: 1st. Murallee. Chagattai is stationed here. He has devoted his whole time to teaching the children, whose progress, on the whole, is satisfactory. It will be necessary for him to devote some of his time to instructing the others also.

2d. "Buma. Prim Das is stationed here. At the commencement of the year he opened a school, but, after a trial of two months, gave it up. Since that his whole time has been devoted to the Christians of that and the neighboring villages. He has not been as industrious as he should be, but it is hoped he will improve."

[Signed] "G. LAWRENCE."

REPORT OF GUJRANWALA STATION FOR 1876.

MISSIONARIES AND TEACHERS.

Rev. James P. McKee,
" James S. Barr,
Miss Eliza Calhoun,
" C. E. Wilson,
Head master of boys' school,
2d " O. C. Bose,
Student of theology, P. Nassarali,
Female assistant teacher, Lydia,
By direction of the mission, the Rev. T. L. Scott was sent to Jhelum at the beginning of the year. Rev. J. S. Barr was placed at Gujranwala. This appointment was a temporary one. Since October he has been laboring in Sealkote district among the village Christians. Miss Wilson has been engaged in the study of the languages necessary to fit her for her work. In these she has made excellent progress, and will be able to render much assistance during the coming year. Rev. Jas. P. McKee was granted leave of absence for a time, most of which he spent at Dharmasala. He was busy while there improving himself in the use of the language. Miss Calhoun was also absent for a short time at the end of the hot season.

One dear child, Annie Kathleen McKee, entered into her rest, April 20th, and was buried in the English churchyard. Her journey here was short. Now she is at home, and with her all is "well."

All others have enjoyed good health. This was the more remarkable as the latter part of the hot season was unusually unhealthy. First Asiatic cholera, and then fatal fevers prevailed to an unprecedented extent. The mortality was very great. Looking back, the few slight fevers and occasional headaches of the missionaries seem as nothing compared with the sufferings of the people around. That such a season would materially affect the work, especially the schools, was to be expected. Both boys' and girls' schools were reduced nearly one-half during August, September, and part of October. Yet in other respects the work has been very encouraging; and perhaps never before has there been such a manifest blessing. Most gladly can it now be said, the work done in the past has not been without effect, and promises soon a still more abundant harvest.

**Baptisms.**—Adults, 12; Infants, 1.

The most remarkable feature of this part of the work has been the unusual character of the baptisms. The number has been one less than last year. Yet the effect has been more marked, and the interest manifested by the people has been greater.

The first baptisms of the year were two boys from the city school. They were both of high caste, and were the first fruits of the school. The parents of one of the boys lived in the city, and immediately created great excitement by their lamentations. Followed by a great crowd, they came running with loud cries to the mission premises, in search of the boy. When he went home he was beset on all sides, and entreated to renounce his profession. When he would not, he was renounced by father, mother and wife, and driven from his home. He has remained firm in his profession, and, we trust, is a sincere Christian. The other boy was from a distant city, and was taken home by his parents, kept under restraint for some time, and then sent to a distant place. In a letter he assured us he would never give up Christ. As he was naturally of a firm and decided character, we trust he still stands by his profession.

The next baptism was O. C. Bose, an educated native of Bengal. He had been for many years at the head of a government school, and was considered by the educational department one of their best teachers. After his baptism he at once became an active teacher of Christianity, and is now under the direction of Presbytery preparing for the ministry. "I have," says he, "served the world for many years, and now God has been gracious to me. I am determined to devote the remainder of my life to the service of Christ." And, truly, his testimony for Jesus in the city and in the bazars proves the sincerity of his faith. At his request, we held service one day in his house, and baptized his wife and two female servants—the direct result of his efforts.
Among other baptisms, we may mention one which furnishes such clear evidence of how the word is spreading as to single it out from others. Northwest of Delhi is a protected native State, of considerable size, called Pattiala. An Englishman was employed by the Raja as band-master. He became intimate with a son of the General of the Raja's forces, and taught him what he could of Christianity. It was done secretly. The young man could not keep what he had been taught concealed, and was imprisoned by his friends. After about three months, finding means to escape, he fled into English territory. Not thinking himself safe, and always avoiding public roads, he fled on till he came to Gujranwala. He found out from some of the schoolboys the name of the missionary, and came and sat on the road near the house. He was invited in. He was now hundreds of miles from Pattiala, yet was fearful of recapture, and only his necessities had stopped his flight. At first we had some doubt of the truth of his story, but thought best to give him the benefit of the doubt, and let him stay. We kept him for some time, and instructed him daily. He was very anxious for instruction, not only on his own account, but that he might be able to defend Christianity. He said he was young and strong, and could make his own way in the world. He wanted to learn more about Christ, that he might tell others of him. He was baptized, and then left for Baroda, another native State in central India, where he had a friend who would help and protect him.

BAZAR-PREACHING.

This has been kept up during the year with great regularity. The head and second teachers of the city school have been very active in this part of the work. Sometimes the force was divided, and preaching was had at different places in the city at the same time.

ITINERANT PREACHING.

Before the weather became too hot to live in tent, one tour was made in the district. It was made slowly, and the greatest distance from the station was about 35 miles. The whole trip covered about seventy miles of actual travelling. It included visits to three of the large outlying towns of the district, at each of which some time was spent. When all the villages around one encampment had been visited, the tent was moved on to another place, which in turn became a centre of operations. At Akalgur, one of the large towns, we had a long discussion with an old Diwan belonging to a well-known family in the Punjab. He was a Golab-Dasi—a very troublesome species of the genus Pantheist. An afternoon was spent with him. We sat in his open shop, while the street in front was filled with listeners. When the old gentleman found the discussion was not just as he desired, he broke off with the request to hear the nature of the Christian religion. This request was complied with, and Christ was preached to him and to all around him. It was his last opportunity, for during the prevalence of cholera he died. In all places we were well received, and had good audiences. The intention was to remain out longer; but the heat was so intense it could not be done with safety.

The latter months of the year are usually the best for travelling; but as Mr. Barr had been called to travel in Sialkote district, Mr. McKee could not command much time for this work. One short tour was made in the northwestern part of the district, and was very interesting.

PREACHING AT FAIRS.

Of the many melas, or fairs, two of the larger ones were more par-
particularly attended. In April there is a large fair held at Iminibad, about seven miles from Gujranwala. Near that town is a noted resting-place of Nanik, the founder of the Sikh religion. He was accustomed to return to this place after his tours. Hence it is sacred, and a place of pilgrimage. The government has encouraged the people to bring choice specimens of their cattle, and prizes are distributed. This brings together a large number of people: some for religious purposes, some for government prizes, and many from custom and curiosity. The tent was sent out a few days before, and then on the principal day the city school was closed, and the whole Christian force of the station taken out. They were divided into pairs, and dispersed here and there in the crowd to preach, the missionary going about assisting and encouraging. About the hour of noon, as we stood for a short rest on a little mound, and looked around on the gathered thousands, one Christian said, "Oh, that we could tell every man here of the Saviour!" and immediately went to work again. A storm came on, but did not stop the good work, as we invited the people to the shelter of the tent.

The other mela (fair) is at a time of the year when the heat is greatest, and was visited only by our Christian helpers. They remained about a week, and reported a good opportunity to preach and attentive listeners. If we had a small building for preaching purposes where this mela is held, much more might be done. A missionary might be there as a protection, and to encourage the Christians.

PREACHING ON THE SABBATH.

The Sabbath service in the city church has been kept up regularly during the year. As formerly reported, the morning service is in Hindustani, and is attended by the teacher and scholars of the city school, Christians, and others who may be attracted by interest or curiosity. The attendance has been from two to three hundred. The evening service has been for the greater part of the time in English, and has been attended by members of the civil station and Christians understanding English. This service is well appreciated by all in the station. The weekly meetings for prayer have been well attended, and much interest manifested.

SCHOOLS.

Sabbath School.—This was well attended, and very interesting up to the time cholera and fever broke out with such violence. The attendance gradually fell off as one after another of the children were taken sick, until it was necessary to close it for a time. As soon as possible it was resumed, and has been well attended since.

City School for Boys.—Highest number on the roll during the year, 476; average number, 449; average daily attendance, 348; number of baptisms from main school, 2. One boy baptized, who formerly belonged to the school. In the branch school, among low-caste people outside of the city, there were 3 baptisms. Total number of baptisms from school, 6.

It was thought the school would suffer very much from the baptisms. Indeed, some supposed it would almost break it up. Such has not been the case. The average attendance has been low; but this is accounted for by sickness. That it has passed through one of the most trying years of its history so well is a matter of thankfulness. All that Hindoo and Mohammedan bigotry could do or say against it has been done and said. Its former scholars have proved its true friends, and many of them publicly spoke in favor of Christianity. It is proving itself a mission school in every sense of the
word. The scholars sent up this year for examination have been generally successful. The inspector of schools writes in the Educational Report for the Punjaub as follows:

"The American mission school at Gujranwala is a large and flourishing institution, and ought to be entered in the returns of higher class schools, rather than among middle schools. Its progress during the year has been very satisfactory, and the reforms introduced last year by the Rev. Mr. McKee, the manager, have been productive of the best results."

GIRLS' SCHOOLS.

Miss Calhoun submits the following report:

We are able this year to report an average monthly enrolment of two hundred and thirty-eight, and an average daily attendance of one hundred and ninety-three. Of those in attendance sixty-two read the Scriptures regularly, and the whole number receive oral religious instruction. The work this year has been somewhat interrupted; first, by the usual summer vacation of half a month in June; and afterward by the ravages of a congestive fever which, for several weeks, carried off more than twenty of the inhabitants of Gujranwala daily, and on account of which the schools were closed during the greater part of the month of October.

I was absent from the station two months. It was with deep regret that I gave up work and went to the hills, as I had quite made up my mind to spend the entire season at my post of duty; but owing to a severe, and somewhat constant headache, which rendered mental labor quite impossible, I was compelled to take a rest.

I have not been able to do much this year in the way of family visiting. Five days of each week my time is occupied in hearing Scripture lessons and giving religious instruction in the schools; Saturday is taken up with a Bible class for the heathen teachers and farthest advanced pupils of the schools; and on Sabbath I conduct a combined Bible class and prayer meeting for the native Christian women.

During the three weeks previous to our last communion, I made almost daily visits to a low caste village close to the city, for the purpose of instructing a few women whose husbands had become Christians.

I found the women anxious to be taught, and quick to learn. One of them has already been baptized, and there is a good prospect that many others will be. It is always a matter of gratitude when husband and wife embrace Christianity together, and thus avoid the painful separation which otherwise must follow.

There have, as yet, been no baptisms from the girls' schools; but we are not without evidence that many have received the truth and are trusting for salvation in Jesus only.

Both teachers and scholars frequently tell me that they believe in Jesus, that they love Him, and that they have no confidence in their idols, and have ceased to worship them.

While none have yet—by public profession—joined the church militant, yet we believe that one at least has been taken to join the company of the redeemed—the church triumphant in Heaven. She was a young Hindoo woman—the daughter of a widow who was a teacher in one of our schools. She attended school about three years, during which time she gained a knowledge of the way of life. After her marriage she took her Testament to her new home with her, and read it to her heathen neighbors, who would flock into her house to hear her.
She often came back to see her mother, and would always come to her mother's school to pay me a visit. She was at her mother's house at the time of her death, and, if we may credit the account given of her last days by her mother, she died a most triumphant Christian death. Seeing her mother weeping, she said, "Do not weep for me; look at me, I am not weeping; I am happy. All that has been taught me about Jesus, the Saviour of sinners, comes to mind now, and I believe it all." She then read some from her Testament, and sang, "One only is my beloved, true friend, beloved friend. Compared with his love all earthly love is nothing."

It was not my privilege to see her during her illness. It occurred in the summer vacation, and her mother did not comply with her request to send for me, as she supposed me to be absent from the station. But thus she died, and I doubt not but that she has joined the white-robed company; for the Scripture saith: "Believe on the Lord Jesus Christ, and thou shalt be saved."

Several others of our scholars died last summer from fever; but they were all quite young; and as I was absent from the station at the time, I heard no particulars concerning their deaths. May the good Shepherd, who "bears the lambs in his arms, and carries them in his bosom," have taken them also to his heavenly fold!

I hope that during the coming year I shall have much more time to spend in visiting families than formerly. Miss Wilson will then be able to take half of the school work off my hands.

Through the kindness and liberality of the ladies of the Fourth United Presbyterian Church, Allegheny, we have had the assistance, for the last six months, of "Lydia," a native Christian helper. She has discharged her duties faithfully, and is quite an accession to our working force.

We had our usual public examination at the close of the year. It was attended by several native gentlemen, who expressed themselves highly pleased with what they saw and heard.

The great want of our work now is a suitable building; and that can only be procured by erecting it: and the cost of procuring a lot and erecting a suitable building would be not less than fifteen hundred dollars.

REPORT OF GURDASPOOR STATION FOR 1876.

OUR FIELD AND WORK ASSIGNED.

After our long absence of eleven years in America, we reached India in December, 1875, a short time before the annual meeting at which the mission usually allots to each of its members his field and work for the new year. The city and district of Gurdaspoor, 64 miles east by southeast from Sealkote, were permanently assigned to me as my field, and the principal work to be undertaken here was itinerant preaching. As the old tent in which we were to live during our itinerations required some repairing, and light beds, tables and other tent furniture must be made up by slow native workmen, the 24th of January came around before we got started out from Sealkote for Gurdaspoor. On the way I preached in several villages, and gave a Sabbath day's preaching in Zafferwal, one of the branch stations connected with Sealkote. We reached Gurdaspoor on the 7th of February, and the first thing done was

TO LEARN WHAT WE COULD ABOUT OUR FIELD.

Gurdaspoor city, the centre of our field and labors, is 44 miles northeast of Umritsir, our nearest railway station. It contains a native population of about 5,000, and six or seven English families connected
with the government. The district court-house, jail and treasury are here. The government has also at this place a post-office, a charitable dispensary and hospital, three schools for native boys, and a Da'k Bungalow, or traveller's lodging place. This place is consequently visited daily by large numbers of people from the surrounding country. There are also eight good wagon roads branching out into the country, making it a convenient centre from which to reach all parts of our field. The district of which this city is the seat of government is densely peopled, having 655,000 inhabitants. Although nearly 400,000 of these are agriculturists, yet the people all live in villages, the whole number of villages being 1880, within a space of 1440 square miles. The average is 488 persons to each square mile. The white population of the district does not probably amount to more than 150 persons. Some idea of the poverty of the people is suggested by the fact that there are in the district 21,000 beggars. As to religious sects, the natives consist of nearly 300,000 Mohammedans, 250,000 Hindoos, 40,000 Sikhs, 1,000 Buddhists and Jains, and 64,000 of other sects.

AN OLD RULE AMONG MISSIONARIES,
Which gives any field exclusively to the church which first occupies it, would make the United Presbyterian Church responsible for this district, with its two-thirds of a million of souls, as a part of our India Mission field. A large tract, called Butala, was lately added to the district, giving it an aggregate population at this time of nearly a million. But this addition is not taken into account in the above statistics, because it was occupied by the Church of England Mission before it was added to Gurdaspur. They have also, since we occupied it, taken over a school in Madhopoor, 27 miles north of this. With this exception, the field is exclusively left to us.

JOHN CLEMENT, A NATIVE CATECHIST,
And an exemplary Christian, has been laboring here in a quiet way since the autumn of 1871, and has, I believe, made a very good impression on the community in favor of the Christian religion. He, together with his wife and six children and Mrs. Johnson, form the nucleus of a future congregation. The station has also during these years been visited occasionally by the brethren from Sealkote and Gujranwala, although rather difficult of access from that side.

THE MISSION PROPERTY HERE
On my arrival consisted of 7 acres of unfenced land, just west of the town, which cost $75. On this lot we have our tent pitched at this writing, and we fondly hope that ere very long a substantial mission house may afford our mission and our work a home, and enable us to use more of the hot season to good advantage than is now possible.

WE STARTED OUT TO PREACH IN THE VILLAGES
Of the district, in company with J. Clement, on the 7th of February, after storing away a portion of our goods. A memorandum book was kept, in which we noted the route we travelled, the villages visited, and matters of interest that occurred. Pitching our tent for a few days within walking distance of eight or ten villages, we went out after breakfast each morning; and, after securing as many hearers as possible, we spoke to them from a half to three-quarters of an hour each. Towards evening we went out, and preached in turn again, about the time people were returning from their work in the fields, which was found the best time to get a good audience. If the people showed much opposition, we noted the fact, and did not
usually repeat our visit. If we were well received, we in many cases repeated our visits before moving away from that neighborhood, and we marked such villages to be revisited in our future itinerations. After visiting in this way most of the villages lying within two miles of our tent, we moved a few miles farther on to work again in the same way. We experienced the usual variety of favorable hearing, indifference and opposition. The instances, however, of bitter opposition were nothing like as numerous as those of a decidedly encouraging character. Companies of people frequently came and listened to the gospel at our tent for an hour or two at a time, and in such cases the customary visit to their village was omitted or postponed. Sometimes these companies consisted of women, and a few women were occasionally observed lingering about the outskirts of our village audiences, or listening from some adjacent housetop. This is a feature of our work which I do not remember to have observed in former years. In my memorandum book I find the following among other notes:

On a second visit to the village called Soul, we preached about an hour to 30 persons. When we were about to leave, we were invited to speak at the other side of the village to an audience of 85, who gave us a very quiet and attentive hearing for more than an hour, the principal men of the town being present.

At Khunee-kater, the 10th village visited, the audience listened quietly. Prem Sing, one of the hearers, asked questions about the true way, and how to get rid of sin, which indicated an awakened mind.

At Fatehwal, No. 12, an audience of 37 listened quietly during the first hour. After this a young Brahmin raised a feeble opposition, but was vigorously replied to by Ditta Ram, an elderly Brahmin of the same village. The latter said he would throw out the name of Ram,* and put the name of Jesus instead. Our prayer, whilst Ditta Ram listened with evident gladness, was that God, who opened the heart of Lydia, might open the heart of this man to receive Christ. After nearly two hours' talk, we reached the tent a little after 12 o'clock.

Mulanwali was No. 9. On a second visit there appeared to be considerable interest. The Mohammedan school teacher of the village, who has a brother a Christian in a distant city, made some important concessions in reference to our Saviour. Our hearers numbered 40. We spoke until dark, and promised them a future visit.

Nanshera was No. 13, a Hindoo village of 600 or 700 population. Our audience of 60 persons were to all appearance decided in their opposition. They argued that he whom we preach (that he is God) certainly could not create anything: "How could one who has neither color nor bodily form create?"

Godopoor, No. 14, was a small Mohammedan village. The people were distressed with poverty and sickness. They showed us some of the wheat which they were obliged to use for food. It had been buried for years by grain dealers, in the hope of a famine raising the price. The dampness of the earth had turned it black, and the smell was sickening. They said three or four men had died from eating it. The grain dealers let them have it on credit until they would harvest their next wheat crop, when they must pay for it with new wheat, and add 25 per cent. to it for interest. But the poor creatures had their minds made up decidedly against Jesus, and our visit was short.

* Ram is the name of a Hindoo god, and Ditta Ram means a gift of Ram.
At Udowal, No. 17, we went on invitation to visit a sick girl. The people gathered readily to the number of 50, including 8 or 10 women. Some of the men thought to do us honor by driving away the little children who gathered around us, supposing we would feel annoyed by them. And I took my text in Luke xviii. 16: "But Jesus said, Suffer little children to come unto me, and forbid them not." In the afternoon 16 women and girls and a dozen men came to our tent, and were spoken to a long time, together with other visitors.

Bhulewal, No. 18, was a village of Sikhs. The head man invited the people to come and hear us, when we had a quiet and very attentive audience. We talked the most of that day. The body was wearied, but the heart greatly encouraged. The people of Nos. 15, 17 and 18 appear friendly and teachable, and we note this neighborhood as one to be revisited on another trip.

THE HEAT COMPELLED US TO LEAVE OUR TENT and take refuge in a rented house on the 22d of March, after visiting 32 villages. On the 10th of April a heavy rain cooled the air, and we preached at the Pindoree Mela, seven miles east of Gurdaspoo, during its continuance of four days. Our time now, down to June 1st, in addition to the regular Sabbath preaching in Hindustani, was largely occupied in TEACHING SUCH AS CAME TO US.

Almost every evening a company of boys from the Government schools paid me a visit, and I spoke to them on some Scripture subject. Regular instruction was also given to a number of inquirers, one of whom was baptized on the 15th of May.

Our rented house, being the only one available, afforded us a very poor refuge from the increasing heat, so that we could not safely occupy it beyond the 1st of June, when we went up to Dharmsala, and, with the exception of a short time in the rainy season, continued there until October, applying ourselves closely to the language, in order to recover what had been lost during our long absence from the country.

After returning to Gurdaspoo, our going out into the district was prevented by sickness in my family, and our work up to the time of the annual meeting, December 28th, was confined to places within two miles' walk of the station.

We hired a shop in the city about April 1st, and placed in it a small stock of religious books under the care of Enoch Clement as colporteur and book agent. The books are not given away, as was formerly the custom all over this country, but they are sold, and as this feature of the work is new, very small results can be expected from first efforts. The number of books sold in ten months, ending June 31st, was 176, amounting in value to twenty-one rupees. The pecuniary return for the present is of small moment; the great thing is to encourage a desire for such reading, and to teach people to pay for it.

OUR CHURCH BUILDING FUND.

Some months ago I gave the public an account of the efforts made in this country to raise funds to build a mission church in Gurdaspoo. The fund subscribed and mostly paid up, amounts now to 2,200 rupees, which is, perhaps, two-thirds of what is required. In this we have been liberally assisted by the brethren and sisters in our other stations, including also native Christians who have given according to their ability. But we are chiefly indebted to the voluntary efforts of Mrs. Johnson and the Christian liberality of people outside of the mission. Mrs. Johnson's labors in behalf of our Master's
work in gathering these funds were not only given without remune-
ration, but at a heavy outlay of her private means for travelling ex-

Kalanaur is a town of probably 6,000 inhabitants, 12 miles west of
Gurdaspour. A particular account of the favorable hearing given by
the people last March was published in the Monthly Statement. In
July an arrangement was made with Bro. Martin, who kindly con-
ented to spare Abdulla, one of the native helpers from Zafferwal.
Kalanaur has, therefore, been occupied as a branch station since July
in connection with Gurdaspour.

We would mention some wants which we feel pressing upon us,
the supply of which would greatly facilitate our work. But as the
Foreign Mission Fund is deeply in debt, we will endeavor to do as
well as we can without burdening it until it may please the Lord to
favor our native country with more prosperous times.

As to visible success, we labor and pray for it, and expect it. But it is
our sowing time in this part of our mission field: and we are not dis-
couraged when we remember our Saviour's words: "One soweth and
another reapeth." How much we may yet be privileged to reap is
known only to Him. We are at present much encouraged by the
favorable hearing which is often given to the precious word, which
is able to make these ignorant people "wise unto salvation."

Respectfully submitted,
A. GORDON.

JHELM STATION.

Rev. T. L. Scott and wife.—Foreign Missionaries.
Rev. E. P. Swift.—Native Missionary.
Mahommed Alin.—Native Assistant.

Rev. T. L. Scott reports as follows:

"I came here some time in January, 1876, but owing to the condi-
tion of the house, I myself did but little mission work. However, I
was not idle, but busied myself in preparing for the work by study-
ing the language. Mr. Swift and the Moulvie, however, were out
in the district for about two months, and gave a very encouraging
account of their labors. During the summer months we did but
little save conducting our services on Sabbaths and Wednesdays,
and preaching in the bazar. Sickness, however, prevented us from
preaching as much as we should have liked. During the latter
part of the year both myself and helper were out in the district one
month and a half, during which time we visited 150 villages. We
were generally received very well, and, in a greater part of the vil-
lages with kindness.

"The Christian religion is new to the most of the people in this
district—they never having heard the glad tidings of the gospel.
We, however, met with some who seemed to be inquirers, and I
think they are in earnest. We gave them such books as we thought
suitable to their cases. Many promised to visit us at our home and
learn the Way of Life. I was greatly encouraged on the whole,
and feel assured that some of the seed sown will take root and
bring forth fruit to the honor and glory of God.

"During the year I baptized two persons—one adult and one in-
fant. There are other inquirers, but not yet ready to renounce the
faith of their fathers. But we trust the new leaven will work out
the old, and that they will finally become 'new creatures in Christ
Jesus.'

[ Signed] "T. L. SCOTT."
There are 83 boys in the training college and 86 girls in the boarding school in Assiut.

Places in red contain communicants.

In the Fayoum and Assiut statistics the first column gives the communicants, the second, boys in school and the third girls. The number of scholars given is the months average for the last year.


Ge. S. Ferguson Printer, 714 S. Sansom St.
Rev. E. P. Swift reports as follows:

"In the month of January, on account of the removal of my family to two different places, I was obliged to confine myself only to the station preaching. About the 12th of February I started out to travel in the district, and continued preaching until the middle of April, during which time I visited a great number of villages. In general, people listened with attention; here and there I met with some opposition, chiefly from Mahommedans, who are bitter enemies of our blessed Saviour.

"At Jalalpoor and Singhai, two large towns on the bank of the river Jhelum, the people listened with unusual attention, and on several occasions sent for me to preach to them again, which I did at Singhai.

"During summer I stayed at the station in Jhelum, and continued to preach morning and evening, and sometimes visited some of the neighboring villages, as my health permitted.

"From September to the end of the year, on account of illness, I was not able to carry on my work regularly, but during intervals of my sickness I did what I could. While in the station I conducted a Hindustani Divine service every Sabbath for the congregation.

"About the middle of October I, with my family, removed to Gujranwala for a change, as I had suffered a good deal with fever at Jhelum. I continued there to the end of the year.

"[Signed] E. P. Swift."

Respectfully submitted.

JAMES BARR, } Com.
S. MARTIN, }

E. P. SWIFT."

MISSIONS.


THE FAYOUm, about 100 miles above Cairo, in the Valley, some distance from the Nile. Mission begun in 1866. Principal stations—Sinoris and Medeenet. Laborers—Rev. Wm. Harvey and wife.


This mission was founded at Cairo in 1854. Alexandria, Cairo, the Fayoum and Osiout are the principal missions. Besides these there are twenty-five stations, making thus twenty-nine established places for missionary work. In this mission there are eight foreign missionaries, with their wives, six unmarried female missionaries, four native ordained ministers, eight licentiates, and sixty-nine other teachers and helpers, being a total of 103 laborers. The total of communicants is
784; of average Sabbath attendance, 1,170; of increase by profession, 187; by certificate, 21; and of decrease by death, 6; by removals, 76; suspensions, 12; baptisms, 107; pupils in schools, 1,475, of whom 879 were males, and 596 females. The contributions of the natives amounted to $2,212; received besides for tuition fees, $1,033; value of property, $60,000; funds in hand for building purposes, $3,944. In this mission there are schools in twenty one of the stations, communicants in twenty-eight, and regularly organized churches in six. In eighteen of these, contributions were regularly made for the spread of the gospel; and the average amount contributed by native Christians was nearly $3 each for the year.

REPORT OF THE ALEXANDRIA STATION FOR 1876.

Alexandria is located on the Mediterranean, and is the business metropolis of Egypt. It is connected with the Nile by the Mahmoon-dah canal, which is forty miles in length. A system of railways connects it with the most important cities and towns in both Lower and Upper Egypt, and with all the other mission centres. From the latest published statistics it appears that the population is 300,000. A large proportion of the residents are Europeans. Among the natives the Moslems are much more numerous than the Christians. The Coptic population is comparatively small, but is gradually increasing. Mission work was begun by our church in this place in the year 1857.

MISSIONARY LABORERS.

The Rev. S. C. Ewing and family, and the Rev. John Giffen, have been located here all the year. Miss T. M. Campbell remained until the middle of May, when, with the consent of the Board, and of the mission, she returned to the United States to seek the recuperation of her health. About the first of June Mrs. Giffen was transferred to this station, not by any formal act of the Missionary Association, but in compliance with a higher law, enacted in Eden, when the first missionary was sent to lonely man.

NATIVE LABORERS.

The native laborers have been: — An Evangelist, two months; one licentiate, three months, and another five months; one Bible woman, all the year, and another four and a half months; two assistants in the book department and the secular work of the station; two printers; two binders; a Moslem sheikh, partially employed as a corrector for the press; three teachers in the boys' school, and three in the girls' school.

BOYS' SCHOOL.

The following is Mr. Giffen's report of this school:—

At the meeting of the Association, in Alexandria, May 17th, I was directed to look after the interests of the boys' school in this place. The school was evidently not giving the satisfaction to either teachers or patrons that it had done in former times. It was no difficult task to discover the reason. The apartments have been for years so unsuitable, that the Association has repeatedly asked appropriations for the rent and furniture of another house. The attention of
missionaries in charge was, however, so fully engaged in other directions, and the suitable place was so hard to find, that the matter was passed over from time to time.

But, within the past year, that which was bad enough has been made still worse by our neighbor's building his house so high, and so close to our windows, as to almost shut out the light of day. The boys were leaving the school for others more comfortable; the teachers were discouraged. So it was evident something must be done to improve the circumstances. At its meeting in Ramie, Oct. 6th, the Association gave orders for the change of the school to more suitable premises, if such could be procured. The house quite adapted to our purpose was so easily found, where such are so scarce, that it seemed as if a special providence had provided it.

The rent asked for it was not more than two-thirds of that usually paid for a dwelling the same size. Those having charge were quite willing to let it to us for a school. The contract was accordingly closed, and we removed from Ramie, and occupied part of it as a dwelling.

The desks and benches in the old school, as Dr. Hogg informs us, are those put there by himself 20 years ago. These could be of little use in furnishing new premises. New desks were therefore made as nearly after the approved models as possible, without the usual iron frames. On Nov. 20th the new school was opened. Nineteen boys were present the first day, and new names have been added until the number has been doubled.

Tuition rates were fixed at fifty piasters ($2.50) for those studying French and English; twenty piasters ($1.00) if Arabic alone was taken. Special rates have, however, been made for special cases; but in every instance the amount agreed upon has been collected.

OLD SCHOOL.

It was thought best not to close the old school just now, as a number of the boys were too small to go so far as to the other school, which is in an opposite part of the city. One of the teachers was retained in charge there, teaching only the Arabic language. About thirty boys are being instructed by him in reading and in the Bible truth, especially as that is set forth in Brown's catechism. They also attend the Scripture lesson that is given in the girls' school every morning by Mr. Ewing.

A Bible lesson is given with the opening exercises to all the pupils in the new school. After that the more advanced have been studying the pentateuch, and the smaller ones simple Bible stories, and such reading as is adapted to their capacity.

The entire forenoon is spent in studies of the Arabic language; and the afternoon is devoted to English and French. The average of the monthly attendance has been fifty-two.

We have not so many pupils as could be accommodated; but the increase is as rapid as should be expected when it is remembered that the field is occupied by Greek and Roman Catholic and other schools, with scores of monks for teachers, large buildings and plenty of money at their disposal. But the Lord will bless his own. May he make the boys' school in Alexandria a light in what is truly a dark place.

GIRLS' SCHOOL.

This school continued under the care of Miss Campbell until she set out for the United States, on the 17th of May. It has since been under the supervision of the mission family residing in the mission house. Two of the native teachers have labored very faithfully.
The third one does not deserve censure, but is less worthy of praise than her associates. One of the teachers of the boys' school gives lessons in writing and in arithmetic. A Scripture lesson is given every morning in connection with the opening exercises of singing and prayer. The teachers and a number of the girls take lessons in English, and are making some progress; but no other foreign languages are taught. The monthly enrolment has varied from 96 to 126, and has averaged 101. The average of the daily attendance has been 76. Of those present when the enrolment was the smallest forty-two were from families of different nationalities, belonging to the Greek church, twenty-nine from Coptic families, eleven Mohammedans, eight Jewesses, three Maronites and three Catholics.

This school receives as much attention and labor from the missionaries as their other duties will permit; but it is a matter of regret that its wants are so inadequately met, and that so interesting a field of labor cannot be fully cultivated. Two young ladies could here find most interesting and profitable work. The families of perhaps all the girls would gladly receive visits from the missionary ladies; and in this way a door for direct, or indirect, missionary work is opened in not less than fifty homes. It is hoped that Miss Campbell will soon be ready to return to this work, and that another young lady may be sent out to labor with her. A boarding department should be opened without further delay. Funds have been secured outside of the contributions of our church to meet a good share of the expenses that would be required in opening this department.

The good ladies of the Paisley Society still manifest their interest in this school. Their annual contribution for the past year was £70 sterling—$339.13, gold. This is perhaps larger than any previous contribution, and it is greatly to their credit that they have allowed the stringency of the times to increase their liberality. "God loveth a cheerful giver."

BOOK DEPARTMENT.

For various reasons it has seemed best for us to close the accounts of this department on the 30th of November. This rule will be observed in future. In adopting this plan for the present year we can report the work of only eleven months; and it will be proper to bear this in mind when comparing the sales of the year with those of former years. The hindrances to this work that were mentioned in the report of the previous year still continue.

The sales in the book shop, and by a colporteur employed a little more than two months, have been as follows:

- 365 copies of Scripture and portions of Scripture for $62.19
- 1337 volumes of religious books for 131.96
- 433 educational and miscellaneous books for 251.27

Total: $445.42

PUBLISHING DEPARTMENT.

The press was occupied for a time in completing the edition of the metrical version of the Psalms. A translation of a book on the miracles of Christ has been printed, and also a large edition of an Arabic reader for use in the schools.

In compliance with the directions of the Missionary Association, the press was closed on the completion of this work. Portions of several editions of our publications are still unbound, and the work in the building is continued.

EVANGELISTIC WORK.

No lengthened itineraries have been made; but several of the cities
and towns in the Delta have been visited by the evangelist, licentiates and members of the congregation. A great many places have also been visited by our colporteur, and a good many copies of the Scriptures have been sold. "The entrance of thy words giveth light: it giveth understanding unto the simple."

BIBLE WORK AMONG THE NATIVE WOMEN.

Mrs. Werdy Melaik is still employed as Bible woman. She is in every way well qualified for this work, but can devote only a part of her time to it, as she has also to attend to her family duties. For several months the daughter of one of our licentiates was also engaged in this work. She was formerly a pupil in the boarding school in Osiout; and, though young, she is prepared to instruct others in reading, and in the simple truths of the gospel.

The missionary ladies still give a share of their time to this work, and are much gratified with the progress that some of the native women have made, both in reading and in the knowledge of the Scriptures. Twenty women are learning to read, and nineteen families are regularly visited. A good many other families are visited occasionally, and the Scriptures are read and explained as there is opportunity, and sometimes prayer is offered.

The weekly prayer meeting for females is continued, and a number of the native women take a part in the exercises.

CONGREGATION, PUBLIC WORSHIP, ETC.

The services on Sabbath morning are still held in the Scotch church. The audiences have varied from 18 to 70, and have averaged 41. In the afternoon two services are held—one in the mission house, and the other in Kermooz, a suburb in which several families of our people reside. The average of the attendance at these two meetings in the afternoon has been 38. Three-fourths of these do not attend the morning services. These, added to the morning audiences, would make an average attendance of 70. The Sabbath school meets in the mission house in the afternoon. The attendance has varied from 38 to 68, and has averaged 55. A weekly prayer meeting has been held a part of the year in the mission house, and a nightly meeting for prayer and the reading and study of the Scriptures has been held in Kermooz a part of the year. The attendance has not been large at either of these meetings.

Four persons have been received into membership in the congregation—two on examination, and two on certificate. Three children have been baptized. One member has been removed by death. Some who were formerly members have removed to other places, and others of this class still reside in the city, but have ceased to attend our services. The latter, perhaps, all claim that they now belong to a different sect. Of the former but little is known. In the judgment of charity, it has seemed best to put all under the head of "removal." In doing this we strike fourteen names from the roll of communicants, and reduce the number to thirty-five.

The contributions of the congregation during the year have amounted to $145, gold.

Owing to the withdrawal and removal of office-bearers, the congregation has been disorganized for some years. An election has recently been held, and two persons have been chosen for the office of ruling elder, and one for the office of deacon. One of the former deacons still retains his office. We hope the congregation will soon be re-organized. In regard to our mission premises, the case remains just as it was when the last annual report was written; and it is
hoped the Board and the church will bear in mind the facts then presented.

It would be pleasant to be able to record greater apparent results of our labors at this station; but it should be borne in mind that in all its departments our work here is largely among sects that are not yet prepared to receive the gospel in its simplicity. In addition to this, nearly all the social, civil and business arrangements of the place are unfavorable to morality and true religion. It sometimes requires a far-reaching faith to enable us to labor hopefully; but we know that the Lord will accomplish his work, and even hasten it in his own time.

S. C. Ewing.

Alexandria, Egypt, March 19th, 1877.

REPORT OF MONSURA STATION FOR 1876.

While there is much in the state of affairs in this station to discourage, and the results are not what we might have hoped for, yet there are also encouragements, from which we gather that God has in some measure blessed our labor, and which leads us to hope for his blessing in the future.

One of our discouragements is the indifference of the people to the claims of the gospel, and the difficulty of getting them to attend preaching. Much of the seeming indifference, however, is to be attributed to another cause, namely, the fear of persecution and ridicule. The priests of the Coptic, Catholic and Greek churches all keep a close watch over their flocks, and the Mohammedans a still closer over theirs, and do all they can to prevent them receiving religious instruction.

Another cause of discouragement has been the lack of female helpers. During the greater part of the year Mrs. Nichol has been without assistance in her work; and when the work of managing a school of undisciplined girls, with teachers who require fully as much watching and training as the children, together with the work of instructing the mothers, is all attempted by one person, who besides has her family to care for, the whole is very likely to prove a failure. This has been our experience the past year with the work among the women since Mrs. Giffen left; and only the expectation of getting help has induced us to forbear closing the girls' school. Yet, should we close this school, it would to a great extent close the door for work among the women, and also among the men, as we gain the friendship of the parents through the children.

BOYS' SCHOOL.

Among our encouragements may be mentioned the prosperity of the boys' school. The teachers, Tadrus and Habebe, have proven faithful and diligent in their efforts to promote the religious and moral, as well as the secular, education of the boys. And, as a result of their efforts, we have been able to secure the attendance of a considerable number at church and Sabbath school.

This school has been kept open all the year, except during short vacations, rendered necessary by the feasts of the various sects, during which the boys will not attend. The number enrolled was 128, of whom 71 were Copts, 17 Mahometans, 19 Catholics, 11 Greeks, 10 Jews and 4 Armenians. The average attendance was 48, and the amount collected as tuition fees was $126.59. The branches taught are Arabic reading, writing, grammar, arithmetic, and geography, and English reading, writing and grammar.

GIRLS' SCHOOL.

This school was opened by Miss Galloway, and remained under
her care from the beginning of the year until the first of June, when, in her marriage, it was left without a teacher. As it was impossible to get a suitable native teacher, Mrs. Nichol gave up the work of teaching several women in their homes, and took charge of the girls in the forenoons, leaving a native woman to teach them sewing in the afternoons.

When the school was opened, a little more than a year ago, only three of the girls could read; the others were all beginners, and the most of them had never before been in a school, and none of them knew how to study, or to behave properly, and were very dirty and ragged. But, with all these disadvantages, the school has prospered. The average monthly enrolment has been 58, and the average daily attendance has been 36. Fifteen now read in the gospels, and in selections from the Old Testament. They have memorized several Psalms of the new version, and sing them with great energy and pleasure. Their behavior and appearance have improved.

In July a Sabbath school was organized, and we have been encouraged by the number that attend, and by the interest manifested in the lessons. All the pupils remain for the other Sabbath services, which they would not otherwise attend.

**RELIGIOUS SERVICES.**

The greater part of the preaching and teaching in the prayer meetings has been performed by the licentiate, Yacoub, although the two teachers have always been ready to afford all the assistance in their power. Our average attendance at preaching at the forenoon Sabbath service during the year has been 43; at Sabbath school since May 21st, when we first opened it, 27; at Bible class in the afternoon, 12; and at the weekly prayer meetings, 9.

No new members have been received; but one under suspension was restored. Our present native membership, including the licentiate and his wife, is ten. The contributions of the congregation for the year amounted to $74.55. Besides the instruction imparted at the stated meetings, something has been done in the way of visiting from house to house, and the licentiate has also, as opportunity afforded, conversed with and instructed those whom he met in the streets.

**SALE OF SCRIPTURES.**

The sales of Scriptures were 94 copies, and of religious books 146 copies, and of miscellaneous books 566. Total—806 copies, amounting to $239.47.

**EVANGELISTIC WORK.**

We have not been able to do as much work in the surrounding regions as we wished, owing to preventing causes during the season most favorable for such work; but from what has been done we are encouraged to hope for much from that kind of work in the future. 

_March 21st, 1877._

A. M. Nichol.

CAIRO.

Established in 1854. Missionaries—Revs. Dr. Lansing and Watson and their wives, and Misses E. F. Johnston, M. A. Smith and A. Y. Thompson. Ordained natives, 1; other teachers and helpers, 14; communicants, 82; religious services in Arabic every Sabbath, 3; in English, 1; boys' schools, 1, having 135 pupils; boarding schools for girls, 1, with 189 pupils; Bible depots, 1; sales of Scriptures and religious and educational books during 1876—volumes, 4,700, at $1,100; Bible women, 2.

**GENERAL.**

In looking back over the past year to record what has been done at this station, we desire, first of all, to mention the loving kindness of
our heavenly Father, who has dealt with all the laborers so kindly, giving us all a large measure of health and strength; while it is a matter for special gratitude, also, that the good work of the Lord has not suffered in any of its departments, through the persecution of enemies, or the desertion of professed friends. The past year has been a year of constant and earnest work in the congregation, schools, Bible distribution, and visiting from house to house. It will always be remembered, too, by many as the year when we were permitted to dedicate to God's cause our lower chapel, and transfer to the new mission premises the boys' and girls' day schools, the boarding school for girls, and the book depot; while the success with which the Master has blessed our labors in all the departments of the work calls us to greater devotion to the cause of Christ, who has directed us to this interesting and needy part of the world.

THE ARABIC CONGREGATION.

The stated services were held in the boys' schoolhouse, with the usual attendance, until the first Sabbath in June, 1876, on which day the lower chapel in the new premises was dedicated to the worship of God. Since that time the attendance has greatly increased. The central position of the chapel, its comfortable sittings and neat surroundings, are some of the reasons for the better attendance, while the attention of the audience to the religious exercises has been very marked and encouraging. The forenoon service is conducted in turn by Messrs. Lansing and Watson. The afternoon service at the mission chapel is conducted by the former, while the latter has another service in the girls' school in Haret Es-Sakkaeen. There are thus three Arabic religious services every Lord's day in Cairo under the direction of our mission. The congregation at the chapel in the morning averages 130, and in the afternoon 60. In Haret Es-Sakkaeen it numbers 55. The accessions to the membership of the church since our last report were 17, most of whom are from Haret Es-Sakkaeen and Boulac, and are encouraging tokens of God's blessing on the toils of the laborers there. Dr. Lansing, who is locum tenens pastor, devotes three evenings every week to pastoral visitation, besides frequent irregular visits during the day, and Mr. Watson conducts three evening meetings every week for prayer and reading the Scriptures in Haret Es-Sakkaeen.

THE ENGLISH SERVICE.

Preaching in English has been conducted during all the year, excepting one month in the heat of the summer. This service is a heavy addition to the labors of the resident missionaries, even though they occasionally are assisted by ministerial brethren passing through the city. Still they regard it a duty to keep it up for the sake of a few American and English residents, who in summer would have no other public means of grace, and for those residents and passing travelers who in winter would otherwise be deprived of the privilege of public worship according to the simple forms to which they have been accustomed. The attendance varies from 15 to 50.

THE ARMENIAN SERVICE.

This service was merged into the Arabic about the beginning of June, though the Armenians still continue to have meetings for prayer in that part of the city where most of them reside.

THE SABBATH SCHOOLS.

The boys' Sabbath school has also improved since the removal to
the new premises, the attendance being generally about 65, though often nearly 100.

The girls' Sabbath school is not so large as when the Ezbakieh girls' day school was a free school, and the number of pupils large. It still contains about 45, and the two Sabbath schools meet in the chapel for closing exercises, and to listen to a brief address from Dr. Lansing every Sabbath morning.

THE BOARDING SCHOOL FOR GIRLS.

Of this Miss Johnston says:—

The boarding school was in session during ten months of the year, closing for two months' vacation from July 15th to September 15th. The number of girls enrolled during the year was 38, 18 of whom were boarders, and 20 day pupils. The expenses amounted to $953; the tuitions to $733; contributions, $202; making total expense $18 more than total receipts. As the number in the school increased, it became necessary to procure a Syrian teacher, who entered upon her duties Jan. 18th. Instruction has been given in Arabic, English, French and Italian, with a part of each afternoon devoted to sewing and needlework. The religious instruction is given in Arabic, as are also all the different secular studies, as geography, grammar and arithmetic, the English, French and Italian being taught only as foreign languages.

The duties of this school have been divided between Misses Smith, Thompson and myself. The former has spent most of the forenoon (latterly all the forenoon) in Haret Es-Sakkaeen, giving the afternoon to the superintendence of the needlework in this school, formerly also giving two lessons here in the forenoon. Miss Thompson, having the care of the Ezbakieh school, has in addition had charge of the housekeeping department of the boarding school, with its daily accounts, and has also had some classes here. I spend the forenoon and part of the afternoon teaching here, and have charge of the school accounts, etc.

At the close of the school, July 13th, we held an examination in the church, which was well attended, and gave general satisfaction, and perhaps was the means of increasing our number of pupils when we re-opened school in September. Before the end of the year the school had grown too large for the house we were in, and we were very glad to be able to move into our new building, as we did the 1st of December; and though it is still unfinished, it gives more room, and affords much better accommodation than the house we formerly occupied.

Near the close of the year, as a teacher was needed in the Haret Es-Sakkaeen school, Miriam Ibrahim was taken from the boarding school to fill that position, and, as Miss Smith will report, is proving a good and useful teacher. She was a charity pupil, and one of the first taken into the school, and the first to connect with the church from the school.

Another of our girls, blind Musrea, has been removed from the school to begin work among the women, taking the place of blind Werda, who, on account of illness, was obliged to give up that work here last summer. Meria Shenooda, one of the day pupils of this school, has continued to give lessons in the native houses in the afternoons.

Two members of this school have connected with the church the past year—the Syrian teacher and Sufia, our Abyssinian girl, both of whom seem to be leading an exemplary Christian life. The latter seldom fails in her public prayers to make grateful mention of
God's great goodness to her in making known to her the way of life, praying often that her friends, still in darkness in her own land, may be led to a knowledge of the truth as it is in Jesus.

In connection with the boarding school is held a weekly prayer meeting, conducted by Miss Thompson, Miss Smith, or myself, in which the girls themselves take part.

The religions represented in this school are: 20 Protestants, 5 Copts, 5 Jewesses, 8 Catholics. Seven of the girls are from towns at a distance from Cairo, Alexandria, Demenhoor, Tanta, Benha and the Fayoum.

Since the beginning of the new year the school has been growing, and the enrollment at present (March, 1877) is 46, nineteen of whom are boarders. We have received help from the ladies' societies of St. Clairsville, O., Washington, Pa., and Argyle, N. Y., beside some individual contributions from friends of the cause, principally among travellers.

The Sabbath school and women's prayer meeting in this quarter have been continued as heretofore, the members attending being about as in former years.

**EZBAKIEH GIRLS' SCHOOL.**

Of this school Miss Thompson says:—

The whole number of pupils enrolled in this school during the year was 221, of whom 42 were Moslems, and the remainder Christians. The Mohammedans were very irregular, and some came only a few days, because they did not like to be taught the religion of Jesus. Some of the Christians were of a poor class, who did not like the restraints of school, and irregularity decreased the average attendance during the year.

The highest enrollment any month was in March, when it was 131, and the lowest was in January, when there was a great decrease, owing to the efforts of the priests to make the Coptic school a success, which had been reopened a month previous. The people were then visited, to make them more interested in me, who was then a stranger in most of their houses, having had charge of the school only a short time, and thus for some time the number of pupils increased. However, when we moved to our new mission house, owing to the order of the Board to reduce expenses, we concluded to dismiss two of the teachers, and charge a quarter of a dollar every month for each girl, and this reduced the size of the school two-thirds, as many preferred to go to the two free schools—the British and the Coptic—and many parents said that girls would never pay for their schooling. It was pretty hard for me to tell girls that I had formerly urged to come to our school to go to other schools when they told me they had no money to pay for their tuition. A few were taken free, to be paid for by the contribution of three friends of the school.

But although so many left our school, it was encouraging to see that most of the best pupils remained with us, and are now making better progress than formerly.

Toward the end of September I commenced going to a house in a distant part of the city to hold prayer meeting on Sabbath afternoon, and this is still continued, with audiences varying from one woman, the owner of the house, and her two children, to seven women; and some attend these meetings who do not attend the services in the church. This person mentioned is not a member of the church, but is a thorough Protestant, and takes part in the exercises with a heart full of gratitude for the precious promises of the Bible, and she attends church regularly, although she has to walk a long distance,
and also attends the Wednesday prayer meeting, which is conducted by Miss Johnston. I did not know until I commenced a prayer meeting in Boulac, in October, and heard that the head of the house did not allow anything of the kind, that it was a great privilege which I enjoyed by being allowed to hold a meeting in the other house. Circumstances have changed, however, since then, and the meetings which were discontinued in Boulac are to be revived in a different house in March—in the house of our native minister there, and the wives of our members in that quarter have promised to attend.

THE BOYS' SCHOOL.

This school remained in the same place to which it was removed, in 1875, until the end of December, 1876, when it was taken to the new premises, much to the delight of the pupils and comfort of the teachers. It has kept up its enrolment and efficiency. At the close of the school year last summer there was a public examination of the boys, in the presence of His Excellency Riadi Pasha, Minister of Public Instruction, and many interested spectators, and the pupils gave good evidence of their progress, and the school of its efficiency. The teachers, Messrs. Abdullah Mancarios, Makhriel Abd Es Seyid, Girgie Hanain, and Farag Girgis, deserve to be honorably mentioned as diligent and successful instructors in the school for many years.

The studies pursued by the pupils are the usual branches of a common school education, and algebra, geometry, astronomy, natural philosophy and logic, all in Arabic, while English and French are taught as foreign languages. The usual attention is given to instruction in religion, either directly through the Scriptures, or through the Shorter Catechism. We are endeavoring gradually to raise the grade of the school, and at the same time lessen its expenses to the church at home, by increasing the tuitions. Last year the tuitions collected amounted to $505 in gold, and we hope this year they will reach $800. Besides, the school is now conveniently located for being made more and more evangelical in its character, and religious in its influence.

THE BOOK DEPARTMENT.

There is no more efficient arm of the missionary service than this, and the past year has been one of more than usual success. While it is the chief design of the mission to distribute among the people Scriptures and other religious books, it has also taken an interest in putting into their hands good historical, educational and scientific works, which are for the most part published by the Presbyterian Press at Beirut. It should be remembered, too, that it has never been the habit of our mission to distribute even religious books and Scriptures gratis. Such a practice may swell the figures in reports; but it makes small profits in enlightenment and evangelization, while it serves to promote still more the spirit of pauperism among the people. The sales of books of all kinds in our book department in this city last year were 4,700 volumes, at $1,160 in gold. These were sold either at the depot, or by means of colporteurs, of whom we had two—one all the year, and a second for part of the year. It should be mentioned gratefully that the American and British and Foreign Bible Societies have both assisted in bearing the expenses of the depot, while the American Bible Society also paid one-third of the expenses of the colporteur during the year.
WORK AMONG THE WOMEN.

This work has been carried on with varying success, and with some changes during the year. Blind Werda's health became so impaired last summer that she was obliged to relinquish her labors in this department, and has for some time been in Osiout with her brother. It is our hope and prayer that she may again be able to resume the work for which she is so well qualified. One of the older girls of the boarding school has, until recently, devoted her afternoons to giving lessons to the women. Masreeyeh, a blind girl who spent about two years in the boarding school, has now entered upon the work, and gives promise of acceptability and efficiency in it. She has at present twenty-six women, to whom she gives lessons, under the direction for the most part of Mrs. Lansing, who also gives all her spare time and strength to this needy and interesting department. The other ladies of the mission also do what they can among their Egyptian sisters.

WORK IN BOULAC.

Rev. Makhiel has been located in this suburb of Cairo, and has held evening meetings at his house, and made daily visits among the ignorant teeming population of that quarter. Several accessions to the membership of the church have come from those among whom he has been laboring, and proves that it is well for us to occupy various points in and around this great and wicked city.

WORK IN HARET ES-SAKKAEEEN.

Of this work in this part of Cairo Miss Smith says:

Haret Es-Sakkaeen girls' school has enrolled during the year 1876: Copts, 82; Mohammedans, 64; Syrians, 4. Total—150. The previous year, or in 1875, there were enrolled: Copts, 75; Mohammedans, 70. Total—145.

The average daily attendance in this school for the year 1876 was 57, the highest daily attendance for one month being 75. Last year the daily average was only 43. This school has improved greatly during the past year in regard to punctual attendance, and an increased interest in the religious instruction given. Six or seven large girls, (young women,) from a real desire to learn, have attended regularly, bearing the taunts of friends and neighbors, who count it a great shame for such girls to be seen out of doors. They have also attended church, the Sabbath school and prayer meeting most of the time. Several of the Moslem girls have taken quite an interest in the Christian religion, and we hope and pray that they may be guided into a saving knowledge of the truth. Several have been removed for fear of their turning Christian; but even this gives us hope, for it shows that some impression has been made upon them. One very discouraging feature we have to contend with is the idea they have that girls of the age of 10 or 11 are too old to be in school—that they should then be at home preparing to get married. The Moslems take their girls out of school at even an earlier age than this.

The second teacher, Moilema Newara, (who was previously a pupil in the school) was taken from us a short time since by that dread disease—consumption. She had suffered for a long time, but was able to be in school part of the time until about three months before her death. She passed away very calmly and peacefully, rejoicing in the Lord. A short time before her death she said to me, "I am willing to go if it is the Lord's will." She was a consistent member of the church, having joined within the past year. Her life and death have made a deep impression not only on her family,
but also in the school and neighborhood, which we hope will be the means of awakening some from the sleep of spiritual death.

Much credit is due the head teacher, Moilema Latefa, for a conscientious performance of every duty. One month before the close of the year, Mariam, a pious Christian girl, and a member of the church, who was educated in the boarding school, was engaged as teacher in Newara's place. She teaches in the school during the forenoon, and in the afternoon gives lessons to the women. She spent her vacation in teaching the women of this district, and that without any remuneration. She has given great satisfaction in her work.

THE PRAYER MEETING

Has been well attended, and was kept up by the teacher during my absence, in vacation. The hour of prayer meeting being at 9 o'clock in the morning, the large girls were told that they could leave the school room, and attend it if they wished, and there were always from 20 to 40 girls present, and from 2 to 12 women; but seldom less than 5 or 6.

VISITING FROM HOUSE TO HOUSE.

Over 325 visits have been made by me during the year in the homes of the girls. In these visits, besides giving lessons to those wishing to learn, and reading and explaining the Scripture, an effort has been made to induce those who live in filth to cleanse and keep clean their wretched homes. In this we can report in some cases a slight progress; but generally very slight.

A special effort has been made to visit the sick and those who are mourning, where one is sure to meet a number of persons gathered together who are willing, and sometimes anxious, to hear the glad tidings of salvation. This daily visiting and Bible reading among the women is to me the most interesting, and, I think, most profitable part of my work, and I hope the time will soon come when one missionary can give all her time to the very important work begun in that quarter.

THE SABBATH SCHOOL.

The Sabbath school has been in operation during most of the year, with a good attendance. When it was held early in the morning, a number of women and girls often came over with us to church, which was a very long walk for them. Dr. Watson superintended the Sabbath school until he began preaching there in the afternoon. Latterly I have had the Sabbath school before the hour of preaching. The preaching at this place in the afternoon has been well attended by men, women and girls. On Monday morning many of the school girls, and some of the women, are able to repeat a part of Dr. Watson's sermon. This is very encouraging to us, showing that the word is understood and appreciated.

Before the summer vacation I was able only to spend about two or two and a half hours in this place, the rest of my time (except one hour for an Arabic lesson) being given to the boarding school. But since the vacation I have spent all the forenoon here.

The result (as far as we can see) among the women and girls of this neighborhood during the past year has been an increased desire among the women to hear the gospel, and more anxious inquiry among the girls; also six women added to the church. Another was anxious to join, but was kept back by her friends. However, she hopes to come forward at our next communion season. One of the six has become the teacher of the small girls in the school; and, although very poor, and only receiving $2 per month, gives more than one-tenth of it to the Lord's work. The three women spoken of in
last year's report are three of the six who have joined the church this year.

This promising school is situated in a poor district of Cairo, and most of the girls are from poor families; but since the word came to cut down expenses we have been taking a small tuition fee from those of the pupils who are able to pay. This helps in defraying the smaller expenses of the school. We are in great need of a schoolhouse, which would also be used for church and nightly meetings for prayer. The house we are at present occupying is a very old, rickety dwelling house, not at all suited for either school or church, and for this old house we have to pay 48 Napoleons, or about $192 a year.

The New Premises.

About the close of 1876 the part of the building then erected was roofed and plastered, and occupied by three schools, the book depot, and the unmarried female missionaries—so that every inch of the space built upon is in use, and affords comfortable and permanent quarters for at least part of the Lord's work in this great city. The position has proved to be all that the most sanguine expected. Indeed, it is doubtful whether a more central position could be found in the city for mission premises.

Andrew Watson.

Report of Sinoris Station for 1876.

(Translated from the Arabic.)

The Lord has during the past year blessed his own work in Sinoris and the surrounding villages, and has given many proofs of his great love, especially in continuing in our midst the means of grace, and in increasing them and making them effectual.

This church has great reason for gratitude to God for having crowned with success her efforts to secure a native pastor. He was ordained on the 13th of February, in the presence of an audience of over three hundred persons from Sinoris and other places; and He has since given to his servant, the pastor, many and precious opportunities to proclaim the truth of the gospel, not only in the church and public meetings, but from house to house in the exercise of his pastoral office. We proceed to the history of the work as follows:

Religious Services.

The weekly and nightly meetings for religious services have been sustained during the year without interruption. On the Sabbath two meetings have been held—the first in the morning after the Sabbath school, and in the afternoon a catechetical exercise, in which the church has now reached the end of the fortieth question of the Shorter Catechism.

The night meetings have been held four nights each week, and during a part of the year a fifth night for exercise in singing. On Wednesday evenings the lessons have been in the "Introduction to the Scriptures," as during the former year. On Thursdays the Epistle to the Romans, in which we have reached the end of the 8th chapter. On Friday evenings the first book of Samuel has been read, which has been finished, and at the end a short time has been spent in hearing the reports of those who had been appointed the previous week to evangelize in the different quarters of the town, after which others have been appointed to labor on the succeeding Sabbath; and this work has been carried on the whole year, with the exception of two or three months during summer. Sometimes we also came together on Saturday evenings for practice in singing; but those assembling were less than at the other meetings. On Sabbath evenings the
meetings were for prayer and Christian conference. We doubt not these meetings have been precious to many. The average attendance at these meetings has been as follows: At Sabbath morning service, 161, viz.: 67 men, 49 children and 45 women; afternoons, 118, viz.: 57 men, 36 children and 25 women; and at the night meetings, 44.

CHURCH MEMBERS.

The number received into the communion of this church up to the end of '75 was 94 persons. Of these four had been transferred to other churches, four had died, and two apostatized, leaving 84. During the past year 34 have been received from the town of Sinoris and the neighboring villages—4 of them by letter from other churches, and 30 by confession of their faith. Of these 11 were from Sinoris, 3 from Sanhoor, 2 from Roda, 1 from Tanuch, and 17 from Suft. Twenty-five children were baptized the past year, of whom 16 were from Sinoris and 5 from Suft, and four children of church members died.

SCHOOLS.

1st. The Sabbath school of which the superintendent is Deacon Fanoos has been continued throughout the year. The number of classes is seven, of which 3 are for men, 3 for boys and 1 for women, and the average attendance has been 96, viz.: 40 men, 37 boys and 22 women.

2d. The boys' school. The average attendance at this school has been 65. The teachers have been two, with occasional assistance from others. Much attention has been given to religious instruction. In this and in secular learning the boys have made good progress, and we have good hope that many of them will be prepared for usefulness in the church in the future. There has been received from the pupils in this school the sum of $35, tuition fees, the past year.

3d. The girls' school. The average attendance at this school has been 15. This school, through the lack of efficient supervision and instruction, has not prospered during the past year. Doubtless the two of our brethren who have sent their daughters to the female seminary at Cairo have done well in so doing, and we trust great good will result from this, as also from the sending of some of our young men to Osiout.

WORK AMONG THE WOMEN.

We have before mentioned that there is in connection with the Sabbath school a woman's class. This has been taught throughout the year by Hag Tadrus. A meeting for women has also been held every Thursday afternoon, conducted by the pastor, the number attending being from 12 to 33. In this meeting the gospel of Matthew to the 15th chapter has been expounded, together with examination on the subjects of the sermons on the preceding Sabbath. Also our sister Dewan, who has been set apart to the work of teaching the women in their houses, has steadfastly continued her work, going to 23 women in their houses, and teaching them to read the gospel, and explaining it according to her ability. One of the students of the college assisted her in this work during the vacation. And truly these instrumentalities employed for the elevation of our sisters, neglected from their infancy, are to be highly prized, and must be profitable.

FINANCES.

The income and expenditure of the church during the past year has been as follows:
### Income

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Tithes and offerings</td>
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</tr>
<tr>
<td>Sabbath collections</td>
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<tr>
<td>Sabbath school</td>
<td>14.00</td>
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<tr>
<td>Special collection</td>
<td>16.00</td>
</tr>
<tr>
<td>Church Building Fund</td>
<td>26.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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### Expenditure

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<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Part salary of pastor</td>
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<tr>
<td>For the poor</td>
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</tr>
<tr>
<td>Church building</td>
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<tr>
<td><strong>Total</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in treasury</td>
<td>$41.00</td>
</tr>
</tbody>
</table>

### BOOK DISTRIBUTION

The number of books sold during the year has been 663, viz.: 398 from the depot, and 265 by the colporteur. The amount realized from sales is $136.00.

### OUT-STATIONS

**Suft.**—The work at this station has been efficiently carried on as before by Mr. Wasef Nakhley. The communion has been twice administered during the year—the first time, on Jan. 30th, by Rev. Dr. Lansing, when seven new communicants were received; the second time, on June 19th, by the pastor of the church at Sinoris, when ten were received. A commencement has been made in building a house for a school and for the services, at a cost of about $100.00.

**Roda.**—In this place during the most of the year the meetings have been conducted by Mr. Saad Allah, one of the members of the church. He was assisted during the vacation by one of the students, and the school has been carried on, with short interruptions, by the Areef Saad. Two months ago Mr. Gabriel Yuseph was removed to this place from Sanhoor, and it is hoped that he will greatly profit, not only this place, but also some of the neighboring villages, especially Famieh. The pastor of the church at Sinoris has visited this place once during the past year for the encouragement of the brethren in faith and good works.

**Famieh.**—A number of the brethren of Sinoris have visited this place during the year, as appointed by the church. These visits have caused great excitement and bitter opposition on the part of the enemies of the truth. As this place is near Roda, it has chiefly been left to be worked by the brethren of that place. The pastor once visited it for the purpose of performing a marriage ceremony, when a favorable opportunity was enjoyed for speaking the truth.

**Sanhoor.**—Muallem Gabriel Yuseph has spent ten months of the past year in this town; but, meeting with severe opposition, not only from the Copts, but also from the Moslems of the town, and the few enlightened ones being timid, and appearing to act with hypocrisy, it was thought best to remove him to Roda, in accordance with the earnest and oft-repeated request of the Protestants of that town. We are very happy to say that since his departure the Lord has answered in a measure the long continued earnest prayers of this church in behalf of the people of Sanhoor, and caused some of the good seed sown in that town to bear fruit, as at our last communion season three persons from Sanhoor came forward, and took up their cross to follow Christ, and they were added to the membership of this church.
Medeenet.—This place, after having been the first, has become the last in the district of the Fayoum. Since its people despised the means of grace which were furnished to them in such abundance, they have been deprived of them. The boys' school was closed the first of the year, and there now only remains the girls' school in this city. Truly, the first has become last, and the last first.

[Signed] SHANOODEH HANNA, Pastor.

OSIOUT.

MISSION CIRCUIT.—450 miles in length Population, 1,700,000.

Central Station.—Osiout, (or Assiout, Siout, etc.,) capital of the Thebaid, situated nearly midway between Cairo and Luxor; at the terminus of the Upper Egypt Railway. Population about 30,000. Mission established in 1865. Missionaries—Revs John Hogg, D. D., David Strang, J. R. Alexander, and their wives, and Misses M. J. McKown and M. G. Lockhart. Native agents, seventeen in number, viz.: Mr. Ibrahim Yusef, licentiate, eight male and four female teachers, two Bible women, a shopman and a colporteur.

Out-stations—Nineteen in number. Twelve of these lie within a radius of from 8 to 90 miles from Osiout. The remaining seven are from 130 to 300 miles distant from the central station. Native agents, thirty-five in number, viz.: Revs Tadrus Yusef and Girgis Rufaeel, pastors; five licentiates; fourteen school teachers; six evangelists and helpers; six unsalaried Bible readers and two colporteurs.

TWELFTH ANNUAL REPORT.

Summary.

New stations opened since last report, 7
Members received on profession since last report, 137
Present aggregate communion roll, 540
Infant and adult baptisms, 80
Contributions to support of gospel ordinances, $1,521
Average attendance at Sabbath services in 19 places, 681
Night meetings for prayer and study of the Bible in 19 places, 3,100
Aggregate average attendance, 352
" 18 day schools, 679
" 21 Sabbath schools, 810
Officers and teachers in
Women learning to read in 8 places, 136
" under oral instruction in 10 places, 225
Sales from bookshop and by colportage, 3,284 vols. Proceeds, $738

OSIOUT, OR CENTRAL STATION.

The native congregation, having become independent of the mission, and entered upon a new stage of its existence as a self-supporting and evangelistic Christian organization, the operations at this station will henceforth be naturally classified under two divisions, viz.: congregational and missionary. The former will include all congregational, educational and evangelistic work carried on at the expense of the native church of Osiout, and the latter will comprise the training institutions, work of Scripture distribution and other operations supported by funds from outside of the native church.

1. CONGREGATIONAL.

Summary.

Agents—Mr. Ibrahim Yusef, licentiate, and four male teachers, 5
Average attendance on Sabbath services, (including scholars and students,) 120
Members received on profession, 12
Communion roll, (31st of Dec., 1876,) 100
Infants baptized, 8
Contributions to church and school funds, $621.00
Average per member, 6.21
Week-day school for boys, average monthly enrolment, 60
Sabbath school for teachers, 65.
The congregation suffered seriously in its vital interests by the sickness and prolonged absence of the native teacher. He was to have supplied the pulpit for a period of nine months, in the first instance, in order to allow Dr. Hogg to spend three months with the theological class at Koos, and six months at literary work in Ramleh, or outside of Egypt. Owing to severe sickness, he was obliged to return to Cairo, first for one, and afterwards for nearly four months. During three months the congregation was left to its own resources, except on Sabbath days. During the year the pulpit supply was as follows:—By Rev. D. Strang, two months; by Mr. Ibrahim Yusef, four months; by preachers sent by Committee of Stated Supply, three months; by Dr. Hogg, after his return from Scotland, three months.

No church could be expected to flourish in such untoward circumstances, and least of all one whose eldership has been defunct for several years by reason of the absence of its members at other stations. The nightly meeting had fallen off, and was attended only by the students at the Academy. Once a week visits to the sanctuary had become the rule, instead of the exception. In a word, the world had entered the church, and brought its mission, for the time being, to an inglorious end.

Before the year closed a time of refreshing had set in, from the presence of the Lord, in answer to the united prayers of those who for a number of weeks had met together at the close of the nightly meeting to sigh and cry over the desolations of Israel. Under date of Nov. 9th, Mrs. Hogg has the following entry in her diary: "This week a special prayer meeting has been begun, after the evening meetings, to ask for a revival of the church, which has fallen into a very low state. The first night there were four present; but the number has increased to between 15 and 20." Among the fruits of this revival were the resuscitation of the Evangelistic Society in connection with the Training College, and the sending forth from it of a band of volunteer evangelists to preach in the villages and on the highways every Lord's day; the opening of three evening Bible classes in different parts of the city; the assumption, by individual members of the congregation, of the entire expenses of the day schools—three in number, involving an aggregate outlay of about 500 dollars per annum—in addition to their usual contributions to the funds of the church; the hearty unanimity with which the congregation pledged itself to pay the whole salary of its preacher, or pastor, to support a Bible woman, and also to employ at its expense, at least for one year, two licentiates, formerly elders in the church of Osiout, besides assisting in the support of five beneficiary pupils of the Academy; the accession of ten members, on profession of their faith, on the 24th of December, and last, but not least, the increased attendance at the prayer meetings, and the brotherly harmony and earnest business-like spirit that now pervade their weekly social gatherings. They still feel that they are yet far from being true and faithful apostles of Christ in their whole walk and life; but He who has done so much in and for them can, and will, do much more.

2. MISSIONARY OPERATIONS.

These include the general superintendence of the native laborers both at the central and out-stations; but, in our brief review of the work of the past year, we prefer to leave this, our heaviest burden, untouched, glad to get even a temporary relief from it by fixing our thoughts for a little on something else.

The local work at this station may be classified under three heads, viz.: (1.) training institutions; (2.) evangelistic operations, including nightly meetings, village preaching, Sabbath schools, and work
among the women; and (3,) the dissemination of Scriptures and religious and educational literature from the bookshop and by colportage.

1. TRAINING INSTITUTIONS.

These are, (1,) the Training College and Mission Seminary, and (2,) the Boarding School for Girls. The former, as is indicated by its title, comprises two departments—the one academical, or collegiate, and the other theological. The following is Mr. Alexander's report of the work of the past year in the collegiate department of this missionary institution:

REPORT OF OSIOUT TRAINING COLLEGE.
(JANUARY, 1876–MARCH, 1877.)

OFFICERS.

Board of Directors.
Drs. Hogg, Lansing and Watson.

Officers of College.
D. R. Johnston, M. D., Pres't. elect.
Rev. J. R. Alexander, Pres't. pro tem.
Rev. J. Hogg, D. D., Prof. pro tem. Metaphysics, etc.
M. Abd En-Noor Abdallah, A. B.
M. Echnooh Fanoos, A. B.
M. Mohanna Barakat, A. B.
M. Makheel Bishah.

SUMMARY.

No. of pupils enrolled during the year. 100
Average per session, 83
No. receiving aid from the Pressly Fund 28
at beginning of year,
At close of year—9 in full, 4 in part— 32
No. of communicants, (1st and 2d classes,) 15
No. of villages represented, 12
No. of graduates, 8
No. of teachers, besides tutors, 5
Literary societies, (one English,) 3
* No. of teachers, 37
No. " supporting themselves, 47
* No. sons of Protestant parents, 67
No. " and paying tuition, 10
Evangelistic society, 1

Studies Taught by

Dr. Hogg.—Mental and Moral Philosophy, Logic, Natural Philosophy, Bible History, Elocution, Vocal Music.

Mr. Alexander.—English Testament, Universal History, English Grammar, English Reading, Algebra, (Arabic.)

M. Abd En-Noor.—Geometry, Arabic Grammar, English Reading and Grammar, Rhetoric, Trigonometry.

M. Mohanna.—Astronomy, Arabic Grammar, English Reading, Bible History, English and Arabic Writing, Analysis of Arabic Sentence.

M. Makheel.—Primary Department, assisted by a few of the advanced boys.

Until the close of the school year, in March, Mr. Strang remained in charge of this institution. He being compelled to return to America, the Association at its meeting in Alexandria directed:

(1.) That, until the return of Dr. Johnston, Mr. Alexander should be Superintendent, with Drs. Hogg, Lansing and Watson as a Board of Directors.

(2.) That the session open July 5th, and that Dr. Watson be requested to personally assist in effecting an inauguration of the work.

(3.) That in the curriculum more time and attention be given to

* No. of boarders, 50. Cost support (one student) per month, $2.00.
studies in the English language, and that the first class continue its studies in the higher mathematics.

(4.) That Dr. Hogg, after his vacation, be requested to take charge of the classes in mental and moral philosophy and logic.

In pursuance of the above action, Dr. Watson and Mr. Alexander proceeded to Osiout on the 3d of July, and opened the session on the 5th. Dr. Watson returned again in the middle of the first session, and by his experience and wise counsels greatly encouraged and assisted the work. The course of studies was arranged according to the Association's directions. The standard of instruction has been raised, and the time of the course extended, according to the original intention, to six years. The first class was continued in the higher mathematics, and the number of studies in English was increased in all the classes. Exercises in English composition were daily read by the first class.

Our teachers have been the same we had last year. Mr. Alexander had charge of the highest classes in English, while each teacher was engaged five and six hours each day. At the beginning of the second session one of our best teachers, M. Echnooch Fanoos, left us to engage in other business. But Dr. Hogg had returned from his vacation, and, in addition to his own proper work, assumed part of the absent teacher's classes, besides giving a lesson every morning in reading and elocution, and devoting one evening every week to vocal music. We have thus worked on with an insufficient staff of teachers.

The conduct of the students has been better than in any preceding year, there being fewer cases of discipline. At the beginning of each session all, with but few exceptions, have been present at the opening exercises, although only twelve lived in Osiout, and the others came from 12 towns, from 7 to 200 miles distant.

Religious exercises were held in the church four and five nights each week, which all the pupils attended. Also on Sabbath they attended services twice, and many of them took notes of the sermons. For several months an evangelistic society has been formed, and every Sabbath, between sermons, 22 boys have gone in companies of twos and threes to the neighboring villages, reading the word to all who would hear. They have thus made nine visits to eleven different places since the Week of Prayer. The majority of the students are sons of Protestant parents, and the members of the two highest classes are nearly all communicants. Hitherto pupils who were poor, but promising, have been sustained by the Pressly Fund. Those of the better class, who came from the surrounding villages, provided their own bread, and paid a quarter of a dollar per month as a kitchen fee; and those residing in the town of Osiout came as free day scholars. Tuition has thus been free to all, and all except the day scholars live in the Academy building. But at the examination before the holidays it was directed that of the beneficiaries all whose average grade was under 7 (scale, 1-10) should receive no aid whatever; that all others outside of Osiout should provide their bread and pay a fee of half a dollar per month, while the pupils of Osiout should pay a tuition fee of a quarter and half dollar, according to the studies pursued. Owing to this effort to help reduce the expenses of the mission, only 60 boys were in attendance the last session; but the amount received equalled the amount of culinary expenses for all. This evidence of the people's appreciation, though it may seem but little, of the value of instruction is particularly encouraging.

At the beginning of the year there were 28 boys receiving aid from the Pressly Fund - 20 in full, and 8 in part; during the last session only 19 - 9 in full and 4 in part received aid. The health of the stu-
dents has been fair. Though there have been numerous cases of common ailments, no one has been compelled to leave school until the last session, when four were allowed to go to their villages. The need of a physician’s presence has been continually felt.

Throughout the year the students have sustained three societies—two in the Arabic, and one in the English language—for training in exercises of composition and debate. It has been a matter of great pleasure to see the interest which has been taken in this part of a student’s training. Eight young men this year have completed the prescribed course, and have been the first to receive the college’s diploma. Their names, in the order of their class standing, are:—Butrus Dionysius, from Koos; Hanna Hannallah, Moteah; Musaad Abd Es-Syyid, Osiout; Hanna Obeyd, Koos; Theodorus Hanna, Osiout; Hanna Grace, Moteah; Matta Makhieel, Nakhaleh; Bishai Makhieel, Azzeeyeh.

Seven of these young men have made application to Presbytery to be received as students of theology. All of them have been 5, and some of them 7, years under the instruction of this institution. Some of them have come out of deep poverty, and one for some time has eaten bread only every second day, that he might remain and complete his course. Two and a half days were spent in examining the different classes, and on the last day the examinations were held in the presence of the Presbytery and many of the residents of Osiout. On the evening of the 22d the students of the lower classes gave a very interesting entertainment. And on the following evening, when the graduating class delivered their orations, the church was well filled with an interested and attentive audience.

Our school building has become rather dilapidated; but we have been made hopeful by the results of Dr. Johnston’s efforts in America, and of Dr. Hogg’s efforts in Scotland, to secure funds for a new building. A letter from Dr. Johnston reports about $10,000 pledged, while Dr. Hogg, after much anxious labor in furnishing information of our needs, induced the students of the United Presbyterian Hall to adopt “The Osiout College Building Fund” as their scheme of effort during this year. The proposer of the scheme in Scotland hopes that £1,500 ($7,500) may be realized.

A difficulty, which since the organization of the school has been annoying, is in regard to the time when the summer vacation should begin. The great majority of the pupils, being sons of peasants, are needed at home, not only to help their parents, but to gather grain for their own next year’s subsistence. It is only in the time of harvest that there is a demand for hired labor, and the pupils can gather enough in those few weeks to supply their simple wants for the remainder of the year. On this account we have been compelled to permit some 12 or 15 boys to go home, although the examination and vacation were so near. On the other hand, unless the school year is shortened, the missionaries and teachers must come to Osiout in the heat of midsummer. The attention of the Association is respectfully asked to this difficulty.

A pleasing incident was the installation of one of our students, Biskhairoon Yuseph, a pupil from the Fayoum, as head teacher in Egypt’s first free intermediate school. This is the beginning of a demand for educated and trained teachers—a demand which must increase from year to year, until every village has its capable teacher.

J. R. ALEXANDER.

THE MISSION SEMINARY.

Eight of the ten theological students mentioned in last year’s report accompanied Dr. Hogg to Koos, where their studies were prose-
euted during February and March. Fam Stephanos joined the class, and about a dozen others, often including two Coptic priests, were also present at two or three of the daily recitations. Fam, although a septuagenarian, was as keen a student, even in Hebrew, as any in the class. He and two others spent most of the time out of class hours copying for future use the Arabic translation of Principal Crawford's "Baird Lectures" on "The Mysteries of Christianity," and Professor Maegregor's compendium of "Christian Doctrine," which Dr. Hogg prepared for the class during the course of the session.

There has been no theological class this winter, chiefly on account of the smallness of the professorial staff in the collegiate department. Next year there will be two classes—a senior and a junior. The former will probably be taught by Drs. Lansing and Watson, in Cairo, and the latter by Dr. Hogg, in Osiout.

2. BOARDING SCHOOL FOR GIRLS.
Superintendent.—Miss Martha J. McKown.

Teachers and Studies.

Miss McKown.—7 hours daily: Old and New Testament, Shorter Catechism, 2d Reader, Arithmetic, Grammar, English Reading, Needle-work. General Exercises in Bible History, Mental Arithmetic and Singing.

Mrs. Hogg.—3 hours daily: In Arabic—Reading, Arithmetic and Geography. In English—Reading and Writing.

Miss Lockhart.—2 hours daily: In Arabic—Reading and Brown's Catechism. In English—Reading and Writing, Needle-work.

Mrs. Gamianeh Bishai. j Reading, Arithmetic, Plain Sewing and Domestic Work.

Miss Ibraheem. j Reading, Arithmetic, Plain Sewing and Domestic Work.

Summary.

Total enrolment of pupils during year, 54
No. of day scholars enrolled, 29
Average monthly roll, 44
No. boarders enrolled, 25
Average do. 21
No. who supported themselves do. do. by individuals or societies 19
No. do. do. by General Mission Fund, 4
Mission Fund, 2
Average monthly expense of 1 boarder, $2.50

The following is Miss McKown's report of this school for the past year:

SCHOOL BUILDING.

In the report for 1873, it was stated that we had begun to enlarge the school-building. The work was completed in April, and the house is now comfortable, cheerful, and, on the whole, convenient. It consists of four bed-rooms, which are on the lower floor; three recitation rooms and a dining room on the upper floor; kitchen, pantry, bath-room and oven, on the roof. By opening a door in the back wall of the house the girls have access to a waste piece of ground, which is entirely hidden from the public view, and during recess they lay aside their veils, and enjoy their games in quite a western style.

We expended on the house nearly $625, and in return for this amount we have the use of the house, free of rent, for six years:

HINDERANCES.

The usual progress of the school was very seriously hindered, during the first four months of the year, by interruptions from the workmen engaged on the building. It suffered, at the same time, from a lack
of teachers. Mrs. Hogg was absent with her husband on a missionary tour, and much of Miss McKown's time had to be given to the planning and oversight of the work of the building.

The school was closed for more than five months during the summer. It was closed in May, a month earlier than usual, in order to allow Miss McKown to take a much needed rest. She accompanied Dr. and Mrs. Hogg to Scotland, where she remained three months, and although she was much invigorated by the rest and change, yet immediately after her return to Egypt she was attacked by a severe illness, which hindered her from doing any work for two months. As neither Mrs. Hogg nor Miss Lockhart was able to take charge of the school, and Miss McKown's classes, in addition to their own special duties, the school was not re-opened until November.

PROGRESS.

But notwithstanding all these hinderances and trials, the girls have made very commendable advancement, both in their studies and general conduct. From the re-opening of the school, in November, up to the present date, Mrs. Hogg has been teaching three hours daily, and this help has enabled us to give the girls daily lessons in nearly all of their studies.

TUITION.

We have begun to charge the day-scholars a tuition-fee of from fifteen to twenty-five cents per month, making an exception in favor of the daughters of the blind. The new system is working very much better than we expected. We have not lost a single pupil on that account who is really able to pay.

TEACHERS.

Mrs. Hogg, when in Osiout, has usually taught three hours daily. Miss Lockhart from two to three, and Miss McKown generally seven. Miss McKown has had the charge of the school and boarding department, with their accounts. She was assisted by the two native women in the oversight of the domestic work, and in the care of the girls out of school hours.

A WANT.

We very much need the help of an educated native woman, who could act as matron, and teach advanced classes. We report two native teachers, but they have had no training for the position they are in. The school building is so small that Misses Lockhart and McKown cannot be accommodated in it, and consequently the girls do not have as much oversight while taking their meals, or attending to their domestic work, as they should have, in order that they may be properly trained in these respects. Such a person as we require could, probably, be obtained from Syria, where training schools have been established much longer than ours have. Her salary would be about $140 per annum.

PUPILS.

The boarders with a very few exceptions were from Protestant families, and they represented eleven towns, including Osiout. One was entirely supported by the Sabbath school of the First Church Monmouth, Ills.; five were supported by individuals and from the general fund. All of the others provided for themselves, except to the amount of one-third of the cost of their food. By next year we expect to charge the majority at least of the boarders for the whole cost of the food. We have not done so hitherto, because their clothes and bread cost considerably more while in school than if they had remained at home. The people need to be allowed to realize some
extent the benefits of female education before they will make sacrifice to obtain it for their daughters.

One of our largest girls united with the church at the last communion, and we have reason to hope she is a true child of God.

The day scholars have been very regular in their attendance, both during the week and on Sabbaths. It is very rare that any one is absent from Sabbath school, even on a feast day.

ACKNOWLEDGMENTS.

We are indebted to Mrs. Dr. Geo. C. Hutton, of Paisley, Scotland, and a few other friends, for a large and valuable box of sewing materials. Among the contents was a package of thread worth $25, from Sir Peter Coates, of the firm of J. & P. Coates, Paisley. We also received several donations of money from travellers who visited the school, which have enabled us to furnish our school-rooms with maps, a globe, bedsteads, &c. It has been very gratifying to us to have so much interest manifested in our school by the Women's Missionary Societies, especially by those of Monmouth, Ill., Wheeling, West Virginia, and Allegheny, Pa. M. J. McKown.

3. EVANGELISTIC OPERATIONS.

These comprise the efforts set on foot by the missionaries, and conducted, under their direction, by native converts, for the purpose of leading into the way of life the young and the old of both sexes, and of all creeds, as far as they can be reached (1) by week-day and Sabbath schools, (2) by house to house visitation, and (3) by nightly meetings on week-days, and by outdoor preaching and Bible reading on Sabbath days in the streets of Osiout, and in the villages lying within a radius of ten miles from it.

(1.) WEEK-DAY AND SABBATH SCHOOLS.

1. Primary School for Girls.

Superintendent.—Miss M. G. Lockhart.

Teachers and Studies.

Miss Lockhart.—2½ hours daily: Opening Exercises, Bible Lesson, Life of Christ, Elements of Geography, and Lesson in Singing. (All in Arabic.)

Gamianeh Mirgis, Hanoonch Mancarius.

All day: Reading, Writing, Arithmetic, Brown's Catechism, Psalms in metre, (all in Arabic,) Sewing, Knitting, etc.

Summary.

No. of months in session, 10½; Pupils in New Testament classes, 27
Total enrolment of pupils, 138; Expenses for rent, wages etc., $140
Average monthly do. 60

Miss Lockhart's report is as follows:—

REPORT OF THE DAY-SCHOOL FOR GIRLS, OSIOUT, FOR THE YEAR ENDING DECEMBER 31st, 1876.

This school was kept open ten months and a half, a vacation of a month and a half having been given in July and August. Number of pupils who have been in attendance upwards of 153. Average attendance about 60. At the re-opening of the boarding school, in the fall, 11 of the farthest advanced girls were removed thither. Twelve have left us entirely during the year who were able to read the gospel and write, for various reasons, the most common one being their parents considered they had grown too large.
Two native women have been employed as teachers, and I have been much gratified with the interest and faithfulness manifested in their work, in my absence as well as in my presence, and their evident desire to increase in efficiency. Their harmonious working together, too, has been a matter of great satisfaction, as both here and at home we have seen people under the influence of the gospel a long while before adopting its real spirit, and learning thoughtfulness towards and helpfulness for each other. One of them, Moallina Guneana Mirgis, was received into the fellowship of the church visible at our Christmas communion. Though there were not found wanting evil-minded people to talk against her, her faithfulness in school duties the past year was strong testimony, and the examination she sustained was a very creditable one. Here in these purely native regions a woman teacher is almost as much a rarity as a woman preacher at home, and the prominence their office necessarily implies, as compared with the custom-bound seclusion of women's lives in this country, lays them liable to many critical comments and ill-natured remarks from idle and evil-disposed individuals.

Studies pursued in the school: Reading, writing, arithmetic, mental and practical, and geography. Knitting and sewing are also taught, half of the afternoon being devoted to these branches, and some nice work has come out from their little fingers. Four classes, including twenty-seven pupils, use the New Testament as the text-book for reading. It is questioned whether the Bible ought to be used as a text-book, if it does not incline young people to regard it as a common book. But we wish them to become familiar with the Bible language, hoping they may catch its spirit. In such schools as this, where we can hold the girls for so short a period and considering our object here is to teach the Bible, there seems to be a needs-be to teach it "in season and out of season." Five large girls from good houses, from twelve to fourteen, have come steadily on since last summer, braving the old sentiment that they should not go out of their own doors, and the ridicule of the little street boys, when they pass along with their teacher, exclaiming, "Oh, the tall ones, still in school!" One of these came into school for the first time six months ago, and learned her letters. Her diligence was so constant and absorbing that the teacher gave her extra help whenever she could, till now she is on a par with any of the other pupils in everything. I have never seen such rapid advancement in any pupil that has ever been under my care. I wish very much we could retain them and give them the opportunities of a more advanced education, but fear we shall lose them this year, as their parents will most probably take them from the school to be married. This winter I have usually led the general morning exercises, taught the geography and given a daily Bible lesson to the four classes, using the gospels as reading-books. The latter is apart from their ordinary lessons—a study of the life and teachings of Christ. The rest of the regular work of the school has devolved chiefly on the native teachers. Once in the course of every few weeks I have taken two or three days for going through all its departments, with the object of helping the teachers to vary methods and use tact in teaching, and to encourage and stimulate the scholars.

February 5th I began a Sabbath school for these girls in the same house used on week days, which has been carried on every Sabbath while I was here. While we were absent in the heat of the summer it was disbanded until our return. It was opened in fear and trembling, I being new in missionary work, and still lame in the language. A friend furnished us with Sabbath school papers from the Beirut press to help the interest. The children nearly all came out, and a
number of women were also present almost every day. Mr. or Mrs. Strang often gave me kindly help, and it began in a very encouraging way, despite my trembling. This past winter there has been some opposition on the part of a number of the Coptic parents to their girls coming. For a number of Sabbaths the decrease in attendance had been so marked as to be discouraging. Enlisting the co-operation of one of the teachers in giving all the time she could secure, we made a special effort at visiting the parents, with the object of finding out their reasons for hindering the girls, and stating what I had never done before, that their attendance on Sabbath mornings was a condition of the school. Since then the attendance has been as good as formerly. From a lack of grown-up teachers I was led to enlist two half-grown girls from the boarding-school, who have classes of the wee ones who cannot read near me, where I can help and direct if necessary. Each bears the name of Noor, which translated means light. My little teachers, as I mentally characterize them, have been promptly in their places every Sabbath morning since first employed, and have really done very well. Hope they may make able teachers when grown—real lights indeed.

Aside from school work, I have succeeded in making on an average about four or five visits a week, mostly among houses in connection with this school. Nearly all are Copts, who have no other connection with us. Have been, universally, warmly welcomed and respectfully treated in high houses and low, and have met many interesting and encouraging cases; many instances to show a waking up of the intellect and soul, and searching after the truth. Quite a number of women have made considerable advance in reading, and many who despair of ever learning themselves are anxious to hear. There is a general desire to have the children learn the tefseer, (explanation or correct meaning) of the book. A serious-looking man, who brought a little niece, and put her in the school, said, “Who knows but that she may be the means of great good to her people.” I might give many interesting incidents in this connection, but time fails. It has seemed one of the most important branches with which I have been connected, and a necessary accessory towards making school-work effectual.

Total sum of expenses for the year, $149; rent, $46; teachers’ wages, $84; mending floors, small clock, water, and other sundries, $19. About the close of the year, when the order came from the Board to reduce expenses one-third, it was proposed to disband this school, when one of our two wealthy members, Mr. Wasif, came nobly forward, and assumed the current expenses for the coming year.

M. G. Lockhart.

2. Sabbath Schools.

Besides the congregational Sabbath school mentioned in an early part of this report, three others were in operation during nearly nine months of the year, conducted by the teachers in the mission schools, and intended chiefly for their own scholars. We have only room for the following

Summary:

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<tr>
<th></th>
<th>Superintendents</th>
<th>Officers and Teachers</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) S. S. in Training College</td>
<td>Mr. Mohamma Barakat</td>
<td>10</td>
<td>70</td>
</tr>
<tr>
<td>(2) do. in boarding school for girls</td>
<td>Miss McKown</td>
<td>4</td>
<td>62</td>
</tr>
<tr>
<td>(3) do. in primary</td>
<td>Miss Lockhart</td>
<td>3</td>
<td>85</td>
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<tr>
<td>Total</td>
<td></td>
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<td>17 180</td>
</tr>
</tbody>
</table>
(2.) HOUSE TO HOUSE VISITATION.

Agents.

Mrs. Hogg, two hours daily for 3 or 4 months, chiefly in families of church members.

Miss Lockhart, five visits weekly for 7 months, chiefly in the families of her own pupils.

Sitt Loqhata, { Bible women, at work all the year.

MelikacS&s, { Bible women, at work all the year.

Miss McKown gives the following report of the "work among the women:"—

After the arrival of the pastor elect, Mr. Ibrahim Yusef, he took charge of the women's meeting. It meets in his house, and is well attended generally. The two Bible women have been at work all the year. The whole number who have been learning to read in the course of the year is 90. The average monthly roll has ranged from 65 to 70. At the close of the year, however, we cut off quite a number of names from the roll. Some having learned to read well enough to get along without a teacher, and others were progressing so slowly, or with so much difficulty, that we thought it best to give them up. Each teacher has now about 30 pupils, to whom she gives lessons twice a week. The teacher who is supported by the congregation devotes Wednesday to general visiting. For three or four months of the year, Mrs. Hogg has spent a good deal of time, generally two hours daily, in visiting the women; her object being to stir them up to a better performance of their family and religious duties. Miss Lockhart has done a good deal of visiting also, but she will report her own special work in detail.

We very much regret that we are not able to occupy more fully this wide, open, and important field. M. J. McKown.

(3.) NIGHT-MEETINGS, VILLAGE-PREACHING, ETC.

Agents.

The Missionaries and Volunteers from among the Students of the Training College.

Summary.

Work in Osiout.

Night meetings, weekly, in church, 5 Number of Students who took part in this work, 22
Average attendance, (except during vacation), 60 Number of villages visited during three months, 12
Night meetings, weekly, in other places, during three months, 6 Average number visited each week, 8
Average attendance, 15 Places most frequently visited—
Out-door meetings each Sabbath, during three months, Masara, Wasta, Corsiris, Shutb,
Average distance in miles, 4 Dronka, Refa, Deyr, Mosshi.

By constant attendance at the evening meetings, conducted by the missionary, the students in attendance at the training college became well-grounded in theology before entering the theological class. Their own evangelistic efforts may have done little good to others, but certainly they were greatly blessed to themselves. It was pleasing to us to notice this as the work went on. One marked feature in almost every report made by the young preachers was that while the Copts refused to listen to them, the Mohammedans, both men and women, "heard them gladly," and told them to come back again.

3. DISSEMINATION OF SCRIPTURES, ETC.

Mr. Alexander, who has now charge of this department, reports the following:
Sales in Book shop and by Colportage from January 1, to Nov. 30, 1876.

Scriptures, 982 Volumes, $233.00 (gold.)
Religious Literature, 1774 do $274.00
Educational, 548 do $227.00

3,284 vols. $734.00 gold.

OUT-STATIONS.

We include under this term all those places outside of the central, or missionary station, where evangelical agencies are at work, and at which religious services are statedly maintained of a more or less formal character.

Using the term in this wide sense, seven out-stations have now to be added to the twelve which were reported last year. One of these, viz.: Cosseir, situated on the western coast of the Red Sea, and 100 miles east from the town of Koos, has never yet been visited by the missionary. We have kept up a close correspondence with the brethren, however, for the last three or four years. Two of our college pupils have labored there in succession for more than two years, supported by the Coptic community of the place. During this time meetings have been held there every evening for the study of the Scriptures and prayer, and once, or oftener, every Lord’s day, evangelical services have been conducted by our young friends, both of whom are blind. Some of the brethren are longing for an opportunity of joining the church, and enjoying the privilege of communion in the feast of love.

TABULAR SUMMARY OF THE OUT-STATIONS IN THE THEBAID.

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<tr>
<th>OUT-STATIONS</th>
<th>CONGREGATIONS</th>
<th>NO. UNDER SPECIAL RELIGIOUS INSTRUCTION</th>
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<tbody>
<tr>
<td>(1.) North from Osiout.</td>
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<tr>
<td>1. Benoob.</td>
<td>5</td>
<td>4</td>
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<td>2. Azzeeyeh</td>
<td>24</td>
<td>13</td>
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<tr>
<td>3. Jawily</td>
<td>33</td>
<td>11</td>
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<tr>
<td>4. Medium</td>
<td>28</td>
<td>10</td>
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<tr>
<td>5. Minieh</td>
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<td></td>
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<tr>
<td>(2.) South from Osiout.</td>
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<td>6. Muteah.</td>
<td>66</td>
<td>4</td>
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<td>7. Bagore</td>
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<td>8. Naksholeh</td>
<td>88</td>
<td>10</td>
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<td>10. Zedeb</td>
<td>28</td>
<td>10</td>
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<tr>
<td>11. Mehta</td>
<td>25</td>
<td>9</td>
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<tr>
<td>12. Tabta</td>
<td>6</td>
<td>34</td>
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<tr>
<td>13. Koos.</td>
<td>62</td>
<td>9</td>
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<tr>
<td>14. Negadeh</td>
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<td>2</td>
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<tr>
<td>15. Luxor.</td>
<td>18</td>
<td>15</td>
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<tr>
<td>16. Gourneh</td>
<td>18</td>
<td>4</td>
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<tr>
<td>17. Erment</td>
<td>3</td>
<td>8</td>
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<tr>
<td>18. Esnech</td>
<td>2</td>
<td>1</td>
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<tr>
<td>19. Cosseir</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>440</td>
<td>123</td>
</tr>
</tbody>
</table>

54
As it is impossible to give a detailed account of the work at all or any of these out-stations in a brief report, we have gathered the principal statistics of each in a tabular form, in the hope that it will receive the careful study of those who are watching the gradual growth of the evangelical church of Egypt. We now add a few explanatory and supplemental remarks:

1. The out-stations in either district are arranged according to their distances from Osiout. Benoob is about 6, and Minieh is 94½ miles distant by river from Osiout. Moteah is 8; Koos, 185; Esneh, 232; and Cosseir 290 miles distant from the central station.

2. Nakhayleh and Mellawi are pastoral charges. The Rev. Tadrus Yoosef was ordained and installed over the former on the 1st day of November, 1870. He has received 40 members on profession of faith since that time, including eleven who now form part of the Bedari congregation. His salary is $360, of which $170 are paid by the congregation. Mr. Girgis Rafaeeel, while a theological student, spent several consecutive vacations in the town of Mellawi. On the 22d of April, 1876, he was ordained and installed as pastor over the little flock of 27 members which he himself had gathered. Though few in number, and, with four exceptions, poor, they pledged themselves to raise $108, i.e. half of his salary. Nobly have they fulfilled their promise. Their little chapel with parsonage attached, which in their hurry to get ready for their young pastor they had built in too great haste, fell to the ground a few weeks after his installation, a few minutes after the congregation had retired. In building it the first time they had got a little help from the brethren in Osiout. On the 22d of April, 1876, he was ordained and installed as pastor over the little flock of 27 members which he himself had gathered. Though few in number, and, with four exceptions, poor, they pledged themselves to raise $108, i.e. half of his salary. Nobly have they fulfilled their promise. Their little chapel with parsonage attached, which in their hurry to get ready for their young pastor they had built in too great haste, fell to the ground a few weeks after his installation, a few minutes after the congregation had retired. In building it the first time they had got a little help from the brethren in Osiout and others. This help they were ashamed to ask again, and so without any assistance they went forward and built another and larger structure, the elder and two or three others paying the whole expenses out of their own pockets.

3. Of the remaining out-stations only one, viz., Moteah, has an organized church session, and it too, alas, has lost its leading elder by death since we began to write this report. For a period of eight years, Hannallah acted both as teaching and ruling elder, devoting his whole time to the work by night as well as by day. Besides giving his services gratuitously, he, though a poor man, owning only ten acres of land, built a temporary meeting-house for the church and school at his sole expense, and kept an open table for the entertainment of strangers, as elders in the East are still expected to do. He died whilst singing a psalm. When the news of his sudden death reached the Presbytery, his son, who had graduated with honors the day before, was being examined by them for admission to the Theological Seminary. May the father's mantle fall and rest upon the son. The Presbytery had just concluded to refuse his application from want of sufficient proof of his being a converted boy. Christian reader, pray for this boy.

4. Of the other stations, five, viz., 1, 3, 7, 12 and 15, were occupied by native licentiates, and three, viz., 2, 9, 11, by trained evangelists during about two-thirds of the past year. The rest were left to their own resources the greater part of the year. All of the out-stations, except Nos. 5, 9, 10, 18 and 19, were visited by Dr. Hogg, some of them several times. He spent the months of February, March and April, in the neighborhood of Koos, accompanied by the theological class, and before leaving he held five communion services, and admitted 21 members on profession of their faith. The Rev. Tadrus Yoosef has been absent for nearly two months on a visit to this same district. At four communion services he has received 17 new members, 11 of whom belong to Luxor. He has succeeded in inducing the brethren
in Luxor, Goorneh and Erment, to club together and petition Presbytery for the services of the licentiate Theophilos for another year, they agreeing to pay $68 of his salary. He also got the people of Koos to ask for a preacher, and offered to pay $64 of his salary. It will be a blessed day for Egypt when all these out-stations have been supplied with pastors of their own choice. Up to the present time the pastoral work at all these places has had to be performed at distant intervals by two men burdened with other work. These two, along with the young pastor of Mellawi, (who officiated for Dr. H. at a late communion in Jawily,) examined and admitted to church fellowship last year 137 persons in 17 places, besides dispensing the ordinance of baptism in 14 places to 79 infants and one adult. For his frequent and valuable services in the past, the mission, and the young pastorless congregations of the Thebaid, owe a deep debt of gratitude to the pastor of Nakhayleh. Both he and we have long been of opinion, however, that the Protestant communities of Upper Egypt have need of much closer supervision than we conjointly are able to give them; and we now strongly urge that as soon as practicable a missionary Titus or Timothy should be appointed to care for these flocks while we in Osiout and elsewhere are preparing pastors for them. We have sorely felt the need of this the past eight years, but the feeling has become intensified of late by the rapid increase of the out-stations on the one hand, and, on the other, by the persistent efforts of the Plymouth brethren to defeat our aims at church organization by means of their delusive tracts and stealthy tactics.

CASES OF RELIGIOUS INTOLERANCE.

The report of the Upper Egypt field would not be complete without some reference, however brief, to certain cases of religious intolerance and persecution for which we have been anxiously seeking redress from the government. Five years ago, the congregation of Moteah presented a petition to the Khedive for liberty to build a place of worship. Exception being taken by the authorities to the various sites proposed, the congregation petitioned the government to appoint some official to select a site that would be suitable, but up to the present time no further steps have been taken by the authorities, and the Moteah people are still forced to worship in a private dwelling-house with little hope of being able to move into more commodious quarters.

Two and a half years ago the Protestants of Koos, after having for seven years met regularly for divine worship, were interdicted, and not allowed to hold religious meetings within the precincts of the town, this interdict being enforced by the local police. A few years previously they were prevented for a year from completing the erection of their school-house, the Copts having insinuated that they were building a church in disguise without asking permission of the government.

In consequence of the hostility on the part of the local authorities toward the Protestant cause in Koos, the Coptic sheikhs of the district felt that they might maltreat, with impunity, their former co-religionists. This went on, for a time, on a small scale; but, at last, about fifteen months ago, two men, who were returning from the house of a Protestant friend in the neighboring town of Negadeh, were seized by the Coptic sheikh and bastinaded in so brutal a manner that one of them died after a month’s illness.

These various grievances having been repeatedly brought under the notice of the Egyptian Government at various times by the American Consul-General, all to no purpose, Dr. Hogg, during his
short visit to Scotland last summer, brought the matter under the notice of the Evangelical Alliance, earnestly appealing to them for their interposition, in order to obtain redress for the wrongs complained of. A memorial embodying the facts mentioned above, and signed by noblemen and other members of the Council of the Alliance, was forwarded, in December, to His Highness, the Khedive of Egypt, with a request that the grievances might be inquired into, and full protection obtained for Protestant Christians throughout Egypt. This memorial was graciously received by His Highness. The facts were also communicated to the British Government, and its kind offices solicited; and in reply to their solicitations, the following letter was lately received from the Earl of Derby on the subject:

"Foreign Office.

Sir:—With reference to the letters from this office of the 8th instant and 12th ultimo, respecting complaints which have been made of acts of intolerance committed against Protestants in Upper Egypt, I am directed by the Earl of Derby to transmit to you herewith a copy of a report from the British Consular agent at Keneh to Her Majesty's agent and Consul-General at Cairo, giving the exact answers of the witnesses in this matter; and I am at the same time to state that Mr. Vivian will be instructed to use his good offices with the Khedive on behalf of those persons, to obtain the required permission for them to build schools and chapels, and for the free exercise of their religion.

"I am, sir, your most obedient, humble servant,

[Tenderden]

"To the Secretary of the Evangelical Alliance."

We would fain have been able to add that the efforts of the Alliance had been crowned with success; but, though a month has elapsed since we received intelligence of the reception of the Earl of Derby's letter, nothing has transpired here to indicate that the Egyptian Government is about to take steps to redress our grievances.

The Arabic and English correspondence, and the translation of Arabic documents connected with the official examination of these cases, has been a very heavy addition to the ordinary work of this station during the past year; but, if the Master crown our efforts with success, we will feel amply rewarded for toilsome days and broken nights which the work has cost us.

John Hogg,
J. R. Alexander,
Missionaries at Osiout.
Osiout, April 5th, 1877.

China.

This mission was opened at Canton, by Rev. J. C. Nevin, in 1860. It has one missionary, with his wife, and two teachers and helpers, reporting a total of three laborers. In the mission there are four communicants, increase of two during the year by profession; baptisms, two. There is one day school with twenty-five boys. The value of mission property, at cost, is $12,380; building funds on hand, $4,205.12. The amount received from other sources than the Board was $610 65, viz.: for rent, $405, and for interest, $205.65. The expenses of the mission, besides salary for the missionary, were $286.89. In his report from this mission, Mr. Nevin says of
the year, "In general we have been encouraged in our work, and the prospects of success in the future have grown brighter."

REPORT OF THE CHINA MISSION.

As the mail, by which I write, is the latest practicable date under which my report for the past year can go forward, I now beg to present it. It would have been desirable, perhaps, could I have been in possession of fuller details on some points, to have modified some things I may have to say; but under the circumstances, I lay the following before you:

In general we have been much encouraged in our work, and the prospects of success in the future have grown brighter. No hindrance or discouragement has been experienced, save the usual want of that support which we are entitled to from the church at home. There is a burden in this feeling which, whether rightly or wrongly, we cannot throw off. There are times, however, when all this can be forgotten in the present interest of the work, and some such seasons have been ours, when we were permitted to see the seed bearing fruit. A door of entrance has been wide open, and what we have been able to do has gone forward without let or hindrance from without. I have met with more persons during the year who unhesitatingly announce their disbelief in both the power and reality of their gods than during any previous period. There is, also, a more active spirit of inquiry abroad, among all classes, for the results of western civilization, than heretofore. These enquiring minds cannot stop short of finding out the true secret of this success, and learn the great lesson bound up in the gospel of Jesus Christ. At first, Christianity may be recognized as a power and means to the end sought, without any just estimate of its intrinsic worth. Indeed, we cannot expect more. But that step once taken will lead a long way towards the truth, and can never be retracted. We have just heard that an imperial edict was issued on the first of February, enjoining the toleration of Christianity (or its equivalent—the recognition of the equal status and rights of Christian converts with all others before the law,) in all the provincial authorities throughout the empire. Whatever may have been the motive which prompted this edict, God's people will see in it a triumph for the gospel of Christ. They will readily see that the immense door here set before the church is being, year after year, pushed wider open, and the long coveted freedom for the story of the cross more and still more nearly attained, so that it may be proclaimed, without let or hindrance, throughout the length and breadth of this mighty empire.

Since the last report we have received two additions to our membership. One of them an old lady, grandmother of one of the boys in our school. When first she came casually to my Bible class, she seemed to have no knowledge whatever as to whether she had a soul or not. Her ideas of her own personality and accountability were excessively vague, and extended no further than as related to this present life. In the presence of such a case, you can well imagine, I felt powerless, and scarce knew what to do. But with patience and prayer, we have comfortable evidence that she has attained to a saving knowledge of the truth. Formerly comfortless and forlorn under her trials and troubles, she now wears a happy and contented look. The other one referred to is also a woman, who has for some time been in our employ as a servant. Driven to desperation by the calumny of friends, she resolved to end her life by suicide. Having carefully arranged her little effects, and put on five complete suits of clothing, her best ear-rings, shoes and stockings, and broken a small
jar in her room as an oath of appeal to the future, she deliberately went down to the court and threw herself into the well. Here we found her after some hours. I went down into the well myself, and made a rope fast to one arm, by which she was drawn up; and, after three hours' work, we restored her to life. Now, what is remarkable is this: the well was wide, and had a depth of ten feet of water. I found her on the surface of the water, her face partially submerged, no visible support, and the great weight of her saturated clothing to drag her down. What held her up, and gave her back to us? I could only have one thought, and the same thought afterwards seemed to break up her heart, and let in the light of a merciful Saviour's love and care. We trust she is now truly numbered among those who shall be saved from the second death. We have another, the mother of one of the boys, who has been an interested inquirer for some time; also, two or three male inquirers, and one young man, an applicant for baptism, whom we may receive soon. Do the people at home realize the wisdom, and care, and discretion we need in this work? Let them never forget us, and those who come from such darkness into the outskirts, it may only be, of the light.

After Miss Galbraith left us, several women, who had begun to give some attention to our message, have gone back. We need, and these heathen mothers need, such help as only a warm, devoted, earnest, faithful Christian sister-helper can give. I have preached in public as much as my strength would permit, continued my Bible class, and kept on with the school as in years gone by, doing all I could. The school returns an average of 23 daily attendance throughout the year, out of a total of 25 received and enrolled. It has been opened again for the coming year, with the usual competition for places. I might remark that, for the past two years, the scholar taking the first prize has been taken from us by the conductors of opposition schools, which are supported by the same association which inaugurated the public preaching of the Chinese classics as an offset to our chapel work. We do not like to have our scholars taken from us; but feel that it is, in one sense, a kind of compliment to what we are doing. Let all who take an interest in our work earnestly remember the children who are brought, if only for a time, under the teaching of the gospel. Every branch of our work needs to be earnestly and faithfully prosecuted, and more hands than one are imperatively demanded by its many necessities. In addition to the above I still keep plodding along at the Psalms—a work that goes all the slower, and hangs the heavier on my hands, because of the numerous and unavoidable interruptions that occur. Urge the Assembly to send out immediately two good men at the very least. They surely cannot send fewer where laborers are so few and the harvest so great, and ripening and perishing every day. Let no one shrink from the work, for nowhere will they ever find such opportunities to labor for the salvation of souls as in China.

Your communication, directing a reduction of one-third from the ordinary expenses for the coming year, has received attention. I confess that I do not see how to do this, unless I disband my school for the whole year. I have never expended any funds, except such as were absolutely necessary for the barest and most economic purposes of the work. I cannot give up my teacher; I cannot dispense with the services of the chapel keeper, and ground rent must be paid, whilst the salary of the school teacher is at its lowest practical point. If you think it must be done, let me know immediately, and I will stop the school. Still, I do not think it will be necessary, as the funds on hand, the chances for a whole year's house rent, and a cer-
tainty now of getting some of the money due from Miss Galbraith's obligations, will furnish sufficient for the whole time. You will note that no appropriation is asked for in my financial report for myself and work.

I wrote you in regard to the funds received from Dr. Rogers, of Hong Kong. I still think it was best. In the transaction itself you would be the gainer of about two hundred dollars. Then by what interest it may secure you, and the loss it avoided, (as funds were absolutely required,) you will be benefitted by about as much more. So that altogether the treasury of the Board will be better off by near four hundred dollars than it would have been otherwise. You will observe that the year closed with a balance of $965.61 to your credit. In copying from my books I took balance from $75=129.15, forgetting that below I had credited you with 57 cents, repairs from building fund.

The building fund now amounts to $4,205.12—a sum sufficient to put up our new chapel, and perhaps two new school buildings beside. I should have gone on with the building this winter, single-handed again, if I had had good reason to confide in bona fide intentions toward our mission at home. The correctness of my surmises received satisfactory confirmation in the action of the Board communicated to me in your last letter. I have already answered that letter, giving you, as nearly as possible, the information you requested. I have nothing more to add here, except to express an earnest hope that the Assembly will never accede to any proposition putting forward the idea of abandoning China.

But in case the proposed change of our mission to San Jose should meet with favor, then I trust it will be a bona fide action, not a mere forerunner to give up all work for the Chinese after your present missionary shall have finished his course; and, in keeping with this purpose, I wish to urge the Assembly to transfer the whole of the funds to the new field. The friends who have specially contributed this money for China have a right to see it faithfully used to that end as nearly as possible, and not sent off to any other field, or devoted to any other purpose.

I would also add the suggestion that, if our brethren in San Jose have not yet commenced building their church, it might be possible to unite with them in arranging for suitable premises.

Finally, if the Assembly unreservedly and unconditionally adopt your suggestion, it will be a saving of time, and money, and opportunity if you will, immediately on the action being taken, telegraph Henry Harrison, Esq., of New York, or other suitable person, to send directly the following telegram, which you will have previously communicated to him by letter:


And from this I will be ready to act even before the details reach me by letter.

I now close this my 16th report, written, I fear, with too little heart and too little faith, in a manner rather mechanical than otherwise, but with a sadness which can find no room for expression on paper. Hoping for the best, and almost against hope,

I remain your obedient servant in China, J. C. NEVIN.

Canton, China, March 5th, 1877.

SUPPLEMENT.

Your favor of January 17th, 1877, has just come to hand, and I hasten to add a note in reply, to go with my report, which should
have gone forward on the 15th instead of the 20th; but a change in the sailing of the *Alaska* has been made on account of her arriving several days after regular time.

I am very glad that you have accepted the order drawn in favor of Mr. Frothingham, agent of Dr. Rogers, and that you informed me of the fact, as I have received a protest from the bank dated January 10th. The Board need have no fears of my doing any thing to involve them. I wrote you at the time that I felt it to be an irregular proceeding; but it was a case that presented an opportunity to help you which never occurred before, and may never occur again. Moreover, as I take the action of the Board to be absolute, it is a case that will not occur again, even under the most favorable circumstances.

I regard the call of the Board for statement about rents, &c., as unnecessary—my previous reports, and my present report, giving a minute account of all financial matters affecting the responsibility of the Board and mission in this respect. Hence, I make no reply in this communication in answer to yours just received.

You will need to amend my report, by making an appropriation of five hundred dollars for 1877—the amount you direct me to send to India. I am sorry for this order, as you will lose double exchange on that amount, instead of having the amount on the field free from any such reduction.

I remain your obedient servant in China, J. C. Nevix.

*Canton, China, March 17th, 1877.*

**RECAPITULATION.**

Missions, 4; stations, 51; foreign missionaries, 16; unmarried female missionaries, 12; native ordained ministers, 5; licentiates, 9; native laborers, 111—total of laborers, 153. Communicantes, 1,056; increase during the year, 242. Baptisms, 162. Scholars in schools, 2,996; in theological classes, 22. Contributions, $2,244.75. Value of missionary property, $82,207, with $8,149 in hand for further missionary building purposes.

**CONCENTRATING FOREIGN MISSIONARY EFFORT.**

During the year the attention of the Board has been called from various sources, to the propriety of considering the question whether there should not be a concentration of the foreign missionary energies of our churches. This would involve a withdrawal from some of our missions, and perhaps a strengthening of others; but cherished and dear as every one of our missions is, in some way, to some portion of our people or other, this question has been one of exceeding delicacy and perplexity.

The two missions that have been specially suggested in this connection have been Syria and China; and with great care, from a desire to be prepared for any consideration of this subject that the Assembly might wish, efforts have been made by correspondence to obtain full and reliable information on all the matters involved.

*Syria.*—In regard to Syria, it may be stated that, by the ar-
rangement which was made in the beginning, this mission is the
joint property and charge of the Presbyterian Church of Ire­
land and of our United Presbyterian Church; that each bears
its equal proportion of the expenses; each has an equal owner­
ship in the property; and by terms of agreement drawn up by
the mission in 1860, and ratified by both churches, either party
withdrawing leaves the other party in possession of all the prop­
erty, and in entire ownership and charge of the mission. In regard
to ourselves, we have a considerable pecuniary interest in the
property of the mission, but by the terms of this agreement are
unable to make any sale of it, or obtain any return for it, if we
leave the mission. Our remaining missionary there, Rev. John
Crawford, is of tried excellence as a laborer, has been engaged
in that mission for twenty years past, and has signified his de­
sire to remain, at least for a time, in the mission, even if it is
relinquished by our church.

With this presentation of the facts in the case, the Board,
without making any recommendation in relation to it, submit
the whole matter to the judgment of the Assembly.

China.—In regard to China, there has been much thought.
As brought into being with the commencement of our United
Presbyterian Church, this mission has ever been very dear to
many of our people. Much valuable property for the resi­
dences and uses of the missionaries belongs to the mission, and
funds are in hand for erecting the necessary rooms or places
for schools and chapel services. An able and devoted mission­
ary has been in the field for nearly eighteen years, and he has
done much, no doubt, in the way of laying the foundation for
future work. But, notwithstanding these things, the Board
have been reminded, in reiterated forms, that the mission is
not, and probably will not be, at any time, well manned by our
church, in the pressure of other calls for its great work. It is
in the midst of numerous and well furnished missions from
other churches, and thus its withdrawal could be made without
as sad consequences to the heathen as if there were no other
missions in that locality. It has not been attended, even with
all the labors that have been perseveringly and faithfully put
forth by us on its behalf, with results that were calculated to
awaken the interest that ought to be felt for the work of the
Lord in the heathen world. It has also been suggested that
there are large numbers of Chinese on the Pacific Coast of our
country, and that if the mission could be removed to a location
there, where many of this people are to be found, great and
lasting good might be accomplished. On inquiry, the mission­
ary has ascertained that probably the mission property can be
disposed of in Canton, so that little or nothing will be lost of all that has been so generously invested in it, and that thus a removal could probably be made with little or no sacrifice.

In view of all the circumstances of the case, the Board have felt constrained to adopt a resolution recommending to the General Assembly: (1.) That the mission in China be withdrawn, and the property disposed of to the best advantage.

(2.) That in case Mr. Nevin is willing to labor in the gospel among the Chinese at some point on the Pacific Coast of our own country, a mission shall be established there; and (3.) That in case such a mission is not established, the Assembly shall decide what shall be done with the avails of the mission property now in Canton.

THE ASSOCIATE REFORMED CHURCH.

With entire regularity the missionary Board of this church have continued to sustain their laborer in connection with our mission in Egypt, Miss Mary E. Galloway, now Mrs. John Giffen. And there are pleasant evidences of the churches of that Synod at large feeling a deep interest in the work in which their missionary is engaged.

BEQUESTS.

The Board cannot close their report without recognizing gratefully the Spirit and the blessing of God in putting it into the hearts of many of His servants and handmaids to remember the cause of Foreign Missions in their wills, and in the disposition of their property. Several bequests have come to us during the year, and they have been of most timely and important service. They are means by which good men and women continue to do good even after they themselves have left this life. Most earnestly do the Board commend this matter to the prayerful attention of the thoughtful and pious of our church, viz.: that if they cannot make use of their possessions in the service of Christ while living, they will make their wills, and that in them they remember the cause of missions, and make Christ one of their heirs on its behalf.

NEW WORK.

As things have been during the year, the Board has not authorized to any important extent new missions, or new missionaries, or new mission buildings; and until the missionary finances become more satisfactory and settled every way, it is their judgment that little or nothing more should be done in these directions. Specially would the Board deplore private enterprises, or of parties appropriating funds for special purposes,
and thus allowing themselves to be diverted from the regular
and necessary work of providing the means of meeting current
expenses, and of even continuing our missionaries in their work.

APPROPRIATIONS.

With an earnest regard to the best interests of our different
missions abroad, and the condition of our people here at home,
the Board have fixed the appropriations at the lowest point
that it is believed is possible for the safety and success of the
great work in our hands. They are as follows, taking the
missions as they still are: For Syria, in gold, $2,600—currency,
$2,800; India, gold, $22,600—currency, $24,400; Egypt, gold,
$28,000—currency, $30,240; China, gold, $500—currency,
$540. Salaries of missionaries in this country, $2,000; children
of missionaries in this country, $600; in Scotland, $450; mis­
cellaneous expenses, $1,500; making a total of $62,530.

These appropriations are asked on this greatly reduced scale,
in the earnest and confident hope that ministers, elders and
members of all the churches will at once take steps to have
contributions made, not at the end of the year, or at long in­
tervals, but in part, at least, soon, and after that the Board
may have in hand the means of carrying on its work with all
its daily needs.

MEMBERS OF THE BOARD.

The terms of Revs. F. Church, W. W. Barr, D. D., and J.
B. Whitten expire at this meeting of the Assembly.

By order of the Board.

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

Philadelphia, Pa., May 14th, 1877.

ACTION OF THE GENERAL ASSEMBLY.

The Committee on the Board of Foreign Missions consisted
of Revs. W. A. Mehard, D. D., J. G. Barnes, James Barnet,
D. D., Messrs. E. F. Reid and Andrew Kerr. Their report
was, after much earnest consideration, amended and adopted,
as follows:—

It is deemed unnecessary to make any attempt to inform the
General Assembly in regard to our Foreign Missionary work during
the past year. Its trials and triumphs, its present condition and fu­
ture prospects, are presented with sufficient fullness in the report of
the Board now in your hands.

Your committee have considered, with a good degree of care, all
matters in the papers referred, and, whilst by no means confident
Resolved, 1. That we give thanks to God for the preservation of the lives of all our missionaries, and for the blessing that has manifestly rested on their labors.

2. That the General Assembly makes grateful acknowledgment to the different societies and individuals mentioned in the report of the Board, and others who during the present year have rendered such timely and efficient help.

3. That the Board be directed to dispose of our mission property in Canton, China, and that the proceeds be expended in the establishment of a Chinese mission on the Pacific Coast, and that brother Nevin be transferred to the new mission.

4. That the Board is hereby instructed to make, as soon as practicable, such arrangement with the Irish Presbyterian Church as shall relieve us of all responsibility with regard to the Syrian Mission.

5. That in the action just taken in regard to the Syrian Mission the General Assembly, while regretting the necessity for such action, express their entire confidence in the consistency and faithfulness of Rev. John Crawford, who has for so many years served the church in Syria.

6. That the following appropriations be made for carrying on the work for the ensuing year: For Syria, in gold, $2,600; India, in gold, $2,600; Egypt, in gold, $28,000; China, in gold, $500; for salaries of missionaries in this country, $600; in Scotland, $450; and for miscellaneous purposes, $1,500; being a total of $92,350 in currency.

7. That the Treasurer of the Board of Foreign Missions shall receive $300 for his services for the ensuing year, and that the chairman of the several committees on the Boards be constituted a committee, to whom is referred the subject of the salaries of the Treasurers of the Boards, with instructions to report to this Assembly.

8. That the committee appointed two years ago, and re-appointed by the last General Assembly, to organize Women's Missionary Societies be continued; and that it is the privilege of such societies, under their constitution as amended last year, to raise funds, not only for Home and Foreign Missions, but for any or all the Boards of the church.

9. That as the current expenses of every mission are running on continually, every congregation is earnestly urged to make its general contribution early in the year, or that it contribute a portion of its due at least every quarter, that thus the Board may have the means of meeting the demands upon its treasury as they arise.

10. That 3,000 copies of the annual report be printed, and pastors are earnestly urged to have it read as widely as possible among their people.

11. That the Assembly recommends the holding of occasional conferences on the subject of missions in different parts of the country, and that pastors and sessions use all diligence to have our people instructed and interested more and more in this great work which God has given us to do.
## Statistics of Foreign Missions, For the Year Ending January 1, 1877.

### Name of Stations

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<th>Missionaries and Assistants</th>
<th>Churches</th>
<th>Pupils Under Instruction</th>
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### Summary

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**Book Department in Egypt—Sales, January 1st to November 1st (11 mos.):**
- Scriptures—vols. 2619, $377.54
- Religious Books—vols. 4015, $217.05
- Educational and Miscellaneous,
  - Bibles—vols. 2461, $122.31
  - Total vols., 12016, $631.86
- Grants from other sources than the Board:
  - The American Bible Society, $166.52
  - British and Foreign, $843.11
  - Total, $1009.63

**Proceeds Book Department, $299.38.**

In addition to the grants made, the American Bible Society allows 10 per cent. discount on purchases, and the British and Foreign 85 per cent.
## TREASURER'S REPORT.

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### EXPENDITURES.

By payments to Egyptian Mission, $41,188.43

\[ \frac{\text{India Mission}}{25,085.42} \]

\[ \frac{\text{Syria Mission}}{2,702.04} \]

\[ \frac{\text{China Mission}}{1,586.25} \]

\[ \frac{\text{travelling expenses of Missionaries}}{901.01} \]

\[ \frac{\text{salaries}}{1,294.04} \]

\[ \frac{\text{outfit}}{200.00} \]

\[ \frac{\text{salary of Missionaries in this country}}{2,071.76} \]

\[ \frac{\text{allowance to children of Missionaries in U. S.}}{475.00} \]

\[ \frac{\text{allowance to Mrs. Joanna Frazier}}{240.00} \]

\[ \frac{\text{permanent investment}}{685.00 - 77,028.95} \]

Balance April 30th, 1877, $77,126.84
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<tr>
<td>Miss Elizabeth McCahan</td>
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MISSION IN EGYPT—1865.

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<thead>
<tr>
<th>Missionaries</th>
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<th>Returned</th>
<th>Died</th>
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<tbody>
<tr>
<td>Rev. James Barnett</td>
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<tr>
<td>Mrs. Margaret L. Barnett</td>
<td>1866</td>
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<tr>
<td>Rev. Thomas McCague</td>
<td>1858</td>
<td>1861</td>
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<tr>
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<tr>
<td>Rev. G. Lansing</td>
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<tr>
<td>Miss Sarah B. Dales</td>
<td>1860</td>
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<tr>
<td>Rev. S. C. Ewing</td>
<td></td>
<td>1870</td>
<td></td>
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<tr>
<td>Mrs. Catharine Ann Ewing</td>
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<tr>
<td>Miss M. J. McKown</td>
<td>1860</td>
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<td>Rev. Andrew Watson</td>
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Missionaries. | Entered | Returned | Died |
---|---|---|---|
Rev. John Hogg | 1860 | | |
Mrs. Bessie Hogg | | | |
Miss Sarah Hart | 1863 | | |
Rev. Ebenezer Currie | 1865 | | |
Mrs. Nettie Currie | | | |
Rev. Wm. Harvey | 1865 | | |
Mrs. Henrietta M. Harvey | | | |
Rev. B. F. Pinkerton | 1866 | 1869 | 1871 |
Mrs. Fidelia Pinkerton | | | |
Rev. D. Strang | 1866 | | |
Mrs. Gemella Strang | | | |
D. R. Johnston, M. D. | 1868 | | |
Mrs. Maggie J. Johnston | | | |
Miss Eliza F. Johnston | 1869 | | |
Miss T. M. Campbell | 1870 | | |
Miss Anna Y. Thompson | 1871 | | |
Miss Maggie A. Smith | 1872 | | |
Rev. A. H. Rule | 1872 | 1875 | |
Mrs. Jennie M. Rule | | | |
Rev. A. M. Nichol | 1874 | | |
Mrs. Emma C. Nichol | | | |
Miss M. G. Lockhart | 1874 | | |
Rev. John Giffen | 1870 | | |
Rev. J. R. Alexander | | | |
Miss M. E. Galloway | | | |

MISSION IN CHINA—1839.

Rev. J. C. Nevin | 1860 | | Sept. 27, 1867 |
Amanda S. Nevin | | | |
Mrs. Kate Nevin | 1867 | | |
Rev. Joseph McKelvey | 1868 | 1870 | Nov. 20, 1868 |
Mrs. Adelaide McKelvey | | | |
Miss M. E. Galbraith | 1875 | | |

ADDRESS OF MISSIONARIES.

Rev. John Crawford | Damascus, Syria |
Rev. J. F. Patterson, M. D. | Xenia, Ohio |
Rev. James S. Barr | Sealkote, North India |
Rev. J. P. McKee | Gujranwalla, |
Miss Eliza Calhoun | " |
Miss C. E. Wilson | " |
Rev. T. L. Scott | Jhelum |
Rev. Andrew Gordon | Gudraspur |
Rev. Samuel Martin | Kinsman, Ohio |
Miss E. G. Gordon | Sealkote, North India |
Miss Elizabeth McCahan | " |
Rev. J. C. Nevin | Canton, China |
Rev. G. Lansing, D. D. | Cairo, Egypt |
Rev. Andrew Watson, D. D. | " |
Miss E. F. Johnston | " |
Miss M. A. Smith | " |
Rev. J. R. Alexander | " |
Miss M. J. McKown | " |
Miss M. G. Lockhart | " |
D. R. Johnston, M. D. | Mansfield, Ohio |
Rev. William Harvey | Sinosis, Fayoum, Egypt |
Miss Anna Y. Thompson | Cairo |
Rev. A. M. Nichol | Monsura |
Rev. D. Strang | Newcastle, Pa |
Rev. S. C. Ewing | Alexandria, Egypt |
Rev. J. Giffen | " |
Miss T. M. Campbell | East Davenport, N. Y |

* Now in this country.
RATES OF POSTAGE.

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

<table>
<thead>
<tr>
<th>Country</th>
<th>Rate of Postage</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>27 cents</td>
</tr>
<tr>
<td>Via San Francisco, monthly</td>
<td>10 cents</td>
</tr>
<tr>
<td>India</td>
<td>11 cents</td>
</tr>
<tr>
<td>Egypt</td>
<td>5 cents</td>
</tr>
<tr>
<td>Syria</td>
<td>5 cents</td>
</tr>
</tbody>
</table>

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

BOARD OF FOREIGN MISSIONS.

Letters relating to Missions may be addressed to Rev. J. B. Dales, D. D., Corresponding Secretary, 1028 Filbert Street, Philadelphia.

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

FORM OF BEQUEST.

"I do give and bequeath the sum of [dollar amount] 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 [description of property] unto the Board of Foreign Missions of the United Presbyterian Church of North America, to have and to hold, to them and their successors for ever."

RESOLUTIONS OF THE GENERAL ASSEMBLY.

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

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

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

Two copies of this Report will be sent to every pastor. It is hoped that he will read them and circulate them as widely as possible among his people. It is earnestly desired that every congregation shall have a number of them, and they will be sent wherever wished.

[READ AND CIRCULATE.]
ACT OF INCORPORATION.

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

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

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

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

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

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

D. FLEMING, Speaker of the Senate.

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