Seventh Annual Report

of the

Board of Foreign Missions

of the

United Presbyterian Church

of

North America.

Presented to the General Assembly in May, 1866.

Philadelphia:

George S. Ferguson, Printer, 25 N. Sixth St.

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Philadelphia:
GEORGE S. FERGUSON, PRINTER, 25 N. SIXTH ST.
1866.
The Board of Foreign Missions.

PRESIDENT,
REV. W. W. BARR

EXECUTIVE COMMITTEE,
REV. JOSEPH T. COOPER, D. D.,
" JOHN B. DALES, D. D.,
" FRANCIS CHURCH,
" W. W. BARR,
" THOMAS H. HANNA,
SAMUEL C. HUEY,
JOHN M. WALLACE,
WILLIAM GETTY,
THOMAS STINSON.

CORRESPONDING SECRETARY,
REV. JOHN B. DALES, D. D.

RECORDING SECRETARY,
REV. THOMAS H. HANNA.

TREASURER,
THOMAS B. RICH,
190 Elizabeth St., New York.

This Board meets on the Second Tuesday of each month
at 6½, P. M.
Constitution

of the

Board of Foreign Missions.

Adopted May, 1859.

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

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

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

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

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

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

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

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

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

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

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

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

TRINIDAD.

Savannah Grande.

SYRIA.

Rev. John Crawford,

Damascus.

Yabrud.

Nebk.

Deir-Atiyeh.

Rasheiyah.

En Eshaara.

Ma'ara.

REV. ANDREW GORDON AND WIFE,*

Rev. E. H. Stevenson and wife,*

Rev. Jas. S. Barr and wife,

Rev. G. W. Scott,

Miss E. G. Gordon,

Mr. Jas. W. Gordon and wife,

Rev. E. P. Swift,

Sealkote.

Gujranwalla.

INDIA.

Rev. Andrew Watson and wife,*

Rev. E. Currie,

Rev. Gulian Lansing, D. D.,

Rev. J. Barnett, D. D., and wife,

Mr. David Strang and wife,

Miss Sarah B. Dales,

Rev. B. F. Pinkerton and wife,

Miss Sarah Hart,

Rev. S. C. Ewing and wife,

Rev. Wm. Harvey and wife,

Rev. John Hogg and wife,

Miss M. J. McKown,

Alexandria.

Cairo.

Ein Sakeen. (Cairo.)

El Medineh. (Fayoum.)

Osiout

EGYPT.

Rev. W. G. Moorehead and wife,

Sienna.

Carrara.

Torano.

Porto Ferraio.

CHINA.

Rev. J. C. Nevin and wife,

Canton.

ITALY.

* Now in this country.
Annual Report.

In laying their Seventh Annual Report before the Assembly, the Board gratefully mention that, through the tender mercies of God, the work of our Church in the foreign field has been prosecuted through the year without any interruption, and with manifest tokens in every part of it that expenditures and labors on its behalf have not been in vain. Yet it has been signally a year of mercies mingled with trials.

MISSIONARIES.

As was anticipated in our last report, Rev. E. H. Stevenson and Rev. Andrew Gordon having been greatly enfeebled by their labors in the mission in India, arrived in this country early during the last season, and have since been endeavoring to recruit their exhausted energies, and at the same time as far as possible increase the interest of the churches in the great work of missions. Miss Elizabeth G. Gordon, who has been usefully engaged for several years in the girls' schools in that mission, also returned with her brother. Rev. John Hogg, of the Egyptian mission, having greatly overtasked himself in the work in which he was so long engaged, first in Alexandria and Cairo, and then in forming the new station at Osiout, has been compelled to retire for a season, and is now with his family in Scotland. Mrs. Ewing has been constrained by her medical adviser to withdraw for a time from her place in the mission in Egypt, and is now in this country.

It is also the painful duty of the Board to say that during the year God has been pleased to lay the hand of death upon some of our most tried and trusted mission bands. On the 5th of July last Mrs. Maria Lansing, of the mission in Egypt, fell at her post in Cairo, after nearly sixteen years' devotion to the mission service, and with her young child was buried amidst the people for whom she had left her native land and given her all. On the 3d of March also Mrs. Nettie Currie, of the same mission, rested in Alexandria from labors upon which she had entered only a year before with all the yearnings of a tender love for Christ and for benighted souls. At Osiout also, and while far from a physician and friends, in the midst of his new mission field, the Rev. Mr. Hogg was called upon to part in June last with a most promising child. In India and Syria also, through overwork and anxiety, some of our missionaries have suffered much from sickness and trials. Thus, during the
year it has pleased God to have the seed in many places sown in tears—but in the midst of them all it has been in hope that there shall yet be, as there has in some measure been, reaping in joy.

NEW MISSIONARIES AND RE-ENFORCEMENTS.

It is with regret the Board have to inform the Assembly, that from various causes the persons appointed last year, viz: Mr. D. W. McLane, for China, Messrs. W. H. McMillan, and J. G. Cowden, for India, and N. E. Brown, for Syria, were led to decline their appointments, and thus these important and needy missions have been left without re-enforcement for the whole year. Rev. Messrs. Wm. Harvey, B. F. Pinkerton, and Mr. David Strang, printer, together with their wives, having accepted of the appointments made of them to Egypt, have entered upon their work in that field with encouraging prospects. Rev. Dr. Barnett, with his wife, has returned to this mission, and resumed the work in which he had so long and usefully labored. Miss Sarah B. Dales, also, after remaining in her native land nearly six months, and gaining in part the renewed health and strength she sought, has returned to her work in Cairo. Mr. James W. Gordon accepted of the appointment to the charge of the Industrial School at Sealkote, and together with his family went to his appointed post. With peculiar devotion to her great life-work, also, Miss Elizabeth G. Gordon, after resting in this country only a few months, returned to meet the pressing calls that were made for help in her department of the mission. Thus while some have been laid aside, the hand of God may be gratefully recognized in his raising up others to carry on his great work, and the good resulting may well increase the intensity of the earnest cry for help to all the other missions of the church.

FUNDS.

With grateful feelings the Board and the friends of missions hailed the appropriation, by the last General Assembly, of the liberal sum of $86,800 for the foreign missionary operations of the church during the ensuing year. And if this sum had been promptly paid into the treasury, it is believed there would not be at this time any painful want felt in any of our missions, or any burdensome debt now pressing upon them. During the year, however, the whole amount received into the treasury, for current expenses, was $55,738.10, leaving thus a balance of $31,061.90, that has never come to hand. A like deficiency exists in regard to the Building Fund, and in consequence of this deficiency only about $2,000 of the $10,000 that the Board
asked, and the Assembly, it is believed, appropriated to the mis-
sion in China for necessary mission premises, has been sent.
Only a small amount has been put into the treasury, and
forwarded, as was anxiously desired, for buildings in India.
Scarce any thing has been paid in to meet the debt on the
Alexandria building, and thus the missionaries there, having
been compelled oftentimes to take the moneys sent for their
current expenses to meet the demands of creditors for work
done on these premises, have been sorely harassed and some-
times in real want. Even moneys that under very special
circumstances were generously contributed for health-buildings
at Ramleh, have been forced to be temporarily taken to meet
current necessities. Most earnestly do the Board ask the
Assembly to take this subject into consideration. Funds must
either be promptly and amply provided, or in some of our most
important missions the laborers will have to be recalled, or the
most disastrous retrenchments will have to be made.

MISSIONS.

I. TRINIDAD.

One of the West India Islands. Population about 70,000. Mission Sta-

This interesting mission remains as at our last report. Reli-
gious meetings are held by former members of the mission church,
and we gratefully recognize the kindness of Rev. Messrs. George
Brodie and George Lambert in the interest they have manifest-
ed in still keeping a friendly oversight of it. Correspondence
has been had in reference to its transfer to a sister evangelical
church, but nothing has as yet resulted from it.

II. SYRIA.

DAMASCUS, about 120 miles north-east of Jerusalem, 71 miles from Bey-
rut, on the Mediterranean. Population 160,000. Mission commenced in
1845. Missionary laborers, Rev. John Crawford and wife.

STATIONS.—YABRUD, NERK, DEIR-ATYEH, RASHEYAH, EN ESHAARA, MA-
ARA. Missionary laborers:—only native teachers and helpers.

SUMMER RESIDENCE.—BLUDAN, about 20 miles from Damascus, on Mt.
Lebanon.

In this mission there has been little change during the year.
The hands of the Rev. Mr. Crawford, our missionary, have
been strengthened by the return of the Rev. Smylie Robson, of
the Irish Presbyterian Church, and the addition of the Rev. Mr.
Wright, a new missionary from the same church. Still Mr.
Crawford is alone from our own Church, and having been pain-
fully disappointed in not receiving the help desired last year, he
entreatingly asks for at least one new missionary to be sent. With funds that have been accumulating for a number of years past by legacies and previous contributions, he is now engaged with his co-laborers from the Irish Church in erecting convenient mission premises, which will greatly promote the usefulness of the mission, and there will not, it is thought, be necessity for any thing to be drawn from our Treasury for it. The gospel is regularly preached and the ordinances dispensed at the principal station in Damascus, and as far as possible at each of the neighboring ones,—Nebk, Yabrud, Deir Atiyeh, Rasheiya and En Eshaara. In all these stations, though very imperfectly manned, the leaven of divine truth is steadily working, and if the Assembly will only send and properly sustain one additional missionary to this mission, it is confidently believed great good will follow. In view of the interest and importance of the field, the Board earnestly ask, shall not this be done?

**DAMASCUS AND ITS STATIONS.**

The Report of this Mission for the year is as follows:—When my last annual report was rendered to the Board I was still alone in the mission, but hoped for the early return of Mr. Robson, with a new missionary, the Rev. Mr. Wright, who had been appointed by the Irish Board, a short time previously, to this field. Mr. and Mrs. Wright arrived on the 18th of July and Mr. Robson on the 4th of August.

About the 1st of August the cholera appeared in the city and by the middle of the month the greater part of the Christian population of the city, including the members of our own congregation, had fled to the mountain villages. Our Sabbath services in the city were in consequence suspended for about two months until the cholera began to abate and the people to return. But during this time services were held every Sabbath in Bludan, to which place a considerable number of the members of our own congregation, as well as others from the city, had gone. About the middle of October we returned with our families to the city, although the cholera did not wholly disappear until the end of that month. In the goodness of God all the members of the mission circle were spared, as well as all the Protestants of the city and out-stations, except one from the village of Ain esh-Sharah.

During the prevalence of the cholera quarantine was established in many of the villages, not only against the city but against each other, so that we were unable during that time to visit the out-stations of the mission. But as soon as practicable after our return to the city, Mr. Robson visited Rasheiya and Ain esh-Sharah to the west, and, upon his return, I visited Nebk, Deir Atiyeh, and Yabrud at the north. During the winter, in consequence of the rains and the difficulty of travelling at that season, such visits cannot be made either with comfort or safety. Last week, the winter storms being now over, Mr. Robson visited Rasheiya again, and we hope also to go soon to the other out-stations.

The attendance upon the Sabbath services in the city has been very encouraging, especially during the winter. Our place of worship, although it is the largest room which we are able to rent, is too small to accommodate our present audience, and the necessity of erecting a mission church is felt to be more and more pressing. We have been collecting
materials for this purpose during the winter and have already commenced
the work of building, and we hope to complete the church before the end
of the year. Rooms for schools and other mission purposes, which are
also much needed, will have to be left to another year.

For reasons, which I need not mention here, the Lord's Supper was
dispensed in the city but once during the year. At that time three new
members were received upon examination.

The schools in the city and out-stations have been in general as well
attended as usual, although the clergy of both the Greek and Greek
Catholic Churches have shown even more than their usual activity in op­
posing them, and in some cases have made systematic efforts to break
them down altogether. In some instances they have succeeded in induc­
ing the parents to withdraw their children from the schools, but, in ge­
eral, the children have returned again after a short time.—It is worthy
of remark that in the schools of the Greek Church in the city the Scrip­
tures are read by the pupils, to whom we have sold a considerable num­
er of copies of the New Testament during the year. This is not, I be­
lieve, regarded with favor by the priests of the church, but so strong are
the conviction and desire of the people that their children should be
taught to read the Scriptures, that the clergy dare not oppose it.

The school in Ain esh-Sharah has been closed since May last for want
of a suitable teacher. This we greatly regret, as the people are very
desirous for a teacher, and there is great need of a pious and intelligent
man to instruct both them and their children in the truths of the gospel.
About the middle of December a new school was opened in Maara, a
village about four hours from the city to the north on the road to Yabrud.

The difficulty of obtaining suitable teachers for our schools, and other
native agents to assist in our work, has led us to think much of late
of some system for training such teachers and agents. It is evident that
in no other way can we procure them, and without them we shall al­
ways be greatly hampered and hindered in our work. We have lately
received an offer of assistance from some friends of education in Great
Britain and Ireland towards the support of schools. But the great diffi­
culty in the way of accepting such offer is, that we have no more
teachers for schools. We have therefore been considering whether we
should not open a boarding school for the express purpose of training
teachers. This will involve considerable expense, as it will be necessary
to support the pupils, at least in part, while in attendance at the school.
But it is hoped that assistance towards this may be obtained from the
source just referred to. There will be other difficulties in the way of
the plan proposed, but a trial alone will show whether these can be
overcome or not. If we can find a sufficient number of pupils and a suit­
able man to take charge of the school, we shall probably make the trial
in the course of the year.

Early in February we were visited by Khalil Asaam, a resident of the
Haurnan, whom I have sometimes mentioned in my letters. It may be
remembered that more than eight years ago, by means of the Scriptures
and some of the other books circulated by the mission, which fell into
his hands, the eyes of this man were opened to the errors and corruptions
of the Greek and Popish Churches and he was led to take the Scriptures
as the only rule of faith, and in these he set himself to search for the
truth and then to proclaim to all about him what he had learned. He
has thus become widely known throughout the country, and has even
been not altogether inappropiatly styled "the Apostle of the Haurnan."
His zeal and plainness of speech have often provoked the displeasure
and opposition of priests and bishops and exposed him to not a little perse‐
cution, but he has continued through it all steadfast in his adherence to
the truth. He has occasionally visited the missionaries in Damascus seeking for more light and instruction. Upon some points his views are still imperfect and may be to some extent incorrect, but he has gained a knowledge of the great and essential truths of the Gospel and the main principles of Protestantism. Of his life, especially at home and among his neighbors, we know but little. In his last visit he expressed an earnest desire to be employed by the mission as a Scripture Reader and Colporteur in his district. He said that the people in many of the villages had gained some knowledge of the truth and would gladly receive instruction, and he believed if he were able to go about from place to place with the Scriptures and read and talk to the people, much good would be done. I may remark that he is a poor man and dependent upon his daily labor for the support of himself and family, and what he has done heretofore in the way of spreading a knowledge of the Gospel, has been done while engaged in his ordinary employment.

Although we feel most desirous to employ every means of diffusing the light throughout a region lying in such great spiritual darkness as the Hauran, yet for some reasons which I cannot mention fully here, we felt some hesitation about complying with his request. One reason, which I may mention, is that his labors would be entirely without the bounds of our own immediate supervision. We are unable to make missionary tours through the Hauran, as travelling there is wholly unsafe without a strong guard of armed men, and this mode of travelling would little suit a missionary,—would indeed greatly interfere with, if not wholly prevent, the objects of his visit. The labors of a colporteur in that region would therefore be, as I have said, beyond our immediate supervision, and in a great measure beyond our direction and control. We would have little means of judging as to the real character of his work or his faithfulness in performing what he had undertaken to do. Only in the case of a well known and long tried agent, who had been employed for a long period under our own eye, and whom we knew to be well qualified for the work and faithful, would this objection not exist. Yet notwithstanding this and some other objections, feeling that we ought not perhaps neglect altogether what seemed an opportunity of making known the way of life to some of the many perishing souls throughout that wide region, we finally resolved to enable Khalil to spend a certain portion of his time during the present year, amounting on an average to two days out of each week, in visiting the villages around his own, and we made an arrangement with him to that effect, and delivered to him a number of copies of Bibles and Testaments to be sold at reduced prices, together with other books and tracts for distribution. We hope that much good may be the result.

I can add nothing to what I have so often said of the necessity of sending another missionary to this field. Nor need I, as the Board, I am persuaded, are fully sensible of this necessity and are making every effort to find a man for that purpose. I would only remark that there is, in the present state of the work in this field, greater encouragement than ever before for the church to sustain the mission. Trusting that we shall always be remembered along with the other missions in the Church’s prayers,

I remain fraternally yours,

John Crawford.

III. INDIA.

Salkote, about 1400 miles north-west of Calcutta and 70 miles from Lahore. Population about 20,000, with a surrounding district of 640,000. Mission began in 1865. Missionary laborers, Rev. Jas. S. Barr and wife, Rev. G. W. Scott and wife, Mr. J. W. Gordon and wife, Miss Elizabeth G. Gordon, two native helpers and two colporteurs.
In this country, Rev. Andrew Gordon and family, Rev. E. H. Stevenson and family.

Gujranwala, about 30 miles from Sealkote. Population about 18,000, with a surrounding district like Sealkote. Mission began in 1863. Missionary laborers, Rev. E. P. Swift and wife, three native helpers and two colporteurs.

Summer Residence.—Dharmsala, 130 miles east of Sealkote, on Himalaya Mountains, about 6,000 or 7,000 feet above the sea.

As was feared in our last report Rev. James S. Barr has been left the only American missionary in this mission. He has had untiring and able help rendered by the native missionaries, Rev. Messrs. E. P. Swift and G. W. Scott, but with the two stations, and important educational interests and the general affairs of the mission to look after, both he and they have been greatly worn down, and most affectionally has he asked for help, even if it were only some devoted Christian boy or young man who might in some measure relieve him in his heavy charge. Deeply have the Board sympathized with him in view of the pressing needs of the mission, but have been unable to send any relief during the year. Most earnestly do we ask the Assembly to take efficient steps to have this mission properly re-enforced, and this at once. Scarcely less also is the necessity for pecuniary relief to this mission. Though in this important field for several years, Mr. Barr, the Board are pained to inform the Assembly, has never yet had a house in which he could reside, and several of the best interests of the mission are suffering from a lack of suitable building and mission premises. Surely the General Assembly of the United Presbyterian Church will consider and make effectual provision for needs like these. Especially should this be done in view of the fact that the affairs of this mission are in a most healthful and encouraging state. The word and ordinances have been eagerly called for, the attendance upon them has been good, and several additions have been made to the church of such as it is believed will be saved. The schools have not had all the efficiency that they might and ought to have had, in consequence of the inability of the mission during the year to furnish the needed teachers; but if the persons called for can only be sent out and properly provided for, the Board believe there is scarcely any limit to the good that may be expected, under the blessing of God, to follow.

In their Annual Report the missionaries say:

The beginning of the year 1865 found us so sadly reduced in number that it became a very serious question with us whether we should attempt to carry on all the work of the Mission. But when we looked around to see what work could be suspended without injury to the whole work, we all felt that the best interests of the Mission required a faithful and earnest effort on our part to carry on the whole work. Among the many reasons encouraging us in this step, one ever occupied a first place in our thoughts.
We could not think the Church would leave us long to labor thus alone. We had confidence in you, brethren; and felt you would "Devise liberal things for us" in our hour of need. Nor can we soon forget the thrilling gush of joy that swept over all our hearts when we heard of the appointments made by the General Assembly. Our heavy burdens seemed to lose half their weight. The consciousness that our efforts to sustain the Mission were meeting such a hearty response from the Church at home gave deeper tone to our joy. Weary, weary and worn though we were, we could not falter now. We could bear all to that happy hour when we could greet our new-found brethren with every branch of our labor flourishing and brighter hopes of full fruition in years to come. But our heavenly Father taught us that our help was not to come from man. Soon we knew that our ministerial brethren were not coming to India. With chastened spirits we can only look to the "Hills from whence cometh our help," and ask Him to sustain us in our deep disappointment. Nor will we falter now. He who has given us strength to carry his work thus far will not forsake us in our efforts to sustain it till He call to our side the help we need. We leave the interests of our beloved Mission in His hands, and will look on whatever is done for us by the Church at home as a mark of His good pleasure.

SEALKOTE STATION.

I. MISSIONARIES AND NATIVE ASSISTANTS.—As stated in last year's Report, Mr. Barr removed from Gujranwalla to Sealkote. The force at this station then consisted of Mr. and Mrs. Barr, Mr. and Mrs. Scott. They were assisted by the following native helpers, William Bruce, Scripture Reader of the First Grade, John, Probationary Scripture Reader, and two Colporteurs during the latter months of the year. This force was increased about the middle of the year by the transfer of Clement, Scripture Reader of Second Grade, from Gujranwalla to Sealkote. From the first of the year until the last of April all were actively engaged in the work. With the advance of the heat Mr. Barr's youngest child was taken ill. The Doctor ordered it to be taken to the Hills immediately. Accordingly they left for Dharmsala a few days after, where Mrs. Barr remained during the hot weather. Mr. Barr returned to Sealkote as soon as possible and remained there until time to bring his family from the Hills, when he left the Station for a few weeks to make arrangements for their removal to Sealkote. A few weeks after their return Mrs. Barr was taken with a severe neuralgic affection, and was confined to her room until early in January. During the hot season Mr. Scott was much weakened, and at one time serious fears were entertained as to his health, but the returning cold season has in a great measure restored him. With these exceptions, we have all been able to labor actively during the year. Our little community have all been mercifully preserved, and have had no serious sickness among them.

II. SCHOOLS.—The City School was resumed on the 1st of February, 1865. At first the number was quite low, averaging during that month not more than thirty boys. This low attendance was expected at first, and did not discourage us in our efforts in behalf of the school. Our first step after opening the main school was to establish branches in different parts of the city. These succeeded very well and soon the number of boys began to increase. In about three months we had the largest school in the city, and during the latter part of the year have had a constant attendance of about one hundred and forty boys. Of these all but the very small boys are studying English, and this too with class books containing a large proportion of religious instruction. In the Persian department many of
the reading books peculiar to the country have been interdicted and their
places supplied by publications of the Lodiana Mission Press. Our con-
stant aim has been to make it in every respect a mission school. To do
this one of us has constantly spent as much time as possible, teaching and
looking after its interests. We have held monthly examinations and have
been rewarded by excellent progress and attention. As to spiritual results,
there has been no one bold enough to come out on the Lord's side. But
we know the leaven is working and many of the boys are convinced of the
truth of Christianity, and need but the outpouring of the Spirit to lead
them to make a public profession of the Saviour. The required attendance
on Sabbath has been freely and willingly given, so that not only in the
school, but every Sabbath, these heathen children have had the Gospel
preached to them.

We have carried this school through the past year without employing a
head teacher. For the coming year we have been fortunate in securing a
competent Christian teacher, a pupil of Dr. Duff's school, and so far have
every reason to be satisfied with him. This will make the school a little
more expensive, but in view of our receiving no ministerial re-enforcements
was necessary.

Orphan Boys' School.—The boys have been at Sealkote during the
past year. The design in removing them was that the brother left alone
at Gujranwala might be left as free as possible for active preaching of the
gospel. It was felt that their charge would increase duties already heavy,
and so bind him to the station that it would be impossible for him to leave
it for district preaching.

All reported last year are with us still. Two more have been added to
the number. We have now twenty-four. They have had good health
during the year, except a short time they were troubled with the hoop-
ing-cough. They are lively, happy, noisy, and sometimes mischievous.
Their progress in learning during the year has been good, and would, we
think, compare favorably with the same number of children in our own
land. There has been a more marked difference in their relative progress
than in former years. Some advancing more rapidly and showing more
love for their studies than others. The first class are reading the Fourth
English Book, have studied the Geography of Asia, Europe, North Ame-
rica and South America nearly, English and Hindustani grammar, and
made good progress in Persian and Arithmetic. They have also made some
progress in Punjabi and Hindi. The lower classes have also done well,
many of them have committed the Shorter Catechism, and are now com-
mitting portions of the Testament in Hindustani, and those well up in En-
glish are allowed to commit Psalms. Their progress in religious know-
ledge is encouraging. One boy, James Wallace, was baptized in April, and
his conduct has been worthy of his profession ever since. The state of
several others is very hopeful. All are the subjects of much anxious thought
and many anxious prayers. O that many a faithful minister of the gospel
may be raised up from them to tell the story of the Cross to their poor po-
rishing brethren!

Orphan Girls.—As mentioned in our last report the girls were con-
tinued in the charge of Mrs. Scott. She has labored most faithfully during
the whole year, and has the satisfaction of knowing that the children have
made good progress. Four girls have been added to the number reported
last year. One, Mary, was married early in the year to Joseph, Scripture
reader at Gujranwala, and meets her new duties as wife and mother well. All
have been healthy and are contented and happy. To provide accommodation
for the increased number it was necessary to put up a building. This was
done at the cost of about Rs. 1000. That it was necessary no one will
doubt, when they know that part of the missionaries' house connected with
their inclosed yard had to be given up for their use, much to the discom­fort of the mission family occupying that building.

**Compounds Schools.**—Most of the scholars ordinarily taught in this school have been taught in the orphan schools. Two adult schools have been kept up during the latter part of the year; one for males and one for females. The teaching in both these schools is done by orphan boys and girls respectively under the supervision of brother Scott and Mrs. Barr. The progress has been so far encouraging, considering the age of some of the persons attending.

**Industrial School.**—This school has prospered beyond our expecta­tions. The sales during the year have reached Rs. 2000, and we have been unable to supply the demand for some articles. This is a success with which we may all feel gratified.

**Industrial Exercise.**—By appointment of Presbytery brother Scott had charge of the congregation during the year. He has performed his duties with but little interruption. The Sabbath preaching has been kept up constantly in the city. The hearers have never been less than about three hundred, and sometimes many more. Of these those connected with the school have been regular in their attendance. Others with some exceptions have been floating as is customary in eastern audiences. It is not easy to estimate the number who hear the Gospel in this place during the year. Traders from Afghanistan, Cashmere and other distant parts have been seen among the audience. One day a traveller from Noorpore, a distant hill city, heard a few words in passing, turned in to hear, and afterwards followed us to the compound to inquire further. He was instructed and went his way. The day of the coming of our Lord will alone reveal the number who have heard in faith during the year now past.

In the Mission Compound the congregation has been regularly instructed on the Sabbath and during the week. There has been much to encourage the faithful laborer, and some things to try our faith. Many are growing in grace and knowledge. To four we had to apply the rod of discipline and suspend them in the presence of a weeping congregation. Never can we forget the sorrow and sadness of that hour. But the Lord blessed our faithfulness, and the offenders have been humbled at the foot of the cross. They have all confessed their sin and given evidence of sincere and heartfelt sorrow. One has been restored, and we hope to be able to restore the others soon. This is sad. Do not judge them by the standard of Christian lands, but rather with the yearning tenderness of the Apostle when writing to his Corinthian brethren.

As is already known to the church, three persons were admitted to membership. No others have been baptized since, though applications have been made. Several inquirers are now with us seeking admission, but we think it well to keep them on trial a little longer. The contributions of the congregation have been about Rs. 45; small, seemingly, but did the church at home give the same proportion of her means, how much her foreign laborers would rejoice! Who gives monthly one-eighth of their income? This is the lowest we receive from our poor Christians.
Itinerating.—The last year has been principally spent in the station. Only about two months have been spent in the District. This was on a trip towards Pusroor by brother Scott. You cannot conceive the sadness we feel on account of this part of our work. The heathen are dying by thousands and we cannot go to them to tell them of the Saviour, without neglecting duties, to neglect which would inflict permanent injury on the mission. Think how you would feel, had you left friends, country, home and all of earth you hold dear, to carry the Gospel to the heathen, and when you arrive among them find other duties so pressing that you must neglect this. Our privations are heavy enough. Do not impose this on us here, where every passing breeze brings to our ears a wail of sorrow. And yet you have done it. For where at this hour is the help we so much need and have called for so long? Must these poor heathen continue vainly calling for help? Must we still plead in vain for India? Let the Church answer as in the presence of her King.

Bazar Preaching.—This has been regularly kept up during the year. Sometimes the attention has been very good; sometimes very bad. When the audience consisted mostly of Hindoos, the attention has usually been good; when mostly of Mohammedans, it has been usually bad. Some cases have given encouragement, but we have no direct results to report. We have proclaimed the Gospel to listeners and opposers alike and leave the result in the hands of God.

GUJRANWALA STATION.

Missionaries.—As mentioned above, Rev. E. P. Swift was left alone in this station at the beginning of the year. It was with a sad heart his fellow laborer took his hand at parting, and with an earnest prayer that our Master would be with him in his loneliness, left him and turned his steps to Sealkote. How this petition has been fulfilled his report of his labors during the year will show. The mission force at this station during the year was as follows: Missionaries, Rev. E. P. Swift and wife—native helpers, John Clement, Second Grade Scripture Reader, first half of the year; Joseph and Changutta, Probationary Scripture Readers. To these Rada-Kishen and Atta Ullah were added, after their baptism, as Colporteurs.

During the hot season brother Swift suffered very much with ophthalmia, and his family and the Christians with fever; but all their lives were mercifully spared. They have felt that God has blessed their afflictions to their spiritual good, and by them led them to greater confidence and trust in him alone.

REXigious Exercises.

Preaching on the Sabbath.—As there was no other missionary in the station to help me, I conducted divine service every Sabbath morning in Hindustani, and catechised the Christians and children during the afternoon. In July, when the congregation was increased by the reception of the new converts, and several other Christians came to the station in Government employ, who expressed a desire to attend, and voluntarily began to attend, I commenced to preach twice on the Sabbath and catechised at noon. Oftentimes people from the city came purposely to attend the service and would sit down quietly and listen with attention, and after it was over put questions to me that they might obtain further light on the subject preached about. Some were indeed astonished at the way we worshipped God, and usually expressed great delight. It is a great pity we have yet no building in the city to worship God in, although we have secured a site in a very suitable place.
The Lord's Supper was administered to the congregation on the first of June. Although the number was small, every one felt that the Lord Jesus Christ was with us, and we have every reason to believe the Spirit of the Lord quickened to be more faithful and zealous in the discharge of our duties. May God bless these holy ordinances to the spiritual growth of his people.

Itinerating.—During the months of February, March and part of April I travelled about in the District. Again in October and November, as the weather and circumstances permitted. The Word of God has been preached in many towns and villages where it never was before. Many listened with attention and received books and tracts. The result is in the hands of God: no doubt he will bless it in his own good time.

Bazaar Preaching.—During the hot weather I preached regularly in the Bazaar. Occasionally many people came to my house, with expressed intentions to know and understand quietly the religion of Jesus. This gave me a very favorable opportunity to make known Christ crucified as the only Saviour of mankind. When people thus come to a missionary's house, it certainly shows an inquiring spirit on their part. Both in the Bazaar and at my house, as a general thing, they have listened quietly and without showing much opposition.

Baptisms.—Five adults have been baptized during the year. Ellen and her sister Louisa were baptized on the 26th of March. They were under instruction nearly three years. Rada-Kishen, who had been receiving instruction for the last two years, came out with his wife, Hukma-Davi, and both publicly renounced their false religion, Hindooism, and acknowledged Christ to be their only Saviour,—were baptized July 10th. Their two children, James Smith and Martha, were baptized August 27th. The conversion of Rada-Kishen and his wife made a great commotion in the city and neighboring villages. Hundreds flocked to know and understand the power that could take away such persons from Hindooism, and seriously to inquire the difference between the Christian and Hindoo religions. Mohammedans, as is their custom, in vain offered him wells and land that they might seduce him to become a follower of the false prophet. All who came were instructed. Some freely confessed that they had lost all confidence in their religion, but they could not yet endure the separation from all they loved, which must take place if they became Christians.

Another young man, Alla-Ullah, came to me as an inquirer, and after having stayed some time under instruction, and having given sufficient evidence of his faith in Christ Jesus, was baptized on the 22d of October, and has done well since.

Three young children were baptized on the 29th of January, 1865—viz., Elizabeth, Rebecca and Ephraim Stevenson.

Teaching.—Agreeably to my appointment by the Presbytery I taught Hiha-Bhukhs, Changuutta, John, Rada-Kishen, and Alla-Ullah from the time they came the course of studies prescribed by the Conference Rules. In this I spent two hours daily most of the year, and earnestly hope they may pass their examination before Presbytery satisfactorily.

An Incident.—A young woman about eighteen years of age, suddenly left her relations, who are known to be a gang of professed thieves, and came to me one evening expressing an earnest desire to become a Christian. Her relations immediately followed her and entreated her to return to her former life and religion. She was unwilling to go. About 9 o'clock at night they all went away, except one woman. As she would not go, I was forced to let her remain. In the morning a crowd of them came and pined her with all their arts and entreaties. When they found she remained firm, they made an attack on her and tried to take her away by force, beating her all the while most unmercifully. I tried to get them to release
her, and failing to succeed went to get the assistance of the officer of the police. While I was gone one of the women seized Mrs. Swift by the throat and almost strangled her. The police officer came immediately with sufficient force and caught them all. The case went up to the District magistrate. She boldly said she did not wish to go back to her relations, but wished to remain with the missionaries and become a Christian. The magistrate decreed accordingly. She is now in the orphan girls' school at Sealkote and is doing so well that there seems to be every encouragement in regard to her.

By order of Mission.

Sealkote, February, 1866.

JAMES S. BARR, Cor. Sec.

IV. EGYPT.


FAYOUm, about 80 miles above Cairo, near the Nile. Mission began 1865. Missionary laborers, Rev. S. C. Ewing and wife, and Rev. Wm. Harvey and wife.

IN THIS COUNTRY, Mrs. S. C. Ewing.


IN SCOTLAND, Rev. John Hogg and wife.

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

The past year has been an eventful one to this mission. While its members have been made to sing of judgment, so also have they largely of mercy. All the persons appointed by the last General Assembly have gone out, together with their wives, to this field, and simultaneously with their appointment, and in some measure before it was known to the mission, God more and more signalized made it appear as if Egypt were specially given to our Church as a mission field, and specially opened up for our occupancy. Besides having the mission work carried on as usual in the mission churches and schools, both boys and girls, and among the women and at the book depots in both Alexandria and Cairo, the members of the mission were constrained by the urgency of the case to form a mission station at Osiout, one of the largest and most important towns in Upper Egypt, and afterwards at the El-Medineh, the Capital of the Fayoum, one of the most fertile and populous of all the Districts in the Valley of the Nile. In both these places schools have been opened, the word is regularly expounded, the Bible and religious books are extensively scattered abroad, and a deep and wide-spread spirit of inquiry is seen among the hundreds and thousands of people that are as a plenteous harvest in these great fields. The Nile Boat continues its work in going up and down that great river and giving the missionaries and their native colporteurs and
readers opportunities of scattering widely the good word of life. In Cairo the leaders of the Armenian Church have roused opposition at times against the truth, and persecution has followed. This has temporarily affected the schools, but they have steadily continued, and little or no bad results have followed. The mission church is filled with attentive listeners to the word on the Sabbath, meetings for the reading and study of the Bible are frequently held during the week, and additions have been made to the membership of the church every time the Lord's Supper has been dispensed during the year. In Alexandria the purchase of mission premises and the fitting up of convenient school rooms and a room for a church service has been followed with a largely increased attention to religious things among the people. These premises also being immediately in the midst of the quarter of the city where are the largest numbers of the people upon whom the mission principally operates, the missionaries have greater opportunities for laboring with encouraging prospects of success. Indeed, with all the trials and afflictions of the past year, it is believed the whole mission in Egypt was never in any thing like as hopeful a condition for missionary effort as at the present moment, and never, therefore, has there been as imperative and at the same time as encouraging a call for work to be done at once for this field.

With all this, however, the Board must inform the Assembly it is now a painfully necessitous and perhaps critical time with this mission. With the new and excellent re-enforcement that was made to this field during the past year, there has not been a correspondingly prompt and liberal contributing to our Foreign Missionary Treasury for its support, and the consequence is, the mission is in serious want. With the new premises which the missionaries felt authorized to go forward and purchase, on the strength of the General Assembly's recommendation, in 1864, to raise $30,000 for mission buildings at Alexandria, moneys have not been placed in the Treasury in any degree proportionate to the necessities of the case. Friendly bankers in Egypt, loving our brethren and their work, have made liberal advances from time to time, but cannot be expected to do so much longer; and already, in view of the necessities and perplexities of the case, with the field on every side and all up that great Valley white and most inviting for the harvest, our brethren are asking with almost breathless earnestness, What shall we do? Fathers and brethren in the General Assembly and in the churches at large, that question your Board most earnestly asks:—What, what shall we do?
ALEXANDRIA STATION.

At the beginning of the year the missionary force of this Station consisted of Rev. Andrew Watson and wife, and Miss M. J. McKown. In the month of February this force was diminished by the removal of Miss McKown to Osiout, the Presbytery having appointed her to assist Rev. John Hogg and wife in opening and establishing a missionary station in that city. Mrs Watson, according to appointment of the Presbytery, took charge of the girls' school in Alexandria in place of Miss McKown. Mr. and Mrs. Watson were thus left alone in this station till the 4th day of April, at which time Rev. E. Currie and wife arrived in safety and were assigned to this station, and began the study of Arabic. This year has been distinguished by wonderful events of Divine Providence, specially by affecting this station in all departments of the work, and yet all of these events, even the most strange and terrible of them (visitation of the cholera) which swept away thousands of the citizens to sudden death, and affrighted thousands more into precipitate flight from the country, have evidently been the means of opening a more effectual door to the missionary in this station. About the beginning of the year many of the Syrian community (the class most accessible in Alexandria) were carried away with a mad haste to be rich by speculation in cotton. The Lord permitted them to go on in their presumptuous madness till he laid his hand upon their idol and let them see how "Riches certainly make themselves wings; they fly away as an eagle toward heaven." By this dispensation of Divine Providence many of this class were placed in a more favorable condition to hear the gospel than they were while they allowed the love of money to absorb all their thoughts. Many of these disappointed gain-seekers came to the missionaries, evidently more humbled than before and more accessible: this was also manifest in the increased attentiveness of those who came to the Sabbath services.

Soon after this great crisis in the cotton market, it was announced, that that dreadful disease the cholera had begun its ravages in Alexandria. A short time before this was officially announced, however, the mission families were cheered by getting possession of a part of the new mission house, so that the boys' school was removed to it and the Sabbath services were held in it. The increase of the number of boys in the school showed how wisely the location had been chosen for this department of the work. So great was the interest in the school, that many of the scholars were anxious to have the school continue notwithstanding the cholera was increasing in the city; but as all other schools in the city had already been closed, it was deemed most prudent to close both the boys' and girls' schools for a few weeks at least. Almost the whole Syrian community fled from Alexandria; only three or four families who were connected with the mission or attended our services remained. To the natural mind this seemed like the sudden sweeping away of the mission work in this station, but in the faith that God had gracious designs in this strange providence the mission families gave themselves to prayer. God seemed to be saying to them, "Come out of this city to the place of refuge which I have appointed, and stand aside while I perform my strange work of judgment." The mission families took refuge in Ramleh, expecting to be joined soon by brother Lansing and family from Cairo. Two or three of the native families also went to Ramleh, so that a regular service in the Arabic language was held there every Sabbath.

The Union Prayer Meeting in the English language which had been commenced in connection with the Rev. Mr. Yule of the Established Church of Scotland and his congregation, was still attended by the missionaries for several weeks after their removal to Ramleh. The mission families also attended a weekly prayer meeting in the same connection in Ramleh, as many of that congregation had also taken refuge in Ramleh. The missionaries frequently conducted these meetings and occasionally the regular service in the house of the pastor (Rev. Mr. Yule) on Sabbath evenings.

About two weeks after the removal to Ramleh, when they were daily ex-
pecting the arrival of Mr. and Mrs. Lansing with their children, all in feeble health and much needing the purer air of Ramleh, they were suddenly startled by news that Mrs. Lansing with her dear little babe had passed away from this life; but the thought that their spirits are in heaven, that it is well with her and the child was our comfort under this strange providence. In a few days our bereaved brother with his three sons arrived in Ramleh. For some days the same disease which had carried away his beloved wife seemed to be increasing upon himself, but the Lord had mercy on him, and not on him only, but upon all the members of the mission, lest they should have sorrow upon sorrow, and in answer to their prayers spared him to his motherless children, to his fellow laborers and to the work of Christ in Egypt. After the cholera had abated the boys' school in Alexandria was opened, brother Watson coming in from Ramleh each day. Soon after this Mr. and Mrs. Watson moved back to Alexandria and took possession of the new mission house. The regular services in the Arabic language were resumed on Sabbath mornings, and a Bible class was taught in the afternoons. The morning service was frequently conducted by brother Lansing during the time of his stay in Ramleh. Soon those who fled from the cholera began to return to Alexandria, and many others came with them. The audience, though small at first, soon increased until almost every Sabbath a good, attentive audience came together to hear the Word of God. The largest room in the mission house has been fitted up with seats as a place of worship. This room is in the third story of the house, and would accommodate about eighty persons, and is quite comfortable as a place of worship. This is a very great advantage to the work. The boys' school increased in number rapidly after the time of the cholera, and the girls' school was opened in the second story of the mission house under the direct superintendence of Mrs. Watson, and was soon in a very prosperous condition. Besides those who had returned after their flight from the city, there were many others, daughters of Muslims and Jews, that entered the school, so that it is in a more encouraging condition than before the time of cholera.

After consultation among the brethren, it was decided to proceed as soon as possible to the work of completing the fourth story of the mission house, regarding the church at home as virtually pledged by the resolution of the General Assembly to raise the thirty thousand dollars ($30,000) for the Alexandria and Ramleh Building Fund. The mission house is in a very densely populated part of the city in the Jewish and Coptic quarter, and the wisdom of this proceeding, to complete the unfinished story, is confirmed by the recent testimony of our physician, that the mission family should not spend the summer in the house unless they get into the fourth story. Happily it is finished now, and the house is just one story higher than the surrounding houses, so that in the fourth story and from the house-top there is a fine sea breeze, which, so far as it goes, will be equal to that of the Ramleh Sanatorium. Besides being of great advantage to the work in this station, the completion of this house will enable the whole mission to be accommodated with a much smaller house in Ramleh than would otherwise have been necessary.

One thing in this station more encouraging than in former years was the organization by the members of the congregation of a meeting which was held in the native houses in rotation on two evenings of each week for prayer, reading the Scriptures, and conversation upon the subjects presented in the chapters read. These meetings have been well attended, and even by some who do not attend the regular Sabbath services. At these meetings much religious instruction has been given in answering the questions raised upon the chapters read, by those who attended the meetings; while the important duties of prayer, religious conversation, and the study of God's word, have been happily cultivated in those who have been added to the church. There have been two added to the church in connection with this station by profession, and one who had been connected with the U. P.
Mission in Damascus. Both of those admitted by profession seem to be earnest Christians. The one who was first received has manifested his earnestness by taking a leading part in the organization of the meeting referred to above, for prayer and study of the Scriptures. The other was a Muslim who seems to be an humble and faithful convert to the religion of Jesus Christ. He has been careful to attend and earnest in his attention to our regular services on the Sabbaths during the past year. After a satisfactory examination he was received by baptism. It may be proper to say this much of him, as he is the first convert from Mohammedanism who has yet been received by the U. P. Mission in Egypt.

In this, as well as in all the other Stations of our Mission in Egypt, the Lord seems to be opening to our beloved church an effectual door, and while some have been added to the number, still more seem desirous of casting in their lot with the people of God in this station.

The following are the statistics of the various branches of the work in this Station, showing excess above the proceeding year:

I. BOOKS.

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>British and Foreign Bibles, sales in 1865</td>
<td>644</td>
<td>$175.60</td>
</tr>
<tr>
<td>American Bibles</td>
<td>220</td>
<td>$114.55</td>
</tr>
<tr>
<td>Religious Books</td>
<td>428</td>
<td>$69.10</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>547</td>
<td>$374.25</td>
</tr>
<tr>
<td><strong>Total volumes</strong></td>
<td>1,839</td>
<td><strong>$733.50</strong></td>
</tr>
</tbody>
</table>

Increase over preceding year, 507 sales, at $200.00.

II. BOYS' SCHOOL.

<table>
<thead>
<tr>
<th>Group</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslims</td>
<td>23</td>
</tr>
<tr>
<td>Jews</td>
<td>22</td>
</tr>
<tr>
<td>Nominal Christians</td>
<td>80</td>
</tr>
<tr>
<td><strong>Total adm'd</strong></td>
<td><strong>125</strong></td>
</tr>
</tbody>
</table>

III. GIRLS' SCHOOL.

<table>
<thead>
<tr>
<th>Group</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslims</td>
<td>15</td>
</tr>
<tr>
<td>Jews</td>
<td>20</td>
</tr>
<tr>
<td>Nominal Christians</td>
<td>50</td>
</tr>
<tr>
<td><strong>Total adm'd</strong></td>
<td><strong>85</strong></td>
</tr>
</tbody>
</table>

Respectfully submitted,

E. CURRIE.

CAIRO STATION.

In making this Report we are called upon to sing of mercy and judgment. But shall we receive good at the hand of God and shall we not receive evil? His dealings with his people are often mysterious. But we have the blessed assurance that all things work together for their good.

At the beginning of the year our force consisted of Revs. Lansing, Hogg, and Ewing and their families, and Miss Dales and Miss Hart.

Early in the month of February Mr. Hogg and family left Cairo and located in Osiout, and a month later Miss Dales started on a visit to her native land, and was absent from this place till the close of the year.

In the latter part of the month of June, the cholera began to rage fearfully in our midst, and on the fifth of July Mrs. Lansing and her youngest child were both suddenly called away from this world of change and sorrow, and entered upon that "inheritance that is incorruptible, undefiled, and that fadeth not away." "They were lovely and pleasant in their lives, and in their death they were not divided."
As brother Lansing was much worn down, and his remaining children had all suffered with measles, and greatly needed a change of climate, it was deemed necessary for them to go at once to Ramleh, where they remained till the first of December, though brother Lansing was able to make several visits to Cairo during this time.

One of our native agents, Gurgus Massoud, was also cut down by the cholera. He was a young man of great ability and promise, and we had high hopes of his future usefulness, especially in the publishing department. But the Master has, we trust, called him to higher and holier employment, and while we mourn on account of his early removal, we rejoice in believing that he was not taken away until he had obtained a good hope through grace.

Schools.—Our schools were closed during the worst stage of the cholera, but all the other departments of our ordinary work were carried on all the time. The average attendance in the boys' school during the year has been eighty-seven, though during the last quarter it reached ninety-five, and the number of names on the roll was one hundred and twenty-five. This school has been left almost entirely to the care of native teachers, and it is but justice to them to say that they have all manifested a deep interest in their work, and have labored very efficiently.

During the absence of Miss Dales, the girls' school in the mission house was carried on by the native teachers, Sayida and Hanoona, who also labored with zeal and fidelity. The average attendance in this school has not been large and has not exceeded twenty-two. This is owing in part to the opposition of the Coptic priesthood, and in part to the unfavorable location of the mission premises for this department of our work. We are some distance from the principal Coptic quarter, and as business has lately been greatly attracted to this part of the city the streets are usually very much crowded, so that the parents are afraid to let their girls come here to school, even when they wish to have them taught. In view of these facts, we resolved at our last meeting of Presbytery to transfer this school to a rented house in the centre of the Coptic quarter, and the attendance is now gradually increasing.

Miss Hart has been able to attend to the duties of her school during most of the year, and has had a good deal of encouragement. The average attendance in this school has been thirty-six; and the highest number present at any time was forty-nine, though the monthly roll has reached sixty-eight.

Sabbath Services.—Two services in Arabic have been held every Sabbath, and the average attendance in the morning has been seventy, and in the afternoon twenty. The Lord's supper has been dispensed three times and eight members have been received, six of them on examination, and two on certificate. In the month of August a number of Armenian families driven from their own church by the opposition of the priesthood, came to us and enrolled themselves as protestants. As few of them understood the Arabic, an additional Sabbath service in Turkish and Armenian commenced. These services have been conducted principally by our elder, Yafeeob, and our colporteur Sar Kis. The former performs his part in Armenian and the latter his part in Turkish, and the people understand both languages. Brother Lansing and brother Hogg have both preached a few times in Turkish. The average attendance of Armenians at these meetings has exceeded thirty, and if we were prepared to properly occupy this field much good might be done. But the missionaries have not had sufficient time to prepare themselves for laboring successfully in this department, and we have not yet been able to secure a suitable native pastor. We trust the Lord will accomplish his own work, however unprepared we may be for it, and perfect his strength in our weakness.

Theological Department.—The classes in theology were discontinued during the summer, but were resumed in December, and the exercises have been conducted by brother Hogg, whose health had necessitated him to leave Osiout and come to this place. Six ex-Coptic priests have attended these exercises.
Book Department.—We have not succeeded so well in this department as we did during some former years. This has been owing principally to the great check of business in Egypt, first by the cholera and afterwards by the almost total failure of the cotton crop. Our sales have been as follows:

<table>
<thead>
<tr>
<th>Scriptural Publication</th>
<th>Vols.</th>
<th>$</th>
</tr>
</thead>
<tbody>
<tr>
<td>British and Foreign Bible Society's Scriptures</td>
<td>650</td>
<td>177.50</td>
</tr>
<tr>
<td>American</td>
<td>387</td>
<td>222.25</td>
</tr>
<tr>
<td>Other Scriptures</td>
<td>17</td>
<td>39.40</td>
</tr>
<tr>
<td>Religious Books</td>
<td>1096</td>
<td>180.60</td>
</tr>
<tr>
<td>Miscellaneous Books</td>
<td>960</td>
<td>239.75</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3060</strong></td>
<td><strong>869.50</strong></td>
</tr>
</tbody>
</table>

Publishing Department.—Two numbers of the monthly were issued in the beginning of the year, but owing to the great expense of printing it, it was thought best to postpone farther publication until our own press would be in operation. The press has already been sent out, but we have not yet attempted to work it, as we are in daily expectation of the arrival of Mr. Strang, who has been appointed to superintend the printing department.

Other Agencies.—In addition to what has thus been carried on under our direct control, other influences for good have been exerted. Many of the members of our little congregation have been letting their light shine as they have had opportunity. Early in the summer some of our young men united with a number of enlightened Copts in forming a society for their mutual improvement in reading and study of Scriptures; they met on six evenings of every week, and the numbers present varied from twenty to forty. All who attended these meetings were much interested, and great harmony prevailed among them. But it could not be expected that such a movement would long be carried on in the centre of the Coptic quarter, without exciting the opposition of the Patriarch and priest, and they soon set to work to defeat the object of the society, though they tried to avoid the appearance of open opposition. They proposed to the young men to remove their place of meeting from the room they had hired for that purpose to a more suitable one in the patriarchate and gave them many fair promises. The majority of the Coptic members of the society were pleased with the proposition, and as our young men were in the minority, we advised them to consent to the proposed change, and if possible avoid division. As the Patriarch has no regard either to veracity or honor, he did not fulfill his promises, and his first act was to prohibit all connected with us from entering the room in which they were to meet. Fortunately for the cause of truth, a good many of those whom he did admit were pretty fully enlightened, and some who had formerly been very quiet now waxed bold for the truth, and we have been happy to learn that many of the errors of the Coptic church have been openly attacked by its own members, and in its very patriarchate. The Word of God is not bound, and its entrance giveth light.

A second society has since been formed on the same principle as the former one, and a good many have attended it. One of those who united with us at our last communion was brought to a knowledge of the truth through the influence of this society, and the members are now uniting their efforts to open a support school in one of the suburbs of Cairo.

Still another society has been formed in Harret Es Sakieen, and a large number attend it and all appear to be deeply interested.

In the book shop also there are constant opportunities of meeting with those who are willing to hear the truth, and in a single day as many as ninety-seven have visited it. And knowing the character and efficiency of our agent in that department, we have no doubt that few, if any, of them went away without hearing something on the subject of religion.

Thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word, great was the company of them that published it.

Cairo, March 1866.

S. C. Ewing.
At the annual meeting of Presbytery in January, it was resolved, in view of the expected increase of the missionary staff, and the urgent claims of the wide field now open to the mission in Upper Egypt, that the Rev. John Hogg and Miss M. J. McKown should be detached from the Cairo and Alexandria stations, in order to open a new station in the metropolis of the upper Provinces.

Osious was selected both on account of its intrinsic importance, it being the largest town in Upper Egypt, containing a population of nearly forty thousand inhabitants, of whom one fourth are Copts, and also on account of its geographical position, it being in the centre of a large and populous Coptic district.

Osious, situated about midway between Cairo and the southern border of Egypt, is a much older town than either Cairo or Alexandria. It dates from the days of the Pharaohs, and in ancient times its inhabitants worshipped the wolf or jackal as their local deity, and hence the town was called Lycontopolis, "the city of the wolf." The famous philosopher, Plotinus, the contemporary and fellow-disciple of Origen, and the greatest ornament and principal expounder of the school of the New Platonists in Alexandria, was a native of Osious. Alexander, the first theologian who wrote a work against Manicheism, still extant, was bishop of Osious, and Meletius, his successor in the See, which was second only to Alexandria itself, became famous in Egypt as Novatian did at Rome, as the leader of a schism which split the church; he, like Novatian, refused to admit into the communion of the church such weak brethren as had lacked courage during persecution to undergo the pain of martyrdom, and had escaped punishment by joining in the pagan sacrifices. He, too, it was who accused Arius of heresy, and called upon the Bishop of Alexandria to excommunicate him from the church, which led Constantine to convene the First Ecumenical Council at Nice, and put the sword as well as the pen into the hands of angry theologians.

On the 20th of February our mission family and our native helpers arrived in Osious. Wasif El Kheyyat, our American Consular Agent there, who had recently been with us in Cairo, and had preceded us but a few days, welcomed us to his house, where we remained for ten days, until the house which he had rented for us was put in order. While in his house we had religious conversation and prayer with the numerous visitors who called upon us. The Bishop of Osious himself was present during part of the service on the first Sabbath after our arrival.

On the night after we entered our own house, our lives and the lives of all the Christian population of Osious, were in jeopardy from a sudden outbreak of Muslim fanaticism, stirred up by a cracked-brained Wely or Santon, among a people goaded almost to desperation by the heartless and oppressive exactions of the existing government; but by a combination of providences the insurrection was arrested when on the eve of assuming alarming proportions, and the prison at Osious was secured when the 400 prisoners, who, in league with the insurgents, were to do the work of destruction in that town, were on the point of issuing forth to imbrue their hands in the blood of their innocent fellow-citizens. Heavy retribution fell on the leading offenders; and the exactions of the government, instead of being lightened, have since become more oppressive than ever.

Our entrance into Osious excited a general stir among the Coptic community. Our audience on Sabbath increased from week to week until we had not sitting room enough on the floor of the girls' school-room where we met for worship, and many remained standing at the door and windows. Doubtless many came merely to gratify curiosity, but it was also evident
that not a few of them “heard the word gladly.” No sooner, however, had the work begun to prosper and be noised abroad than the Bishop and clergy of the town, urged on and aided by the presence on a visit of the Metropolitan Bishop from Cairo, gave public warning to their flock that all who should persist in having fellowship with us or our agents should fall under the ban and curse of the church; and as it was imagined that our chief object in settling down in Osiout was to establish schools, and it was hoped that if we failed in this we would leave and go elsewhere, a meeting was called of the leading men of the sect, at which it was agreed that they would open a school of their own, and that until it was established the children should remain where they were, and none who dreaded the church’s displeasure should allow his children to come near us. The Patriarch of Cairo did his best to find teachers for them, but after waiting for several months he was obliged to send them a man whom he knows to be a Protestant, for he could find no other. This young man, who was trained in our school at Cairo, and who can but teach what he was taught by us, uses the same books in his school that we use in ours, and pursues the same course of study that we do. He, moreover, regularly attends our services on Sabbaths, and is as friendly towards us as it is safe for him to be. So that instead of starting an “Opposition School,” as was intended, the Copts of Osiout have brought out but a bungled edition of our own work. In fact, they could not do otherwise, for all the young men capable of teaching are either almost or altogether Protestant.

This action of the Bishop and clergy of Osiout lessened for a time the attendance at our church and schools; but while many were afraid to visit us openly, most continued as friendly as before, and on the departure of the Metropolitan Bishop for Cairo the audience increased on Sabbaths, until along with the boys and girls who attended we had hardly room for those who came. The average number of attendants on the Sabbath services throughout the year was about fifty. The most intelligent part of the audience were the boys of the school, most of whom, even when their number had increased to over seventy, were between 14 and 18 years of age. The marked interest with which they listened to the preaching of the gospel cheered the heart of the missionary and encouraged him to believe that seed was being sown in many of their hearts which would bring forth fruit at no distant day. Most of the adults were either relatives of the children, or friends and employees of Mr. Wasif. He himself was always present at all our meetings, and meekly bore the hard sayings and ungodly speeches by which he was daily slandered by the Bishop’s party. His own wife and the other female members of his family did all they could under the inspiration of the priests to induce him to hide his faith and deny his Master, but without effect.

The Boys’ School was opened with seven names on the roll in the beginning of March; in the month of November the number in daily attendance was about seventy. These boys were chiefly the grown up sons of the Coptic peasantry from the province around Osiout. Their avowed object in coming to our school was that they might learn to read and understand the Bible; their real and primary object, however, was to secure immunity for their boys from the oppressive exactions of the Viceroy, and especially to escape the conscription, which they dread worse than death. The late Mohammed Ali gave immunities of this kind to the children in schools, and it was hoped Ismail Pasha would do so likewise. In this, however, we have been disappointed. When the orders were sent to Upper Egypt, summing five-sixths of the peasants out to labor at the railway which is to be made from Cairo to Esneh, no exception was made, or allowed when solicited by us, in favor of the boys at our school. The Viceroy’s orders were urgent, and the Sheikhs of the villages, in order to furnish the quota demanded of
them, obliged the parents to withdraw their children from our school. Fifty boys were removed in one week; and only twenty-six remained in the school. Some have since returned, and by latest news received from Dr. Barnett there are now forty-five names on the roll. This proves that what was at one time a secondary object, has become with some, at least of the boys, a primary one, and that already many have begun to appreciate education on its own account, and that an education which chiefly consists in the reading and study of the Word of God.

Miss McKown commenced her school with three girls, and the number soon increased to thirty. Some of her girls had learned the letters at the native boys' schools before coming, and in a very short time she had an interesting class of ten or twelve girls who could read the Bible. She was often struck and delighted at the intense interest exhibited by them while listening to the Bible stories read in the class from the book called "Line upon Line," which was recently translated into Arabic, and is used in our schools. They seldom failed in giving an accurate and most graphic account of the story in their own words, after it had been read and commented on, and they used to say that their mothers at home were always pleased to hear them repeat what they learned at school, and that they were as much interested in these Bible stories as they were themselves.

The number fell off during the hot season from sickness and other causes, but there were seldom fewer than twenty names on the roll, and those who made greatest progress were the most zealous in their attendance.

A night class for the study of the Bible was kept up by the missionary for several months, and was attended by from 15 to 25 grown up boys and young men. This class, which was broken up on our departure in August to attend the semi-annual meeting of Presbytery, was not resumed with the other work of the station after our return, on account of the enfeebled health of the missionary.

All through the year much of our time was spent in conversing with our numerous visitors on the subject of their souls' salvation. Seldom a day passed in which two or three hours were not spent in this way, either in the school or in the study. The feeling of nearly all who called upon us seemed to be "Oh, that our priests would teach us so! we would then all become true Christians."

OUT-STATIONS.

BENI-ALLAGE.—Bishai, our native helper, has conducted service every Sabbath in the church of Beni-Allage, his native village. He was parish priest over this church before he became a Protestant; and Butrus, a younger brother of his, has acted as its pastor ever since. No objections were raised by the people to Bishai's preaching to them on Sabbaths, and after a few months it was proposed by the priest and a few of the more enlightened and influential men of the place to have the whole of the service conducted after the evangelical form. This movement seemed to be successful for a time; but the head scribe of the village, who opposed it, stirred up some of the ignorant peasantry, who forthwith began to complain of the omission of the usual Coptic mass, and to absent themselves from the church on that account. The leaders of the reformatory movement then concluded that it would be best to resume part of the services in the dead Coptic and to be satisfied with hearing a sermon and prayer in Arabic from our native agent until the majority of the people desired a change of their own accord. To this Bishai consented, and now that the absenteeees have returned he is enabled, as he expresses it in a recent letter, to throw the gospel net amongst a larger shoal, and thus, with the divine blessing, to save a greater number of souls than had the movement been
precipitated and the congregation divided? The Coptic community among whom he labors numbers 750 souls. He has opened a school in the church, which is attended by 25 boys. And he meets with the people on Friday evenings for a week day service, and also on other evenings for the study of the Scriptures.

MOTIAH.—In the village of Motiah, about two hours' distant from Osiout, there is a Protestant nucleus, comprising the teacher of the village school and several of the leading men whose children attend our school at Osiout. When the Bishop of Osiout came to this place in the course of his annual tour through his diocese, these men refused to give their annual donation of grain to the church, on the score that they did not wish to support idolatry and will-worship. This led to a discussion between them, and a man from Benoob, who happened to be there, and who is regarded as the bell-wether of the Bishop's flock. The discussion was conducted in writing, and when the Bishop discovered that his cause was in danger of being lost, he was fain to humiliate himself before them, and to beg with tears that they would keep their faith to themselves and not divide the church. "Those of you," he said, "who do not wish to worship pictures need not worship them; those who do not wish to keep the fasts, need not fast. Only I pray you live at peace and do not breed dissension in the church of God." After his departure, a priest, famous for his bigotry and pride of intellect, was sent from Osiout to re-establish them in the faith, but he only made himself and his cause ridiculous in the eyes even of his own party by the Tetzel-like manner in which he inveighed against us, while he extolled to the skies the virtue of picture worship, confession and fasting. At our next visit to the village we had larger audiences than before, and the Word was heard more gladly than ever.

SIDFEH.—An enlightened Copt in this town, about 30 miles distant from Osiout, has recently opened a book stall in order to supply the people with books and have better opportunities of conversing with them than at his own house. This he does of his own accord and at his sole expense.

DEYR EL MOHARRAH.—In this, the largest convent in Egypt, about 14 days' distant from Osiout, a number of monks have for the period of three years been in the habit of meeting every evening in the cell of a monk called Fam for the study of the Word and for prayer. The leader of this movement came to Osiout in the month of October, and said that he and ten or a dozen of his brethren wished to leave their convent and become preachers of the gospel. Would we receive them and teach them the way of the Lord yet more perfectly? We agreed to receive him and one or two more at first, and asked him to tell the others that we would send them word when ready to receive them. Fam and three others arrived in Cairo in December; two of his companions were bribed back by the Patriarch, but Fam and Hanna remained firm; and seeing the defection of their brethren, they cried out in the bitterness of their souls, "We have put our hand to the plough, and it would be at our souls' peril were we even to look back." They are both about 33 years of age, and Fam is one of the most promising members of the theological class, and will, if spared, be a blessing to his fellow-countrymen and a pillar to the church of God in Egypt.

The receipts for sales of Scriptures and other religious and educational books effected in Osiout amounted to 125 dollars.

SANITARY.—For the first three months after our arrival in Osiout our native agents were both sick, and the missionary had to work almost alone. Two months afterwards the cholera came, cutting off one-fortieth of the population of Osiout, and the work was broken up for five weeks while we went to Cairo to attend the semi-annual meeting of Presbytery. A
fortnight before we left, death entered the mission family, and removed from our midst our oldest child, Mary Lizzie Hogg, a most amiable girl of four years of age. She was thoughtful and intelligent for her years, and gave sweet evidence before she died that she had given her heart to Jesus. Our little boy fell sick the day his sister died and required constant nursing day and night for more than a month, when he got better on reaching Ramleh. For several months thereafter the missionary himself was so weak and prostrated in health that he could only with difficulty attend to the most necessary duties of the station, and at length was obliged to seek a change of air, and arrived in Cairo on the 1st of December, while the station was left in charge of Abdullah-Wessa and Bishai.

The work was thus begun and carried on in much affliction and great weakness, but the Lord has given us many tokens of encouragement, and has owned the work as his. To his name be praise and glory.

Signed, 

J. Hogg,
Missionary at Osiumt Station.

V. CHINA.

Canton, on the Canton or Pearl River, 70 miles from the sea. Mission begun 1860. Missionary laborers, Rev. J. C. Nevin and wife.

Pressing as is thus the case of our India and Egyptian missions, not less so in many respects is that of the mission in China. In our last report the General Assembly were informed that our missionary, the Rev. Mr. Nevin had asked "a grant of $2,000 to be employed as far as would be necessary in the construction of a chapel and school room, and also a further grant of $5,000, or a new man and $10,000, to give the mission that permanence and countenance which it ought to receive." In view of the fact that Mr. Nevin had been in that field several years, and had become well qualified to form a reliable judgment in the case, it was felt by the Board that he had asked the very least that we could as a Church give, if we would properly sustain that mission; and accordingly it was urged in the strongest terms by the Board that the necessary help should be immediately furnished. The Assembly, it is gratefully felt, promptly appointed an additional missionary to this field and voted the appropriations asked. But now, at the close of the year, the Board have to say that the missionary elect was not able to go, the funds required did not come into the Treasury, the missionary is as heretofore alone still in that vast field, and only $2,000 of all the money so much called for to secure the premises needed have been sent. It grieves the Board to have to make a statement like this, but it has been deemed necessary, in order that the Assembly may be more earnestly incited to do what the necessities of the case so affecting and solemnly demand.

Notwithstanding all his disadvantages, however, in the want of a re-enforcement and of suitable missionary accommodations, Mr. Nevin is devotedly prosecuting his great work. In the
school room, in the pulpit, from house to house, and with his pen, during the week and on the Sabbath, he is laboring to disseminate the truth as it is in Jesus, and there is gratifying encouragement in his work. Beyond any question, he has now a good foundation laid, and only let the man, or men, and the means required be sent, and no one can doubt the happiest results will be seen. But in no way should the Assembly rise without securing the new missionary and the money called for, and which it is believed are the very least that that mission should immediately have.

CHINA STATION.

Rev. J. C. Nevin says in his Annual Report:

Our school has been kept up during the year with an average daily attendance of nearly thirty out of forty-eight. The great majority of the boys are children of poor parents who cannot afford even the whole year's time for the education of their sons. Altogether I have reason to feel satisfied with the attendance as well as the general progress and conduct of the boys. There are some dear little fellows among their number of whom I have great hopes and for whom my heart yearns to see them kept under the influence of the gospel. The usual native books have been read, whilst one-half of the time has been devoted to Christian books modelled after these, and to the reading of the Testament, to the study of a short and easy catechism, to geography and to arithmetic. Whatever books and of whatever kind may be read, they are memorized thoroughly from first to last. According to the native system, all written language is in the book or classic style—as different from the colloquial as Latin is from English. Hence, after the little parrots have learned their task, and wrought at it for some years, explanation by the teacher follows. Of late, however, missionaries have adopted the use of the spoken language in printing books—a practice that must become universal sooner or later, although it is a great eye-sore to the Chinese "gentleman and scholar," to see his precious characters prostituted to so vile a purpose as to be a medium of colloquial. As a practical argument in favor of such a course, I have every boy in school committing the catechism (in colloquial) and understanding it, while only four at most are able to study the geography, which is in the book style.

The instruction and daily superintendence of the school is of course in the hands of the teacher. But I keep a check on any evidence of my regulations by a constant, general supervision in person. As often as I visit the chapel, I make it a point to visit my school. On the first of every month I spend the whole day in examining and noting the attendance of every scholar, and his progress in study, keeping full accounts of every case. In this way I manage to secure as much attention to the books I introduce, as is given to their own. Every Thursday I hear the class in geography and arithmetic myself—the lesson comprising the work of the week and conducted in the spoken language. The progress is of course slow; but, little or much, it is all new and valuable information to the boys. To conduct this department of the school aright, I ought to have all my time for the purpose.

The course of full instruction in the native books being left to the teacher, I have taken upon myself the explanation of the Christian book, and this forms part of my Sabbath work. I commenced with what we call the Christian "Three Character Classic," which contains a succinct statement of the great doctrines of God and man and their relations. This book I required every boy in school to memorize, although it is only intended for beginners—the A B C primer, so to speak. I did so on account of the information which it contained. Commencing with this book, I explained a portion every Sabbath until it was completed, and then took up the Gospel by John,
which every one also has memorized or is now studying. Some have com-
pleted it and are now engaged at Luke. In due course I have gone over six
chapters, and have enjoyed great comfort in the work, and been greatly
encouraged by the evident and thoughtful attention which has been mani-
fested by many of the older boys during this exercise. This has always
been the second lesson of the Sabbath, the first being the recital of the Cate-
chism by the school in order. I doubt whether you have any more interest-
ing Sabbath schools at home. I must also state that I require the whole
Sabbath to be spent in the study of the Christian books. Whether during
my absence the heathen classics are read I do not know; but suppose
they are to some extent. Under the circumstances it is an evil which can-
not well be avoided. After completing the school exercises I preach in
my chapel, and would most gladly have the boys present, if there was room
to seat them; but such a good time seems to be a long way off yet.

Although I have certainly had great comfort during the year in this part
of my work, I have also had to endure much discomfort; not a small part
of which has been occasioned by the wretched accommodations of the school
room, and, I may add, of the chapel. I have already written you of the
 tumble-down character of the whole premises. Were it not for the mutual
support of the side buildings I do not believe the house would stand—wind
or no wind, and certainly not under a most moderate gale. In years long
gone by the chapel, and perhaps the adjacent houses, were used as a rice
mill, and as every such establishment raises porkers to consume the offal
and waste, the school room bears marks of having been the "pig-sty;"—
and if the present race of fleas did not have some illustrious and well-fed
ancestry, I am at a loss to divine why they persist in living in such a
forsaken locality. During the season of heat and rain, the thin tile roof
keeps out some of the heat and lets in considerable of the water. I am
sure you have never seen such a place for a school or the stated preaching
of the Gospel. These things I could set aside and do set aside now, be
cause the existence or continuance of the school is a matter that comes
nearer to my heart; and it gives me a pain and anguish which I cannot de-
scribe to feel that I may be compelled to close it up at the end of the
year. How to give up those boys who have already learned so much of
Christian truth, and in whom my expectations have been more than rea-
lized, and of whom I have the fondest hopes—I cannot find in my heart.
How to carry on my preaching service, oversee the school, do what teaching
in it necessarily devolves on me, prepare such books as will be and are
now imperatively needed—I cannot find in the strength and means at my
disposal. Were I within a moderate distance from the work, I would have
no hesitancy about attempting to carry it on. I have already told the teacher
that unless some providence should intervene, I will be obliged to give it
up; and to this lingering hope I still cling, and will not entirely despair
until I see the end.

At present I do not see any thing else I can do in regard to this than to
make a repetition simply of the wants of the occasion. Funds are needed
to obtain premises for residence and work combined, if possible, and as
near to the centre of operations as may be available. It is possible even
now to obtain a very desirable location, and I will give one hundred dol-
ars in gold myself, if other subscriptions to complete ten thousand can be
found for the purpose. I have a practical knowledge of what it is to travel
six miles a day for five out of the week, do the work that is to be done,
see to the affairs of your own household, act your part in society, study the
language for and study for your work—I have some practical knowledge
of these things, and I would like to see those, at least, who are to conduct
the mission in future, a little more comfortably provided for.

It is a great disappointment to me to see the present fine building weather
slipping away, without being able to do any thing towards the building of the
new chapel and school room which are so much needed. One cherished
idea was to put a cross gallery in the new building, and set it apart for the special accommodation of women, many of whom frequently stop at the door whilst I am preaching and stand there—etiquette or custom forbidding them to go forward and take a seat. I need not tell you nor any enlightened inhabitant of a Christian land, that the hopes of any people are largely in the hands of the mothers and wives and sisters. Now if we ever get a firm hold on the hearts of the Chinese, it must be by an elevation of women and an enlistment of her power and influence. Could I then but add this element of power to my work—provide this private and respectable facility for obtaining female hearers, I feel that a great point would be gained. It has never been tried yet, and I am sure it would succeed in time. It is at least worth all it would cost to make the trial; and if many of the good, kind-hearted mothers and daughters in Israel who do virtuously and well, were to stand at my little desk and see their poor beleaguered and downtrodden fellow women thus stand afar off, even to see what was being done, or it may be to hear what was being said, they would not only excel all others, but would surpass even themselves. The chapel would be built, the gallery provided and the experiment receive a fair trial.

Besides this, if the structure were once up and fairly supported, I would undertake another plan, as yet untried, viz.:—To visit every shop and house in the immediate neighborhood and try and prevail upon the inmates to attend service regularly on the Sabbath at least. How far it would succeed I cannot say; but I consider it worth a fair and determined trial. The ministry of the Word must in some way be localized so that the people shall outwardly be convinced that it is our institution, and then it will be more of a direct matter to get to their hearts. Once interested in the work, directly or indirectly, inwardly or outwardly, they cannot help but give some serious thought to what they have been partly educated by fluctuation and change to regard as chimerical and not enduring, like their own cherished institutions—maintained by votive offerings and centred in substantial and richly endowed temples and monasteries. The task which I propose would be difficult, and perhaps to some extent very unpleasant; still, I pray you, give me the opportunity, and I will undertake it with all the care and resolution which vouchsafed wisdom and grace will supply. Some such plan as this is necessary to secure success; for it not only has a distinct object to be attained, but has a well defined and lawful way by which that object may be reached. In carrying the strongholds of sin and Satan, here as elsewhere, we must adopt all of the most approved methods of attack, as well as the best arms for the service. Is it wrong to spare and prolong the lives of your men, if possible?

In view of all these things, I consider that the grants which I sought from the Assembly last year were not only just and right, but exceedingly moderate. I ought to have at least $2,000 for re-building my chapel; and $5,000, more or less, with which to secure a suitable residence, for at least one family. It would be far better and more economical in the end to obtain a double lot, and especially such a one as could have been had last year, in a locality admirably adapted for mission work. When I asked for one man as an associate, I considered this the very least I could ask, and the minimum that could be granted. But to say that two men are sufficient to constitute a well established and healthy mission in China, I think is theoretically wrong and will prove inefficient in practice. There ought to be no less than three men maintained on the ground as the minimum of efficiency, on account of the peculiar nature of the work and its great distance from the source of supply. I therefore wish to increase my call by one man, and ask for two co-workers to be sent out, with suitable provisions for their comfort and support. Thus, estimating by probabilities, the mission would contain within itself the elements of reserve and supply; otherwise it would not and cannot. We ought to be able to maintain our work in
Canton, and at the same time carry on such a system of operations in the surrounding country as will open up the way for permanent occupation, step by step, in the vast field of the dead and dying which stretches away beyond. If we do not do this, but fritter away both men and means where their employment does not necessarily hasten the great consummation, it will be a fearful sight to witness the multitudes, who might have heard and been saved, go down in any way conditioned on our neglect. I fear sometimes that minor ends become so all-absorbing as to cloud the one which is great and final. It is now the "Week of Prayer," and may God grant unto his people everywhere where more practical unity and oneness in his hand for good to the perishing heathen and dying men. May he so draw the hearts of his children unto himself that they shall feel themselves at home and happy in whatever portion of his vineyard they are called to work—and the only inquiry shall be "Lord, where wilt thou have me work, and what have me do? Thy pleasure, O God, is mine, and naught shall keep me back." It shall no longer then be said—"Not there, my son, my brother; not yonder, my daughter, my sister; but here, by my side. Pray the Lord have thee excused and another sent." But the language of all will be—"The Master calls: fare thee well; the night cometh, and also the morning, and in the clear light of that endless day we shall meet again." Blessed be God for the hope we have of a home where the weary are at rest, strife is ended, bitterness past, and all tears wiped away. Ah! yes, the weary, weary are at rest.

VI. ITALY.


In this field which is so rapidly undergoing the most momentous changes in all its political, civil and religious state, the Rev. Mr. Moorehead is laboriously engaged at his work. During the past year he has been principally occupied at Carrara, Torano, and Sienna in Italy, and at Porto Ferraio, on the Island of Elba, preaching and teaching the gospel, also as the providence of God offered opportunity in various other places over a wide extent of country. At Torano he has succeeded in organizing a church, where, at the last account, there were twenty hopeful converts gathered into the visible body of Christ. Meetings for prayer and the reading of the Scriptures are often held. New fields with earnest inquirers for the true light are constantly opening up. A spirit of restlessness under the Papal yoke is widely manifesting itself; and our missionary, supported as he is by the American and Foreign Christian Union, and belonging to and thoroughly loving the doctrines and usages of our United Presbyterian Church, is a fitting and noble messenger of Christ, and His glad tidings of great joy in that long dark and needy land.
ACTS OF THE GENERAL ASSEMBLY.

Resolved, 1st. That the success which has attended our labors in every department of the Foreign Field, calls for sincere thankfulness to God.

Resolved, 2d. That we humbly acknowledge the hand of our Heavenly Father in removing by death during the past year some of the beloved members of our Mission families, and would sincerely sympathize with the afflicted.

Resolved, 3d. That it is the duty of the Assembly to re-enforce the Missions in India, China and Syria, as soon as possible.

Resolved, 4th. That in view of the difficulty of securing persons who have completed their theological studies, that it is expedient for the Assembly, in accordance with the recommendation of the Board, to select suitable young men who have completed their literary course, and send them to the foreign field to pursue their theological studies under the direction of any Presbytery there connected with our church.

Resolved, 5th. That Messrs. Samuel Martin, J. C. Taggart, W. S. Owens and Miss Elmira M'Caughey, be appointed to the work of Foreign Missions.

Resolved, 6th. That it is the conviction of the Assembly, that had every part of our church performed its duty during the past year to the perishing of foreign lands, there need not have been any difficulty in raising the amount of money required to carry on the work.

Resolved, 7th. That the missionaries who shall be elected to the foreign work, be at liberty, with the advice and consent of the Board, to select their particular field of labor.

Resolved, 8th. That all moneys for salaries, building and contingent expenses, necessary for the carrying on of our work in the foreign field, be consolidated into one fund.

Resolved, 9th. That the sum of $100,000 is necessary to carry on the work of Foreign Missions for the coming year, and that Presbyteries be directed to see that the congregations under their care endeavor to have the funds in the Treasury by the 1st of January.

Resolved, 10th. That in case of continued disability, the Board be authorized to continue to returned Missionaries the usual salary given during the first six months after their return, and that they be employed as the Board may direct and their health permit in advancing the cause of Foreign Missions.

Resolved, 11th. That in view of the signal blessings that followed the special season of prayer during the past winter, and the need which there is at home and abroad for an outpouring of the Holy Spirit, that all our churches be urged to observe the week of prayer in the beginning of 1867.

Resolved, 12th. That J. B. Dales, D. D., S. C. Huey and J. M. Wallace, whose terms of office expire at this meeting, be re-elected; that Dr. Cooper be chosen to fill the unexpired time for which he was originally elected, and that Rev. T. H. Hanna be chosen to fill the place of Rev. James Prestley, D. D., resigned.
Resolved, 13th. That the knowledge and experience possessed by the Rev. Dr. Dales, and the fidelity and perseverance which he has displayed in the work is highly appreciated, and that he be affectionately urged to continue to act with the Board.

Resolved, 14th. That it be borne in mind that the Board of Foreign Missions has lately received a charter from the Legislature of Pennsylvania, and the Treasurer, is therefore authorized to give a legal receipt for any bequests or moneys donated to the cause of Foreign Missions.

ACT OF INCORPORATION.

An Act to Incorporate the Board of Foreign Missions of the United Presbyterian Church of North America.

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

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

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

That James Prestley, John B. 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 annual income of the real and personal estate held by the said 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 commited to their care in such manner as shall be most advantageous, not being contrary to law.

JAMES R. KELLEY, 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.

FORMS OF A BEQUEST.

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

FORM FOR REAL ESTATE.

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

ADDRESS OF MISSIONARIES.

Rev. James S. Barr, Sealkote, North India.
Rev. James W. Gordon, Canton, China.
Miss Elizabeth G. Gordon, Canton, China.
Rev. J. C. Nevin, Cairo, Egypt.
Rev. B. F. Pinkerton, " " " " " "
Rev. S. C. Ewing, " " " " " "
Rev. John Hogg, " " " " " "
Rev. Wm. Harvey, " " " " " "
Miss M. J. McKown, " " " " " "
Miss Sarah Hart, " " " " " "
Rev. Andrew Watson, Alexandria, " "
Rev. E. Currie, " " " " " "
Rev. W. G. Moorehead, Sienna, Italy.
# RATES OF POSTAGE.

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

<table>
<thead>
<tr>
<th>Country</th>
<th>Route</th>
<th>Not exceeding</th>
<th>News-</th>
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<td>¼ oz.</td>
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<tr>
<td>China</td>
<td>British Mail, via Southampton</td>
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<td>&quot; Marseilles,*</td>
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<td>&quot; French Mail,</td>
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<td>India</td>
<td>Open Mail, via London by Am. Packet,*</td>
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<td>&quot; by British Packet,*</td>
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<td>Egypt</td>
<td>(Except Alexandria, Cairo and Suez,)</td>
<td>33</td>
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<td>&quot; via England,</td>
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<td>&quot; &quot; via Marseilles,*</td>
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<td>Alexandria</td>
<td>Prussian closed Mail,*</td>
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<td></td>
<td>&quot; Bremen or Hamburg Mail,</td>
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<td></td>
<td>&quot; French Mail,</td>
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<td>Cairo and Suez</td>
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<td>&quot; Open Mail by Am. Packet,*</td>
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<td>&quot; British Packet,*</td>
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<td>&quot; French mail,</td>
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* Usually best and most reliable.

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

# CONCLUSION.

This Report is earnestly commended to the careful reading and earnest consideration and prayers of our whole Church. God has given us a great work to do. He has signally opened up fields for us to occupy, and these reports clearly show that labors in them have not been in vain. Most impressively, too, is the call still for us to go forward. But how can we do it—how can the work be done without the means required? And how can these be had except that earnest, persevering, universal efforts be put forth to have funds promptly placed in the hands of the Board to meet the constant, pressing necessities of the case. Brethren in the ministry, may we not look to you to bring this subject before your people, and urge from them the help that is so pressingly called for? Brethren in the eldership and the membership of the Churches, may we not hope that you will prayerfully and conscientiously, as in the sight of God, and as he hath prospered you and done great things for you, respond to these calls and give help? And will not all fervently and often join in the prayer:—God be merciful to us and bless us, and cause thy face to shine on us, that thy way may be known on earth, thy saving health among all nations.

By order of the Board.

W. W. Barr, President.

J. B. Dales, Cor. Sec.