

THE

THIRTY-SECOND

ANNUAL REPORT

—OF THE—

BOARD OF FOREIGN MISSIONS

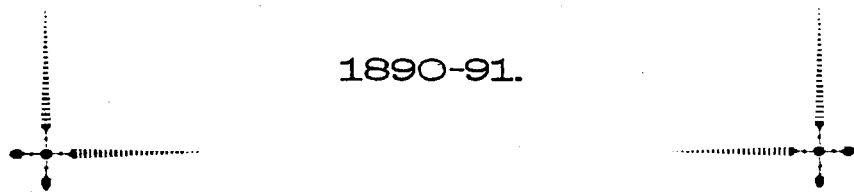
—OF THE—

UNITED PRESBYTERIAN CHURCH

—OF—

NORTH AMERICA.

1890-91.



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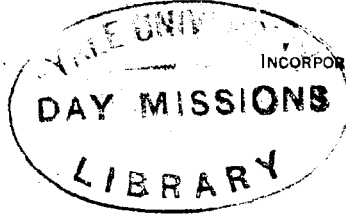
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ORGANIZED MAY, 1859.

INCORPORATED APRIL, 1866.



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ANNUAL REPORT  
—OF THE—  
BOARD OF FOREIGN MISSIONS  
—OF THE—  
UNITED PRESBYTERIAN CHURCH  
—OF—  
NORTH AMERICA.

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PRESENTED TO THE GENERAL ASSEMBLY, MAY 28TH, 1891.

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PHILADELPHIA:  
PATTEBON PRINTING HOUSE, 18 S. THIRD ST.,  
1891.

# THE BOARD OF FOREIGN MISSIONS.

FOR 1890-91.

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REV. W. W. BARR, D.D.,  
1425 Christian St., Philadelphia, Pa.

### *Recording Secretary,*

REV. D. W. COLLINS, D.D.,  
1522 Chestnut St., Philadelphia, Pa.

### *Corresponding Secretary,*

REV. J. B. DALES, D.D.,  
136 North 18th St., Philadelphia, Pa.

### *Treasurer,*

JOS. D. McKEE,  
Howard and Harrison Sts., Philadelphia, Pa.

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## MEMBERS.

REV. W. W. BARR, D.D.,  
“ JAMES CROWE,  
“ D. W. COLLINS, D.D.,  
“ M. G. KYLE,  
“ W. M. GIBSON, D.D.,  
JOS. D. McKEE,  
THOMAS STINSON,  
WM. NEELEY,  
ROBERT T. ELLIOTT.

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Stated meeting on the Second Monday of each month, at 2 P.M.

# MISSIONS AND MISSIONARIES.

## INDIA.

REV. R. STEWART, D.D.,	}	SIALKOT.
“ SAMUEL MARTIN, D.D.,		
MARIA WHITE, M.D.,		
MISS ANNIE F. GIVEN,		
“ ELIZABETH McCAHAN,		
“ MAMIE R. MARTIN,	}	EAST GUJRANWALA.
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REV. T. E. HOLLIDAY,		
REV. T. F. CUMMINGS,	}	PARRUR.
REV. D. S. LYTLE,		
	}	JHANG.

## EGYPT.

REV. S. C. EWING, D.D.,	}	ALEXANDRIA.
MISS MARY A. FRAZIER,		
• REV. GULIAN LANSING, D.D.,*	}	CAIRO.
“ ANDREW WATSON, D.D.,		
“ WILLIAM HARVEY,*		
“ J. O. ASHENHURST,		
“ E. M. GIFFEN,		
“ JOHN GIFFEN,		
MISS ANNA Y. THOMPSON,*		
“ MARGARET A. SMITH,*		
“ HARRIET M. CONNER,		
“ ADELLA A. BROWN,		
“ MARY E. WORK,	}	MONSOORA.
REV. THOMAS J. FINNEY,		
“ W. M. NICHOL,		
MISS MATILDA STRANG,	}	ASSIOOT.
REV. J. R. ALEXANDER,		
“ J. K. GIFFEN,*		
“ HOPE W. HOGG,		
“ J. KRUIDENIER,		
MISS M. J. MCKOWN,	}	LUXOR.
“ ELLA O. KYLE,		
“ JESSIE J. HOGG,		
REV. C. MURCH,	}	LUXOR.

\* Now in this country.

*Board of Foreign Missions,*

## BOARD OF FOREIGN MISSIONS.

Letters relating to the Board or the Missions may be addressed to Rev. J. B. Dales, D.D., Corresponding Secretary, 136 N. 18th Street, Philadelphia, Pa.

Letters remitting contributions, or relating to finances, should be addressed to Jos. D. McKee, Treasurer, Howard and Harrison Streets, Philadelphia, Pa.

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 FOREIGN CORRESPONDENCE.

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

	Not exceeding ½ ounce.	Newspapers.
Egypt, . . . . .	5 cents . . . . .	2 cents.
India, . . . . .	5 cents . . . . .	2 cents.

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 RESOLUTIONS OF THE GENERAL ASSEMBLY.

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

*Resolved,* That all the contributions of Churches, Sabbath-schools and Societies shall be made through the Financial Agents of Presbyteries.

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

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 FORMS OF BEQUEST.

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

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

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

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☞ Six thousand copies of this Report are published. It will be sent to every Pastor and Missionary Society and to all persons who may wish them. It is specially desired that it will be circulated widely in every congregation and read by all our people. Any application for it to the Corresponding Secretary or Treasurer, will be immediately attended to.

## ERRATUM.

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On the opposite page it is stated: "That all the contributions of Churches, Sabbath-schools and Societies shall be made through the Financial Agents of Presbyteries."

By the action of the General Assembly of 1890, it was directed that the contributions of the Women's Presbyterial Societies should be sent directly to the Treasurer of the Women's Auxiliary Board.

## THE MISSIONS.

Since the year 1879 the Foreign Mission work of our United Presbyterian Church has been concentrated on Egypt and India. The mission in Egypt has been carried on specially in the Delta, and up the valley of the Nile, from the Mediterranean Sea at Alexandria to the first Cataract at Assouan. It is the only formally organized Evangelical Mission in a country where there is a population of nearly 7,000,000 of people, the great mass of whom do not in any proper sense know the true God and Jesus Christ whom He hath sent.

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# BOARD OF FOREIGN MISSIONS

THIRTY-SECOND ·

## ANNUAL REPORT.

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**I**N presenting the Thirty-second Annual Report of our Foreign Mission work, the Board is thankful, as it feels the whole church should be, to the Providence of God that has watched over it and in many signal ways favored our efforts as a church on its behalf during another year.

### THE MISSIONS.

Since the year 1879 the Foreign Mission work of our United Presbyterian Church has been concentrated on Egypt and India. The mission in Egypt has been carried on specially in the Delta, and up the valley of the Nile, from the Mediterranean Sea at Alexandria to the first Cataract at Assouan. It is the only formally organized Evangelical Mission in a country where there is a population of nearly 7,000,000 of people, the great mass of whom do not in any proper sense know the true God and Jesus Christ whom He hath sent.



The mission in India is located in the Punjab, the North West Province of India. It has committed to it almost exclusively the work of seeking to evangelize the upwards of 5,000,000 of people in heathanism who make up the population of that important portion of the world.

For the year ending December 31, 1890, the mission in Egypt reports:—

Foreign ordained missionaries, 14; unmarried female missionaries, 10; married female missionaries, 10; total foreign workers, 34.

Native—Pastors, 14; licentiates, 5; theological students, 17; other employes of Presbytery, 13; shopmen and colporteurs, 18; zenana workers, 29; school teachers, males, 11; female school teachers, 46; total native, 268; total foreign and native, 302; organized churches, 29; congregations having pastors, 17; new members received on profession, 315; total membership, 3,155; baptisms, infants, 359; adults, 4; contributions for church purposes, \$6,554. Schools for males, 88; schools for females, 20; total, 108. Pupils in all schools, males, 4,472; females, 2,224; total, 6,696; mission training schools, 12; congregational village schools, 96; schools self-supporting, 96; teachers, males, 118; teachers, females, 46; contributions by natives for all school purposes, \$12,685; sabbath-schools, 109; pupils, adults, 2,715; children, 1,706; total, 4,421; contributions of sabbath-schools, \$266; total monies raised for all purposes, \$26,054. Books distributed: Bibles, 10,970; others, 21,906; total, 32,876.

From India, for the same period, the report as far as we have received it is as follows: foreign ordained missionaries, 12; married female missionaries, 10; unmarried female missionaries, 11; 2 female medical missionaries; total laborers, 35; natives ordained, 10; licenciates or theological students, 5; other native laborers, 236; total, 251; total, foreign and native laborers, 286; organized churches, 10; unorganized congregations, 54; communicants, 6,677; increase by profession, 410; increase by certificate, 175; decrease, 505; net increase, 80; adult baptisms, 388; infant baptisms, 292; places containing christians, 525; whole christian populations, 10,171; schools, 144; scholars, 3,784; sabbath-schools, 90; sabbath-school scholars, 2,959; total monies raised, \$4,641.

**SUMMARY.**

Ordained foreign missionaries, 26; married female missionaries, 20; unmarried female missionaries, 21; 2 female physicians—total foreign laborers, 69. Total native laborers, 519. Total foreign and native, 588. Organized congregations, 39; communicants, 9,832; increase during the year by profession, 725; baptisms: infants, 651, adults, 392; schools, 252; scholars, 10,480; sabbath-schools, 201; sabbath-school scholars, 7,060. Total monies raised by natives for church, school and other purposes, \$30,695.

**FUNDS.**

The following is a summary of Receipts and Expenditures for the year ending April 30th, 1891.

DR.		
To Receipts from Presbyteries, . . . . .		\$53,566 30
“ “ “ Individuals, . . . . .		20,831 59
“ “ “ Bequests, . . . . .		10,161 21
“ “ “ Women's Auxiliary Board, . . . . .		10,480 32
“ “ “ Sabbath-schools, . . . . .		5,920 09
“ “ “ Gibson Trust Fund, . . . . .		1,450 00
“ “ “ Societies, . . . . .		1,287 47
“ “ “ Interest, . . . . .		1,119 73
		<u>\$105,116 71</u>
CR.		
By Egypt, . . . . .		\$46,000 00
“ India, . . . . .		46,000 00
“ Gibson Trust Fund, . . . . .		1,450 00
“ Salaries in this Country, . . . . .		3,733 75
“ Children in this Country, . . . . .		898 34
“ Printing and Mailing, . . . . .		976 59
“ Travel of Missionaries, . . . . .		2,396 24
“ Legal Expenses, . . . . .		624 02
“ Interest, . . . . .		846 04
“ Outfits, . . . . .		200 00
“ All other Expenses, Exchange, Postage, Stationery, etc., . . . . .		170 36
“ Balance, . . . . .		1,821 37
		<u>\$105,116 71</u>

All the accounts of the Treasurer have been submitted to auditors, who have examined them and report that they find them correct.

The last General Assembly appropriated \$110,000, and as above, \$105,116.71 came into our hands from all sources. This sum enabled us to close our year free of debt, but did not enable us to undertake new work.

The Board asks the Assembly for the following appropriations for the present year :

For Egypt, . . . . .	\$48,000 00
" India, . . . . .	48,000 00
" Salaries in this Country, . . . . .	4,500 00
" Children in this Country, . . . . .	1,500 00
" Printing, Mailing, etc., . . . . .	1,300 00
" Travel of Missionaries, . . . . .	4,000 00
" Interest, . . . . .	700 00
" Contingent, . . . . .	1,000 00
" Extension of the Work, . . . . .	6,000 00
	<hr/>
	\$115,000 00

All these appropriations are pressingly called for. They are founded on estimates which have been carefully made and are believed to be the lowest upon which the work can be sustained. Anything less will it is feared have both missions seriously suffer and the Board and the church be involved in debt.

The India Mission has asked for the sum of \$56,496. The Board, however, in view of all our circumstances and needs has allowed \$48,000 as being all that it is likely we will be able to furnish. Attention is called to this at the request of the India mission.

Itemized statements and full accounts of both missions for the past year, and also the estimates from each mission for the current year accompany this report to the Assembly.

### MISSIONARIES.

During the year no one of our Foreign ordained missionaries has been cut off by death, and under the earnest devotion of our laborers no part of the work has been neglected or permanently hindered. Yet there has been no year in our history that has been marked with as many changes. During the sittings of the last Assembly, Dr. Lansing of the mission in Egypt arrived in this country, and in July Rev. Wm. Harvey and family and Miss Anna Y. Thompson from the same mission. Later, Revs. J. P. McKee of the India mission and W. M. Nichol of Egypt, came home on special furloughs. On the 18th of October, Dr. and Mrs. Watson and Rev. J. P. McKee re-embarked for their respective fields, the former at Cairo, Egypt, and the latter at Gujranwala, India. On the same day, Miss Mary E. Work and

Miss Mamie R. Martin sailed, the former to the mission in Egypt and the latter to join her father, the Rev. Samuel Martin, D.D., in the work in India. In December, Mr. Nichol also returned to his station at Monsoora, Egypt. On the 4th inst., (May, 1891), Rev. J. Kelly Giffen and family of Assioot, Egypt, arrived in this country for a brief rest and change after ten years' devotion to the mission service.

Abroad also there have been changes. Several of the missionaries have been seriously ill and some of them will, it is feared to the grief of themselves and the sorrow and loss of the missions, be permanently laid aside.

Once, also, has death thinned our mission ranks. On the 17th of August, Mrs. W. M. Nichol of Monsoora, Egypt, departed this life. She embarked October 16th, 1889, for her work and eagerly engaged in preparing for it. But her course was short, continuing less than one year. Yet she so lived that she left in the hearts of the members of the mission, and of all who knew her, the sweet savor of one who was consecrated to the love and service of Christ.

### **WORK IN THE MISSIONS.**

This has been steadily prosecuted in all its departments. (1) In the preaching of the gospel, and in reading the scriptures and explaining the way of Life, in the mission stations, from house to house, in the bazaars, and in itinerating in the outlying districts. (2) In teaching in boys' and girls' schools, in boarding schools, training institutes and sabbath-schools, and (3) In superintending the work in the different districts, all the missionaries, not only doing what they could themselves, but overseeing and directing the native helpers and workers in whatever would make them more efficient and useful in the missionary service.

In each mission there is first a Presbytery, made up of every ordained minister in the mission, foreign and native, and one ruling elder from each organized church. This Presbytery has charge of all the ecclesiastical and spiritual matters of the mission, such as the organizing of churches, the training, licensing and ordaining men for the ministry, the calling and settling of pastors and the building up of the people in the christian life and in the faith and hope of the gospel. Second, there is also a Missionary Association in each mission composed of all the foreign missionaries.

male and female, all of whom also may deliberate and vote on all matters pertaining to each ones particular work. This Association has charge specially of the secular or temporal affairs of the mission and is of great service.

In carrying on the work each missionary is assigned his or her particular place. In the India mission the Association has made the assignment of each for this year as follows: Rev. T. E. Holliday to Pathankot Mission District; Rev. E. E. Fife to Jhelum; Rev. J. P. McKee to East Gujranwala with the charge of the district; Miss M. R. Martin to do missionary service with her father who is transferred to Sialkot; Miss McGarey to East Gujranwala with the understanding that she and Miss Josephine L. White, West Gujranwala district, be allowed to work together in their two districts as convenient for them; Rev. T. F. Cummings to Pasrur; Rev. D. S. Lytle to Jhang; Miss E. G. Gordon to Jhelum; Miss A. F. Given to Sialkot to take charge of the Zenana work in Sialkot district and part of Pasrur district, and to exchange work with Miss McCahan as may be mutually agreed upon by themselves, and Dr. S. E. Johnson as last year. The other members of the mission will remain as they were, Dr. Stewart at Sialkot, the Misses Wilson at Gurdaspur, Dr. J. S. Barr, Miss Corbet and Miss Campbell at Zafarwal, Rev. J. H. Martin, West Gujranwala, and Dr. White in the hospital at Sialkot.

In the Egyptian mission the locations are as follows: Rev. S. C. Ewing, D.D., and Miss Mary A. Frazier, in Alexandria; Revs. T. J. Finney, W. M. Nichol and Miss M. Strang, Monsoora; Revs. A. Watson, D.D., John Giffen and J. O. Ashenhurst and the Misses A. A. Brown and M. E. Work, Cairo; Revs. J. R. Alexander and H. W. Hogg and Misses M. J. McKown, E. O. Kyle and Jessie J. Hogg, Assiout, and Rev. C. Murch, Luxor. The other members of this mission are absent for a time or are about to be, from ill health or for needed rest, and therefore no change is made in their places.

Thus, as far as possible, every missionary has his or her allotted place and work.

#### **HOSPITAL AND MEDICAL WORK.**

Besides the usual methods of work much has been done and is doing by efficient and useful medical service. Specially in the India mission, Miss Maria White, M. D., and Mrs. Sophia E. Johnson, M. D., are carrying it on with marked success, the for-

mer in commodious buildings which have been erected for hospital and medical purposes at Sialkot, and the latter at Jhelum with a dispensatory at Bhera. The extent of this field of operations seems almost incredible. Not unfrequently 150 applications have been made in a single day for medical attention, and in the course of a single month's itineracy in the district over 1,300 patients were treated. In every case, also, where a ministration is made for the relief of the body from its diseases and casualties there is also where the circumstances will allow a faithful and tender telling of Christ and His way of cleansing from sin and of healing and saving the soul. Every day the scriptures are read while patients are in waiting and good is anticipated from this, seeing that faithful is He who hath promised, saying, "My word shall not return to me void—it shall accomplish that which I please, and prosper in the thing whereunto I sent it."

The Board are gratified also in being able to say that steps are in encouraging progress for having a useful medical missionary up the valley of the Nile, in Egypt. L. M. Henry, M. D., of Idana, Kansas, has just been appointed to this service, to be located at Assiout, and it is hoped will enter soon upon this important work in that place.

### ENCOURAGEMENTS AT HOME.

More and more it is believed that our whole church is realizing the directness and the force of the great command "Go ye into all the world and preach the gospel to every creature." More and more it is being felt that the characteristic of a truly evangelical church is that it labors, and prays, and gives to have Christ and his salvation made known, not only in "Jerusalem and in all Judea and in Samaria, but also unto the uttermost parts of the earth." And accordingly it is happily seen that attention is being more widely given to this subject now than perhaps ever before. There is not a religious newspaper that does not frequently present pregnant missionary facts and incentives. Ministers very largely preach upon it and have fervent reference to it in the devotions of the sanctuary. Parents talk of it before their children and pray for it around their family altars. Good men and women think of it in making their Wills and leave in increasing numbers bequests by which the work of making Christ known among the heathen may be carried on after they

have themselves passed away. And more and more multitudes are feeling that their property is not their own—but the Lord's, and that they are only his trustees or stewards to hold and use it according to His will. Very many persons also are more and more feeling that they should give the Lord the tenth of all their increase, and give most conscientiously AS from day to day, or week to week He prospers them.

### WORK OF THE WOMEN.

This may be very gratefully mentioned. The Women's Auxiliary Board have efficiently and usefully provided for the hospital and medical work in the India mission and have largely received and forwarded to our Treasurer the means of supporting our unmarried female missionaries. Their efforts to awaken and keep up the interest of the women of our church in the great work, especially of having the gospel reach and seek to evangelize and elevate their poor sad sex in heathen lands have been earnest and very encouragingly successful.

Ladies missionary societies also, of which we are happy to mention there were last year (1889-90) 810 (congregational and presbyterial) with 18,819 members, and contributing for foreign missions, \$14,917, have continued and increased and in various ways have accomplished great good. They have largely called attention to our work and excited efforts on its behalf. In numerous instances they have circulated our Annual Report and thus materially helped have our people generally, made to know more of our missions and be prepared to think and pray and do more for them.

The children, too, have widely shown interest in this cause. In mission bands and societies, in sabbath-schools and in little family circles, they have very largely made their offerings for it. Often has a single little boy or girl sent to our Treasurer his or her gift to help the missionary tell the heathen of Jesus.

### NEW MISSIONARIES.

In the new openings which are every year more and more presenting themselves for the gospel in both of our fields, there are earnest calls for more laborers. In the increasing years and infirmities of our missionaries also there is occasion for new ones to be sent out to help them or to be in readiness to fill their places

if they fall or are forced to retire. Numbers too of promising persons, both men and women, are willing to be sent out at once, and to either mission. But as our treasury has been, with scarcely sufficient funds in hand at any one time until just at the close of the year to make the remittances that were due to each mission, the Board has not felt at liberty to send out new missionaries during the year, and thus impose upon the churches additional expense.

Providence, however, has signally interposed for help and two new appointments have just been made, viz., Messrs. E. L. Porter and W. T. Anderson. This was done only after assurance was given that the salary of each should be furnished for ten years, and that this should be done without in any case interfering with the ordinary contributions of the donors to the general funds to carry on the work at large. In this way we rejoice that our mission force has been increased, and it is earnestly hoped that it shall not make any lack of means to sustain the general work.

It is gratifying also that the Women's Auxiliary Board has announced that it has the means of sending out four unmarried young women as new missionaries as soon as they may be obtained, and of providing for their traveling expenses, salaries and other expenses in the field. It is fondly hoped that this good addition to our mission force will be made at an early day.

### **THE SUPPORT OF NEW MISSIONARIES.**

Every person will doubtless feel that this is an important matter. It may be feared, however, that it is not fully understood. At first sight it may be thought the salary makes up the whole amount required for a missionary. In reality, however, it is only a part. On his appointment he is to have for himself and wife \$300 for their outfit. Over \$600 have to be paid for their traveling expenses from their homes to their fields, if for India, and over \$300 if for Egypt. An allowance has then to be given of \$100 annually for each child under eighteen years of age, and any expenses for opening up a new station for him if it has to be done, for helping him secure a proper home, and for having suitable teachers, have to be paid from the mission treasury, and thus the average expense of each missionary is nearly or quite equal to the salary for the first year, and from 30 to 50 per cent. in addition to the salary each subsequent year. If only the



salary is provided for by the friends all these and other expenses occasioned by the enlargement of the work on his account have to be paid by the Board.

The true state of this may be seen in the fact that the estimates for the present year from one of the missions are \$21,335 for the missionaries' salaries, and \$35,161 for all the other mission expenses. In the other they are for salaries \$19,950, and for mission expenses \$28,407, or in each case as much and nearly half as much more were for the mission expenses as for the missionaries' salaries. If only the salaries then are provided, what will become of the missions? For if even the salaries and other expenses of individual missionaries be provided for, still there is a very large expenditure beyond that for salaries of all the native laborers, for the schools and other work.

These facts should be known and kept in mind by any who may be disposed to think that the whole expenses of the mission work are met when the salary or the salary and expenses of the individual missionary, male or female, are provided for.

### **SPECIAL MISSIONARIES.**

For some time there has been manifested a disposition for congregations or societies and individuals to take up new missionaries and provide salaries for them for a term of years if the Board would send them out. This idea is a pleasant one and the proposition has been accepted in several instances, and in many respects with good results. There are, however, some things which it is thought should be considered on this subject and which may suggest inquiry as to whether the taking up of further cases of this kind is advisable or best. (1) In doing it there may be a tendency for the contributors to become interested in only a part of the great work and then in specially providing for it, leave the rest to be weakened or crippled. (2) Changes may take place by the death or removal of pastors or of persons who were active in originating the movement, and thus in the weakening of the number or ability of the contributors and changes in their circumstances there may be a failure to keep up the obligations, and thus a serious increase be made to the liabilities of the Board. (3) The effort to raise the allotted sum for a special case may prevent or materially lessen the contributions needed by the other Boards to carry on the other and important work of the church.

(4) This course may make an unhappy inequality in the position of missionaries, some being taken up and provided for by particular congregations or parties, and others left to the general fund. And (5) at the end of the ten years named, all these missionaries may be thrown on the Board without any assurance of their being any longer special provision for them.

Now, rather than have any or all of these contingencies, would it not be better for all to do all they can to have all the laborers that are possible sent forth and to have them all provided for alike.

### NEW WORK.

With all these things before us our present state is a most impressive one. In each of the missions there is a pressing and painful need of more laborers. Each asks most earnestly for them, one for two new men and for four single women as new missionaries for the present year, and from the other the word is that if that mission could have twenty new missionaries they could be immediately engaged in most needy work. In one of our Theological Seminaries it was reported to us during the past winter there were twelve young men who were willing to go to the foreign field. At this very time there are no doubt devoted young Christian women also willing to engage in this work. Most earnestly has the Board wished, and wishes now to send out more laborers. But what can it do without the means? Is it not a time for the whole church to rise up, and as one man cry GO FORWARD? And then with this cry furnish at once the funds whereby it can be done without delay—without debt—and without a doubt of the blessing upon the whole church at home and abroad of Him who will never suffer any labor or offering to be in vain in the Lord. Is not this a time when we may "Expect great things *from* God" and should "Attempt great things *for* God?"

### MISSIONARY INFORMATION.

More and more is it felt to be of very great moment to have information in reference to our foreign work regularly and fully given to all of our people. Very important service have the various periodicals of our church rendered this cause by freely opening their columns to missionary facts and statements. The

members of our missions too have done and may always do much by laying their work before our people. "The Clerk's News Letter" during the year as well as for some time previously has been signally useful in making the mission in India known, and in encouraging all mission work.

Made up as the Annual Report is of a large amount of matter direct from the missions, the Board early issued as authorized by the last Assembly 6,000 copies of it, and it is gratifying to be able to say that it has been more widely circulated than probably in any previous year. Each of the Theological Seminaries—Xenia and Allegheny, and each of the colleges—Westminster, Monmouth, Tarkio, Cooper Memorial Institute and Muskingum were quite freely supplied with it.

About 75,000 copies also of an abstract of the Report were sent out with a view of reaching if possible every individual communicant.

Such a scattering abroad of missionary reading has not been in vain. In many instances it is known to have brought already rich returns—in awakening an increased interest in the great work, in drawing out more frequent and fervent prayer for it, and in leading to more consecrated and liberal giving on its behalf.

#### CONTRIBUTORS.

The thanks of the Assembly and of the churches are due to various friends and societies that have generously helped our work, though in many instances they were not of our particular denomination. Special mention may be made of the following: (1) *For India* various prominent natives, government officials, foreign residents and special donors from abroad. (2) *For Egypt* the American Bible Society, The British and Foreign Bible Society, The London Religious Tract Society, The Turkish Mission Aid Society, Sir Evelyn Baring, British Agent Consul General and Minister Plenipotentiary to Egypt, Messrs. Thomas Cook & Son, Mr. Ludwig Muller, Peter McKinnon, Esq., Scotland, Daniel Peoples, Esq., Liverpool, B. B. Commegys, Philadelphia, and John Duncan's Sons, New York. Messrs. Bywater, Tanqueray & Phayre, Limited, London, have continued their offices to going and returning missionaries.

### BEQUESTS AND ANNUITIES.

The work in both of our missions has been greatly helped during the year by the legacies that have come into our treasury. In making their wills good men and women have put Christ among their heirs and left bequests of their substance to help carry on His work after they are gone. Much good has resulted already and undoubtedly will more and more from their doing so. Will not many others do this and thus have their usefulness continued after this life.

Another useful course with some aged persons has been in creating an Annuity by placing in the hands of the Board, and for carrying on its work, monies from the income of which they are being supported. On their doing this the Board agrees to pay them regularly the interest that is and will be their due each year, and will have itself at once the use of the money for its present work. This is commended to the attention of many persons advanced in years who are anxious to be relieved from anxiety about their funds and to feel conscious that these funds are being used in doing good and in glorifying God.

### IN CONCLUSION.

Such is our past year's work and such something of its present condition and needs. A new year opens before us. It has as cheering promises and as encouraging Providences as any ever heretofore. And now with a greater cry if possible than ever from the perishing heathen, and from our struggling missionaries, saying in the most entreating terms: "Come over and help us," will not every member of our church, every minister and elder, every father and mother and child, all who have found Jesus precious to their own souls, come and with the whole heart say, Lord, in such a day as this, with the time for work so short and the needs so great, "What wilt thou have us to do?"

W. W. BARR, *President.*

J. B. DALES, *Cor. Sec'y.*

*Philadelphia, May 20th, 1891.*

# THE INDIA MISSION.

## FOREIGN MISSIONARIES.

### NATIVE MINISTERS AND OTHER LABORERS.

#### SIALKOT MISSION DISTRICT.

*Missionaries.*—Rev. Messrs. R. Stewart, D.D., D. S. Lytle, T. F. Cummings, and their wives; Misses E. G. Gordon, L. McCahan, and Maria White, M.D.

*Pastor of Congregation.*—The Rev. I. D. Shahbaz.

*City High School.*—Messrs. E. McMullen, Head Master, and J. Massey, Bible Teacher.

*Christain Training Institute.*—Messrs. J. Isaac and J. Wilson.

*Girls' Boarding School.*—Mrs. Wilson, Matron, and Khaji, Teacher.

*Male Evangelistic Workers.*—Robert, Mom Nath, Piru, Egbert, Mohamed Alim, Buta, Fazl Din, and Benjamin Goodwillie.

*Zenana Workers.*—Mary Ann and Muni.

#### PASRUR MISSION DISTRICT.

*Missionaries.*—The Rev. S. Martin, D.D. and Miss Mamie R. Martin.\*

*Native Ministers.*—The Rev. Paul Nasar Ali, Marali; The Rev. Hamid-ud-Din, Dhoda.

*Licentiate.*—J. F. Judd, Pasrur.

*Other Helpers.*—Lahna Mal, Khan Khasa; Kakku, Noonar; Hulasi, Baddomalli; Jiwan Khan, Magole: Bir Singh, Mohanwali; Sattaya, Kharlapur; Ishar Das, Bann Bajwuh; Thomas Rufus, Jhulki; and other workers.

#### EAST GUJRANWALA MISSION DISTRICT.

*Missionaries.*—Rev. Messrs. J. P. McKee, G. W. Morrison, and their wives; † Misses Rosa A. McCullough ‡ and Vina G. McGarey.

*Native Ministers.*—The Revs. G. L. Thakur Das, J. W. Sweet, and Jiwan Mal.

*City High School.*—Mr. B. C. Chatterji, Head Master, and others.

*City Girls' School.*—Miss Mukerji, Head Mistress.

*Other Workers, Male.*—Mr. Mukerji, Nizam Din, Nur Din, Karam Bakhsh, Isa Das, and others.

*Other Workers, Female.*—Mrs. Murray, Ellen, Tallian, and others.

#### WEST GUJRANWALA MISSION DISTRICT.

*Missionaries.*—The Rev. J. H. Martin and wife, and Miss Josie White.

*Native Minister.*—The Rev. Sabir Masih.

*Licentiate.*—Fazl Din.

*Other Workers, Male.*—Thomas, Rukn Din, Hakim Rai, Baldeo Sahai, and others.

*Other Workers, Female.*—Grace and Allabandi.

\* Arrived, December, 1890.

† Mrs. McKee in America. Mrs. Morrison, Died April 7th, 1890.

‡ Went to America in March.

GURDASPUR AND PATHANKOT MISSION DISTRICTS.

*Missionaries.*—Rev. Messrs. A. B. Caldwell, T. E. Holliday, and their wives; Misses C. E. Wilson and R. T. Wilson.

*Pastor of Awankha Congregation.*—The Rev. Aziz-ul-Haqq.

*Other Native Ministers.*—The Revs. J. Clement and Abdulla; Paul Kewal Singh, Theological Student.

*Other Workers, Male.*—J. Samuel, T. Dennison, I. Nanu, G. Masih, and others.

*Other Workers, Female.*—Dabadi Cooper, Jane Dennison, Emily Nanu, and Emma Lada.

JHELUM MISSION DISTRICT.

*Missionaries.*—Rev. Messrs. T. L. Scott, E. E. Fife, and their wives; Misses E. D. Anderson and A. F. Given; Mrs. S. E. Johnson, M. D.

*Native Workers.*—Mukham Chand and wife, Mrs. James, R. Wilson, Thomas Smith, Rahim Khan and wife, Farman Din, Jhelum; D. J. Patterson and wife, Sangoi; Gulab Khan and wife, Domeli; John Stevenson and wife, and Wali Alum, Kala; Niaz Ahmad, Chakwal; John Patterson and wife, and Wasawa Singh and wife, Bhera; John Charles and wife, and Gulam Masih, Miani; Kelab, Malakwal.

ZAFARWAL MISSION DISTRICT.

*Missionaries.*—The Rev. J. S. Barr, D.D., and wife; Misses M. J. Campbell and Kate Corbett.

*Other Workers.*—Gandu Mal, Licentiate, Shakarghar; Lal Chand, Suka Chak; Nathu, Dode; Makkhan, Yarmiyan; Rura, Chimmi; Piyara, Thetar; Nikka, Darma; Nasir-ud-Din, Zafarwal.

THEOLOGICAL SEMINARY AND TRAINING INSTITUTE.

Rev. R. Stewart, D.D., *Principal, Sialkot.*

GIRLS' BOARDING SCHOOL.

Miss L. McCahan, *Principal, Sialkot.*

WOMEN'S MEMORIAL HOSPITAL.

Miss M. White, M. D., *Resident Physician, Sialkot.*

PRESIDENT OF MISSION.

The Rev. A. B. Caldwell, *Gurdaspur.*

GENERAL TREASURER AND CORRESPONDING SECRETARY.

The Rev. S. Martin, D.D., *Sialkot.*

REPORT OF THE SIALKOT MISSION FOR THE YEAR 1890.

In the year under review our mission has been called to pass through some severe trials and sad experiences. In this respect we might say that the year has been unique in the history of the mission. In the early part of the year a great many of our missionaries suffered from severe and, in some cases, dangerous illness, and scarcely one escaped an illness of some kind. At one time there were scarcely enough of the missionaries well to attend to the sick. During this trying time Bro. Morrison was in one day deprived by death of a loving wife and dear child. In this severe trial he had the most sincere sympathy of all; but human sympathy at such a time can do but little to heal a broken heart or sustain a crushed spirit; but if in such a case human

sympathy can do any good to a man, Bro. Morrison had it, for we all felt, not only for him, but with him, in his sad bereavement. Mrs. Morrison was much loved by all, and she well deserved the love that was bestowed upon her, for she was a beautiful character and a sincere Christian and true missionary.

Again, in the latter part of the hot season, our whole mission field was scourged by an epidemic of a most malignant type of fever, the like of which has seldom, if ever, visited the Panjab. In some towns and villages I find that fully one-eighth of the people died, and more than one-half were down with the fever. The Christians suffered greatly in the epidemic. Several of our workers died and a very large number of our members. As yet we are not certain how many died in some districts. This illness among the missionaries, the workers, and the Christians, will account for much that seems discouraging in the report. The illness reduced all our schools in attendance and efficiency, caused many to be closed, left some parts of our districts destitute of the means of grace, almost entirely stopped aggressive work, prevented a close and careful supervision of the work, and caused a great many removals. All these things taken together have brought about a state of affairs that gives a gloomy aspect to our work for the year 1890.

During the year we received an addition to our force of one new missionary, Miss Martin, for whom we are thankful; but we are sorry to know that we are going to lose the labors of a most efficient worker in the person of Miss Anderson, who has been ordered home by the doctors. She will leave us early in the spring to be absent for years, and it is possible she may never return to the mission field.

At present the health of all the missionaries and workers is good, and the prospects that the coming year will be prosperous, are bright.

The report is compiled from the personal reports of the missionaries, and is given under the following general divisions:

1. Evangelistic; 2. Educational; 3. Sabbath schools; 4. Zenana work; 5. Statistics.

COMPARATIVE SUMMARY OF WORKERS.

	1855	1860	1870	1880	1890
1. FOREIGN—					
Ordained Missionaries, . . . . .	1	2	2	5	12
Female Missionaries, married, . . . . .	1	2	2	5	10
Female Missionaries, unmarried, . . . . .	1	1	3	4	11
Female Medical Missionaries, . . . . .	0	0	0	0	2
Total Foreign Workers, . . . . .	3	5	7	14	35
2. NATIVE—					
Ordained Ministers, . . . . .	0	2	1	2	10
Licentiates, . . . . .	0	0	0	0	2
Theological Students, . . . . .	*	*	*	*	3
Other Workers, . . . . .	*	*	10†	10†	236
Total Native Workers, . . . . .	0	2	11	58	251
Total Laborers, Foreign and Native, . . . . .	3	7	18	72	286

\* No statistics. † Approximate only.

## EVANGELISTIC.

Work among non-Christians.

(1). Villages.

It is difficult to separate the work among non-Christians from that among Christians. As the workers go here and there among the villages in which there are converts, and preach to them, they at the same time reach multitudes of those still in darkness. Yet special efforts are made also for these classes. A view of the state of this work may best be gained from the following extracts from the reports of the missionaries in each district:—

*Sialkot*.—Mr. Lytle writes: “The disposition to resist and dispute is less prominent than formerly. Many listen with interest to the gospel story. One day two young Mohammedans came to the tent for books. After a little conversation, one said to me, ‘this man’—referring to his friend—‘wants to hear a sermon.’ I at once imagined they had come for debate; but was surprised at the interest with which they listened to the plain gospel. Christ, the Son of God, equal with the Father, did not excite dispute.”

*Pasrur*.—Dr. Martin reports: “It is difficult to make proper estimate of work done among non-Christians, because the Christians are scattered over almost the whole district, and in visiting them, we are brought in contact with others. The fact that those villages are frequently visited, and that all who come together hear the word, gives the people an opportunity of becoming acquainted with the truths of the gospel, and we have evidence that many avail themselves of the privilege. The monthly reports of the native workers show that they avail themselves of the opportunities afforded for proclaiming the truth to Hindus and Mohammedans. In some places I have found many who took great interest in hearing the word; in others, few or none would come near us.”

*East Gujranwala*.—Mr. McKee reports: “Owing to several causes there has been less work done among the heathen in this district during 1890 than for several years past. The chief causes were, no doubt, the absence of the superintendent in America for seven months in the year, and the prevailing sickness in the district. Still there was a good deal of seed sown in some parts of the district, and seed that brought forth fruit. There were 221 baptised, 83 men, 52 women, 86 children, and some of them are very promising converts. Most of the baptisms have been in villages where there were already Christians, but some were in new villages. The state of enquiry among all classes is also, I think, deepening all over the district.”

*West Gujranwala*.—Mr. J. H. Martin reports as follows: “In West Gujranwala there are scores of villages that have never been entered by a missionary. Ours is largely opening up work. However we have not done much work among non-Christians. Our efforts have not been so much to convert the heathen as to do something for the improvement of those who have been baptized. But we have presented the gospel to the heathen of every village where we have Christian work. Besides, many villages have been visited in which there are no Christians. Sometimes we are met by direct opposition. More frequently, respectful indifference is the effect of our efforts.



We are much helped in this kind of work among Hindus and Mohammedans by the influence of the Gujranwala mission school. Where we meet boys and men who have been in the school, we have a respectful hearing; there is a prejudice in our favor. In a few cases, among both Hindus and Mohammedans, we have interesting and hopeful enquirers. Among Churas, however, there is much more of a spirit of inquiry. There are a number of new villages where we will soon have converts. There is need, very great need, of more workers in this part of the field. But there is much greater need of the out-pouring of the Spirit on workers and people. A million workers could not change those hard hearts. If given my choice, I would prefer more praying by the church at home to more money from them."

*Gurdaspur and Pathankot.*—Mr. Caldwell writes: "During portions of February, March and November we were able to devote some time to the heathen of both districts. Although there is still great ignorance, the gospel message seems pretty well understood by not a few. While preaching in the village of Siski we were not a little surprised to hear an old man say that Christ was the Son of God, of miraculous birth, and the Saviour of men. For thirty years he had wandered about, but had discovered nothing of value in many religions. This was the true religion. Where there is now less hatred and opposition, the tendency to disbelieve among higher castes has but slightly diminished. Such remarks as the following show this to be the case. 'We wish to worship what our bodily eyes can see and hence we bow before stones. As these are the creation of God, the act is not wrong; in fact man is at liberty to worship in any manner he pleases, so long as he does so in faith.' While preaching near the village of Jhassowlie, a number of the leading men of the place asked me how soon it was going to rain adding 'Your book tells you about heaven; it surely tells you when it will rain.' Notwithstanding opposition and unbelief we continue to preach the word, which being of God, must finally prevail."

*Zafarwal.*—Dr. Barr says: "This work has suffered this year from two causes. One, the absence of the missionary on account of sickness, and the other, the necessary dismissal of native helpers. Still, something has been done. The work in Shakargarh is promising, and we have a number of hopeful inquirers there, and in the surrounding villages. An effort has been made to establish work in Sookha Chak, a large town of about eight hundred houses near the north-eastern corner of the district. One of the older helpers has been sent there, and has temporarily secured a house, and commenced work. This is an important locality, among bigoted Hindus, who have heard but little of Christ. Another helper has been located near Darma and Ghar-mola, two very large villages north of Zafarwal. Thus three important points in the northern part of our field are now occupied, and the gospel is regularly preached in these and the surrounding villages. The work among non-Christians in the part of the district occupied by Christians has gone on in the usual way and has not been without fruit."

*Work among Lepers.*—An increased interest has been aroused of late in India, as in other parts of the world, on behalf of this unfortunate class. The secretary of the mission to lepers in India has been

visiting different parts of the country to enquire into their condition. Mr. Lytle writes that this secretary "has asked me to take the oversight of work in the Leper Asylum at Bawa Lakan, about eight miles from Sialkot. One of our catechists had formerly visited this asylum occasionally; but since the middle of November regular work has been going on there. I have visited the asylum a few times, since then, myself, and am pleased with the beginning made. I hope some of these unfortunate sufferers may be led to Him who said; 'I will, be thou clean.'"

## II. BAZAR AND CITY.

In some of the districts bazar preaching is not kept up. Hence the lack of any report from them under this head.

*Pasrur.*—Dr. Martin writes: "The work in the city of Pasrur has not differed much from that carried on in the villages. At our regular services we usually have a number of non-Christians, and some appear to be interested in what they hear. We regret that the want of funds prevented us from employing a worker especially for the city. Preaching has been done, but the demands of the village work did not allow any one to give his time exclusively to the city."

*East Gujranwala.*—Mr. Morrison reports: "Comparatively little in the way of bazar preaching was done during the past year largely because of lack of native helpers efficient in that kind of work, and my own want of fluency in the use of the language. In the bazar, where all sorts of objections are sprung upon one unexpectedly, it requires an exceedingly quick ear and nimble tongue to be successful. But as has been the custom for years past, one of the regular Sabbath services is adapted largely to non-Christian hearers. The Christians of course attend this service, but the larger part of the audience is made up of non-Christians—school-masters, school-boys and others from the city. Our church is located on a very prominent corner, and frequently passers-by, perhaps from distant villages, attracted by the singing come in, usually quietly and hesitatingly, to listen for a little and then go on their way."

*West Gujranwala.*—Mr. J. H. Martin reports: "There has not been much of this kind of work for two reasons. First, there are no cities in West Gujranwala district, though there are towns of about five thousand inhabitants. The second reason is that during the time for work of this kind, the hot season, we are far away from the field. But land having been procured, it is hoped that we will soon have a house in the district, and that all work will go on to a better advantage. However Akalghar, Vaniki, Hafizabad and others have been visited and the gospel presented."

*Gurdaspur and Pathankote.*—Mr. Caldwell writes: "We have a reading room in the bazar of Pathankot City and another in the town of Kalanour, that have afforded us good opportunities for preaching the gospel to many classes and furnishing religious literature to those inclined to read. The idolator, of whom we spoke in our last report, is still a faithful attendant at the religious services held at the church in Gurdaspur bazar. He states that his faith is in Christ, but that he cannot at present make a public profession on account of the trouble

that his relatives would raise. This man's contributions to the church are about as regular as his attendance."

*Jamu.*—Of work in Jamu City, the capital of a native state of the same name which joins Sialkot district on the north-east, Mr. Lytle writes: "For several years we have had an interest in Jamu, and have had Christians living in Jamu City for some time, having moved there from our villages. On the 16th of May, there were a few persons baptized by our mission in Jamu City. These were perhaps the first ever baptized there. We have from the beginning been quietly looking after our members; and if this work is not interfered with by the authorities of the native state, the field may become fruitful."

### III. BOOK DISTRIBUTION.

*Jhelum.*—Rev. T. L. Scott says: "This branch of the work has been regularly carried on throughout the year, and no doubt much good has been done by the circulation of Bibles and wholesome literature. The books disposed of were:

English Bibles	11
Vernacular Bibles	8
Vernacular Testaments	8
Vernacular Portions	33
Vernacular Books	122
English Books	483

Whole No. sold            665    realizing about \$262.

### WORK AMONG CHRISTIANS.

*Sialkot District.*—Rev. D. S. Lytle writes: "In the villages visited this season, notwithstanding the Roman Catholic invasion, I have in most cases found progress. Those who were not lead astray at first are still resisting them, and not only so, but are making some progress in Christian knowledge. I can not say, however, that they are beyond temptation. Some who have left the Roman Catholics are, after suitable discipline, being restored. The Papists have not taken any of our Christians since my last report; but instead several have returned to us, confessing that they have been thoroughly deceived in both worldly and spiritual matters, and, some express contempt for Romish idolatry. One man who had two wives (not a member of our church, by the way) went to the Roman Catholics and drew three of his sons, belonging to us, with him. The father is now dead and the three sons came back stating, that out of respect for their father, who could secure employment only by taking his family with him, they had nominally gone to Rome. Now that the father is dead they had nothing to do with the followers of the Pope. The Roman Catholics have changed their mode of work; money is still used, but in a different way. Not so many are hired as servants but distributions are made more generally. While we are trying to teach the people liberality, they are being liberal with their money. They have settled down to quiet work now, making their headquarters in two of our villages. In one of them they have begun to build a house of burned brick in the

place of their mud building which collapsed during the rains. So that we are not yet free from the destructive influence of Rome."

In respect to contributions Mr. Lytle adds:—"Christian liberality as well as many other branches of the work, has been greatly hindered by the Roman Catholics. Their indiscriminate liberality towards the people makes it more difficult to teach the people to give. The society mentioned in my last report has this year collected about \$9.00. These contributions are gathered in grain, flour, sugar (*ghur*), and such things as come into the hands of the poor. But a handful of wheat or flour is as acceptable to the Lord as was the mite of the poor widow."

*Pasrur*.—Dr. Martin reports: "This year has been remarkable for its hindrances to our work. The partial failure of the wheat crop in a part of the district fell heavily on our Christians who, being poor, were the first to feel the effects of the scarcity. Many were compelled to go to places outside of our bounds in search of employment. Some of these have returned and we hope that, eventually, many of them will come back to their homes; but in the meantime the work in those villages was almost suspended."

He also mentions the great damage to the work from the terrible fever scourge and adds:—"During the latter part of the year, I was prevented by sickness from going out to inspect the work, so that for this period, I have to depend on the reports of the workers. Early in the season, I visited a good part of the field, and was well satisfied with the work that was done in most cases but even where the results were the most satisfactory, there remains much to be done. But little progress has been made in the development of a spirit of liberality among our Christians. It must be said, in regard to our workers, that they have had nothing in their experience to teach them liberality. Having all the time been dependent on the mission for their support, they do not know what it is to contribute. It cannot be expected that those who have not learned to give can be successful in teaching others liberality. The great work we have next to undertake is to organize the Christians we have into congregations that will be able to support their own pastors.

"We were compelled to make a considerable reduction of our working force and a redistribution of those who remained. This has given some trouble, but I trust the work will not suffer loss. While we regret the necessity of reducing our expenses, if it compels the Christians to depend more on themselves it will not be a loss."

*East Gujranwala*.—Mr. McKee says: "The work among the Christians during the year has not, we are sorry to say, been marked by any very encouraging features. In many places, so far as we can see, there has been very little growth in either knowledge or grace; and in some places there has been a falling away in every respect. We are, however, glad to be able to report that a decided advance has been made in a few places, where faithful, godly men were the instructors and went to the people, both in sickness and health, and taught them the way of life both by example and precept. There was nothing more marked on my return from America than the state of the people in villages where there were such instructors, and that of those in villages where the instructors proved themselves to be mere hirelings."

*West Gujranwala.*—Mr. Martin writes: "We have made two tours among the Christian villages during the past year. There is much of encouragement and discouragement to report. In about half of the villages there is evidence of progress in various ways. There is a manifest disposition to learn; in some cases, a hungering for the truth, with a consequent growth of Scripture knowledge. Others seem to be trying to do well, though the odds are against them. The other villages may be said to vary all the way from indifference to direct opposition. In Dhalla Malla we were laughed at by the Christians, who told us they did not want to be called Christians. In other villages they told us they would continue to be Christians if we would give them wells, schools and the like; on any other terms they refused to be instructed. We have not a few of this kind of people on our hands. I wish to put the blame for this state of things just where it belongs when I say it is entirely the fault of certain native workers, ordained and otherwise. Having offered schools and other worldly inducements they found no trouble in baptizing as many as they wished. The consequence is that we have on hands a lot of *baptized heathen* who reproach us on account of our unfulfilled promises. They are ten times harder to reach than they would otherwise have been."

*Jhelum.*—T. L. Scott gives the following report: "No new stations have been opened during the year, as good workers could not be procured. One of the old stations had, for the time being, to be abandoned to reinforce another part of the field. The workers seem to have been as faithful as in past years. Sickness, however, prevented a very active campaign in the district especially after the rains. Two of our Christians died and many others suffered severely."

*Gurdaspur and Pathankot.*—A. B. Caldwell gives the following: "The Christians in many villages show an interest in the word of God and a desire to receive instruction. While still ignorant, some, at least, have obtained a saving knowledge of Christ. Rev. Abdullah states that Kaka, a young man of Zafarwal village, while on his death bed said, 'This is not my house, I am going to a beautiful home,' that is, where Christ lives. Another convert, Kanda by name, having been attacked by pneumonia and being in great pain, was asked if he was afraid to die; he replied, 'No, why should I fear when Jesus is near me.' Seeing his relations greatly worried over his sickness, he requested them to be calm, saying 'My faith is firm in Christ.'"

"In the village of Khaira I. the Christians have made little or no progress and though repeatedly admonished have shown a lack of interest in religion. The influence of the former ill-natured worker still lingers in their minds, and many have not yet seen fit to make their peace with God.

"In the villages of Padhal and Khaira II. there is a growing interest in religious matters. These Christians seldom fail to give us a warm welcome and show a pleasure in all things pertaining to religion. The members of Sidhuan IV. are making progress in Bible knowledge, and are learning to put away many evil habits and do now exert a slight influence over those of higher castes, who occasionally attend their religious services."

*Zafarwal.*—Dr. Barr reports: "The work has been more encouraging this year than ever before. The instruction given is having its

proper effect, and there is marked progress. The work has had its trials. The necessary suspension of the native minister, whose work was principally among the Christians, was a very severe one. He was known by all and loved by many, and it was thought his example might discourage some. This has not been the case and it is encouraging, for it gives ground to hope we are building better than we thought. Of course a trusted helper removed throws additional burden on the missionary; but even this has its advantage, in giving the work more personal supervision, and in bringing about closer relations with the poor Christians.

“The location and arrangement of helpers has worked well. There is now no village that is not included in some helper’s circle, and he is responsible for the instruction of those in his special charge. Most of these helpers have done well. One or two had to be dismissed for inefficiency. All are beginning to understand that they must show good results, and this is showing itself in the better progress of the Christians. During the last tour in the Christian villages at the end of the year, the time of the missionary was very fully occupied examining the Christians to judge of the progress made and the faithfulness of the helpers. Never before have such good results been obtained. It does one good to sit in the little rooms in their houses at night, and hear them reciting their questions and so anxious to show what they have learned.

“To instruct them in the duties of self-government and discipline, the experiment is now being tried of having, in the different sub-districts, carefully selected men, approved by the people, who meet from time to time with the missionary or helper in the division, and consult in regard to the conduct of members. No one who is employed by the mission on salary is eligible to a place on this committee (*panchayat*). So far this has worked well, and persons have been brought under discipline who, otherwise, no doubt would have escaped being reported to the missionary. We hope this school for the instruction of elders will give results in the future.”

#### CONGREGATIONS.

*Sialkot*.—Mr. Lytle writes: “The people need to be taught organization as well as doctrine. I am endeavoring to organize them informally, thus laying a foundation for congregational organizations. I am also trying to gather the Christians of different villages into one centre for regular services. Much is yet to be done in this line.”

*Gujranwala*.—Bro. Morrison writes “There is comparatively little requiring special note in the work of Gujranwala congregation during the past year. The regular Sabbath services were kept up during the year. A good number of the Christians were very regular in their attendance on these services, as also on the weekly prayer-meeting. But while there were some who were praise-worthily regular in their attendance on the services of God’s house, there were those also, and some too who should have set a better example, who were sinfully negligent of this duty and privilege. The fever which raged in the city and district also interfered with the attendance. By death the congregation lost quite a number both from the communicants and baptized members.

"A call made out for one of the native ministers to become pastor of the congregation, was presented at the last meeting of Presbytery. But owing to strong opposition from a part of the congregation, the Presbytery referred it to a committee, whose duty is to endeavor to bring the congregation to some agreement in the matter.

"The congregation and community suffered a great loss by the death on October 31st, of elder D. N. Mukerji. He was converted while a young man in college through the influence of Dr. Duff and baptized at the age of twenty-eight years. He has been, for many years, connected with the educational work of our mission. He excelled as a teacher, and was a faithful, consistent Christian. For some years he has been in feeble health, and was not able to engage regularly in mission work, but he was a great help in the congregation and session by reason of his godly life, and his judicial counsel. For some months he had been very feeble, though able most of the time to get to church. He expressed himself as merely waiting for the call, which he expected might come any day. It came suddenly at the last, but, as we trust, found him ready, having made his peace with God in Christ. He was in the 70th year of his age."

*Pasrur.*—Dr. Martin says: "No new congregations have been organized this year. Nothing is gained by haste in this matter. Until the people are ready to undertake the duties belonging to an organized congregation, it is better to let them remain as they are, but more should be done to prepare them for that important step. The three congregations in this district Marali, Jhulki and Pasrur are in a good condition. No troubles have arisen, and the ordinances have been administered with as much regularity as possible."

*Jhelum.*—Brother Scott reports: "We have held two Sabbath services throughout the year, also a prayer-meeting on Wednesday evening. These services have been well attended, and the Christians seem to be making some progress in the divine life. Four of our new converts were suspended from church privileges on account of domestic troubles. This finally terminated not only in the breaking up of the families, but in their separation from the church and Christian fellowship. Two of our number, a father and his little daughter have died. Both were buried in one grave. Many of our people have been sick, and consequently our work has been much hindered, especially in the district.

*Bhera.*—The church building here has been erected and also dedicated, and regular Sabbath services are now held in it. This building contains four rooms. The centre room, 17 x 26 feet is the church. The room to the right is the reading room, 16 x 17 feet. The two rooms to the left, one 16 x 17 feet and the other 10 x 17 feet, are for Dr. Johnson's dispensary. This building was built entirely by subscriptions."

*Gurdaspur.*—Brother Caldwell states: "During the year the congregation of Gurdaspur has been encouraged by the presence and help of Rev. and Mrs. Holliday. The spiritual condition of most of the members seems to be good. The regular services have been pretty well-attended."

*Awanka and Dinanagar.*—The Pastor, Rev. A. Haqq, reports as follows: "Compared with the past, the members of this congregation

have made some progress in religious matters. Some are possessed of zeal; many are in a medium state; and some are Christians only in name. Heathen service, association with heathen, and old connections with friends owing to marriage ties, are things calculated to retard religious progress. Services have been regularly held on Sabbaths and Wednesdays, and prayer-meetings have also been held in private houses."

*Zafarwal.*—This from Dr. Barr's report: "The congregation is now in a better condition than it was during the early months of the year. As noticed above, in the report on mission work, the native minister, who had served as one of its elders from its organization, was tried and suspended by Presbytery. Some of the members, on account of their contradictory testimony during the trial, were referred to the session and were suspended. For some time afterward the condition of the congregation was not good. This was especially noticeable in the Zafarwal portion of the congregation. In the out-lying villages, the progress has been good. This is especially noticeable in the village of Jhandaran, from which one was baptized, and there are very hopeful signs of more in the near future. Two adults and one infant were baptized."

RESULTS.

GENERAL PROGRESS—COMPARATIVE SUMMARY.

	1855	1860	1870	1880	1889	1890
No. Mission Districts . . . . .	1	1	3	7	7	8
No. Organized Congregations . . . . .	0	1	2	3	10	10
No. Unorganized Stations . . . . .	*	*	*	*	51	54
No. Villages containing Christians . . . . .	0	*	*	†6	511	525
Total Christian Population . . . . .	*	*	*	*	9,942	10,171
Total Adult Members . . . . .	*	22	65	337	6,597	6,677
No. Adults Baptized . . . . .	*	4	5	37	1,230	388
No. Children Baptized . . . . .	*	3	11	21	759	292
Net Increase . . . . .	*	2	5	33	409	80
Contributions in Rupees . . . . .	*	220	37	259	1,077	2,105

*Sialkot.*—Brother Lytle writes: "The number baptized this year is 13 men, 11 women and 11 children, 27 have been received by certificate and restoration. A majority of the twenty-seven are those who were proselyted by the Papists. There are many more willing to be baptized who are now under instruction. There are many who acknowledge the truth of the gospel who do not openly confess Christ."

*East Gujranwala.*—Mr. McKee reports: "There were 221 baptized, 83 men, 52 women, 86 children, and some of them are very promising converts."

*Pasrur.*—Dr. Martin says: "There has not been a large increase in the number of Christians this year. This is owing partly to the hindrances in the work to which I have referred. Another reason is that in those villages in which the most instruction has been given, the greater part of that class from which our Christians come had been received. There are a great many inquirers in other villages, but some delay is necessary in order to give them the proper instruction. Two Mohammedans were baptized this year, and others seem to be sincere

\* No statistics. † Approximate.



inquirers. The two received are young men; one was a scholar in one of our village schools; and the other attended the Government school, and went to Sialkot for baptism. Another young man from the same school has asked for baptism and there are several inquirers. One Moulvei, living in a village near Pasrur, has expressed a wish to be received with his family; but as one of his daughters is married, he has been waiting in the hope that she too would come. It may be that there is some fear of the world also. It does not do to depend on the professions of this class. The only test of sincerity is an open profession and baptism. One wealthy and influential Mohammedan in the southern part of this district has long expressed his conviction of the truth of the Christian religion; he has openly declared his belief and is considered as almost a Christian by his neighbors; but he does not appear to have the courage to take the first step. We earnestly pray that strength may be given him. The whole number of baptisms during the year is 212; of these, 123 are adults, and 89 children. I have not received a full report of the deaths during the year, but 51 adults and 38 children have been reported."

*Jhelum.*—Mr. Scott says: "The general work has been carried on as usual and with the usual results. A few have been baptized and a few others have united themselves with the church."

*Gurdaspur.*—Brother Caldwell reports: "The interest in Christianity among the heathen, especially of the low caste, has apparently been less during the past year than formerly. It seems that our helpers and even ministers have been very cautious in bringing men into the church lest the Roman Catholics, who are working in an underhanded way in our district, should win over the new converts. The Papists work only among Christians. There have been twenty adult and thirty-nine infant baptisms during the year. But I regret to say that the decrease by deaths, removals and suspension exceeds the increase."

*Zafarwal.*—Dr. Barr says: "The most noticeable feature in the general progress is the better attendance of Christians at appointed centres for religious instruction on the Sabbath. They now come in large numbers to the village appointed and seem to enjoy it very much. We think this is an important step gained in the direction of more permanent organization and it certainly is cultivating a more united and loving spirit among them. The number under instruction for baptism is large. The number baptized is seventy-one adults and forty-eight infants. All have been visited twice during the year."

*West Gujranwala.*—Mr. Martin reports: "There have been ten adults and seven infant baptisms, a total of seventeen. By death, removals, and suspensions the decrease is eighty-three. We might have baptized more if there had not been such a burden of baptized heathen on hands. Many asked for baptism. In one case a whole village could have been baptized. On account of the loose work that has been done we thought it proper to hold them a while for instruction. Perhaps I have been too strict in my requirements of candidates for baptism."

**EDUCATIONAL.**

The educational work of the mission suffered more perhaps than any other department from the sickness that prevailed during the past year, yet there is much reported in regard to it that is hopeful and encouraging. It is true that some schools had to be closed and the attendance in all was much reduced; but time and faithful work will bring the schools all right again.

**THE CHRISTIAN TRAINING INSTITUTE.**

In regard to this institution Dr. Stewart reports as follows:—"Not much of special importance is to be noted regarding the work or the progress of this institution during the past year.

"At the beginning of January there were 103 pupils on the roll of the male section of the school. Forty-seven other names were added during the year—mostly in the spring—making 151 altogether. Owing to various causes, however, this number was diminished by the departure of forty four scholars, so that at the close of the year we had a total enrollment of 107. Had it not been for the curtailment of our estimates our numbers would have been considerably increased, as applications for admission were numerous.

"In the female section of the school there have been nineteen pupils, thirteen of whom were present at the close of the year.

"The conduct of the scholars has been generally praiseworthy. Seldom has it been found necessary to suspend any or to resort to severe punishment for the purpose of maintaining good discipline.

"A fair religious tone also has been manifest. Pupils study the word of God with interest and take pleasure in leading our prayer meetings; and twenty-five or thirty came forward during the year to be examined for full membership in the church—that is, to sit down at the Lord's table for the first time. One could wish, indeed, for a more manifest out-pouring of God's spirit and more demonstrative evidence of deep spiritual life—or what is usually called a revival of religion—but the lack of this only accords with the general state of piety throughout our mission borders and furnishes no proof of special coldness." In regard to

**THE THEOLOGICAL SEMINARY.**

He reports as follows: "Two young men—Fazl Din and Ganda Mal—finished their studies at this school in March last, and in October were taken under their trials for licensure. Both gave encouraging promise of usefulness hereafter. May the blessing of the Lord go with them, One other closed his third year in March and since then has privately finished reading the New Testament in Greek.

"As the future of the Indian church depends largely on the establishment of an able and spiritual ministry, it is hoped that God in his providence will soon raise up and thoroughly qualify many native preachers of the gospel who will be well equipped for the Master's service and prove to be workmen needing not to be ashamed. 'The harvest truly is great; but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.'"

## GIRLS' BOARDING SCHOOL.

Miss McCahan reports:—"The school this year began with fifty girls, the largest number we could then accommodate, and closed with fifty-five.

"At the last annual meeting the mission decided not to remove the school from Sialkot, as the Government has built a stronger dyke which keeps the Aik river from flooding the compound; consequently the Rev. Mr. Lytle was appointed to superintend the erection of the new building and was directed to utilize the old buildings as far as possible. The work began on the 24th of March and on the 1st of September the school reopened in the new quarters with ample accommodation for 100 girls. The school was only closed three months of the time.

"As the school rooms and chapel are not yet finished, I will say no more at present except that after four months' experience we find the apartments convenient and well adapted to their purpose. A full report and description will be given when the work is finished.

"Sickness, and the unusually long vacation caused by the building operations made more interruptions this year than usual. In April the influenza made its appearance. I tried to keep the lessons going on, but I was without a matron, and had no help in taking care of the sick except that of the girls themselves, so we had to close for a few days when the number of sick got as high as twenty and twenty-four; but we were thankful that all fully recovered. Soon after this we had to vacate the building entirely to let in the workmen, so we sent all the girls home, except about twelve, who had no homes, and for these we made special provision for the time the building was in the hands of the workmen.

"Since the beginning of the fall term we have in the school a matron, a monitress and three teachers. One teacher is a Mohammedan, one a Hindu and the third Kháji, a former pupil of the school who on account of weak eyes could pursue her studies no further. Some of the older girls also act as monitresses in teaching. My own teaching is confined to the Bible lessons, and I allow nothing to divert me from that. As usual each class has a daily Bible lesson. The lower three classes are taught the Bible stories in *Panjabi*, the colloquial of the country, and they can tell the stories much better in it than they can do in *Urda*, the language of the learned.

"We still follow the old plan of having the girls do all their own work, except such as must be done outside the building.

"Owing to the heavy rainfall, there was a terrible epidemic of fever in the Panjab, and our pupils in common with others suffered very much, but we are glad to say that none died.

"One of the most advanced girls left the school in October, and joined Dr. White's medical class. This is the second of our girls who has joined the medical class.

"The result of the yearly examination was not as satisfactory as usual. I think the interruptions caused by sickness and the long vacation of three months were probably the cause of this. The teachers appeared as faithful as usual, but the interest of the girls in their lessons seemed to flag. It is likely the interruptions had something to do with that too. We hope for better results next year.

## CHRISTIAN PRIMARY SCHOOLS.

*Sialkot.*—Brother Lytle reports that in his district, “this is in many respects a discouraging part of the work. 1st, the indifference of the parents in regard to the education of their children; 2nd, the unfaithfulness of the teachers we are compelled to employ; and 3rd, this year the severe sickness has reduced the schools.”

*Pasrur.*—Dr. Martin reports that in this district, “The whole number of schools is 31. The number of scholars, 384, of whom 321 are boys and 63 girls. Seven schools have been either closed or joined with others. The attendance too, is much less than it was last year. There are two causes for the falling off. In the reduction of expenses we had to dismiss a number of teachers and join two or more schools together. Then again, during the time when the people were suffering from fever many of the schools were practically closed, and there has not been time since to call the scholars together again. There is no falling off in the interest that is taken in the education of the children, but it is better to give them a chance to do something for themselves, and they will not do this so long as we are willing to bear the whole burden. Enough has been done to awaken an interest in the education of their children and so soon as we can provide good Christian teachers I trust the people will be willing to do something for their support. A Girls’ school has been kept up in Pasrur.”

*Zafarwal.*—Dr. Barr reports in regard to the schools in his district that, “these are not so numerous, and the attendance not so large as last year for two reasons. The reduction of the estimates made it necessary to reduce the number of the schools, and the unusual amount of sickness in the villages reduced the attendance. This in January was about 450 and in December 404. The progress however in secular and religious knowledge has been good.”

*East Gujranwala.*—J. P. McKee says in regard to these schools in his district, “All things considered, the Christian schools have done fairly well during the year. Some schools were closed on account of sickness and others much reduced, but the people wish those that were closed re-opened, and those that were reduced are recovering. There were 23 schools in operation during the year and 415 scholars in attendance.

“The desire for an education among the Christians is increasing and to me the future of these schools is full of promise. We are beginning to get our teachers from them as well as our Scripture readers, and I hope that they will soon supply us with all the teachers, both secular and religious, that we need. When we will be able to draw from these all our helpers, the work will progress in a way that it has not yet done, as we will then be able to dispense with a class of helpers that often do as much harm as good.”

Brother Morrison says in reference to a Christian school for girls in the low caste quarter of the city of Gujranwala, “In regard to this work Mrs. Murray writes, ‘In Ellen’s school ten girls and three women are learning. During the year four girls have gone out of it, three for the boarding school, and one to attend Miss Mukerji’s school, as our standard is low. Two Christian women and one little sweeper girl

from the school died last summer. Those in school are reading very well but are backward in catechism.”

*West Gujranwala.*—Rev. J. H. Martin reports as follows: “During first half of the year our schools did very nicely and made progress. At one time we had only four out of ten schools in operation and these only half full. I have visited more than one school where both teachers and scholars were disabled for work. The average for the year is 8 schools and 100 pupils. They are now getting in better condition and I think doing some good.”

*Gurdaspur and Pathankot*—Bro. Caldwell says in regard to these schools in the districts of which he has charge, “During the year we had twenty schools in operation, but some of these were closed after a few months’ trial. The majority of the schools are in a poor condition. The teachers seem to have neglected their duty; the helpers have been a hindrance, and even the native ministers, except Rev. Abdullah, have been culpably indifferent in regard to the progress of the boys. A sickness lingering for about four months is the alleged excuse for the bad state of affairs.”

Miss Rosa T. Wilson says in regard to village girls’ schools in the same districts, “For many reasons our village schools have not been very satisfactory. We find it difficult to get good, faithful, and efficient teachers. One of our best teachers got married and returned with her husband to a distance, so we lost her services; a second was capable of being a good teacher, but her time was so much taken up in attending to a sick family, she became discouraged and she and her husband moved away; a third was dismissed for misconduct, and a fourth resigned because she could not get the girls to attend the school and study. Of the remaining schools one is very promising. The girls have made a good start and evince a real desire to learn. This school was rather forced on us and may still be said to be an experiment. Mahommed Bakhsh, a resident of Gurey, a village beyond the river Chakki came to our tent and entreated us to open a school in his village for girls, and his wife who was an experienced teacher would teach in it, and that she would ask no pay until the school would be examined and then she could be paid according to her work. We still hesitated to open the school on account of the difficulty in looking after it, but Mahommed Bakhsh’s conditions and Mr. Caldwell’s advice broke down our objections and we opened the school. I have since examined the school and find that the girls have advanced a good deal both in religious and secular knowledge. We think the village Girls’ schools, although in many respects discouraging, are an important part of the work, as by them the dark minds of the women are becoming somewhat enlightened, and this must have a beneficial influence on their home life.”

*Jhelum.*—Miss Given says, “About the middle of March we returned to Jhelum from the district, and after that I spent my time in the schools, as at the beginning of the year. Miss Anderson had taken charge of the zenana work. The Christian school in Jhelum is doing very well. There are eight women and girls in attendance and these are either Christians or inquirers. In this school, there is a Christian teacher, and one of the women who has only been with us two years

can now read very well in the New Testament and is pretty well informed in those parts of the Bible which she has studied. These women now form my class in the Sabbath-school."

Of schools for Christian boys in this district Mr. Scott writes:—"In Jhelum we have one Christian school for boys with twelve boys in attendance. This school has been open throughout the year and has been doing good work."

#### BOYS' AIDED MISSION SCHOOLS.

*Sialkot City.*—In regard to this school Mr. Lytle writes as follows:—"Sickness has greatly affected the attendance of the school and will thus affect the amount of Government aid for the present year. We received for last year about \$755.00. The religious teaching is not neglected in the school."

*Gujranwala City.*—In regard to this city Mr. Morrison writes as follows:—

"The school has been as successful as usual this year. So far as educational results are concerned it stands very near the first, if it is not actually first, among schools of like grade in the Panjab. The boys also hold a high place in the tournament of athletic sports which is held yearly. The time that I have given has been devoted to direct religious instruction. Each of the classes has a lesson in the Bible or some Christian religious book daily. The whole school is gathered together in the morning for a chapel exercise, when, in addition to reading from the Bible and prayer, an address is given by some one of the Christian teachers connected with the school, or by myself. While barren of results in so far as they are measured by numbers baptized, I do not think that it is more so than any other agency that works among the same classes and so far as I am concerned I do not believe that the work done in it is barren of real results, though not such as appear in statistics. Private and personal talks with the boys lead me to the belief that the truth is not without influence on their minds, as it is presented to them day by day. The ancestral faiths have been largely undermined, but with many the result is indifference to all religious matters. But some there are who feel the burden of sin and are earnestly and prayerfully seeking for light. In a talk with one of the boys of the highest class not long ago he told me that he no longer worshipped idols, but prayed to the one real and true God; that he admired and accepted most of the doctrines of Christianity, but that he was not clear as to the fact of Christ being the divine Son of God. The school gives one a wonderful field for the imparting of Christian truth, line upon line, to those of the most impressable age. As usual the school has cost the mission nothing except that part of the time of a missionary which has been spent in it, the excess of income over expenditure being about \$516.00.

#### GIRLS' AIDED MISSION SCHOOLS.

*Gujranwala City.*—Mr. Morrison reports, "These have, as for several years past, been left very largely to the management of Miss Mukerji, though I sought to give her all the aid I could, and the good

measure of success that attends them is a testimony to her faithfulness. As noted in the last report these schools suffered a great deal last year, some of the branch schools being entirely broken up, and many of the most advanced girls leaving the school. But by hard work the branches have been reopened and a few of the girls that left have come back. On the whole the past year has been a very successful one. Miss Francis, the Inspector of Girls' schools, who inspected this school last April, writes as follows: 'The condition of the branch schools varies very much. The children sent up from some had all been well taught, while others broke down altogether. The books are well kept. The buildings of the main school very convenient, clean and airy, and the maps and appliances very good. Miss Mukerji and her assistants deserve much credit for the condition of the main school; the branch schools seem to require somewhat stricter supervision.' There can be no doubt but that what she says of the branch schools is quite true, nor is there much hope that their condition will be better until some satisfactory person can be found to act as a regular superintendent for them. The expenditure on the Girls' schools is still largely in excess of the income, this year the difference being \$363.00. But this is more than covered by the excess in favor of the mission from the Boys' schools, and the income from the two schools was \$153.00 more than the expenditure. The girls take great interest in the study of the Bible, and many of them won prizes in the yearly Bible examination that is held. I believe the amount of prizes earned by our girls this year was about \$23.00, but owing to some of the girls having previously appeared in the examination the amount they received was only \$19.00.

*Jhelum City.*—Miss Given writes in regard to these schools: "The schools seemed to be in a flourishing condition and I was much interested in the work, but in accordance with the direction of the mission I was about to proceed to Gujranwala to engage in work there for the summer, when I was taken ill with bilious remittent fever, which ran a course of three weeks and was followed by two weeks of typhoid. When I was well enough to be moved I was taken to Murree where I spent the summer, returning to the plains in October very much restored to health.

"I found the schools in rather a bad condition owing partly to the unfaithfulness of the teachers and partly to the great sickness during the fever season from which many of the children suffered. Some changes have been made and I hope the schools will do better in the future.

"In the beginning of the year we found it necessary to close the school in Sangoi as we had no good teacher for it."

**SABBATH SCHOOLS.**

COMPARATIVE SUMMARY.

	1855	1860	1870	1880	1889	1890
Number of Sabbath-schools . . . . .	*	*	*	6†	74	77
Number of Scholars . . . . .	*	*	79	716	2824	2843

Sabbath-schools are every year taking a more prominent place in the work of our mission. Schools have been organized in all our stations and districts, and some of our schools are quite large and doing, we hope, a good work. In Gujranwala City there has been a large Sabbath-school for many years. Bro. Morrison says in regard to it, "The Sabbath-school has gone on this year about as formerly. There has been some falling off at times in the attendance of women and girls. An effort is being made to effect a better organization of the school, stir up more interest, and in general make better use of it as an educational and evangelizing force. In passing I would say that I would like to see it noted in the general report on Sabbath-schools, that according to the statistics presented at the late Panjab Sabbath-school Convention in Lahore, our mission had more Sabbath-schools and scholars than all the other missions that were reported there." In Gujranwala District a large number of schools have been organized but they are too new yet to say much in regard to them, but some of them give promise of great usefulness.

"In Gurdaspur City, the International Sabbath-school Lesson for 1889 were studied with profit during the year. The children are still reviewing Brown's Shorter Catechism. The village Sabbath-schools still consist of all classes of persons. The Bible is taken as a text book. Brown's and Mudge's catechisms are also taught. In these the scholars have made good progress during the year. I trust that the day is not far distant when several now studying in these schools will be brought to a saving knowledge of the truth as it is in Christ Jesus."

In Pasrur District the whole number taught in Sabbath-schools as reported is 1,290. There is not usually much difference between the congregation and the Sabbath-school, as all who come together are kept if possible for catechetical instruction. The want of teachers makes it difficult to make a proper classification of those who attend.

"In Jhelum District we have three Sabbath-schools, one in Jhelum, one in Sangoi, and one in Bhera."

**ZENANA WORK.**

In looking over the different reports we notice that in a majority of the districts there has been a great deal of sickness, especially fevers, among all classes of the people, and that very often the excuse given for not remembering what had been taught was, "In the midst of so much sickness we have forgotten *all* things." In some places it seems to have had a softening influence on the hearts of the people and they have lent more willing ears to those who sought to direct their attention to Him, who when on earth, gave but the command and the leper was healed, or the eyes of the blind were opened.

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\* No Statistics given. † Approximate only.



In nearly all the stations missionary societies have been organized with a view to awakening a greater interest in mission work among the native Christian women.

## I. WORK AMONG NON-CHRISTIAN WOMEN.

### A. CITY WORK.

*Sialkot City.*—Miss Gordon says: "We began the year with the same two Bible women we had last year, namely, Mary Anna and Munni, but am sorry to say that we were obliged to dismiss Munni. Mary Anna visits 223 Mohammedan and 73 Hindu houses. In the hot season she started a small school among the Churas in which she taught in the afternoons. One of her women, who has for a long time been asking baptism, was baptized a few Sabbaths ago."

*Gujranwala City.*—Mr. Morrison says: "The work among the non-Christians has not been pushed as it might have been, had there been other workers as faithful as Mrs. Murray. There are plenty of zenanas open if we had but the workers to go into them. So great seemed the need of work among the Christian women that I urged the workers to look after them, even should it be at the cost of neglecting the non-Christian zenanas. Still nearly the same number of zenanas have been kept open this year as last. Mrs. Murray writes,—'Only one more Hindu family has been added to our number and five reduced; two by death, and three have left this place. Several women read the gospel themselves and many have listened to the truth, as of late I read mostly myself. The sick and the suffering have been looked after to a certain extent and at times taken to the hospital for treatment. To Jhandu's work I could not attend as one should but it is kept up by her and I visited it once or twice a month.'"

*Gurdaspur City.*—Miss Rosa Wilson writes: "We have been welcomed wherever we went in the city. To those who were sick or in trouble the comforting words of the gospel seemed a balm for the heart.

"A Hindu woman received us gladly and listened attentively. She and her daughter both read well. She said, 'I have heard all about your religion from my youth up. I have one of your Bibles and I read it. My heart is with you. I love Christ in my heart but I do not eat your bread.' We endeavored to show her that it is necessary for her to confess Christ.

"We have the same Bible woman in the city. She labored most of the year except during illness of herself and children. She gives the following incidents of her work,—'One woman asked, shall we go from one body into another after death? She replied, no, when man leaves this earth his soul immediately appears in God's presence. Another asked, where do you go when you die? She replied, to our Lord Jesus Christ. A third asked, why do you women go with your husbands to church? She replied, it is the duty of both husband and wife to go to church. A fourth said, you teach your own word, but we trust in Mohammed, the last prophet, for salvation. She replied, how can Mohammed save you when he could not save his own daughter, but told her to trust in God for her salvation.'"

*Jhelum City.*—Miss Anderson says: “Mrs. James, our faithful Bible woman, still continues her work. 228 houses have been open during the year. A good number of the women can read the New Testament, others are in the primary books. We have met with no opposition whatever, and most warmly was I welcomed back to my zenanas on my return from America.

“Amy worked in the village adjoining the city the first part of the year. Thirty-five houses were opened to Christian instruction.”

*Pasrur City.*—Dr. Martin reports some work done among the women by Mrs. Judd.

#### B. VILLAGE WORK.

*Sialkot.*—Miss Gordon says: “When we visit the Christian women the heathen women come to hear, and frequently commit verses to memory. In Mundeke when a Hindu woman observed that the Christian women were slow to learn she exclaimed, ‘Blessed are you who receive such instruction. Why don’t you set yourselves to learn quickly.’ In Hundal after we had spent some time reading to the Churas one woman said ‘Your religion is very good. Every one loves his own religion. I am quite satisfied with Bal Mik and do not wish to change.’ So saying she left us and we started for home but finding a group of women at the buggy began talking with them, and as we talked the group increased in size until we had an audience of about one hundred Mohammedans and Hindus who listened quietly for an hour or more. In Rajwi many Hindus came to us for medicine and one woman insisted on our going to see a sick relative of hers. We went, and witnessed the painful neglect a dying widow suffered while her mother and all her friends were engaged in giving gifts and paying the required honors to the Brahmins who had recently officiated at the death of this widow’s brother.

“At Baba Lakhan we visited the leper asylum. The lepers live in good, substantial brick buildings. We saw the women at two of them. At the first one, they were shy, quiet and rather indifferent, but at the second, they were bold, bigoted Mohammedans. Seeing that the hands and feet of some of them were nearly gone we told them of the compassion of Jesus for the leper, but they scorned us and mocked at His name and repeated some of their poetry which neither they nor I understood, and praised Mohammed.”

*West Gujranwala.*—Miss White says: “During the past year a great deal of work was done among the Hindus and Mohammedans of this district. The women always gave us a warm welcome and with but one exception listened well to what was said to them. In Panj Garayan the Hindu women did not want to hear of our religion but the Mohammedans did not object.

“The work among the low classes of the people has not been neglected. In villages where there are Christians living among the Churas we go to them first.

“There are no Bible women working among non-Christians of this district.”

*Jhelum.*—Miss Anderson says: After Miss Given closed the school at Sangoi, Mrs. Patterson gave all her time to the women. About fifty

houses are open. Several of the women from the low caste claim to be inquirers. I cannot say whether they are sincere or not, but we think this a hopeful station.

"We have also a Bible woman at Domeli, but as this is an out of the way place I have only been able to visit it once during the year. The women were very willing to listen to the reading and something had been done.

"In Bhera, Shahpur District, the work is quietly progressing. 108 houses have been visited and over 1,000 women in the city heard the gospel. 13 have taken lessons. Almost a month of my time was given to this place and I felt much encouraged over the work there and rejoice that God has so richly blessed the opening up of the work in this city.

"Three or four years ago Amy began work in Miani, ten miles from Bhera, but on her transfer to Jhelum the work had to be dropped. In November she returned to this village and has about twenty houses on her visiting list. About two months of my time was spent in Jhelum District. Twenty-six villages were visited and over two thousand women heard the gospel message."

*Gurdaspur.*—Miss Rosa Wilson says: "In this district, the villages are as near together as farm houses at home. In as many of these villages as we could reach, we endeavored to teach the gospel both summer and winter to all who would listen. We believe that usually the women would hear the word gladly and welcome us to their homes if they were not deterred from doing so by fear of their husbands. Many who worship idols acknowledge that idols cannot do anything for them and that only the true God can help or save them.

"In our work we have been greatly helped by the volunteer services of several of our native workers' wives whose devotion and love for souls have greatly cheered our hearts. When our native sisters become filled with the spirit and give themselves to labor and pray earnestly, the evangelization of India will not be far off.

"We have observed that in many villages where we have presented the gospel, the priests and maulvies are jealous of us and do all they can to oppose us. In other places where opposition and fear were at first mentioned we are now heartily welcomed."

*Zafarwal.*—Miss Campbell says: "God's ways are not our ways; in the beginning of the year we made many plans for taking God's message of love into villages that heretofore have been necessarily neglected, but owing to circumstances over which we had no control we were not able to do this. The work is the Lord's and He knoweth best when and how to touch the hearts of sinners.

"Though the hindrances have been many, they were not without purpose. When we were 'shut in' by sickness and other trials, the people in many instances showed more sympathy for and interest in us than ever before, and when we went out again among them they showed, by their readiness to hear of our God who sustained us, that they are not without an interest in his word.

"In a few instances the truth of the scriptures has been grasped more readily by the heathen than by the baptized. On hearing the commandments for the first time a Mohammedan woman said, 'It is

utterly impossible for any one to keep them perfectly.' While at the same time the baptized women were telling us how they had kept *all* the commandments from the day they had embraced Christianity. We have spent much of our time in giving regular instruction to the heathen wives of Christian men. We have had the joy of seeing several of these come out on the side of truth and righteousness.

"God's message has been sung to many who perhaps would not have heard it in any other way. Singing is a means that can be used very effectively in the work among the heathen. 'The good words you sing go straight to our hearts,' has frequently been said to us.

"Medicine has been dispensed as usual. A new feature in this work is that we charge a small sum for every dose given except to the very poor, to whom it is given gratuitously. Our medicine has never been so much appreciated as now.

"If success depends on the numbers who flock to see and hear, then we may say we have been fairly successful, but our chief encouragement is not in the multitude who come largely through curiosity, but in the few who from time to time desire to know more of Jesus.

"If it were not for the men, many of our women, we feel sure, would acknowledge Christ openly. One woman, whose husband was absent from his village during the hot season, embraced the opportunity to become better acquainted with the Bible she had already learned to love. Often she said, 'I am going to unite my lot with that of the Christians when my husband comes home.' At last he came and, what was not surprising to us, sternly forbade her having anything to do with this new religion that is turning everything upside down nowadays. When we visit her village, she usually comes slipping in to the place of meeting, and listens with a face so full of sadness that our hearts ache for her. This is only one case out of many.

### C. MEDICAL WORK.

*Sialkot City.*—Dr. Maria White says: "The work has been carried on as usual, seeing patients at the dispensary daily except Sabbath.

"The attendance has greatly increased over last year. There have been treated at the dispensary above 7,074 different patients; 810 major and minor operations have been performed. There have been 121 indoor patients, but this branch of the work has been greatly hindered by having to frequently close the hospital and refuse admittance.

"The religious work among the indoor patients has been specially interesting. One who entered for an operation, and who felt that her life was short, would call us frequently through the day to read and pray with her. The operation not giving the relief hoped for, she returned to her friends that she might pass her last days with her husband. I visited her at her home daily, reading to, and teaching her. On all these occasions many others were present, among whom was her husband who sat silent. One day I was unable to pay my visit and on the following day the husband addressed me for the first time, when he begged me to come to his house daily. 'Don't leave her for one day', he said. 'I wish my wife to die a Christian. I was converted in the Mission Boy's School under Dr. Martin, and though never

baptized I am a Christian and have been laboring to bring all my friends to Christ.' The wife confessed Christ, and died, I believe, a true Christian. It was beautiful to hear her talking to those about her and begging them also to come to Christ.

"The visits to the houses have been carried on regularly, I having made over a thousand visits in person. I have also had two Bible women working among the zenanas, one for the full year who did very good work. The other worked three months, but proving incompetent, was dismissed. 100 houses have been visited during the year by these women. I have now only one Bible woman in my employ who works in the dispensary and hospital. The religious work has been most encouraging in every respect.

"In May, on account of personal sickness, the indoor department had to be closed for a month."

"In November I opened a branch dispensary at Pasrur. This I visit and keep open two days in the week, Wednesday and Thursday. The attendance is unusually good for a new district, averaging 85 per day.

"The donations during the year have been greater than usual. I would here assure all of my sincere gratitude for this help."

*Jhelum.*—Dr. Johnson writes: "Arriving at Jhelum in April, 1890, I was offered by Rev. Mr. Scott a mission building in the city admirably suited for my work, and in it I opened the dispensary on the 1st of May.

"On the 18th of December, 1890, our church building at Bhera being completed, was dedicated, and we took this opportunity to open a dispensary in the side rooms of the new church, a provision made by Mr. Scott for our medical work.

"Taking a general view of the work which has been in operation eight months I have many reasons to be thankful.

"Looking at it from a missionary point of view—reaching souls. At our daily bible readings in the dispensary most of our patients have heard the loving gospel messages, and under the most favorable circumstances while their hearts were to some extent softened by the healing appliances to their sick bodies.

"We began with the Bible and were soon attacked by our enemies, who tried to keep our patients away, but the storm was soon over, and most of those who had been kept away returned bringing others with them.

"It is a matter of encouragement to see Christian influence being felt and acknowledged by those who do not believe in our religion. A Mohammedan gentleman of education and good social standing, to whose family I am visiting physician, when going out into the district on government duty, wrote saying, 'I am leaving my sick wife in your care, and I know a Christian lady physician, who cares for ignorant women, will look after her.' On leaving a sick child at home he said to his wife, 'If the child gets worse send for the Doctor Memsahib. She will do her best for him.' Soon after the storm of persecution had blown over, a man brought a very sick child to the dispensary, but there being a strict order not to admit men he was stopped at the door by the door-keeper; but so importunate was he I had to let him come

in ; his great excuse for bringing the child himself was this, ' my wife is a strict purdah woman, and cannot come to your dispensary.' Under ordinary circumstances I should have rejected such a reason, but one look at that father crushed by grief, as he plead for his only boy, disarmed me. I treated the child without much hope of his recovery. The few powders given were rolled up in a prescription leaflet which had on it a Bible verse, Matt. 9 : 38. The man went away quietly without a sign of gratitude. A few days afterwards he returned with his boy in his arms very much improved. A bright smile lighting up his countenance, he handed me a rupee, saying, ' my son is well now and this is my thank offering. I read the words on the prescription paper, and I want to tell you that, though I do not believe in your religion, I know your Jesus well and I know He did many good works. I well know your dispensary is a missionary dispensary—a religious institution, but I have more faith in you, for I know you work not for wordly gain but for the good of those who have no help.'

"From a medical point of view the work has been no less encouraging.

"During the eight months the dispensary was open, we treated 5,016 new patients, not including the private families in the city where I am visiting physician. Medicine was dispensed over fifteen thousand times and many were the tokens of gratitude from recovered patients. A few minor operations were performed with success, but no major operations were undertaken for want of wards, although many applications were made by poor, suffering women.

"During the fever epidemic of last summer, government granted our dispensary, at my request, \$75.00 for free distribution of quinine and at the same time, gave our mission dispensary a public letter of thanks for services rendered to the suffering women and children.

"From a financial point of view the work has been quite a success.

"In May when the dispensary was opened the mission gave \$190 00 for the work ; to this by the blessing of God has been added \$590.00. Two thirds of this money was raised in this country—the balance sent unsolicited by friends in England and America. After paying all expenses connected with the furnishing of two dispensaries, paying helpers, and carrying on the work for eight months, I shall have over \$190 left when all the receipts are in, this being more than the amount allowed me at the beginning of the year."

## II. WORK AMONG CHRISTIAN WOMEN.

*Sialkot.*—Miss Gordon writes : " In this work we have been unavoidably hindered this year. We have not visited nearly all the villages in which we have Christians. Among those which we did visit were several in which we found little or no progress. Two or three villages have been entirely demoralized through the false teachings of the Papists, and other causes. However, in most of the villages we found some encouragement in the progress of the women in Scripture knowledge ; they remembered what they had been taught, and came out to worship better than formerly.

"In Rajwi the women, when they heard that we were coming, went

early to their field work so as to be ready to hear us when we should arrive, and they do not weary with lengthy readings or teachings."

*East Gujranwala.*—Mr. McKee writes: "In this district there was very little done among the women during the year. Miss McCullough left in March and there was no one to take her place. There were two Christian women who worked a little in the villages in which they lived, but except this, there was little done for the instruction of the Christian women, beyond what men could do and that was little, and there was nothing at all done for the enlightenment of the heathen women. It is sad to have to report this, but such is the fact. The Christian women of this large district are left almost destitute of instruction, and there is no one to show the heathen women the way of life."

*West Gujranwala.*—Miss White writes: "Nearly all of our villages which contain Christians have been visited during the year. Progress is being made, but of necessity slowly, as the number to be taught is great, and there is such a lack of teachers. The women always say, 'why do you not come to us oftener. The opportunities of being taught are so few. It is difficult for us to remember what we learn at one of your visits until you come again.'

"In the district there are two Bible women engaged in teaching the women of the villages in which they live."

*Gurdaspur.*—Miss C. E. Wilson writes: "Jane, Emma and Nanki are our present helpers in this work."

"In several villages we find the Christian women making progress in Bible knowledge and usually in direct proportion to their knowledge do we find growth in grace. In other villages we think much of their ignorance, coldness, and indifference can be traced to the unfaithfulness of those who are sent to teach and live among them; in a few cases to inward dissensions.

"In a village where there is but one Christian family, the mother often lets her breakfast stand to receive instruction. In another the women as soon as they see us or hear of our coming hasten to sweep their court and place their best *charpai* for us to sit on and hurry to get their work done so that they may have time to come and sit by us and listen to the word.

"Some of them are in such bondage to the farmers and higher castes that we are frequently reminded of the children of Israel, whose lives were made bitter in Egyptian bondage. They are not only overworked, but must often go thirsty all day for want of water, as they are not allowed to draw it for themselves, but each family must pay eighty pounds of wheat yearly to have water drawn and poured in their vessels for them, and then they can get it only when it suits the pleasure of the village water-carrier to give it to them. No wonder that they ask for wells that they may draw water for themselves.

"We visited the Christians in the villages near Gurdaspur as often as possible during the summer. While in tent we spent a week or ten days at many of the distant villages, aiming to give the Christians living in them a good lesson every day."

*Zafarwal.*—Miss Corbett writes: "With the exception of three villages, the baptized women all manifest a desire to know more of the

religion they have accepted. We have left these three villages to themselves, as it seemed only a mockery to go to them. They listened indifferently, quarreled and used bad language in our presence, and finally refused to see us. As soon as they show a desire to improve we will go to them again.

“Many of these low caste women have very clear minds when they are brightened up by contact with higher things than they are accustomed to think or talk about.

“There are three women living in different villages in our district and teaching the women about them. Their small salaries are provided for from private sources. No money is paid from mission funds for native helpers in the zenana department in this district.

“We find that the greatest progress is made in those villages where a boy, who is not too highly educated, is living and working among his family and friends. They are naturally interested in their own people and have an influence over them which those from higher castes have not.

“One very encouraging feature is the evident pleasure with which the village women attend public service, their quiet, orderly conduct and the attention paid to the service. There are two weekly prayer meetings for the women and other meetings which they attend. We have been going into the villages in the evenings this winter to spend a quiet hour with the women, after the day’s work is over and they are free from interruption. We have worship with them and encourage them to talk about themselves and the things that interest them. We find that we can get nearer to their hearts in these quiet evening meetings than at any other time.

“Notwithstanding the great amount of sickness that has been among our people, and other serious hinderances, our work has not been allowed to retrograde or even to stand still. We have made progress. Our efforts have been more especially directed towards strengthening and improving those we have, rather than to increasing the number.”

*Pasur.*—Dr. Martin writes: “In the villages where the wives of the native helpers are at all qualified for work we have endeavored to keep them employed. In some places the Christian women have made progress, but the lack of proper inspection makes it hard to accomplish much.”



## SUBSCRIPTIONS.

THE FOLLOWING SUBSCRIPTIONS HAVE JUST BEEN RECEIVED.

*For Memorial Hospital, Sialkot.*

	*Rs.	A.	P.
Mrs. and Miss Gordon . . . . .	81	5	0
Mrs. Gardiner . . . . .	25	0	0
The Misses Wilson . . . . .	50	0	0
Ladies 7th Avenue Church N. Y. City . . . . .	60	0	0
Miss McCahan . . . . .	40	0	0
Mrs. M. J. Kinney— for Pasrur . . . . .	63	0	0
Mrs. Cummings . . . . .	25	0	0
Major Montgomery . . . . .	50	0	0
Mrs. Dunlop Smith . . . . .	50	0	0
Miss Gordon . . . . .	15	0	0
A Friend of the work . . . . .	29	0	0
Mrs. R. Bennett . . . . .	0	8	0
M. Macauliffe . . . . .	5	0	0
W. A. Mawson . . . . .	25	0	0
J. Tuck . . . . .	5	0	0
E. G. . . . .	1	0	0
L. S. Peyton . . . . .	10	0	0
P. Neville . . . . .	10	0	0
Geo. Douglas . . . . .	5	0	0
V. G. W. . . . .	2	0	0
H. W. W. . . . .	2	0	0
G. B. P. . . . .	2	0	0
A. Crilsb . . . . .	5	0	0
F. J. L. . . . .	30	0	0
Rev. T. Montgomery . . . . .	10	0	0
R. C. M. . . . .	1	0	0
H. Rampersad Mehta . . . . .	1	0	0
Cursetji Hormusji Panday..	0	8	0
W. M. Masson . . . . .	5	0	0
B. Wemyss . . . . .	10	0	0
P. R. Bainsfather . . . . .	5	0	0
B. H. . . . .	5	0	0
C. E. M. . . . .	5	0	0
M. Stewart Wayne . . . . .	5	0	0
J. Maconachie . . . . .	5	0	0
Jamsetyn Sun . . . . .	5	0	0
Dr. J. Hutchison . . . . .	5	0	0
T. E. H. . . . .	5	0	0
Mr. and Mrs. Waugh . . . . .	10	0	0
H. M. C. . . . .	2	0	0
Total . . . . .	620	8	0

*For Work in Bhera.*

	Rs.	A.	P.
J. Wilson, Esq. . . . .	12	0	0
A. Buckley, Esq. . . . .	2	0	0
G. Thorburn, Esq. . . . .	10	0	0
Rev. E. E. Fife . . . . .	40	0	0
Mrs. E. E. Fife . . . . .	30	0	0
Mrs. James Fife, U. S. A..	15	0	0
Rev. and Mrs. Cummings..	50	0	0
Mrs. D. S. Lytle . . . . .	10	0	0
Mrs. R. Stewart . . . . .	12	0	0
Rev. T. E. Holliday . . . . .	20	0	0
Rev. G. W. Morrison . . . . .	15	0	0
Miss Bruce, Albany, N. Y.	32	0	0
P. L. M. S. Garnett, Kans.	16	0	0
Rev. J. P. McKee . . . . .	10	0	0
From America through Miss Anderson . . . . .	84	8	9
Miss E. D. Anderson . . . . .	17	7	3
Sayad Amir . . . . .	8	0	0
Malik Devi Das . . . . .	10	0	0
Shekh Fazl i Ilahi . . . . .	5	0	0
Mona Mistri . . . . .	5	0	5
Pindi Das . . . . .	5	0	0
Bessie Stewart . . . . .	5	0	0
Hallie Stewart . . . . .	5	0	0
Fuller Stewart . . . . .	2	8	0
Mabel Stewart . . . . .	2	8	0
Mrs. S. E. Johnson, M. D..	50	0	0
Ram Lubaya . . . . .	1	0	0
Chanan Shah . . . . .	6	0	0
A Friend . . . . .	600	0	0
Miss J. L. White . . . . .	5	0	0
Miss Vina McGarey . . . . .	10	0	0
Total . . . . .	1092	0	0
<i>For Medical Work at Jhelum and Bhera.</i>			
District Board, Jhelum . . .	200	0	0
Mrs. Grier, Verona, Pa..	376	2	0
Willing workers, Johnston, N. Y. . . . .	13	12	0
Mission band, Washington, Pa. . . . .	13	2	0
Total, . . . . .	603	0	0

\* A Rupee is about 35 cents.—ED.

# THE EGYPTIAN MISSION.

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EDITED BY THE REV. J. O. ASHENHURST.

*Alexandria Station.*—Rev. S. C. Ewing, D.D., and wife; Miss M. A. Frazier.

*Assiout Station.*—Rev. J. R. Alexander and wife; Rev. J. K. Giffen and wife; Rev. J. Kruidenier and wife; Rev. H. W. Hogg; Miss J. J. Hogg; Miss E. O. Kyle; Miss M. J. McKown

*Cairo Station.*—Rev. J. O. Ashenurst; Rev. John Giffen and wife; Rev. E. M. Giffen and wife; Rev. Wm. Harvey and wife; Rev. G. Lansing, D.D.; Rev. A. Watson, D.D., and wife; Miss A. A. Brown; Miss H. M. Conner; Miss M. A. Smith; Miss A. Y. Thompson; Miss M. E. Work.

*Luxor Station.*—Rev. C. Murch and wife.

*Monsoora Station.*—Rev. T. J. Finney and wife; Rev. W. M. Nichol; Miss M. Strang.

## INTRODUCTION.

The following pages present a report of the Egyptian Mission for the year ending December 31st, 1890. It is arranged according to the plan adopted in 1880, by which the work was divided into five departments, namely: 1st. Congregational and Evangelistic work. 2d. Educational work. 3d. Sabbath-schools. 4th. Zenana work. 5th. Book distribution. These five reports have been prepared by different members of the mission appointed for the purpose; they have collected in these reports as carefully as possible the facts and information as they have come to view in different parts of the field and now present them as a whole for the perusal of the church and the general public, in the hope that friends who have watched with interest the work in the past, may find something to strengthen their hopes for the future, and also that others who have not heretofore directed their attention to the work in Egypt may be led by an examination of these pages, to add to our work their personal interest and their prayers for its success.

Some one, into whose hands this report may come, perhaps will find something to criticise or may be disappointed to find no great advancement in the different lines of work. And, indeed, when we compare the year's record with that of former years, there is reason for regret and humiliation, though none for discouragement. At the close of 1889, we were able to report an accession by profession of 464 members. A growth of  $17\frac{1}{2}$  per cent. of the membership the preceding year. This year the increase by profession was only 315. The *net*

increase in '89 was 347, while in '90 it was only 182. The contributions for all church purposes during the closing year were only \$59 more than in the year 1889, and in '89 they were \$479 less than in 1888. And yet though we regret that the advancement of the year has not been more substantial, though we feel humbled because of these failures, though we observe a coldness and lack of vigor in many of the churches, yet we see in these figures no cause for discouragement or faint-heartedness, but on the other hand we look upon the year just closed as a successful year. During the year 52 pastors and preachers were employed under the direction of the Presbytery; every Sabbath morning an average of 6,132 persons gathered in the various places of worship: 17 theological students have been pursuing their studies in preparation for the gospel ministry; the last meeting of the Egyptian Presbytery was composed of more than 60 delegates and commissioners, 27 of whom were ordained ministers (13 missionaries and 14 Egyptian pastors): these delegates came from villages and towns extending from Alexandria to Luxor, a distance of more than 500 miles. There were at the close of the year 29 organized congregations, 17 of them having pastors. Two pastors were ordained during the year. There were 131 stations occupied by evangelistic and educational work. 18 of these were opened during the year. The membership has risen to 3,155, and in the Sabbath schools there have been 4,421 scholars. In the 108 day schools taught by 164 teachers, themselves trained in the mission schools, there have been 6,696 scholars. Of these 2,224 or one third of the entire number, were girls. Ten years ago there were only 681 girls in the schools. The Book Department has distributed 12,123 volumes of scriptures.

Thus the work has been quietly moving on; the seed has been sown and nourished with the prayers of the church, and it is God's to give the increase in his own good time.

But more than any array of figures we regard the promises of God as the proof that our work however unfaithful the workers have been, will not fail. He has said:

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." And when we look over the horizon of modern Egyptian history we can see nothing in the changes and revolutions and varied scenes of Egypt's eventful experience, that so hopefully fulfils these prophetic words as the altar, the pillar and ground of the truth that is now erecting in the humble work of the pastors and teachers and godly lives of the members of the Egyptian Evangelical Church. Weak and faltering though the work may be it seems to us that nothing has happened in Egypt that so well answers these prophecies since the days when St. Mark preached in Alexandria, and St. Peter wrote his general epistle from Cairo. It is the inspiration of our lives as workers both in Egypt and in the church at home that he who sees the end from the beginning has long centuries ago marked our work and assured us of its blessed results when "princes shall come out of Egypt" and He shall say, "blessed be Egypt my people."

And yet we cannot count ourselves as hewing along the great lines marked out in prophecy unless we are willing to wield the axe and bear the toils. Great possibilities lie in the future of the Egyptian church.

What a field for home mission work for a sterling missionary native church! The Delta of the Nile with its millions of souls is almost untouched, and all along the populous valley are thousands of towns unevangelized. Our church in Egypt has had no evangelistic training in the history of the Coptic church which has been satisfied with clinging to its traditional faith with no effort to grow and no consciousness of a duty to dying men. Our Egyptian church has not yet realized the meaning of the great commission of the Saviour, and our people do not yet understand the meaning of a live working aggressive missionary church. It is ours as missionaries and as sympathisers in the home church to teach them these great lessons; and to bring them into living touch with the missionary spirit that has moved the hearts of the Christian world in these latter days.

And what a field for foreign missions lies before the Egyptian church! Egypt is the key to Africa commercially, politically and religiously. The long narrow populous valley of the Nile running straight to the south through the desert is like the shaft of a key thrust into the secret depths of Africa's shut up treasures. Turn this living key—evangelize the masses, train up a live earnest missionary church, and the effect will reach into the dark continent, the bolts of paganism will fly back and the light will come in. Providence is calling us in more than one way to widen our work, to go in and possess new land, and to strengthen that already occupied, and if we are to follow the moving pillar of fire there must be an enlargement of our force, an increase of men, an increase of money, and a baptism of fire and the Holy Ghost.

During the year just closed some changes have occurred in the mission force. Dr. Lansing was compelled by broken health to retire for a time. Mr. and Mrs. Harvey and Miss Thompson also returned to America for needed rest. But we have been encouraged by the return of Dr. and Mrs. Watson to Egypt, and by the addition of Miss Mary E. Work to our force, who has been stationed at Cairo, where she is now pursuing the study of the Arabic language.

Again, too, death has touched our little circle. Mrs. Wm. M. Nichol who came to us a year ago to share the joys and sorrows of mission life and work with her husband, suddenly died only a few months after their landing, and left him to meet these joys and sorrows without her, committing to his care a little babe to remind him of her former presence and her love. She was making good progress in the learning of the language and gave promise of usefulness. But it was not the will of Him who knows what is best and does all things well that she remain.

## I. CONGREGATIONAL AND EVANGELISTIC WORK.

REPORT BY THE REV. T. J. FINNEY.

This department which should ever be the chief department and main work in all missionary work, includes all that relates to the evangelizing of the people through native pastors and preachers and by means of organized church and congregational work.

## I. THE EXTENT OF THE FIELD.

Beginning at the southern district, with Luxor as a centre, let us take a survey of the field, summing up the populations of those towns in which we have regularly established evangelistic work, or in which there are members of the Protestant church and comparing the membership with the total population of the towns in which these members are found, and thereby form some idea of the extent of *the field that lies in closest contact with our work.*

In the Luxor district for instance, where the Rev. Mr. Murch directs the work, we have 288 members who live in ten different towns. The entire population of these ten towns is 67,351. All of these people may be regarded as lying within touch of our work, as more accessible to the influence of the 288 Protestant neighbors who live in their very towns than are the mass of people in other towns and villages in this district extending from Kenneh to Assouan, a distance of 178 miles. In other words, if the inhabitants of these ten towns were divided into 288 parts, each church member would have 232 souls in his own town to whom he might be an evangelist.

The Assiout district extending from Matay to Girgeh has 81 towns in which there is work begun, and at various stages of development. In this district there are 2,080 members, while the entire population of these 81 towns is 329,734, that is, one church member to 158 of the population of the 81 towns.

In the Fayoom district which measures 23 by 28 miles there is a population of about 200,000. In seven towns of the Fayoom we have 170 church members. The population of these seven towns is 56,550, which makes our church member to 332 of the entire population, to say nothing of the 150,000 who live in other towns in which there is no regular evangelistic work and no church members.

The Cairo district has a population of over 1,400,000 not including the city itself with its half a million. The principal towns in this district in which we have church members have a population of 608,048, and the number of church members is 250, equal to one church member to 2,432 of the population.

In the East Delta district, with Monsoora as its centre, including an area of about 90 square miles, there are six towns in which we have members with 46 church members in a total population of 85,000 or one member to 1,847 of the population of the six towns in which these members live.

The Alexandria district embraces all the western part of the Delta and has three places in which its 85 church members are found. The total population of these three towns is 234,634. In other words, there is in the total population of these three towns, one church member for every 2,760 of the population.

Summing up the totals of all the towns in the six districts named, in which we have church members or organized work of an evangelizing character, there is a total of 1,381,317, and 3,155 church members, or one church member to 434 of the population of all the towns in which those members live.

And, finally, comparing the church membership with the entire population of all Egypt: the entire population of Egypt excluding

the Bedowin Arabs, is 6,469,716, making one church member to every 2,050 of all the people in Egypt.

The towns referred to in which we have evangelistic work do not include all the towns in which we have schools, nor have we attempted to give all the population reached by evangelistic efforts of different kinds, through schools and Colporteurs and tours of missionaries and evangelists. Many hundreds are reached every year in these ways in towns where there are no church members and no established evangelistic work. For instance, Rev. J. K. Giffen has spent almost his entire time, for the past two years, as superintendent of this work in the Assiout district, going out by railway, steamer and Nile boat visiting many places not yet occupied as well as the established stations. Mr. Murch has spent much of his time in the same way. In presenting these figures we merely wish to call attention to the numbers already within reach, within sound of the gospel, living in the very villages and towns in which our evangelistic efforts are being made so that if there were no new openings for years, this vast multitude in the towns in which regular evangelistic work is established, would be enough to engage the efforts and interest of the missionaries and our native co-laborers.

But let us have faith in the membership of our Egyptian church, and while encouraging them to become living epistles and earnest helpers we must welcome every new call, and enter every opening door, taking care to foster in the people themselves the missionary spirit and trusting in the Lord of the harvest as we look on the vast whitening fields, that he will send forth more laborers into the harvest.

#### THE PRESENT STATE OF THE WORK.

*New Pastorates.*—Two new pastorates were established during the year; one at Hoor and Nezlit Rومان, the other at Akhmeem. The latter promises to be a healthy working congregation. The pastor is energetic and the people are seeking to get themselves settled into working order. These two additions bring the number of pastorates up to 14.

*Presbyterial Workers.*—The Presbytery has under its control and appointment 33 evangelists and preachers who have for the most part given satisfaction in the places in which they have been employed.

*Places Occupied.*—All the places regularly occupied have made some advancement. Perhaps two exceptions should be made to this statement; Mishta and Sanaboo. The former, from a concurrence of causes, is lifeless. Perhaps the chief reason for this is because the worker there is the son of one of the families, and is not able to command the respect due a preacher, and probably for the same reason they do not pay the salary due him either.

The cause of the decline at Sanaboo, is prolonged quarrels, especially among members of the session. This place is the centre of nine congregations, and it is a cause of much regret that a place in the midst of such an important section, should be unable to call and settle a pastor because of the weakness of a few men.

*Meetings.*—During the year there were 4,124 meetings held every month throughout the country. The custom of holding prayer-meet-

ings every evening at sunset is still kept up in most places, and pastors report increased interest in these night meetings. In some places the members have taken special interest in them, and efforts to bring in others have been blessed and the attendance increased.

In Senoris congregation 19 of the 66 male members go out regularly every Sabbath afternoon into the town and to surrounding hamlets to teach the gospel to those who will listen. The pastor preaches one night every week on the streets and in that way many hear the gospel who never before knew what we preach and believe.

In Cairo there is an evangelistic or missionary society which holds its regular meetings on Saturday evening, when reports are given of the number and character of visits made on the previous Sabbath afternoon, and appointments made for the following day.

In other places members of congregations are making similar efforts with more or less effect upon the attendance at prayer-meetings and Sabbath services.

*Increase.*—The net increase of membership was 186. The total membership now being 3,155. There were 383 baptisms. Four of these were adults baptized from the Moslem faith.

#### REMOVED BY DEATH.

It will be proper here to mention the death of Elder Fam Stephenos who was from the day of his enlightenment, years ago, a constant worker visiting and teaching from house to house. Being respected and trusted by men and women he had a powerful influence in maintaining and advancing the cause. Recently several members of one family whom Fam had instructed up to the time of his death were received into the church. His work still lives on. May the mantle of his zeal and constancy fall upon many of the rising generation.

Rev. C. Murch says concerning his life and influence :

“However long God may in his providence spare our lives to labor for Him, or however much success may through His blessing follow our labors, we shall never feel that we have lived too long or accomplished too much to be further benefitted by the Christian association we had with one who in our day has no equal in the church in Egypt, nor can she soon have his peer.”

#### NEW OPENINGS.

Farshoot, a town of 10,000 inhabitants was first visited by Mr. Murch two years ago, since when he has repeated his visits several times. Though the people are specially degraded and subject to the power of the priests, still the light is beginning to produce its effect. A man from Koos with *the* family now living there has been the instrument in the Lord's hand in this new opening.

At Bagoora the people were exceedingly interested in the teaching of the gospel by the evangelist who was obliged to hold meetings twice in the evening and thrice on Sabbath.

A cluster of towns called Ghanaim with a population of 18,000 promises to become a fruitful field. In their repeated requests for a preacher we have the Macedonian cry again.

At Ainabis, Rev. J. K. Giffen found 150 persons gathered to hear him when he reached the place, and was told that over one hundred met every night for prayer and conference.

At Matertarus and Garfis in the Fayoom, a welcome has been given to the pastor at Senoris who has arranged for regular visits to those places.

Regular workers are needed in the Delta for such places as Menouf, Chebeen, Sheblanga, Kefr-es-Sheik and Salmona. All of these are centres in which evangelists might be able to open not towns merely, but large sections of country where many would be found willing and in some places anxious to hear. We hope the workers may soon be provided by Him who multiplies these new openings.

#### CHURCH BUILDINGS.

At Dwair and Kom Sfaht, houses for worship have been begun. At Dair-el-Genadala the walls of a new church are up. At Zerabi a neat little church was built during the year, and what is more worth mentioning it was built by the congregation without outside aid.

At Aboteege and Abnoob property has been purchased and preparations are being made for building.

The Martin Memorial chapel over Haret-es Sakkaeen school at Cairo was finished, and an opening services held April 6th. The building is within a few rods of the house in which Mr. McCague began mission work in 1854.

The church at Monsoora was finished and an opening service held December 27th.

Thus seven congregations are being housed and becoming "separated from an untoward generation."

## II. EDUCATIONAL WORK.

By THE REV. J. O. ASHENHURST.

In the tables herewith presented, there are 108 schools given. This is 8 more than were reported last year. Of these 108 there are 12 counted in the table (A) as schools superintended by missionaries and 96 (B) as self-supporting schools under native Christian control. The entire enrollment for 1890 was 6,696. For the year 1889 the enrollment was 6,304, showing an increase of 392. Of this number 4,472 were boys and 2,224 were girls, so that the number of girls now in school, is about one-third the entire number of pupils.

Among these pupils there have been 1,457 Protestant children, 3,777 Copts and 949 Moslems.

### BOYS' SCHOOLS.

#### I. THE THEOLOGICAL SEMINARY.

Since the last annual meeting of the Missionary Association and Presbytery, the Theological Seminary has been in session six months. The first session closed with the month of May, and the second began soon after the arrival of Dr. Watson from America in November. The names of seventeen students are now on the roll, as under the care of



Presbytery, but one of them on account of failing health is not able to pursue his studies. The other two members of the class of the third year returned to study at the opening of the fall season, having spent a full year out in the field preaching the word.

The second year class consists of nine members, and the first year of six. All manifest commendable diligence. They are members of the Evangelistic Society, the members of which go out every Sabbath afternoon to read and teach the word in shops and houses wherever they can find those of any class who are willing to receive their teaching.

A theological class of seventeen young men, is a very distinct intimation that native workers are being raised up, and the church should consider that more means will be required to support them when at work. Let the admonition be heeded and the provision made "that the work of the Lord be not hindered."

#### THE MISSION TRAINING COLLEGE, ASSHOOT.

In charge: The Rev. J. R. Alexander; Rev. H. W. Hogg, and 18 native teachers.

Total annual enrollment, 306; Boarders, 216; Day scholars, 90

The college during 1890 graduated a class of six young men. Two of them immediately entered the theological classes and the other four at once became teachers in various Protestant schools. Our pupils are very much tempted to enter the different government services as clerks, etc. The salaries offered are larger than can be obtained in any department of the churches' work, and besides there is the hope of a gradual promotion and even of attaining to the headship of a department and finally obtaining a pension if they remain in the government service. Chiefs of different government administrations do not hesitate to say that they prefer our pupils to others, especially on account of their superior *moral* training, promising to promote them as rapidly as possible. As our advanced pupils can easily pass the civil service examination required, (none who have applied have failed) is it to be wondered at that some enter these services? Besides, we cannot expect that all will have gifts and talents to fit them for church and educational work. But we are very glad that so many of our bright and promising pupils have had grace given them to prefer God's service to a service where they would be obliged to break God's day and absent themselves from his house and from the ordinances of his word.

There are at least a dozen of the best young men of the present upper classes who have already pledged themselves to the ministry, if the Lord wills. A large number of the pupils are members of the missionary society and on Sabbaths go to the villages to preach to those who will hear. The college has two weekly prayer-meetings conducted by the pupils, and those of them who are communicants have a special weekly meeting for conference and mutual improvements. The preaching and Sabbath-school have been carried on as usual.

The theological students, twenty in number, are all graduates of the Training College. Most of our workers and teachers have been trained here. We earnestly beg of all our friends, and of all the mission's

friends that they will fervently pray God to bless our college and its pupils, and to call many more of them to be light-bearers to their countrymen. We need such trained workers. The native church needs them. Without them our work must be largely a failure.

Our college requires a more extensive apparatus and other helps to illustrate the subjects taught so as to do its work properly and to compete with the reorganized government schools. It needs a special teacher of the English language—an American or Englishman. Although our Training College is a more strictly religious institution than any other college in the Turkish empire, and a larger proportion of its pupils have gone into the service of the church, yet it is the least furnished of them all. We feel that without better equipments we must henceforth lose students and influence.

We wish to express our gratitude to Mr. Pressly of Monmouth, Ill., for the fund which he years ago placed at the disposal of the college for the help of poor boys. Scores of young men have been taught the rudiments of learning, numbers have become teachers and several preachers and pastors, who alone never could have provided the means for themselves. Everywhere there are young men ready to rise up and call him blessed. Oh, that others would provide us with means so that we might more thoroughly establish our work and enlarge it.

Several Sabbath-schools and mission bands have taken scholarships and are doing good work for Egypt and for the church of the future. The Sabbath-school of West Hebron, N. Y., for years has had two scholarships for which its pupils provide annually. Several teachers and preachers are the result of their work and prayers. The Willing Workers, New Brighton, Pa., have a scholarship; so also 6th Allegheny. The money for the scholarship is sent through the Board's Treasurer.

We wish that many other Sabbath-schools and mission bands would assume not only scholarships but professorships as part of their regular permanent work. It would afford us opportunity to increase our efforts to help more and more of these sons of the Nile to light and knowledge and life.

We would acknowledge the following sums sent through the Board for our college:

Y. P. M. Society, Springfield, O., . . . . .	\$10 00
Willing Workers, New Brighton Scholarship, . . . . .	34 00
Sabbath school, Hebron, N. Y., two Scholarships, . . . . .	79 10
Sabbath-school, Sixth Allegheny Scholarship, . . . . .	30 00
The Scobie, San Francisco, £5, (say) . . . . .	25 00
Judge Scott, Cairo, £1, (say) . . . . .	5 00
Rev. W. H. Lytle, . . . . .	3 00

**CAIRO BOYS' SCHOOL.**

Rev. John Giffen in charge.

The school continued its work quietly during the year. The enrollment was slightly in advance of the year 1889, and the attendance was good. The school sustained a serious loss in the sudden death of M. Ferag, who has been a faithful teacher for years. The loss led to some changes in the teaching staff of the school.

The boarding department formerly carried on in connection with this school was discontinued during the year on account of lack of proper accommodation.

#### **MONSOORA BOYS' SCHOOL.**

Rev. T. J. Finney in charge.

This school has during the year undergone a good deal of inconvenience on account of poor accommodations in an ordinary dwelling house. Mr. Finney and the head teacher have had to give a good deal of time to building operations, and hence the school has not had the care it would otherwise have received. Still it has prospered. Mr. Finney thinks there has been an increased interest in the morning Bible lesson, and says that the presence of these lessons does not seem to injure the school in public estimation.

#### **ALEXANDRIA BOYS' SCHOOL.**

Rev. S. C. Ewing, D.D., in charge.

In the statistical table four teachers are reported, but only the head teacher spends nearly all the day in school; the others being engaged for only a part of the day. Three of the pupils teach a part of the time, and are in the table counted as assistants, although they only in this way pay for their own tuition. Dr. Ewing is encouraged by the evidence of advancement in the work and of interest on the part of teachers and pupils.

Many of the pupils besides the religious instruction they receive in the school attend the Sabbath service and the weekly prayer-meeting, and in some cases parents who could not have been reached in any other way, have accompanied their children to these services and seem to be interested in them.

#### **GIRLS' SCHOOLS.**

##### **PRESSLY MEMORIAL INSTITUTE.**

Miss E. O. Kyle and Miss J. J. Hogg in charge.

The enrollment of this school for the year just closing was 106, an increase of ten over the enrollment of 1889.

Of the 35 pupils counted in the table as free pupils, some, though paying nothing themselves are supported by individuals or societies. Payment is insisted on so far as possible, not only to lessen the expense of the school but also that pupils may learn to value education. Most of the new girls come to the school through the influence of Rev. J. K. Giffen and wife, who, in their visits from village to village, urge upon parents the importance of educating their daughters.

The number of day scholars is gradually increasing. The reason for this is probably because during the past few years a new Assiout has been growing up between the old town and the Nile, and the school which was formerly thought too far out of town, is now in the centre of this new district. The girls divided into three sections meet

once a week in prayer-meetings and have manifested much interest in their meetings.

Seven of the school girls made a public profession of their faith last spring. At the close of the summer session four girls graduated. One of these is now a teacher in a Protestant day school in Assiout, and the other in the Pressly Memorial Institute.

The ladies in charge express themselves as grateful to God for a year exceptionally free from sickness, a blessing not to be overlooked in a place like Assiout, so far away from trustworthy medical aid.

#### CAIRO BOARDING AND DAY SCHOOL.

Miss A. A. Brown in charge.

Some changes have been made in the school during the year. In the boarding department a third table has been introduced, where there were formerly two, and all who pay less than full charges are required to eat at the third table. It has also been thought better to pay the teachers their full salaries and allow them to board themselves either in the school or elsewhere instead of giving them their board as part of their salary.

The health of the girls in the Boarding School has been good and they have manifested interest and diligence in their studies and work.

At the close of the school year three Syrian girls graduated. One of these is now teaching in the Boolac school.

The two Abyssinian girls who went to Aden in 1889 as teachers, returned to Cairo last August. One of them is now employed in the Boarding School, the other in one of the missionary families.

Two prayer-meetings formerly conducted by Miss Thompson are now under the charge of Miss Smith. Sabbath evening is employed in the old fashioned way of committing Psalms and the Catechism, and the interest shown by both larger and smaller girls has been very encouraging. And a review of these lessons at the close of the term showed that they had retained in their minds much of what had been learned. In the Lord's own good time may it all bring forth fruit to his glory.

Two girls from the Boarding School became members of the church during the year.

In the day school there has been considerable irregularity of attendance. This is probably due to the fact that the school has suffered somewhat in its teaching force. In the first place Miss Thompson's personal influence was lost when she left for America; besides this two teachers were dismissed and two others of experience have left and their places are now filled by young teachers without much experience. But greater interest and more regularity of attendance have been noticed during the last two months of the year.

No special religious interest has been manifested in the day school although the Bible studies have continued as usual. Some of the European girls have made every excuse to be relieved from Bible study.

**HARET-ES-SAKKAEN DAY SCHOOL.**

Miss M. A. Smith in charge.

It has been a year of trials and discouragements for Miss Smith and her teachers. Miss Smith says:

“We have had much sickness and considerable petty persecution to endure, but throughout all we can see the hand of a loving heavenly father, who will make even these trials to be for our good and the good of his cause.”

The entire enrollment is 286, which is 61 less than the enrollment in 1889. But during November and December the number of scholars increased considerably, so that at the close of the year the daily attendance was almost as large as it had ever been.

One of the girls made a profession of faith and gives good evidence that she is one of Christ's little ones.

More than half the pupils of this school are Mohammedans.

**BOOLAO DAY SCHOOL.**

Miss H. M. Conner in charge.

For the year 1890 this school has had an entire enrollment of 329, an increase over the enrollment of 1889 of 78, but average enrollment was 103; less than the year 1889 by 4, showing great irregularity in attendance. The amount of tuition fees however have been larger than in any year since the school was established in 1884.

The irregularity referred to exists especially among the Mohammedan children. They frequently grow weary of their studies and ask for instruction only in sewing and fancy work. But there are many Mohammedan pupils who have attended regularly from the beginning. Frequently it is learned that these Mohammedan girls talk over their Bible lessons with friends at home and the complaint is sometimes made by parents that their children are learning too much of the Christian religion. Seven of the oldest and best Mohammedan girls were taken out of the school to be married and all asked for Bible teachers to continue giving them instructions in their homes.

**MONSOORA GIRLS' SCHOOL.**

Miss Matilda Strang in charge.

The school has suffered some inconvenience on account of having no fixed place during the year. It has moved three times and three movings it is said is as disastrous as one fire. One of the teachers has been absent part of the time. And yet the enrollment has been larger than formerly, and the attendance more regular and there have been fewer charity pupils.

The contributions of the little prayer-meeting were spent on dresses which the girls made for needy ones in the school. Their contributions for the next quarter are to be sent to poor children in the Wisconsin forests. The new year it is hoped will open in the new building “with brighter sky and purer air.”

**ALEXANDRIA GIRLS' SCHOOL.**

Miss M. A. Frazier in charge..

An interesting report from Miss Frazier gives reason to hope that with all the discouragements and years of toil in Alexandria, the Lord may even now be but beginning his great work there. In 1889, the enrollment was 145. During the year just closed it increased to 223. 148 of these girls are Jewesses, 25 are Mohammedans, and in all there are ten nationalities represented; Egyptian, Syrian, Algerian, Turkish, Maltese, Greek, Tripolitan, French, Spanish, Armenian.

The money received for tuition was larger than in previous years notwithstanding the complaints of hard times.

The Sabbath-school has been large and interesting.

An interesting part of this school is the great number of Jewesses who are under its influence. Many of them have become members of the missionary society and have taken pleasure in making contributions to it as much as they were able. It has been the custom for many years for the girls to make contributions on every Wednesday for the support of charity pupils, providing clothing and books.

The older girls all gladly joined in giving these poor thinly clad children a joyful Christmas, presenting to each two pairs of warm stockings—seventy-two pairs in all—and giving to each girl a pretty doll. They spent two very busy and very happy days of their vacation preparing and dressing these dolls for the little ones who have so little pleasure in their half starved lives and dreary homes.

But even in these times of rejoicing there were tears and sadness. Two bright little faces disappeared in the midst of this happiness. One, a fair blue eyed little Jewess, the other, a pretty dark eyed little Mohammedan girl, had died within a fortnight after being ill only two days. Although they had been in school only two months, they gave their teacher great pleasure by their attention to the Bible lesson and could tell the Bible stories, which she had taught them, astonishingly well. Only a few days before the death of Esma, the little Mohammedan girl, she told the story of the Wise and Foolish Virgins and explained it too so well and interestingly that older pupils wondered at her,—scarcely able to pronounce some of the words, knowing nothing when she first came to school a few weeks before, and yet able to retain so well these sacred stories,

**MOHARREM BEY SCHOOL.**

In addition to the work under the care of Miss Frazier in the town school in Alexandria there has been opened a school in Moharrem Bey a suburb of Alexandria.

The reason for opening the school was that some of the former pupils of the town school had moved to this quarter where there were none except Catholic and Jesuit schools.

The fortunes of the school have been varied, but for some time past there has been regularity in the attendance and notwithstanding influences of Catholics and others, the scholars seem loyal to their school and very much attached to their teachers. The enrollment of this school was 64.

In these two schools 278 girls have been taking Bible lessons and have manifested a good deal of interest in it. Miss Frazier speaks of the influence in the homes of the girls and gives as an illustration the case of a Jewish girl who has prayers morning and evening with her younger brother and sister.

#### VILLAGE SCHOOLS.

No marked change appears in the condition of the village schools. There are 96 of these supported by the native Protestant community and taught by teachers educated in mission schools. These schools are not all models of order and neatness and system according to the most advanced ideas of modern pedagogics, but they are models as compared with oriental systems of school teaching. And they are doing their share toward the introduction of higher ideas of education and better methods of teaching and are thus fusing an element of advancement not only into the Protestant Christian community, but into the whole system of Egyptian life. They all teach the Bible as a text book and instill the system of morals and life therein contained. Something of their influence may be judged from the fact, shown in the table, that only about one fourth of all enrolled are of Protestant families. There are 1,035 Protestant children, 2,853 Copts, and 365 Mohammedan boys and girls under course of primary education in these village schools. Schools, too, create a demand for education and so the desire for schools is increasing, the chief difficulty being to supply them with competent teachers,—a difficulty which is increasing as in the general advance in Egypt, other more lucrative positions are constantly opening to young men.

Mr. Murch reports two schools in the Luxor district which illustrate the influence of the educational work of the mission in places far removed from the mission centres. One of these at Benoob was not opened as a Protestant school but was successively taught by two teachers, pupils of the Luxor school, and has now formally been put under the care of the mission. The other was opened by a grandson of the late Fam Stephanos at Bahgoora, and though he met with opposition at first is now running a successful school. There are three other schools that have been recently opened in this district which are not enrolled as Protestant schools, but our Colporteur now supplies them with books and they may soon come under the direct care of the mission.

#### THANKS.

The ladies in charge of Pressly Memorial Institute express their thanks to Societies which have during the year aided in support of girls in the school. The only donations that have not been reported and acknowledged elsewhere are Miss Gray, \$5.00; a friend, \$5.00; a friend, \$25.00; Mr. Green, \$2.50.

Miss Strang acknowledges \$15.00 given the Monsoora school by the Mission Band, St. Louis.

Miss Frazier of Alexandria Girls' School acknowledges: from a member of Alexandria congregation, \$4.00; from Miss Patterson of Brooklyn, \$25.00.

# TABULAR EXHIBIT OF THE EDUCATIONAL DEPARTMENT OF THE U. P. MISSION, EGYPT, 1890.

## (A). School Superintended by Missionaries.

SCHOOLS.	STAFF.		ENROLLMENT.							RELIGIONS.				NATIONALITY.				STUDIES.							RECEIPTS.					EXPENDITURES.																		
	No. of Schools	Regular Tchrs.	Regular Assistants	Female Enrollment	Average Enrollment	Boards.	Day Pupils	Males	Females	Paying	Free Tuition.	Protestants	Copts	Moslems	Jews	Others	Egyptians	Syrians	Europeans	Others	Bible	Religious Studies	Arabic Language	English Language	French Language	Arithmetic	Algebra	Other Mathem.	Geography	History Science Etc.	Tuition Fees	Boarding	General Donations	Permanent Funds	Miscellaneous	General Mission Treasury	For Instruction	For Boarding	For Rents, Services, Etc.									
Theological Seminary, Training College,.....	1	8	306	206	210	90	306	19	156	150	19	19	207	84	12	6	3	299	1	2	4	220	294	294	277	163	187	26	68	133	111	628	10	1202	70	\$222	10	\$	80	\$328	60	\$	54	50	\$359	40	\$137	60
Cairo Day School,.....	1	11	418	245	.....	418	418	.....	289	138	16	237	108	3	31	311	9	16	22	78	349	418	180	250	418	12	103	190	.....	1961	30	334	15	.....	.....	1890	15	.....	1888	60	.....	1511	60	.....	711	50		
Monsoora Day School,.....	1	2	125	81	.....	125	125	.....	75	50	10	88	2	17	16	115	9	1	.....	115	40	125	30	26	100	.....	.....	60	.....	211	70	.....	.....	.....	617	20	.....	2375	75	.....	334	15	.....	202	75			
Alexandria Day Sch'l,	1	4	115	57	.....	115	115	.....	75	40	4	29	22	26	43	72	30	11	2	75	68	115	68	66	60	1	.....	60	32	194	00	.....	.....	.....	419	65	.....	555	75	.....	.....	.....	75	60				
<b>Total Boys,</b>	<b>5</b>	<b>23</b>	<b>3</b>	<b>983</b>	<b>608</b>	<b>235</b>	<b>748</b>	<b>983</b>	<b>586</b>	<b>397</b>	<b>256</b>	<b>458</b>	<b>150</b>	<b>52</b>	<b>93</b>	<b>876</b>	<b>49</b>	<b>30</b>	<b>28</b>	<b>488</b>	<b>737</b>	<b>952</b>	<b>550</b>	<b>505</b>	<b>765</b>	<b>39</b>	<b>171</b>	<b>383</b>	<b>143</b>	<b>2995</b>	<b>10</b>	<b>1536</b>	<b>85</b>	<b>709</b>	<b>60</b>	<b>104</b>	<b>05</b>	<b>3644</b>	<b>85</b>	<b>5345</b>	<b>50</b>	<b>2205</b>	<b>15</b>	<b>1439</b>	<b>80</b>			
Assiout P. M. Ins.....	1	4	106	76	85	21	196	71	85	15	8	.....	.....	.....	.....	105	.....	.....	.....	1	85	85	106	36	.....	.....	.....	34	.....	92	35	266	45	53	75	350	00	69	55	712	95	331	90	653	15	560	00	
Cairo D. & B. School,	1	6	245	140	41	204	19	226	101	54	38	119	30	19	39	163	38	30	14	229	87	217	65	76	86	.....	.....	55	28	518	80	929	35	700	55	.....	.....	591	35	119	75	215	55					
" Haret-es-Sakkaeen	1	4	286	142	.....	286	6	280	131	155	10	126	147	3	.....	282	4	.....	.....	.....	105	46	2	5	10	81	.....	15	.....	145	45	.....	.....	.....	251	15	.....	256	70	.....	139	90						
" Boolac Day Sch'l,	1	5	329	103	.....	329	18	311	114	215	11	132	186	.....	.....	322	6	.....	.....	.....	83	53	329	18	4	83	.....	60	.....	135	00	.....	.....	.....	200	20	.....	171	35	.....	163	85						
Monsoora Day School,	1	2	109	51	.....	109	96	13	7	48	32	9	13	100	8	1	.....	.....	.....	109	109	1	9	6	12	22	.....	.....	115	25	.....	.....	.....	271	90	.....	332	55	.....	54	60							
Alexandria Day Sch'l,	2	5	287	130	.....	287	.....	287	168	101	12	26	31	169	49	157	83	18	29	60	261	273	80	79	57	.....	59	.....	227	30	14	80	.....	.....	1402	20	.....	1046	15	.....	598	15						
<b>Total Girls,</b>	<b>7</b>	<b>26</b>	<b>1362</b>	<b>642</b>	<b>126</b>	<b>1236</b>	<b>43</b>	<b>1319</b>	<b>771</b>	<b>578</b>	<b>161</b>	<b>466</b>	<b>434</b>	<b>200</b>	<b>101</b>	<b>1129</b>	<b>13</b>	<b>50</b>	<b>44</b>	<b>671</b>	<b>671</b>	<b>1320</b>	<b>215</b>	<b>171</b>	<b>329</b>	<b>.....</b>	<b>223</b>	<b>23</b>	<b>1234</b>	<b>15</b>	<b>1195</b>	<b>80</b>	<b>769</b>	<b>10</b>	<b>350</b>	<b>00</b>	<b>108</b>	<b>85</b>	<b>2838</b>	<b>40</b>	<b>2730</b>	<b>00</b>	<b>1850</b>	<b>90</b>	<b>1732</b>	<b>05</b>		
<b>Total Boys and Girls,</b>	<b>12</b>	<b>51</b>	<b>42345</b>	<b>1250</b>	<b>361</b>	<b>1984</b>	<b>1026</b>	<b>1319</b>	<b>1357</b>	<b>970</b>	<b>417</b>	<b>924</b>	<b>584</b>	<b>252</b>	<b>194</b>	<b>2005</b>	<b>188</b>	<b>80</b>	<b>721</b>	<b>1159</b>	<b>1408</b>	<b>2272</b>	<b>765</b>	<b>676</b>	<b>1094</b>	<b>39</b>	<b>171</b>	<b>605</b>	<b>166</b>	<b>4220</b>	<b>25</b>	<b>2732</b>	<b>65</b>	<b>769</b>	<b>10</b>	<b>1059</b>	<b>60</b>	<b>212</b>	<b>90</b>	<b>6483</b>	<b>25</b>	<b>8075</b>	<b>50</b>	<b>4056</b>	<b>05</b>	<b>3171</b>	<b>85</b>	

## B. Self-supporting Schools Under Native Christian Control.

Boys' Schools,.....	89	93	3489	.....	.....	3446	.....	.....	.....	858	2318	302	42	40	3432	27	19	17	2082	687	1474	196	245	.....	37	.....	591	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Girls' ".....	18	20	862	.....	.....	905	.....	.....	.....	182	535	63	2	9	831	25	.....	.....	.....	465	279	595	71	14	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<b>Total Native Schools,</b>	<b>96</b>	<b>113</b>	<b>4351</b>	.....	.....	<b>3446</b>	<b>905</b>	.....	.....	<b>1040</b>	<b>2853</b>	<b>365</b>	<b>44</b>	<b>49</b>	<b>4263</b>	<b>52</b>	<b>19</b>	<b>17</b>	<b>2547</b>	<b>966</b>	<b>2069</b>	<b>267</b>	<b>259</b>	.....	<b>37</b>	.....	.....	.....	.....	.....	.....	<b>5724</b>	<b>00</b>	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		
<b>Grand Total,</b>	<b>108</b>	<b>164</b>	<b>46696</b>	<b>1250</b>	<b>361</b>	<b>1984</b>	<b>472</b>	<b>2224</b>	<b>1357</b>	<b>970</b>	<b>1457</b>	<b>3777</b>	<b>949</b>	<b>296</b>	<b>243</b>	<b>6268</b>	<b>240</b>	<b>99</b>	<b>89</b>	<b>3706</b>	<b>2374</b>	<b>4341</b>	<b>1032</b>	<b>935</b>	<b>1094</b>	<b>76</b>	<b>171</b>	<b>1197</b>	<b>166</b>	<b>9953</b>	<b>25</b>	<b>2732</b>	<b>65</b>	<b>769</b>	<b>10</b>	<b>1059</b>	<b>60</b>	<b>212</b>	<b>90</b>	<b>6483</b>	<b>25</b>	<b>13799</b>	<b>50</b>	<b>4056</b>	<b>05</b>	<b>3171</b>	<b>85</b>		



**SABBATH SCHOOL WORK.**

Report by the Rev. John Giffen.

## SUMMARY.

The Number of Sabbath-schools, . . . . .	1890.	1889.	1880.
Attendance :—	109	98	42
1. Adult, . . . . .	2715	2713	706
2. Children, . . . . .	1706	1714	788
Total, . . . . .	4421	4427	1494
Contributions, . . . . .	\$ 266	\$ 329	\$ 40

The above figures do not show the advance during the past year in the Sabbath-school work that we had hoped.

The special reason for this stand still, I have not been able to find. It certainly is not because there is no more land to be possessed. On the contrary, I fear that one hindrance is that our church here has not yet grasped the true Sabbath-school idea, nor realized the great power that it should be in the evangelizing work we are striving to do. Perhaps this should not surprise us. No lesson has been more slowly learned by the church in general than this one. The command "feed my lambs" has been much neglected, even by those who try to do the master's will. The first place has been given to that other command "feed my sheep," though the Saviour's first word to the repentant apostle was "feed my lambs."

In the central stations the importance of the Sabbath-school has been recognized, and has been more or less emphasized. In every case it should be made more emphatic than it is.

The young teachers and preachers who are being taught in the different training schools are either pupils or teachers in Sabbath-schools, conducted as nearly as circumstances will admit, on the approved models. When they go out to work they will put in practice what they have been taught by precept and example. They, however, need more help in organizing and managing schools than they have yet received.

No doubt this lack of due appreciation of the importance of the Sabbath-school on the part of pastors and evangelists is the great cause of another difficulty, namely; lack of preparation of the lesson on the part of teachers and pupils. This want of preparation, though common, perhaps the rule, still it is not universal. A few schools have special meetings for the teachers, in which they study the lesson for the following Sabbath. I have seen in these meetings evidences of careful preparation, and acquaintance with not only principal facts, but also details of the lesson.

Our "lesson helpers" in the Arabic language are still confined to the simple two page leaflet. These have been prepared during the past year by Mr. Yoosef Tadros, a young teacher in the Assiout Training College. Nearly 3,000 of these leaflets have been distributed for each lesson, thus making over 15,000 leaves sent out during the year. These often fall into the hands of other than the Sabbath-school scholars. Indeed they are sometimes used as tracts.

Fourteen of the Sabbath-schools have aided in publishing these leaflets, that are given gratuitously to all who will use them, and they are sent to almost every Sabbath-school, there being but two or three exceptions.

A number of the Theological students, and some others who understand English, use "notes" published in America to help them in their study of the lesson.

As noted last year, special efforts has been made in a few schools to induce regular attendance. These so succeeded in the Ezbekeeya school, Cairo, that four pupils were present every Sabbath, and seventeen of them were not absent more than two Sabbaths during the year. The superintendent, who is a lay member of the congregation offers special inducements to bring in new scholars to the school. It may be similar efforts are being made in other schools.

Let those who love Sabbath-schools pray and work for this cause in Egypt that they may become the power they should be in the work of evangelization. May he who said "suffer little children to come unto me" gather to himself many of these little ones by means of the Sabbath-schools.

#### IV. ZENANA WORK.

Report prepared by Miss A. A. Brown.

##### WORK AMONG THE WOMEN.

At the last summer meeting of Association two superintendents of Zenana work, a lady and a gentleman, were appointed to each of the five mission districts. But this arrangement was made so late in the year that these superintendents have not been able to arrange and systematize their work so thoroughly as we hope they may be able to do in the near future.

We present herewith a brief account of the work as seen in a number of villages by different missionaries.

1. *Luxor District*: Rev. C. Murch and wife, superintendents.

Assouan is the southern limit of this district. Here all the women who have united with the church have learned to read and are faithful in attending all the meetings.

At Edfoo, a station about forty miles below Assouan, twenty-four have learned to read through the influence of the school teacher there. During the summer a blind evangelist did some work among the women in their homes, there being no suitable arrangement for their accommodation in the place of meeting.

Work has recently begun in Bahgora and Farshoot and other villages.

The pastor at Luxor holds meetings for women twice a week and both are well attended. Some of these women are making progress in the Shorter Catechism. A blind boy is teaching eleven women in their homes.

*Assiout District*: Rev. J. K. Giffen and wife, superintendents.

Mr. and Mrs. Giffen in their trips on the Nile boat *Ibis*, have recently visited nearly, if not all the villages in their district, in which

there is work, and know and feel the needs as those cannot who have not come into such contact with it.

Many doors are opened in this district. Teachers are wanted in many places for girls schools. At Girgeh, for instance, the people are almost begging for a teacher for the girls, and yet only a few months ago the teacher in the boys school had to withstand bitter opposition from the Coptic priesthood.

At Akhmeem the work among the women is encouraging; indeed, the most intelligent portion of the congregation are the women. The pastor also is earnest in his meeting for the women held every week.

The blind woman at Nezlit el-Milk is not an efficient worker, and the amount of good accomplished is an unknown and doubtful quantity. But she is the best that can be procured for the place at the present.

At Moteah there is a man who has meetings for teaching the women. The teacher in the girls' school formerly gave instruction to some of the women, but she is now in the Pressly Memorial Institute at Assiout. There is a woman also in the Institute who is training for work at Bagore, which is part of the Moteah pastorate.

At Basara a blind man has been successfully teaching and giving the women a good deal of Bible truth.

In Dronka there are no special accommodations for the women in the place of meeting, as the town has been opened as a mission station only a little more than a year. But a few women gather on Sabbath on the roof of a house or slip into a dark corner to hear the preaching at the evening meetings during the week. Meetings are held by a Scudanese preacher with the women of two families.

Miss Hogg has been visiting this village on Sabbaths for more than a year, holding meetings in six houses which she visits in rotation. In these visits she has found women, who, though they are called "Christians," were utterly ignorant of Christianity; they did not even know that there is a Saviour—the Son of God who died for them. There were others, though, who had attended the Coptic church some, and had at least a foundation of religious ideas on which to build.

In Assiout there are three teachers. One is a blind girl who was educated in the girls school in the town. She has been in the work only a few months, but has shown herself a very efficient teacher.

The number of women taking lessons has greatly increased during the year, and also their attendance at church and prayer-meetings. This is due to the influence of the teachers. The missionary ladies have visited the pupils of these three teachers during the year and report the majority of them progressing.

Miss McKown speaking of the work she has been enabled to do, expresses her gratitude to God for permitting her to spend the whole year in the work, for during the five years previous she was often absent from the station for several months trying to save her sight. And now, although, at last blindness has come upon her, she is able to do something by taking a servant to lead her about, or when she rides, to guide her donkey for her.

In regard to her work she says:

"My visits might be classed under three heads: first, strictly missionary, when by conversation, quoting passages of Scripture, and by

prayer, I try to teach the way of salvation ; second, visits of inspection, in order to examine the work done by the Zenana teacher who is under my supervision ; third, social visits which include visits to the sick, the sorrowing and the rejoicing. Many of my former pupils are married, some of them happy and free in their own Christian homes, but others are in large Coptic families where they meet with little sympathy and often with much opposition. Two of my pupils are blind. One of them a Coptic girl of about eighteen, learned to read a little when she was in school, but she has now been shut up in the house for eight years by blindness. I hope that the affliction will be used by God for her salvation. The other is a widow of forty-five. She learned to read twenty years ago, and soon after united with the church. She was sorely persecuted by her husband and finally driven from home and separated from her two young children. Four years ago she lost her eye sight. This loss was attended by other distresses and her heart began to grow faint. But she can now with her fingers, read the sweet and precious promises of Him she loves."

At Maasara and Abnoob each there is a blind man teaching the women. The one at Maasara is especially clever and fitted for the work.

The only others engaged in the special work of teaching the women, are at Dair Aboo Hannis and Hoor. These workers receive from \$1.25 to \$4.00 per month as their salary.

Mr. and Mrs. Giffen after having seen so much of this work in their district and feeling its importance express this view :

"It has been our experience that blind men are the most successful workers, and we think it a pity that more of them cannot be employed in that way. We do not believe that the education of Egyptian women and their elevation to their true sphere will ever be accomplished through Hareem workers alone. Through the training of the daughters in school much good can be done to the women towards teaching them the way of life and doubtless many will be brought to Christ in that way. But we believe that it can be much more effectually done and more good accomplished by simply reading and explaining the Scriptures than by trying to teach them to read. We have found that by the former method many women can be taught while engaged in their work, who could not give the time required for a reading lesson, while a majority of those who take the time of a teacher in reading lessons seldom advance far enough to make their little learning of any practical value to them. Those who do so are the few exceptions. But many have become well informed in Bible knowledge by simply hearing its truths repeated by those who understand the spirit and meaning of God's word."

3. *Cairo District*: Rev. Jno. Giffen and Miss Smith, superintendents.

The principal work of this department in Cairo is done in the three quarters, Haret-es-Sakkaeen, Boolac and Ezbykeyeah.

1. *Haret-es-Sakkaeen*: In this quarter the work has not been superintended as carefully as its needs required, on account of Miss Smith's ill health, so that she has not been able to do much house visiting or to follow up the work of the Bible teachers.

She writes: "We have had very much to discourage us. For a while a sort of persecution prevailed which almost drove the teachers from their work. They were insulted in the houses of the people until with tears they begged to leave off visiting houses, at least for a few months. But after making it a subject of earnest prayer, they resolved to bear it for His sake, the love of Christ constraining them, although often it was sowing in tears.

"At the beginning of July the prayer-meetings for the women were discontinued as I was unable to conduct them. The zenana work and prayer-meeting in Fom-el-Khaleeg were discontinued in May for the same reason. Several villages near Cairo were visited for the purpose of teaching the women. One of them a new and interesting village of Soudanese, six or eight miles from Cairo, was visited four or five times, and the Scriptures read to numbers of people in the streets and an entrance gained to five or six houses. The inhabitants of the village are all Mohammedans, except one family of very ignorant Copts. The people plead for a teacher for a girls school, promising to pay her salary but we can find no one to send them."

2. *Boolac*: In the Kullalah and Boolac quarters Miss Conner superintends the work of five Bible women. The number of women taking lessons regularly is 196; the number of regular hearers is 80, with many occasional hearers of both Mohammedan and Coptic women. Of the regular pupils, there are 7 Protestants, 19 Mohammedans, 4 Syrian Catholics and 166 Coptic women. The workers are faithful and have done good work, although but one of those taught, a Coptic woman has professed herself a follower of Christ. She was received into the church at the last communion.

The prayer-meetings for women twice each week have been continued throughout the year. The Sabbath services have been better attended than in former years, many of the women walking to Sabbath-school and morning service at the church in the Ezbykeeyah quarter, quite a long distance, and also attending services in the afternoon.

3. *Ezbykeeyah*: In the Ezbykeeyah quarter the work has not had regular attention since Miss Thompson was released from work in Cairo. During the spring months Mrs. Giffen went with the teachers as often as she could and Miss Smith conducted a weekly prayer-meeting. But since the re-opening of the schools, very little visiting has been done by the ladies. Miss Smith was not able to continue the meetings, and Mrs. Giffen's family duties prevented her going out much.

There are five teachers employed in this quarter, one of them giving a part of her time to work in the Faggala near by. This woman has done what she could alone spending her whole time in the work. Her pupils have not even been visited by a missionary lady. But she has had a good deal of experience in teaching and can be relied on more than young teachers or young missionaries either.

Only one of the remaining four spends her whole time at the work and she only since vacation. The other three have given only their afternoons.

At Senoris in the Fayoom a progressive work is going on. Elder Tadros is the reader and teacher, and gives his whole time to the

work, and has done much good not only in teaching the women to read but also to understand the word.

The monthly average of regular pupils was 44; of hearers 56. The average attendance at the women's weekly prayer-meeting conducted by the pastor was 6 women and 10 girls. Three women united with the church during the year.

*Monsoora District*: Rev. T. J. Finney and wife, superintendents.

Remember that Monsoora has had a zenana worker only a year and a half, and do not be discouraged when only 22 pupils are reported. Half of these are beginners; the rest can read.

A weekly prayer-meeting is held for women. Some visiting has been done in two villages in the vicinity, but not much interest has been manifested by the people. One woman, a Copt, has shown great love for the Scriptures, and she is looked upon by her Moslem neighbors as a very good woman. In Meet Ghamer, the wife of the evangelist is doing a good work. She teaches a school of twenty children in her own house, gives lessons to all the women who will come to her, does some house visiting, reading to and teaching the women, and besides all this does her own house work and takes care of her two little children.

The wife of the evangelist at Mahalla also has a school, but there is no regular work among the women there.

*Alexandria District*: Dr. and Mrs. Ewing, superintendent.

The year began with three Bible women. After six months one of them became dissatisfied and withdrew from the work. The other two continued to work faithfully and have increased the number of their pupils during the year. In order to provide for the work thus enlarged fewer lessons were given to some of the more advanced women, but this is not approved of by the women for they have no desire to give up their lessons after having commenced learning.

Early in November work was begun in the Attarine, a quarter of the city not heretofore visited. It was at the earnest entreaties of one of the church members who lives there, that work was extended in that direction, and now five regular pupils are there. Only one day in the week is spent in this quarter.

The whole number receiving instructions is 75.

Alexandria has a very mixed population; Moslems, Copts, Jews, Greek Catholic, Greek Orthodox, Roman Catholics, Maronites and Protestants.

#### MISSIONARY SOCIETIES.

There are among the women of Egypt seven missionary societies.

The society in Koos was organized during last year, and has reported about \$25.00.

The Assioot society, the largest in Egypt, collected \$70.50. The Haret-es-Sakkaeen society in Cairo, \$62.50. The Boolac society reports \$36.00. About \$15.00 of this came as gains from five cent pieces given the members by Miss Harvey. This society mourns the loss of Mrs. Nichol who became a member soon after she came to Egypt. The income of the Ezbykeeyah society was about \$25.00. The Senoris society in the Fayoom collected about \$7.00.

A part of the money thus collected was spent for teachers of the women in the districts in which the societies exist, and the remainder on work in other parts of Egypt.

#### CONCLUSION.

In the foregoing we have presented something of the different ways by which endeavors are being made to reach and uplift the women of Egypt, whether in public preaching service, Sabbath-schools, special prayer-meetings for women or missionary societies.

But, after all, the greatest influence brought to bear upon them, is that which enters directly into their homes ; it may be through their fathers or husbands, many of whom are doing much to enlighten the women of their families and to lead their wives and daughters on to nobler aspirations and a higher plane ; it may be by pastors or evangelists in the course of their pastoral labors, for most of them realize the special needs of the poor women and give them their special attention ; but most of all, it certainly is, by means of pious, conscientious missionaries and teachers devoted to this special work, who read and explain the Scriptures to the women in their homes day after day.

But fewer than half the stations in which general missionary work is going on, have in them such special work for women.

Why is not such a work going on in each one of one hundred and thirty-one stations now occupied ? The Lord has not yet raised up the teachers. Truly, this harvest is great, but the laborers are few.

V. REPORT OF THE BOOK DEPARTMENT.

PREPARED BY THE REV. J. R. ALEXANDER.

SUMMARY OF SALES FOR 1890 (11 months only).

DISTRICTS.	SCRIPTURES.								Religious Publications.	Educational, Etc., Publications	Totals for each District	Stationery.	Total Receipts.	Expenses.*			
	American Bible Society.		B. & F. Bible Society.		Miscellaneous.		Total.										
	Vols.	Amt.	Vols.	Amt.	Vols.	Amt.	Vols.	Amt.									
ALEXANDRIA—West Delta, . . . . .	436	\$ 102 06	29	\$ 4 94	30	\$ 15 60	495	\$ 122 60	314	\$ 61 26	1369	\$ 273 54	2178	\$ 457 40	\$ 7 25	\$ 464 65	\$1421 94
MONSOORA—East Delta, . . . . .	783	144 69	69	36 30	132	13 74	984	194 73	596	95 00	1727	371 36	3307	661 09		661 69	520 47
CAIRO—Fayoom, and Tanta to Benisooef, . . . . .	2399	411 66	175	61 40	467	45 54	2982	518 60	1257	209 78	5338	1338 25	9627	2066 63	79 09	2145 72	1473 30
ASSIOUT—Benisooef to Farshoot, . . . . .	5508	826 04	182	82 00	463	156 81	6103	1064 81	2891	329 20	4386	817 00	13360	2211 00	132 00	2343 00	1323 53
LUXOR—Farshoot to Assouan, . . . . .	1396	221 52	42	20 65	121	32 22	1559	274 39	890	179 44	1835	522 15	4284	975 98	225 19	1201 17	423 00
Total for 1890 (11 months), . . . . .	10522	\$1705 93	448	\$ 205 29	1153	\$ 263 91	12123	\$2175 13	5948	\$ 874 68	14705	\$3322 30	2776	\$6372 10	\$ 443 53	\$6815 63	\$5162 24
Summary of Sales in 1889, . . . . .	8910	\$1421 37	463	\$ 158 20	811	\$ 275 79	10184	\$1889 09	6231	\$ 850 83	14652	\$3223 91	31067	\$5943 80	\$ 440 54	\$6384 34	...
Summary of Sales in 1888, . . . . .	9901	\$1849 11	653	\$ 237 58	1139	\$ 284 10	11773	\$2370 79	7764	\$1217 27	16054	\$3004 59	35918	\$7192 68	\$ 407 75	\$7600 40	...

\* Cost of new stock not included in expenses, \$6900.



Our Book Department is one of the essentially beneficent undertakings of the mission, and ranks along with the preaching of the gospel and the education of the youth. This department of the mission is really the agent of the Bible societies in placing the Bible in the hands of the people. It is a great evangelistic agency, for its Colporteurs are the forerunners of the preacher and the evangelist. It has been one of the greatest light bearers of our work.

It has also grown to be a vast business, with several distinguished branches, involving an outlay for new stock and expenses of about \$10,000 annually. Its income is nearly \$7,000. There are *eight shops* and depots as distributing centers. *Five missionaries* give more or less of their time to its operations and *28 native shopmen* (9) and *Colporteurs* (19) are entirely devoted to its work. The country is divided into five great districts for Colporteurs and book work. The preceding table will show the results of the year's work in each district and in the whole field. A comparison is also shown of the work during the last three years. (1). Dr. Ewing is general superintendent of our Book department, and in charge of the work in the West Delta, including the city of Alexandria and the Provinces of Bahara, west part of Ghanbeeya, and Menoofeeya. He has under his care four workers:

1 shop and shopman, with General Depot at Alexandria.

1 shop and shopman at Damanhoor.

2 Colporteurs in district.

(2). Mr. Finney is in charge of the work in the East Delta including Monsoora and the Provinces of Sharkeeya, Dakahleeya, and part of Gharbeeya. He has under his care two workers:

1 shop with shopman at Monsoora.

1 Colporteur in district.

(3). Mr. Ashenhurst has the oversight of the work in Cairo, and the Provinces of Kaliobeeya, Geezah, Benisooef and the Fayoom. He is assisted by nine workers:

1 shop and a shopman in Cairo.

2 Colporteurs in Cairo.

4 Colporteurs in the district.

1 shop and shopman at Zagazig.

1 shop and a shopman at Tanta.

(4). Mr. J. K. Giffen has been in charge of the book work at Assiout, and in the provinces of Minyah, Assiout and Girgeh. He has had under his care ten workers:

1 shop, a shopmen and helper at Assiout.

1 Colporteur in town of Assiout.

7 Colporteurs in the district.

On Mr. Giffen's leaving for America, J. R. Alexander was appointed his successor.

(5). Mr. Murch has the management of the work at Luxor, and in the Provinces of Kenneh and the Frontier. His Colporteurs go as far south as Wady Halfa. He has in charge three workers:

1 shop and shopman at Luxor.

2 Colporteurs in the district.

The three great features of the Book work are the distribution of the Scriptures, the distribution of school Text-book, etc., and the Publishing Department.

For over thirty years the mission has been engaged in distributing the Scriptures throughout Egypt, acting in connection with the two great Bible societies. The British and Foreign Society has annually for many years given \$460 to help in our work besides allowing a large discount on books purchased. The American Bible Society gave us during 1890 about \$3,100 besides discounts, for the same purpose. Since the beginning of the work several scores of thousands of volumes, (over 150,000 vols.) have been placed in the hands of the people, in families, in churches or in schools. For several years the average distribution has been over 10,000 volumes annually, and last year 12,123. Each year a number of these volumes reaches Mohammedans, Jews, Catholics and others. They are read and compared with the Koran and with other works. Their doctrines are thought about and spoken of. Prejudice is removed and Christian ideas and Christian thought are better understood. Every care is taken that the Colporteurs should be sincere, enlightened Christian men, able to explain the great saving truths of Scripture and to pray with the people. There is no doubt that in many sections of our Egyptian field the way has been prepared, and a desire for the preached word created by the efforts of the Colporteurs. In the long stretch of the valley between Tahta and Kenneh, for instance, the only regular worker for years has been the Colporteur. And the pastor at Ekhmeem writes that in Girgeh, Men-shieh, Belianeh, Arabat, (the site of Abydos and the temple of Osiris) and many other towns, there are now men reading and studying the Scriptures. He prays that God will speedily send forth laborers into his harvest." Will we not join with him and pray that he whose the word is may cause many to search it and to find the way of life.

Our Book Department is an efficient agency in supplying books, stationery, etc., to the various schools. During 1890 there were 104 schools with over 6,700 pupils in them. The school books required amounted to 14,705 volumes. During the last three years over 45,000 volumes of secular books have been required mostly for school purposes besides the Scriptures and religious books used. Great numbers of our school books are also distributed among pupils of other schools.

A large stock of various religious books is also kept on hands, and for many years over 5,000 volumes annually have been disposed of. During the last three years about 20,000 volumes of religious books have been placed in the hands of the people. These books consist of commentaries, catechisms, Scripture history, church history, Christian biography, sermons, discussions of doctrines, of morals, of Christian duties and the Christian life, tracts, etc. This part of our work has been a great means of spreading correct views of Bible truth and of inciting to Christian effort. For a number of years the American Tract Society has given \$100, to assist in this department of our book work, and large quantities of translations of its publications are annually distributed, especially the Pilgrim's Progress, Dr. Newton's books, the Peep of Day series, etc., etc.

The Publishing Department of the book work is the least developed of all the missionaries efforts. Since the sale of the press which the Maharajah gave the mission it has owned no printing press. It is true that the presses of the mission at Beiroot are constantly employed in printing Scriptures, religious and other books, intended for use through-

out the Arabic speaking world. To a certain extent their work supplies the wants of our field, especially in Scriptures, but religious thought and life and their conditions in Syria differ largely from those in Egypt. Also in mathematics and the sciences the terminology used in Syria is often not understood in Egypt, or conveys a different meaning. Does not our work in Egypt, then, require more of an effort in the publication line than has yet been made?

The efforts made in the past, limited though they were, have produced good results.

The mission has prepared and printed some very helpful books and tracts; among others a work on the Trinity; Why I became an Evangelist; The Koos Fam; An exposition of the errors of the Coptic church; The Progress of Missions; The Testimony of the Koran to the Scriptures; The Errors of the Plymouth Brethren; Why I am not a member of a Secret Society; The Lord's Day; Sabbath-school Lesson Notes; The Psalms in Metre, (three large editions); sermons; catechisms, etc., etc.

For school work there have been prepared a series of primers; a series of arithmetics; a geography of Egypt and Africa; a map of Egypt; a series of (3) books for teaching English; a French-Arabic book; an Arabic grammar, etc., etc.

All these books are in the Arabic language. Some of the religious books are out of print, but they have all been a direct and indispensable help. Much more might be done in this line.

Most of our educational books are in great demand, being sold in large numbers not only to the Protestant schools but to other schools. Of the English-Arabic and French-Arabic books an edition of 5,000 of each is published every two years, while of the Primers an edition of 15,000 is printed every three years. All our educational books are sold very cheaply, but they pay a fair profit, and if proper effort were made doubtless this part of our work could be greatly extended.

But probably the most beneficial and helpful publishing agency the mission could employ would be a small religious weekly paper. This could supplement the visits of the missionary and the native evangelist. In it could be discussed many questions pertaining to the interests of the church. Motives to greater Christian effort, and methods of work could be explained and urged. Information of the progress of the gospel in other lands could be given and thus the stimulus of the success of a common work, and the experience of brethren in many lands and under many circumstances could be brought to influence and help and enthuse the people of Egypt. Such a paper would be a bond of unity between the different sections of the church. It would serve as a means of communication to the whole church of the efforts and trials and encouragements of all parts of the church. The native church extends from Alexandria to Assooan, and to Kossair on the Red Sea. In many regions the people are scattered or exist in small communities. Those who are enlightened or partly enlightened are constantly increasing. Preachers are few and the increasing number of inquirers can scarcely be reached by the living preacher, and indeed many places seldom hear a sermon. But with a properly conducted religious paper it is believed that great good may be done. Many houses could be regularly visited, and many hundreds of people helped and confirmed

in the way, the truth and the life. Many who yet retain their connection with the Coptic church would subscribe for and read such a paper.

Plymouthite literature is scattered gratis everywhere. People read it because there is nothing else. They are influenced by it as a matter of course.

There are many moral (or rather immoral) agencies at work—the effects of the introduction of certain phases of western civilization by degraded and wicked representatives—which are having powerful influence in forming the character and habits of the people and especially the young men. There is nothing scarcely to counteract these influences on society, to show that drinking, gambling, Sabbath breaking, improper living, frivolity are only excrescences hateful to our Christian civilization, or to show the great moral truths and principles which have formed and which control our western civilization. Its great aims and great results in transforming character and elevating the life of mankind are obscured and ignored by the lives of so called civilized western people living in the country. There is nothing scarcely to draw the attention of the awakened youth of the land to the fact that what is successful, powerful, ennobling and energizing in our civilization is what is based on the everlasting life-giving gospel and the morality and teaching of Jesus Christ. There is nothing in native society to overcome the evil tendencies of the times—no moral guide to help them to a higher standard of social life and duty. The only literature (except the Bible and our few religious books) for the enlightened young men of the country is translations of French novels often of the baser sort and the daily paper in which is generally subsidized and given to partisanism and favoriteism and toadyism and which is almost without exception thoroughly irreligious from a Christian standpoint. There is no evangelical paper of any kind in Egypt—none treating of religion and morals, none to help the people to make attainments in Christian life and conduct, to holy living or to holy dying.

Statistics of Foreign Missions for the

EGYPT.

N. B.—The Section "Schools" includes Boarding and Training Schools and

DISTRICTS AND STATIONS.	Year Established.	WORKERS.											Total Laborers, Foreign and Native.			
		MISSIONARY.		Native Presbyterian.			Other Native Workers.			School Teachers						
		Ministers.	Females Married Females Single Physicians.	Total Foreign.	Ordained Ministers.	Licensed. Theo. Students.	Other Employees of Presbytery.	Total Native Presbyterian.	Other Native Workers.							
									Shopman. Colporteurs. Zemana Workers, Etc.							
<b>EGYPT</b>																
<b>PROVINCES OF ESNA AND KENNEH.</b>																
Assouan	1887											4	1			
Edfoo	1884											3	3			
Azama	1881											2	3			
Esneh	1876											2	4			
Mataanaah	1888											1	5			
Luxor	1878	1	1	2	1							7	6			
Koorneh	1874											2	7			
Koos	1866											2	8			
Kossair	1876											3	9			
Kenneh	1881											3	10			
Abnood	1890											1	11			
Bahagoora	1890											2	12			
Farshoot	1890											1	13			
<b>PROVINCES OF ASSIOT &amp; GIRGH (South)</b>																
Girgeh	1888											1	14			
Kome Beddar	1889											2	15			
Roowaihib	1889											1	16			
Ekhmeem	1879											6	17			
Souhag	1890											2	18			
Tahta	1873											2	19			
Miskta	1875											2	20			
Tima	1883											2	21			
Sida	1890											1	22			
Kome es Sfah	1885											2	23			
Dair el Ganadila	1885											3	24			
Ed-Duwair	1877											2	25			
Badary	1878											2	26			
Nakhata	1869											4	27			
Nezlet el Mulk	1881											3	28			
Shameeyah	1888											3	29			
Nezlet el Mustagidda	1889											1	30			
Abotege	1883											3	31			
Mesaooda	1888											2	32			
Es-Zarabi	1876											2	33			
Dawaine	1890											1	34			
Bagore	1873											1	35			
Moteah	1869											9	36			
Kurkaras	1889											1	37			
Dronka	1889											1	38			
Assiot	1865	4	3	3	10							29	39			
College and P. M. I.	1865				1	2	2	3	11			29	39			
<b>PROVINCE OF ASSIOT (North)</b>																
Boosara	1885											8	41			
El Wasta	1882											1	42			
El Maasara	1877											2	43			
Beni Alaig	1887											1	44			
El Hamman	1887											1	45			
Abnood	1876											2	46			
Beni Mohammed	1887											4	46			
El Azzeeya	1876											1	47			
Misraa	1888											2	48			
El Jawily	1874											3	49			
Negaa Laboo	1883											1	50			
El Hawatika	1883											1	51			
Beni Adi	1876											1	52			
Menfaloot	1878											2	53			
Beni Shakair	1888											1	54			
Beni Kurra	1888											1	55			
El Koseeya	1884											2	56			
Es Sarakina	1887											2	57			
Mair	1882											2	58			
Nezlet Kalalb	1887											1	59			
Sanaboo	1879											2	60			
El Koodia	1880											1	61			
Dashbloot	1881											1	62			
Deiroot	1888											2	63			
Dair Mowas	1889											1	64			
Beni Amran	1890											1	65			
Tel el Amarna	1890											1	66			
Tenda	1872											1	67			
Total,	67	5	4	3	12	9	5	14	5	33	2	7	10	80	144	69

Year Ending December 31, 1890.

EGYPT.

Theological Seminary, but does not include Sabbath Schools.

	CHURCHES.													SCHOOLS.						Church Funds and Property.			
	Year Congregation Organized Average Attendance Sabbath.	Communicants.	INCREASE.			DECREASE.		Baptisms.	S. Sch'ls.	Scholars.	Contributions.	SCHOLARS.		TUITIONS, &c.		CONTRIBUTIONS.							
			By Profession.	By Certificate.	By Restoration from Discipline.	By Removal.	By Suspension.					By Death.	Infant.	Adult.	Number of Male Pupils.	Number of Female Pupils.	Total Pupils.	Tuition and Boarding Fees.	Building and other School Purposes.	Gen'l Contributions Building and other Purposes.	Salary by Congregational Purposes.	Total Amount.	Appraised Value of Property, Mission and Congregational.
1	42	20	2	5		1			2	40	1	70	70	270	291	35	13	339	700				
2	24	10	2	2						24	1	41	41	90					125				
3	1885	59	36	1			15			32	1	66	19	85					200				
4	6	24	12	4	1					28	1	66	19	85					4				
5	8	6	8							8									4				
6	1882	45	30	9	1				3	30	1	30	18	48					1500				
7	1882	30	27						5	20	1	20	10	20					30				
8	1882	187	117			1	9		11	75	5	79	18	97					5000				
9	5	12	1							5	1	9	18	22					73				
10	45	16	1		2	4	1		1	62	15	94	50	144									
11	27	3	30	60						27	3	27	3	30									
12	20									20		21	21	92									
13										22		4	26	82									
14										67		67	48										
15	20	11	2	1		1			1	14		23	23	49									
16	35									35													
17	1882	88	49	6	3	2	4	6	1	9		95	9	104					800				
18	19	10	10							19		10	10	60					8				
19	50	4								50													
20	1881	64	49						3	71		34	4	38					500				
21	44	27	4						2	46		36	4	40									
22	64	27	4							64		36	4	40									
23	29	17	6			1			1	27	1	20	2	22									
24	1889	53	20	3			3		1	39		18	2	20					560				
25	69	53				1	2	1	2	84		2	40	138									
26	117	87	17	1		2	10		4	84		1	52	37					300				
27	1871	171	138	11		1	4	8	7	107	2	190	35	225					1000				
28	70	30	6	2			5		5	38		22	2	24					200				
29	6	2					1			10													
30										20		20	20	25									
31	1888	141	62	7		1	2	4	1	9		68	7	75					180				
32	38	24	7						3	26		36	3	40					7				
33	1882	109	28	10					3	65		30	30	23					1200				
34	27	8	8						2	26													
35	1879	59	26	4		2	3	5	4	59		25	25	10					800				
36																							

**Statistics of Foreign Missions for the**

**EGYPT.**

N. B.—The Section "Schools" includes Boarding and Training Schools and

DISTRICTS AND STATIONS.	Year Established.	WORKERS.															
		MISSIONARY.				Native Presbyterian.			Other Native Workers.		Total Laborers, Foreign and Native.						
		Ministers.	Females Married	Females Single	Physicians.	Ordained Ministers.	Licensed Theo. Students.	Other Employes of Presbytery	Total Native Presbyterian.	Shoyman, Colporteurs, Zenana Workers, Etc.	School Teachers.	Total Laborers, Foreign and Native.					
<b>EGYPT—Continued.</b>																	
Mellawi	1872					1		1			1	2	1				
Barsha	1890											2	2				
Dair-el-Barsha	1886											3	3				
Dair Aboo Hannis	1890						1	1			1	3	4				
Beyadaya	1872										1	1	5				
Roda	1889										1	1	6				
Beshada	1888										1	1	7				
Hoor	1888					1		1			1	2	8				
Nezlet Rooman	1886										1	1	9				
Nezlet-el-Hars	1890											1	10				
<b>PROVINCE OF MINYAH AND BENI SOUF</b>																	
Abokerkas	1884						1	1			1	2	11				
Menhari	1885										1	1	12				
Nezlet en Nakhl	1887										1	1	13				
Nezlet Hamzawi	1889										1	1	14				
Zawiet Amwat	1885										1	1	15				
Azbet Sultan	1889										1	1	16				
Minyah	1880					1		1			3	5	17				
Nezlet Aboohennis	1888										1	1	18				
Suft el Leban	1885					1		1			1	2	19				
Amodain	1890										1	1	20				
Dakoof	1887					1	1				1	1	21				
Halwa	1889										1	1	22				
Matai	1890										2	2	23				
Aboo Goorg	1888										1	1	24				
Gerabeeyah	1886										1	1	25				
Sharona	1884					1		1			1	1	26				
Gazeeret Sharona	1890										1	1	27				
Kome-el-Akhdar	1881					1		1			1	1	28				
Tanbadi	1887										1	1	29				
Edwa	1889										1	1	30				
Sufaneyyah	1887					1	1				1	1	31				
Atf Hader	1887										1	1	32				
Dair-el-Gernoos	1890										1	1	33				
Feshn	1886					1	1	1			3	3	34				
Beni Souef	1889					1	1	1			2	2	35				
<b>PROVINCE OF THE FAYOOM</b>																	
Furkas	1883										1	1	36				
Fiddimeen	1889										1	1	37				
Sanhoor	1875					1		1			1	3	38				
Madeena	1866										1	1	39				
Sinnoris	1868					1	1	2		3	5	4	40				
Roda	1873					1	1				1	1	41				
Tameeya	1887										1	1	42				
Mater Taris	1889										1	1	43				
Kome Matai	1889								1		1	2	44				
<b>CAIRO AND DISTRICT</b>																	
Suft Maidoom	1873										4	4	45				
Ezbykeeyah	1854	4	3	4			2	2	3	5	17	40	46				
Haret-es-Sakkaeen	1854									3	4	7	47				
Boolac	1877									5	5	10	48				
School	1889									5	5	5	49				
Kanatevel Kharceya	1889										1	1	50				
Kafr Bilmisht	1885										1	1	51				
Shiblanga	1889										1	1	52				
Zakaseek	1885						1	1	1		2	5	53				
Tanta	1880						1	1			1	1	54				
<b>EAST DELTA</b>																	
Meet Ghamer	1885					1		1			1	2	55				
Mahal el Kabeen	1885										1	1	56				
Monsoora	1866	2	1	1				1	1		4	10	57				
Kefr-et-Tadarasa	1890										1	1	58				
Gharaib	1890										1	1	59				
Met Talha	1890										1	1	60				
Taha Barood	1889										1	1	61				
<b>WEST DELTA</b>																	
Alexandria	1857	1	1	1			3		1	1	3	9	62				
Damanhoor	1884								1		1	1	63				
<b>Grand Total,</b>		12	9	9		30	14	8	17	13	52	9	18	29	164	302	64

**Year Ending December 31, 1890.**

**EGYPT.**

Theological Seminary, but does not include Sabbath Schools.

	CHURCHES.										SCHOOLS.				Church Funds and Property.					
	Year Congregation Organized.	Average Attendance.	Sabbath.	INCREASE.		DECREASE.		Baptisms.	S. Sch'ls.	Contributions.	SCHOLARS.			Tuition, &c.	CONTRIBUTIONS.					
				By Profession.	By Certificate.	By Restoration from Discipline.	By Removal.				By Suspension.	By Death.	Infant.		Adult.	Scholars.	Contributions.	Number of Schools.	Number of Male Pupils.	Number of Female Pupils.
1	1876	108	47	4	1	1	9	90	7	1	54	1	55	79	45	102	7	154	1500	
2		15	12				3	37									10	1	17	100
3		39	43	1			2	50			20		20	24			15	12	19	50
4		60	40	2		2	1	45			1	5	56	69			48	34	2	34
5	1887	70	40	2			5	42			1	5	20	20	18					
6		50	7				2				1	20	20							
7		10																		
8	1889	111	46	4	1	1	1	6			1	18	18	25			3	3	1	7
9		48	33	3			3													
10							1													
11		9	70	9	1			10			1	73	7	80	83		10	49	5	64
12		39	34		4	1	1	44			1	38	2	40	14		12	7	1	20
13		32	20			2		2			1	40	40	36				3	1	4
14		33									1	23	25	92			14			14
15		86	53	8			1	47			1	26	27	86			56	5	15	76
16		55																		
17	1885	127	65	3	2		1	10			2	65	27	92	322		37	180	100	317
18											1	10	2	12	9					
19		8	61	7	3			15			1	23	4	26	46		11	6	36	58
20											1	38	38	63						
21		43	29	7							1	7					33	30	1	64
22		29	6					16										3	2	5
23											2	29	7	36	40					
24											1	29	6	35	50					
25		31	20				6	1	3											
26	1888	60	49	4			1	4									21	28	5	52
27		50																		
28		110	93				11		16		1	31	4	35	45		1	4	3	18
29		36	11	11				1			1	11		11	33					
30		90	21	1	3		1	1			1									
31		20	8								1									
32		20						16			1	32		32	70					
33											1	32		32	70					
34		56	32	10				54			1	103	26	129	80		22	28	12	60
35		15	2																	
36																				
37		25						10			1	10		10						
38	1886	46	29	1				38			1	22	4	25	29		7	33	5	45
39		26	6								1	80	80	30			43			43
40	1872	148	107	9	1		22	80	42		2	100	30	130	132		17	350	52	419
41		38	28	6			8	23										20	4	24
42		20									1	10		10						
43		22									1	11		12	35					
44																				
45	1879	75	48				4	35												
46	1863	220	91	4	3		1	191	51		2	427	245	632	3742		43	100	88	231
47		104	25	2				80			1	6	230	286	145			1	51	44
48		67	49	2	1		2	69			1	18	311	329	135		11	25	22	58
49											1	106		106						
50																				
51		23	12	1			3	3			1	8	5	13						
52			8					3			1	30		30						
53		97	4	1				22			1	52	68	120	79					
54		36	18				1	16												



JOS. D. MCKEE, TREASURER, IN ACC'T WITH BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN  
CHURCH OF NORTH AMERICA, FOR THE YEAR ENDING APRIL 30, 1891.

DR.	CR.
To Receipts from Presbyteries, . . . . . \$53,566 30	By Egypt, . . . . . \$46,000 00
“ “ “ Individuals, . . . . . 20,831 59	“ India, . . . . . 46,000 00
“ “ “ Bequests, . . . . . 10,161 21	“ Gibson Trust Fund, . . . . . 1,450 00
“ “ “ Women's Auxiliary Board, . . . . . 10,480 32	“ Salaries in this Country, . . . . . 3,733 75
“ “ “ Sabbath-schools, . . . . . 5,920 09	“ Children in this Country, . . . . . 898 34
“ “ “ Gibson Trust Fund, . . . . . 1,450 00	“ Printing and Mailing, . . . . . 976 59
“ “ “ Societies, . . . . . 1,287 47	“ Travel of Missionaries, . . . . . 2,396 24
“ “ “ Interest, . . . . . 1,119 73	“ Legal Expenses, . . . . . 624 02
\$105,116 71	“ Interest, . . . . . 846 04
	“ Outfits, . . . . . 200 00
	“ All other Expenses, Exchange, Postage, Stationery, etc., . . . . . 170 36
	“ Balance, . . . . . 1,821 37
	\$105,116 71

SCHEDULE OF SECURITIES, ETC., IN POSSESSION OF THE BOARD.

U. S. Registered 4½ % Bonds, . . . . . \$ 8,200 00	Thos. A. Graham's Promissory Note, . . . . . 100 00
W. P. Pressly, Promissory Note, . . . . . 2,291 00	Mortgage J. McKinstry Estate, . . . . . 4,000 00
A. M. Stewart's “ “ . . . . . 2,600 00	“ Cook “ . . . . . 475 00
W. F. Miller, “ “ . . . . . 300 00	“ Lyon Co., Kansas, . . . . . 700 00

We, the Auditors appointed by the Board of Foreign Missions of the United Presbyterian Church of North America to audit the books and accounts of Jos. D. McKee, Treasurer, for the year ending April 30th, 1891, do hereby certify that we have attended to our duties and find all correct and satisfactory. Vouchers for all payments are full and complete. We have also examined the securities above mentioned and find all in the Board's name and in possession of the Board.

Philadelphia, May 15th, 1891.

(Signed,) JAMES CROWE,  
THOMAS STINSON, Auditors.



DETAILED STATEMENT OF TREASURER.

ACKNOWLEDGMENT OF RECEIPTS.

From May 1st, 1890 to April 30th, 1891.

PRESBYTERIES:

Albany . . . . .	\$ 701 66	Le Claire . . . . .	\$ 401 22
Allegheny . . . . .	5429 50	Los Angeles . . . . .	72 64
Argyle . . . . .	1961 56	Mansfield . . . . .	513 83
Arkansas Valley . . . . .	210 65	Mercer . . . . .	1721 80
Beaver Valley . . . . .	1178 36	Minnesota . . . . .	
Big Spring . . . . .	614 66	Monmouth . . . . .	1667 29
Boston . . . . .	386 65	Monongahela . . . . .	4710 32
Brookville . . . . .	267 61	Muskingum . . . . .	1788 54
Butler . . . . .	2137 65	New York . . . . .	1299 81
Caledonia . . . . .	1236 52	North Western Iowa . . . . .	74 34
Cedar Rapids . . . . .	536 96	Ohio First . . . . .	664 13
Chartiers . . . . .	2658 20	Omaha . . . . .	513 12
Chicago . . . . .	564 10	Oregon . . . . .	150 93
Chillicothe . . . . .	225 35	Pawnee . . . . .	344 48
Cleveland . . . . .	660 71	Philadelphia . . . . .	2137 97
College Springs . . . . .	1052 31	Princeton . . . . .	332 27
Colorado . . . . .	608 09	Rock Island . . . . .	575 42
Concordia . . . . .	95 15	San Francisco . . . . .	477 50
Conemaugh . . . . .	987 15	Sidney . . . . .	332 23
Delaware . . . . .	1240 71	Stamford . . . . .	354 10
Des Moines . . . . .	665 40	Steubenville . . . . .	1936 63
Detroit . . . . .	221 00	Tennessee . . . . .	119 20
Frankfort . . . . .	1055 99	Vermont . . . . .	575 42
Garnet . . . . .	313 20	Westmoreland . . . . .	1516 59
Illinois Central . . . . .	425 12	Wheeling . . . . .	1376 06
Illinois Southern . . . . .	716 71	Wisconsin . . . . .	121 94
Indiana . . . . .	520 62	Western Wisconsin . . . . .	
Northern Indiana . . . . .	140 00	Xenia . . . . .	1253 80
Kansas City . . . . .	430 04		
Keokuk . . . . .	1529 50		\$53,866 30
Lake . . . . .	1108 98		

INDIVIDUALS.

Miss Emma Hamilton . . . . .	\$ 5 00	A. J. Grier . . . . .	\$ 10 00
Norfolk Church . . . . .	20 00	Mrs. S. W. Andrew . . . . .	1 00
Rev. and Mrs. T. E. Holliday . . . . .	30 00	R. J. and Anna McCaughey . . . . .	5 00
A. M. Stewart . . . . .	2000 00	M. P. Calvert . . . . .	10 00
A. P. Furchfield, Treas . . . . .	600 00	W. P. Shaw and wife . . . . .	15 00
Miss M. J. Blean . . . . .	3 00	Alexander Patterson . . . . .	4 00
Mrs. Margaret James . . . . .	40 00	A Friend . . . . .	25 00
A Friend in Texas . . . . .	100 00	Joseph Parr . . . . .	20 00
Sixth Pittsburgh . . . . .	100 00	M. L. Elliott . . . . .	65 00
Rev. W. H. McMaster . . . . .	5 00	Hugh Wilson . . . . .	30 00
Strawberries . . . . .	4 00	Mr. and Mrs. James Patterson . . . . .	100 00
Fifth Ward Mission . . . . .	3 00	Anna R. Wilson . . . . .	15 00
Jno. McNaugher, Treas . . . . .	300 00	Mrs. Marg't James . . . . .	40 00
Margaret P. Given . . . . .	10 00	J. W. Long . . . . .	61 18
J. C. McClellan . . . . .	100 00	W. J. Sawyer . . . . .	150 00
Third Pittsburgh . . . . .	300 00	W. H. . . . .	109 56
Sam'l Mehaffey . . . . .	100 00	Sixth Pittsburgh . . . . .	100 00
Gilbert Newman . . . . .	20 00	A Friend . . . . .	5 00
Rushsylvania Congregation . . . . .	9 25	Mrs. E. J. Dick . . . . .	5 00
Robert Miller . . . . .	40 00	Herman McKain . . . . .	50 00
W. J. Savage . . . . .	100 00	H. Wilson . . . . .	105 00
S. McCartney . . . . .	250 00	Third Pittsburgh . . . . .	300 00
First Allegheny . . . . .	700 00	A Friend . . . . .	1100 00
Mrs. Nelson Hall . . . . .	50 00	Jno McNaugher . . . . .	300 00
Andrew McCartney . . . . .	10 00	W. N. M. . . . .	144 90
Isabella W. Grier . . . . .	400 00	Jos. and Sarah E. McKee . . . . .	30 00
Mrs. Mary Wright . . . . .	25 00	Mrs. L. R. Kennedy . . . . .	100 00
Irene Hopple . . . . .	10 00	Andrew Mann Farm . . . . .	200 00

## Board of Foreign Missions.

One of the Twelve . . . . .	\$ 50 00	Rev. J. M. Adaire . . . . .	\$ 50 00
W. J. Sawyer and Sisters . . . . .	275 00	Mrs. D. J. Walker . . . . .	7 00
A. J. Grier . . . . .	9 00	Mrs. M. H. S. Jackson . . . . .	200 00
A Debtor to Divine Grace . . . . .	100 00	Wm Peter McCormack . . . . .	25 00
James Archer . . . . .	10 00	First Allegheny . . . . .	500 00
Rev and Mrs. A. F. Ashton . . . . .	20 00	Pearl Warner . . . . .	1 00
F. A. Marshall . . . . .	42 00	A Friend . . . . .	25 00
A Friend . . . . .	5 00	A Friend . . . . .	2 00
D. W. Shepherd . . . . .	57 95	Mrs H. T. Harma . . . . .	20 00
Rev. and Mrs. J. D. Witham . . . . .	10 00	In Memory Mrs. H. T. Ritchie . . . . .	18 00
W. G. Morehead, Treas . . . . .	740 00	A Friend . . . . .	5 29
Dr. L. . . . .	40 00	Sue K. Scott . . . . .	10 00
A. M. Stewart . . . . .	200 00	J. H. Ferguson . . . . .	10 00
Mrs. Mary Wright . . . . .	10 00	Miss Tina Wight . . . . .	20 00
Sam'l McKnight, Treas . . . . .	600 00	David Donaldson . . . . .	5 00
Mr. Agnes R. Beatty . . . . .	1 00	T. Keppel, Treas . . . . .	259 25
Mrs. M. A. Butts . . . . .	5 00	A Debtor to Divine Grace . . . . .	100 00
W. G. Houston . . . . .	2 00	Michael Ross . . . . .	50 00
Mrs. Mary Stewart . . . . .	51 00	A. H. Hendry . . . . .	10 00
Archibald Stewart . . . . .	6 00	Martha J. Blean . . . . .	2 00
Irwin Anderson . . . . .	5 00	James Ferguson . . . . .	50 00
Mrs. Eliza Craig . . . . .	5 00	Rev. Josiah Stevenson . . . . .	20 00
Sam'l McCartney . . . . .	250 00	John Duncan's Sons . . . . .	500 00
John McNaugher, Treas . . . . .	19 00	Rev. J. B. Work . . . . .	10 00
A Friend . . . . .	15 00	Geo. F. Latta . . . . .	5 00
Jno. S. McConnell . . . . .	40 00	Elizabeth Cloak . . . . .	1 00
A Friend . . . . .	5 00	Mrs. Mary B. Sloan . . . . .	1000 00
Jno McNaugher, Treas . . . . .	281 00	Grace Lytle . . . . .	12 00
W. McGrier . . . . .	10 00	R. O'Brien . . . . .	70 00
James Paul . . . . .	10 00	D. C. Dunlap . . . . .	10 00
Sixth Pittsburgh . . . . .	100 00	Robt. H. Johnston . . . . .	5 00
J. M. Campbell . . . . .	100 00	First Allegheny . . . . .	50 00
Andrew McCartney . . . . .	15 00	Mrs. Sarah E. Hare . . . . .	25 80
C. T. McCaughlan . . . . .	5 00	James McCandless . . . . .	50 00
Hugh Elliott . . . . .	25 00	T. E. Patterson . . . . .	10 00
J. V. S. . . . .	10 00	W. V. Morehead, Treas . . . . .	376 00
B. A. Gailey . . . . .	3 00	M. M. Revroad . . . . .	1 00
K. H. Gailey . . . . .	3 00	Little Bessie Brierley . . . . .	1 05
M. J. Adaire . . . . .	5 00	X. V. L. . . . .	200 00
A Friend . . . . .	9 00	J. S. Murray and wife . . . . .	15 00
Matthew Nickle . . . . .	100 00	Andrew Mann Farm . . . . .	245 00
Rev. J. M. Adaire . . . . .	50 00	Third Pittsburgh . . . . .	300 00
Children of Milton, Ontario . . . . .	72 05	Mr and Mrs. C. Baltimore . . . . .	100 00
West Unity Congregation . . . . .	10 00	American Tract Society . . . . .	200 00
Mrs. S. J. French . . . . .	3 00	A Friend . . . . .	20 00
Mrs. Bessie Hogg . . . . .	9 61	Sallie A. M. Anderson . . . . .	300 00
Miss Hamilton . . . . .	5 00	Rev. J. S. Naughlin . . . . .	5 00
Wm. Dugan . . . . .	500 00	Mrs. McCready and the Misses . . . . .	150 00
Rev. and Mrs. J. D. Witham . . . . .	10 00	McFarland . . . . .	10 00
J. P. Sterling . . . . .	10 00	Rev. J. Gillespie . . . . .	10 00
Jno W. Harder . . . . .	5 00	Mrs. Susan Herron . . . . .	1000 00
Mary McCormick . . . . .	5 00	John Currie . . . . .	250 00
Sarah W. Andrew . . . . .	2 00	Wm. Kyle . . . . .	5 00
Third Pittsburgh . . . . .	300 00		
Sixth Pittsburgh . . . . .	100 00		

\$20,831 59

## SABBATH SCHOOLS.

East Palestine . . . . .	\$ 25 00	Castroville . . . . .	\$ 22 50
Summit Avenue . . . . .	100 00	Salem . . . . .	48 55
West Union . . . . .	4 00	Hebron . . . . .	13 81
Tenth Philadelphia . . . . .	5 00	Argyle . . . . .	25 66
Sugar Creek . . . . .	8 31	Hebron . . . . .	24 90
Third Xenia . . . . .	20 00	Young Helpers, Salem . . . . .	51 60
Putnam . . . . .	7 35	Well's Mission . . . . .	9 75
Hebron . . . . .	17 40	Third Pittsburgh . . . . .	55 48
Kittanning . . . . .	3 60	Noblestown . . . . .	6 02
Erospect . . . . .	10 00	Coin . . . . .	15 00
Rock Prairie . . . . .	20 00	Denver . . . . .	50 00
Third Leeland . . . . .	12 84	Loveland . . . . .	10 00
Stamford . . . . .	19 25	Savannah, Ohio . . . . .	24 00
Andes . . . . .	7 50	Los Angeles . . . . .	10 00
Amity . . . . .	4 47	Commerce . . . . .	4 00
Fourth Allegheny . . . . .	300 00	Fairhaven . . . . .	5 41
Unity . . . . .	18 92	Hamilton . . . . .	18 05
Sewickley . . . . .	7 78	LeClaire Presbytery . . . . .	51 12
Oak Grove . . . . .	5 00	First Kansas City . . . . .	5 16
Lisbon . . . . .	5 00	New Kingston . . . . .	21 00
Union . . . . .	6 50	Andes . . . . .	12 50
Blanco . . . . .	4 00	Waterford . . . . .	57 08
St. Clairville . . . . .	22 40	Garner . . . . .	1 70
First Philadelphia . . . . .	40 00	Sunbeam . . . . .	12 13

Aledo	\$ 14 82	Cambridge	\$ 17 83
Little York	10 26	East Greenwich	24 31
Whitinsville	10 00	South Argyle	18 40
Santa Anna	21 51	West Hebron	11 47
College Spring	15 00	Bethel	20 00
Butte	13 06	Third Philadelphia	27 27
Worthington	10 00	Hebron	21 96
Fourth Allegheny	300 00	Barnet Center	10 00
Sparta	32 90	Lizzie Morrison's Class	5 50
Jordau's Grove	15 00	Idana	2 25
Cove	19 67	First Pawnee City	50 00
Tuscarora	25 00	Walton	13 11
Concord	9 16	Kortright	10 00
Oak Grove	16 47	De Lancey	22 00
Wurtemberg	12 00	Boome	52 76
Mountville	21 71	Andes	7 50
Third Philadelphia	24 43	Coultersville	12 68
Fourth Philadelphia	64 51	Butler	6 81
North Philadelphia	27 87	Kittanning	4 00
Lawrence	35 74	Freeport	28 97
Dayton	11 13	Harmony	39 00
Unity	25 68	W. O. Springs	44 40
Conemaugh Presbytery	87 85	Slippery Rock	2 30
Florida	26 85	Harlausburg	4 00
Ryegate	24 01	Bethel	10 00
First Allegheny	100 00	Union	23 54
Roney's Point	5 00	Mt. Chestnut	10 27
High Ridge	10 74	Mt. Varnum	9 87
Martin's Ferry	15 00	Mrs. Kean's Class	13 00
Miss White's Class	12 00	Second Kansas City	5 30
Greenwood	15 55	Ninth Philadelphia	83 00
Robinson's Run	48 00	Baltimore	26 06
Union	40 00	Oxford	4 86
Wilksburg	25 00	Worcester	5 64
Oakland	40 00	Dalton	12 00
Second Pittsburgh	100 00	Fourth Allegheny	400 00
Springdale	5 50	Horton	5 00
Third Allegheny	11 69	Birmingham	5 00
Second Allegheny	41 50	Miss McWilliam's Class	12 25
West Union	25 13	S. S. Kiota	11 77
Fifth Ward Mission	4 66	Living Lake	18 68
First Allegheny Mission	10 25	Morning Sun	21 10
Sewickley	21 76	Verona	10 00
Seventh Allegheny	15 39	Easton	197 00
Neshannock	31 60	Garner	1 72
Oak Grove	21 00	Reynoldsburg	14 87
Fourth Allegheny	300 00	Summit Avenue	75 00
Jamestown	12 49	Newburgh	145 08
Guinston	16 11	First Pittsburgh	40 00
Bellefontain	30 00	Eighth Allegheny	5 00
Sixth Allegheny	30 00	Kiota	11 41
Chartiers Presbytery	558 34	Westminister	14 00
Cassville	5 56	Big Spring	15 06
St. Clairsville	14 95	Barnet Center	30 00
Brownsville	2 00		
Sixth Pittsburgh	50 00		
			\$ 5,425 53

MISSIONARY SOCIETIES.

Lake Erie Female Seminary	\$ 20 00	Willing Workers, Putnam	\$ 9 50
First New Wilmington	37 50	Y. P. S. C. E., Faith Church	2 00
Hopewell, S. C.	50 00	Ryegate	15 00
Coila	25 00	Allentown	3 00
Harmony	6 00	Denver	16 54
Somanauk	68 00	Y. P. S. C. E., Cochranon	5 00
West Bethel	5 00	Y. P. S. C. E., Fall River	11 50
Ryegate	25 00	St. Clairsville	62 60
Buds of Promise, College Springs	2 80	Platt Valley	22 50
Providence	10 00	Adams	1 00
Pigeon Creek	156 50	Piper City	33 00
Mt. Pleasant	25 00	Y. P. S. C. E., First Philadelphia	27 17
Mansfield Mission Band	20 00	Ryegate	20 00
St. Clairsville	32 25	Le Clair Presbytery	23 00
Cheerful Givers, Keokuk	5 00	Garrattsville, N. Y.	35 52
Mission Band, Whitinsville	22 00	Mansfield	10 00
Mt. Chestnut	5 00	Rock Island	17 00
Sandwich	32 00	Providence	13 00
Ryegate	15 00	Brownsville	9 00
Columbus Light Bearers	5 00	High Ridge	5 26
First New Wilmington	37 50	St. Clairsville	40 00
Salem, Ind	10 00	Little Workers, Martin's Ferry	11 00
New Athens	30 00	Mission Band, Second Philadelphia	30 00
Y. P. S. C. E., East Greenwich	10 30	Mt. Hope	5 00

Board of Foreign Missions,

Pigeon Creek	\$ 198 00
Pigeon Creek Mission Band	7 03
Lawrence	15 42
Rock Prairie	36 00
Richmond	5 00
Marissa	5 47
Hopewell	90
Andes	7 50
Bovina	81 00
East Unity	19 50
Buffalo	10 00
Grove City	10 00
Ebenezer	5 41
Eighth Pittsburgh	25 00
Galt	30 00

Providence	\$ 29 00
Troy	22 00
Belmont	8 10
First Jersey City	37 00
Summit Avenue	25 00
Mt. Hope	20 00
Mt. Pleasant	28 17
Center	9 00
New Brighton	21 40
Beaver Falls	27 79
Frankfort Springs	11 82
Clinton	4 28
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	\$ 5,920 09

BEQUESTS.

Sperr Estate	\$ 466 66
Morris Estate	70 00
Pollock	217 00
Elizabeth Eaton, Estate of	95 00
Hannah Reed, Estate of	92 73
Hannah P. Simpson, Estate of	950 00
Mrs. Grace Grice, Estate of	33 33
Elliott Estate	15 00
Estate of M. S. Knox	50 00
"    Robt. Mackey	1200 00
Whitney Estate	209 47
Estate of Belle H. Cockins	950 00
"    Jane Madden	41 34
"    Andrew Mann	230 00
"    Geo. D. Stewart	600 00
"    Andrew G. Hanson	223 75

Estate of Margaret Shortreed	\$ 50 00
John Elliott's Estate	15 00
McNaughton Estate	200 00
McElwee	300 00
Rebecca Thompson Estate	25 00
Estate of Dr. John Wilson	275 00
Burkholder Estate	875 00
McNaughton Estate	737 84
Mr. Elliott's Estate	320 00
Estate of Mrs. Jane Fulton	1000 00
"    Andrew Parr	100 00
"    Eleanor McChesney	453 50
McQuiston Estate	395 59
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	\$10,161 21

INTEREST.

Patterson	\$ 21 80
Fidelity Co	35 77
Pressley Note	350 00
On 4½ per cent. Bonds	92 25
On 4½ per cent. Bonds	92 25
On McKinstry Mortgage	120 00
Gibson's Note	31 90
Patterson	22 80

On 4½ per cent. Bonds	\$ 92 25
Fidelity Co	22 21
On 4½ per cent. Bonds	92 25
McKinstry Mortgage	120 00
Gormley Mortgage	26 25
<hr/>	
	\$ 1,119 73

WOMEN'S AUXILIARY BOARD.

July 1st, 1890	\$ 650 00
Aug. 1, "	1216 00
Sept. 1, "	400 00
Oct. 1, "	424 15
Oct. 14, "	300 00
Nov. 1, "	857 80
Dec. 1, "	600 00

Jan'y 1, 1891	\$ 580 00
Jan. 27, "	865 64
Mch. 1, "	680 00
Apl. 1, "	530 00
Apl. 30, "	3376 73
<hr/>	
	\$10,480 32

GIBSON TRUST FUND.

July 19, 1890	\$ 300 00
Oct. 20, "	350 00
Jan'y 20, 1891	500 00
April 29, "	300 00

\$1,450 00

RECEIPTS FROM 1859 TO 1891.

1859 . . . . .	\$ 8,574 00	1876 . . . . .	\$ 60,126 66
1860 . . . . .	14,332 77	1877 . . . . .	74,015 70
1861 . . . . .	21,274 68	1878 . . . . .	47,551 01
1862 . . . . .	23,116 32	1879 . . . . .	51,351 98
1863 . . . . .	25,888 35	1880 . . . . .	66,958 57
1864 . . . . .	37,880 37	1881 . . . . .	65,407 97
1865 . . . . .	78,109 49	1882 . . . . .	77,872 13
1866 . . . . .	55,738 10	1883 . . . . .	102,975 52
1867 . . . . .	61,252 78	1884 . . . . .	69,186 22
1868 . . . . .	71,669 76	1885 . . . . .	71,787 96
1869 . . . . .	50,624 62	1886 . . . . .	86,352 77
1870 . . . . .	51,866 59	1887 . . . . .	84,343 80
1871 . . . . .	47,620 74	1888 . . . . .	100,323 11
1872 . . . . .	51,694 89	1889 . . . . .	108,585 13
1873 . . . . .	50,646 60	1890 . . . . .	100,539 36
1874 . . . . .	59,460 98	1891 . . . . .	105,116 71
1875 . . . . .	67,467 30		

THE GENERAL ASSEMBLY ON OUR FOREIGN MISSION.

The Annual Report of the Board of Foreign Missions was presented to the General Assembly at its late meeting, Princeton, Indiana, Thursday, May 28th. It was referred to the Committee on the Board consisting of Revs. W. H. McMillan, D.D., D. S. Kennedy, D.D., W. H. Lytle, W. I. Brooks, *Elders* James D. Warnock, George Thompson, P. T. King. On the following Monday this Committee presented a report which after consideration, during which addresses were made by Dr. Wm. Harvey, Revs. J. Kelley Giffen, W. H. Lytle, the corresponding Secretary and others, was amended and adopted, as follows:

The Report of the Board of Foreign Missions shows that the Board has closed another year of prosperous work. The increase by profession of faith in Egypt during the past year has been three hundred and thirteen, and four hundred and ten in India. All departments of the work in both fields appear to have received, as in former years, the signal blessing of the head of the church.

The amount received by the Board from all sources during the year has been \$105,116.71, leaving a balance in the treasury, above expenditures of \$1,821.37.

Only once during the year has the messenger of death invaded the ranks of our missionaries. She, who has been called away, was not one of those who had grown worn and weary in the service, but one who was entering upon her life work with all the ardor of youthful consecration to the Master. On August 17, 1890, the beautiful spirit of Mrs. Laura H. Nichol, passed through the gateway of a mother's pain and sorrow to the home beyond the grave. Her service was short, lasting less than a

year, but she so lived that the memory of her sweet life lingers in the heart of every one who knew her.

The work of our missions in both fields appear to be constantly increasing, so that the demands for larger contributions from the church to support more workers is increasingly imperative. In India, especially, the sum which the missionary association considers absolutely necessary to sustain the work is \$8,000.00, in excess of the amount which the Board has felt justified in asking for in view of the probable contributions of the Church.

In view of the facts and suggestions contained in the report of the Board, your committee offer for your adoption the following:

*Resolved, 1st.* That the Assembly and the churches under its care give special thanks to God for all his favors toward our foreign work during the past year—sparing the lives of our missionaries, owning so largely their labors, gathering in converts, and opening up new and still wider fields for us to occupy.

*2nd.* That prayer be recommended to be specially offered in all our congregations and seasons of worship for the outpouring of the Holy Spirit upon the seed sowing, and the work doing in all our mission fields that the word may give light and life wherever it goes.

*3rd.* That the appointment of Messrs. E. L. Porter and W. T. Anderson to our field in India, also of L. M. Henry, M.D., to be a medical missionary at Assiout, Egypt, be approved, and that they all be sent out to their work as soon as may be proper.

*4th.* That, in case the contributions of the churches and friends of missions will allow it, and suitable persons for the work can be obtained, the Board be authorized to send out new missionaries, male and female, to each of our fields during the year.

*5th.* That the Board be instructed to publish 6,000 copies of the Annual Report, and that they be circulated in every congregation, and if possible, read by every member of our Church.

*6th.* That the Assembly commend the efforts of the past year for the fuller dissemination of information in regard to the work in the different fields, such as Dr. Stewart's "News Letter" and similar letters from others, and the articles of Dr. Miller in the Sabbath-school papers; and that Dr. Miller be requested to prepare these articles for publication in more permanent form, and for further circulation.

*7th.* That the Annual Report of the Board be approved, and that the Foreign Mission work of our Church be earnestly commended again to the sympathies, the prayers, and the continued efforts of our people on its behalf.

*8th.* That while there are some dangers and disadvantages in the sending out of special missionaries by congregations, societies, or individuals assuming their support for a term of years, yet it is the judgment of the Assembly that an interest is aroused in mission work by this method and an amount of money

contributed for its support, which could not otherwise be secured.

*9th.* That in order to avoid unpleasant distinctions in the circumstances in the foreign field, those supporting special missionaries should not send them any gifts, additional to their salaries, without the advice and consent of the Board.

*10th.* That missionary associations in the foreign field be earnestly reminded that the Board of Foreign Missions is the appointed agency of the Church for carrying on the work, and that all their communications with the Church at home, in the interest of the work, should be conducted with a full recognition of the authority of the Board.

### MISSIONARY ITEMS.

**Outfit.**—Each married missionary is allowed \$300; each unmarried male missionary \$150, and each single female missionary \$100 for procuring necessary things on their first setting out.

**Salaries.**—The salary of each married missionary in India is \$1,200 a year, each single missionary \$900, and each single female missionary \$500; in Egypt each married missionary \$1,400; each single male missionary \$900, and each single female missionary \$550. In both missions each child under eighteen years of age is allowed \$100 a year. A returned missionary with a family is allowed \$1,000 for one year, and nothing more for children or other expenses; a single male missionary \$500, and a single female missionary \$350.

**Property.**—As far as circumstances allow, buildings are erected in each Mission for the mission schools, church services, and missionary residences. The funds for these buildings have been obtained thus far from special grants by the Church and friends at home, gifts from the government, and contributions by natives, travelers, and friends abroad.

**Summary.**—The whole number of missionaries, male and female, sent to the foreign field since the first sailed, July 14th, 1843, is 129. Of these, seven were medical missionaries, viz.: J. G. Paulding in 1845, Alexander Hattie in 1857, and Rev. J. F. Patterson in 1872, to Syria; D. R. Johnston in 1868 and Elmer E. Lansing in 1844, to Egypt; Maria White in 1886, and Sophia E. Johnson in 1890 to India.

The total deaths in the forty-seven years since, were in the field 14; after leaving it, 15; in all 29. Of those dying in the field, only three were ministerial missionaries, Rev. James A. Frazier, August 30, 1863; Rev. Ebenezer Currie, October 18, 1869, and Rev. John Hogg, D.D., February 27, 1886. Twelve were women, viz.: Mrs. James A. Frazier, died July 29, 1851; Mrs. G. Lansing, July 5, 1865; Mrs. E. Currie, March 9, 1886; Mrs. J. C. Nevin, September 27, 1867; Mrs. Joseph McKelvey, November 20, 1868; Miss Sarah Hart, June 28, 1869; Mrs. T. L. Scott, October 25, 1880; Mrs. John Giffen, October 16, 1881; Mrs. Samuel Martin, December 3, 1886; Mrs. Sarah B. Lansing, November 26, 1889; Mrs. George W. Morrison, April 7, 1890; Mrs. W. M. Nichol, July 17, 1890. The whole number that have retired from the Mission fields is 51. The whole number of foreign laborers now is: Missionaries, 26; their wives, 21; unmarried female missionaries, 22. Total, 69.

*Board of Foreign Missions,***OFFICERS OF THE BOARD.**

1859. Rev. Joseph T. Cooper, D.D. . Resigned 1871  
 1871. " W. W. Barr, D.D. . . .

**CORRESPONDING SECRETARY.**

1859. Rev. J. B. Dales, D.D.

**RECORDING SECRETARIES.**

1859. Rev. F. Church . . . . . Resigned 1869  
 1866. " Thos. H. Hanna, D.D. .... " 1871  
 1871. S. C. Huey . . . . . " 1874  
 1874. Rev. J. C. Wilson . . . . . " 1877  
 1876. Joseph D. McKee . . . . . " 1878  
 1878. Rev. J. B. Whitten . . . . . " 1880  
 1880. " R. Stewart, D.D. . . . . " 1882  
 1882. " D. W. Collins, D.D. . . . . "

**TREASURERS.**

1859. Thos. B. Rich . . . . . Died Feb. 22, 1874  
 1874. William Getty . . . . . Resigned 1879  
 1879. Joseph D. McKee . . . . .

**MEMBERS OF THE BOARD.**

1859. Rev. J. T. Pressly, D.D., Died August 18, 1870  
 " " J. T. Cooper, " " " 22, 1866  
 " " J. B. Dales, "  
 " " G. C. Arnold, . . " Nov. 30, 1863  
 " " F. Church, . . . " Feb. 21, 1890  
 " " H. H. Blair, . . . " January 7, 1877  
 " T. D. Anderson.  
 " S. C. Huey, . . . . . " Feb. 11, 1886  
 " T. B. Rich, . . . . . " Feb. 22, 1874  
 1860. Rev. T. H. Beveridge " August 15, 1860  
 1861. " W. W. Barr, D.D.  
 " " James Prestley, " April 1, 1885  
 1863. J. M. Wallace, .  
 1864. Thos. Stinson, .  
 " Wm. Getty, . . .  
 1866. Rev. T. H. Hanna, D. D.  
 1868. " W. C. Jackson, . . " Dec. 22, 1878  
 1868. John Alexander,  
 1869. Rev. J. M. Hutchinson,  
 1874. " J. C. Wilson,  
 1875. " S. G. Fitzgerald,  
 1876. Jos. D. McKee,  
 " Rev. J. B. Whitten,  
 " " James Crowe,  
 1878. Robert T. Elliott,  
 1880. Rev. R. Stewart, D.D.,  
 1882. " D. W. Collins, D.D  
 1883. " I. T. Wright,  
 1889. " M. G. Kyle,  
 1890. " W. M. Gibson, D.D  
 " Wm. Neeley,



MISSIONARIES.

<i>Names.</i>	<i>Places.</i>	<i>Entered</i>	<i>Retired</i>	<i>Died.</i>
Alexander, Rev. J. R.	Assiout, Egypt.	1875		
Alexander, Mrs. C.	" "	1876		
Andrew, Rev. W. H.	Trinidad.	1851	1851	March 30, 1879
Andrew, Mrs.	" "	1851	1851	
Ashenhurst, Rev. J. O.	Cairo, Egypt.	1887		
Banks, Rev. Joseph	Trinidad.	1843	1853	April 26, 1859.
Barnett, Rev. James	{ Damascus, Syria.	1846	1855	
	{ Cairo, Egypt.	1854	1884	Oct. 2, 1884.
	" "	1866	1875	
Barnett, Mrs. Margaret L.	Sialkot, India.	1861		
Barr, Rev. James S.	" "	1861		
Barr, Mrs. Mary	Gurdaspur, India.	1881		
Caldwell, Rev. A. B.	" "	1881		
Caldwell, Mrs. Amelia M.	Gurdaspur, India.	1881		
Crawford, Rev. John	Damascus, Syria.	1857	1878	
Crawford, Mrs. Mary B.	" "	1857	1878	
Cummings, Rev. T. F.	Sialkot, India.	1890		
Cummings, Mrs. Anna A.	" "	1890		
Currie, Rev. Ebenezer	Alexandria, Egypt.	1865		Oct. 18, 1869.
Currie, Mrs. Nettie	" "	1865		March 9, 1866.
Ewing, Rev. S. C.	" "	1860		
Ewing, Mrs. Catharine A.	" "	1860		
Fife, Rev. E. E.	Jhelum, India.	1890		
Fife, Mrs. Mary S.	" "	1890		
Finney, Rev. T. J.	Monsoora, Egypt.	1882		
Finney, Mrs. Nannie	" "	1882		
Frazier, Rev. James A.	Damascus, Syria.	1851		Aug. 30, 1863.
Frazier, Mrs. Elizabeth	" "	1851		July 29, 1851.
Frazier, Mrs. Joanna	" "	1854	1863	
Gordon, Rev. Andrew	Sialkot, India.	1855		Aug. 13, 1887.
Gordon, Mrs.	" "	1855	1888	
Gordon, David	Trinidad.	1843	1844	Dec. 24, 1844.
Gordon, Mrs.	" "	1843	1844	
Gordon, Mr. J. W.	Sialkot, India.	1866	1871	
Gordon, Mrs. Eleanor J.	" "	1866	1871	
Giffen, Rev. John	Assiout, Egypt.	1875		
Giffen, Mrs. E. E.	" "	1883		
Giffen, Rev. J. Kelly.	" "	1881		
Giffen, Mrs. Grace	" "	1881		
Giffen, Rev. E. Morrison.	Cairo, Egypt.	1890		
Giffen, Mrs. Francis M.	" "	1890		
Hattie, M.D., Alexander	Damascus, Syria.	1857	1860	
Harvey, Rev. William	Cairo, Egypt.	1865		
Harvey, Mrs. Henrietta M.	" "	1865		
Hill, Rev. R. A.	Sialkot, India.	1856	1863	
Hill, Mrs.	" "	1856		
Hogg, Rev. John	Assiout, Egypt.	1860		June 10, 1875.
Hogg, Mrs. Bessie	" "	1860	1888	Feb. 27, 1886.
Hogg, Rev. Hope W.	" "	1887		
Holliday, Rev. Thos. E.	Gurdaspur, India.	1890		
Holliday, Mrs. Edna M.	" "	1890		
Johnston, M.D., D. R.	Assiout, Egypt.	1868	1875	
Johnston, Mrs. Maggie J.	" "	1868	1875	
Kerr, M. G.	Trinidad.	1844	1845	1845.
Kruidenier, Rev. J.	Assiout, Egypt.	1890		
Kruidenier, Mrs. Henrietta	" "	1890		
Lansing, Rev. G.	{ Damascus, Syria.	1851	1857	
	{ Cairo, Egypt.	1857		
Lansing, Mrs. Maria G.	{ Damascus, Syria.	1851	1857	
	{ Cairo, Egypt.	1857		July 5, 1865.
Lansing, Mrs Sarah B.	" "	1866		Nov. 26, 1889.

## MISSIONARIES—CONTINUED.

<i>Names.</i>	<i>Places.</i>	<i>Entered</i>	<i>Retired</i>	<i>Died.</i>
Lansing, M.D., E. E.	Assiout, Egypt.	1884	1888	
Lansing, Mrs.	" "	1884	1888	
Lytle, Rev. D. S.	Sialkot, India.	1881		
Lytle, Mrs. Isabella	" "	1881		
McCague, Rev. Thos.	Cairo, Egypt.	1854	1861	
McCague, Mrs. Henrietta	" "	1854	1861	
McKee, Rev. J. P.	Gujranwala, India.	1870		
McKee, Mrs. Margaret	" "	1870		
McKelvey, Rev. Joseph	Canton, China.	1868	1870	
McKelvey, Mrs. Adelaide	" "	1868		Nov. 20, 1886.
Martin, Rev. Samuel	Zafarwal, India.	1866		
Martin, Mrs. Lydia L.	" "	1866		Dec. 3, 1886.
Martin, Rev. J. H.	" "	1889		
Martin Mrs.	" "	1889		
Morrison, Rev. Geo. W.	Gujranwala, "	1887		
Morrison, Mrs. Edna	" "	1887		April 7, 1890.
Murch Chauncey	Luxor, Egypt.	1883		
Murch, Mrs. Amelia S.	" "	1883		
Nichol, Rev. A. M.	Monsoora, Egypt.	1874	1884	July 20, 1887.
Nichol, Mrs. Emma C.	" "	1874	1884	
Nichol, Rev. Wm. M.	" "	1890		
Nichol, Mrs. Laura K.	" "	1890		July 17, 1890.
Nevin, Rev. J. C.	Canton, China.	1860	1878	
Nevin, Mrs. Amanda S.	" "	1860		Sept. 27, 1867.
Nevin, Mrs. Kate	" "	1869	1878	
Paulding, M.D., J. G.	Damascus, Syria.	1845	1856	April 30, 1875.
Paulding, Mrs.	" "	1845	1856	
Patterson, M.D., Rev. J. F.	" "	1872	1877	March 23, 1882
Patterson, Mrs. Isabella McD	" "	1872	1877	
Pinkerton, Rev. B. F.	Alexandria, Egypt.	1865	1869	
Pinkerton, Mrs. Fidelia	" "	1865	1869	1871.
Rule, Rev. A. H.	Cairo, "	1872	1873	
Rule, Mrs. Jennie M.	" "	1872	1873	
Scott, Rev. John	Trinidad.	1845	1846	Aug. 4, 1877.
Scott, Mrs.	" "	1845	1846	
Scott, Rev. T. L.	Jhelum, India.	1874		
Scott, Mrs. Mary A.	" "	1874		Oct. 25, 1880.
Scott, Mrs. Anna E.	" "	1882		
Stevenson, Rev. E. H.	Sialkot, "	1856	1863	Sept. 15, 1879.
Stevenson, Mrs.	" "	1856	1863	
Stewart, Rev. Robert	" "	1881		
Stewart, Mrs. Eliza F.	" "	1881		
Strang, Rev. David	Egypt.	1866	1876	
Strang, Mrs. Gemella	" "	1866	1876	
Thompson, Mr. Andrew	Trinidad.	1847	1849	
Watson, Rev. Andrew	Cairo, Egypt.	1861		
Watson, Mrs. Margaret	" "	1861		

## UNMARRIED FEMALE MISSIONARIES.

<i>Names.</i>	<i>Places.</i>	<i>Entered</i>	<i>Retired</i>	<i>Died.</i>
Anderson, Miss Emma D.	Jhelum, India.	1881		
Beveridge, Miss Margaret A.	Trinidad.	1843	1884	
Brown, Miss Adella A.	Cairo, Egypt.	1886		
Campbell, Miss T. M.	Alexandria, Egypt.	1870	1878	
Calhoun, Miss Eliza	Gujranwala, India.	1869	1884	
Campbell, Miss Mary J.	Zafarwal, India.	1884		
Conner, Miss Harriet M.	Cairo, Egypt.	1880		
Corbett, Miss Kate M.	Zafarwal, India.	1886		

UNMARRIED FEMALE MISSIONARIES—CONTINUED.

<i>Names.</i>	<i>Places.</i>	<i>Entered</i>	<i>Retired</i>	<i>Died.</i>
Dales, Miss Sarah B.	{ Damascus, Syria	1854	1860	Nov. 26, 1889.
	{ Cairo, Egypt.	1860		
Frazier, Miss Mary A.	{ Damascus, Syria.	1876	1877	
	{ Alex'da, Egypt.	1878		
Galbraith, Miss M. E.	Canton, China.	1875	1876	
Galloway, Miss M. E.	Egypt.	1875		Oct. 16, 1881.
Gordon, Miss Elizabeth G.	Sialkot, India.	1854		
Gordon, Miss Euphemia E.	Gurdaspur, India.	1881		
Given, Miss Annie F.	Jhelum, "	1886		
Hart, Miss Sarah	Cairo, Egypt.	1861		June 28, 1869.
Hogg, Miss Jessie J.	Assiout, "	1887		
Johnston, Miss Eliza F.	Cairo, Egypt.	1869	1881	
Kyle, Miss Ella O.	Assiout, "	1888		
Lockhart, Miss Maggie G.	" "	1874	1887	June 6, 1882.
McCahan, Miss Elizabeth	Sialkot, India.	1875		
McCall, Miss	Trinidad.	1851	1851	
McCullough, Miss Rosa A.	Gujranwala, India.	1879		
McGarey, Miss V. J.	" "	1889		
McKown, Miss Martha J.	Assiout, Egypt.	1861		
Martin, Miss Mamie R.	Sialkot, India.	1890		
Newlin, Miss Elizabeth E.	Assiout, Egypt.	1880		
Smith, Miss Margaret A.	Cairo, Egypt.	1872		
Strang, Miss Isabella	Monsoora, "	1878	1887	
Strang, Miss Matilda	" "	1886		
Thompson, Miss Anna Y.	Cairo, "	1871		
Welsh, Miss M. E.	Sialkot, India.	1869	1872	
White, Miss Josephine L.	Gujranwala, "	1884		
Wilson, Miss Cynthia E.	Gurdaspur, "	1875		
Wilson, Miss Rosa T.	" "	1886		
White, Maria, M.D.	Sialkot, "	1886		
Work, Miss Mary E.	Cairo, Egypt.	1890		

## POST OFFICE ADDRESS OF MISSIONARIES.

## EGYPT.

Rev. J. R. Alexander,	Assiout, Egypt.
“ J. O. Ashenhurst,	Cairo, “
“ Sam'l C. Ewing, D.D.,	Alexandria, Egypt.
“ Thos. J. Finney,	Monroora, “
“ E. Morrison Giffen,	Cairo, “
“ John Giffen,	“ “
“ J. Kelly Giffen,*	St. Clairsville, O.,
“ Wm. Harvey, D.D.,	Cairo, Egypt.
“ Hope W. Hogg,	Assiout, Egypt.
“ J. Kruidenier,	“ “
“ G. Lansing, D.D. *	Lishaskill, N. Y.
“ Chauncey Murch,	Luxor, Egypt.
“ W. M. Nichol,	Monsoora, “
“ Andrew Watson, D.D.,	Cairo, “
Miss Adella A. Brown,	“ “
“ Harriet M. Conner,	“ “
“ Mary A. Frazier,	Alexandria, “
“ Jessie J. Hogg,	Assiout, “
“ Ella O. Kyle,	“ “
“ Martha J. McKown,	“ “
“ Margaret A. Smith,	Cairo, “
“ Matilda Strang,	Monsoora, “
“ Anna Y. Thompson,*	Monmouth, Ills.
“ Mary E. Work,	Cairo, Egypt.

## INDIA.

Rev. Jas. S. Barr, D.D.,	Zafarwal, Sialkot District, India.
“ A. B. Caldwell,	Gurdaspur, India.
“ Thos. F. Cummings,	Pasrur, Sialkot District, India.
“ Elmer E. Fife,	Jhelum, India.
“ Thos. E. Holliday,	Gurdaspur, “
“ D. S. Lytle,	Sialkot, “
“ Jas. P. McKee,	Gujranwala, “
“ J. H. Martin,	“ “
“ Samuel Martin, D.D.,	Sialkot, “
“ George W. Morrison,	Gujranwala, “
“ T. L. Scott,*	Middle Lancaster, Pa.
“ R. Stewart, D.D.,	Sialkot, India.
Miss Emma D. Anderson,*	Glade Mills, Pa.
“ Mary J. Campbell,	Zafarwal, India.
“ Kate M. Corbett,	“ “
“ Annie F. Given,	Sialkot, “
“ Elizabeth G. Gordon,	Jhelum “
“ Mamie R. Martin,	Sialkot, “
Mrs. S. E. Johnson, M.D.,	Jhelum, “
Miss Elizabeth McCahan,	Sialkot, “
“ Vina J. McGarey,	Gujranwala, “
“ Rosa A. McCullough,	“ “
“ Josephine L. White,	“ “
“ Maria White, M.D.,	Sialkot, “
“ Cynthia E. Wilson,	Gurdaspur, “
“ Rosa T. Wilson,	“ “

\* Now in this country.

## 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 layman, members of the said church, the design of which is the establishing and conducting Christian Missions among the unevangelized or pagan nations, and the general diffusion of Christianity.

AND WHEREAS, The aforesaid Board of Foreign Missions labors under serious disadvantages as to receiving donations and bequests, and as to the management of funds entrusted to them for the purpose 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 and annual income of the real and personal estate held by this Corporation shall not at any time exceed the sum of *twenty thousand dollars*. The Corporation or persons above named shall hold their officers for three years from the date of this act, and until their successors are duly qualified to take their places, who shall be chosen at such times and in such way and manner as shall be prescribed by the said General Assembly of the United Presbyterian Church of North America. The said Board hereby incorporated and their successors shall be subject to the direction of said General Assembly of the United Presbyterian Church of North America, have full power to manage the funds and property committed to their care in such manner as shall be most advantageous, not being contrary to law.

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

D. FLEMING, *Speaker of the Senate.*

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

A. G. CURTIN.