Annual Report

—of the—

Board of Foreign Missions

—of the—

United Presbyterian Church

—of—

NORTH AMERICA.

1904.

Containing

The 45th Annual Report of the Board and the Report of the Visit of the Corresponding Secretary to India, Egypt and the Sudan, Presented to the General Assembly at Greenville, Pa., May 26, 1904;
The 48th Annual Report of the Mission in India;
The 49th Annual Report of the Mission in Egypt;
The 3rd Annual Report of the Sudan Mission;
General Statement of Receipts and Payments,
&c., &c.
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</tr>
</tbody>
</table>
BOARD OF FOREIGN MISSIONS.

MEMBERS.

1902-1905

REV. S. G. FITZGERALD.
ROBT. H. FERGUSON.
ROBT. L. LATIMER.
REV. T. B. TURNBULL.

1903-1906

JOHN R. McLEAN.
JAMES S. McCracken.

1904-1907

" M. G. KYLE, D.D.
" CHAS. S. CLELAND.

OFFICERS,

President.
REV. M. G. KYLE, D.D.
1132 Arrott St., Frankford,

Recording Secretary.
REV. C. S. CLELAND,
802 North 17th St., Philadelphia, Pa.

Corresponding Secretary.
REV. CHAS. R. WATSON,

Treasurer.
ROBT. L. LATIMER, ESQ.,
31 North Front Street, Philadelphia, Pa.

Stated meeting at 1 o'clock p.m., Second Monday in each month in the Second United Presbyterian Church, Race Street, near 16th, Philadelphia, Pa.
## Officers of the Board Since Organization

### Presidents
- 1871: W. W. Barr, D.D.  1893
- 1893: M. G. Kyle, D.D.

### Corresponding Secretaries
- 1859: Rev. J. B. Dales, D.D.  Died 1893
- 1893: W. W. Barr, D.D.  Resigned 1902
- 1902: Charles R. Watson.

### Recording Secretaries
- 1866: Rev. F. Church  Resigned 1866
- 1874: S. C. Huey  1877
- 1877: Rev. J. C. Wilson  1878
- 1878: Joseph D. McKee  1880
- 1880: R. Stewart, D.D.  1882
- 1896: C. S. Cleland.

### Treasurers
- 1874: William Getty  Resigned 1879
- 1879: Joseph D. McKee  1893
- 1893: Robt. L. Latimer.

## Members Since Organization
- 1859: Rev. J. T. Pressley, D.D.  Died August 18, 1870
- 1859: "  J. T. Cooper, "  22, 1886
- 1859: "  J. B. Dales,  21, 1898
- 1859: "  G. C. Arnold  No. 30, 1868
- 1859: "  F. Church  Feb. 21, 1890
- 1859: "  H. H. Blair  January 21, 1876
- 1859: "  T. D. Anderson  March 22, 1897
- 1859: "  S. C. Huey  Feb. 11, 1888
- 1859: "  T. B. Rich  Feb. 22, 1874
- 1860: Rev. T. H. Beveridge  August 15, 1860
- 1861: "  W. W. Barr, D.D.  Dec. 25, 1902
- 1861: "  James Prestly, D.D.  April 1, 1886
- 1864: Thos. Stinson  Oct. 12, 1894
- 1864: Wm. Getty  April 20, 1892
- 1866: Rev. T. H. Hanna, D.D.
- 1868: "  W. C. Jackson  Dec. 22, 1878
- 1868: "  John Alexander  Feb. 28, 1896
- 1874: "  J. C. Wilson, D.D.
- 1875: "  S. G. Fitzgerald.
- 1876: "  Jos. D. McKee  Feb. 12, 1903
- 1876: Rev. J. B. Whitten  April 8, 1896
- 1876: "  James Crowe, D.D.
- 1878: "  Robt. T. Elliott  May 26, 1894
- 1880: Rev. R. Stewart, D.D.
- 1883: "  I. T. Wright.
- 1889: "  M. G. Kyle, D.D.
- 1890: "  W. M. Gibson, D.D.  Dec. 16, 1891
- 1890: "  Wm. Neely.
- 1893: "  Robt. L. Latimer.
- 1894: "  Samuel Walker.
- 1896: Jas. A. Elliott.
- 1903: Rev. T. B. Turnbull, D.D.
- 1903: John R. McLean.
- 1903: James O. McCracken.
Annual Report—Post Office Address.

POST OFFICE ADDRESS OF MISSIONARIES FOR 1903-4.*

INDIA.

Rev. Wm. B. Anderson, ........................................ Sialkot, Punjab, India.
" W. T. Anderson, ...................................... Zafarwal, Punjab, India.
" J. W. Ballantine, ..................................... Sialkot, Punjab, India.
" Jas. S. Barr, D.D., .................................. Pathankot, Punjab, India.
" Wm. J. Brandon, ....................................... Pasrur, "
" A. B. Caldwell, ....................................... "
" Hubert C. Chambers, ................................... Jhelum "
" Osborne Crowe, ....................................... 142 Antrim St., Cambridgeport, Mass.
" Thos. F. Cummings, .................................. Gujranwala, Punjab, India.
" David R. Gordon, ...................................... Gurdaspur, "
" Thos. E. Holliday, .................................... Khangah Dogran, Punjab India.
" J. H. Martin, ......................................... Bhera, "
" Samuel Martin, D.D., ................................ Sialkot, "
" Robt. Maxwell, ........................................ Rawal Pindi, "
" J. H. Morton, ......................................... Rawal Pindi, "
" Jno. A. McConnelee, ................................. Rawal Pindi, "
" W. M. McKelvey, ...................................... Lyallpur, "
Prof. Wm. E. Nicoll, ................................... Rawal Pindi, "
Rev. E. L. Porter, ....................................... Gujranwala, "
" T. L. Scott, .......................................... Jhelum, "
" Robert Stewart, D.D., ................................ Jhelum, "

" Mary J. Campbell, ..................................... Pathankot, Punjab, India.
" Laura Cleeland, ........................................ Jhelum, "
" Kate M. Corbett, ....................................... Rawal Pindi, "
" Sallie E. Dickey, ...................................... Rawal Pindi, "
" Laurella G. Dickson, .................................. Sialkot, "
" Marion M. Embleton, ................................... Khangah Dogran, Punjab, India.
" Edith M. Fulton, ........................................ Pasrur, "
" Elizabeth G. Gordon, .................................. Cedar Rapids, Iowa.
" Ella M. Gordon, ........................................ Jhelum, Punjab, India.
" Anna M. Hamilton, ...................................... Zafarwal, "
" Kate A. Hill, .......................................... Newton, Iowa.
" Flora J. Jameson, ...................................... Pathankot, Punjab, India.
" Mary A. Lawrence, ..................................... Pasrur, Punjab, India.
" Mary E. Logan, ......................................... Khangah Dogran, Punjab, India.
" Fannie C. Martin, ..................................... Sialkot, "
" Mary R. Martin, ........................................ Sialkot, "
" E. Josephine Martin, .................................. Sialkot, "
" Elizabeth McCahan, .................................... Bhera, Punjab, India.

Mrs. Alice McClure, ....................................... Rawal Pindi, Punjab, India.

Miss Lililan A. McConnell, ................................ Lyallpur, "
" Rosa A. McCullough, .................................. Gujranwa’a, "
" Emma M. Minger, ....................................... Sialkot, "
" Henrietta Moore, ....................................... Gujranwala, "
" Jennie B. Morrison, .................................... Sialkot, "
" J. Phandora Simpson, M.D., ......................... Jhelum, "
" Nannie J. Spencer, ..................................... Sialkot "
" Josephine L. White, ................................... Lyallpur, "
" Maria White, M.D., .................................... Sialkot, "
" Cynthia E. Wilson, .................................... Gurdaspur, "
" Rosa T. Wilson, ....................................... Gurdaspur, "
" Susan A. Young, ....................................... Zafarwal, "

*Unexpected changes may impair the accuracy of these addresses, but even in such cases mail will probably be forwarded safely.

†Expected to sail from United States for foreign field in fall of 1904.

NOTE:—Foreign postage is five cents per each ½ ounce. For further information see page 12.
Annual Report—Post Office Address.

POST OFFICE ADDRESS OF MISSIONARIES FOR 1903-4.*

EGYPT.

" J. Howard Boyd, Fayum, El Medinet, Egypt.
" Ralph E. Carson, Dolaib Hill, Sobat River, Sudan.
" Wm. R. Coventry, Monsurah, Egypt.
" Samuel C. Ewing, Cairo, Egypt.
" Lee Thos. Finney, Luxor, Egypt.
" Bruce Giffen, Cairo, Egypt.
" E. Morrison Giffen, Assiut, Egypt.
" John Giffen, D.D., Cairo, Egypt.
" Dr. A. F. Grant, Assiut, Egypt.
Rev. Sam'l G. Hart, Zagazik, Egypt.
" Wm. Harvey, D.D., Cairo, Egypt.
Dr. V. M. Henry, Assiut, Egypt.
Rev. James G. Hunt, Tanta, Egypt.
" J. Kruidenier, Cairo, Egypt.
" Wm. L. McClanahan, Alexandria, Egypt.
Dr. H. T. McLaughlin, Dolaib Hill, Sobat River, Sudan.
Rev. Chauncey Murch, D.D.,
" W. H. Reed,
" Geo. A. Sowash, Omdurman, Sudan.
" David Strang, D.D., Beui Suef, Egypt.
" R. W. Walker, Assiut, Egypt.
" Andrew Watson, D.D., Cairo, Egypt.
Prof. Robt. S. McClanahan, Assiut, Egypt
Miss Margaret A. Bell, Tanta, Egypt.
" Myra L. Boyd, Assiut, Egypt.
" Carrie M. Buchanan, Luxor, Egypt.
" Cora B. Dickey, Tanta, Egypt.
" N. Belle Drake, M.D., Monsurah, Egypt.
" Helen J. Ferrier, Tanta, Egypt.
" Minneaha Finney, Alexandria, Egypt.
" Jennie L. Gibson, Luxor, Egypt.
" Alfaretta Hammond, Cairo, Egypt.
" Rena L. Hogg, Assiut, Egypt.
" Ella O. Kyle, Cairo, Egypt.
" Caroline C. Lawrence, M.D., Tanta, Egypt.
" Leonora J. McDowell, Alexandria, Egypt.
" Adelle McMillan, Tanta, Egypt.
" E. Roxy Martin, Fayum, Egypt.
" Zella W. Mitchell, Alexandria, Egypt.
" Anna M. McConaughy, Tanta, Egypt.
" Marian A. Paden, Cairo, Egypt.
" Margaret A. Smith, Cairo, Egypt.
" E. Dorcas Teas, Frankford, Pa.
" Anna Y. Thompson, Cairo, Egypt.
" Anna B. Watson, M.D., Tanta, Egypt.

*Unexpected changes may impair the accuracy of these addresses, but even in such cases mail will probably be forwarded safely.

‡Expected to sail from United States for foreign field in fall of 1904.

NOTE: Foreign postage is five cents per each ½ ounce. For further information see page 12.
## INDIA.

### STATISTICS JANUARY 1, 1904.

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<th>Category</th>
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<tr>
<td>Population of our field in India</td>
<td>5,075,000</td>
</tr>
<tr>
<td>Ordained Missionaries*</td>
<td>20</td>
</tr>
<tr>
<td>Professor in College*</td>
<td>1</td>
</tr>
<tr>
<td>Women Missionaries, Married*</td>
<td>20</td>
</tr>
<tr>
<td>Women Missionaries, Unmarried*</td>
<td>29</td>
</tr>
<tr>
<td>Medical Missionaries, Women*</td>
<td>2</td>
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<tr>
<td>Foreign Missionaries under regular appointment*</td>
<td>72</td>
</tr>
<tr>
<td>Total Foreign Workers*</td>
<td>72</td>
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<tr>
<td>Native Ordained Ministers</td>
<td>17</td>
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<tr>
<td>Licentates</td>
<td>13</td>
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<tr>
<td>Other Native Christian Workers</td>
<td>274</td>
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<tr>
<td>Total Native Christian Workers</td>
<td>321</td>
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<tr>
<td>Total Workers, Native and Foreign*</td>
<td>393</td>
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<tr>
<td>Mission Districts</td>
<td>12</td>
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<tr>
<td>Organized Congregations</td>
<td>28</td>
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<tr>
<td>Other places where Services are held</td>
<td>223</td>
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<tr>
<td>Congregations self-supporting</td>
<td>6</td>
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<tr>
<td>Total Membership</td>
<td>9,110</td>
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<tr>
<td>Received by Profession in 1902</td>
<td>1,251</td>
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<tr>
<td>Total Christian Evangelical Community</td>
<td>14,231</td>
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<tr>
<td>Sabbath Schools</td>
<td>115</td>
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<tr>
<td>Teachers in these</td>
<td>246</td>
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<tr>
<td>Scholars in these</td>
<td>5,000</td>
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<tr>
<td>Theological Seminaries</td>
<td>1</td>
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<tr>
<td>Colleges</td>
<td>1</td>
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<tr>
<td>Boarding Schools</td>
<td>4</td>
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<td>Industrial Schools</td>
<td>2</td>
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<tr>
<td>Day Schools</td>
<td>128</td>
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<tr>
<td>Total Number of Schools</td>
<td>136</td>
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<tr>
<td>Students in Theological Seminary (3 in Regular Course)</td>
<td>15</td>
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<tr>
<td>Students in College</td>
<td>62</td>
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<tr>
<td>Students in Boarding Schools</td>
<td>338</td>
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<tr>
<td>Students in Industrial Schools</td>
<td>246</td>
</tr>
<tr>
<td>Students in Day Schools</td>
<td>6,920</td>
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<td>Total Number of Students in all Schools</td>
<td>7,551</td>
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<tr>
<td>Hospitals and Dispensaries</td>
<td>8</td>
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<tr>
<td>Native contributions for Church Work</td>
<td>$1,783</td>
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<td>Paid by Natives for all purposes</td>
<td>$13,645</td>
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<tr>
<td>Sanitariums</td>
<td>2</td>
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</table>

*These figures include all Missionaries under appointment, whether at home on furlough or at work on field.
THE HEART OF THE PUNJAB, INDIA,

Showing the Mission Field of the United Presbyterian Church of North America, and parts of other Mission Fields.

The new mission stations of LYALLPUR and SANGLA HILL, opened up by the completion of Chenab Canal, the newly extended railroad and the general limits of our entire field, are all indicated in red.
Engraved from latest information and surveys to Illustrate
THE HISTORY OF
THE AMERICAN MISSION IN EGYPT.
Published by the United Presbyterian Board of Publication.

Population, nearly 10,000,000

Towns marked thus *, mission stations

Scale of Miles:

0 20 40 60 80 100
**EGYPT AND THE SUDAN.**

**STATISTICS JANUARY 1, 1904.**

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<tr>
<th>Description</th>
<th>Number</th>
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<tbody>
<tr>
<td>Population of our field in Egypt</td>
<td>8,000,000</td>
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<tr>
<td>Population of our field in the Sudan</td>
<td>Undefined</td>
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<tr>
<td>Ordained Missionaries*</td>
<td>20</td>
</tr>
<tr>
<td>Professor in College*</td>
<td>1</td>
</tr>
<tr>
<td>Women Missionaries, Married*</td>
<td>23</td>
</tr>
<tr>
<td>Women Missionaries, Unmarried*</td>
<td>17</td>
</tr>
<tr>
<td>Medical Missionaries, Men*</td>
<td>3</td>
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<tr>
<td>Medical Missionaries, Women*</td>
<td>3</td>
</tr>
<tr>
<td>Nurses*</td>
<td>2</td>
</tr>
<tr>
<td>Foreign Missionaries under regular appointment*</td>
<td>69</td>
</tr>
<tr>
<td>Assistant Physician</td>
<td>1</td>
</tr>
<tr>
<td>Assistant Teachers</td>
<td>11</td>
</tr>
<tr>
<td>Total Foreign Workers*</td>
<td>81</td>
</tr>
<tr>
<td>Native Ordained Ministers</td>
<td>31</td>
</tr>
<tr>
<td>Licentiates</td>
<td>18</td>
</tr>
<tr>
<td>Other Native Workers</td>
<td>443</td>
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<tr>
<td>Total Native Workers</td>
<td>492</td>
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<tr>
<td>Total Workers, Native and Foreign*</td>
<td>573</td>
</tr>
<tr>
<td>Mission Districts—Egypt, 10; Sudan, 2</td>
<td>12</td>
</tr>
<tr>
<td>Organized Congregations</td>
<td>53</td>
</tr>
<tr>
<td>Other places where Services are held</td>
<td>127</td>
</tr>
<tr>
<td>Congregations self-supporting</td>
<td>7</td>
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<tr>
<td>Total Membership</td>
<td>7,324</td>
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<tr>
<td>Received by Profession in 1903</td>
<td>703</td>
</tr>
<tr>
<td>Total Christian Evangelical Community</td>
<td>25,000</td>
</tr>
<tr>
<td>Sabbath Schools</td>
<td>151</td>
</tr>
<tr>
<td>Teachers in these</td>
<td>375</td>
</tr>
<tr>
<td>Scholars in these</td>
<td>10,069</td>
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<tr>
<td>Theological Seminaries</td>
<td>1</td>
</tr>
<tr>
<td>Colleges</td>
<td>1</td>
</tr>
<tr>
<td>Boarding and High Schools</td>
<td>21</td>
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<tr>
<td>Village Schools</td>
<td>126</td>
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<tr>
<td>Total Number of Schools</td>
<td>159</td>
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<tr>
<td>Students in Theological Seminary</td>
<td>5</td>
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<tr>
<td>Students in College</td>
<td>670</td>
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<tr>
<td>Students in Boarding and High Schools</td>
<td>3,837</td>
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<tr>
<td>Students in Village Schools</td>
<td>5,871</td>
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<tr>
<td>Total Number of Students in all Schools</td>
<td>13,383</td>
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<tr>
<td>Hospitals and Dispensaries</td>
<td>3</td>
</tr>
<tr>
<td>Native Contributions for Church Work</td>
<td>$24,590</td>
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<td>Paid by Natives for all purposes</td>
<td>$82,593</td>
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<tr>
<td>Scriptures Sold and Distributed</td>
<td>36,082</td>
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<tr>
<td>Total Volumes</td>
<td>87,216</td>
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<tr>
<td>Sanitariums</td>
<td>2</td>
</tr>
</tbody>
</table>

*These figures include all Missionaries under appointment, whether at home on furlough or at work on field.
### General Summary of Entire Foreign Work

- **Total Population of our Foreign Fields (excluding the Sudan):** 13,075,000
- **Ordained Missionaries:** 41
- **Professors in College:** 2
- **Physicians—Men 3, Women 5:** 8
- **Nurses:** 2
- **Women Missionaries, Unmarried (exclusive of above):** 46
- **Wives of Missionaries:** 43
- **Total Foreign Missionaries under appointment for life:** 142
- **Assistant Physicians:** 1
- **Assistant Teachers:** 11
- **Total Foreign Workers:** 154
- **Native Ordained Ministers:** 48
- **Licentiates:** 31
- **Other Native Workers:** 717
- **Total Native Workers:** 796
- **Total Workers, Native and Foreign:** 950
- **Mission Districts:** 24
- **Synods:** 2
- **Presbyteries:** 8
- **Organized Congregations:** 81
- **Other places where services are held:** 350
- **Congregations self-supporting:** 13
- **Total Membership:** 16,434
- **Received on Profession in 1903:** 1,954
- **Not gain in Membership in 1903:** 141
- **Total Christian Evangelical Community:** 39,231
- **Sabbath Schools:** 286
- **Sabbath School Teachers:** 488
- **Sabbath School Scholars:** 15,069
- **Theological Seminaries:** 2
- **Pupils in same (8 in Regular Course, 12 in Lower Course):** 20
- **Colleges:** 2
- **Pupils in same:** 732
- **Boarding and High Schools:** 25
- **Pupils in same:** 4,175
- **Industrial Schools:** 2
- **Pupils in same:** 246
- **Day and Village Schools:** 254
- **Pupils in same:** 15,791
- **Total Schools:** 205
- **Total Pupils in same:** 20,964
- **Hospitals:** 4
- **Dispensaries:** 7
- **Native Contributions for Church Work:** $26,382
- **Native Contributions for all purposes:** $96,238
- **Sanitariums:** 3
HISTORICAL SKETCH.

The United Presbyterian Church of North America came into existence in 1858, through the union of the Associate Reformed and the Associate Presbyterian Churches. The first General Assembly of the United Presbyterian Church met in Xenia, Ohio, in May, 1859. At that meeting a Board of Foreign Missions was chosen, consisting of nine members, and to this Board was committed the care of the several missions which had been inaugurated by the two branches of the Church prior to the union. Circumstances, which seemed wholly providential, led to the abandonment of three of the missions and the concentration of the Church’s strength upon the other two fields; the Trinidad Mission was given over in 1867 to the Presbyterian Church of the Lower Provinces (now the Presbyterian Church of Canada); the China Mission was transferred to the Rhenish Missionary Society in 1878; the Syrian Mission was transferred in 1878 to the care of the Presbyterian Church of Ireland.

The Mission in Egypt, established in 1854, recognizes at least 8,000,000 of the 9,735,000 of the population as constituting its legitimate mission field, and its operations extend from the Mediterranean to the First Cataract.

The Mission in India, established in 1855, includes within its field, wholly or in large part, some seven government districts of the Punjab, with a population of more than 5,000,000; adjoining, though as yet unoccupied, territory in Kashmir may also be recognized as its legitimate field.

In 1900, the Mission in Egypt extended its operations beyond the frontiers of Egypt Proper into what is called the Egyptian Sudan.

The whole number of missionaries, men and women, who have accepted appointment as missionaries since the first sailed, July 14, 1858, until January 1, 1904, is 245; this includes the missionaries of both branches of the Church prior to the union.

One hundred and fourteen missionaries have received appointment to our Mission in Egypt (including the Sudan); of these 35 were ordained men, 1 a college professor, 8 physicians, 2 nurses and 34 other unmarried women; the remainder being wives of missionaries. Since the establishment of the Mission, 45 have retired or died, and 69 are still under appointment.

One hundred and five missionaries have received appointment to our Mission in India. Of these 32 were ordained men, 1 a college professor, 1 a layman, 4 physicians, 33 other unmarried women; the remainder being wives of missionaries. Since the establishment of the Mission 33 have retired or died, and 72 are still under appointment.
GENERAL INFORMATION.

Letters relating to the Board of Foreign Missions should be addressed to the Rev. C. R. Watson, 921 Witherspoon Building, Philadelphia, Pa.

Contributions and letters relating to Finances should be addressed to Robert L. Latimer, Esq., 31 N. Front Street, Philadelphia, Pa.

CORRESPONDENCE WITH MISSIONARIES.

Letters to foreign missionaries should be addressed according to directions on pages 10 and 11, and the postage prepaid, at foreign postage rates.

POSTAGE TO EGYPT, INDIA & THE SUDAN.

Letters per half ounce 5 cents; Postal cards 2 cents; Newspapers, Periodicals, Books and other printed matter up to 4 pounds, 1 cent for each two ounces. Registration fee on letters or books 10 cents.

MONEY VALUES.

India. Rupees, variable, at present 33 cents, three Rupees nearly one dollar. The Anna 1-16 of a Rupee, or about 2 cents, the Pice ¼ of an Anna or ½ a cent.

Egypt. Para about 1-8 of a cent. Piaster 40 Paras, about 5 cents. 20 Piasters, One dollar. £ E., One Egyptian Pound ($4.97) about 100 Piasters.

FORMS OF BEOQUEST.

"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 (describe 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.

ANNUITIES.

Those who wish their money to go finally to the missionary cause and who cannot afford as yet to be deprived of the income, are asked to consider the Annuity Plan of the Board of Foreign Missions. Wills are often broken and bequests to missionary societies are lost. By giving your money to the Board while you live, you become your own executor and avoid the risk of a subsequent diversion of the funds. The Annuity Plan allows you a reasonable income during life.

Correspondence concerning the above should be addressed to Robert L. Latimer, Esq., 31 N. Front Street, Philadelphia.
THE

ANNUAL REPORT

OF THE

Board of Foreign Missions

OF THE

United Presbyterian Church

TO THE

GENERAL ASSEMBLY

1904

REPORT OF THE BOARD.

This is the Forty-fifth Annual Report of the Board of Foreign Missions. It is the record of a year of quiet and yet most encouraging growth in the foreign missionary work of the Church. Last year the blessing of God enabled us to report 1697 members received on profession of faith during the year into church fellowship in our foreign fields. This year, richer blessings enable us to report 1954, the largest number added in any single year of the history of the Board. A year ago, the total number of missionaries under full and regular appointment was 131. This year, the Church is supporting 143 such missionaries. Last year our native congregations in Egypt and India contributed $23,991; this year they gave $26,153.

There has also been an advance of $9889.40 over last year in the contributions of the home Church toward the foreign work, but that advance has not been sufficient to redeem the pledges made by the last General Assembly in its appropriations to this work. Indeed, the contributions of the home Church have fallen short of the appropriations by $28,894.18. Unexpected receipts and economies on the foreign field have alone prevented the year's deficit from being more than $18,942.
In accordance with the instructions of the last General Assembly, the Board arranged to have its Corresponding Secretary visit officially the foreign fields. No account of this trip need be given here, as a separate report of this official visit is being presented by the Secretary. The Board would simply refer to the formal actions of the Missionary Associations in India and Egypt, giving their testimony to the need for and the helpfulness of such a visit. In the absence of the Secretary the duties of his office were divided among the officers of the Board.

Toward the close of the year, Mr. William Neely presented to the Board his resignation, feeling that the burden of advancing years required his retirement from this office. It remains with the General Assembly to fill the vacancy which is caused by this resignation.

I.—A YEAR'S WORK.

Our missionary workers in India have been fairly embarrassed with the increasing number of converts seeking baptism and church fellowship. One thousand, two hundred and fifty-one have been admitted to the Church this year on profession of their faith. The care and instruction of these converts from heathenism, of itself overtaxes the strength of both foreign and native workers. So important and yet so vital is this work that the itinerating work of our missionaries has in many districts been almost wholly limited to villages in which there are Christians.

It will be noticed that the decrease by removals and suspension is unusually high, reaching a total of 2161. This is in part due to the migration of many of our Christian community into the country which has been opened up by irrigation. In part it is the result of a very commendable effort put forth by our India Mission to purge the membership rolls and to so lift the standards of Christian profession that the probationary stage hitherto allowed between baptism and communion may be done away with, and that the distinction between baptized members and communicant members may ultimately disappear altogether. Meanwhile, the number of communicants is 3810, the number of baptized members other than communicants, 5300, and the total membership, 9110.

Plague has continued to make its ravages this year in our India Mission Field. In the city of Gujranwala alone there were 1533 cases of plague, of which 1403 died, or 1 in 20 of the population. God's preservation of the lives and health of all our missionaries, and of almost all native workers and members from the ravages of this dreadful epidemic, is worthy of very special mention and thanksgiving. The Gujranwala report says: "The plague has carried off great numbers of the people
of the city. God's protection to His people has been extended through another year, and only one or two Christians have been taken."

Our India Mission's report records a number of instances of special persecutions sustained by those who desired to confess Christ, but we can thankfully add that these persecutions have fallen out "to the furtherance of the gospel" and the purifying of faith through its trial.

The cause of self-support has made steady progress during the year. Of the $39,735 expended in maintaining the educational work of the mission, $10,106 was received from fees and $13,286 was received from government aid and specials, only $16,343 being drawn from the Church's appropriations. The congregational contributions have increased from $1311 last year to $1554 this year. The Christians of one village gave practically the tenth of their crop. As one missionary writes: "The practical difficulty in the way of self-support is to find a number of Christians so situated that one man can shepherd them."

Two features of the work which bring special encouragement this year are the marked success among women and several notable instances of the disregard of ordinary caste rules among non-Christians.

The following statistics reveal the progress and the present condition of our missionary work in India:

Total foreign missionaries to India, January 1, 1904 (on the field or on furlough), 72; ordained ministers, 20; wives of missionaries, 20; professor, 1; unmarried women, 29; medical missionaries, 2.

Ordained native ministers, 17; licentiates, 13; colporteurs, 5; Bible women, 12; Christian school teachers, 154; other workers, 120. Total, 321.

Synod, 1; Presbyteries, 4; mission districts, 12; villages, 654; organized congregations, 28.

Membership, 9110; members received on profession, 1251; on certificate and by restoration, 746.

Sabbath schools, 115; teachers, 246; pupils, 5000.

Total schools, 136; pupils, 7581, of whom 1626 are Christians; college, 1; theological seminary, 1.

Medical work: Number of in-patients, 463; number of out-patients, 47,719; number of beds, 80.

Bible work: Colporteurs, 5; Bible women, 12; amount from sale of books, tracts, etc., $1097.

Contributions: Native contributions to Church work, $4663; native contributions to building fund, $536.
IN EGYPT.

The past year has been an encouraging year in our missionary work in Egypt. The number of accessions to the Church on profession of faith during the year was 519.

Special emphasis is laid upon the need for developing the evangelistic work, many districts of over 500,000 having at present but one evangelist.

The work among Moslems is being steadily pushed. One thousand Moslem children come under the Christian influence of our mission schools, and public meetings for Moslems are held in Cairo, a number of sheikhs from the Mohammedan University taking part in the discussion of Christian themes.

Attention is especially called to our schools in Egypt which show marked results in the conversion of pupils and their accession to the Church, 72 being received into church membership from the Assiut College and the P. M. I.

Suitable mission property is needed in a number of places in order to give security and economy to the work. In one place rent was suddenly raised from $3.50 to $12.50 a month; no other building was available for the work.

The following quotation from our mission reports indicates the reputation which our mission schools enjoy:

"The Mohammedan Governor of the province was so much better pleased with the moral training and instruction given in our schools than in the government schools that he removed his own boys from the latter and placed them in our school."

A most encouraging feature of the work lies in the awakening of a Christian public spirit among many of our well-to-do Egyptian church members. Several school buildings of considerable value have been erected in recent years by individuals and presented as individual gifts to the Christian community.

The active part which the women in Egypt are taking in the work of the Church, as also their liberal offerings, are worthy of special mention.

The following statistics are of interest:

Total foreign missionaries to Egypt, January 1, 1904 (on the field or on furlough), 60; ordained ministers, 17; college professor, 1; medical missionaries, 5; nurses, 2; unmarried women, 17; wives of missionaries, 18; other foreign helpers, 16. Total, 76.

Ordained native ministers, 31; licentiates, 18; theological students, 5; other lay preachers, 9; harim workers, 34; in book department, 48; school teachers, 347. Total native workers, 492.

Synod, 1; presbyteries, 4; organized congregations, 53; other places where services are regularly held, 127.

Membership, 7324; increase by profession, 703; attendance on Sabbath morning services, 14,512.
Sabbath schools, 151; officers and teachers, 373; attendance, 10,069.

Village schools, 126; teachers, 319; pupils, 8870; central schools, 23; teachers, 128; pupils, 4512. Total schools, 159. Total instructors, 347. Total pupils, 13,383.

Theological seminary, 1; teachers, 3; pupils, 5.

Assiut Training College, teachers, 18; pupils, 670; central boarding schools, 4.

Books, Scriptures sold, 36,082; receipts, $4903; religious books, 13,135; receipts, $2090; educational books, 37,999; receipts, $6480; receipts for stationery, $2209. Total volumes sold, 87,216. Total receipts, $15,689.

Medical work: Hospitals, 2; patients in Assiut Hospital, 1342.

Native contributions: To salaries of pastors, etc., $9284; to congregational expenses and church buildings, $9260; to work in the Sudan, $1548; ministerial relief, $130; to Sabbath school, $1020; to the poor, $3357. Total contributions of native congregations, $24,599.

Missionary work at Khartum and vicinity, which was hampered last year by a government prohibition against all missionary work, has found, with the partial removal of that prohibition, so many opportunities opening up that this year's embarrassment is to follow up these opportunities effectively.

We now have missionary work either in the form of school, regular preaching or prayer meetings in Khartum, Omdurman, Halfaya and Halfa. The presence at these points of many who were trained in our mission schools in Egypt, or who were even members of our Egyptian Evangelical Church, gives rise to a responsibility which we have to assume and an opportunity which we cannot neglect.

There is no doubt that the proposed Suakin Berber Railroad will give a great impetus to the development of Northern Sudan. It is desirable that our mission anticipate the certain advances in price of land by securing at an early date suitable land for missionary purposes.

The work on the Sobat is showing marked progress in the acquaintance of our missionaries with the conditions of life in that country, the sympathetic relations which they sustain with the natives, their increasing knowledge of the language, and the solution of many problems connected with building and agriculture. The efforts of our missionaries to enlist the interest of Shulla boys and girls have been both interesting and successful. The Church will read with special interest of the preaching of the gospel to these children of nature, first through an interpreter, but now directly through the missionaries' own knowledge of the language.
The following statistics are offered for the first time separate from those of Egypt:

Total foreign missionaries to the Sudan, January 1, 1904 (on the field or on furlough), 8; ordained missionaries, 3; medical, 1; wives of missionaries, 4. Total foreign force, 8. Number of main stations, 2; other stations, 3.

II.—OUR MISSIONARIES.

(1) THEIR MOVEMENTS.

Those of our missionaries who arrived in this country on furlough in the spring of 1903 and are expecting to return to their respective fields of labor this fall, are:

Rev. J. W. and Mrs. Ballentine, of India.
Rev. Thomas J. and Mrs. Finney, of Egypt.
Rev. J. Kelly and Mrs. Giffen, of the Sudan.
Miss Fannie C. Martin, of India.
Rev. J. A. and Mrs. McConnelee, of India.
Miss Jennie B. Morrison, of India.
Miss Adelle McMillan, of Egypt.
Miss Anna Watson, M. D., of Egypt.

The following missionaries arrived or are expected this spring, and will be entitled to furlough until the fall of 1905:

Miss Emma Dean Anderson, of India.
Rev. Osborne and Mrs. Crowe, of India.
Rev. A. B. Caldwell, of India.
Miss Cora B. Dickey, of Egypt.
Miss Kate A. Hill, of India.
Rev. Chauncey and Mrs. Murch, of Egypt.
Miss E. Dorcas Teas, of Egypt.
Miss J. L. White, of India.

Mrs. A. B. Caldwell, Mrs. D. R. Gordon, Mrs. T. L. Scott and Mrs. Robert Stewart, of India, are in America with their children. Mrs. J. R. Alexander, of Egypt, is rejoining her children in America this spring.

The following new missionaries were sent out to our foreign field since our last report:

Rev. H. C. and Mrs. Chambers, to India.
Miss Laura A. Cleland, to India.
Miss N. Belle Drake, M. D., to Egypt.
Miss Jennie L. Gibson, to Egypt.
Rev. Bruce J. Giffen, to Egypt.
Dr. A. F. and Mrs. Grant, to Egypt.
Miss Alfaretta Hammond, to Egypt.
Miss Flora J. Jameson, to India.
Miss Anna M. McConaughy, to Egypt.
Rev. R. W. Walker, to Egypt.

In addition to the above, who are appointed by the Board for life, the following young men and women have gone out to
Egypt to serve, for a limited number of years, the interests of our medical and educational institutions, being engaged by those in charge of these institutions:


The following have returned to their respective fields:
- Miss Sallie E. Dickey, to India.
- Miss Minnehaha Finney, to Egypt.
- Miss Edith M. Fulton, to India.
- Rev. David R. Gordon, to India.
- Dr. L. M. and Mrs. Henry, to Egypt.
- Miss Ella O. Kyle, to Egypt.
- Miss Margaret A. Smith, to Egypt.
- Miss Nannie J. Spencer, to India.

In October, 1903, Rev. G. A. Sowash, of our Egyptian Mission, and Miss Katherine Spring were married, and in February, 1904, Miss Alice B. Underwood was married to Dr. D. L. Askren.

(2) DEATHS.

In Sialkot, Rev. Wm. B. and Mrs. Anderson were called upon to part with their new-born babe. This bereavement was doubly trying, for there followed close upon it the news of the death of Mr. Anderson’s father and then of his sister.

Others of our missionaries, both in India and Egypt, have been called upon to mourn the loss of members of their immediate families who have passed away in the home land during the past year.

In Cairo, Egypt, Freddie, the youngest child of Rev. J. and Mrs. Kruidenier was called away by death.

The sad news has just been received by cable of the death of R. Wallace Kidd, who went out only last year as a teacher in Assiut College. He was the son of Rev. R. W. Kidd, D.D., of Beaver Falls. His death followed upon a necessary operation for appendicitis. His buoyant and cheerful Christian character, his whole-hearted and sympathetic nature, made him beloved of all. His devotion and gifts make his loss felt by the cause he was serving. His life cannot be measured by years, but by deeds and lofty aims and ideals, and by the beauty and unselfishness of his character.

We extend to all these sorrowing parents and workers the heartfelt sympathy of the Church, and pray that the comfort of Christ may keep their hearts in perfect peace.
Annual Report—Finances.

III.—FINANCES.

The regular appropriations of the General Assembly to its foreign missionary work for the year 1903 to 1904 amounted to $190,393. Work separately supported by the Women’s Board and other special funds, called for the additional amount of $32,907. Of the $190,393 appropriated by the General Assembly, $161,498.18 have been received, or $28,894.82 less than the appropriations require. The Treasurer of our Egyptian Mission was able to report at the close of last year an unexpended balance, resulting partly from a year of unusual prosperity in school work, and partly due to receipts from the Bible Societies for the transfer of stock in mission book shops. Owing to this balance and to other unexpected economies of administration, the Board is able to reduce the deficit indicated to $18,942. With this deficit the Board closes its financial year.

Contributions in the nature of legacies amounted this year to $22,400. This is $23,611 less than was received from such channels last year, but it is quite up to the average income from such sources during the past ten years.

The Board would request the co-operation of pastors and other friends of missions in forwarding the annuity plan, by which the Board receives varying amounts and allows to the donors, during life, a certain amount of interest.

The following special memorial fund has been established during the year: Mary Sterrit Memorial Fund.

Condensed Exhibit by the Treasurer.

Receips.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Presbyteries</td>
<td>$105,862</td>
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<tr>
<td>&quot; Sabbath Schools</td>
<td>8,640</td>
</tr>
<tr>
<td>&quot; Individuals; &amp;c.</td>
<td>21,505</td>
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<tr>
<td>&quot; Women’s Board</td>
<td>25,861</td>
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<tr>
<td>&quot; George Christie Heirs</td>
<td>2,171</td>
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<tr>
<td>&quot; Bequests</td>
<td>20,229</td>
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<td>&quot; Ladies’ Missionary Societies</td>
<td>719</td>
</tr>
<tr>
<td>&quot; Interest</td>
<td>3,402</td>
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<tr>
<td>&quot; Sarah A. Sawyer Memorial Fund</td>
<td>276</td>
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<tr>
<td>&quot; Pressly Memorial Fund Income</td>
<td>247</td>
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<tr>
<td>&quot; Dales Semi-Centennial Fund</td>
<td>250</td>
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<td>&quot; Sterrit &amp; Agnes Cummins Mem. Fund</td>
<td>54</td>
</tr>
<tr>
<td>&quot; Helen Love Mackinnon Fund</td>
<td>216</td>
</tr>
<tr>
<td>&quot; Campbell B. Herron Mem. Fund</td>
<td>239</td>
</tr>
<tr>
<td>&quot; Rev. Geo. W. Morrison Fund</td>
<td>16</td>
</tr>
<tr>
<td>&quot; Sudan Fund</td>
<td>2,148</td>
</tr>
<tr>
<td>&quot; Gibson Trust Fund</td>
<td>628</td>
</tr>
<tr>
<td>&quot; O. Y. P. C. U. Convention Fund</td>
<td>215</td>
</tr>
</tbody>
</table>
Annual Report—Exhibit of Treasurer.

To

Samuel Kerr Fund, ......................................................... $ 454 36
James Junk Fund, ........................................................... 150 00
Ella Jane Dysart Fund, .................................................. 15 00
L. & M. E. A. Fund, ......................................................... 30 00
James S. McNary Fund, ................................................. 142 50
Mary L. Pratt Fund, .......................................................... 9 00
Property, ........................................................................... 683 11
For Deficit 1903, ................................................................ 236 00

Total from Ordinary Sources (On approp.) $194,405 18

Miss E. O. Kyle’s Girls School, Cairo Egypt, Building Fund, 2,141 03
Miss M. A. Smith’s School, Cairo, Egypt, Building Fund, 1,000 00
Khartum School Fund, ..................................................... 1,000 00
Alexandria & Cairo Mission Build’g Fund, 1,005 60
Specials to Egypt, .......................................................... 619 52
New Girls School in Sudan, 416 13
John S. Fowler Egyptian Mission Fund, 100 00
Egypt Trust Fund (Interest), 150 52
India Theological Seminary Building Fund, 4,359 91
India Famine Orphans Fund, 217 00
Specials to India, 134 00
Annuity Fund, Principal, 9,404 06
Investment, ................................................................. 3,500 00
Benha, Egypt, Loan, ...................................................... 250 00
Mary Sterrit Memorial Fund Principal, 476 25
Forward Movement, ....................................................... 60 00

Total from all sources, .................................................. $219,238 60
Balance in Egypt from Preceding Fiscal Year Merged into this year, 7,116 91
Balance, April 30th, 1903, ............................................... 50,464 98

$276,820 49

EXPENDITURES.

By

Egypt Mission, ................................................................. $92,000 00
Sudan Mission, ................................................................. 12,600 00
Special to Sudan, remitted to Egypt, 503 00
New School in Sudan, remitted to Egypt, 416 13
Miss E. O. Kyle’s School Building Fund, remitted to Egypt, 2,141 03
Miss M. A. Smith’s School Building Fund, remitted to Egypt, 1,000 00
Khartum School Fund, remitted to Egypt, 1,005 60
Specials, remitted to Egypt, 681 41
Theological Seminary Endowment Fund, remitted to Egypt, 500 00
Gibson Trust Fund, remitted to Egypt, 628 85
Campbell B. Herron Memorial Fund, remitted to Egypt, 239 26
Helen Love Mackinnon Fund, remitted to Egypt, 216 85
Egypt Trust Fund, remitted to Egypt, 150 52
Pressly Memorial Fund, remitted to Egypt, 247 89
Dales Semi-Centennial Fund, remitted to Egypt, 125 00
Pressly Fund Interest, remitted to Egypt, 242 92
Assut Hospital Fund, remitted to Egypt, 60 00
Assut College Fund, ......................................................... 2 00
### Annual Report—Exhibit of Treasurer.

By Sarah A. Sawyer Memorial Fund, remitted to

- **Egypt**: $276.38
- **India Mission**: 83,000
- **Theological Seminary Building Fund, remitted to India**: 4,359.91
- **India Famine Orphans Fund, remitted to India**: 217.00
- **Specials, remitted to India**: 154.00
- **Dales Semi-Centennial Fund, remitted to India**: 125.00
- **Samuel Kerr Fund, remitted to India**: 175.00
- **Alexandria and Cairo Mission Building Fund paid Geo. M. Paden, Treas.**: 1,005.00
- **Investments**: 21,100.00
- **Traveling Expenses of Missionaries in America**: 6,166.41
- **Salaries, Cor. Sec'ty., Treas.**: 2,500.00
- **Clerical Allowance to Cor. Sec'ty., Treas.**: 1,200.00
- **Expenses, Printing, Rent, Postage, etc.**: 2,830.65
- **Salaries of Missionaries in America**: 4,608.20
- **Children of Missionaries in America**: 768.00
- **Interest**: 2,927.25
- **Traveling Expenses of Cor. Secretary**: 910.62
- **Outfits**: 900.00
- **Samuel Kerr Fund, Paid Mrs. M. Eva Kerr, Interest**: 325.00
- **Legal Expense**: 93.50
- **Taxes**: 28.51
- **Sabbath School Literature**: 43.81
- **Maps**: 379.74

- **Total Disbursements**: $247,348.82
- **Balance transferred to Reserve Fund**: 24,110.51
- **Balance held for Endowment Funds**: 2,303.16
- **Balance against outstanding Loans**: 3,058.00

**Indebtedness.**

- **To Indebtedness April 30th, 1903**: 5,258.38
- **40,852.13**

<table>
<thead>
<tr>
<th>Loans during the year</th>
<th>$46,110.51</th>
</tr>
</thead>
</table>

**By loans repaid during the year,**

- **Cash balance held against outstanding loans**: 3,058.00
- **Indebtedness, April 30th, 1924**: 18,942.00

**$46,110.51**

### IV.—ESTIMATES AND APPROPRIATIONS.

The estimates of our foreign missions have received detailed consideration by the Board. They represent needs which are vital and pressing. The Board’s recommendations must have regard, however, not only to the evident needs of the fields, but to that limit of support which is reached after agitation and education have done their utmost. The following comparative table will be of interest:
The Board submits to the General Assembly the following budget for the entire foreign missionary work of the Church during the coming year:

<table>
<thead>
<tr>
<th>Country</th>
<th>Amount Received Last Year</th>
<th>Board’s Recommendation for This Year</th>
<th>Mission’s Estimate for This Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egypt</td>
<td>$92,000.00</td>
<td>$100,967</td>
<td>$100,488</td>
</tr>
<tr>
<td>India</td>
<td>83,000.00</td>
<td>88,432</td>
<td>101,644</td>
</tr>
<tr>
<td>The Sudan</td>
<td>14,000.00</td>
<td>14,000</td>
<td>*20,000</td>
</tr>
<tr>
<td></td>
<td>Approximate</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The amount recommended is an advance of $17,010 upon the appropriations of a year ago. When we remember, however, that this budget provides for the extinction of the present deficit of $18,942, it will be seen that, in order to place the foreign work of our Church on a sound financial basis, the Board is limiting itself for this year to the work now in operation. As the Church’s contributions increase, the work may be extended, but it is the opinion of the Board that extension of work regardless of an increase of income means debt with its consequent discouragement to the Church and the increase of the cost of administration.

V.—APPOINTMENTS TO BE RATIFIED.

The special interest generated by the Forward Movement Appeals of our Foreign Missions has nowhere been more clearly manifested than among our young people, and especially in our theological seminaries. The number of those willing to give their lives to the foreign work was unusually large. Following the instructions of the last General Assembly to encourage volunteers to offer themselves as foreign missionaries, the Board has had under consideration a number of names, and from among these it has made a careful selection of those who are in every way fitted for foreign missionary appointment.
With the confident expectation that the Church's contributions would justify sending out a number of missionaries, the Board gave appointment to five ordained men and one medical man; together with their wives. In spite of the disappointment of these expectations, these appointments are submitted to the General Assembly, and the Board must leave with the General Assembly the responsibility of deciding whether or not these candidates shall be sent to our foreign fields. If the appointments of these men be ratified, $11,900 must be added to the appropriations recommended in the previous section.

Together with these are presented the names of four unmarried ladies, whose support is assured by the Women's Board and whose appointments receive the recommendation both of the Women's Board and of the Board of Foreign Missions.

The men referred to are:

- Rev. E. E. Campbell, to India.
- Rev. Wm. Corkey, to Egypt.
- James A. Graham, M. D., to India.
- Rev. J. A. McArthur, to India.
- Hugh A. McGill, M. D., to the Sudan.
- Rev. H. S. and Mrs. Nesbitt, to India.
- Rev. S. A. Work, to Egypt.

The unmarried ladies are:

- Miss Mary Kyle, to India.
- Miss L. B. Walker, to Egypt.
- Miss Margaret M. Wilson, to India.
- Miss Ruth A. Work, to Egypt.

Of the names presented, a word of explanation may be necessary with reference to that of the candidate from Ireland. Rev. Wm. Corkey is the son of Rev. Joseph Corkey, of the Irish Presbyterian Church. His name is here presented by the Board, in spite of his connection with a foreign church, because of the high recommendations which accompanied his application. In becoming identified with our Egyptian Mission, Mr. Corkey expects also to enter into full communion with our Church.

In addition to the above, the General Assembly is requested to ratify the following appointments which were made by the Board during the year. These missionaries have already been sent out and are at work in their respective fields:

- Miss Laura A. Cleland, to India.
- Miss Jennie L. Gibson, to Egypt.
- Dr. A. F. and Mrs. Grant, to Egypt.
- Miss Alfaretta Hammond, to Egypt.
- Miss Anna M. McConaughy, to Egypt.
- Dr. A. and Mrs. Pollock, to Egypt.
- Rev. R. W. Walker, to Egypt.
VI.—SEMI-CENTENNIAL OF FOREIGN MISSIONS.

At the last General Assembly, the Board of Foreign Missions was appointed a committee to arrange for a suitable celebration of the conclusion of a half century of foreign missionary work in Egypt and India.

The Board submits the following general plan for approval:

1. That December 4th to December 11th be chosen to be observed throughout our entire Church as a Foreign Missionary Week. At the services of these two Sabbaths, as also at the intervening midweek meetings, pastors shall bring into review the foreign missionary work of our Church in order to acquaint our people with the successes achieved, under the rich blessing of God upon us, during the past half century of missions. Especially shall this week be made a week of general intercession and prayer for foreign missions throughout our churches.

2. That during this week of December 4-11, a Foreign Missionary Convention be held at or near Pittsburg. The aim of this convention shall be educational and inspirational—to present the conditions, the aim, the methods, and especially the results of foreign missionary work in general, with special reference, however, to the work in our own foreign fields. To this convention, Presbyteries shall be invited to send delegates, that the interest generated may spread as widely as possible.

3. In order to effectively prepare the way for a hearty observance of the Foreign Missionary Week, and in order to carry the educational and inspirational privileges of this Jubilee of Foreign Missions to as large a constituency as is possible, deputational work shall be arranged for such as will give to as many congregations as is practicable, an opportunity of hearing those qualified especially to present the inspiring record of our First Half Century of Missions.

VII.—SPECIAL THANKS.

The Board desires to express its appreciation of the interest which has been shown by so many friends of the foreign missionary cause in the work of the past year. To the prayers and gifts of many is the success of the past year due. Special recognition of helpful service is due:

1. To the Women’s Board, who have so faithfully and willingly carried the increasing burden of their enlarging work.

2. To the Earl of Cromer, representative of the British Government in Egypt, for his kind interest in and helpful services to our mission in Egypt.

3. To Sir Reginald Wingate, Governor General of the Egyptian Sudan, for the many courtesies he and his government have shown to our representatives.
Annual Report—Special Thanks.

4. To the Board of Publication, the Christian Union Herald, the Christian Instructor, the United Presbyterian, and the Women's Magazine, for co-operating with the Board in presenting to the Church its foreign missionary work.

5. To the Bible Lands Missions Aid Society, the Religious Tract Society, London; the American Tract Society, the American Bible Society, the British and Foreign Bible Society, the Egyptian Railway Board, the Boards of the Delta, and of the Fayum Light Railways, who have forwarded the interests of our work in Egypt.


7. To William Alexander Brown, Esq., for legal services rendered, and to Mr. William Neely, for many years' services in caring for and forwarding freight and baggage of the missionaries.

M. G. Kyle, President.

CHARLES R. WATSON, Cor. Sec.

C. S. CLELAND, Rec. Sec.

ROBERT L. LATIMER, Treas.

Philadelphia, May 20, 1904.
REPORT
TO THE
GENERAL ASSEMBLY
OF THE
VISIT OF THE CORRESPONDING SECRETARY
OF THE
BOARD OF FOREIGN MISSIONS
TO
INDIA, EGYPT AND THE SUDAN.

The Black Portions of the Map indicate the three Foreign Mission Fields of the United Presbyterian Church of North America.
EGYPT—THE SUDAN—INDIA.
Purpose of Visit.

By vote of the last General Assembly, the Board of Foreign Missions was commissioned to arrange, if possible, for its Secretary to visit the foreign mission fields of India, Egypt and the Sudan. In the following pages a report of that visit is presented to the General Assembly for consideration.

It will be worth while to recall the three-fold object of this visit as contemplated and as stated by the Board of Foreign Missions in its commission to its Secretary. The object of this visit was stated to be:

A Threefold Purpose.

(a) To carry to each Mission "a message of the assurance of sympathy from the Board of Foreign Missions and the General Assembly and the whole home Church."

(b) "To study conditions and methods in the field, so as to make the future direction of the work most effective."

(c) "To bring back to the home Church such message as will inspire to greater service."

As to the first object named, the mission fields themselves have given abundant proof of their appreciation of the Church's kindness in expressing to them her sympathy and affection. In response to the fraternal greetings of the home Church, both the American missionaries and the native brethren in India, Egypt and the Sudan have requested us to assure the home Church, in the most cordial terms, of their love and loyalty, and of their constant prayers for her welfare. It is a pleasure to make a public record of our own personal appreciation of the cordial reception and hospitality which was so generously and heartily accorded to us wherever our visit took us, and such kindness was extended not only by our Church's own missionaries, but also by the missionary representatives of sister denominations.

It will be readily seen that of the objects which were to be attained by this official visit, the one which required the greatest amount of time and labor was the second object—the “study of conditions and methods.” Information of this character could scarcely be secured and certainly could never be realized without a personal visit to the fields. Much of this information is of a technical character and is not referred to in this report, but it will, nevertheless, be of special value to the Secretary and to the Board in that future direction of the work which falls to them in the home office.

As to the third aim, which was “to bring back to the home Church such message as will inspire to greater service,” it is our conviction that this aim can be realized in no better way than in acquainting the Church with the facts of our foreign work—its needs, its conditions, its methods and its successes—and it will be our purpose to set forth these facts at every opportunity that presents itself.
The object of this report, however, is not to give a detailed description of the different mission stations and their work. This has been done in a brief way in descriptive articles printed and now being printed in the Church papers, and further may be done in this direction if opportunity offers. To present details pertaining to the conditions of the work at each station would burden and confuse the mind and detract from the main purpose of this report, which is to present to the General Assembly, as the highest legislative body of the Church, certain definite impressions which were gained and certain definite problems which were appreciated during this official visit.

The visit to these mission fields involved an absence from the country of 235 days. Time Spent.

The generally expressed judgment of the missionaries and our own personal experience testify to the great difficulty of doing justice to the Church's commission in so hurried a visit. Of the time referred to above, 101 days were spent in traveling and awaiting connections. This time must, therefore, be reckoned out entirely in estimating the opportunity for mission inspection proper. Of the remaining 134 days, 60 were given to India, 57 to Egypt, 6 to Khartum, and 11 to the Sobat.

Every station at which American missionaries are located was visited. A large number of representative sub-stations were inspected. In India, six days were spent in camp, observing methods of work while itinerating among the villages. Numerous conferences were held with individual missionaries relative to their work. Numerous conferences were also held with native workers and pastors in both Egypt and India. It was our special privilege to attend the Annual Meetings of both our India and Egyptian Missions, where greater opportunity was offered than perhaps anywhere else for gaining a comprehensive view of the work and of gathering information by questions and conferences. In Egypt, the Synodical Meeting of the native Church afforded an opportunity of meeting and of addressing formally the representatives of our Egyptian Church. In India, there was an opportunity of seeing something of the work and methods of other missions and thus of making helpful comparisons. In the Sudan, a few days were devoted to exploring the country beyond that point on the Sobat at which our Dolaib Hill Station is located. To all this must be added numerous calls upon officials or official bodies, made imperative and advisable by the official character of our visit.

We will now take up the mission fields in the order in which they were visited:

Work Accomplished
INDIA.

In this country, whose population more than exceeds twice the population of all Africa, Providence has committed to our Church for evangelization a section of country lying in the northwest part of India, in the Punjab, and comprising a population of 5,000,000 souls. It is a territory which has its rich and its poor; its high caste and its low caste; its country population and its city population. From the point of view of missionary work there is need to emphasize the difference between high and low caste, for the missionary problems which the work among the low caste presents are radically different from the problems confronted in working among the high caste. What is the character of these problems?

LOW CASTE WORK.

We look first at the missionary problem which confronts us in the low caste work. It is estimated that there are 9000 castes in India, and yet when we speak of low caste we refer to none of these, but rather to a caste which is below the lowest regular caste and whose members are called Sweepers. The claim which the problems of low caste work has upon us will be realized when we say that two-thirds, if not three-fourths, of our missionaries' time is spent in work among the low caste, and 90 per cent. of the 9000 baptized members of our India Mission come from this class. Two conditions of this caste are to be noted as vitally affecting missionary work among them. The one is Poverty, and the other Ignorance.

Poverty!—is it enough to say that the regular wages for a common laborer is 6c. a day, and thousands receive still less; that this pittance is for the support not only of the wage-earner, but of all his family; that two meals a day suggest nothing of limitation in this part of the world; that to the improper and insufficient food to which this people are limited may be traced more than half of the common diseases and weaknesses which fill our medical institutions? In addition to the above, it is to be remembered that this Sweeper class in the country are a species of farm help who own and can buy no land, so that they are completely subject to the tyranny of the farmers who employ them. To them are committed the most menial and disgusting duties, and the depth of their degradation can be measured by the fact that their sins are stealing, and eating carrion.

Ignorance!—by ignorance we mean not only ignorance in general, but illiteracy in particular. The official record of India speaks of 5 per cent. of the population knowing how to read. This is true as a general average, but when you have deducted the intellectual classes of the larger cities and those of the higher castes in the smaller towns, who help to swell the average,
and limit yourself to the Sweeper caste, then, as one of the mission­
aries told us, we do not have 1 in 2000 who can read. To be sure, under the influence of mission schools, the Christian community drawn from this Sweeper class will present a better average; but even in the Christian village of Martinpur, with a Christian community of 750 and with 250 church members, we were informed that only 14 could read.

We will not dwell on the immorality of the Sweeper class. It is doubtful if this be any worse, if as bad, as among the higher castes. It is bad, always bad, and any one who visits India and becomes acquainted with its life, will at times feel as if the very knowledge of the depravity of heathen India was putting an indelible stain upon his memory.

If we have painted the picture too black we are conscious of no such wrong-doing. We are only conscious that we have not yet given full expression to our feelings. But why paint the picture at all? For two reasons: to magnify the grace of God, which reaches even to this uttermost, and to bring the Church to some appreciation of the burden of her missionary task.

Disappointed by the rejection of his gospel by the Jews, and standing face to face with the open, shameless, revolting vice of Corinthian life, did Paul wonder whether his gospel could go with its saving power to such lengths? God gave to him proof of the unsearchable riches of His grace in the redemption of "such as these," and God has given to us proof that His gospel is meant even for such victims of Ignorance and Poverty as we have described. Among this Sweeper class a veritable Day of Pentecost has dawned. Three years ago there were 1036 baptisms in one year, chiefly from among the Sweeper class. Two years ago there were 1178 baptisms, and last year 1251, so that 38 per cent. of our entire Church membership in India has been gathered within the past three years. We have seen hundreds of these children of God's grace, we have seen the light of a new life shining in their faces, we have seen their manifest strivings to live up to the light which they enjoy; we have watched their pathetic efforts to arrive at greater knowledge; we have seen many others who are still seeking the light—and to see these things is to have proof of the abiding presence of the Holy Spirit with the Church to-day; it is to witness the working of God's vast, all-powerful miracle; the regeneration of India and the redemption of the world!

Blessings, however, bring responsibility, and grace, its burden. The result of this movement is that the Great, Serious, Critical Question of the Hour with our India Mission is, How Shall We Care For These Baptized Converts? It is understood that only those are baptized in whose hearts and lives the grace of God is manifest in a new life; but, believe as we may in the perseverance of the

How to Care for Converts.
saints, it would be as presumptuous to leave these converts after their first profession of faith without provision for their growth in grace, as it would be to abandon a new-born child in the wilderness, destitute of protection, shelter and nourishment.

How, then, shall the 9000 baptized members of the India Church be cared for? In answering this question there must be a due appreciation of difficulties. We must remember that these 9000 are, for the most part, scattered throughout 654 separate villages; that illiteracy makes it impossible to commit them, as Paul could commit many of his early converts, to the written Word of God, but that someone must instruct them by word of mouth; that general ignorance and previous heathen conceptions make it necessary that, by easy and oft-repeated lessons, truth shall be imparted to them; that a subjection to their masters, such as almost amounts to slavery, makes it impossible for many of these converts to command their time, especially their Sabbaths, so as to afford sufficient opportunity for the necessary instruction in Christian truth; that poverty in many instances prevents these converts from giving to their children that freedom from work which might lift these children, through education, out of both their ignorance and their poverty; finally, we must remember that this great, overwhelming task falls for its accomplishment on a small band of missionaries, who have to assist them an extremely limited number of native workers, and that many of these have enjoyed no such advantages as would enable them to be wholly reliable helpers.

It is not only a difficult problem, it is a most critical problem. We are told by one of the India missionaries that to the 2000 baptized members of his district he could, without difficulty, add 3000 more if they could be cared for. Let us imagine, then, the present movement among the low caste sweeping forward until the 250,000 of that caste accept the Gospel and are baptized; we ask you to think what lamentable consequences would result from the solid array of such a number, bearing the name of Christ, claiming to have experienced regenerating grace, and yet left without that instruction in righteousness which will prevent their continuing in the heathen practices and ignorance out of which they are supposed to have come. The mountain stream of Christian life and truth would spend itself and stagnate in the marshes of ignorance and superstition, even as it has done in the experience of Roman Catholic countries and in many of the ancient so-called Christian Churches of the East. Out of the latter state, would it not be more difficult to rouse them than it is to convince them of their present heathen condition?

On the other hand, it is to be stated with emphasis that our missionaries are working heroically to meet this present and pending crisis, but their numbers are not sufficient, in spite of
wide and continued itinerating, to cope with the situation, even as it now exists, and the absence of an adequate staff of native helpers is everywhere conspicuous.

It rests with the Church to furnish our India Mission in the immediate future with an increased force of foreign workers, and to also furnish them with the means necessary for the immediate development of a school system, which will raise up a force of native helpers, such as will meet the emergency. After that it will rest with our missionaries on the field, under the grace of God, and careful, consecrated statesmanship, to meet the crisis which is upon them.

WORK AMONG HIGHER CASTE.

We now turn to mission work of another sort—that among the higher castes. Here there is, as yet, a strange absence of harvest. Here we are not at the stage of reaping, scarcely yet at the stage of sowing, but rather still at the stage of preparing the ground unto the sowing. There are those who have grown all but skeptical of successful missionary work among the proud and resisting high caste. There has arisen a belief that it is perhaps not God's will that the higher castes should be reached at this time, but that God's plan is to manifest His power and grace in the salvation of the despised low caste and through their elevation to triumph over the high caste. In keeping with this thought some might incline to abandon work among the high caste and to devote all missionary effort to the low caste. There is truth in the statement that God has often used the weak things of the earth to overthrow the mighty, but is it for us, with our limited vision, to declare what is God's definite plan and method to the extent of abandoning the impartial presentation of the gospel to all classes? The day of grace upon us among the Sweeper class of India calls for special improvement of the opportunity for gathering these into the kingdom, but yet we must not lose sight of the 4,000,000 who do not belong to this caste. To them, too, must the Gospel be preached. This field of labor must not be abandoned because of the rich harvest vouchsafed to us in the other field. It is safe to say that, had it not been for the present movement toward Christianity among the low caste, the speedy results in this field of labor and the lack of sufficient workers to meet this opportunity, the question would probably never have been raised as to the legitimacy of present work among the high caste. We believe it would be limiting the gospel of our Lord and giving a deformed character to the future of the Church in India for us to abandon deliberately the persistent presentation of the gospel to all classes—to those
India—A Question of Method.

of high, as well as to those of low caste, to the rich as well as to the poor.

Granting, then, that the gospel is also to be faithfully preached, so far as in us lies, to those of high caste in our mission field in India, the question comes up: By what method can these be most effectively reached? It is admitted that a fair proportion of those reached by medical work are of this class, but it is claimed that general evangelistic methods reach only the low caste, and that the only extensive method of coming into touch with the high caste population is through the school. To visit the school at Gujranwala and to find in that one school no less than 1000 high caste boys, to go to Sialkot and Rawal Pindi and witness similar sights, is enough to prove the fact that the school brings the missionary into touch with high caste life.

The further question is raised: Is this a vital touch, is it effective unto conversion? As to the first question, Is it vital, there is no doubt that these schools acquaint the scholars who attend them with the essential facts and principles of the gospel. They also quite generally dispose the minds of these scholars with respect both for the doctrines and the representatives of the gospel. Much of the access to homes which Zenana workers enjoy is due to the favorable impression of Christianity and its professors which the masters of these homes gained in the Christian schools. It is equally undeniable that these schools have, by their direct teaching and influence, done much to break down prejudice to Christianity and blind allegiance to heathen doctrines and practices. Again and again did we hear in India of such Christian schools bringing about the practical abandonment of heathen traditions on the part of the scholars who have been trained in them.

When the further question is put, Is this method effective unto conversion, then a positive answer is not easy to give. It is true that conversions in these schools are lamentably, though not wholly, lacking, but even with this admission there is much to be said on the other side. In the first place it is not easy, it is often impossible, to trace to their source the influences which have, humanly speaking, contributed to a soul’s acceptance of Christ; these may frequently lead us back, as often they clearly do, to the Christian school. Further, the test of the number of conversions is not of itself a fair test; spiritual results do not always follow in regular response to efforts put forth; God’s gracious visitations have seasons of their own, which often come all at once, and the Church’s duty is faithfulness rather than impatient concern over results. Still, again, this criticism may reveal not so much the weakness of the educational method itself as a failure to maintain around the educational institutions a sufficient Christian influence; no mere method can compare
India—Noteworthy Features.

has been said for and against the tendency to centralize missionary work at large central stations, and allowing the gospel to radiate from these centers. Conditions of life in India very clearly indicate that both for evangelization and for supervision, it is necessary for the missionary to actually go forth in person from village to village, carrying the gospel of eternal life and strengthening the hands of the native brethren. The aggressiveness, the enterprise, the method and the system with which this missionary itineration is carried on by our India Mission reflects great credit upon them and is worthy of the Church's highest praise.

Another point worthy of commendation is the development, by one of our missionaries, of a method for studying the Urdu language, which has greatly facilitated the mastery of the language by new missionaries. The method is based upon certain phonetic principles and a certain vocabulary system. The method has not been fully perfected, but it is desirable that the missionary in charge might be so relieved of other work as to enable him to complete this system of language study, for there would undoubtedly result, not only to our own mission, but also to other India missions, an economy of missionary labor and an increase of mission spiritual power with the personal influence of Christian lives. Finally, a more effective method of evangelizing the high caste population must be devised before we can consent to abandon the educational method, and such a method must also be capable of extensive application before it can claim to be a proper substitute.

Concluding our reference to this problem, we call on the Church in America to re-enforce these institutions with funds, and especially with workers, so as to render their Christian influence effective to the desired degree. We here make special appeal for the re-enforcement of the staff of Gordon Mission College at Rawal Pindi.

NOTEWORTHY FEATURES.

There are many features of our work in India which are worthy of special commendation and praise. It was a special pleasure to note the development by our India missionaries of the evangelistic method by itineration, which brings the missionary into personal touch with so great a part of his mission district. Much
visionary efficiency. It may be that by extension of these principles to the Arabic language the efforts of our missionaries in Egypt to master that language might be made less laborious and more effective.

Finally, we wish to refer in the highest terms to the emphasis which our India Mission has laid on self-support among native churches and the native church membership. All that has been said concerning the poverty of the people in India needs to be recalled in order to appreciate how difficult is the task of our India Mission in developing self-support among the native Christian people. It is generally admitted that in the early days of missions almost all missions in India granted too much assistance from foreign funds and emphasized too little the support by the native community of the ministry to their own spiritual needs. When we realize the momentum which the policy of the past has gained, and when we appreciate the pressure placed on our India Mission by the more liberal policies of financial assistance followed by neighboring missions, we will see how daring is the position assumed by our mission in emphasizing self-support. The special ground for commendation lies in the fact that the development of this spirit of self-support has come about not merely by a refusal of our mission to render financial assistance where it was thought that the Christian community should help itself, but by a voluntary acceptance of the self-support ideal, through exhortation and teaching, by both pastors and people. The result is that six Christian communities support their own pastors entirely, and a number of others are self-supporting to a large degree. Of course, caution is necessary that the principle be not pushed too far, beyond the ability of an indigent community to respond, for this would deprive such a community of a regular spiritual ministry and would result in its growing weaker and weaker.

EGYPT.

In asking your attention now to a consideration of our mission work in Egypt, it is necessary to emphasize the entire dissimilarity between our India and our Egyptian Mission fields. It required a visit to these two fields to bring home the realization that these two mission fields present differences rather than similarities, in reference both to conditions and to methods of missionary work. Only injustice and harm to either or both of these missions can
follow from the forced comparisons which are at times indulged in.

In visiting Egypt we enjoyed the advantage of a previous acquaintance with conditions there. This made it possible not only to examine conditions which now prevail in Egypt, but also to note the changes which the past decade and a half have ushered in. No one at all acquainted with the Egypt of fifteen years ago can fail to note startling changes, which are producing "A New Egypt." It is as if Europe had literally invaded Egypt. Between the years 1882 and 1897 the foreign population in Egypt increased 24 per cent., and there is reason to believe that it has increased at a more rapid rate since the census of 1897. With this increase there have appeared in Egypt, European customs and manners, European ideas and methods, European capital and European labor. The explanation of this movement is to be found in the remarkable development of the material resources of the country, under the favoring conditions of British occupation.

The most striking and, from the point of view of missionary work, the most embarrassing feature of this change is the increase in the cost of living, and especially of land. Throughout the Delta, common agricultural land has risen in value from $325 to $700 per acre, and in cities, land for building purposes has often risen to prices which are prohibitive from the point of view of our ordinary missionary resources. A very marked change is to be noted also in intellectual and religious spheres. There is a manifest educational activity. In the religious sphere there is a greater freedom of religious discussion, especially among the Mohammedans, and an abatement of former religious bigotry and dogmatism. This condition is a hopeful sign in some quarters, but in other quarters it indicates an indifference to religious conviction, which has resulted from the invasion of a materialistic spirit.

The problems of our missionary work in Egypt have relation either to the Christian evangelical community gathered by the past half century of missionary work, or, on the other hand, to the task of reaching the millions who are still without a saving knowledge of Christ.

**THE EVANGELICAL COMMUNITY.**

We may look, first, at the Christian Evangelical Community in Egypt. It is everywhere the aim of our missionary work not only to bring individuals unto a saving knowledge of Christ, but to gather such individuals into an ecclesiastical organization, which shall eventually become self-supporting, self-directing and
self-propagating. One is not much surprised, therefore, to find in existence in Egypt a native Church. There is occasion for surprise in the extent to which this Church has developed. In referring to this development, there is danger of misleading the Western reader by raising expectations too high. It is not meant in any sense that the ideal stated above has been actually reached. It is, however, true that in the support of her educational work, in the direction of her evangelical schools, in the development of her Presbyterial life, in the organization of aggressive evangelistic work, and in the discussion of her Church problems, the Egyptian Church has arrived at a consciousness of her organic life and is entering upon a conscious use of her organic powers. That the Egyptian Church has reached this stage in her development is a ground for congratulation and thanksgiving. It is the very end toward which we have been laboring. It brings, however, with it great responsibilities.

There are many rocks upon which a young church may make shipwreck. Environment, tradition and racial temper, tempt to false courses. The Evangelical Church, in "finding herself," may settle down to an easy and selfish enjoyment of her own ecclesiastical life, or, on the other hand, thoroughly quickened by the missionary spirit, she may devote herself and her ecclesiastical machinery to the magnificent purposes of God in evangelizing her own people. The Evangelical Church in Egypt, in arriving at self-consciousness, may become the victim of some limited sectarian ideal, such as would make her the mother of only a small part of the body of Christ's true followers in Egypt and such as would fairly invite the formation of rival sectarian church organizations; or she may hold before her the true ideal of a National Mission, and make herself, alike for Moslems as for Copts, for the rich as for the poor, the true Church of God for all Egypt. Again, this Church may become the arena of that strife and rivalry for ecclesiastical leadership, which was the disgrace and weakness of the Egyptian Church in the early centuries; or she may be the organization through which humble and devoted pastors and leaders may serve the great body of true believers. Finally, it is possible for this Church to become ambitious of and dependent upon worldly power, which is the characteristic of both the Moslem faith and the Coptic Church, and to strive after a political and worldly prestige; or, it is possible for her to grasp the secret of her establishment and growth and to rest with undivided dependence upon the power of the Living Spirit and the power of the Word of God, which is the Sword of the Spirit.

These are some of the critical questions which the Egyptian Church is practically deciding for all time by her present con-
duct, policy and life. To help the Egyptian Church to decide aright, prayer and wise leadership were never so much needed as they are to-day. A genuine revival in the Egyptian Church would go far toward securing a right attitude toward many of these questions. A very pressing need is that the Egyptian Mission shall appoint at least two of its experienced missionaries, fitted specially for such work, to visit the Evangelical Congregations and their pastors, stirring them up to their evangelistic opportunity and missionary obligations. No one could doubt that rich spiritual results would follow from such a course. We urge, therefore, that the staff of ordained missionaries in Egypt be re-inforced sufficiently to set men free for this work; and that meanwhile the Church in America remember in special prayer the Church in Egypt, that God may guide this latter Church into His will and service.

WORK AMONG COPTS AND MOSLEMS.

Two Wrong impressions.

We now turn our attention to that form of missionary work which has to do with the millions of Egypt who have as yet no saving knowledge of Christ. Here one frequently meets with two wrong opinions concerning our missionary work in Egypt. On the one hand there are those who take exception to missionary work among any of the ancient so-called Christian churches of Asia and Africa, and of course the missionary work which our Church has done among the Copts of Egypt meets wholly with their disapproval. An undefined questioning of the propriety of such work is at times indulged in by many who have not committed themselves formally to the general position indicated. This justifies a brief reference to the matter. If salvation depends on a formal acceptance of the gospel, and the missionary aim is to make the world nominally Christian, then we have no mission to Copts or to Nestorians. But if the missionary commission is to all who have no saving knowledge of Christ—and by their works and lives must we judge of men—then whether the unregenerate condition of men be described as Mohammedan or Coptic, Confucian or Nestorian, Hindu or materialistic, Deistic or Pantheistic, it matters not, these all who hold not “a saving knowledge” come within the scope of those “nations” to whom our gospel is to be preached. There is no opportunity here to enter into a detailed discussion of this question, but all discussions come back, in their last analysis to the question of
the terms of our missionary commission, and the true spiritual condition of these Copts.

The other false opinion concerning our missionary work in Egypt is that our missionaries are exclusively occupied with work among the Copts. This has even been the motive for organizing so-called Missions for the Moslems of Egypt, as though these did not come within the scope of our missionary work. Let it be, therefore, distinctly understood that neither at home in America, nor on the field in Egypt, is there any authority for such a limitation of our missionary purpose. We give place to none in our endeavor to reach Moslems. Among our Evangelical Church members are more Moslem converts than all other missions in Egypt can show. More than one-fourth of the pupils in our mission schools are from Moslem homes. More than one-half of the stations at which we have American missionaries are located where the population is so densely Mohammedan that it is impossible to infer that our purpose could be other than to reach Moslems. That a large percentage of our Evangelical Church membership is drawn from the ranks of the Coptic Church is a fact which we do not deny, but this result is due purely to a greater response on the part of Copts to the presentation of the gospel. As well might it be inferred that our India Mission has no mission save to the low caste, because God has graciously permitted such rich spiritual harvests among this particular class. No! The sphere of our missionary activity, both in Egypt and in India, is limited to no particular class or religion, but extends to all who are within those geographical limits which Providence has laid down for our Church. The presence in our missionary church of a predominating proportion of a given class only makes it necessary for our missionaries to exercise greater caution in order that, by following the lines of least resistance and the easiest success, too much of our missionary activity be not drawn into a single channel.

What methods, then, are we to follow in order to evangelize the millions in Egypt who have no saving knowledge of Christ, whether they be Copts or Moslems? It is the educational method which has been used in Egypt more extensively and more successfully than any other method. Indeed, to it, under the blessing of God, is to be traced the larger part of those results of our missionary work in Egypt which are to-day our joy and our pride. The mission school has been, in missionary work in Egypt, an evangelizing agency. The Scriptures generally served as primer and reader, and the knowledge of reading was imparted a knowledge of the gospel story. The mission teacher was a sort of preacher and evangelist, and after school hours the mission building fre-
Egypt—The Educational Method.

...sequently became a meeting house, where the school teacher expounded the Word of God. Owing to the lack of schools and the illiteracy which prevailed in Egypt in those days, the mission school held a unique position and exerted a unique influence wherever established. In many a town and village, the establishment of a mission school resulted in intellectual and religious awakenings which could no more be dissociated from each other than that revival of learning and that religious reformation which quickened the life of Europe in the Middle Ages. It was found that through the school, as not through the mere preaching of the Word, nor through any other missionary method, permanent and sympathetic relations could be established, which could be effectively used as the channel for evangelizing both the pupils in the schools and their parents.

As the cause of Christ made headway and an evangelical community was gathered at these school centers, these schools began to serve a new purpose in addition to that for which they were originally established. First established to evangelize a non-Christian community, they now came to be used generally for the education of the children of the evangelical community which had been gathered. It is worth while to emphasize the distinction between the two types of schools, even though, in many instances, it may be difficult to determine whether a given institution belongs rather to the one class or to the other. On the one hand is the school established wholly by mission funds, in a non-Christian community, for direct purposes of evangelization. On the other hand is the school which exists in a Christian community and whose object is to safeguard and perpetuate the evangelical faith among the rising generation.

The importance of this latter type of school cannot be overestimated. It is the bulwark of missionary work and enables us to hold the ground which has been gained and which we might quickly lose through the insidious attacks made upon the faith of the rising generation through the secular and Mohammedan education of the government, or that of other rival schools. Such schools are training institutions which furnish and prepare Christian workers. These schools constitute together in Egypt to-day a magnificent graded system of Christian education, both for boys and girls, heading up in institutions of higher education, such as the Assiut Training College. It is the pupils and graduates of this school system who become the colporteurs, the teachers, the evangelists, the pastors—leaders in the work of the mission and in the life of the native Evangelical Church.

It is, however, clear that the general support of this latter type of school should be quickly assumed by the Christian community; otherwise mission funds would never be free to allow
of an advance into the "regions beyond." It is a great satisfaction to know that in Egypt, the Evangelical communities have, to a large extent, assumed the support of the village schools in their midst, and it is a fact that out of the $77,213 expended on educational work, $42,305 comes from Egypt itself, either from fees or voluntary native contributions. In the district of Assiut the maintenance of Christian schools is almost entirely assumed by the Christian Community. It is right that the mission should urge upon the Evangelical Community the support of these schools, which minister directly to their own spiritual welfare and that of their families.

Our concern in this discussion is with the other type of school—the school established in a largely, or entirely, non-Christian community and whose purpose is the evangelization of this community. The changes which the past decade and a half have wrought in Egypt are vital, affecting the educational policy of our missionary work. We referred at the beginning of our discussion of the work in Egypt to material changes affecting the cost of land and of living, and also spoke of vital changes in intellectual and religious spheres. The former changes have increased materially the cost of such educational work as had been in operation; the latter have added to this increased cost by raising school standards. Where formerly $10 was paid for rent, now $20 must be paid for a similar building. Where formerly land could be bought and a school building erected for $600, now $1000 are required. Where formerly the mission school could easily command a patronage with an extremely elementary course, a very unpretentious building, large classes and a teacher of the lower grade, now that educational patronage cannot be held without an advanced course, an attractive building, a graded class system and a capable teacher of a more advanced grade. Government schools, Moslem schools, Coptic schools, Roman Catholic schools, nondescript schools, are all competing for the youth of Egypt. Education is in the air. Thus it is that increased cost of living makes the educational method relatively more expensive, while at the same time the raised standards of education and the pressure of required studies make it a less effective method of evangelization.

These conditions have raised the question whether a change of method is not called for. Egypt must be evangelized. We believe our Church is chiefly commissioned to do this work. The educational method of evangelization, while effective, involves too great a cost to permit, with the resources at our command, of its general and universal extension to so wide a field as is ours in Egypt. May not prayer, patience and consecrated planning devise some other less expensive, but equally effective method? This is the question which our Egyptian Mission is
now trying to answer, and her attention is directed with special earnestness to an adaptation of her direct evangelistic methods to the conditions which now prevail in Egypt.

The Church in America owes to its Mission in Egypt a very special ministry of prayer that the Spirit of God may enable our missionaries to deal successfully with these new and difficult conditions of life and work in Egypt. Meanwhile, there is need to maintain those schools which safeguard the life of the Native Church, and especially to re-enforce the institutions of higher education so as not to lose the position of influence which has been ours in the past.

In this connection attention is called to the recent agreement entered into by our Mission with the Bible Societies—the American Bible Society and the British and Foreign Bible Society—whereby the colporteur work is no longer under the direct management of our Mission, but is committed almost entirely to these societies. In many ways this surrender of so vital a branch of missionary work is regrettable. The burden of administering for the Bible Societies this department of work pressed indeed heavily upon our missionaries, and it is probable that societies organized exclusively for the distribution of the Scriptures would wish this method of work to be pushed beyond what a general missionary society would deem necessary. To this extent, it is right that our missionaries should be relieved of an undesirable burden. On the other hand, a measure of colporteur work is an essential part of every fully rounded-out missionary organization. The colporteur is a pioneer who spies out the land and opens the way for the introduction of other more permanent forms of missionary work. It may be, therefore, that the Egyptian Mission, to give completeness to her missionary system, will feel it necessary to begin anew and initiate a system of colportage, which will be a part of her evangelistic machinery.

PERMANENT PROPERTY NEEDED.

We feel that the attention of the Church should be called to the special need, in many of our stations in Egypt, of securing land and of erecting such permanent buildings as the future of the work will undoubtedly require. Our Egyptian Mission has only in rare instances devoted any portion of the regular funds or appropriations of the Church to such objects, but has depended largely on special funds and contribu-
The Sudan—Two Questions.

In visiting the Sudan, we enter upon a mission field in which we have neither precedent, tradition nor time-honored customs to appeal to. Missionary work in the Sudan is only completing its third year, and the entire country has only been open to civilization for five years. It is, therefore, difficult to separate that which is reliable and permanent from that which is superficial and transient in the prevailing conditions and tendencies of life and work in the Sudan. Still, the past three years of missionary experience in the Sudan are of inestimable value in bringing us far on the way toward definite conclusions and a right appreciation of missionary needs and methods. What is stated below is presented, however, with the full realization that, even in the near future, missionary experience may lead to new and different conclusions.

Two questions press us for an answer with special urgency at the present stage of our missionary experience in the Sudan. The first is, What shall be the sphere and extent of our Church's missionary operations in the Sudan? The second is, What methods of missionary work are best suited to conditions in the Sudan?

At two points in the Sudan has work been established—at Khartum and vicinity and at Dolaib Hill, on the Sobat. We believe that anyone who will acquaint himself with the full story of the establishment of work at these two points, will be convinced that our Church was guided in the matter by a clear and irresistible leading of Providence. We may fairly assume that at these two points our missionary work has come to stay.

It is necessary to emphasize the distance which exists between these two stations. Five hundred miles or six days of travel by river steamer separate Dolaib Hill from Khartum. Conditions of life and of missionary work differ widely at these two points. At Khartum there is a Moslem population. At the Sobat you are among a people with religious ideas so crude as to constitute a sort of fetish worship. In the vicinity of Khartum you have the advance guard of Egyptian civilization, and at Khartum itself the
standards of social and intellectual life press almost as heavily as they do at Cairo. At the Sobat you are practically out of sight of civilization and among a people with no written language whatever. At Khartum you have a government prohibition against direct evangelistic work among Moslems. At the Sobat there are no missionary restrictions whatever. Our mission work at Khartum and vicinity has to do with the Arabic language. At the Sobat we have to do with negro tongues and dialects. From all this, the necessity will appear for distinguishing between these two points of missionary work as we seek an answer to the two questions before us.

It must be admitted that the near future will doubtless lessen the differences indicated. More rapid and direct steamer service will probably reduce the journey between the two stations to three days. It is inconceivable that the government prohibition to missionary work shall long continue in Northern Sudan, even to the extent to which it now exists. The religious thought of thousands of so-called Moslems in Northern Sudan is so confused and mixed with negro superstitions that these might fairly be classed, in spite of their Moslem name, with the negro tribes of the Sobat. Finally, the Suakin-Berber Railroad, which is an assured project, will probably tend to separate the Sudan from Egypt, and the emphasis laid upon the commercial and political independence and unity of the Sudan must tend to unite and bring to a common level the conditions which prevail in different parts of this country. For the present, however, these differences exist and affect the two questions referred to above.

Our Sphere of Work.

It attempting to determine the natural limits of our Church's missionary operations in the Sudan, we will look at the question first from the point of view of our missionary work at Khartum and vicinity. Our missionary work at Khartum is the logical outcome of our missionary work in Egypt. With the conquest of the Sudan by the Anglo-Egyptian forces, the life of Egypt was projected into the Sudan. A large number of young men, many of them trained in our mission schools in Egypt, a number of them members of our Evangelical Church, are now in government and other employment in the Sudan. Their presence in the Sudan, and especially in Northern Sudan, lays upon our mission and upon the Egyptian Church, the obligation to minister to the spiritual needs of these children of our mission. Further, their presence and influence in the Sudan affords to our mission a special vantage ground for missionary work in the Egyptian and Sudanese communities in which they live. Such appeals for the exten-
The Sudan—Our Sphere of Work.

sion and development of our work in Khartum and in such centers of Northern Sudan as Omdurman, Halfaya, Berber, Kassala, and the termini of the new railroad, are almost, if not wholly, irresistible. To what new points in the Sudan the presence and indeed the missionary work of these colonies from our Egyptian Church will lead us, the future alone can determine. In deciding upon the extension and development of our work in Northern Sudan, due consideration will need to be given to the plans and the presence of the Church Missionary Society, which is also operating in this part of the country. This may, however, be safely left to our missionaries, who are on the most friendly terms with the representatives of this society.

Looking at the question from the point of view of our Sobat Station, we find that our present station, Dolaib Hill, is located among the Shullas or Shulluks, near the mouth of the Sobat. It might be naturally thought that the development of our work would follow tribal lines of cleavage and extend to other Shulla tribes. A glance at the map will show that owing to the fact that the Shullas are scattered in isolated communities over a large territory, a development of our work along such lines would carry us too far afield, would give us no compact or clearly defined missionary sphere, and would bring us into conflict with the Roman Catholic Mission, to whom the government has practically assigned the territory lying to the west of the White Nile. It seems preferable to follow another line of reasoning and regard our present location at the mouth of the Sobat as leading us to a development of work in this Sobat country, for, in the Sudan, rivers are the great highways of travel and the life and population of the country is drawn toward the river front.

If it be thought that this is too extensive a territory for our Church to occupy with her present resources, we would call attention to the fact that it would not be a great population for which we would thus become responsible. War, famine and other conditions have decimated the population of the Sudan until the entire population of the country, twenty years ago estimated at 10,000,000, is now reckoned at but 2,000,000. We have this on the authority of the Sirdar himself. The Sobat country to which we refer cannot, therefore, give us a population of more than 500,000 souls. Further, it is our conviction that missionary work in the Sudan can be carried on at much less expense than in Egypt.

Our conclusion is that the limits of our missionary activity in Northern Sudan cannot be fixed at the present time, but depend largely on the development of the country, and the consequent presence of members of our Egyptian Christian community at different centers. As to the work in the South, that section of country which is drained by the
Sobat River, and to which this river gives ready access, seems to us to be the legitimate sphere for the missionary activity of the Church.

METHODS TO BE USED.

Turning to the problem of the missionary methods which shall be followed in our missionary work in the Sudan, we again deal with the work in Northern Sudan. We have referred to the presence here of the Arabic-speaking population. Many of them of pure Egyptian origin, others of Sudanese origin, but thoroughly Egyptianized. This population presents much the same conditions as we find in Egypt, and to this extent methods may be followed such as are found successful in Egypt, having due regard, of course, to the limitations which the government still places upon direct missionary work among the Moslems. In so far as this population is non-Egyptian and non-Moslem and approaches the type found to the South, the methods used on the Sobat may be effectively applied further north.

But what missionary method shall be pursued in the Sobat region in order to evangelize the people? Here is a population made up of four main tribes—the Shullas, the Dinkas, the Anyoks and the Nuers—each possessing its own dialect and, to a certain degree, its own religious ideas. None of these tribes have any written language. They live a practically savage and yet not markedly vicious life. They live by hunting, by a slight cultivation of the ground, and especially by their extensive herds of cattle and their flocks of sheep and goats. Their needs are few, their clothing sparse, their intellectual life limited, their religious ideas crude. Their villages range from 25 to 100 huts, and we may allow to them from 125 to 500 inhabitants each.

What missionary methods shall be used among this people? The mission school, if literary in character, raises a number of questions difficult to answer. What language shall be taught? If the English, then will not this tend to denationalize them, making Christianity appear to be a foreign religion because associated with a foreign language? Further, will it be possible to make any genuine headway with this language by means of missionary influence alone? If Arabic be taught will this not make more easy the entrance of Mohammedanism among this people? If their own tribal language be taught, a great literary burden is laid upon our missionaries to reduce four different languages to written form and to translate the Scriptures into these languages.

If industrial schools be suggested, instruction in agriculture would indeed seem to be the chief need of this people, both be-
cause of the crudeness of their present agricultural methods and because of the undoubted agricultural possibilities and future of these fertile regions. To a model farm in which agriculture was taught, an industrial school could be attached, in which instruction in ginning, spinning, weaving, elementary carpentry and blacksmithing could be given. To make such a manual training establishment effective as a method of evangelization, two conditions would need to be fulfilled. The life and atmosphere of this institution would need to be so thoroughly Christian as to constitute a constant presentation of Christ to those present. And further, pressure would need to be brought to compel all those completing any course of instruction to go forth and establish themselves in their home villages or elsewhere, thus carrying far and wide that knowledge not merely of manual methods, but also of the gospel of eternal life which they have gained at this industrial school.

**ITINERATING NEEDED.**

Above all these methods in importance and before them all in order of precedence and beyond them all in far-reaching influence, we place the itinerant preacher, whether he be an ordained man or a medical missionary, or both.

The easy access which river travel affords to practically all the villages of this region, of itself recommends this method of work. The inability to work through the printed gospel calls for this personal presentation of the gospel. The limited numbers who could come to any central station for instruction suggests going out after the thousands who cannot come. The inexpensive character of this method of work makes possible a more extensive evangelization than is possible by any other method. Nor are we advocating any easy and superficial form of evangelism. The life of an itinerant preacher involves much more of discomfort than attends life at a central station. The villages thus reached will require repeated and constant revisitings in order to atone for the lack of an opportunity for continuous instruction such as exists in schools. With self-sacrificing and yet wise, with extensive and yet thorough-going, missionary work of this sort, it is our firm conviction that not many years will pass before there will appear a general acceptance of the gospel by these simple-hearted children of the Sobat. The urgency of a speedy evangelization of this region is found in the fact that Mohammedanism is about to be carried on the wings of commerce to the farthest limits of the Sobat. In this race, the Church of Christ must win and save these tribes from the blast-
ing half truth of a Mohammedan creed. In order to give our Sobat missionaries the requisite access to their mission field, a light launch, sufficient to accommodate a small family, should be secured. This would more than double the effectiveness of the present staff by enabling them to quickly pass from point to point. This, indeed, is the most pressing need of our Sobat Mission.

A question, answer to which has been awaited with great interest and anxiety, is that of the healthfulness of the Sudan climate, especially in the Sobat region. We regret that the first reports concerning the entire healthfulness of this section have not been confirmed by subsequent experience. The Sobat climate, delightful enough during a certain portion of the year, can in no way be compared, taken the whole year round, with the climate of Egypt. It is rather a close counterpart to the climate of India—malarial! This makes the problem of a summer sanitarium for our Sudan missionaries a very pressing one, and as yet it is a wholly unsolved problem. The introduction of railroad communication would solve the problem by giving our missionaries access to some healthful point in the Abyssinian Mountains, but there is no immediate prospect of such a railroad being put through.

This concludes our specific references to each separate mission field. A few general observations are to be made:

GENERAL OBSERVATIONS.

In meeting missionaries of other Churches, and especially those of foreign Churches, there was an opportunity of comparing the organization of our foreign work and our method of managing that work with that which obtains in other ecclesiastical bodies. Not by way of any false pride, but merely of increasing the confidence of the Church in her present methods, we would refer to certain advantages of our system of work. The foreign work of our Church, as also that of the majority of the Churches in this country, enjoys, in one respect, a great advantage over that conducted by many missionary societies of Great Britain and the Continent. Many of the latter societies, including such leading societies as the Church Missionary Society and the Society for the Propagation of the Gospel, are not, in a strict sense, Church organizations at all. They come into being through the zeal of individuals interested in foreign missions. They gain headway
and gather a constituency, an overwhelming majority of whom are members of some particular Church, so that the society is often regarded as the organ of foreign missions for that particular Church. But it has no ecclesiastical claim to the general support of the whole Church. A rival society, or even several rival societies, may come into being, may assume foreign missionary work, and they will have an equal right to the patronage of the Church at large. Thus the financial support of the home Church becomes divided among two or more foreign missionary societies. Interest is divided and ultimately the work is divided. The method of our Church in having a Board of Foreign Missions, which is itself the creature of the Church and whose members are amenable to and elected by the General Assembly, gives to that organization an authorized claim upon the interest and support of the people; it gives to the people a greater sense of responsibility for and of confidence in that organization, and it gives unity and solidity to the work of the Church in foreign missions.

Our foreign work enjoys a distinct advantage also in the local direction of the work in each field by the Missionary Association. It is the custom in some missions to attempt the direction of the work, to a very large degree, from the home office of the Board. It will be readily seen that under such a system, the foreign work will suffer from prolonged delays while awaiting word from the home office, or, more frequently still, will it suffer owing to the inability of those in a Western land to appreciate the peculiar conditions and methods of Oriental life. As against this plan, there are missions which commit an independent direction of missionary work at each station to the missionary in charge. While this system offers a free field for the exhibition of personal ability, yet it provides no check on the possible errors of judgment of any individual, neither does it give unity or symmetry to the work of the entire mission. In our foreign missionary organization, the Association is the supreme authority in each field. It is the Association which gives unity and symmetry to the work of different departments and of different stations. It is the Association which preserves and perpetuates the priceless experience of years. The authority of our Missionary Associations in local matters is recognized both by the Board and by the General Assembly, and is secured to them by recognized charters. There is, however, one point at which this authority is at times interfered with. It is where special funds are designated to objects which have not had full consideration by the Association, or where these funds are so definitely designated as to practically remove from the Association all subsequent control of such special objects.
The management by our Mission of the business interests of our foreign work is worthy of the Church's confidence. Sound business principles and practical business methods have united with consecrated foresight and economy to make the Church's contributions effective to a very high degree. Many an instance could be quoted where genuine business ability on the part of our missionaries has resulted in an economy of hundreds of dollars upon the expenses which ordinary conditions seemed to demand.

Few can realize how much of the missionary's time is taken up with secular work. This is partly due to the extent to which our foreign work has grown, involving in all our missions an annual expenditure of some $200,000, and frequent special business transactions, involving from one thousand to fifty and a hundred thousand dollars. The unavoidable delays and round-about business methods of the Oriental world increase the burden of secular work. By far the greatest part of this burden necessarily falls upon the men of our missions, so that a more limited number of these are left free for direct missionary work. It is for this reason that, while the need for both men and women is indefinite, we urge especially the re-enforcement of the staff of men. Further, we believe that the appointment in each field of a business agent to take charge of the general accounts of the mission and relieve our ordained missionaries of their burden of secular work, would result in a real economy to the Church and an increase of direct missionary power.

CONCLUSION.

In conclusion, three definite impressions need to be recorded. The first is an impression of Need. To give an adequate expression of the need of the heathen world is not only difficult, it is wholly impossible. Nothing is so trying, so burdensome, so utterly overwhelming, as to come face to face with the Awful Need of the heathen world. The vision leaves an impression which can never be forgotten and which often banishes entirely all enjoyment of missionary successes.

In its extent the need of each of our foreign fields is overwhelming. We can refer to just one mission district in each country, but other districts present equal or greater needs. In the Sialkot Mission District, in India, there are 350,000 souls living in 1000 villages. Of the villages which could be visited even once during the past year there were only 250. The remaining 750 villages were practically untouched by any missionary work. In the Tanta District, in Egypt, we have at work one American ordained missionary and one unmarried lady mission-
Successes.

ary. These, together with eleven mission schools, one native evangelist, one native pastor and a congregation of some 70 members, constitute the entire evangelizing force provided for 1,300,000—a population greater than that of the great State of Nebraska! In the Sudan, taking Dolaib Hill as a center, we may describe a circle with a radius of 500 miles, and in all that territory, with the exception of a Roman Catholic Mission near Fashoda, we will not find a single Christian missionary or any form of Christian work.

If the extent of the need is overwhelming, its intensity is more appalling still. Who dares describe those dark depths of immorality to which heathenism has dragged human life? Poverty and ignorance have emptied life of all meaning for thousands in India. The degradation of woman by Mohammedanism and heathenism is a wrong which only the grace of God can undo. In the Sudan the inhumanities of barbarism are recorded in scars and deformities and innumerable graves. The intensity of the spiritual need of our foreign fields is so great that only an appeal to God makes the thought of it at all tolerable.

The second impression which we have to record is that of the Success of our Missionary Work. Is the spiritual need of our foreign fields overwhelming? The success of missionary effort not only saves from despair; it fairly inspires! Where sin has revealed its blasting power, just there have we seen God's grace manifested in a more marvelous power to uplift.

To see and understand the power of caste in India is to think that the gospel has met an insurmountable barrier. Yet the gospel is sweeping that barrier aside, and our own mission in India counts among her membership a goodly number of high-caste converts. To see and appreciate what poverty and ignorance mean among the low-caste is to wonder whether life can be restored by even centuries of missionary work. Yet the grace of God has accomplished in a few years and in a single generation what was rightly the work of centuries. Not even in our own land do we know of a higher degree of spiritual life and closer fellowship with Christ than we found, in at least a few instances, among the converts of our India Mission.

Nowhere does Mohammedanism seem so strong, so resisting, so unassailable as in Egypt. Here it has numbers—even counting the foreign population, which is nominally Christian, eight of every nine of the population are Mohammedan! Here it has education—the greatest Mohammedan University of the world is in Cairo! Here it has political power—the Egyptian Government is practically and avowedly a Mohammedan government! Yet to-day our Church in Egypt can count Mohammedan converts among its best members; public meetings for
the discussion of Mohammedan themes are held weekly and attended by hundreds of Moslems; Mohammedan bigotry is giving way and a religious interest is manifested which promises much for the future. Had our missionaries been asked fifty years ago to measure the success of the first half century of their missionary work in Egypt, their faith could never have anticipated the existence of a native church with the influence, the prestige, the enlightenment which the Evangelical Church of Egypt possesses to-day.

We record as our sober conviction that the harvest in our foreign mission fields is out of all proportion to the money expended and the lives sacrificed, out of all proportion to our sowing has been our reaping. Let no one say that the outlook is dark. It is bright! Bright with divine promises already fulfilled! Bright with evident tokens of promises now on the verge of fulfillment!

The third impression is that of Opportunity. A moment's reflection will show that what we have spoken of in this report as problems, are in reality, opportunities in disguise. The very opportunity among the low-caste of India is our embarrassment. The problem which is presented in high-caste work is an opportunity in India's educational work. The problem of the Evangelical Church in Egypt is an opportunity to enlist a new force in the work of evangelizing Egypt. The problem of the unevangelized millions of Egypt is our opportunity of winning a nation to Christ. The unevangelized tribes of the Sudan are the opportunity for which centuries have waited. Open doors! Everywhere we see them, and they are to us the sign that we are not alone, but that God is going before His people, opening these doors that they may enter in.

We appreciate the love, the liberality, the sacrifice and the prayers of the home Church which have united with the faithful service of their missionaries to make the foreign missionary work of the past fifty years possible. With the results of that work now appearing, we know that the Church does not and cannot begrudge one dollar of her contributions, one single life of her martyr children.

As for the future, the Needs, the Successes and the Opportunities of our missionary work irresistibly call for a steady and marked advance. Prayer, wealth and the lives of her sons and daughters are the forces at the Church's disposal for the accomplishment of her missionary task. With these forces she is able to do the work committed to her, and as she advances God will grant her increasing strength to bear her in-
creasing burdens. The conditions which prevail at this Semi-Centennial Anniversary of our foreign missionary work in Egypt and India constitute a clear, solemn and yet inspiring call to greater fellowship with Christ in His world-wide purposes of redemption.

With grateful appreciation of the self-sacrificing and willing service of those who assumed the duties of our office during our absence from the country, we respectfully submit this report to the General Assembly.

CHARLES R. WATSON.

REPORT OF ASSEMBLY'S COMMITTEE ON THE BOARD.

The General Assembly's Committee on Foreign Missions, through its chairman, Rev. D. A. McClunahan, D. D., presented the following report:

The following papers have been referred to your committee, viz.: The Annual Report of the Board of Foreign Missions; the report of the visit of the Corresponding Secretary to India, Egypt, and the Sudan; a report from the Assiut College Building Committee.

There are statements in the report of the Foreign Board and in the report of the visit of the Corresponding Secretary to our mission fields, which call for thanksgiving to Almighty God: first, a substantial increase in the membership of the Church in both Egypt and India, amounting to 1904, the largest number added to these churches during any single year in the history of the Board; second, a substantial increase in the contributions of the Church to support our foreign work, amounting to $9,889.40. The showing is even more gratifying than these figures seem to indicate. The money received from legacies this last year fell short of that received the previous year by $23,911. The money received from presbyteries and individuals and other sources, excepting legacies, was $33,500 in excess of the previous year. Year by year the Church is responding more and more liberally to the call for advance work in our foreign fields; third, the liberality of the members of the native churches in both India and Egypt has increased in a most gratifying way; these churches are advancing slowly but surely towards a self-supporting basis; fourth, the Corresponding Secretary of the Board has made a visit to all three of our foreign fields; he has studied missionary problems at close range, and is prepared to plan for the work with an intelligence which will be greatly to the profit of future endeavors. These advances in membership, in contributions, in the grace of giving on the part of the native Church, and in the better knowledge of the field by the Corresponding Secretary, all mean much for the future of our Foreign Mission work.

It is true that the needs of the field and the greatness of the work, as shown in the Secretary's report, are almost appalling; but instead of being discouraged, we should call on our God to give us greater consecration of heart and means for the extension of this work. God is making it plain that He is laying it upon our Church to do a great work in these heathen lands, and that He is opening up before us opportunities of unusual magnitude to advance the Master's cause, and that He is calling upon our Church by the pillar of cloud to follow in this way.

We recommend the following action:

First. That the General Assembly express its thanks to God for His blessing upon the work of our Church in her mission fields, as shown in the large increase to the membership of the native churches in Egypt and India, and also for the larger spirit of liberality that has characterized our people during the past year.

Second. That we reaffirm our belief that God is, by His providence, calling the United Presbyterian Church to a forward movement in the matter of aggressive work in our foreign fields. He has thrust the work upon us and we dare not stand still.
Third. That the appointment of the following missionaries, made since the meeting of the last General Assembly, and sent out last autumn, be and hereby is ratified, namely: Rev. R. W. Walker, to Egypt; Miss Laura A. Cleland, to India; Miss Jennie L. Gibson, to Egypt; Dr. A. F. and Mrs. Grant, to Egypt; Miss Alfaretta Hammond, to Egypt; Miss Anna M. McConaughy, to Egypt; Dr. A. and Mrs. Pollock, to Egypt.

Fourth. That in view of the fact that the fiftieth anniversary of our Church's entrance upon foreign work is upon us, special attention should be called to the great work that God has called our Church to do during these fifty years. A native Church of sixteen thousand four hundred and thirty-four members; a native ministry; organized, and, in some cases, self-supporting congregations; schools, colleges, and theological seminaries; homes, churches and school buildings, erected at a total expenditure that reaches into the hundreds of thousands of dollars; and a faith in the work in the home Church that justifies this General Assembly in making an appropriation of more than two hundred thousand dollars to carry on the work during the coming year, "Hitherto hath the Lord helped us."

Fifth. That the plan proposed by the Board for a Foreign Missionary Week be approved, viz.:

1. That December 4th to December 11th be chosen to be observed throughout our entire Church as a Foreign Missionary Week. At the services of these two Sabbaths, as also at the intervening midweek meetings, pastors shall bring into review the foreign missionary work of our Church in order to acquaint our people with the successes achieved, under the rich blessing of God upon us, during the past half century of missions. Especially shall this week be made a week of general intercession and prayer for foreign missions throughout our churches.

2. That during this week of December 4-11, a Foreign Missionary Convention be held at or near Pittsburg. The aim of this convention shall be educational and inspirational—to present the conditions, the aim, the methods, and especially the results of foreign missionary work in general, with special reference, however, to the work in our own foreign fields. To this convention, presbyteries shall be invited to send delegates, that the interest generated may spread as widely as possible.

3. In order to effectively prepare the way for a hearty observance of the Foreign Missionary Week, and in order to carry the educational and inspirational privileges of this Jubilee of Foreign Missions to as large a constituency as is possible, deputational work shall be arranged for such as will give to as many congregations as is practicable, an opportunity of hearing those qualified especially to present the inspiring record of our first half century of missions.

Sixth. That at the fall meetings, the synods be requested to give special prominence to the proposed Semi-Centennial of our Foreign Mission work, and to co-operate with the committee of the Board, in securing a general observance of the Foreign Missionary Week throughout the Church.

Seventh. That this General Assembly approves of the visit made by our efficient Corresponding Secretary to Egypt, India and the Sudan: that we note with pleasure the intimate and comprehensive grasp of the work and its problems, which are displayed in his report, and that the vital needs which this report reveals make a plain call for the united prayers of the entire Church, and for the most liberal financial provision for the prosecution of this work.

Eighth. That the voting of an appropriation is not identical with the raising of an appropriation, as is indicated by this year's deficit of $18,942, and that therefore the members of our Church are called on to be much in prayer to God for the success of this great work, and that they lay upon the altar of their means as God shall prosper them for its prosecution.
Ninth. That the Assembly expresses its appreciation of the splendid work already done by the "Assiut College Building Committee," and of the work now being done by "The Alexandria and Cairo Building Commission."

Tenth. That the thanks of the General Assembly be extended to the various individuals, associations, and the agencies mentioned in the report of the Board, as having rendered encouragement and aid to our work during the year.

Eleventh. That the Assembly hereby ratifies the appointment of the following missionaries: Misses Mary Kyle and Margaret M. Wilson to India, and Misses Laura B. Walker and Ruth A. Work to Egypt.

Twelfth. That the closing moments of the conference on this report be spent in prayer to Almighty God that He will fill our entire membership with His Spirit, so that the Church will be enabled to go forward in winning the land of the Pharaohs, the Punjab and the Sudan for our Lord and Master, and that in the doing of it we may be brought into sweetest fellowship with Himself.

APPROPRIATIONS OF THE ASSEMBLY.

Upon the recommendation of the Committee on Appropriations, the General Assembly of 1904 appropriated to the foreign work of the Church $207,000. This is an advance of $16,607 upon the appropriations of a year ago, and would mark a distinct advance in the work of the coming year, were it not for the deficit of $18,942 which needs to be retrieved in the record of the past year. In order to prepare the way for such an enlargement of the foreign missionary work of the Church as the Semi-Centennial Anniversary of the establishment of our Egyptian and India Missions properly calls for, the Board earnestly requests that the appropriations for this year be contributed in full.

The necessity for prompt, systematic and persevering effort in every congregation in order to realize this end will be seen in the fact that the appropriations for this year exceed the receipts (on appropriation) of last year by $38,457.

The $207,000 appropriated by the General Assembly and the $39,238 pledged by the Women's Board for work supported by them, together authorize the following budget for the Foreign Missionary work of the Church during the current year:

<table>
<thead>
<tr>
<th>To Egypt</th>
<th>$100,767</th>
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</thead>
<tbody>
<tr>
<td>&quot; India</td>
<td>88,257</td>
</tr>
<tr>
<td>&quot; The Sudan</td>
<td>13,972</td>
</tr>
<tr>
<td>&quot; Salary of missionaries at home</td>
<td>6,000</td>
</tr>
<tr>
<td>&quot; Children of missionaries at home</td>
<td>1,800</td>
</tr>
<tr>
<td>&quot; Traveling expenses of returning missionaries</td>
<td>5,000</td>
</tr>
<tr>
<td>&quot; Salaries (Cor. Sec'y, $2000; Treas., $500)</td>
<td>2,500</td>
</tr>
<tr>
<td>&quot; Clerical allowance (Cor. Sec., $800; Treas., $600)</td>
<td>1,200</td>
</tr>
<tr>
<td>&quot; Printing, postage, office rent, etc</td>
<td>3,000</td>
</tr>
<tr>
<td>&quot; Emergencies</td>
<td>3,000</td>
</tr>
<tr>
<td>&quot; Interest on borrowed money</td>
<td>1,800</td>
</tr>
<tr>
<td>&quot; Debt</td>
<td>18,942</td>
</tr>
</tbody>
</table>

Total $246,238
THE

48th Annual Report

OF THE

AMERICAN UNITED PRESBYTERIAN MISSION

IN

INDIA,

For the year 1903.
Girin's Industrial Home at Pasrur.

(Most of these are Famine Children.)
INTRODUCTION.

The year passed under review in these pages shows a healthy growth in almost every branch of the work. The total ingatherings have not been as large as in the preceding year, yet they are encouraging. The different personal reports speak for themselves.

We have much to be thankful for in the general good health of our mission circle throughout the year. In November, Rev. and Mrs. W. B. Anderson were called upon to part with their new-born babe. The sympathy of all goes out to this family bereft for the second time.

For several months of the year plague stalked both in the darkness and in the midday, through large portions of Gujranwala and Khangah Dogran Districts. For shorter periods the cities of Rawal Pindi, Jhelum, Gurdaspur and others were visited by this scourge. In some districts the attack did not become general. That our Gracious Father has tenderly shielded those thus exposed, has generally preserved the lives of workers and people whom He has given us, we would record our grateful thanks. He has controlled “the pestilence that wasteth at noon-day.”

The interest in self-support is growing and the efforts therefor are being blessed. The strongest opposition to this movement is not found among the laity. We think we are justified in saying that self-support has passed its initial stage.

One other event of the year was an occasion of pleasure and profit to us all. We should not have any cause for using the word “event” in this connection. But as 23 years had elapsed since the former and only official visit to the India Field on the part of any member of the Foreign Board, we deem it meet thus to describe the recent short visit of our Cor. Secretary and his wife—Rev. C. R. and Mrs. Watson, from Philadelphia, Pa.

We are glad to receive back to needy fields the experienced workers, Rev. D. R. Gordon and Misses Spencer, Dickey and Fulton. Our hearts are encouraged, too, by the coming of Rev. W. C. and Mrs. Chambers and Misses Jamieson and Cleland. We are told that these new workers are sent not as the advance guard of the large reinforcement appealed for last year, but as belonging to the annual recruits to be expected for the present work. We are not unmindful of the truth regarding Gideon and the little band of the Lord, yet we cannot forget the injunction “Pray ye the Lord of the Harvest.” We have not forgotten the large request of last year made to the Home Church, and we do not desire or intend that the Church whose representatives we are, shall forget it. Moreover, before and along with an increase of our numbers, let there be much incense going up to Him who ministereth with the “golden censer.”
SIALKOT MISSION DISTRICT.

FOREIGN LABORERS.
Rev. J. W. AND MRS. BALLANTINE, (until going on furlough).
Rev. S. Martin, City and District Work.
Miss L. G. Dickson, Zenana Work (City and District),
Miss Lillian McConnell, (for the cold season).

OTHER WORKERS.
Rev. I. D. Shahbaz, Pastor, City Church.
Mr. E. M'ullen, Head Master, Mission High School.
Che Tu Mal, Jamil-Ud-Din, Alla Lok, (Theological Students), and eight
other workers for City and District.
Mary Anna and Mrs. Paul, Bible Women.
Miss Shahbaz and Hassan Begum, Teachers City Girls' Schools.

EVANGELISTIC.

WORK IN THE CITY.

This work is mostly done in connection with the Congregation. The Christian young men have done work, as they find leisure and opportunity, but aside from those employed in direct work among the Christians, we have no workers employed. We have not the means to employ a high priced laborer, such as would be able to meet the highly educated Hindus and Mohammedans, nor is it easy to find such an one among those who are usually on the hunt for employment. Besides, we think that it is best to carry on this work in connection with the congregation. A good deal of the work is done in connection with the reading room, as this is the only place, besides the church, where we can get the people together and where we are free to carry it on without interruption.

In those parts of the city where the Christians live, the work among non-Christians is mostly in connection with the services for the Christians. Indeed, it is mostly through them that their neighbors are reached. Both in the city and in the district the extension of the work has been through the work among those who are already Christians and through their direct influence.

The account of the progress of the work in the city belongs to the report of the congregation.

WORK IN THE DISTRICT.

I took charge of the district after Mr. Ballantine left on furlough. During the summer I did not get out into the district, but kept a general superintendence of the workers. We had regular monthly meetings when the interests of the work were
During the latter part of June and the first part of July we had our Summer School. Rev. J. H. Martin took charge of it and did the principal part of the teaching and gave a series of lectures in the evenings. The school continued about three weeks, and the interest was good. The workers were much benefited by the Bible study and lectures, and the results are seen in their work. The Summer School is now a regular and important part of our system. It is not many years since this method of helping the district worker in preparing him for his duties was commenced, but it has proved its efficiency.

As soon as arrangements could be made after the Annual Meeting, I commenced a tour through the district. It is interesting and instructive to note the changes since my last tour seven years ago. During that time the people have suffered from both famine and plague, and it is not surprising to find that villages which bade fair at one time to have flourishing Christian communities are now almost abandoned by the Christians. A large number have migrated to the Chenab and Jhelum Canal regions; and in many cases the few that are left behind became so discouraged that there is little life left in them. There are other places where a spirit of avarice appears to have the mastery, and the attention of the people is turned more towards their worldly advancement. But still, in spite of these discouragements, we see in most places substantial progress, not rapid, since it would be too much to expect that these people, who, perhaps, never undertook to commit anything to memory, until we commenced to teach them, could make rapid progress at first, but there is a greater familiarity with the simple doctrines taught in our catechisms. Those things that only the brightest could master at first are familiar to all in the most advanced villages. Not only is there advancement in knowledge, but the people are awakening more and more to the necessity of enforcing these precepts, and compelling their whole community to obey them. This is as much an evidence of progress towards self-support as is the increased readiness to give of their substance. They are awakening more and more to the fact that, if they are a Church of God, they must separate themselves from their old heathen customs.

RESULTS.

The statistics show an encouraging increase. During the year, 227 adults and 210 children were baptized. The aggregate of adult members is not so large as last year, since large numbers are still leaving for the canal country; besides, especial care was taken to strike off all who had been left on the rolls with the expectation that they would return. One encouraging feature of the statistics is the increase in the number of com-
municants. Last year's report shows that less than one-third of the adult members were communicants, while this year more than half have been admitted.

It is hoped that in another year the column for adults not communicants may be omitted. It should never have been put in.

CONGREGATIONS.

No new congregations have been organized this year. It is expected that one of the preaching circles will apply for an organization, and I hope that it will be granted. They seem to be better prepared than the others were when they were organized. Steps have been taken to strengthen the sessions in the other congregations, since they have been reduced in numbers, and are not able to exercise the control that they should. We are better prepared to make proper selections, since the people in some cases have shown that they need a session that will be able to exercise control over all the members, and they, too, see the necessity of the whole congregation uniting in their support. It will not hasten self-support to install pastors until there are sessions able and willing to exercise authority.

SABBATH SCHOOLS.

It is hard to give proper statistics of the Sabbath Schools. In fact, every congregation is a Sabbath School also, as it is expected that they shall be taught catechetically, as well as by discourse. Besides, where there is only one or at most two in a place who can teach, there cannot be much organization. The attendance is about the same as last year, and we have endeavored to have the International Lessons taught.

EDUCATIONAL.

HIGH SCHOOL.

The whole number in attendance during the year was 678; a slight increase on last year, but in reality, owing to the prevalence of the plague, the attendance has not been so regular, and the amount received for fees has not been increased.

The number of Christians in attendance is not so large, owing to the fact that some who were the children of persons who had service in or near the city sent their children. There is no real falling off in the numbers from among the Christians whose homes are in the city. The proportion from other religions is about the same. The usual course of religious instruction has been pursued. We have followed the scheme of studies prepared by the Men's Educational Board, and I think it will be an advantage when it is fairly started. The boys appear to have attended to their studies with more care than usual, and in some
cases a good degree of interest was manifested, but I know of none that could be called inquirers. Most of the boys are too young to receive baptism without the consent of their parents, and an open profession would only end in their parents taking them out of school, so the fact that none are professed inquirers does not prove that none are affected by the teaching received. The school has suffered a severe loss in the death of our senior Arabic and Persian teacher, Moulvie Mohammed Ali. He died of plague, December 31st. He has been over thirty-four years in connection with the school; so long that it will be hard to realize that he will not be with us again. He has always identified himself with the interests of the school. As a teacher, he stood in the first rank, and his long experience and intimate knowledge of the business affairs of the school made his services most valuable, and it will be hard to fill his place; while his practical experience in building and other work connected with the Mission will make his loss more severely felt.

The total expenditure connected with the school was Rs. 9,706-1-6 ($3235). The fees amounted to Rs. 4,895-0-9 ($1632). Total amount of grant-in-aid, Rs. 3,685-7-7 ($1228). This leaves a remainder of Rs. 1,125-9-2 ($375) paid from Mission Funds. This is more than was paid last year, but, on account of the plague, there was a falling off in the amount received for fees, while we could not make any corresponding reduction in the teaching staff.

The Sabbath School in connection with the High School has been kept up regularly during the year. Mr. M'Mullen, the Head Master, is the Superintendent. He reports an attendance of 380. A number of boys from the higher classes attended during the summer.

SCHOOLS FOR CHRISTIANS.

There are five small schools in the city for the children of Christians, but two of these have not been open for the whole year. The whole number in attendance was 54. Some of the boys have made fair progress, and some of the best pupils in the High School had their start in these schools. It is best to give these boys a start in these small schools, and when they have made some advancement and begin to show a capacity for learning, they are put into the main school, where they are put into the same classes with the children of other castes and learn to compete with them.

In the district, there are 17 Indigenous Schools that are originally designed for the benefit of the children of the Christians, but others are allowed to attend.

One of the native helpers, Mahtab Din, has the oversight of these schools, and has done his work very satisfactorily. Some of them are drawing grant-in-aid from Government, and in two
India—Sialkot District.

Cases the most of the expenses are paid. The boys that finish the course in these schools are sent to the Christian Training Institute. The whole number in attendance in the District Schools is 407; 398 boys and 9 girls. One hundred and four are Christians. The whole amount expended on these schools is Rs. 1,318-6-0 ($439). Rupees 48-6-6 ($16) were received as fees and Rs. 263-11-0 ($88) as grant-in-aid, leaving Rs. 1,006-4-6 ($335) to be paid from Mission Funds. We expect to receive a larger amount of grant during the coming year, and will thus be able to increase the number of schools.

SIALKOT CITY CONGREGATION.

During the year ending December 31st, 1903, thirty-eight members have been added to the list of communicants. All were admitted upon profession of their faith, except four, who were received by certificate.

We have still a terrible scourge of plague in different parts of the city. Twenty-seven deaths, including infants, mostly due to plague, have occurred. In all there are four hundred and eighteen communicants on the roll, and the total Christian community in connection with the congregation numbers six hundred.

In our nine different Sabbath Schools the total enrollment is four hundred. Some Indian members of our congregation have doubled their contributions towards the pastor's salary. If all the members follow their example the amount of subscriptions will be satisfactory.

We were glad to hear a course of lectures delivered by Rev. J. H. Martin in our church during the hot season. Many were awakened to know more of the nature of prayer.

Communion services were held thrice during the year and we were all greatly blessed thereby.

During October we were glad to receive the Secretary of the Foreign Board among us for a short visit. He spoke one Sabbath day in our church and Rev. Gordon interpreted for him. The people were greatly benefited by his talk.

ZENANA WORK.

NON-CHRISTIANS.

Two Bible readers work in Sialkot City. One has grown gray in the service. She was ill several months during the year, and in the remaining time made 2703 visits among the city women. Some read but many do not. She is very faithful and ceases work only when too ill to leave her house. The other woman began work in April and has been very successful in teaching thus far.
Christians have been visited in sixty-six villages. Many of them we have seen twice, and a few villages that are near Sialkot were visited frequently during the summer. Some are learning well and the teachers are making efforts to have them make progress. But in other places the progress is very slow. But on the whole there is reason for encouragement, and we praise God for what He is doing for this down-trodden race. The Junior C. E. has been conducted by the pastor’s wife and myself. Some of the children have been very regular in attendance. The Missionary Society’s devotional program has been good. It has contributed money for a cemetery wall, to the Kashmir sufferers, to help two poor members, to Presbyterial and Delegates’ funds, and raised a large thank offering.

The non-Christian Girls’ School in the city has been reduced in attendance by the plague. Many girls have been taken from school owing to their parents leaving the city. We are endeavoring to plant the words of Christ in the little hearts. We have two Christian teachers, and one pupil teacher has signified her acceptance of Christ. But her people will not allow her to be baptized. Instead she is soon to be married to a Mohammedan.

GIRLS’ BOARDING SCHOOL.

MISS M. R. MARTIN.
E. J. MARTIN.
OOTH-UD-DIN.
SHERE SINGH.

Mrs. Isaacs, Matron.

The school has had a prosperous year and near its close God blessed us in a very special way.

Before the summer vacation the parents of one of the girls became Mohammedans. She, hoping that God would hear her prayers and use her as an instrument in bringing them back, went to them from a cousin’s home where we had sent her. She found to her sorrow that she had been deceived in their promises that she might return to school at the close of vacation. They persecuted her and endeavored to compel her to become a Mohammedan, but she stood firm for Christ. With some difficulty she obtained a post card which she sent to us secretly, begging us to get her away. The girls had before this been praying for her, and now they prayed for her most earnestly; and after several attempts God delivered her to us out of their hands in a most wonderful manner, which we believe was in answer to the prayers of the girls.

In answer to special prayer we believe God has most marvelously restored one of the teachers from serious illness. The girls’ minds were thus directed to the subject of believing prayer, and we believe that God had a greater blessing in store for us.
Rev. W. B. Anderson kindly consented to help us in a series of special services and gave us some very helpful Bible talks. These talks were accompanied with special prayer service. The Holy Spirit was poured out upon the girls. Many who had before been professing Christians, now devoted themselves anew to His service, many confessing their sins and finding peace in Him. Thirteen made a public profession of Christ and were received into the Church, making a good confession. In all, sixteen have been received into the Church during the year, and now all except the smallest girls are members of the Church.

The spiritual tone of the school is very good, and we believe that much good will result from God's blessing to us. After vacation many of the girls were able to tell of something special that they had done for Christ while at home, and we hope that next summer even more effort will be made.

The five C. E. Societies have met regularly during the year and are a help to our work.

A Mission Band meets once a month and the members are much interested in learning of Mission work in general.

Our Sabbath School is independent of the Congregational Sabbath School. The Sabbath School has undertaken the support of a worker in Lyallpur District, and during the past year has contributed Rs. 150 ($50) for this, besides the necessary expenses of the school. The results for our school in the All-India Sabbath School Bible Examination were encouraging, the girls doing especially well in the Senior Division. One of the teachers also took the examination in this division and received the highest grade given to the candidates in the Urdu Examination in all India.

The results of the Bible Examination in the regular course were especially good. Only seven in the whole school failed and many passed in the First Honor Class.

The results in the Government Examination were fair, and in some classes very good.

The new Normal Department is very promising. Five took the examination for a Junior Certificate, two passed in all subjects and all passed well in practical teaching. About the Domestic Department Miss Francis, School Inspectress, says: "Needlework is very good throughout the schools as usual. The order and cleanliness of the school premises cannot be too highly praised. The girls do all their work with great thoroughness. Drill has been added and active games, and the girls show a health and vigor not often seen in schools."

There have been no deaths, and the health of the school has been remarkably good.

In relating the blessings received during the year, one girl said, "Our hospital used to be full, but now it remains empty."

Another girl said, "If we would tell of all the blessings we have
received we would fill this room.” How much less can we recount them in the limited space allowed to us in this report! “O, give thanks unto the Lord for He is good, for His mercy endureth for ever.”

MEDICAL WORK.

MEMORIAL HOSPITAL, PASRUR BRANCH.

DISPENSARY AND THE ASSOCIATE BRANCHES,

THE GIRLS’ BOARDING SCHOOL, AND

GIRLS’ INDUSTRIAL HOME.

DR. MARIA WHITE IN CHARGE.

MISS MINGER (from November), Religious instruction in Hospital and its Zenana.

HELPERS.

MISS McCUTCION, MISS ROSA NASAR ALI and others.

“That thou givest them they gather; Thou openest Thine hand, they are satisfied with good.”—Ps. 104:28.

We have gathered only what the Lord has given, but never before so largely. This dispensary treated 6175 different cases with 18,435 return visits. Pasrur Branch, under Miss Nasar Ali’s care, treated 1801 different cases with 5817 return visits, making an aggregate of 32,228, besides 266 in-door patients, among whom 20 births and 3 deaths have occurred. All have been most happy and willing to stay till cured or dismissed. Ninety per cent. left cured. Surgery has been decidedly on the increase; more visits were made to homes than in former years. Bible instruction has been given both in the dispensary and indoors with encouraging results. The G. B. S. and G. I. H. have been cared for. No serious cases were in the school, but several deaths occurred in the Home.

In October, plague began in Sialkot more deadly than ever before. Hindus fled en masse. Twice it has visited the hospital. First the wife of our bearer and daughter-in-law of our cook. She recovered, but cook and bearer were quarantined a fortnight and we did our own work. But the Moulvie who was our Munshi died; we read with him one day, the next he was in eternity.

We had a Christmas tree for the in-door patients in the hospital court. Every one of the one hundred native women and children present received a gift. There were purdah women, outside Christians, patients, assistants, and families of servants. The court of flowers and tree made a pretty sight. The programme consisted of talk, music and prayer. At the close, tea and cake were served and all left happy.

All assistants have been most faithful throughout the year. It is a pleasure to introduce Miss Minger as a co-worker. She
Girl's High School, Rawal Pindi.
(A Christmas Treat.)
was located in the hospital in November and will be a great help to the work. We thankfully acknowledge God's goodness through the year.

CHRISTIAN TRAINING INSTITUTE.

REV. A. B. CALDWELL, PRINCIPAL.

During the year we have had an average attendance of 150 boys, and of these 35 are in the Lower Primary Department.

Of the six boys whom we sent up to the Entrance Examination of the Punjab University five were successful, and even the one who failed was for a time "under consideration." In the Middle School Examination we passed eight out of nine boys, and the ninth boy failed by only five marks.

In the Upper Primary Department we passed 17 out of 24 boys. The District Board kindly gives a prize (called a scholarship) of Rs. 2 ($0.66) per month to each of the six boys who get the highest marks in the whole district. This scholarship continues for three consecutive years. Two of our boys took scholarship places, but only one was awarded a prize, for the other was said to be over 16 years of age.

During the incumbency of the present manager 22 boys have passed the Entrance Examination, 41 the Middle School and 137 the Upper Primary Department.

When W. Bell, Esq., was Inspector of Schools he made the following record in the Log Book of the Christian Training Institute:—"As Inspector of European Schools in the Punjab, I have to report on the large Boarding Schools for Europeans, and I find that this Institution compares very favorably with them in point of discipline, management and general tone. The behavior of the boys is very good, superior to what one finds in some schools where better material for training may reasonably be expected."

M. A. Stein, Esq., writes:—"The cleanliness and good order prevailing in the class rooms impressed me very favorably. From what I saw of the arrangement of the school and of the pupils I feel convinced that sound educational work is carried on here that is bound to prove a lasting benefit to the community from which the boys are drawn. The discipline and tone maintained among the pupils seemed very satisfactory, manifestly the result of the systematic supervision and guidance that can be exercised here outside as well as in school hours, &c."

Still another Inspector, W. T. Wright, Esq., says:—"The discipline and tone of the school struck me as excellent. It was a pleasure to go round this well ordered school."

In conclusion let me say that the good results of several years are also due to the faithfulness and high abilities of Messrs. Banerji, Joti Ram and Thakur Das and the House Master J.
Isaac. Thanks are due to such teachers as these who have helped the Manager to make the Christian Training Institute what it is to-day.

CHRISTIAN TRAINING INSTITUTE CHURCH.

During the fourth year of this unique organization there were 3 adult baptisms and 14 boys received into church fellowship by profession of their faith. In the decrease column of statistics we have one suspension, ten removals and four deaths. Of these four, two died of consumption. Of these two, one, Sital, was an orphan boy supported for several years by the venerable Miss E. G. Gordon. He came to us from Central India during the famine of 1899. His parents were idolators, but he renounced his belief in idols, in gods and goddesses, and died making a good profession of faith in the blood of Jesus Christ, the Son of God, to cleanse him from all sin and make him an heir of eternal life.

In addition to the usual services the Young Men's Christian Association and the Junior Missionary Society and Dormitory Societies hold profitable meetings every Sabbath. The active members of the Young Men's Christian Association, assisted by about 20 other boys, have frequently (till the plague increased) held under the supervision of the Bible teacher preaching services in the city.

In the All India S. S. Union Examinations at least three-fourths of our boys have been successful every year.

The Men's Educational Board, after holding their semi-yearly Bible Examination, reported that "the results in the Christian Training Institute were good."

The true spiritual condition of the boys is known alone to the Searcher of all hearts. Judging from outward appearances the Manager has no hesitancy in saying that notwithstanding the fact that a few boys have been expelled for bad conduct the progress in Bible knowledge and the efforts of many to walk in the Christian life have been creditable to those so frequently surrounded by heathen influences.

That the loving God who watches over the little ones in His fold would continue His blessings upon this institution shall ever be the prayer of one who has had charge of the interests of this school for the past eight years.
GUJRANWALA MISSION DISTRICT.

HIGH SCHOOL AND CITY BOYS' INDUSTRIAL HOME.

REV. E. L. PORTER, Principal of High School and Boys' Industrial Home.
B. C. CHATTERJI, Head Master, REV. BARKAT MASIH, Bible Teacher,
SHADI KHAN, BARKHURDAR, LADDAH, ISAAC JOHN, MOOL CHAND, SUN-
DAR KHAN and others.

DISTRICT WORK.

REV. T. F. AND MRS. CUMMINGS.
MISS R. A. MCCULLOUGH.

EVANGELISTIC.

Pastors—REV. J. MAL AND KARM BUXT.
NATHU MAL, LADHA MAL, NIZAM DIN and others as helpers.

CITY ZENANA.

MRS. E. L. PORTER.
Helpers—MRS. SOLOMON, MRS. MURRAY, MRS. ELLEN QADIR BAKHSH
(from July.)

CITY GIRLS' SCHOOL.

MISS H. MOORE.
Helpers—K. M. MOOKERJEE, MISS BANNERJEA, MISS ELLA BANNERJEA
and others.

HIGH SCHOOL.

ATTENDANCE.

Another year of almost continuous plague has told on the
attendance and work of the High School. In the city there were
1533 cases of plague, of which 1403 died, or one in twenty of
the population. All who could leave the city took their families
away with them, and of those who remained many withdrew
their children from the school. Only the classes going up for
the University Examinations maintained a fair average of at-
tendance. The primary classes and branch schools suffered
the most. Altogether there were 21 deaths from plague among
the pupils, making 34 deaths in the school since the plague began.
The new boarding house outside the city has been a great com-
fort during these trying days, and but for it the school would
have suffered more than it has. Besides the eighty boarders it
also gave shelter to some of the teachers and their families from
the city when the danger was the greatest. There was no case
of plague in the boarding-house itself, though the wife and sister
of the Superintendent both died the same night in his own house.
India—Gujranwala District.

DEATH OF SECOND MASTER.

The school met with a serious loss in the beginning of the year in the death of Pundit Ram Kaur, the Second Master. His death was the more sad from the fact that though he had been a teacher in the school for eighteen years, he had never made a profession of his faith in Christ, though he had listened to the word daily all that time. As a teacher he had few equals among his countrymen. As a friend and companion he was highly esteemed. What a comfort it would be could we say "We have hope in his death." There are many such teachers in our schools, men who have grown old in our service, and yet who seem as far from Christ as ever. Where does the fault lie? May we not ask for the prayers of the Church for these non-Christian teachers in our schools? Thoroughly acquainted with the Bible, they need the Holy Spirit to bring the truth home to their hearts.

BIBLE TEACHING AND CONVERTS.

Mr. Barkat Masih, the Head Bible Teacher, after eleven years of Bible teaching in the school and five years as a Licentiate, was, in recognition of his long and efficient service, ordained by the Presbytery as an evangelist. The first time he administered the right of baptism he had the privilege of baptizing in the presence of the school a Hindu lad who had been his former pupil. Another lad, a Mohammedan, who was taken away from the school because of his desire to confess Christ, is about to be baptized in another Mission. Still another, a Hindu lad, was taken away by his parents because he had confessed Christ before his fellow students, though too young for us to baptize him without the consent of his father. Others there are who are earnestly enquiring the way, and though the direct fruit in the way of baptism is not what we would like to see, yet there is the evident work of the Spirit that we believe will bring forth fruit in after years.

CHRISTIAN BOYS FROM THE LOW CASTE.

The class of Christian boys from the low caste that we mentioned last year has more than fulfilled our hopes. Every one of these boys passed the Government Inspector's Examination and was promoted. Not only has much of the prejudice against them passed away, but one of them was chosen as captain of one of the cricket teams, and in that capacity has charge of Hindu and Mohammedan boys. Another of the same caste sent by another Mission has been received among the Mohammedan boys in the boarding-house and holds his place among the boys of the higher class, both in his studies and in the respect of pupils and teachers.
India—Gujranwala District.

SECULAR INSTRUCTION.

In the University Examinations this school has maintained its former high standing. Though less than 50 per cent. of all the candidates from the province passed the Entrance Examination of the University, yet 90 per cent. from this school passed, the highest percentage, considering the size of the class, of any school in the province. In the Middle School Examination one of the boys from this school stood first in the province.

SELF-SUPPORTING.

With the exception of buildings provided by the Mission, all the expenses of the school have been met by Government aid and fees collected from the students. Thus we have the opportunity of teaching the Bible and giving a Christian education to upwards of a thousand students without cost to the Church, except in the way of buildings and a part of the Superintendent's time. Two years ago we made an appeal for a new building, which is urgently needed and which will cost about $4000. This appeal was endorsed by the Assembly of 1902, but as yet the funds have not been provided.

BOOK DEPOT.

The following comparison shows that sales in the Book Depot have increased all along the line. The depot has also been used, as heretofore, as a center for bazar preaching:

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SABBATH SCHOOLS.

Owing to the decreased numbers in the primary classes of the High School, the attendance in the Sabbath School for Hindu and Mohammedan boys has not been so good as last year. The attendance in the school for Christians has kept up well. As mentioned in the report of the pastor, this school has been divided and one part now meets in the Boys' Industrial Home. By the generosity of the English officers of the station and some help from the congregation, we were able to give all the Sabbath Schools a nice treat on Christmas eve.

BAZAR PREACHING.

Bazar preaching has been kept up in the two preaching places in the city on Tuesday and Friday evenings. The magic lantern has been used for inside work. This has been found especially
interesting to the students who gather at this centre for the University Examinations, and an evening with them has come to be a regular part of examination week.

**CITY WORK AMONG WOMEN.**

The Zenana work in Gujranwala City has been carried on under difficulties during the past year. Of the two workers, one was granted a year's furlough on account of her health, and the other was required to do district work for the winter months with Miss McCullough, who at that time had no other helper. The fearful scourge of plague which has visited the city has also interfered very much with regular work. In many instances whole families have been swept away, and there is hardly a home that has not been called to mourn the loss of a loved one.

In July the services of a good Bible woman were secured for Zenana visiting, her support being privately contributed. Ellen has been faithful in her work, as well as a friend to the women, and has often been called into their homes to sympathize with them in times of sickness and mourning.

Mrs. Solomon and Mrs. Murray are old and tried workers, loved and respected by all, who do all they can to take the Gospel to the women in their homes. Even when Mrs. Solomon was on leave she did what she could, though strongly advised to take a complete rest.

Mrs. Solomon also assisted Miss McCullough in the summer Bible School for workers' wives, and both she and Mrs. Murray teach in the Sabbath School.

| Houses visited regularly | 50 | 30 |
| Houses visited occasionally | 30 | 18 |
| Pupils reading | 29 | 15 |
BOYS' INDUSTRIAL HOME.

STUDENTS.

There has been a slight increase in attendance, 106 as against 103 last year. There have been three deaths in the school during the year, one from plague, one from cholera and one from the results of starvation.

Four boys ran away during the year who have not been recovered. One was a new convert from Mohammedanism, two of the others were old offenders, but the fourth was one of the best boys in the school. He seemed to be homesick for his own country. He had traced out on the map the route to his former home and then made a map which he took away in his pocket. Three other boys got restless and ran away, but came back of their own accord, and one of them handed us three rupees he had earned for his saving bank account. When we consider the wild, roving life led by most of these boys before the famine came it is not to be wondered at that they find the confinement of school and workshop irksome. We are trying to arrange for the different Mission stations to take some of these boys in the hot season for a short time and hope that this will give them something to look forward to.

RELIGIOUS INSTRUCTION.

Daily Bible lessons and morning and evening prayers have been kept up throughout the year. The evening worship has been used to review the events of the day and for giving quiet talks to the boys. At this time also papers have been read by the boys from the different trades, thus giving stimulus and creating friendly rivalry.

Thirty-three of the boys were baptized on their own profession and 16 received into full membership during the year. Fifty-five passed in the S. S. Examination for all India and received certificates from the Secretary. Most of the others were too small and not sufficiently acquainted with the language to give the examination.

BOARDING DEPARTMENT.

The boys have continued to do their own cooking and housework. It is a question whether a boy who is doing good work in his trade should be taken from his work to serve his turn in the kitchen, but the discipline seems to be needed, and any leniency shown in this way has afterwards been regretted. The food has been nicely prepared and the general health of the school has been good.
SCHOOL.

With the exception of the new boys and one or two who are naturally dull, all the boys passed the Government Inspector's Examination in February, and were promoted. Quite a number of the little fellows brought from the famine districts the summer before passed the First Standard Examination. Considering the fact that many of them were half-starved when they came and that none of them knew the Urdu language, in which the examination was held, and had only seven months in which to prepare, they did remarkably well.

This year we have had Christian teachers for all the classes, though the carpenter and blacksmith are still non-Christian.

WEAVING SHOP.

This department has, as before, furnished all the cloth for the boys in the Home and a good deal has been sold. Ready sale is found for all the cloth and orders are constantly on hand.

Native men of means have shown a great interest in this department on account of the improvement over native methods. One Hindu merchant ordered a complete outfit from us for a weaving plant and has employed a Christian boy to teach his workmen, giving him his Sabbaths free. Another has given an order of the same kind, and we are preparing looms and warping machines for other Industrial Schools. The Director of Public Instruction has applied to us for a weaver for the new Reform School they are starting at Delhi, but our boys are too young for the position. He will also give us an order for fitting out the Reform School with looms and warping machines.

TAILOR SHOP.

The boys in this department have continued to do the sewing for the school and what work could be gathered from the outside. This is perhaps the most difficult trade to teach on account of the difficulty in securing any but the ordinary native work for the boys to practice on.

CARPENTER SHOP.

This department has done well. A good trade has been found in camp chairs and furniture and orders are on hand that will carry us well into next year. Roll top desks and extension tables have also been found profitable, but the work as yet is rather difficult for the boys.

BLACKSMITH SHOP.

A good trade has been found for this shop in camp stoves and heating stoves for the house. The Punjab has extremes of heat and cold and the houses built for coolness in the summer
Boys' Industrial School at Gujranwala.
are very uncomfortable in the winter. A nice heating stove at a moderate price seems to meet the needs exactly. This shop has also furnished the iron work needed for the Carpenter Shop.

FARM.

The farm did better than the year before. The orange garden brought in Rs. 180. The sweet potatoes from American seed also sold well. Tomatoes from Livingston's "True Blue" seeds were furnished nine months out of the twelve.

REWARDS.

As stated last year, small rewards are given for good conduct and for approved work, and the money is put in the savings bank, each boy having his own account. In the case of the famine orphans the Industrial Board has promised that when a boy has Rs. 35 in bank an equal amount will be added to it to enable him to purchase an outfit of tools and get married. This is not a very large capital, but if expended judiciously will enable him to start in life.

COST.

The cost per month for board, clothing, schooling and industrial training averaged a little under Rs. 5 per student. This amount will, we hope, be reduced year by year as the boys are able to make more salable articles. Still, the idea of the school is not so much that of a factory for earning as a school for teaching and fitting the students to do for themselves.

GUJRANWALA CONGREGATION.

PASTOR: REV. JIWAN MAL.

This year there was not much outward growth in this congregation, but there was inward growth in purity, peace and charity. Sabbath services, weekly prayer meetings and pastoral visitations have been kept up throughout the year. There have been 45 baptisms, of which 36 were adults. The Sabbath School work remained satisfactory. In all the services nearly 1000 listen to the Word every Sabbath. Because there was not room in the building in the city the Sabbath School was divided, and one part meets in the dormitories of the Boys' Industrial Home on the Mission compound. The other meets in the city. The weekly prayer meeting was also divided, and one meeting is held on the Mission compound and the other in the village of Dogran by the city.

The more enlightened part of the congregation paid its full share of the pastor's salary, but the people of Dogran and other
villages under the care of the Session have failed to do so. A list of delinquents was prepared and the Session gave them warning and instruction.

In Khokharke and Dahi, two of the villages near the city, arrangements have been made for secular and religious instruction, and from both villages a number attend church and Sabbath School. There are a good many inquirers.

Bazar preaching and religious conversation with certain people of the city, and with teachers and pupils of the school, have been kept up. Among the people of the city are some who seem favorably inclined to Christianity and listen to the Word. It is also a great cause of rejoicing that many of the yokes and bands and superstitions and caste prejudices that have so long kept people from becoming professing Christians have been broken; and that hatred that was once held towards Christianity is not seen now. It is now easier for a Hindu to confess Christ and still remain among his own people—a thing hitherto impossible.

We are again thankful that, though plague has carried off great numbers of the people of the city, God's protection to His people has been extended through another year, and only one or two Christians have been taken.

DISTRICT WORK.

The whole itinerating season of 1903 was spent in the district. The new territory taken over from Khangah Dogran District has been partially covered twice. The field is in parts wholly unworked. If faithful workers were available, a good harvest is evidently ready for the gathering. We have not, however, men of even ordinary ability to send there, let alone those of such a character as are fitted to do pioneer work.

We had good hearings, as far as numbers are concerned, but often the opposition was very bitter. The Mohammedans are our usual opponents, the Hindus ordinarily being content to take the attitude of indifference. In the larger towns the Aryas (Reformed Hindus) oppose our work.

Some of the Moslems that we met were very ignorant and bigoted. Making little or no pretension to keep the percepts of their own religion, they were determined hinderers of our work, and loud in the praise of their prophet. In a number of places we were told "There is really no difference between God and Mohammed." Again and again, they said: "If one will but repeat the creed 'There is no God but Allah and Mohammed is his prophet,' then all his sins are blotted out."

As one listens to their devilish counterfeits of Christian doctrine, one is reminded that God has sent them a strong delusion that they should believe a lie, because they delight in evil. The hold of such beliefs, with the ensuing license to sin, will be as
difficult to eradicate as was the sale of Popish indulgences, and can be broken up only by a strong sin-convicting outpouring of the Holy Spirit.

There is some bazar preaching in the larger towns, but the ordinary work is more of the personal type. Our work spreads largely through relationship and personal acquaintance.

Work has thus begun in one new village. Several others have expressed a willingness and a desire to have Christian teachers, if we will send them.

VILLAGE CONGREGATIONS.

OTHIAN GALATIAN.

Plague was bad again this year in the bounds of this congregation, and a number died. One old man, who was denied baptism on account of his inability to learn the few required subjects, was taken off by plague. The Sabbath services are quite well attended. At the last communion a number of men were debarred from participation and some deeming themselves unworthy declined to partake. The women, I regret to say, were all debarred, owing to the fact that they will not refrain from "Billingsgate."

The congregation took a good step forward towards self-support. They have for several years been accustomed to hold a two or three days' *jalsa* (meeting). For this a contribution of one and a half *manis* (Rs. 25, or $8.33) of *ata* was made this year, and out of this they paid the expenses of Rev. Labhu Mall, who was specially invited to preach, and entertained all preachers and Christians who came. Morning and evening services were held for the Christians, while the afternoons were given to the declaring of the Word to the fellow-villagers. The congregation also made a good collection for a pastor, and desire their catechist, Nathu Mall, to accept their call, but so far he has declined to accede to their request. Of course, it will require self-denial, but for a consecrated man there is a most excellent field.

TRIGRI.

Here, too, the plague was bad for the second year. The faithfulness of Fakeera, the catechist, in visiting the people and encouraging them, is beyond all praise, but it is a matter of thankfulness that none were carried off by the disease and few fell ill. This congregation, too, made out a call for their catechist. He signified his intention of accepting the same, but thinks the support is really too meagre.

In other centers the work has been carried on as usual. More attention is being paid to instructing the people in giving. Plague interrupted the work a good deal, but this year as a whole has been a year of progress. While something has been
done, yet how much more is left undone. Our great problem now is to train up the present Christian community in such a way as to be able to point to them and say: Here is what Christ does for men; and, secondly, to raise up fit men to go and present the Gospel to those who know it not. Oh, that the Holy Spirit were poured out on workers and people, that this end might be attained!

The results of the work, as tabulated in baptisms, is, since last reported, 50 adults and 66 infants. In one village 25 adults and 17 children were baptized in one day. These baptisms are from the normal extension of the work.

EDUCATIONAL WORK.

Two of our District Schools have no Christian pupils. Six others have but one or two each. The whole attendance of Christians is 114, of whom 29 are girls, studying in the same school with the boys.

Our schools are 22 in number, with 24 teachers, of whom 12 are Christians. Five of our former Christian school teachers are in the seminary. Of the two who finished the course, Buta has been called to Khangah Dogran District on self-support, while Jalal, the other, is learning the work practically.

A new primer for Urdu along phonetic lines has been very successful where the teachers grasp the idea, but an egregious failure where they taught on the old lines. The Parrott system may be excellent for rifling guns, but it is bad for "teaching young ideas how to shoot."

On the whole our schools are in fairly good condition, though scarcely as good as last year owing to the plague and malarial fever. This Christian school work is vital to our future growth. The young men of the Christian community, who in youth were given but two or three years of schooling, show a decided superiority over those who have had none. Our Christian teachers are partly successful and partly a failure. "Ripe fruit propagates itself," and our boys are often very unripe, for they are but boys, and so we have to bear and wait, and eventually they usually turn out well.

BIBLE SCHOOL.

As the plague in April was over a large part of the district, it was thought best to let the workers stay with their people, so the school was postponed until October. For three weeks we had the workers and Christian teachers with their families for Bible study and prayer. Studies on special passages suited to our work, with Peter's list of the development of Christian graces, in their relation to each other, formed the topics for the men. Mr. Rahmat Masih preached the Word with power and helped us on the path toward the celestial city.
RESULTS.

There is more observance of Christian marriage law, though there are frequent breaches of it. There seem to be more Christian young men, for some reason, than Christian girls. Carrion eating is not common in the times of plenty—though some have preferred to give up Christ rather than carrion.

BADOKE CONGREGATION.

REV. KARM BUX, PASTOR.

The work of this congregation is reported as carried on as usual with regular Sabbath services and Sabbath School. Three communions were held during the year with very good attendance and much profit to the people.

That part of the congregation which moved to Bhera District contributed about sixty rupees ($20) worth of wheat towards the pastor's support. With the good times the spirits of the people are reviving. We have had twenty-four baptisms during the year.

CITY GIRLS' SCHOOLS.

CHRISTIAN GIRLS' BOARDING SCHOOL.

Thirty-four girls have been enrolled during the year. Of these, eight have been sent to other schools, one has been married and another has been kept out of school by her relatives. Commendable progress has been made in both secular and religious subjects. The children show a good Christian spirit and are striving earnestly to follow Christ. Sixteen are communicants in the Church.

Also thirty-five of the girls reported in the city schools were members of the Christian branch.

CITY SCHOOL FOR NON-CHRISTIAN GIRLS.

This year there have been nine Branch (Primary) Schools in connection with the Central (Grammar) School in Gujranwala City.

Of 563 girls enrolled 71 have been in the Central School, 17 of these were taking the normal course.

In the Middle School Examination 3 girls passed out of 6 appearing; in Fifth Class, 12 out of 17; in Third Class, 26 out of 37, and in First Class, 48. Speaking of the primary classes the Inspectress wrote: "The number passing is larger than usual, and the classes, in spite of the difficulties of the year, were better than usual. The sums were neatly put down, writing clear and good, and geography intelligently learnt." Again she writes: "Needlework throughout is good. The school has been kept
India—Gujranwala District.

going with much courage and resolution through the late try­ing time, and has been kept up even beyond its usual standard."

The year has been in many ways a hard one. The manager was inexperienced, the depleted staff had to be replenished by raw material (very raw, indeed, some of it proved to be), while death, rival schools and false reports kept taking off our girls. During the first six and last three months of the year plague raged, and in the few weeks of respite from it cholera got in its deadly work. In addition to a large number of girls, four teachers, two callers and two members of the Normal Class were removed by death. Another teacher left the city through fear of plague, while still another lay ill for months. Of those girls whose lives were spared amid the plague and pestilence, there is scarcely one who has not lost near relatives, and some have none of their immediate family left. It has seemed this year as if we were called upon above all else "to weep with those who weep."

What word of comfort can one give to those whose loved ones have gone out alone into the great unknown without one ray of hope to lighten the darkness? With regard to some of our school girls, we have the hope that they were true believers though not publicly known as Christ's followers. The really sad cases are of those for whom we have no hope. The question comes to us, Did we do all we could to lead them into the Light?

Although the Christian teachers did not hesitate to go to the side of sick and dying, they have all been protected from harm. Each of the three Christian teachers in the Central School has Bible classes, but five months of the year had passed before a Bible teacher for the Branch Schools could be secured; however, the one who did come is such an earnest Christian that a blessing can be expected on her work. The little ones delight in singing the songs and reciting the verses which she has taught them. In the Bible Examination the results were fair, but what speaks far more than examinations is the evidence that the truth is taking hold of the lives of the girls. Within the year no pupil has come out publicly as a Christian, but one has asked for baptism and will soon receive it, if God wills. A number pray as well as read God's Word. Of their own accord they began to have prayer in their "Dorcas Society." Their essays are full of the spirit of Christ's teachings as well as illustrations and quotations from the Bible.

WOMEN'S WORK IN DISTRICT.

I reached Gujranwala last year December 10th, but could not get out into camp until the middle of January. From that time until the present we have visited 71 villages—I mean, worked in them—and made 171 visits to villages, besides making calls innumerable in the homes of both Christians and non-Christians in Gujranwala and vicinity—social calls, calls on the sick and on old Zenanas who sent for me.
Thirty-two villages visited had Christians in them, but the heathen in these heard the Gospel also. In some places the women heard of the way of salvation through Christ for the first time. In one place we were seated in a court where numbers of women were intelligently listening to the glad tidings. A Mohammedan teacher, the owner of the house, entered and in no polite manner told the women and me also to leave. His wife had seated us there and was one of our most earnest listeners, but we had to go.

Oh, but he was angry! He had been out listening to Rev. Mr. Cummings and the catechist teaching the doctrine that they could not be saved by following or obeying their own religion, and, getting angry, left them to come and find the same teaching going on in his own house. Was it surprising that he was angry?

Up to the time of going into the district I was daily kept busy either entertaining the people or going among them, attending meetings, hearing lessons and talking to them about spiritual things, &c.

Itinerating ended, I attended the Presbyterial Missionary Society in Lyallpur, then spent a few days in Khangah Dogran. During the summer I worked in the villages around Gujranwala, occasionally varied by visits to old Zenanas in the city and the Christians, dispensing medicines and looking after the sick, and trying to comfort the bereaved and afflicted.

We could not have the Bible School for the district workers and their families until after vacation. Mrs. Solomon taught the women who could not read, while I had those that could, and Mrs. Cummings looked after the teaching of the children.

The attendance and interest were good, and we trust seed was sown that will bring forth fruit into eternal life.

During the summer I conducted a weekly junior meeting which had an average attendance of 50 in Dogran village in the suburbs of Gujranwala. Also conducted the women's prayer meeting in the same place every Friday, with an average attendance of 20.

Although there have been many deaths and removals from among the Christians, and there are many things not as we would have them, yet there has been progress during the years of my absence.

The people as a whole understand Christianity better. The spiritual life of many of the Christians has been deepened.

A woman was met the other day who had heard our teaching fifteen years ago and remembered it.

Last winter, a Moulvie's wife, whom we had comforted and helped from God's word, cheered us by saying: "You are in this way sowing seed for God and Christ all over the district."
PASRUR MISSION DISTRICT.

MISSIONARIES.

Rev. W. J. and Mrs. Brandon, in charge of District.
Miss Emma Dean Anderson, Girls' Industrial Home.
Miss Mary A. Lawrence, (came in November).
Miss Edith M. Fulton, District since November.

PASTOR, PASRUR.
Rev. Labhu Mall.

HELPERS.

Rev. Mallu Chand, Kakku Mall, Mangu Mall, Mrs. Jones, Bible woman, etc.

EVANGELISTIC.
FOR NON-CHRISTIANS.

This work has been carried on regularly during the camping seasons. Throughout the summer also the missionary was able to make regular visits to a number of villages. In this campaign the missionary himself has had audience with about one-twentieth part of the 200,000 heathen in this district. These audiences have averaged in number about thirty men each, and have been in three hundred of the four hundred villages of the district. With but one or two exceptions we have had not only patient but respectful and sometimes even inquiring audiences. There can be no doubt that the Hindus and Mohammedans of this district do not find in their respective creeds anything to give comfort or satisfaction to the inquirer. In so far as our experience goes they have practically ceased to contend for their fathers' faith. On the other hand, we have as yet failed to present Christ in such attractiveness as will necessarily draw them unto Him. They admit on all hands that Christ is good. We have as yet failed to show them how good. Lately a whole village of Hindus offered to become Christians if some Hindus of recognized family in the Punjab would lead off—"break the track" they said. In another village, a few miles from the former, one or two of the leading men talked seriously of even leaving their relatives and taking the step. In another village a Sayyad, whose dictum is law in matters Mohammedan, sat with all his admirers and offered to become a Christian if we would quadruple his salary. No one of the party took exception to the sentiment. These instances are cited to illustrate the very prevalent attitude of men in this district towards Christianity. They are ready if we will make it worth while.
There are enough cases of Mohammedan bigotry and Hindu complacency to cause the missionary to appreciate thoroughly the new temper that is showing itself.

CHRISTIANS.

This work goes steadily on, though our people are so entirely under the control of the land-holders whom they serve that it is difficult for the catechist, be he ever so faithful, to get enough teaching done to enable them to make a creditable profession. A number of villages have been under instruction during the year, and a goodly number of people expect to be baptized. I have baptized 56 adults and 94 children this year. The evangelist at Dhodha has baptized 53 adults and 116 children.

CONGREGATIONAL.

PASRUR CITY CONGREGATION.

At the beginning of the year and again in August, revival meetings were held here. These were a means of very great blessing, and a time of refreshing to many members. Within the year baptism was administered to 112 adults and 16 children, and 103 new members were admitted to the communion. The total gift of the people for the year amounted to Rs. 343-11-7½ ($114.50). We can bear witness that most of the members have made advancement in things spiritual. There are a few members of the congregation who continue a sorrow to us and our Lord, because they are usually absent from worship, and have no desire for the Word. Will you unite with us in prayer for them?

This year 10 of our members have gone to be with the Lord, two of whom died of plague. We meet regularly for worship on Sabbaths and Thursdays, and on Tuesday the C. E. meeting is held.

This year Miss Anderson was the Superintendent of the Sabbath School, and under her care the work was well carried on. The average attendance was 211.

MARALI CONGREGATION.

This congregation, so long without a pastor, has now extended an informal call to Eleazar, one of the boys who finished the two years' seminary course last June, and looks forward to the speedy consummation of the pastoral relation. Communion has been held twice during the year. At one time 60 and at another 40 communed. The Session has, with commendable zeal and discretion, disposed of the two or three cases of discipline.
BADDU MALLHI CONGREGATION.

This church, after a number of fruitless attempts, has succeeded in securing a pastor, Allah Ditt, who has just finished the two years' seminary course.

JHULKI.

This church has never had a pastor, and does not yet feel able to call one at its own charges. Any shortcoming in the congregation is, so far, due to failure on our part to supply them with a proper teacher and teaching. Their present teacher is weak in every way. One communion was held during the year.

BHODI AND DILLI.

These congregations were organized in October, and communion has been held once since. They are among the villages in which Rev. Vallu Chand works. They have not as yet made out a formal call, but are live, earnest people.

ORGANIZED CENTERS.

Christians have been regularly taught in fourteen of these centers by catechists in the employ of the Mission. We are able to camp in eight of these last winter, and held communion in three. Thirty-nine villages have had appointed Sabbath services.

SELF-SUPPORT.

The Dhoda circle of villages is our best example of this. They have been supporting a pastor for several years, giving more each year. This winter when the rice crop was gathered one village gave practically the tenth of its crop, and two or three others have approximated the tenth of theirs. The collections have been good from all. The practical difficulty in the way of self-support is to find a number of Christians so situated that one man can shepherd them. As yet but one in sixty-six of the population here is Christian, and these are poor and scattered. Our catechists, teachers and evangelists have formed a committee to further self-support, and they themselves have tithed very faithfully during the year.

BIBLE SCHOOL.

Our workers, about thirty men, with their wives and children, came in on the 7th of April for four weeks of Bible study. Rev. William Scott, our neighbor of the Scotch Mission, was with us for one week, and Rev. W. B. Anderson came to us from Rawal Pindi for two weeks. We were all helped by the earnest words of these two brothers, and there was quiet but effectual work wrought in some hearts.
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EDUCATIONAL.

We have 15 village schools with over 400 boys and 14 girls. One hundred and sixty-five of these are Christians and inquirers. At least four and possibly six of these schools will draw Government aid (about one-fourth of the expense of the school) for the year just closing. In these schools are 18 teachers, 7 of whom are heathen. We have made several attempts during the year to arrange for the boys of Christian parents in centers where the Mission has no school, to study in a Government school. Although the Government rules require that such be taught when they apply, we have never been able to overcome the prejudice of the caste boys and their teachers, and the fear of the Christian boys sufficiently to succeed.

SABBATH SCHOOL.

With one or two exceptions we have a Sabbath School in each of our school centers. Our Sabbath School enrollment is something over half the day school enrollment. In one of the schools Munshi Kakku Mall has succeeded in drawing enough women and children, in addition to the school boys, to maintain during the year an average attendance of fifty. A member from each school passed the “All India S. S. Examination” last July. In these schools there is seed sowing that will bear fruit, indeed is already bearing fruit. In one school recently a Hindu boy told me the story of David and the Giant with as much pride in David and David’s God as ever you or I felt when we first learned the story. Although a Hindu, he told me that the reason David was victorious was that he trusted in the Living God, while the Giant had trusted in idols that were no gods.

Taking the work of the district as a whole, we have much which encourages us both among Christians and heathen, and much that gives us opportunity to make New Year resolves.

WOMEN’S WORK.

CITY WORK AMONG CHRISTIANS.

For about eight months a Weekly Bible Class was conducted among the Christian women. Seventy-two names were on the roll.

The Old Testament was studied up to the Giving of the Law, and then the Life of Christ was taken and studied up to the Sermon on the Mount.

While some were careless about coming, we had a good number of very faithful pupils.

Our Women’s Missionary Society has held regular meetings throughout the year, and the attendance is good. Every other lesson has been given to the study of Missions. We have had China, Japan, Africa, Egypt, the Sudan and our own Mission
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here in India. The women have been much interested in these studies. All take turn in leading the meeting.

Sabbath School and C. Z. work have been carried on throughout the year. In the former the women's class has been one of the very best in the school, both in attendance and interest.

VILLAGE WORK.

Owing to building work in connection with Girls' Industrial Home, I was not able to get out into the district until the first of June. Since that time all but a very few of our one hundred and thirty Christian communities were visited, and some of them twice.

About two months of the time were given to this work.

A number of new villages, where there are inquirers, had to be passed by with but one lesson, as there was neither time nor strength to do more.

Some of the women have improved very much, others seem just about where they were last year.

Miss Fulton has now been given charge of this work, and she enters upon it full of interest and zeal and will be able to test what regular visiting will do for these women. Fourteen girls from the villages have been in the Industrial Home and a good number are reading in our village schools.

While during the six years of district work in Pasrur there has been much to discourage, yet we thank God there has been much advancement, too.

ZENANA WORK.

Mrs. Jones has given her whole time to the city Zenanas, and has sixty houses among the higher classes of the people. Seven pupils are reading and seem very much interested in their books.

Mary Ishra Das spent about two months in city work. She had twelve houses, so the full number of city Zenanas receiving regular instruction was seventy-two.

The missionary has found a warm welcome to the homes of all classes, whenever her other duties would permit city visiting.

BIBLE SCHOOL.

During the month of April we had our usual Summer Bible School. Miss Hill, of Lyallpur, came to help, and did good, faithful work. Our study was Exodus. We had two classes of women. Miss Hill had those who could not read and the children's class, and I had those who could read, and then there were the usual number of babies and little ones too young to be enrolled.
I began my work by reviewing Genesis, which he had studied the year before. Three of the women recited the key verses and names of each chapter without a single mistake.

The women took interest in their work and there was marked evidence of the Spirit's presence.

**GIRLS' INDUSTRIAL HOME.**

At the close of the fourth year of this institution we begin our report with thanksgiving to our Heavenly Father for all the blessings He has showered upon us. Our paths have dropped with fatness and all our wants have been supplied. God's banner over us has been love. The Superintendent's hands were very full the first months of the year, attending to the building work in connection with other duties.

On April 7th we had our formal opening. About two hundred invitations were sent to the leading men of the city and district. The city officials asked to help arrange for the opening by bringing all the chairs, carpets and tables needed from the public buildings. The building was decorated with flags, bunting and palm leaves. A large crowd of people, including a good number of missionaries, came to rejoice with us. A program consisting of songs, recitations and addresses had been prepared and all were served to cakes, tea and sweets. The Hindus ate by themselves, the Mohammedans were served and then the Christians. Dr. Martin, formally opened the building, dedicating it to God's service; then the doors were open to all.

The building is on the cottage plan, with accommodations for eighteen families of eight or ten persons each. All the work of the Home is done by the girls, and each family has separate arrangements. We find this plan very much superior to the dormitory one.

One hundred and seventy-five girls have been in attendance at the day school during the year. Three of these, after passing the first class, were sent on to the Girls' Boarding School at Sialkot. We close the year with an enrollment of 157 in the day school.

Five times during the year has the Angel of Death come to our midst.

In January, Jibli, a dear, precious child of eleven years, rescued during the famine of 1900, was stricken with decay of the spinal bone and lay entirely helpless for five months. She was the most patient child I ever saw. Never a word of complaint escaped her lips. She delighted in having us read and pray with her, and asked us to pray that Jesus might come quickly. Her patience was a lesson to us all. One July day, as we gathered around her bed, she asked us to sing again and again. Next day she went to the Home above.
Christmas week, Barkat, a dear little child of about nine, was suddenly stricken with pneumonia of both lungs and in five days was gone. This, being our first sudden sickness, made her going away a shock to us all. She had given her heart to Christ two years ago, and when she became sick said, "All is peace. I love Jesus. He loves me, and if He wants me to go to Him, I am willing." One day the pastor called and before he had time to be seated, she said, "Read me something from the Bible and pray."

Three years before I had picked up this little unpolished gem in a village, a dirty, ragged, diseased little professional beggar. To-day she is a star in the Redeemer's crown. "Suffer the little children to come." Besides these two, three little, weak ones were taken away.

We have four C. E. Societies. The meetings are held on Friday evenings.

During the year sixty-five openly professed their faith in Christ, were baptized and received into full membership. We praise God for this work of grace. One year before these dear children were taken from the heart of heathenism; they had never heard the name of Jesus, were starved in body, weak and miserable, and could not speak a word of the language of the Punjab. God has shown us His power. The year closed with special meetings. Mrs. McClure was with us and God used her very much. There was very marked evidence of the Spirit's work in our midst. Sins were discovered in hearts and grace was given to confess and forsake them. Twenty-one, or all who had not professed Christ, except the four babies in the nursery, now confessed Him and asked to be baptized. When they came before the Session all passed the examination, but as some of them were only five or six years of age the Session thought best to wait a while before admitting them to formal membership. Thus God heard my request, for when I rescued them I asked for every one for Christ. I have heard them all confess Him. It has cost me much to give up the children and go for a short vacation, but I know Miss Lawrence will take good care of them, and the Good Shepherd will tenderly care for these lambs of His fold.

Thanks to all the kind friends who have sent dolls, pictures and other presents for our Christmas in the Home, and to all the dear friends who have helped by their money and prayers.

For any thing that has been accomplished let God have all the glory.
ZAFARWAL MISSION DISTRICT.

MISSIONARIES.

REV. W. T. AND MRS. ANDERSON.

MISS SUSIE A. YOUNG.

MISS ANNA M. HAMILTON (arrived in November).

 Helpers—Devi Dival and others.

Pastors at Chimma—Rev. Akura Mall, at Zafarwal, Nikka Mal.

CITY AND DISTRICT.

Zenana Workers—Goman, Teacher of Girls' School; Leah, Bible woman.

EVANGELISTIC.

Nothing extraordinary has occurred in the development of the work during the year, yet there has been real progress in the favorable conditions both of the Christians and of the heathen.

WORK AMONG CHRISTIANS.

The usual time was spent in this work, and perhaps this has been our best year, as regards the progress made by the Christians in Bible instruction. Last year—1902—we had but about twelve persons who passed in the work assigned by us for the year, and while this year's course has been rather harder, yet about one hundred and fifty have passed, counting men, women and children. Many who failed in their examinations had still made good progress. We made the course for 1904 still harder. All who pass must, among other requirements, be able to pray a voluntary prayer, whereas heretofore only the Lord's prayer has been required. The results for this year have not yet been published, but we feel the advantage of having had something definite to strive for each year. We also see progress in the desire to observe the Sacrament of the Lord's Supper. We hold communion in every part of our district, and we are admitting all adults who pass for baptism into full communion. This was not formerly our custom. There has been the usual number of accessions through baptism. The desire to have their children baptized has always been a characteristic of this people. It has done much to keep our people from going to the Salvation Army, and even in the case of those who have gone, as soon as their salary is stopped, they come back to obtain baptism for their children.
This is what it seems to be every year, "never so hopeful." This is no mere stereotyped phrase, but seems to be literally true. They are becoming more and more interested, and this will continue until there is some definite result.

I had a very interesting character from among the Sikhs, the "Lions of the Punjab." He was a sardar, though a farmer. He went to Pastor Arura at Chimma, and asked to be taken to me. They started at once on foot, a distance of 15 miles, to our camp. After going eight miles they came to a Christian village, and Arura asked him to stop and eat with the Christians, who were of low caste. He refused, so Arura said, "You are not a true Christian, we may as well go back." They turned and went back four or five miles, when the old Sikh said, "I will eat with the Christians, but will eat with the Sahib first." So a fresh start was made, and on the way Arura told him that he would be asked to cut off his long hair, the revered sign of the Sikhs. He said, "Oh, I won't do that," and was told that there was no use going on then. They stopped by the way and discussed the matter for quite a while, and he finally decided to go on. When they reached the place of our camp we had gone on four miles farther, so they arrived in the evening. We examined him for baptism, and decided to administer it in the evening service. He was asked to eat with us, but said he had relatives with whom he would eat and afterwards come to the meeting. He came, and when we were ready to baptize him I asked him to have his hair cut off. (I cannot take space here to explain why we require this). He began to make excuses, said his wife would not let him into the house if he did, and that at his daughter's marriage, which was shortly to take place, he would be debarred from sitting and eating with the wedding guests. We prayed over it, and when the prayer was over he asked for the scissors, but at sight of them his courage again failed, and he said he would be baptized after the wedding. This is given in brief to show faintly what one of high caste has to endure to become a Christian. This man still claims to be an inquirer. Our next camp will be at his village, when we hope he and his wife will come out on the Lord's side.

Another young man who has been an inquirer for some five years decided recently to be baptized, but when the hour approached he began to fear for his life should he become a Christian in his own village. He declined, saying, "I will come to your next camp for baptism."

We are praying that his faith fail not. These are not isolated cases; we could cite names of others who are kept back simply through the fear of man. These must be supported by the prayer of the Church at large, that they may gain the victory.
OUR VILLAGE SCHOOLS.

Have done better work this year than formerly, still it is hard to inspire an interest in education. Also our teachers, though all Christians but one, are not all ideal teachers. We are, however, paying special attention to the improvements of our village schools, and hope for a gradual increase in their numbers and efficiency. The blind boy of whom I spoke last year has done better still this year. I had one book in the Braille character for the blind, Matthew's Gospel from the 14th chapter to the close. We had no primer, no helps, and yet we started him on the character, and he has succeeded in learning to read, and has not only read the book but knows it well. In speaking to him in praise about it, he replied, “It was nothing that I did. The Spirit did it all. He taught me.”

BOOK DISTRIBUTION.

We distribute tracts, together with a number of Testaments and parts of the Bible in Gurmukhi. This has been done both during itinerating and at melas.

In conclusion, my work during the summer was much broken into by having charge of Gurdaspur District and by being a member of the Committee on Self-Support. This work necessitated my being absent from my own station frequently.

Our people enjoyed the unusual experience of having the Secretary of our Board of Foreign Missions with them for a brief visit.

The pastor of Chimma congregation reports: “During the absence of the pastor the state of the church has not been good, still the pastor is not without hope.

“The God who knows the honor and dignity of his Church will supply all its wants. Some members, as regards the temporal support of their pastor, show more courage and hearty desire, and these stir up other members.”

WOMEN'S WORK.

ORGANIZED CHRISTIAN WORK.

The work in the congregation at Zafarwal has been carried on along the regular lines. The membership of the Missionary Society has increased to thirty-six. The interest is good and the contributions show an encouraging increase. A number of the school girls have become members on condition that they earn the necessary money. They are succeeding very well. In our monthly meetings we study Bible characters. Most of the officers are from among the Indian Members. These usually arrange for the meetings, assigning subjects and appointing leaders. The yearly thank offering service was made a public
meeting. We had a large attendance and a new impulse was given by hearing of what is yearly done by the women of our Church at home and in her Mission fields.

Weekly prayer meetings were held in four centers during the summer months, and four other villages were regularly visited for the purpose of instructing Christians and inquirers. One of the prayer meetings was conducted by the pastor's wife, and a Bible Class is regularly taught by the teacher of the Girls' School.

UNORGANIZED WORK AMONG CHRISTIANS.

Three months have been devoted to work among the village Christians. During the time we have made one hundred and nineteen visits, holding meetings with the women. Besides these, the women regularly attend the night meetings held in the village where we are encamped. Marked progress has been made in Bible study and in the desire for full Church fellowship. Although we are requiring a better knowledge of the Word on the part of applicants for baptism and the Lord's Supper, the number is steadily increasing. The progress is slow, but we believe real, and the foundations of a strong Christian community are being laid.

BIBLE SCHOOL FOR CHRISTIAN WORKERS.

Here and there all through our large district are the little Christian communities, each with its teacher or catechist. Frequently he is the only member who has any education, and that education probably quite limited. Shut off as are these men and their families, one can realize that a frequent question is, "When will the Bible School be, and what shall we study?" The Bible School, where all are gathered for a month of study and devotional meetings, does become an important feature in their lives. Some, it is true, think only of the pleasure of being with friends and congenial company, but others do have real desire and come expecting to receive good. One who for years was a regular attendant wrote of the loss she felt in being unable to attend this year. Midsummer was the time for this school this year. Miss Dickson, of Sialkot, assisted me. We continued the study of Genesis, completing the book. We were somewhat hindered in the regular work by the death of a member of the school, but on the whole the interest was good and the work well done. The evening devotional meetings for all again proved a means of blessing and growth. The women show spiritual growth, especially in increased power in prayer and desire to do more for Christ.

A school was opened for the children into which all of sufficient age were gathered, thus relieving the mother of their care during class hours. Daily Bible lessons were also given to the children.
ZAFARWAL GIRLS’ SCHOOL.

The little school for the waifs of the district has continued to prosper under the blessing of God. Five little orphans, four girls and one boy, have come in during the year, increasing the number to eleven. In addition to these, eight children of the Christian community attend as boarders or day scholars.

The teacher, one of our own girls, and a graduate of the Christian Girls’ School, Sialkot, continues to do faithful, efficient work.

Several of the children are too young to attend full sessions of the school, but all have Bible lessons and are making good progress. The older children have passed well in all their studies and with the aid of the teacher and house mother have done most of the sewing and domestic work.

One of the new girls has accepted Christ and is slowly but surely putting off the things of the old life and learning to follow Jesus. She is the daughter of a poor blind widow, and for years led her mother from place to place begging.

Two of the girls have been sent to more advanced schools.

WORK FOR NON-CHRISTIANS.

At the close of our winter itinerancy among the Christian villages we spent several weeks in direct evangelistic work. Most of the villages visted were those in which we had worked before. In some we found only indifference, while in others we were welcomed as old friends and our message gladly received. In one village we found real desire, and trust the women, who seemed so anxious to know, may be brought into the light.

After Miss Martin went home on furlough, Leah was secured as Bible woman for the summer months. She proved an efficient helper. We worked in the city of Zafarwal and in neighboring villages. In a number of villages there has been a revival of interest among the Megs—the weaver class of Hindus. One girl mentioned in last year’s report still wants baptism, but it has been postponed because we hope her people may in time be reconciled to her becoming a Christian and allow her to live in her home. At present no such hope can be entertained. Another woman of this class now regularly attends service and learns the Bible, but as yet thinks she cannot be baptized.

There is progress among the lower classes of the people, but the high caste Hindus and the Mohammedans, among whom we have many good listeners and friends, while receiving us gladly, still hold out against Christ. Our hearts long over them in their unbelief, but surely the day is coming when they, too, shall hear and heed the blessed message of salvation.
The two months since my return from America have been spent mostly in camp. Nine centers have been visited and 7 out of the 15 schools examined. As usual in connection with itinerating in those villages where there are Christians, preaching has been carried on among the heathen also. The stereopticon has been used with good effect in both villages and bazar preaching. In one village, for instance, after the evening service was over, the chief man of the village, a wealthy Sikh, followed me to my tent, and sat and talked a good while into the night. He acknowledged that the truth of the Gospel was plainly manifest, that Christ was the only Saviour, and that all other religions besides that of Jesus Christ were false. The work, generally speaking, among non-Christians, is more encouraging than that among Christians.

WORK AMONG CHRISTIANS.

The other day a missionary from a sister Mission came to call. One remark he made impressed me. It was to the effect that the Church at home had no use for discouraging reports from Mission fields; that such reports had a tendency to discourage those at home who were supporting Mission work. But to be candid, the work among our village Christians has some very discouraging features about it, and I trust I may be pardoned for mentioning the fact. I would not say that there is no fruit of past labors, but the fruit is scanty, and apparently not in proportion to the amount of labor expended. However, when we consider the value of a single soul, perhaps there should be no discouragement, for undoubtedly many souls have been saved in this Mission District. The desire on the part of the home Church for visible results, while natural and to a certain extent legitimate, has been productive of a number of evils. One of these that might be mentioned is the crowding into our Mission field of other missionary agencies, such as, for instance, the Salvation Army and the Methodists. While large tracts of territory farther north along the borders of the Punjab are en-
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...tirely without any missionaries, these new comers insist on crowding into our Mission field. It would take years of patient labor in seed sowing, without any visible results, in those northern territories, whereas in our Mission District we have, as it were, gotten past this initial stage of Mission work, and visible results are comparatively easy to secure. The presence of other denominations in our midst makes it tenfold more difficult to establish a self-supporting native church than it would otherwise be.

ORGANIZED CHURCHES.

There are four congregations in the Mission District of Gurdaspur, two of these, viz., Gurdaspur and Awankha, are old, and two are new. The two old ones are continuing in much the same way that they have for years. The two new ones are Tibbar and Khaira I. Four elders were ordained two years ago in the former place. I have not yet visited this since coming back, but from all accounts it is not flourishing. One of the elders died, one moved away, one has proved himself entirely unfit for the office, and the fourth man is left alone. Yusaf, who completed the seminary course and was licensed to preach, was placed in charge here, but has never been ordained nor installed. On the whole, this church seems to lack life.

The latter organization was effected in September. Three elders were ordained, of whom one was carried off by the plague soon after. Daniel, having completed his theological course and being licensed, was placed in charge of this organization, but has not yet been ordained. We had our camp within its bounds for almost a week. The present status and the future prospects of this organization are far from encouraging.

VILLAGE SCHOOLS.

This year there has been more sickness prevalent than for many years. Owing to this fact the schools which I have been able to visit thus far have appeared at a great disadvantage. The Inspector who had brought them up to a good state of efficiency, and through whose efforts the grant-in-aid was steadily increasing, was removed during my absence. Another has been employed and we sincerely hope that the village schools of this district will sustain the reputation they have enjoyed in past years. We have an Anglo-Vernacular Middle School in Dhariwal. At the time of my visit the attendance in this school also was small on account of prevailing sickness. The management of the new Egerton Woollen Mills has agreed to put up a new school building for us, and we are hoping for better things as soon as this is done.
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SABBATH SCHOOLS.

The International S. S. lessons have been taught in the villages as well as in our congregational S. S. A number of candidates from the villages appeared in the all India S. S. Examination in July and many of them secured certificates.

BOOK DISTRIBUTION.

The Gurdaspur Mission Reading Room has begun to improve greatly under the management of the new pastor, Padri B. A. Sheriff. Hizkiel has been set apart for this special work and devotes his whole time to it. We are encouraged to hope that this little room will be in the future, as we feel it has been in the past, a means of blessing. During the last 12 days of December over ten rupees worth of books were sold, and we hope and trust that this very important work will continue.

WOMEN’S WORK.

VILLAGE SCHOOLS FOR NON-CHRISTIANS.

December 16 and 17 were spent in examining our two Girls’ Schools of Theh and Sat Koha. Out of 28 girls enrolled 26 were present, and most of them had made commendable progress in their studies. Twice as many neighbors and friends as girls were assembled to hear their examinations; and it gave us a good opportunity to give them the Gospel through our Scripture lessons of those days; as well as through the girls’ recitation of Psalms and Catechism. These dear girls joined heartily in singing several of these Psalms and in repeating the Lord’s Prayer with us. Four of them recited 17 Psalms in Punjabi metre, and sixteen recited from 3 to 9 of them.

Three girls passed their examination well in the last half of Mudge’s Catechism, and seven in the first half of it. All honor is due to Mrs. A. Haqq’s efforts in keeping up these schools. She has faithfully superintended them and given religious instruction, though about 24 miles from her home, going in cold and heat, rain and sunshine. Other schools are asked for but not opened, because superintendence is too difficult.

WORK FOR NON-CHRISTIANS IN VILLAGES.

The year 1903 began to us in sorrow, but ended in joy. Rev. J. H. Morton was transferred to Pindi and left us on January 6 to pursue our lonely way in camp.

Rev. D. R. Gordon returned to us October 24, and his residence was confirmed with us at the Annual Meeting. We were glad to have his presence and counsel the last two months of
India—Gurdaspur District.

the year. Rev. W. T. Anderson was put in charge of our district at the first of the year, and in addition to Zafarwal District, kept a good oversight of it until relieved by Rev. Mr. Gordon. We spent three months of the cold season in camp; being hindered from doing more by excessive rain, which drove us into the house three times. Once we drove a distance of 25 miles, after extricating ourselves and our camp with difficulty from swampy river land.

In our efforts to visit all the Christian villages we had to pass scores of heathen villages without giving them the Gospel. In one drive of 15 miles along the Bias River we passed 30 villages which we had never entered. We visited 23 villages for the first time and 98 in which we had worked before. Some of these had several visits each. Who is responsible for the rest of the 670 villages of Gurdaspur Tahsil? We had many and varied experiences, the most of which were pleasant and encouraging. In a few villages they were too ignorant and bigoted to welcome us. Nevertheless we gave them God's message; in one village only our native helpers were roughly treated by some bigoted Mohammedans. Frequently we were asked, "When will you come back, will you come to-morrow?" To which we had sadly to say, "If God wills after a year." One woman said, "Your teaching is very good, but no one obeys it." She seemed very anxious to know how to get pardon for sin, and showed her appreciation of our message by giving us four pounds of rice. Several questions about sacrificing were asked. "Is offering sacrifices beneficial?" "It is still necessary to offer sacrifice?" "Will God not accept animal sacrifice now?" showing that people are beginning to lose faith in their efficacy to take away sin.

There is a cruel custom here, called marriage of the widows by chaddar dalna—throwing the veil over the parties. A Christian widow was thus forcibly married to a blind brother-in-law by her father-in-law. They take a chaddar and gathering up the four corners, dip it in a red dye, and then sprinkle every one in the room with a little color, and then throw the chaddar over the bride and groom, and this ceremony makes them one. If the widow shows any dissent she is beaten into submission. No less heartless is the disposal of their aged relatives or friends at death as we have frequently witnessed it this year. A sort of mock mourning, more glad than sorrowful, is gone through by the women, then a procession is formed to the grave. Some men carry a large red flag, another leads a red horse draped in red; this is to show that he or she died at a great age full of children, and greatly honored. Drums and singing form the accompaniment, and at the grave almonds and dates are scattered among the crowds. They have a big dinner cooked by the neighbors after the funeral and all take a holiday. An aged Sikh man was thus disposed of by ceremonies.
similar to the sweepers, the main difference being he was burnt instead of buried, and the women on returning had water sprinkled on them before entering the court where he died, to keep his spirit from following them to their homes. The saddest of all is that they lay their friends away without hope of a resurrection, or of ever meeting them again. To give them the hope of a resurrection and eternal life is our chief aim.

**EVANGELISTIC WORK FOR CHRISTIANS.**

We record our thanks to the Lord for His presentation amidst the trying times of fever and plague during the past year. Scarcely any one escaped having fever.

We have endeavored to teach the Christians as far as possible. We visited the women in near villages during the summer and reached in camp those villages which were distant. On account of sickness little progress has been made among the Christians, especially during the latter part of the year. Plague and fever took some of our Christians, but we are glad to see their friends reconciled to God’s will, although they feel their loss. Some Christian villages this year could not be reached on account of plague.

A number of the village Christians stood a good examination on the first six months of the year’s S. S. lessons, and seventeen of them got prizes from the S. S. Association.

One day, while we were camping near a fakir’s grave, a village worker gave us the following interesting incidents out of his own life:

“This is the place in which I was a fakir for four years; I was seeking God. An old fakir told me that if I would come and live with him here, I would see God as plainly as I see my hand. I helped to take care of this old man until he died. Then I visited another noted fakir and asked if it was written in the Koran that he who reads the Mohammedan creed and becomes a Mohammedan will reach heaven and take with him his posterity to the seventh generation. He replied, ‘No.’ Then I lost faith in Mohammedanism and listened to the Christian teaching, and found it satisfying. I was married then, and my daughter, Rahim Bibi, was a babe in her mother’s arms, but I was told we must leave the world some time and that I should give up everything.”

On being asked how he lived, he went on to say: “The people brought offerings and laid them down at our feet on Thursday, and the country people brought one or two rupees on other days and we had a cow to give milk.” This shows the custom of the people to give to their religious teachers.

“In one village two aged brothers had been quarreling and would not go near each other, and it was hindering the Lord’s work there. I said, ‘You are old and you don’t know how long
you will live; you had better make peace before you die.' So they did, and embraced each other as a sign of forgiveness, and then I prayed for them."

"A Christian woman had a charm around her child's neck. I said, 'This is not right, you should trust in God to keep your child.' She took the charm off and gave it to me."

We had a Christian Mela or fair in Gurdaspur, the 2nd and 3rd of June. It was chiefly to encourage the Christians to bring in their harvest thank offerings. A goodly number attended. All were given a chance to give a voluntary offering of what they had and cast it into a blanket spread out before us. Copper and silver coins, wheat, squashes and cucumbers constituted the offerings. Rupees 21 in all were given. Addresses were made at four sessions. The subjects discussed were Keeping the Sabbath, Self-Support, Conference on Christian Dress and Conduct, Marriages and Funeral Customs, and Trades. Some prizes for the children were given for running, and also a magic lantern show. A Bible School of three weeks during July was held with the workers. Rev. Holliday taught the men. Rev. Cummings gave several helpful lectures.

One address, especially, to the parents on training their children, was excellent. Fourteen women were taught Romans and Patterson's Exposition of Shorter Catechism, and five women Rev. Cosby's first part of Junior lessons. We have more open doors and inquirers than teachers to teach them. Pray that the Lord of the harvest to raise up more laborers for His vineyard.

EVANGELISTIC WORK.

FOR NON-CHRISTIANS.

The helpers' staff was increased during the year. This has allowed more efficient work in the villages. Those near have been visited again and again. In the hot season the Rev. Abdulla was very diligent in the work. Generally the Word is listened to attentively, but with few definite results. With all my experience new lessons of the people's degradation are received every day. As I write, one particular village comes up in memory as a specimen of many. It was an outlying village and perhaps had never been visited by Christian teachers before, and I think but little by Hindu priests. The people seemed to have no idea of God and no feeling of responsibility to any higher power. They called themselves Hindus, but had no idea of their own religion. It stirs the deepest feeling of the heart when one sees their deep degradation and feels that this village is but a specimen of hundreds around us. How one longs for the time when the Spirit of the Living God will be poured
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out on all these ignorant and benighted ones. In our helplessness how often the prayer rises to our lips “Come Lord Jesus, and send laborers to reap this perishing harvest.”

The last trip among these villages was mostly where the Gospel had never been preached, being far from any public road; such villages are difficult to reach. Often we would be several miles from camp and would have long walks, but we were carrying the Gospel message and that was an antidote for fatigue. Sometimes when we arrived at a village we would see no men, but after singing in some public place we would soon have them out. An audience of a few would be many before we were done. Yet, oh! how little we can do among so many. We are so few. When will the Church, ‘in answer to Christ’s call, send us the laborers?”
Early in the summer the services of the Rev. Rahmat Masih were secured. He is one of the first graduates of the Theological Seminary, and is a very able and earnest evangelist. During the summer months, except when absent assisting other missionaries in their Bible Summer Schools, he has been at work in the city, and has already gained the respect and confidence of the principal men of the city. On Christmas day we had a most interesting conference in the mission house, at which the native officers of Government, members of the Municipal Committee, railroad employees and others, were present. The object was to establish more friendly relations and talk of social and moral improvement. It was very interesting and will help our work.

EVANGELISTIC.

THE READING ROOM

Is used for preaching purposes. Sometime, we meet with persons whose only object is to make objections. Generally, even with Mohammedans, the discussion is quiet and peaceable. Sometimes, however, we meet with a fanatical one. One day a Mohammedan became so ugly and abusive, that even Hindus present opposed him. When he was unable to meet the arguments for Christianity he left and has not troubled us since.

A very interesting feature of our work is social and personal work among all classes. In this way these are met in friendly talks on religious and other subjects whom we could not reach in the bazars; and with whom, as friend to friend, we can present salvation through Christ in a way we could not in the streets.

READING ROOM.

Mr. Wilson is very faithful in the Reading Room, and takes every opportunity to proclaim the Word to those frequenting the room. He is a good man and has a good influence.
PRIMARY SCHOOLS.

There are two. In Madhopur School there has been but little change. The number of pupils is variable. The prevalence of plague reduced the attendance, but this is now recovering and is more promising.

Sejhanpur School is a new one. There are two Christian families in the place, and their children had no chance for education. And as this is the only place in the district except Pathankot where there are low caste people (Chuhras), among whom there is at present promise of fruit, the school was started, and now has about twenty of the children of this class. The people are now preparing a room for the school and for a place of worship.

CONGREGATION.

There has not been much increase in the church, yet the blessings of our Master have been with us. The spiritual progress has been marked. There is a growth in grace and knowledge, which is very encouraging. We are still without a church building. Some preparation has been made, but we have not yet sufficient funds to justify a commencement. The members of the congregation were very much encouraged by the short visit of the Cor. Secretary, Rev. C. R. Watson, and Mrs. Watson. They all met them in a social meeting, and in an address thanked the church through them for all the benefits they had received.

SABBATH SCHOOL.

As it has been a good year with the congregations, so it has been with the Sabbath School. A feature has been the attendance of quite a number of non-Christians. Their interest in the lessons has been good and in the review of the lessons every day they have shown that they remembered much of what had been taught them. It must, it will bear fruit in their lives. The number changes with the general health. In the season of fever it is less. Sometimes it is as high as fifty-five and sometimes as low as thirty-eight. The average was forty-seven.

WOMEN’S WORK.

ZENANA WORK.

I said to my faithful Bible woman, Ruth Wilson, when the subject of reports came up a few days ago, “What shall we say concerning our Zenana work?”

“Write,” she answered, “that we are not discouraged. We have seen steady and growing interest in many of the homes.”
I think this is true of many of the houses which we visit. It is certainly true that we find a ready entrance into the homes and have more calls than we are able to attend to. How hungry the hearts of the women are for something they do not have.

One of our women, a Brahmin, sometimes says to us when we enter her neat, humble home: "God is good to me to-day, for now I shall hear something worth listening to. I get so weary of the senseless talk of my neighbors."

It is true that the chatter of the women becomes unbearable to those who have had a taste of conversation that is elevating and helpful. The men complain of this; but to them we say, "The remedy is in your own hands. Educate the girls and you will then have women who can converse with profit and pleasure in the home." Another Hindu woman said to me, "You bring hope to the broken-hearted."

As we go in and out of the homes and see the sin and suffering in the lives of our poor sisters, our hearts well nigh break. We are comforted, however, when we remember that Jesus never spake harshly to woman, and He is even now bringing health to sin-sick hearts and hope to the down-trodden.

For the past month two Bible women have been working steadily in the town.

**AVALON GIRLS' SCHOOL.**

Thirty-four girls have been enrolled in our school during the past year. At the present time 21 are in daily attendance. The parents of some of our girls who are Government servants were transferred to Gurdaspur during the summer, and this accounts for the decrease in numbers. We have in attendance Hindu, Mohammedan and Christian girls reciting together in the same classes.

Miss Francis, the Government Inspectress of Schools, who examined our school on March 27, 1903, was very pleased to find all three classes so united in the school. She wrote in the log book that this is the only school in which she has seen Christians, Hindus and Mohammedans learning together without distinction. "The Hindus," she further wrote, "appear to get on together in the most friendly way."

The girls, with three exceptions, passed well this, their first Government inspection. The needlework was commended and the manner of the girls left a favorable impression upon our Inspectress, who places much stress, and rightly so, upon the children being trained in nice, polite ways.

Best of all, we think, is the result of our Bible examination which was conducted by Miss Young in the summer. The new course for Bible study for Christian Girls' Schools had been introduced a few months before. The girls were examined in this;
only one failed, a little Hindu girl. One-half the number had grades over 85.

Our school would grow much more rapidly in numbers if we would put a Hindu or Mohammedan teacher in, but we still feel it best to keep the school under Christian influence entirely. Though small in numbers it does give strong testimony for Christ in this bigoted town of ours.

The opposition school started by the Arya Samaj with so much noise and braggadocio only continued six months. It ceased to exist when the funds had been used, which were collected under the enthusiasm of the opposition movement. Nothing remains now to remind us of it but some little girls playing in the street, who tell us they used to go to school.

We have rented a very comfortable, commodious building for our day school in the Mohammedan quarter of the town. Our ability to secure this shows a marked change in the attitude of our fellow-townsmen toward us. When we first came, no one would rent to us even a hovel of the meanest description.

Our Christian entertainment, which was, as usual, well attended, brought joy and gladness to the hearts of the school girls who received each a gift from the hands of a Punjabi Santa Claus.

Miss Daly, who has been with us three years, has worked most faithfully for the good of the school.

We praise God for the encouragement we have had in this branch of work.

Village Work.

Until another lady missionary is sent to Pathankot the village work will have to be more or less neglected. It seems impossible for one to care for all departments of the work, school, Zenana and village, as it should be cared for. Pathankot Mission District's share of the 180 missionaries called for in our appeal will be 3 new ladies. This means that one is at present expected to reach 100,000 women.

The women of our villages are most friendly and it is a pleasure to leave the town for a time and get out into the picturesque places of our district, where homes are always open to us.

Our people are very idolatrous, though they do not appear to love their idols. They serve through fear.

The large towns and the villages near Pathankot have been visited during the year.
KHANGAH DOGRAN MISSION DISTRICT.

MISSIONARIES.
Rev. and Mrs. T. E. Holliday.
Misses M. M. Embleton and M. E. Logan.

EVANGELISTS.
Rev. Fazl Din, Dalmirah and others.

PASTORS.
Martinpur, Rev. Kathu Mal, at Baggeda, Vera Buta.

EVANGELISTIC WORK.

FOR NON-CHRISTIANS.

As usual, this has gone on at the same time that our tours were made in our Christian centers. I now recall 42 villages where, either personally or through helpers, the Gospel was once or oftener presented. It is important that the ministry be not blamed for having a message only for the poor and depressed, so I make it a point to go to different classes in the same village. We have usually had patient, favorable or excellent hearings. Yet of a few so much cannot be said. The Aryas wanted to interrupt our bazar work in Khangah, but were given opportunity for a full discussion on my verandah. However, the place did not suit their purpose. In one place I was hustled by the crowd. At another encampment I was charged publicly by a Hindu with having committed two murders the day previous, when I had shot two cranes. His attention was speedily called to the fact that the silk headgear he was then wearing had been made at the expense of the lives of thousands of silkworms. However, he was too much blinded by anger to see the point, or too unwilling to own up at that time.

We have many calls for medicines, and without making any pretension to professional ability, yet I am persuaded that much good has been done for various classes by this means, and one place comes to mind where in that way I found access to a Mohammedan home and courtyard with the “Word of Life.” The way of life was there made very plain to both men and women.

All the Christian centers were visited once or twice during the camping season, save one place, which we saw at the close of the previous year. In most places, according to their opportunities, the Christians have done fairly well. In some, excellent progress was made in knowledge of the Scriptures and of what it means to follow Christ. Seven communions were held outside of Martinpur. The “non-communicant” column is
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gradually lessening. Were it not for the fact that the members in certain villages have no teachers for three, six or ten months at a time, I could hope that the "non-communicant" column would disappear entirely from my report. However, occasionally in places where they have a teacher, I find it necessary to re-examine members as to what the communion means. The ability to forget among the unread is all too well developed.

CONGREGATIONS.

Of the two in this district, Bagge da Vara was organized during the past summer on a self-support basis. It is made up of the Christians of six villages—four of which are in the bounds of the land belonging to the town of Manawala, the largest place of the district. These four villages are, properly speaking, places where the tenants of the land live and keep their cattle. Thus far the pastor has been fairly well sustained by his flock. They have never known any way of having a teacher save on the plan of maintaining him entirely, or, to a large degree, themselves. Another circle of villages has been anxious to have a shepherd of its own, but after twelve months of seeking, no fit worker of any grade has been found willing to cast in his lot with them. One licentiate from a distant district looked over the field, but not being able to see in it a salary at once equal to his present one from the Mission, he returned to his former place. Some are in favor of self-support, and some have a liking to the theory at least, if it does not involve any diminishing of their present income. There is much need of presenting the claims of the Christian ministry to the attention of the young men and the parents of our Church.

SABBATH SCHOOLS.

Different workers for the district use the International Lesson Leaves in their Sabbath services. This question and answer method is no doubt the most profitable for the Christians in their present grade of advancement. The audiences in our services at Khangah Dogran on the Sabbath being mostly of the young, I regard that Sabbath School service the most profitable. Perhaps this is saying too much. A number of the Martinpur Sabbath School scholars appeared in the "All India Sabbath School Examinations."

BOOK SALES.

These, although small in the aggregate, have been much better than in any previous year. For instance, Rs. 40-11-9 ($13.54), as compared with Rs. 17 ($5.66) in 1902. I have sold a number of Bibles, one to a Mohammedan teacher, whom, after a discussion at my tent, I chided a bit for having spent over four rupees for commentaries or other books full of misrepresenta-
tions of the Bible, and yet not spending one rupee for God's own word.

At Martinpur there are two lads in their teens, who so aid their pastor in house or village visitations that the people have honored them with the names "Caleb" and "Joshua." Their public prayers show that they, by blessed experience, know their Father of Mercies. When we began the Bible School in their village, Caleb had no Bible of his own and much coveted a reference one costing two rupees, or 64 cents. His parents were very poor and claimed that they could not afford it. They resisted many arguments from the earnest lad, but he did not give them any peace. Finally Caleb said, in substance, "Well, if I should die you would spend more than two rupees on my burial, and still I would not be able to earn anything for you." To be sure, they purchased it for him.

Baptism has been administered to 49 adults and 28 infants, outside the bounds of Martinpur.

VILLAGE SCHOOLS.

Since the transfer of our two largest schools to Gujranwala District we have only 68 pupils enrolled, of which 33 are of Christian parentage. The six schools in our bounds cost the Church about Rs. 470—Rs. 33 being received in one school in fees and grant-in-aid.

As noted in former reports, most Christian parents do not at all appreciate educational opportunities. However, as some local and temporary hindrances seem likely to disappear in this field, such as the land fever, and very short periods of residence on the part of our people in the same village, I hope for larger success in this branch of our Mission efforts. The people in Martinpur have begun to erect a school building and I hope for a new school with renewed life in that place.

Educationally, our Christian teachers have not usually proved so efficient or industrious as Mohammedan ones. Yet this will doubtless change with years and more experience.

The Central School of Khangan Dogran for Christian boys has grown, and it was a great joy to baptize three young lads therefrom on profession of their faith in Christ.

The usual Bible School for one month was held for the benefit of the workers and their wives. A good degree of interest and diligence was shown throughout. The Juniors, under the care of Miss Logan, at the close of the examination, held a very nice open meeting, which served as a useful object lesson to us all in that line of work. July and a few days in August were spent conducting a similar Bible School for the workers at Gurdaspur and in giving some addresses to those at Zafarwal. This is work that I look upon as the most profitable of any that I get done.
The spiritual condition of this congregation is very good. On Sabbath there is a good attendance at worship, but the number who attend the weekly prayer meeting is far too small. As far as I understand the cause, it is owing to the people having little time. Just now there is a daily special meeting to pray for the welfare of the congregation. And our experience is that God hears and answers prayer.

As to self-support, the proposal of some members is that they shall go personally into neighboring villages and preach the Gospel, especially in that part where no foundation has been laid.

The total Christian community numbers 800. Baptisms in 1903, 23; removals, 20; deaths, 12; suspensions, 5.

Contributions to Church fund, Rs. 84-12-6 ($28); for Church building, nearly Rs. 200 ($66.66); Pastor's salary, Rs. 76-8-0 ($25.50), by subscriptions alone.

SABBATH SCHOOLS.

There are six classes with six teachers, 180 attendants. Contributions, Rs. 12. A number of the scholars appeared in the "All India" Sabbath School examination.

We very much enjoyed the presence and counsel of Secretary Watson and his wife in the month of November.

WOMEN'S WORK AMONG NON-CHRISTIANS.

Hand in hand with the work among the Christians must needs go that among their non-Christian neighbors. Each year we feel that we have been able barely to teach the great mass of un-Christianized humanity about us.

We aim to visit all the villages we come to, but what is one, or two, or half a dozen visits once a year in a village of several hundred inhabitants. We have, as a rule, found the women willing to listen to the message, though a few times we have been very rudely treated by the men who did not wish their women to hear.

Just at the end of the year we were able to rescue a young girl, who had been enticed away to be sold to a life the very thought of which fills one with unspeakable horror.

The wicked man and his wife who had her had promised to take her to her father, and as she was not kindly treated by her mother-in-law, she very foolishly slipped away with them. She soon found, however, that they were not going towards her home and protested, when the man threatened to kill her if she made an outcry. Providentially, they passed our tent one afternoon, and the girl recognized us, her father having been at one
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time night watchman at the mission house, and ran to us. Her abductors, of course, feared to follow her, and made off as fast as possible.

The girl herself, as well as her family, seems profoundly grateful and insists that she will read in our school. We hope to retain the hold we have gained upon her, and that she may be won for Christ.

CITY WORK FOR NON-CHRISTIANS.

During the summer two days of the week were devoted to Zenana visiting in the town of Khangah Dogran.

We found a few homes where the women knew something about Christianity, but in the majority of places our work was new. In some houses we were given a glad welcome, while at a few places we were received with indifference, or even antagonism.

One day, while going along the street we passed an earthen oven, where some women were sitting, baking bread. We were about to sit down on the ground among them, when a boy standing near quickly pulled off his shirt and spread it down for us to sit on. We were very much amused and wondered what friends at home would think of such chivalry as this.

VILLAGE WORK AMONG CHRISTIANS.

The three and a half months of the winter season were spent in camp among the villages of the district. Most of those known to contain Christians have been visited and the women taught. Some, unfortunately, have not been seen at all.

In many places we found the women interested and learning well, glad to see us and sorry to have us leave them. In one village visited toward the end of the year they assured us they should not think of going out to their work while we were there, no matter how much their cotton needed picking.

In other places we were grieved to find little or no interest, and in a few a positive refusal to learn.

The supply of teachers is so wholly inadequate that many of our people get no teaching except what we give them during our yearly itinerary.

A few villages containing Christians are near enough to the house to be visited during the summer, and in these the teaching was kept up regularly and the progress was encouraging.

BIBLE SCHOOL, KHANGAH DOGRAN.

Our annual Bible School at Khangah Dogran began May 15, and continued four weeks.

At this time plague was very bad in Khangah City and throughout the district, and as some of the catechists and their families
came from infected villages, we were anxious lest the "great sickness" make its appearance in the camps around.

When the school opened, one catechist and his wife were absent and word came that the wife was down with plague. Before her recovery her husband took it, but as they had been inoculated the attacks were light, and in a couple of weeks they were able to join us, and the little wife did excellent work in her classes.

We taught Acts and the Catechism and were pleased with the earnestness the women showed in the preparation of their lessons and in their classes.

BIBLE SCHOOL, MARTINPUR.

Early in the winter we were in camp at Martinpur, and the Pastor earnestly requested us to stay and assist him with a ten days Bible School.

It was a new thing and in the midst of the busy cotton-picking season, and we were afraid the women would not be willing to take time for Bible study, but there were 46 enrolled in the two classes.

In order to interfere as little as possible with the day's work, we held the classes early in the morning, and as there is no church yet we sat out of doors and it was very cold, but no one objected and we felt that it was a time of blessing and profit.

JUNIOR SOCIETY.

Our Junior Society numbers fifteen members and the work during the past year has been unusually interesting.

Five of the members united with the Church during the summer.
LYALLPUR AND SANGLA HILL MISSION DISTRICTS.

REV. OSBORNE AND MRS. CROWE, Station and District.
REV. WM. AND MRS. MCKELVEY, since November.
MISS K. A. HILL.
*MISS M. A. LAWRENCE, till November.
MISS N. J. SPENCER, since November.

HELPERS.
REV. NASIR ALI, BHAGTU MALL, KHIWAN MALL.
BELI RAM and others.

VILLAGE WORK AMONG NON-CHRISTIANS.

In this district the work is quite as encouraging as in former years, perhaps even more so. As the people become more acquainted with the real teaching of the Christian religion they are compelled to acknowledge that it does surpass their own in its principles of moral and spiritual life. Many who were acquainted with missionaries and their work back in the old districts speak very highly of them, and are always glad to see us come to their village in this new district. Christian knowledge and teaching is permeating the masses, and will in time bring forth manifest results. Many ask for Bibles to read and many also buy them and keep them in their homes, and this leads us to hope great things for the future. The progress the Christian religion is making forms a frequent topic of conversation among the heathen themselves, and they well know that the low caste people are being elevated by it in a way that proves its Divine origin and power to save. Many say they know that it is the true religion and will spread throughout the world and live when the others have ceased to exist, but fear of friends and loss of property, etc., holds them back. I believe persistent teaching will in time bring multitudes of these heathen into the kingdom of God. My chief regret is that the heathen have to be neglected so much in order to look after the weak and struggling ones in the flock of the Good Shepherd.

BAZAR AND CITY WORK.

This branch of the work has been kept up regularly during the year. There has been bazar preaching two or three times weekly and sometimes daily. The interest is always sufficient to secure a large audience. The people usually listen very well, but some delight to argue, and these we invite to meet us in the quiet of the study or at the BookRooms. They come when they
are true seekers after the truth, but many simply wish to show off their learning before the crowd. The results of bazar preaching, so far as I have seen, are not very encouraging. If we had sufficient time and force to follow this up with personal conversations and visits to the men in their homes and places of business, I believe we might see more fruit from this branch of our work. At present it is largely a scattering of the seed, with no watching over it after it has been once cast upon the soil.

WORK AMONG CHRISTIANS.

This work has both a bright and dark side. Many signs that we see daily indicate a progress in the life of the Christian people, such as an increase of gifts for the cause, a deeper sense of sin, and also a realization of the fact that they ought to do something for themselves and others. In one village here they have built quite a commodious church or place of worship. Just a mud building, and some assistance was given them in procuring the lumber for the roof, but still it shows the spirit that we are desirous of seeing manifested, and that village is a good example for the rest of this district.

In some other places they have provided a house for their teacher, which is more than they would have thought of doing in former years. In some villages they have formed a sort of committee which acts somewhat in the same way as, or does the work of, a Session. Misdeeds are taken note of by this committee and the offenders punished by the people themselves. I trust that we may see a rapid advance by the Christians along many lines in the next five years.

CONGREGATIONAL.

LYALLPUR CONGREGATION.

This is the only congregation organized in this district. In looking back over the past year we can thank God and take courage for the future. There is progress in the grace of giving, progress in the deepening of the spiritual life, and the people are now coming to think that they have a work to do as well as the missionary and a responsibility which they can shift upon no one.

The weekly prayer meetings and Sabbath services have been usually well attended by the people who live here, and the people from the near-by villages come occasionally. Early in the year an agitation was started to encourage the people to call and support their own pastor. They all liked the idea, but were afraid they could not give a pastor adequate support. However, after much talk and considerable canvassing, a call was made out with a fair salary promised. But the man chosen declined, much to the regret of us all here. We trust that the
Lord will soon send the right man to be the under shepherd of this people. The field is a most encouraging one, and with an efficient pastor would soon, I have no doubt, be a thriving congregation.

UNORGANIZED STATIONS.

The work at Sangla Hill remains in a state of turmoil. The native worker there does not seem to be able to bring the people together nor to keep unity among them. It is a very important place, and a much better center for village work than Lyallpur; but I fear no permanent progress will be made there until a missionary can be located there or else a much better native worker than any we have in this district at the present time. There are several other circles where good organizations might be formed if the people could be given some help and instruction along these lines. Instead of one there should be eight or ten organized congregations in this district.

RESULTS.

Not so many have been baptized as during last year, but there are a large number of inquirers who are waiting to be baptized, and some of them fairly well instructed, I think. The Christians are advancing in spiritual life. They assemble readily in some places for daily worship, and take delight in repeating the Lord's Prayer and Commandments and learning about the miracles of Christ. They are commencing to comprehend the principles of their religion, and can tell the Hindus and Mohammedans wherein their religion fails. One discouraging fact here is the continuous cry we hear for land. Many become inquirers for the sake of land, and some have even gone back because land has not been given them, but so long as they will listen to the Gospel message, even from a wrong motive, good may and will result.

VILLAGE SCHOOLS.

We have now 11 village schools started, and all except two are doing well. Both boys and girls read in them. The Catechism, Psalms and Bible verses are taught in all, and I hope that in a few years these schools will prove a great blessing not only in their own villages, but throughout this district. There are several other places where there are good openings for schools when teachers can be procured and the funds allow the additional expense. I hope this district may soon equal the older ones in educational matters.
SABBATH SCHOOL.

The average attendance has been considerably higher than any former year, and one new class has been added. At the first of the year prizes were offered for regular attendance and for memorizing all the titles and Golden Texts of the year. But these promises were regarded by some as a myth until the close of the year, when strenuous efforts were put forth by some and three prizes were awarded for the memorizing of the titles and Golden Texts. Since the people know that prizes are given it promises to work well for the coming year, giving a new stimulus to the school.

BOOK DISTRIBUTION.

This branch of the work has had a prosperous year. A large number of Gospels, Bibles, tracts and other religious books have been sold. The Book Rooms are kept open for several hours daily, and many people come to read, to converse and to buy books, there being an average of 25 daily. During the year 1179 Bibles, Gospels and portions were sold, and as one example of a desire for the Bible, one villager sold his blanket to buy one.

WOMEN'S WORK.

Zenana work was carried on in Lyallpur City during the summer months. No part of our work is more interesting and encouraging. But two ladies who have district, village and school work, besides city work, can give the city only a limited amount of time and that in the hot season alone.

A number of Hindu school girls and Zenana pupils from the city and one Hindu Sardar's wife from a village attended our Presbyterial meeting. A Mohammedan woman stopped on the verandah to look in and when she heard the women in their meeting she besought us to teach her that she might become as those Christian women.

During the summer we found a Mohammedan woman who had been a pupil in our school several years ago. She had been married to a man much older than herself, who had an older wife. She was not happy and being naturally religious has become a teacher of the Koran to the children of that street. Her husband said one day that he believed on Christ, but his wife was opposed. I asked him to join with me in prayer that his wife's heart might be softened. She then besought me not to pray. She was willing to listen and read the Bible, but she feared the power of prayer, and again and again asked me not to pray lest she might become an infidel to the prophet of her fathers.

A Hindu clerk in the cotton mills met me in the city and asked for a teacher for his wife, who became one of our most interested
and regular pupils. She bought a Gospel and Gurmukhi book of Christian songs, and a friend who came to see her took them home. Everything we taught her she told her friend and after a few weeks we were invited to visit this friend’s home in the city and thus another house was opened to us.

Cholera during the summer scattered the women and thus hindered the regular teaching, but gave us more time for house to house visitation and a plain presentation of the plan of salvation in nearly every home.

During June, when Miss Lawrence was in the G. B. S., Mrs. Nasar Ali, wife of our native minister, went with me to nearly every village within reach of Lyallpur and in every village we found willing listeners to our story.

WORK AMONG THE CHRISTIANS.

Regular weekly prayer meetings for women and the monthly missionary meeting were held. Eleven thank-offering jugs were given out, but will not be opened till January; too late for this report. The Junior Society met weekly during the summer.

A Christian woman, Tabin, took first prize in the S. S. in reciting the year’s titles and G. T. Another woman was trying to get the prize offered for not missing a Sabbath in S. S. Her mother-in-law took cholera one July Sabbath when she was at S. S. She waited on her and on Tuesday became ill from the same dread disease, and on Wednesday left us to be forever in His presence.

Another item of interest is that all the entertainment of the delegates to our Presbytery meeting was paid for by the native church; a point of progress in the grace of giving.

AMONG THE CHRISTIAN WOMEN IN DISTRICT.

The months of January, February and December were spent in district, teaching and encouraging the Christians. We wish especially to write of two points of progress. In April we were able to hold our first organized Bible School for the instruction of the wives of our workers and teachers.

Miss Lawrence taught those who could read, and Mrs. Crowe those who could not read. Both classes studied the Gospel by Mark. The first class covered most of the book; learning names of chapters, key-verses, miracles and parables of each chapter. The second class had the miracles of the first seven chapters. Examinations were held with good results. The spirit in both classes was highly commendable and the women went back to their villages with better knowledge of the book and higher ideals than ever before. They were to form classes and teach the women in their own villages and an examination of these women was promised in the camping season.
During December we were able to visit most of the villages (where the workers are stationed) and were pleased to find that something had been done in nearly every village. Not always what we hoped for, but we feel sure, a foundation has been laid for more work in this line next year.

The yearly meeting of the Women's Presbyterial Missionary Society was held in Lyallpur, April 1 and 2. When in camp during January and February we urged the Christian women in the villages where our work has been established to attend and to help the Lyallpur congregation entertain the convention. This they readily consented to do and sent in their contributions. When the time arrived over one hundred village women with forty or more babies came. Their presence added much to the interest and enthusiasm of the meeting. Nineteen women with eleven babies walked fourteen miles to attend. Most of the others came on the train. This meeting brought to our women a vision of the greatness of the Christian religion. Before this they had thought of themselves as a few, poor, unlearned women belonging to a despised religion. In this meeting they found women, educated and well-to-do, from all parts of the mission field. Women superior to any in their village who called them sisters and were interested in them. Never before had they realized the importance of Christianity in their own country.

At this meeting earthen jugs were given to the women of each village for their thank-offering. During December we visited a number of these villages and the jugs were opened at a thank-offering meeting. Some contained enough to pay the teachers for half a month. In other villages they asked to keep the jugs until the gathering of the winter crop. In another the women had a goat they were feeding to sell and put the price in their thank-offering jug. Unluckily the goat was stolen, but they have a chicken for next year.

AMONG THE NON-CHRISTIAN WOMEN.

We have had good hearings, but the question is before us always, what to do and what to leave undone? Until reinforcement come we can do little during the coming season but look after the Christians. One Hindu woman had been watching for days for the Miss Sahiba's visit to the Christians of her village, a class despised by her, but the Miss Sahiba's visit was a bright spot in her own lonely, secluded life.

In another village, where four years ago the women were so rude to Miss Spencer that her servant came to her rescue, this year we found a well-prepared class of women waiting for the Padri Sahib's visit to baptize them.

For the first time we have a number of girls reading with their brothers in the village schools. When they finish their primers,
we expect to bring them into the boarding department of the Lyallpur School.

**GIRLS’ SCHOOL.**

This school was opened November 10, 1902, in the city of Lyallpur for Hindu, Mohammedan and Christian girls. The highest enrollment during the year was 44 in the month of February, the three religions being equally represented. A second teacher was engaged and our school was prosperous. But a flourishing school with Christian teachers and daily Bible instruction was no longer to be overlooked by the Arya Somaj. They sent for a woman lecturer, a reformer in their own religion, to come and speak to the women and girls and open a school of their own. The fourteen Hindu girls were withdrawn from one school to form the beginning of theirs. One Hindu woman remained with us. She was the only married one in our school until October, when a Mohammedan girl, who had been married during the summer, returned to school.

In April the boarding department for village Christian girls was re-opened. A girl from the G. B. S. at Sialkot was sent to us as a pupil teacher in the city school and to have the boarding school in charge.

A small building of sun-dried brick was built near the ladies’ mission house. This department is for Christian girls from the villages where we have no schools. They attend the city school and do all their own cooking and washing. Some of their clothes have been made in the sewing class in the school. Thirteen different girls have been boarders during the year.

Total enrollment in the city school for the year was about 80. During the year cholera and plague visited the city and the fever season was more trying than usual. Six children died from these diseases; 16 Hindu girls left the school; 28 girls left Lyallpur; the enrollment at the close of the year is 30. Our greatest discouragement is in the number of the girls who remain with us but a short time. As the population of the city is migratory, the children are constantly changing.

At the close of the year we had our first Christmas tree and the little girls were made happy by gifts of dolls sent by friends in America.
BHERA MISSION DISTRICT.

CITY AND DISTRICT WORK.

REV. J. H. AND MRS. MARTIN.
MISS ELIZABETH MCCAHON.
Helpers—MOHAMMED HASSAIN, FARMAN DIN and others.

WOMEN'S WORK.

MISS ELIZABETH MCCAHON.
Helper—MRS. PATTERSON.

WORK AMONG NON-CHRISTIANS.

The work in this district has gone on as usual this year. That is the whole of our report. It seems useless to write more. The cold season was spent in camp among the villages. The summer was spent in touring throughout the Mission in the interests of Self-Support. It required well-nigh two months to accomplish this work. This, of course, was not for the good of our own field, but was time well spent, for there is nothing more needful and profitable to our Church in India than agitation along this line.

Besides this, a part of the summer was employed in Summer Bible School work.

We also had the usual evangelistic services. One feature of these was the opening of our Reading Room platform for lectures and evangelistic services. Munshi Rahmat Misah Waiz ably assisted in this work for a week and rendered most efficient service.

The summer work was brought to a close by my getting full of malaria, and spending the best part of two months in bed.

AS TO RESULTS.

EVANGELISTIC.

The situation is not different from last year. There are plenty of people inquiring, and many convinced, but there have been no confessions of faith in the Saviour. Among the colonists the work promises to be much more encouraging. They are people who have heard more or less of the Gospel for years, and it is easier to teach them. In some villages the way seems to be quite open for results, though it will take time. In the original villages of this district there is no encouragement. This district having the two side by side—the colonists from regions where the Gospel has been preached for years, and the original residents of this district—enables one to see the effect of the
Gospel preaching. The first, though often indifferent, are sometimes not only friendly, but glad to see us, while the second are, after their curiosity is worn off, rather bigoted, and sometimes rude, or even violent. This leads one to believe that perseverance in the preaching of the Gospel gradually changes the minds of men, and is a sure preparation for more patent results. In fact, to my mind this is just as important as the direct results, though it is a kind of result that cannot be appreciated by any one but the missionary.

**WORK AMONG CHRISTIANS.**

The Christian peasants from Sialkot and Gujranwala have begun to come in, but they are so scattered and unsettled that we cannot report very definitely as to their whereabouts. Among them are a number of people who desire baptism. This work of gathering up and caring for these Christians will not be as heavy as it promised to be, for the Church Missionary Society has opened a station at Sargollia, in this district, and there will be a division of the territory, so that quite as many of the Christians among the colonists will be in their charge as in our own.

**CONGREGATIONS.**

The Christian community of Bhera has finally been organized into a congregation. This was attempted once before, but those chosen for the eldership moved away before their ordination. The Christians of Wilsonpur have also been organized and elders elected, though these have not yet been ordained. Presbytery enjoins great deliberation in the ordination of elders, as care in this gives us more permanent and efficient sessions.

**SCHOOLS.**

We have had five schools during a good part of the year, three all the year. These have done as well as could be hoped. The difficulty mentioned last year still exists—that of securing good Christian teachers. This being a new district, we will have to prepare our own teachers patiently. It has been my work to open several new districts, and I have found that one cannot get much help from the older ones. This is not because no interest is felt in new work, but because in none of the fields are they able to keep up with the requirements of the ordinary development of the work. They, too, need more teachers than they can secure. However, our schools are doing well, and are earning such a good grant that they do not cost the Mission heavily. While they are not all we could wish, they are the best evangelistic agency we have.
BOOK DISTRIBUTION.

This is carried on as usual

(1) By the distribution of tracts.

(2) By the sale of Scriptures and small books.

We are still able to dispose of many books, though we have lost our best colporteur in the person of Rev. B. A. Sharaff, who has accepted a call to the pastorate at Gurdaspur.

Our year's work has not been one of apparent results; still we must go on, and take the results when they come.

WOMEN'S WORK.

VILLAGE WORK.

In the beginning of the year a combined tour was made by the Zenana missionaries of Jhelum and Bhera, each being left to work alone. This was the only way they could get out into their districts.

Starting from Bhera, we went down the Jhelum River to Shahpur, the district headquarters; then crossed the river and went up the other side to Jhelum, traveling in all a distance of 110 miles. After crossing the river the road became so bad we took the train and went two marches, leaving the camp to follow us to Pindadan-Khan, where we stopped four days for rest. Seventy different places were visited, and in several of these a number of visits were made. With one exception we were well received by the women, but in a few other places the men gave some trouble, and in one place treated us badly. In one village we met a family of Hindus who have adopted the Aga Sahib of Bombay, a Mohammedan, as their god. They related to us that the late Queen Victoria invited this man to England, and, recognizing him as a great man, she walked barefoot before him for several miles; and on this account they had taken him as their god and worshipped him.

In this same town a young Hindu complained to us that some one had bewitched him. And as he begged us to break the spell, we gave him a copy of John's Gospel and told him that if he would read it through and obey it he would get well. He seemed pleased, and took the book.

In another town a woman recognized one of the missionaries, having seen her years before, in another town. She was living in the chakla or brothel. That evening she came to the tent, and we had a quiet talk with her. The next evening another one from the same place visited the tent, and she, too, was plainly shown the evil of the life she was leading. Both promised to leave it off.

The last month of the year was spent in exploring in the Jhelum canal settlements, looking for the Christians who are drifting into these new villages. A few were found, but in only
one place did they know, or, what is worse, care to know, anything about Christ or Christianity. Some women who called themselves Christians did not even know the name of Jesus Christ. In the one village above mentioned they seemed glad to see the missionary, and had a little knowledge of Christ. There are enough children in this village for a school, and it is to be hoped one can soon be opened.

CHRISTIAN WORK.

During the latter part of May, Mrs. McClure and Mrs. Ganda Mall conducted a week of special meetings for the Christian women, which was followed up throughout June by a daily Bible study. God gave his blessing, and several testify even yet that the Bible has a new meaning to them and the study of it a new interest. Sickness prevented the continuation of the meetings. It was hoped that some of the Christian women of Wilsonpur would attend these meetings, but none of them came. They seem to be satisfied with their knowledge of, and attainment in, spiritual matters, neither of which is very great.

The women’s weekly meetings and the Missionary Society continue about as before. When the missionary is absent the meetings are not kept up regularly.

The children’s class was not held as regularly as in former years, and they do not seem to have taken as much interest in their collecting jugs as formerly. Their collection was not as large this year.

CITY WORK.

Two women living in the city, supposed to be Christians, have been visited. One of them was baptized years ago, but has recently been forsaken by her husband. The other is the wife of a servant of the canal officer, and has moved here recently. Both of them live just like the non-Christians around them, and decline to receive instruction.

The Bible woman reports 200 houses visited and says: “They listen well to the reading of the Word. One woman and her father-in-law both acknowledge that Christ is true and the only Saviour. Two pupils are learning to read and knit.”

Apart from these, the same spirit of stolid indifference seems to prevail as formerly. It is very trying to live and work alone in such an atmosphere, and it is a question whether any one should try to do it, but the only alternative seems to be to give up the place, for no other lady is available. What does the Church say? Shall we give up Bhera? Or will you send some one to help?
RAWAL PINDI MISSION DISTRICT.

GORDON MISSION COLLEGE.

Rev. J. H. Morton, Principal.
Rev. W. E. Nicoll.
Prof. Ponsonby.
Prof. Datt.

HIGH SCHOOL.

Rev. Robert Maxwell, Superintendent.
Prof. H. G. Banurji, Head Master.

DISTRICT WORK.

Rev. W. B. and Mrs. Anderson.
Helpers—Rev. Hamid-ud-Din, Lajna Mall, and others.

WOMEN'S WORK.

Miss J. L. White, Zenana Work.
Miss Appleby, Assistant Missionary.
Mrs. Bella David, Mrs. Morris, helpers.

CITY SCHOOLS AND ZENANA WORK IN MURREE.

Mrs. Alice McClern.
Helpers—Mrs. McAuley and Miss Masih Dival.

GIRLS' HIGH SCHOOL.

Miss B. A. Corbett.
Miss S. E. Dickey, (since December).
Helpers—Miss McAuley, Miss Kanaya Lall.

PASTOR.

Rev. Ganda Mall.

GORDON MISSION COLLEGE.

The year has been marked by a considerable increase in our small numbers. Instead of twenty men in our first year class, we have had thirty-seven, giving us a total of sixty-two students. Of these, eleven are Christians. Considering that this is but the second year in which the college has been separated from the High School the numbers are far from discouraging.

The life of the Christian men for the year has been good. Some Christian teachers in the High School and some Christian clerks have aided in the Y. M. C. A. meetings held every Friday evening. Many of the meetings have been really excellent. The
men are earnest in their work and are eager to serve the Lord wherever they may be placed. During the early summer, while bazar preaching was carried on, some of the boys were always to be found among the preachers, while others helped with the singing. In March, 1904, the first Christian man will go up for his B.A. examination. Should he be successful he will enter the Theological Seminary and thus be the first man in our Indian Christian ministry who has more than a High School training. Most of our ministers have not gone beyond the grammar school.

With regard to the evangelistic work in the college classes it is more difficult to speak. The writer has found the men quite approachable, as a rule, when addressed sympathetically upon topics that really interest them. Most men know that they have souls and that they will be called on one day to stand before a just God to render an account for the deeds done in the body. The facts of sin and judgment, however faulty may be the conception of sin, and the fact of our supreme obligation to worship and serve God are things pretty well agreed upon, and these furnish a basis for going further. Certainly the Bible period may be made interesting, at least for a time. It is equally certain and very sad that of late years it has not proven fruitful of conversions. Whether the educational method is radically wrong, however, or whether the fault has lain in the application of the method, remains to be seen. Beyond all doubt a class of twenty young men, who have real affection for their teacher, and who have been drawn into close touch with him through their studies in literature, philosophy and history, a class meeting every day for months in the quiet of the lecture-room instead of the jangle of the bazar, such a class offers opportunities which it would seem almost a crime to call necessarily fruitless.

At the beginning of 1903 the Mission pledged us two more men from America that the secular work might not prove burdensome, and that there might be the leisure necessary for seeking and using opportunities for private evangelistic work. We are sorry to say that up to the present these men have not arrived. We have been peculiarly fortunate in securing a well-trained Indian Christian professor from Calcutta. But may we not look for the help from America by October, 1904?

HIGH SCHOOL.

When the last report was written the attendance was the largest in the history of the school, but when the plague came during the summer and the people fled panic-stricken, the schools were closed, and since being re-opened the attendance has been more than a hundred less than in former years.

During the year many changes have been made in the staff, and while there are more Christian teachers in the school now,
they are not equal to their predecessors in either training or experience.

The inspector spoke highly of the school and a good number of the boys passed the examinations for promotion. In one of the schools every boy in the class passed the examination for promotion to the Secondary Department.

The strip of land between the primary room, built by Mr. Thompson, and the bazar, was auctioned for $2000, and this sum is being used in building a boarding house. It should have been finished, but the work has been delayed by plague, and it will not be ready for occupation before the end of February. The superintendent is to be a Christian graduate of Reid Christian College, Lucknow, and we trust that the boys will not only be kept from much of the vileness of the bazar, but also be led to believe in Jesus Christ.

HIGH SCHOOL, GUJAR KHAN.

Since it was opened a few years ago this school has been growing more popular with the people of Gujar Khan, and now that we are compelled to close it for lack of a Missionary to place there, the people have besieged their officers with petitions to have it kept open, and the petitions, signed by the chief men of the town, were presented to the Mission. Unfortunately, money was not in hand to construct a building, neither was a man free to devote his time to managing the school and teaching the Bible, and so according to Mission order it was reduced to Primary about the first of March. While it remained it furnished an excellent field for work, but it has been open four years and no one has yet come to occupy the field, so it is closed. As one of the English missionaries, who had visited Gujar Khan, recently wrote on learning the reason for closing the school, “Pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest.”

RAWAL PINDI DISTRICT.

The first three months of the year Rev. J. A. McConnelee was in charge of the work. Upon his going home on furlough the present missionary took charge, and after seven months he was transferred by the Mission to Sialkot.

In a district so large as this, where there are nearly a million people unevangelized, it is natural that we should first think of those living out in the districts where the name of Christ has never been preached, excepting as it comes in the Koran. It is appalling to sit in the midst of this darkness and think that these people have been sitting in this darkness for so many hundred years with no one to care for their souls. We are now camped at a village called Basali. Stretching west from us to the
India—Rawal Pindi District.

Indus River is a tract of country 60 miles square, in which, so far as we know, no one has ever yet preached Christ. It is territory given by the Church to us, and it is our duty to carry the Gospel to them. Is it any wonder that we seem almost overwhelmed with the work sometimes? As yet the missionary in this district has been able to touch only a little of the center of the territory. There are great stretches of country that are still pioneer work, where there is no man's foundation to build on. Here is work for more than a dozen men, and after next month there will be no one for the district.

The village work this year has been limited owing to illness in the missionary's family.

The bazar preaching has been carried on irregularly in the city, partly owing to interruptions and absences, and partly owing to the lack of a suitable preaching place. An excellent site has lately been secured. It is passed by business men, by students, by men coming in from the country; in fact, by a continuous stream of people of all kinds.

BOOK WORK.

Owing to the unfaithfulness of the colporteur, the book work in Rawal Pindi this year has not been a success. Still a good number of English books were sold in Murree and Rawal Pindi. It is hoped that a trustworthy man may soon be found, for the work of the colporteur in Murree and Rawal Pindi is a large one.

Rev. Hamid ud Din Salik spent the summer in the large hill station of Murree, which is in our district. A reading room was opened in the bazar, where a weekly prayer meeting was held. A weekly service was held in the Kirk on Sabbath. There is room for an extended work along Y. M. C. A. lines. For this there should be a good, substantial building of our own, in which we could hold all meetings and have our reading room.

Perhaps the most encouraging and successful part of the work in the past year, in so far as we can judge of results, was the Summer Bible School. For this, most careful preparation was made by the missionaries of the station. Many friends outside united in prayer for blessing on the meetings. From other stations we had the help of Rev. Labhu Mall, of Pasrur, and Miss Anderson and Miss Logan. The topic of the meetings was "God's will in me and through me." The morning meetings were held in classes, divided according to the age of those attending. In the afternoon there was a general meeting, and in the evening a voluntary prayer meeting. Besides these services, there were little gatherings where there was much searching of heart. The summer school closed with a very delightful communion service, and at that time several of the children of the church sat down with us to the supper for the first time.
India—Rawal Pindi District.

The report of the congregation and Sabbath School has been prepared by the pastor, Rev. Ganda Mall, and is as follows:

God, in His grace, allowed us to begin this year with the meetings of the week of prayer, and in those meetings He gave us great blessing. In these meetings were begun the first movements to establish what has grown into the Rawal Pindi Home Mission Movement. This is a movement in the congregation to raise funds to pay an assistant to the Pastor, who will preach to the poor of the city especially. The people proved that they had received blessings in the meetings by at once gladly contributing of their means for this work, so that in this year the collections for this purpose have amounted to one hundred and twenty-three rupees, eleven annas. We are sorry that up to the present time we have not been able to find the preacher. We believe that when one is found the collections will be largely increased.

The spiritual state of the congregation is improving in every way. The members are improving day by day in Bible study, private prayer and family worship.

In this year special meetings were held twice in the congregation and from these very marked blessings resulted. For one of these occasions an evangelist was called from the outside, and the congregation paid all his traveling expenses.

In the year the congregation has paid the Pastor Rs. 264 salary, and also given him a special collection of Rs. 10-11-0.

The annual collection of the Sabbath School is Rs. 48-7-0, from which Rs. 38-7-0 have been expended.

The annual collections of the church have amounted to Rs. 239-6-9, of which Rs. 187-6-9 has been spent.

Fourteen have united with the church.

There have been ten baptisms, of whom four were adults and six were infants.

The Sacrament of the Lord's Supper has been celebrated four times.

The highest attendance at a single session of the Sabbath School was 98, and the highest attendance at the afternoon service 93. We thank God that He has given us help and power in the past year. Our prayer for the coming year is that God may give us more power to hasten the coming of His kingdom.

SABBATH SCHOOLS.

Two Sabbath Schools have been maintained besides the regular one of the congregation. One of these is held in the Saddar Branch School, and is composed of about twenty-five of the school boys. The other is in connection with the service in the regimental bazar and is attended by from fifteen to twenty of the Christians who are servants in the regiments. The regimental bazar is a hard place for a Christian to live. He is surrounded by all the temptations that are brought into India by
the army. It is sad that many of the people prove such apt pupils, and that they learn gambling, drunkenness and other crimes. One might imagine that he was doing slum work at home.

There was an interesting baptism in connection with this work this year. Three years ago one of the cooks at the Royal Artillery mess was converted and baptized. He has become an earnest Christian and a careful student of his Bible. His wife was also baptized. She had a brother living in Rawal Pindi, also a cook, but still a Sikh. The evangelist who is now living in the regimental bazar, Jamil-ud-Din, met the brother and became much interested in him. One day the man came to the services and seemed much interested in the Bible lesson. The plague was then raging in the city, and this man was stricken with it. There was no one to care for him and he sent hurriedly for the evangelist. Jamil-ud-Din came and found him in bed in the house of his old mother. He told the sick man and the mother that he had no medicine, and that he did not know that he could do anything but pray for him. They asked that he should pray. He explained that it would be in the name of Christ. They said he might pray in any name that had the power to heal him. The prayer was offered. The evangelist then reminded the sick man that he had often told him of Christ, and that it was wrong for him to defer giving up his heart to Him. He said that he believed in Christ, and if his mother would only give her consent he would be baptized as soon as he was restored to health. The mother said that she could resist his entreaties no longer, and if he wished to be baptized he might. He recovered and a few weeks later was baptized in the church along with his little daughter.

We close with thanksgiving for God's goodness this year, and the earnest prayer that this district may soon be manned.

WOMEN'S WORK.

ZENANA WORK.

The Zenana work in Rawal Pindi City and Sadar Bazar was carried on during the greater part of the year just finished with the help of two assistants.

In the autumn two new assistants joined us.

We have a number of women who read the New Testament. Regular weekly visits are paid to these.

After the outbreak of plague in this city many of the people fled. It was intimated, and I think correctly, that not more than one-fourth of the inhabitants remained.

Since the disappearance of plague many of the people have returned. Among those who have not come back are the Pathan women who read.
I found some of these women, who belong to the families of refugees from Cabul, very interesting, and I am sorry to lose them from Pindi.

The letters that I have from time to time received from women who have read with us and who have gone away from Rawal Pindi, or who wrote to me while I was away for a summer vacation, have been a source of great encouragement to me. During the Bible School one of my Mohammedan Zenanas was enough interested in the Christian community to find out what was going on among them and thus wrote to me: "Great zeal is now being manifested by the Christians. They hold meetings every day and go from house to house for prayer."

Another, a dear friend of Brahmin faith, says concerning her husband's becoming a Christian: "I am the only hindrance in his way. May God give me more light that I may appreciate Christ and realize how much I owe Him."

I have faith to believe that these people will accept Christ before long. A few days ago a young man belonging to one of the leading families came to me and said: "I want to do my duty by my wife. She is ignorant and I want her taught. I myself try to do what is right. I have read Sheldon's 'In His Steps,' and it has influenced me very much. As an editor, I try to have nothing in my paper but what is good and true."

He asked me to go to his house and visit his wife, but not to tell her he had sent me as his people suspect him of having changed his faith.

A desire for something better is found in many a heart.

Y. W. C. A.

We have a Young Woman's Christian Association here. There are about twenty-five names on the roll. During the greater part of the year weekly meetings were held. During this year we had a regular course of Bible study.

CITY SCHOOL FOR GIRLS.

This year has been one of marvellous opportunity and one in which the Holy Spirit has accomplished much, because prayer has not only cleared the vision, but has also given Him greater liberty in working.

He has two fields of work, the unbroken ground, which is the life filled with sin and must be plowed up by the sharp instrument of His word and softened by His love, the seed planted and watered by prayer, being kept in the sunshine of His presence. This is the life of the new girls. The other field is the life in which the seed which is the Word, (Luke 8: 11) has been planted, but that life has not in turn become a seed (the children of the kingdom, Matt. 13: 37) and has not realized the
necessity of dying in order to live. This represents the life of
the older girls.

The school work has been carried on faithfully by the teachers, except the two months when it was closed because of the plague. For this reason there was no government examination and all the higher class girls are remaining another year. We are more encouraged this year because some of the girls' parents are becoming alarmed, fearing that their girls will become Christians. Thus two of the definite prayers asked for are being answered. You were asked last year to pray for Mania, Parbati, Kaki, Hernamo, Shivo, Lajo, Bhag. Mania and Parbati are, I believe, really Christians at heart, and, with Lajo and Taj Begani, have agreed to pray that God would clear the way for coming out openly. Will you pray for this?

Mania has been beaten in her home because she was found reading John's Gospel. Shivo has come into the Christian Girls' High School, which shows, I think, that she is nearer the kingdom than before. She wants to come in as a boarder—pray that the way may be opened if He will it so. Haramo and Bhag have been away all summer. Haram is now back. Kaki was taken out, for her people were afraid she would become a Christian. I know you will still bear them before God in prayer.

The Christian teachers meet with me every day after school for definite prayer. Some time the older girls remain for this. Continue to pray with us and for us—He is working.

The school for the sweeper children is very irregular, because the children have to work, but we are determined to do what we can here for "God chose the weak things of the world that He might put to shame the things that are strong; and the base things of the world and the things that are despised," etc. I Cor. 1:27, 28.

ZENANA WORK IN MURREE.

Mrs. Hamid-ud-Din was in Murree all summer and being burdened for the souls around her, did much to bring Christ to them. She nearly always went with me, too, when I visited the women. We tried to give them a deep impression of Christ. We are trusting Him to keep this impression bright. Christ has promised to draw all men unto Himself if He is lifted up. Our confidence is in Him and His power. We still have a hold on the two women mentioned in the last report. One of them is Shivo's aunt. Our prayer is that the Spirit Himself may work through us and that nothing of the flesh may enter in. As sure as we in our own strength draw by our own personality the "new creation" is spoiled. Will you join us in the prayer that the Holy Spirit may clothe Himself with us as He did with Gideon and so possess us that all shall know that a supernatural life is shining through our lives?
India—Rawal Pindi District.

GIRLS' HIGH SCHOOL.

Just one year ago I formally opened what is called the Girls' High School in a hired house just on the edge of the city. The house is on the modern Indian plan and well suited to the beginning of such a work. We have, however, already outgrown this building and do so much need more room.

January, 1903, we numbered eleven girls, in February fifteen, and so on until now we are thirty-two at the beginning of 1904.

There are twenty-four in the Lower Primary, three in the Upper Primary, and five in the Middle Department. Of those now enrolled there are nineteen boarders, six Christian and seven Tindu and six Sikh day pupils.

There is a great desire on the part of Hindu parents for the education of their daughters. I have not advertised the school at all, because we have so little room, and yet many requests come in for the privilege of entering girls in the school.

When told the school is for Christian girls and their daughters must take the Bible into the other branches they invariably make some such reply as this: “I do not object to that, only teach my daughter something.”

One Hindu has asked me to take his daughter as a boarder when he goes away to service. I have never known such an interest among Hindus in any of the places where I have had experience. I am convinced the school should be near the city in order to draw these anxious ones into the circle of influence, to take the tide as it rises to flood—it is rising, and rising fast.

I thank God for the wonderful way by which He has led me, provided for my work and assured my heart that this work is of and from Him, and that even as He has begun it, so He will carry it on.

I wish to express my appreciation of the generous help, financially, received from the Misses Lawrence and Gordon; educationally from Mr. Maxwell, who taught for four months in the beginning of the year, and sympathetically from many friends and well-wishers.

The retrospect seems a rather steep, and sometimes rocky way, yet alight with the mercy and love of our Father. The prospect is bright with hope and trust, even though there be mountains of difficulty in the way.
JHELMU MISSION DISTRICT.

PERSONNEL.

Rev. T. L. Scott, Superintendent of the Station and Stated Supply of the Congregation.


Miss P. D. Simpson, Superintendent in Medical Work in Jhelum and Bhera.

Rev. R. Stewart, D.D. Senior Professor of the Theological Seminary.

Mr. I. C. Mukerji, Head Master of the A. B. Middle School, Jhelum.

Mr. J. T. Ralston, Head Master of the A. B. Middle School, Sangoi.

Rev. H. C. and Mrs. Chambers, (late arrivals).

Mrs. T. L. Scott and Mrs. R. Stewart, in America.

The work in Jhelum Station has been carried on with the usual amount of hindrances, such as lack of men to prosecute the work successfully, in its various departments; lack of funds, and so much extra work that the Superintendent could not look after the interests of the work in the district.

We have, however, great cause for thankfulness in that our Heavenly Father has graciously spared all of our lives, and all have enjoyed a good degree of health.

Our native helpers also have been graciously preserved from the ravages of the plague, which has carried off so many in the city. Our native Christians have all been kept, although some of them lived in the midst of the work of this dread destroyer.

One of our aged Christians has been transferred from the toils and sorrows of earth to the rest and joys of Heaven. We miss his kindly face, for he has been long in our midst, as he was one of the first converts of the Mission and was baptized in its early days. He bore the name of one of our first missionaries, viz.: John Stevenson. He leaves a widow and three grown children and four grandchildren.

Work in the district has not been prosecuted to any great extent, as our native helpers are limited in number, and my time has mostly been taken up with the work in the Theological Seminary.

We have, however, work going on in one or two centers, and some work has been done by the native evangelists.

One young man came to us from the workers in Chekrael and has been baptized and received into the church. He has been educated up to the entrance study and is now employed in the Postal department. He seems to be in earnest and we hope he may prove a true follower of the Good Shepherd. We ask your prayers on his behalf.

There are other inquirers but none have the grace to give up all for Christ.
India—Jhelum District.

JHELM CONGREGATION.

Our congregation has made some progress in numbers and we think, also in grace. We now have fifty-two communicants on the roll. Some of these are with us but for a time. During the year two elders were elected, viz.: J. C. Murkeyi and Samuel Zan. Mr. Murkeyi, however, has declined to serve. Services have been held regularly throughout the year on Sabbaths and Wednesdays and the attendance has generally been good. Our collection for congregational purposes during the year amounted to Rs. 152, or about $50. We have in connection with our congregation a Sabbath School, which is attended by all of the congregation and a few outsiders, and a Y. P. S., which is attended by a goodly number and seems to be carried on with a good degree of interest. Miss E. M. Suehn has taken it in hand and it owes its success principally to her efforts.

We have two other Sabbath Schools in the city, one in connection with the Boys' School and the other with the Girls' School. We also have one in connection with the Sangoi Mission School, which is well attended and is superintended by the Head Master, T. J. Ralston.

BOYS' SCHOOL.

There are two schools in connection with the Jhelum Station and in Jhelum City, with about 180 boys, and the other in Sangoi with about 160 boys. These schools teach only up to the middle standard. The Jhelum School has been greatly affected by the plague during the year, as we had to close it entirely for about a month, and for several months we did not have half the average attendance. Seven of our boys were carried off by the plague, and quite a number left the city and have not returned, consequently our school is not nearly as large as it was last year. The Sangoi School has been doing good work and is fully as good as any school in the district. The Bible is taught in both of these schools, and the boys are fairly interested in its study. Some profess to believe in Christ, and a few have expressed a desire to become Christians, but as they are but boys the impression may not bear immediate fruit. We, however, firmly believe that the Bible truth that is being instilled into these young minds will in time make itself felt and will bring forth fruit unto eternal life. School work is and will ever be the great factor, not only in dissipating prejudice, but also in the preparing of the way for the coming of Christ, by inciting a desire for something better and higher than they find in their own religion and leading them to look to Christ for guidance.
COLPORTAGE.

This work has been efficiently carried on by Thomas Smith, who has been in the work for quite a number of years, and we believe that much good is being done through the circulation of good books, both in the English language and the vernaculars. The sales during the year are as follows:

- 6 English Bibles.
- 2 English Testaments.
- 7 Hindu Bibles.
- 34 Hindu Testaments.
- 129 Scripture Portions.
- 693 English books.
- 535 Hindu books.

\[
\begin{align*}
\text{Total Sales:} & \quad \text{Rs. 631-8-3} \\
\end{align*}
\]

THEOLOGICAL SEMINARY.

This institution has had a quiet, but it is thought also a prosperous, history during the past year. Fourteen students were in attendance during the session, which ended the last of June, when eight, who had successfully finished their prescribed course, passed out and were granted either diplomas or certificates. Nine more joined our ranks at the opening of the present session in November, so that there are now, at the end of the year, fifteen names on the roll—five in the Seminary proper and ten in the Theological Training School. It is expected that several of those who completed their studies during the former session will soon be settled as Pastors of self-supporting congregations, some as evangelists in their respective stations.

In March the Rev. T. L. Scott resigned his position as a professor and his resignation took effect at the end of June. The Rev. J. H. Martin also was chosen in March to be Mr. Scott’s successor, but, as he declined to accept, the Rev. T. F. Cummings was, in October, elected to fill the vacancy. Mr. Cummings accepted, but, not wishing to commence his seminary duties until the spring of 1904, Mr. Scott, at his request, and with the consent of the Synod and the Mission, resumed, and is still continuing his former labors as acting professor.

It is a matter of thankfulness that a large part of the money promised for seminary buildings in 1902 has been sent to us and is now available for the purpose for which it was given. It is to be regretted, however, that no suitable site has yet been found, either at Sialkot or Gujranwala, and that, as a consequence, no progress has been made in the erection of the buildings required.
PUBLICATION.

In regard to the matter of publication, I am happy to say that, at the request of the Mission, early in 1903, a large edition of my lectures on "Apostolic and Indian Missions Compared" was published and that a considerable number of copies has been sold.

THE GOOD SAMARITAN HOSPITAL.

During the past year the total number of patients treated in the out-door department of the Good Samaritan Hospital was 15,145, and in the Bhera Dispensary, 9714, making a total of 24,859. Of these about 25 per cent. came for diseases of the eye; then in order of frequency were diseases of respiratory system, fevers, diseases of stomach and skin and gynecological cases. During the year there were 133 in-patients. Of these 99 were Mohammedans, 25 Christians and 9 Hindus. There were two deaths, one being a case of Asiatic cholera.

The woman was found early in the morning just inside the hospital gate, where she had been brought and left by an attendant. Cholera was quite bad for a few weeks in Jhelum and was followed by plague, which only lasted a short while before the hot weather came, but in October it began again with great energy, and the attendance at the daily clinics fell off more than half, as the village women were afraid to come into the city on account of plague.

The hospital assistant in Bhera, Miss Sophie James, has been ill and unable to work for five months, but the helpers, Miss Morgan and Miss Aldridge, deserve great credit for the way in which they kept the work going during August and September alone, and since then with the aid of the compounder from the Good Samaritan Hospital. Miss Matthews, the hospital assistant in Jhelum, also did excellent work, especially during the hot months. There were always more patients then than during the winter, and besides she had less assistance.

The patients usually listen attentively during the reading of the Bible, and occasionally one tells us that she enjoys hearing the reading and comes oftener than necessary on that account; and although as yet there has been little or no visible effect, the Word of God is being sown in the hearts of these women, and it will not return unto Him void. The hospital owes a debt of thanks to Captain Moorehead and Captain Coole-Young for their assistance during the summer, and to the many friends who have helped by their donations and subscriptions.
SUBSCRIPTIONS TO THE GOOD SAMARITAN HOSPITAL, JHELUM.

P. D. Agnew, Esq. ......... Rs. 40
Mr. Stewart .................. 27
Mrs. J. H. Morton ............ 20
Mrs. Ramsay .................. 20
Mr. McDonnell ................ 21
Mrs. Marriott ................ 6
Mrs. Stockley ................. 35
Miss E. M. Gordon ............ 23
Miss Moran ................... 10
Miss McCahon ................ 1
A Friend ....................... 21
J. P. S. ....................... 40
Mr. H. Scott Smith ............ 15
Mr. S. Sompkins ............... 12
Mr. E. S. Phillips ............. 10
Mr. W. T. Shakespear ......... 2
Mr. Monk Smith ............... 10
Mr. McKeLvy ................. 10
Mr. H. Pakenham Malsh ....... 2
Mr. S. H. Keyes .............. 11
Mr. D. L. Boyd ............... 6
Mr. John Nait .................. 4
Mr. N. A. Country ............. 2
Mr. H. H. Chambers .......... 2
Mr. E. C. Donegal ............ 5
Mr. Ralston ................... 5
Captain Bailey ............... 6
Major Griffiths .......... 2
Major Hildebrand ...... 18
Mr. Maxwell .................. 4
Judge Nizam Din ............. 12
Mrs. Chambel Das .......... 4
Mr. Chambel Das ........... 8
Rajah Khan Bahadar ....... 1
Chaudri Sultan .............. 8
Ram Dayal, Supt ............ 1
Chela Ram ................... 8
Captain Gib ................. 2
Mr. Mukerjee ............... 1-3½
Gokal Das ................... 8
H. Bhagwan Das ............ 1
Mrs. Das .................... 13
Mirja ......................... 1
Ghulam Hassam ............. 2
Mrs. Brown ................. 8
H. A. ......................... 3
Rev. T. L. Scott .......... 2
Total ....................... Rs. 423-10½

SUBSCRIPTIONS TO BHERA DISPENSARY.

Miss McCahon ................ Rs. 24
Rev. J. Howard Martin ...... 8
Total ....................... Rs. 32

WOMEN'S WORK.

Miss McCahon and I worked together last winter in Bhera and Jhelum Districts. We visited 70 villages, 35 in each district. With the exception of two or three villages we were quite well received, but the Gospel was listened to with indifference and with an air of self-satisfaction in their own religion. Very few seemed to take enough interest to ask questions or dispute and argue. One Hindu woman did say, "What is the use in telling us this when you only come but once in a year or two." Another Hindu woman told us what their religion teaches. She said, "Ramchander came to this earth in the form of an ant, then returned to the form of a god and married a medium caste woman. She sinned and he cursed her and all the English people are her offspring." Another Hindu woman of high caste entertained me very hospitably in her house. She is a woman of some literary talent and has written a book in the Gurmukhi language. She did not listen much to what we had to say, but gave a number of illustrations to convince us that her views were correct. "God is in everything," she said, "and eventually every thing will merge into God. There is no hell. God only uses that to frighten us,
India—Jhelum District.

as mothers frighten their children when they are disobedient by telling them that 'the bear will catch you.'"

In all these villages we met with only four Christian families. The head of the first family is a doctor in the government service. The second is employed on the railway. The third and fourth are teachers in the Mission School at Sangoi. After going from village to village, trying to give the Gospel message to bigoted, indifferent and ignored Mohammedans and Hindus, it was a relief and a pleasure to meet and converse with a Christian.

CITY WORK.

Since the 15th of April, Mrs. Thomas, a native Bible woman, has been helping me in the city Zenana work. We have visited at least 80 houses and have made 766 visits. A number of these houses have been regularly visited every week. There have been 43 women during the past year who were able to read, or were learning to read. Whenever we find a woman who is able to read we endeavor to have her read the Testament. Two bright young girls who were learning to read nicely were forbidden by the father because he did not want them to hear the Gospel. We still continue to visit them and although they won't bring their reading books they listen quietly to the reading of the Bible. When I said it was too bad they had stopped reading, the younger girl said, "What can we do when we are forbidden?" One girl, when reading the Testament, does not read the words "Son of God" aloud. Another bright young woman who read the Testament regularly during the summer until she had sore eyes, said, "No one, not even the Miss Sahiba, can convince me that Christ is the Son of God."

GIRLS' SCHOOL.

The number of pupils on the roll at the close of the year was 80, but the girls constantly change, so that during the year we have had at least 140 in the school. On account of plague in the city, Miss Francis, the Inspectress of Schools, did not visit the school this year. We closed the school twice for a short period because of plague. It is still difficult to get some of the girls to come, as the parents are afraid they might become exposed to the dread disease. There have been several deaths among the school girls, but none, I think, from plague. Besides the secular lesson, the children are daily taught Bible stories, verses, catechism and Psalms. One day when Isri was giving the older girls their Bible lesson and telling them about the lot of sinners who are without Christ, one girl began to cry and said, "What shall we do? what will become of my father and mother and brothers and sisters?"
My head teacher, Isri, has been a very efficient and faithful helper. Besides her there are three teachers, Lizzie, a Christian; Hakim Jan, a Mohammedan, and Shakari, a Hindu. In connection with the school we have a Sabbath School every Sabbath. During the summer from 20 to 25 attended, but this fall the attendance has been much less.

SEMINARY WOMEN.

In March, when Mrs. Stewart left for America, the work of teaching the Seminary students' wives fell to me. There were eight in the class. Beside their reading lesson, we took for our study the book of Matthew. At the end of the session each woman was examined and given a certificate stating what she had studied and her grade. The Seminary Session again opened in November. There are eight women in this class also. Two of these were in the class last year. These two and one other are able to read. So after the Bible lesson they have lessons in reading and writing. Not being able to read, necessarily the Bible lesson must be given orally. Most of these women are just from their village homes, still with their old customs and ways. One custom is to comb the hair but once a week, plaiting it into a numerous lot of wee plaits, which they cannot do themselves, but must do for one another. I have insisted on each one combing her own hair every morning and now they pride themselves every morning in coming to the class with their hair combed nicely. Perhaps this is not worth reporting, but you can see how the women of this country must be taught as we would teach our children at home. Although grown up, they are still children.
THE

49th Annual Report

of the

American United Presbyterian Mission

in

Egypt and the Sudan

For the year 1903.
A GROUP OF THE YOUNGER MISSIONARIES IN THE GARDEN AT RAMLEH.
THE 49th Annual Report
OF THE
AMERICAN UNITED PRESBYTERIAN MISSION
IN EGYPT,
For the year 1903.

FOREIGN WORKERS ON THE FIELD DECEMBER 31, 1903.


TANTA.—Rev. J. G. Hunt and Mrs. Hunt, Rev. J. H. Boyd and Mrs. Boyd, Miss C. C. Lawrence, M. D.; Miss M. Bell; Miss N. Drake, M. D.

MONSURAH.—Rev. W. R. Coventry and Mrs. Coventry, and Miss H. Ferrier.


BENHA.—Rev. J. Kruidenier and Mrs. Kruidenier. (These reside at Cairo.)


MENDINET.—Rev. W. H. Reed and Mrs. Reed and Miss E. Martin.

Beni Suef.—Rev. David Strang and Mrs. Strang.


Luxor.—Rev. C. Murch, D. D., and Mrs. Murch, and Misses C. Buchanan and J. Gibson.

Khartoum, Egyptian Sudan.—Rev. G. A. Sowash and Mrs. Sowash.

Recapitulation: On the field December 31, 1903.

Ordained Ministers ........................................... 18
Missionary Professor ........................................... 1
Physicians—Men, 8; Women, 2 ................................ 5
Unmarried Women ............................................. 15
Nurses ............................................................... 2

- 41

Assistant Missionaries:
Teachers .......................................................... 11
Physicians .......................................................... 1
Nurses—American, 1; European, 3 ....................... 4

- 16

Wives of Missionaries .......................................... 21

- 78

INTRODUCTION.

"Seven Sabbaths of years, even forty and nine years," have already been numbered to the Mission in Egypt. As it enters upon its "Year of Jubilee" it presents its Forty-ninth Annual Report.

When results are compared with the land yet to be possessed, it seems little, indeed, has been accomplished. Still, when one looks over the field to-day and recalls what it was during the first "week of years," we have reason gratefully, though very humbly, to thank God and take courage.

Dr. Thomas McCague, who still lives at Omaha, Neb., began in 1854, with Mrs. McCague alone, at Cairo, the work which to-day is represented by 78 workers from the home Church, with half a thousand co-workers of those whom God has raised up from among the people of Egypt to be witnesses for Himself.

The term of service by the three senior missionaries now on the field—Drs. Ewing, Watson and Harvey—already foots up 123 years, while the four in the next rank have together served 121 years.

Since our last report was written, Revs. J. K. Giffen and T. J. Finney, with their families, and Misses A. McMillan and A. Watson, M. D., have gone home for the usual furlough, and are expected to return this year. Miss Kyle took a short visit to America, leaving Egypt in March and returning in October. Miss Smith and Miss Finney have come back, having been refreshed by a year with friends in America.

Rev. Bruce J. Giffen returned in September last to put his hand to the work in the land of his nativity. Miss N. Belle Drake, M. D., Miss Jennie Gibson and Miss Anna McConaughy have also joined the Mission by regular appointment from the Board of Foreign Missions; Messrs. A. L. Godfrey, C. S. Bell, F. S. Hoyman, R. W. Kidd and B. H. Moore, and Misses Mary Work, Alicia Burns and Mary Marshall, under short
term arrangements with the Mission, as missionary assistants. Mr. W. W. McCall, after teaching in Assiut College a term of three years, and Mr. Elbert McCreery a term of two years, returned to America to study theology.

Since the close of the year 1903, Dr. A. F. Grant and Mrs. Grant, Mr. R. W. Walker and Miss Alfaretta Hammond have joined the staff of regular missionaries, and Miss H. Ingram has come to teach in the Cairo Boarding School.

These workers are all most cordially welcomed. The Mission regards them as the Church's first response to the appeal made last year, and it is cheered. May this strengthening be but the beginning of much greater things. Above all, "Brethren, pray for us," that the Holy Spirit may manifest His power in Egypt and in India by using these Missions to bring many souls into the Kingdom of our Lord.

The thanks of the Mission are hereby cordially tendered to the Earl of Cromer, Hon. F. G. Morgan, Vice and Acting Consul General of the United States, James Hewat, Esq., U. S. Consular Agent at Alexandria; Alf. W. Hayden, Esq., U. S. Consular Agent at Suez.

To the Bible Lands Missions Aid Society, the Religious Tract Society, London; the American Tract Society, the American Bible Society, the British and Foreign Bible Society, the Egyptian Railway Board, the Boards of the Delta, and of the Fayum Light Railways.

Theodore M. Davis, Esq., Mrs. Dr. Grant Bey, Mrs. Robert Hoe, and many other friends, the names of some of whom are mentioned in connection with the report of the work, especially helped.

Let our souls, and all that is within us, bless Jehovah for all His benefits to us during the past year. The lives of all the missionaries have been spared. Plague and pestilence, though near, have not been permitted to touch us. The Good Shepherd's hand has taken one little lamb of our flock to the fold in heaven. Little Freddie Kruidenier died of diphtheria on the Monday afternoon preceding Thanksgiving Day, and the little body was laid in our Protestant "God's Acre" in old Cairo.

"Suffer the little children to come unto me and forbid them not."
**REPORT OF EVANGELISTIC WORK.**

**BY REV. WM. HARVEY, D. D.**

**SUMMARY OF STATISTICS OF EVANGELISTIC WORK IN 1903.**

<table>
<thead>
<tr>
<th></th>
<th>1903.</th>
<th>1902.</th>
<th>1893.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organized Congregations</td>
<td>53</td>
<td>52</td>
<td>32</td>
</tr>
<tr>
<td>Other Stations</td>
<td>180</td>
<td>150</td>
<td>90</td>
</tr>
<tr>
<td>Total Stations</td>
<td>233</td>
<td>202</td>
<td>157</td>
</tr>
<tr>
<td>Ordained Native Ministers</td>
<td>31</td>
<td>31</td>
<td>17</td>
</tr>
<tr>
<td>Licentiates</td>
<td>17</td>
<td>18</td>
<td>16</td>
</tr>
<tr>
<td>Total Workers</td>
<td>48</td>
<td>49</td>
<td>33</td>
</tr>
<tr>
<td>Theological Students</td>
<td>6</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Average Attendance at Sabbath Morning Service</td>
<td>14,512</td>
<td>13,729</td>
<td>8,497</td>
</tr>
<tr>
<td>Baptisms, Infants</td>
<td>703</td>
<td>641</td>
<td>458</td>
</tr>
<tr>
<td>Baptisms, Adults</td>
<td>7</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Increase by Profession</td>
<td>645</td>
<td>519</td>
<td>388</td>
</tr>
<tr>
<td>Members</td>
<td>7,324</td>
<td>6,800</td>
<td>4,095</td>
</tr>
<tr>
<td>Total Increase</td>
<td>645</td>
<td>519</td>
<td>388</td>
</tr>
<tr>
<td>Contributions for Church and Evangelistic Work</td>
<td>$23,880</td>
<td>$22,680</td>
<td>$12,749</td>
</tr>
</tbody>
</table>

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More than eighteen centuries have passed since the Apostle John saw in vision an angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people. It is almost half a century since our missionaries began to preach this Gospel in Egypt, yet the need of it is as great now as it was in 1854; its adaptation to the people as perfect and its power to save every one who believes, whether Copt or Moslem, Egyptian or Sudanese, as great as ever. The promises of God are also as sure and He is as able to make His Word accomplish His pleasure, and fulfill His purposes. Some of these He has revealed in such words as the following: "The earth shall be full of the knowledge of the Lord as the waters cover the sea," and again, "Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God." "And the Lord shall be known to Egypt and the Egyptians shall know the Lord in that day." From the above statistics we find there are 256 stations, 54 of which are organized congregations. There are 31 ordained ministers, 18 licentiates and 11 irregular workers—total, 70. Each of the four Presbyteries received one-third less workers than was needed to supply the old stations, so that from all parts of the field there was an urgent call for more laborers. The number of persons attending the Sabbath morning services was increased by 783, among whom was a large number of young men. There was also an increase in the attendance at the night meetings by about 500. The number added to the Church by profession was 645, and after deducting the decrease by death and other causes, the total number of communicants is 7324, or a net gain of 524. Besides these proofs of progress there is now a greater number of men,
women and children who are able to read, and many of them possess a copy of the Scriptures, so that knowledge has increased and many more are better prepared to understand the truths of the Gospel when presented to them by the living teacher than formerly. The contributions were $23,580.00, $900.00 more than in 1902. The Annual Conference for deepening spiritual life in the hearts of the laborers and the people was held in Assiut from October 20th to the 24th. The attendance of missionaries, preachers, students and others was large. Deep interest was manifested in the devotional exercises, as well as in the practical subjects discussed. Not only did those who were present profit by the Conference, but its beneficial influence extended, in some measure, to the Protestant community. An increase in the exercise and spirit of prayer, the prevalence of peace and harmony among the brethren, unanimity in the transaction of Presbyterial business, greater facility in solving difficult and delicate questions, all may be regarded as fruits of the Conferences and answers to united prayer.

ALEXANDRIA DISTRICT.

From the Rev. W. L. McClenahan.

I should like to again call attention to the great need for evangelistic work in this province. Its Arabic speaking population is about 700,000. For the male half, 350,000, Mr. Dickens, of the North African Mission, and I are the only missionaries. Of course our influence can scarcely be felt among so many. If it were not for our belief in an ultimate victory for God's cause, our hearts would utterly fail us. While granting that the evangelization of the country is to be largely effected through native workers, we regret that on account of the multitude of calls upon our time we are unable to preach the Gospel more in public and private than we do. The native evangelists and teachers naturally look to us as their leaders in their work. Especially in these days when we are not able to extend our educational work as we would like, and Mohammedans and others are everywhere planting schools of their own and so fully equipping them, do we seem called to lay more emphasis on direct preaching of the Gospel. It seems to me that there are extraordinary opportunities at the present time for what is known at home as "personal work." If the principals and teachers in these new schools that are starting up could only be won for Christ, a great step would have been taken in the advancement of the Kingdom.

Speaking in more detail: In the Alexandria church there has been fair progress along all lines. The congregation has needed far more pastoral care than the missionary could give it, and many times through the past year has the writer been re-
minded that the commission is not only to preach the Gospel to all, but also to teach them to observe whatsoever things the Lord has commanded. We are glad to report that the congregation has, with one voice, decided to call Rev. M. Abadir, of Monsura, as pastor. If Mr. Abadir accepts, as we hope he will, we expect the congregation to make steady and substantial progress during the coming years.

Of the work in the district outside of Alexandria we have nothing new to report. Damanhour, the center of a population of about 300,000, has been served by one evangelist, and for only half time. We have nothing but wretched rented buildings as meeting houses, both in Damanhour and Port Said. Especially here in the East does the existence of suitable buildings and furniture serve to give a certain prestige to an enterprise, and the erection of suitable houses of worship is, in the present status of the work, one of the most urgent needs of the work. We sympathize with our native brethren in their feeling of a lack in these things.

MONSURAH DISTRICT.

From Rev. W. R. Coventry.

The great need of this district, as well as of too many others, I fear, is for more evangelists. There should be several evangelists to follow up the work done by the day schools. There are seven places that should have an evangelist at work, but the facts are that there is only one evangelist in the whole district, and he spends half of his time in another district, giving the remaining half to two towns in the Monsurah district. It is not to be wondered at then if we have nothing to report in this branch of the work. The teachers in the day schools are doing what they can, some of them doing excellent work, but what are they among so many, especially when they are kept busy all the week in the day schools? Surely, we need to pray the Lord of the harvest to send forth laborers into this department of the work. In Monsurah we are glad to report that a Mohammedan who has been receiving instruction in the Gospel for several years was baptized and joined the church during the year. The wife did not come out with him, but our hope and prayer is that she may soon come out also, and that the whole family may become a new family in Christ Jesus.

ZAGAZIK DISTRICT.

From Rev. S. G. Hart.

The work has been going on steadily and uninterruptedly. The attendance at divine services in the central station, Zagazik and Hahia, has been better than last year, and there were encouraging accessions. We are pleased to report the attend-
Egypt—Evangelistic Report.

ance of a Moslem at our services here in Zagazik. He belongs to the lower class, a water carrier, but he was faithful in his attendance at all the services except on Sabbath morning, as the people have to have water on Sabbath as well as on other days. He expressed a desire for baptism the last time I talked with him. He desires to take a new name, Abd-el-Messiah—"Servant of Christ." The colporteurs have distributed many more copies of the Bible than they were formerly able to do in this district. Many hundreds of copies of the Word of Life, or its portions, have gone into the hands of the people, and may He who does not let His Word return to Him void cause it to bring forth an hundred fold.

TANTA DISTRICT.

From Rev. James G. Hunt.

Our Tanta pastor has faithfully fed and cared for his flock. We may say of him, like Chaucer of his model pastor, he is "a shepherd and no mercenary." Much of the seed sown seems to fall by the wayside, on the rock and among thorns, but some falls on good ground and brings forth fruit. The pastor chooses a wide range of themes for his preaching, and makes careful preparation. On a recent Sabbath he gave an earnest, practical sermon on the subject of Christian giving; and a stranger who heard it sent him next day by the post a letter saying it had made him realize his obligation to God, and he enclosed some piasters for the Lord's work. The pastor is earnest also in his evangelistic spirit toward those without. He has frequently, during the past year, gone to surrounding villages to hold services. The door is open for a far wider work in this line could the missionary find time to take a greater part in it. Following the paths blazed out by the colporteurs, evangelistic tours could be made all through this district and ought to be, as they were in the Upper Country in the early days of the work. But so long as the Church's apostles have to serve tables, in other words, spend their time over ledgers and brick walls, they cannot give themselves as they ought to the ministry of the Word. Both the pastor and myself have held numerous services the past year in connection with some of the village schools; these schools offer a good vantage ground from which to make an evangelistic assault. In some of them the teachers themselves hold regular religious services several times a week. The most satisfactory part of our evangelistic work the past year has been at Chebas Ameir. The Lord has been opening up this and surrounding towns in a way that brings much cheer to our hearts. An evangelist began work there in September (the first time we have had an evangelist in this district for at least three years). A little Protestant community of
sturdy, zealous members is growing in a town that seemed about the most hopeless in the district when I first made the rounds of the schools two years ago. "The wind bloweth where it listeth," so is the work of the Spirit. Colporteur, school, hospital and evangelist have all combined as means in bringing about the result. Here and at other towns where services have been held a good many Moslems have been present. Several Moslem inquirers have come to us in the course of the year, and some have asked for baptism, but none have been received. We long to see the Word come with more power into the hearts of men, quickening them into newness of life. To this end we "apostles" need to give ourselves not only to the ministry of the Word, but to the more primary service of prayer.

"Mercy drops round us are falling;
Oh, for the showers we plead!"

BENHA DISTRICT.

From Rev. J. Kruidenier.

The past year at Benha has been like many another, a year of trial. An evangelist for three-fourths of the time was kindly arranged for by Presbytery, the remaining one-fourth was arranged for by the missionary himself. But what are these among such an overwhelming multitude? Benha means more than one locality. There are five other centers in the district where work might be done. We attempt it after a manner through teachers, and while these are not infrequently pathfinders for the evangelist, yet we would fain see the number of the latter increased. What an interesting spectacle it would be to see the 80 teachers of the Delta duplicated by as many evangelists. What a transformation that would bring to pass. The evidences of work done in our district are both positive and negative. One asked to be received on profession of faith and others to join the church by certificate or letter; circumstances prevented their actual entrance before the year closed. They will join in the early part of 1904. The quota towards aiding Presbytery was willingly paid and something additional promised for next year. The negative evidence is summed up in the pronounced opposition experienced to our work during the year. At Menouf a Coptic priest so incited the people against us because of the religious character of the work that a number of pupils were withdrawn from the day schools, and the teachers still experience reviling and discourtesy in their daily contact with the people. At Benha no Copt can visit the meetings without incurring severe censure. During September one of our Upper Egypt pastors visited the town, and through his brother (an employe in government service), as well as through his own services, secured quite an audience for an evening or two.
Egypt—Evangelistic Report.

Both Mohammedans and Copts attended in large numbers. A sermon on repentance seemed to impress all, so that the second evening a large number again came to hear the Word. The Coptic Kumus hearing of it, took all his Coptic flock to task for their inclination to Protestantism, and in a bitter harangue threatened those who visited the meetings of the evangelists with excommunication. After that no Copts attended. This pronounced opposition to the Word will, we hope, in time bear fruitage. The stirring up of coals generally generates heat.

CAIRO DISTRICT.

From Rev. Wm. Harvey, D. D.

Much seed was sown in the Ezbekieh, Boulak, Haret-es-Sakkain, Faggala and Fum-el-Khalig districts of this great city in the eight services held every Sabbath day. A larger part of the audiences than usual were young men. In these districts meetings were held by day for women and by night for men. Two of these latter were conducted by Mrs. Makhiel Monsur, and were especially for Moslems. They were well attended by some of both the uneducated and the educated classes, many of who listened to the Gospel, as well as to discussions on the contrast between the teaching of the Koran and the New Testament, and between Christ and Mohammed. Several Sheikhs from the Mohammedan University were frequently present, and took part in the discussions in a friendly spirit.

A meeting was held weekly by young men who know the English language sufficiently to be able to use it in conducting their meetings. A Christian Endeavor meeting was held on Sabbath afternoon, in which the subjects used in America were also used here. This meeting is attended by English, Welsh, Scotch, Syrian, Egyptian and other nationalities. In this city, where the means of spiritual profit are few, those who availed themselves of the privileges afforded by this society have received strength to meet temptation, to bear trials and better perform the duties of life, were blessed themselves and were a means of blessing to others.

FAYUM DISTRICT.

From Rev. W. H. Reed.

Statistics show an average increase in attendance on Sabbath morning throughout the entire district of the Fayum of about 6 per cent. over that of last year. In Medinet the increase was 15 per cent. on Sabbath morning and 18 per cent. at the evening prayer meetings. In the early part of the year one of our evening prayer meetings was transferred to a private house in
the center of town. It was held in a room opening to the street, so that passers-by and others might find it easy to join us. This has met with a reasonable degree of success, for often a few strangers would come to our meetings. This has encouraged us to open a second meeting in another part of town, and the attendance at a number of these meetings has been very good. A lantern with the words “A Religious Meeting” printed on the glass has been prepared and hung above the door as an invitation to passers-by. Last fall Rev. Shenuda began to hold similar meetings on the street itself, between houses of his own church members, with most encouraging results. At a number of these meetings a hundred or more were listening to the Gospel truths. Great religious interest was awakened in Sanhour and Fidimin by the earnest labors of the evangelist, Mr. Butros Salib. He spent three months at these places, and the number who attended increased to several times what it was formerly. These two congregations have made out a unanimous call for him, and we are hoping and praying that he may see his way clear to accept.

For several months one of the advanced Christians from Sinnoris has been employed to visit the various towns and villages in a large part of the district which has been almost entirely neglected in the past. He often holds discussions on religious subjects till after midnight. He relates how once, on entering a large town, he wandered about, not knowing where to go. He prayed God to send some one to him; almost immediately he met a friend from another town, who invited him to the homes of his friends, and thus opened the door for work.

**BENI SUEF DISTRICT.**

From Rev. David Strang, D. D.

On account of the scarcity of laborers this Presbytery was able to allow an average of only nine months’ supply to each of its fifteen circuits, and because of sickness and other causes some of them got much less than this average, while several of our circuits contain three or four stations each. Owing to this condition of affairs, instead of being able to expand our work—and opportunities are not lacking—we are losing ground in a number of our most neglected stations. Numerically we have on the whole, gained during the year more than we have lost, but it is sad to see weak stations dwindling when we have reason to believe that faithful workers, if we had them could, with our Lord’s ordinary good providence, obtain satisfactory increase. From reports and from personal observation it is believed that all our evangelists have worked diligently and most of them acceptably. Without wishing to disparage others of whose labors he may not be so well informed, the writer thinks that special mention is due the work of Mr. Amin Wasif in
Dakuf. When sent there he found the people in a discouraged and discouraging condition. The school was closed and the people distant. For the time being he became a schoolmaster to lead them to Christ, reopening the school and teaching in it for two months, then inducing them to raise a respectable fund for its further maintenance. When Presbytery met a little later in Dakuf, we found every indication of a united, active and happy people.

ASSIUT DISTRICT.

From Rev. E. M. Giffen.

The work in the bounds of Assiut Presbytery seems to be in better condition than it has ever been since I have known anything about it, and it is now ten years since I came here. The most of the pastorates are in a flourishing condition, and both pastors and congregations seem to be well satisfied with each other. The meetings of Presbytery have all been exceedingly pleasant, and no matter how delicate and difficult the question to come before Presbytery, it can now be approached with no dismal forebodings that it will gender strife. The pastors are all diligent in their attendance at the meetings, and look forward to them as occasions for sweet fellowship with each other and communion with the Master. More time and attention are given to devotional exercises than was formerly the case. There is a very noticeable increase in the amount of direct, active evangelistic work that is being done, and, as a result, several new places have been opened up during the year, and some of them appear on Presbytery's list for the first time, and none were given a place on this list this year that do not give promise of permanence. Some of them have secured church property, and in others communions have been held and a considerable membership admitted. Besides this, in some old places where the work has existed for a long time only in name, new life has been manifested which gives bright promise for the future. Of the more than eighty places now reported by this Presbytery there are very few now like Sardis. Several congregations have increased the salary of their pastors during the year, and almost all are increasing the amount of their contributions. Some obstacles that have been impeding the work are now vanishing, and are now seen to have been a decided advantage, as they called forth greater effort.

ASSIUT COLLEGE.

From Prof. R. S. McClenahan.

I should say that the past year has been a remarkable one in the College, from the standpoint of results which were manifest, from real evangelistic work. Seventy-nine of the students
of the College and P. M. I. professed conversion and united with the native Evangelical Church during the year. A number of others testified before their teachers and student companions that they had come to know Christ as their Saviour, but were prevented from uniting with the Church by some family influence, at least for the present. In a very unostentatious way the Young Men's Christian Society in the College has been working faithfully, not only in the conduct of meetings and in planning for the systematic Bible study privately by the students, but also by real personal work, directing the attention of the students to their relations to God, and giving them opportunity for personal work in preaching and conducting religious meetings in the villages near, to which they could go on Sabbaths. They have also earnestly placed before professing students the needs of the field for devoted workers, and at the close of last session there were 92 volunteers for the Lord's service among the students. In addition to these there are many former students who have gone out temporarily, and expect to return and complete their preparation for their life work as servants of Christ. The presence of Rev. J. K. Giffen and Mr. J. Campbell White in the spring of 1903 was an inspiration to our whole school, and especially to a large number of the students, who were meeting the question of how they should spend their lives. The evangelization of the Sudan and Egypt was brought by the Spirit before them very definitely, and many of them decided then and there for Christ's service. The conference of the Christian workers also in October stirred the hearts of the students greatly. Of the large class which graduated in December, five are entering the ministry and four or five others are postponing their entering the seminary for a year or two, which they will spend in teaching in the evangelical schools in order to gather a little money to settle debts contracted in securing an education. One of the class entered the medical department of Beirut College, with the purpose of preparing himself for the work of a consecrated medical worker in Egypt or the Sudan. For direct evangelistic influence we feel that the presence of our American teachers is a great factor. Some of these have entered thoroughly into the spirit of direct personal work with the students, and we feel that their efforts have been blessed. They make their Bible classes what they should be, and, avoiding the extended discussion of theory and non-essentials, they have brought the truth directly to their students and have set before them personal decisions. The students have continued their regular preaching on Sabbaths in the villages near to Assiut, to which they could go on Sabbath mornings. The expense of this work, hire of donkeys, etc., is borne by the Young Men's Christian Society of the College. Two of the students spent the summer vacation in doing itinerary evangelistic work, traveling mostly on foot among the villages and cities between Assiut and Cairo, and making a special effort to meet with Moslem people.
LUXOR DISTRICT.

By appointment of Presbytery, Rev. Methak Bakhit spent the month of April at Wadi Halfa. The people gave him a hearty welcome. The meetings he held were well attended. While he was there a sum of money was raised for the purchase of a piece of property. Help for this purpose came in from several of our congregations, and before Rev. Methak left, the property was purchased and delivered to the congregation. Scarcity of workers has prevented the appointment of an evangelist. A few months ago a school was opened. The teacher that has been employed has had several years' experience as a Christian worker. We hope that his work will, to a considerable extent, be as helpful to the people as the efforts of a regular evangelist.

At Assuan, Mr. Moosa Ibrahim has continued his work through the year. He continues to be a most acceptable worker. Every year a most earnest request comes from the congregation to our Presbytery urging the continuance of his appointment. They never fail to urge that Mr. Moosa is specially qualified to carry on the work among them with special reference to their peculiar and special needs.

At Luxor two evangelists have worked during the year. They were both faithful in their efforts, and their work was acceptable to the people. Though the meetings are well attended, the congregation has failed to get into shape to call a pastor.

The settled pastorates of Koos and Kena are working along most satisfactorily. These congregations support their church and school work in full without any assistance from the Mission. In addition they are always ready to help every other worthy cause.

During the year Rev. Aied Tadrus resigned his pastorate at Bahgoura. He has since been doing very acceptable work at Belyana and Girga, places within the bounds of our Presbytery.

Just as the year closes Tahta and Nezlet el-Kadi, as one charge, and Tema and Mishta, as another, are each arranging to call a pastor. We sincerely hope that these arrangements will be perfected. Our little Presbytery will be most happy to welcome two or more to our number.

At Ekhmim, our oldest pastorate, the church built some twelve or fifteen years ago, has become too small for the congregation. During the year permission was granted the congregation to solicit funds for the erection of a new building. Rev. Boulos Abd esh-Shahid, pastor of the congregation, visited a number of the churches throughout the different Presbyteries. Liberal contributions were received, and, no doubt, the work on the new building will be undertaken soon.

Several of our smaller Mission stations have made encouraging progress during the year. Two of them are planning to erect buildings of worship. Other little places have failed to
make progress. In many of these smaller places we find it impossible to keep up spiritual growth without a regular worker. Our lament still is that while the harvest is plenteous the laborers are still few. "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

Fifty years seems a long time during which the seed of the Word has been sown in this land. But when we consider the great difficulties in the way of the progress of the work, the unfavorable soil, the ecclesiastical, civil and social opposition to it, and then note the extent of the field occupied and the favorable condition of the various departments of the work, we have ample proof that the labors of the missionaries on the field, the efforts of the Board of Foreign Missions, and the contributions of the Church at home, have been blessed by our Divine Master, who directed our Church to undertake the work in this land at first, and has enabled it to sustain and meet its constantly increasing demands during the half century almost completed. Surely we have all good reason to thank God for the past and take courage for the future.
EDUCATIONAL REPORT.

All mission work is educational work in the broadest sense of the term. When we all got our commission from the mountain, we heard, "Go and teach all people," and with that command came that last bequest from the Master:

"We should them love and with their needs partake,
Knowing that whatsoever to them we give
We give to Him by whom we all do live."

Our commands, then, are to teach and to love, and by obeying these commands we are to bring men and women, boys and girls to know Christ, who is Himself the great Teacher and who is love. And as He Himself has told us that the greatest commandment of all is to love them, not as ourselves only, but with that love wherewith He hath loved us, it matter not whether the teaching be from the pulpit, in the home, hospital ward, or in the school, it all shall be accepted of Him if love be the main-spring. But the school has grown to be recognized as a most powerful, if not the most powerful, evangelizing agency in the mission field—one of the great, strong nets by which many are drawn into the kingdom.

And with the work of the schools of Egypt for the year 1903 this report is to deal.

This year has been one of great advancement. Great things have been undertaken and victories have been won. From Alexandria right up the river to the Sudan comes a low, almost solemn, note of praise. Some clouds, indeed, there have been, but only enough to make the brightness more dazzling and the splendor more glorious.

Great problems in the educational work of the country have begun their solution or have been recognized by the people of the land as solved. We are proving that here in the Orient the very best education possible is to be found in our Christian schools. The teaching of secular subjects is not thrown in as a bribe to secure an opportunity for adding a Bible lesson. Our college and high schools are taking a stand so high as givers of knowledge that no secular institution can afford to point the finger of scorn at their equipments or teaching. Our college and high schools are taking a stand so high as givers of knowledge that no secular institution can afford to point the finger of scorn at their equipments or teaching. We are showing that we welcome all kinds of knowledge and that we seek to learn and teach the very best, but all at the foot of the cross. The Educational Committee appointed by Synod to prepare the course of study for village and high schools gained a decided victory when they decided that the secular might always be brought up to the level of the sacred, but the sacred never brought to the level of secular. We can always raise the stand-
ard of secular teaching. The missionary teacher can always make his pupils feel that geography is but a description of one of God's estates, that it is God who makes the laws of physics, chemistry and astronomy, that God rules in the history of nations, that even in the laws of number and order there is an expression of His thought. All this we can do and keep the sacred book besides.

No one can estimate the power for good exerted this year in the schools, both for boys and girls, by our trained American missionary teachers. In our girls' schools we see that the power of educated womanhood is the power of skilled service. We are in this world not to be ministered unto, but to minister. This land is full of need, and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take. One of our needs, then, for the future is more of these trained workers. Higher education for women and girls has made rapid strides this year. Some may approve of giving such a knowledge of the science of the heavens and earth, and of the laws of mind and body, as to sweep away all superstition, and yet criticise the giving of what is termed ornamental education, music, drawing, etc. But if with music and fine fancy work comes the refinement or the courtesy of Christ, hospitality, bearing one another's burdens, gentleness, meekness and purity; if on the same day that a piano lesson is given one in washing and bread making is also given, and thus labor dignified and home making secured, then surely neither higher scientific teaching nor ornamental training need be criticised. We rejoice not only at advancement made in higher education in central schools, but also progress in the village schools. Early in November the Delta School Committee held a teachers' institute, which was well attended, and at which some of the following subjects were discussed: "True Education—Its Nature and Its Aims;" "The Place of Religion in Our School." The influence of the school on the life of the community, etc., were discussed by the native teachers and missionaries present. The influence of such a meeting must be felt throughout the Delta and throughout Egypt. We often hear that facts are shadowed forth in figures. If that be true then some beautiful pictures should at once form themselves in our minds when we read the statistics of this year's report. When we see that more than a thousand of Protestant youths of Upper Egypt are being trained for Christian service; when we see almost a thousand of Moslem youths of Lower Egypt getting a knowledge of Christ's pure Gospel—not dim, shadowy pictures, but bright visions, come to us. But that these visions be fulfilled some needs must be met. More workers are needed; twenty-six schools, scattered over an area of more than two hundred and fifty miles, cannot well be superintended by one man whose hands and heart are already full of other work. Neither can nineteen
schools be well looked after by one man who has his days crowded with other things. Better equipment for our village schools is needed. Better buildings, more teachers better qualified for service are needed. More girls' schools are sadly needed. More strength is needed to face the adversary. More power from on high.

To get a sense of these needs and a history of the year's work we begin with

**ALEXANDRIA DISTRICT.**

**THE ALEXANDRIA BOYS' SCHOOL.**

REV. W. L. McCLENAHAN.

Competition and opposition must be faced continually, and this year has been an especially hard one in Alexandria. Multitudes of schools have sprung up in the city and in the outlying districts, and are being well provided for. The recent gift of the notorious Menshawi Pasha to the Orw-El Wesko Moslem Educational Society of Alexandria amounts to about $5000 yearly. Prizes and uniforms are freely distributed amongst the pupils, and the schools are becoming wondrously popular. And still, in spite of all difficulties, Mr. McClenahan says: "We believe in our schools, and are not willing to take a backward step or give up the position we have already gained. The influence of daily contact with Mr. Baldwin's teaching and Christian living, as well as that of the strong characters of the native Christian teachers, stands for more than all the wealth of the Prince of this world."

**ALEXANDRIA GIRLS' SCHOOL.**

In comparing the statistics of the Central School with those of last year we see that there is a decrease in numbers. One reason for this was raising the tuition fees and another is the growing popularity of going up-town to school. Also the Copts and Moslems are putting forth every effort to get their girls into their own schools. Miss Mitchell has continued giving her allotted time of two hours' teaching English, and her excellent work is making a marked improvement in this department. The Bible and the Catechism have had their usual prominent place in the school, and one little incident will show that the children are not only hearing but thinking as well. The primary teacher was one day telling the little ones that there is no way of salvation except through Jesus Christ. One of the little girls, named Wahebah, looked up with great distress in her face and said: "Why, Miss Fareeda, I am a Mohammedan. Will not I be saved?" At different times she has shown great interest in her
Bible lesson, and has asked similar personal questions. Her family have for years been in touch with our work, and many of her relatives have received Christian teaching in our schools. Her father's sister at one time sought baptism, but on account of strong opposition was prevented from receiving it. She still reads her Bible and, Nicodemus-like, is coming to the Master by night. We pray that little Wahebah may be the instrument in God's hand to bring all the family into the way of salvation. It is a great cause for gratitude that though there are Jews, Catholics, Greek Orthodox, Copts and Mohammedans in the school, not a voice has been raised against the teaching of the Bible or Catechism either by the girls themselves or by their parents. It is also encouraging to see so large a class of girls numbering 24, over twelve years of age.

The Moharrem Bey School was left in charge of Mrs. W. L. McClenahan after Miss McMillan left for America, and she continued in charge until the arrival of Miss Finney, who reports that she finds this a most interesting school, and its spiritual life shows that faithful work has been done there in the past months and years. She feels that there is in this school a good nucleus for a boarding school, which could be made a great power for good among the higher class Moslems, Copts and Jews.

VILLAGE SCHOOLS.

The attendance at Port Said, which had been gradually increasing since the cholera had been stamped out the previous year, was cut down at a stroke from 80 to 50 by an outbreak of Moslem fanaticism aroused by trouble that arose between the American ladies in charge of the Girls' Orphanage of the Penuel Mission there, and some relatives of the girls. Our enemies are still using every weapon against us, and we have not yet recovered from the blow received at that time. Here and at Damanhour and Shibra Khit our work suffers for lack of buildings of our own. The past autumn our landlord at Shibra Khit suddenly raised our rent from $3.50 per month to $12.50 per month, with the alternative of leaving the house if we did not accept his terms. We have been unable to find any other quarters, but in our extremity a Protestant friend in the village came forward and offered to erect a building for our use on satisfactory terms.

TANTA DISTRICT.

REV. JAMES G. HUNT IN CHARGE.

In general, the school work in the Tanta District the past year has been encouraging. There has been increased attendance, increased income from tuitions and increased approach to the ideal. The increased attendance has necessitated the enlarge-
ment of the teaching force in several instances. In one town, Kafr Ez Zayat, we have an illustration of the vitality of our mission school. Some months ago a new school, with fine buildings and other equipments, was opened by a wealthy Moslem with a flourish of trumpets. It swept our school of 50 boys almost empty at once, and a Coptic school near us had to close its doors. But we held on, and less than six months saw nearly all our pupils back again. Amid multiplying educational facilities our schools often hold on their way by their sheer moral force. Regular religious meetings have been held in some of the village schools on Sabbaths and in the evenings, being assisted occasionally by the Tanta pastor and Mr. Hunt. The school in which the most earnest and faithful Gospel teaching is found is under charge of a man who was formerly a Moslem. He aims directly and with all his might to bring his pupils to Christ, and there is evidence that he is succeeding in this. As an illustration of the spirit of the school, some of the Moslem boys who bring their dinner were seen one day reverently asking a blessing before eating their lunch, though they had never been taught particularly to do so. This teacher has taught thirty-five pupils and held regular religious services every night; and the net cost of the work to the Mission has been less than $50. An interesting pupil in this school is a blind girl eleven years old. The teacher secured for her the Gospel by Luke in raised type; learning the system himself by night, he taught her by day, and when Mr. Hunt visited the school at the end of three months she was reading like a Sheikh. Her parents professed Christ during the year. The boys' school in Tanta has been far outstripped in general equipment for work and in the number of its pupils by several other schools in the city. The rooms in the church where the school is held are ill-suited to our purposes. If we are to hold on and hold up our heads much longer we must have our own school building adapted to our needs.

Of the girls' school, Mr. Hunt writes that the complete change in teachers has given Miss Bell much extra care, but he wishes to testify to her unwearied and skillful efforts. Miss Bell reports: "During the year 133 girls have been enrolled in our school. This number is two less than the number enrolled the preceding year. Twenty-five of these girls are over twelve years of age. The weekly prayer meeting for women, held in the church each Tuesday afternoon after school, is attended by our girls and teachers. Attendance at this meeting, as well as at the Sabbath School, is not compulsory. All of them, however, are present at the girls' missionary meeting. From their voluntary offerings they support a poor, old woman who has no one to care for her. Some weeks ago they heard of a poor family, the children of which could not attend school because they lacked proper clothing. At their next meeting their collection
amounted to 42 T. P. They voted to expend this for the needy family. Material was bought, and the girls were never happier than when making the dresses for the poor children, three of whom are now in school. The year, as a whole, has been one of blessing, and we trust some substantial progress has been made.”

MONSURAH DISTRICT.

There are eight schools in this district, and after the Superintendent, Mr. Sowash, went to the Sudan, Mr. Coventry reports that the schools did not receive the attention that they needed. The coming of Miss Spring to teach English in the boys' and girls' schools of Monsurah has been a great help in retaining many of the boys in school and giving the school a name and standing. On account of the Masons' school for girls, opened some time ago, there has been greater opposition than formerly, yet in spite of this the number of girls is about the same as in past years. No missionary lady has had charge of the girls' school for eighteen months, and the only attention it had was the time that Mrs. Coventry could give, and as she had the Bible women to look after, and has not yet finished the study of the Arabic, she feels that she gave the school very imperfect supervision. The coming of Miss Ferrier then, in the middle of November, caused much joy to the missionaries and to the people, and it is hoped that under her care the school will make rapid progress. One hindrance to the success of the work is lack of a suitable building in which to hold the school. It is difficult to keep the girls when the building and grounds are not in good condition.

The village schools are in about the same condition they were last year. One school was closed, but it is expected to open again soon. Many places are requesting schools opened, and in several places requests have come to open girls' schools. In Mahalla Kubra the school has doubled in numbers since last April and the teachers are doing good work. Most of the pupils are Mohammedans. The year, taking the work as a whole, has been a prosperous one.

ZAGAZIK DISTRICT.

Also reports a prosperous year, for although one school has been closed, at others the attendance has been better, and thus the number of pupils enrolled greater. The school which was closed, was at Ismailia. The people of the town are almost all Mohammedans, and when a Sheikh was dismissed from the school he became so angry he went through the town reporting that the school existed for the sole purpose of making Christians of the pupils—a report which we cannot very well deny.
The parents became alarmed and took most of their children from the school. The dismissed Sheikh opened up an opposition school and gathered in all the former pupils. He kept up his crusade against us on the street and in the mosque with such success that we had very few pupils left. As the receipts dropped off the expenses became heavy and the drain on the Mission treasury great, and as the appropriation for all the work was small, it was decided to close the school lest the work in other places should suffer. As the school was the only light center in all that part of the country it was a sad thing to close it and thus leave the people in thick darkness. Many of the pupils had learned to love the school, and it was hard on them to see the benches carried out. As the porter carried out the benches many of the pupils kissed them as they would departing friends. Closing a school under such circumstances, while sad, seems to be necessary from a financial point of view. The estimates for the year are made upon the basis of prosperity. We receive for the work of a school only enough to carry it on while it is fairly prosperous, and when Satan stirs up an adversary against us, and the tuitions fall off, the school has to be closed before we can regain the lost ground. All the other schools in the district show a large increase in the attendance over last year. In the Central School there is an increase of about 25 per cent. From one of the village schools, Hehia, three pupils were received into the membership of the Church, and another, though not a pupil, was through the influence of the school, led to take this step. For these results and others we thank the Lord and take courage.

The large enrollment in the girls' school—119—shows that much earnest work has been done. Fifty-six of this number are Mohammedan girls receiving a Christian education. Mrs. Hart writes of a most interesting visit at the home of one of the little Moslem school girls. She, with other members of the family, were invited to dine at this house, and were served most beautifully at table by the host, who went far beyond the Moslem lines of courtesy to ladies. After the host had excused himself to return to his place of business, the wife, untidy, unkempt, wholly uncultivated, appeared, bringing with her the little daughter. The mother, with a foolish little laugh, told the girl to repeat her prayer that she had learned at school. The child arose, put her hand over her eyes, and repeated the Lord's Prayer nicely. The mother thought it strange that she should cover her eyes while she prayed, and seemed to think that covering the eyes was really a part of the prayer. Mrs. Hart said to her, "Don't you cover your eyes when you pray, so that you may not see things to take your thoughts?" She laughed foolishly and said, "Oh, I never pray. I don't know how to pray." "But, Sister, all our blessings come from God; is it much for us to ask of Him what we desire and thank Him for what we re-
Egypt—Educational Report.

She replied, "We never pray. It is a shame for a woman to pray until she is very old." Mrs. Hart adds that teaching the Lord's Prayer in the school takes more girls from the school than anything else, for the people are afraid of prayer.

BENHA DISTRICT.

The report from this district calls our attention once more to the few Protestants and the great number of Moslems in our Delta schools. This is a pretty correct index of the ground we are here seeking to cultivate. The Benha Boys' School has had to face a stinging opposition from a Mohammedan People's School, which naturally has the sympathy of the people. Rev. Mr. Kruidenier says: "Our teachers, on the whole, have worked faithfully. Religious instruction has been increased and Sabbath Schools have been grafted on all our village, as well as central, schools. The Teachers' Institute of the Delta has done a great deal of good; our educational workers have realized their unity and strength in the great work in which they are engaged. The way has been prepared for the reception of the program of Synod whenever it is ready to be introduced. Standing shoulder to shoulder, and seeing eye to eye, we are not afraid to continue the conflict on what must become the decisive battlefield of the Gospel in Egypt.

CAIRO DISTRICT.

THE THEOLOGICAL SEMINARY.

At the beginning of the year 1903 there were five students in attendance at the classes. Three of these finished their course of study at the end of January and were licensed to preach the Gospel, and are now successfully employed under the direction of their Presbyteries. The remaining two continued their studies, except during the summer vacation, up to the end of the year. The converted Moslem, Mr. Makhiel Monsur, attended the instruction given in Systematic Theology and Hermeneutics, and made good use of the knowledge thus acquired in conducting two meetings every week and assisting in other religious services. We are sorry that so few attended the seminary during the past year, but we rejoice that seven or eight new students are entering at the beginning of January, 1904. During the brief absence of Dr. Harvey on account of illness some of his duties were performed by his colleagues on the field. We are thankful that early in 1903 he returned to his former place and has fully recovered his wonted health and strength.
The report of last year says: "This school has been crowded during the past year," and this year's report shows an increase of 28 on that of last year. Most of the advanced pupils have remained in school, so that the highest class is much superior to the corresponding one of last year. Dr. Giffen says that the good work of Messrs. Robertson and Moore in the department of English is very apparent in results, and adds, "This is the third year that Mr. Robertson has been with us. They have been years of earnest, loyal, faithful service. His present engagement will expire after a few months, and if he feels constrained to leave us it will be much regretted by all of us. The native teachers and pupils alike recognize the benefit his work has been to the school. Several of his Moslem pupils in his Bible class have become interested inquirers after the truth. He has also done much for the Young Men's Society of Christian Endeavor, which is composed of young men outside of the school and meets each Saturday evening." Sixty-seven Mohammedan boys have been enrolled in the school during the past year, and most of them have been in the school all the year. The Mohammedan papers publish frequent articles attacking our schools, pleading with their people, as they value their religion, not to send their boys to our school that they may learn English. But the Mohammedans of Cairo are each year caring less for their creed and more for the English language. It is much to be regretted that none of the pupils have come out on the Lord's side by making a public profession of their faith. But few of the pupils of our day schools do that. While they are minors and remain in their homes we can have little hope of their doing so.

The need of a boarding school for boys is very apparent. The Catholics have such schools here and at Alexandria, Tanta and other cities of the Delta, but for all these millions of Lower Egypt there is not one Protestant boarding school. There should be in this city a college like the one at Beirut, or Robert College at Constantinople, but if we cannot have a college may we not reasonably ask that as much provision be made for the education of boys and young men of the Delta as is being made for that of girls and young women?

<table>
<thead>
<tr>
<th>Category</th>
<th>Total Pupils Enrolled</th>
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</thead>
<tbody>
<tr>
<td>Copts</td>
<td>165</td>
</tr>
<tr>
<td>Protestants</td>
<td>61</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>33</td>
</tr>
<tr>
<td>Others</td>
<td>121</td>
</tr>
<tr>
<td>Boarders</td>
<td>110</td>
</tr>
<tr>
<td>Day Pupils</td>
<td>321</td>
</tr>
<tr>
<td>Free Pupils</td>
<td>3</td>
</tr>
<tr>
<td>Paying Pupils</td>
<td>377</td>
</tr>
</tbody>
</table>
In all the years of the history of this school there was never so large a number desiring a Christian education as at the present time. The boarding department has been crowded. Every place was taken at the beginning of the year and remained filled throughout the year. Girls of the different nationalities and religions all receive the daily Bible lessons without making any objection. There has been the largest enrollment of Moham­medan girls this year that the school has ever known. Most of these have come from the government schools, where there are many inducements offered them that we cannot offer, yet they prefer our thorough teaching and high standard of morality to the superior advantages offered by the government schools.

Miss Kyle says upon her return from America she was much impressed by the deeper spiritual life of many of the pupils, and she felt that the entrance of His Word was indeed giving light in many souls hitherto in, at least, semi-darkness. Four of the boarders united with the Church during the year. Seven girls of the class of twelve that graduated are engaged in teaching. Miss Kyle testifies to the very able way in which Miss Helen Ferrier managed the school during her absence in America.

When Miss Kyle returned in November, Miss Ferrier took up her new work in Monsurah. The two ladies, Miss Dysart and Miss Anna Belle Ferrier, have done good work and have given tone, and a high standing to the school. The musical department has been most successful, there having been as many as 25 in the piano class at one time. This department is more than self-supporting.

Those in charge of the school are looking forward eagerly to the time when the new college for girls shall be built.

The general health of the pupils this year has been very good. Thanks is given to Dr. Murison, who for several years has given his medical services free of charge.

THE KULLALY OR BULAK SCHOOL FOR GIRLS.

MISS PADEN IN CHARGE.

While no special religious interest is being shown in this school, yet it is a cause for thankfulness that the girls are getting so much of God's Word. The older girls have their Bible lesson daily, and the little ones are learning the Catechism and memorize and recite verses. He has promised that His Word shall not return unto Him void. All seem to enjoy the Junior Temperance and Missionary meetings, which are held on different Wednesdays of the month. One at least of the girls will pray aloud at these meetings.

Miss Paden says that since she has been in charge, the year has been uneventful, but it is an occasion for thanksgiving that the larger girls remain in school. Some of the large advanced
pupils teach some of the primary classes, and give great promise of becoming good teachers. A blind girl is learning the blind type, but is much quicker at learning verses by heart. Many are taking English, and more wish to do so, but are unwilling or unable to pay the price for the lessons.

THE FAGALLA GIRLS' SCHOOL.

The entire enrollment for the year is 337, showing an increase over last year of 89. The number of religious meetings per week and the lively interest manifested in each tells its own story of the religious life of the school. The Wednesday prayer meeting one day in the month becomes a missionary meeting, and one day a temperance meeting. Two of the largest girls did not miss one day from the Sabbath School during the year, and they and quite a number of others received prizes for attendance. The Christian Endeavor Society, held every Friday, has done more than anything else to develop the religious life of the girls, and it is a source of thankfulness that such an interest has been manifested in the society.

Mrs. Harvey promised a book to each girl who should commit the Shorter Catechism, and she furnished over twenty books the day the class was examined. Miss Paden took classes in the school two days a week for the greater part of the year, to the joy and profit of the largest class of girls, of which there are 18 reported over twelve years of age. The public examination in June was a great success in every way, and besides interesting people, it has made it possible to increase tuition fees, and thus make the school now nearly self-supporting.

We are indebted to Mrs. F. Shakur for the continued use of the building, which was erected by the late Miss Whately, for a school.

HARET-ES-SAKKAIN GIRLS' SCHOOL.

One hundred and ninety pupils are reported enrolled in this school, and of this number 107 over twelve years of age, which is a most encouraging feature of school work and indicates increased interest in the education of Egyptian girls. During Miss Smith's absence the school was in charge of Miss Martin, who not only superintended the school, but taught the English, and when Miss Smith returned in November, and Miss Martin went to the Fayum, it was with much difficulty that a teacher could be found to do the English teaching. Miss Martin speaks of the faithfulness of the Egyptian teachers, one of them, Mrs. Naama, never missing a day from her post of duty, coming when she should have been in her home. Little could have been accomplished without her faithful efforts. The girls of the first class finished the prescribed course of the study of the Bible,
and were examined by the pastor, Rev. Salah Hanullah, who took great interest in the school and spent from three to four days in it at each quarterly examination. The Senior and Junior Missionary Societies have done very well. The membership of the former is 51 and of the latter 74. In November, a Christian Endeavor was organized with 20 or 25 of the older girls as members. The school has lost many Moslem pupils since the government school opened near this quarter of the city, and some have gone to the C. M. S., who have a much better place and charge less tuition. When a new home can be secured for the school many of these difficulties will be overcome.

FUM EL KHALIG GIRLS' SCHOOL.

Mrs. Watson says of this school: “It has been conducted by Miss Helana, who was educated in the boarding school, assisted by a pupil teacher. The teacher has faithfully performed her duty in teaching the Bible, as the pupils gave evidence at the quarterly examination.”

Mrs. Watson superintended the school and taught the English during Miss Smith’s absence, and still continues the English teaching. The Tuesday prayer meeting was conducted in turn by the teacher, the Bible teacher and Uncle Yacob, who lives in the school. The money contributed by the Missionary Society of this school amounted to $17.17.

FAYUM DISTRICT.

GIRLS' SCHOOL.

This prosperous new school reports an enrollment of 175, which, though not a great increase over last year, shows great progress in regular attendance, the average daily attendance being 125, and of this number more than 25 are over twelve years of age, some are sixteen and one at least older. The income from tuition fees has amounted to over $400.00, but as this is the leading school in the place and attended by wealthy girls, the expenses of the school need also to be great. The majority of the girls are Copts, though nearly one-third are Moslems. Tuesday afternoon the school is divided into two sections for prayer meeting, and all the girls attend. The older girls use the C. E. topics and have interesting meetings. The little ones repeat Psalms and verses and have Bible stories with pictures. Part of the contributions from the missionary meeting offerings was sent to the church and school at Dolaib Hill. Two of the teachers left to be married. One of these, now living in a village in the Delta, has opened a little school in her own house, where she gives the girls lessons and teaches them to sew. “Miss Martin’s coming to the school,” Mrs. Reed
writes, "means a great blessing to the work here. With her energy and enthusiasm we feel sure that the standard of the school will be raised. She prepared the girls for a very successful public examination, the result of which we notice already in the large number of new girls. One of the school girls united with the Church this year."

These are the days of sowing, but the harvest is sure to come some day. If there could be a boarding department to this school, many girls might be brought in from the surrounding villages, as several applications have already been made.

**BOYS' SCHOOL AND VILLAGE SCHOOLS.**

The boys' school in the Fayum reports an enrollment of 61. Mr. Reed says that many boys come from the surrounding villages to attend other schools in Medinet, and it is his hope ere long to make our school so strong that many of these boys may be gathered in. The village schools are doing good as evangelistic agencies. Mr. Reed writes: "Last Sabbath our hearts were cheered in witnessing a most encouraging sight, the results of the labors of one of the faithful teachers in one of the village schools. Three of those under his instruction were received into church membership and a fourth desired to be received. During the year, three pupils from this same village went to the boarding school in Assiut. The salary of this active teacher is $9.50 per month, and $7.50 is paid by his pupils. He holds two preaching services on Sabbath and two prayer meetings per week, besides visiting the homes of the people. Nearly all the teachers do active evangelistic work."

**BENI SUEF DISTRICT.**

There are nineteen schools in this district, and it can scarcely be expected that one missionary, with much other work on his hands, will be able to give very close supervision to such a number of schools, scattered, as they are, over such a wide area. One feature of the work seems to be rather depressing—the disposition to solicit aid from the Mission and missionaries rather than to contribute to their own support.

One school in Beni Suef has had to be closed because of lack of support, but while one has been closed another has been opened at Wastu, and is in a flourishing condition. Should not this great district have more financial aid and more encouragement?
ASSIUT DISTRICT.
ASSIUT TRAINING COLLEGE.

FACULTY, 1903.

MISSIONARIES IN CHARGE:
Rev. J. R. Alexander, President, Professor Ethics and Evidences.
Professor R. S. McClenaahan, Professor Bible and Church History.

AMERICAN INSTRUCTORS:
R. G. Deovers, History and English.
J. A. Veasey, Physics, etc.
J. H. Grier, Chemistry and Algebra.
C. S. Bell, Mathematics and English.
F. S. Hoyman, English Language and Arithmetic.
B. H. Moore, Science and English.
R. W. Kidd, English Language and Literature.

EGYPTIAN INSTRUCTORS:
Hanna Effendi Obeid, Mathematics (Arabic).
Khalil Effendi Ibrahim, History and Geography (Arabic).
Yossu Effendi Bulus, Arithmetic and Bible (Arabic).
Kuitah Effendi Abadir, Arabic Language.
Fuud Effendi Sadik, Bible and Reading (Arabic).
Salum Effendi Hanna, Arabic Language.
Abadir Effendi Ibrahim, Translation, English-Arabic.
Hanna Effendi Mulati, Translation, English-Arabic.
Sheikh Ansari, Arabic Language.
Shafik Effendi G. Rufail, Penmanship (Arabic).
Shafik Effendi Girgis, Tutor.

PROFESSOR McCLENAHAN, Secretary and Treasurer.
MR. BELL, Librarian.
MRS. McCLENAHAN, Superintendent of Infirmary.

SUMMARY OF ATTENDANCE, 1903.

<table>
<thead>
<tr>
<th>Enrollment—Boarders</th>
<th>603</th>
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<tbody>
<tr>
<td>Day Pupils</td>
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<table>
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<tr>
<th>Staff—Natives</th>
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<tbody>
<tr>
<td>Natives</td>
</tr>
<tr>
<td>Americans</td>
</tr>
<tr>
<td>Missionaries</td>
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<td>Total</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Religions—Protestants</th>
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</thead>
<tbody>
<tr>
<td>Protestants</td>
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<tr>
<td>Copts</td>
</tr>
<tr>
<td>Moslems</td>
</tr>
<tr>
<td>Others</td>
</tr>
<tr>
<td>Total</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Nationalities—Egyptians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egyptians</td>
</tr>
<tr>
<td>Others</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>
Receipts—Fees ........................................... $8,650
Funds ..................................................... 440
Donations .................................................. 160
Miscellaneous ............................................ 60

Total expenses ........................................... $14,820

Dr. Alexander says:

SELF-SUPPORT.

The cost of the College during 1903 was $14,820. This sum includes expenses of all kinds except the salaries of the two missionaries in charge. The fees received from the students for tuition, boarding and rooms amounted to more than half the total expense (see summary above). The Church in America furnished only $5,510, or less than three-eighths of the expenses for the year.

Constant effort is made towards self-support, which has met with encouraging success. One hundred and fifty-seven of the students last session were paying in full, 287 provided for their board and paid something on tuition, only 146 paid no tuition fee, but even they provided their own bread. There was no pupil absolutely free.

ATTENDANCE.

The enrollment during the year reached 670, the largest number in our record. At the opening of the autumn session 120 new students applied for admission.

There were 144 students in the Collegiate Department. This fact is one of our great encouragements. It shows that our students are seeking a better education and that they are willing to spend the many years required to obtain it.

The third and fourth years of the Preparatory Department contained 200 members last session.

The students were from 100 towns and villages, representing 12 of the 14 provinces of Egypt; over 30 were from the Delta, 40 from the Fayum, and the others from Upper Egypt.

GRADUATES.

The class of 1903 numbered 16. All of them but one have gone into some kind of Christian work. Four have entered the Theological School; one has entered the Medical Department of Beirut College to prepare for definite Christian service as a physician in Egypt or the Sudan; one is a business man, and ten have become teachers in our Evangelical Schools, one having become the head of a Domain School in the Delta, with freedom to conduct the school as he wishes, hoping to make it an oppor-
tunity for doing work for Christ, and one has gone to teach in
the Mission School at Khartum. Geographically distributed,
five of this class are engaged in schools in the Delta, four in
Upper Egypt and one in the Sudan.

In order to fairly show the results of our Mission Higher
Educational effort at Assiut, the two schools—the Training Col­
lege and the Pressly Institute—should be taken together. The
graduating class would then consist of 26 members and the
Collegiate Department contain 184 students.

During the year, without solicitation on our part, Beirut Col­
lege granted to the graduates of Assiut the right of entering
the Medical Department of that college without examination
and at half tuition rates. Our students are thus placed on an
equal basis with the five colleges of the Levant, which grant
their graduates the degree of A. B.

CHARTER.

The Assembly of 1901 authorized the Board to procure a
charter for the College. We are glad to report that progress
is being made, and hope that during the coming year the ar­
rangements may be completed.

BUILDINGS.

During the past year we have been able to effect several very
great improvements in our present grounds and buildings.

(1) The Sakiyah, or cistern for irrigation purposes. When
the present College property was secured, in the division that
was made, the cistern of our neighbors fell within the College
grounds. For twenty years it has been an annoyance and vex­
ation. At certain times of the year its smells were very offen­sive and unsanitary. During the past summer we were able to
purchase the rights of our neighbors in this cistern. It is now
closed up and covered over and the College court much enlarged
and improved. The cost of this improvement was $510.

(2) North Hall. At the summer meeting of the Association
(July, 1903), it was resolved that the house then occupied by
the missionary physicians be set apart for College uses. This
house had been built by College funds and stands on College
grounds. It consists of a basement and one story, together
with the grounds as originally purchased, on a part of which
stand a stable and carriage house used by the medical staff.
During the past season 60 students were crowded into the rooms
and the basement of this house. In view of our crowded con­
dition it was decided, after consultation with a number of the
missionaries at the other stations, to erect a second story on
this building. Work was begun in November, and this story
is now (January 24) nearly completed. It will be furnished for
students desiring private rooms. This building will be known
hereafter as North Hall. The building and furnishing have cost about $1750.

NEW GROUNDS.

For three years the College Committee has been making every effort to procure suitable grounds for new buildings. It has been a most difficult and discouraging work. People are most unwilling to part with their patrimony, and nothing but an exorbitant price will induce them to do so. The negotiations necessary to persuade them to sell and to overcome their cupidity and avarice are very tedious and vexatious. A desire to sell has to be created, and then many months may elapse before the actual sale may be accomplished. During the past autumn we have succeeded in adding four acres to what we had previously acquired.

The grounds deemed necessary for the new site are now virtually secured. These grounds form one of the most desirable sites in the vicinity of Assiut. In one block there are eight and three-quarter acres—a splendid property. We are now practically ready to begin building operations. We hope to make a full statement concerning the grounds and our plans for building in our next report.

ENDOWMENT.

The meeting of the Association last July (1903) definitely assigned the Pressly Fund as the beginning of an endowment for Assiut College. This fund amounts to $10,000.

The late Mrs. Mary A. Finney, of Springfield, Ohio, having bequeathed the sum of $1890.67 to "The Mission Training College, at Assiut, Egypt," the Association directed that this sum should be invested until it shall amount to $2000. The total sum will then be added to the endowment of the College. Is not this a result of the interest and prayers of Dr. Clokey thirty years ago?

During the past year Khalil Effendi Ibrahim, one of our Egyptian professors, completed the transfer of two acres of land situated in the Fayum, to the College as part of its endowment. The deed is in the possession of the College Committee. The net rent of this land, amounting to about $25 per year, will soon be available for College uses.

The endowment of the College, therefore, amounts to $12,000, and two acres of land worth, at present, about $500.

STAFF AND WORK.

At the close of the summer session (1903), Messrs. McCreery and McCall retired. They are now pursuing a theological course in America.
At the beginning of the past session (August 26, 1903) our staff was joined by Messrs. F. S. Hoyman and C. S. Bell, of Monmouth College; B. H. Moore, of Tarkio College, and R. W. Kidd, of Geneva College. We also were able to add two native instructors to our teaching force. Our corps of teachers, with the two missionaries in charge, now numbers twenty. They have all done earnest, faithful work.

Our curriculum has been improved. Better text books have been adopted, and additions have been made to our scientific apparatus and natural history museum.

We are desirous of placing the different departments of the course of study in the care of special professors or instructors. This has already become practicable in the case of several of the subjects taught. We have added a special instructor and a trained Sheikh to the staff of instructors in the Department of the Arabic Language and Literature, and put it in charge of Kultah Effendi Abadir; Mathematics, in Arabic, is in the charge of Hanna Effendi Obeid; History, in Arabic, and Geography, are in the charge of Khalil Effendi Ibrahim. In English, Mr. Veazey has had Physics and other sciences; Mr. Grier, Chemistry and Algebra; Mr. Deevers, History and Bible; Mr. Bell, Mathematics; Mr. Moore, Science and English; Messrs. Hoyman and Kidd, English Language, Composition, etc. These have been their main subjects. They all teach a class or two in English Grammar and Reading. These departments, we trust, will be developed more distinctively in the near future.

RELIGIOUS WORK.

The College church services and the Sabbath School, attended also by the students of the Pressly Memorial Institute, have been carried on as usual. The students of the two schools form a congregation of 650 to 700 members.

The College Young Men's Christian Union, with its various committees, prayer meetings and other Christian work, is still a great factor in the religious life of the College.

During the year, 79 students made a profession of their faith in the Christ and joined themselves to our College church; 62 of them were young men of the Training College and 17 young women of the Pressly Institute.

The Christian Union contains at the present time (March, 1904) 105 members, of whom 80 are volunteers—pledged to Christian service in some form in Egypt or the Sudan. During the year 95 students joined the Union, but some 30 of them went out as teachers or for other purposes.

It is a cause of much sorrow that the time of the President of the College, who is also College pastor, is so occupied that he can do very little personal and pastoral work among the students. Among so large a number of young men there are
many who might be greatly helped by such personal work. The work of the Christian Union could also be much facilitated.

At our last communion 230 persons gathered around the Lord's table. They were the students and teachers of the College, the students and teachers of the Institute and a few missionary and native friends. All the members of our last class were members of the Protestant Church; so also are the members of the present Senior class. The Juniors are all members except one. Of the 26 Sophomores, 18 are communicants; and of the 62 Freshmen, 36 are church members. Many students of the Preparatory Department are also members of the church. Some 20 students are now (March, 1904), applying for membership. A Mohammedan student, last session, applied for Christian baptism. The Session of the College Church, learning that his father and mother were desirous of being baptized, referred him to the Session of the church in his home village, so that the whole family (he is the only child) might together join themselves to Christ and to His people. He has since been baptized with his parents and received as a member of the Church.

These professing and witnessing members of Christ's body constitute the active members of our Christian Union. They not only work among their fellow students, but a large committee of them have charge of evangelistic work in five or six villages, which they carry on regularly every Sabbath.

They not only work, but they give also. The students of the two schools, in Church and Sabbath School, gave, during the past year, the sum of $545. This is a large sum for these poor boys and girls. Is it not equal to several thousand dollars among more favored students? They appropriated their contributions as follows: To printing and distributing the Sabbath School Leaflet, $125; to the Superannuated Ministers' Fund, $25; to work among the women in Egypt, $40; to the support of the Native Missionary in the Sudan (Khartum and Umderman), $240; to local expenses, $35. The students are desirous of assuming the entire support of a missionary in the Sudan.

By these various efforts our students are being prepared for entering upon a life of Christian activity in their homes, and home congregations and communities. May their light so shine that many seeing their good works may glorify our Father who art in heaven.

Our students have received a great uplift from the visits of Mr. J. Campbell White, Rev. C. R. Watson, the Secretary of our B. F. M.; Mrs. Penn-Lewis, of Leicester, England, and Mr. Gebra Hanna, their missionary in the Sudan.

NEEDS.

We regret very much that neither the lady superintendent for our Domestic Department, nor the two permanent pro-
Assistors asked for by the Association in February, 1903, and again in July, have yet been secured. It is a great disappointment to us and a great loss to our work.

Without a lady superintendent we cannot carry on our Domestic Department in a satisfactory way. We cannot do our duty in training our many students in cleanly, decent habits of life, in order or manners, in refinement and true culture. Neither can our dining halls, kitchens and dormitories be kept orderly and economically. We are losing in moral power and in money power every day because we do not have such a lady in charge. She would be able to save all or most of her salary from the economies she might effect. Our large staff of assistants in this department do what they can, but they need the supervision and leadership which only a properly qualified, experienced lady superintendent can give. Such a lady, if appointed permanently, would be a regular missionary and a member of the faculty of the College. She would do a work no less important and necessary and uplifting and far reaching in its influence than the lady in the class room. The students will carry with them into a hundred communities the ideas, the habits, the order, the methods, the culture, the refinement, the domestic training they receive during their college life. They will do much to improve and refine the ways of life in their own homes and in the homes of their people.

Without the permanent missionary professors we cannot secure continuity in method in class room work, nor have the benefit of specially trained instructors. Our students, our College, and Protestant education in Egypt, need the presence and benefit of trained permanent instructors to take charge of the different departments of study—to occupy special chairs in the College faculty, specialists in their work. Our young men and women who have come out for a short term—three years—have done and are doing excellent work. They have shown what is possible by means of thoroughly trained, faithful, devoted teachers—working for the souls of our students as well as their minds and bodies. But they come out fresh from college and remain only three years or less. When they have become thoroughly prepared to do their best work they return home to prepare themselves for their life-work. All their experience, their gathered fund of learning, and their knowledge of the character and needs of our Egyptian students are lost to the College and to Egypt. A new man comes out who has again to begin at the beginning. No advance can be made beyond our present attainments. Our present method has reached its utmost limits. We shall always need a certain number of such instructors, but without permanent professors we not only cannot go forward, but we cannot hold our present position as an educational agency. The future of the College as the represen-
tative of Protestant learning in Egypt and as the Mission College for training Christian workers depends on our obtaining speedily permanent instructors. In our opinion no spirit-filled man with talent and culture and special preparation will ever regret giving his life to this work. Such an opportunity for a glorious career seldom presents itself to a young man. Is it a little thing to train the moral leaders of a nation, to implant "faith and hope and love in the deathless souls of men" who will found a new civilization and a new life in Egypt? There is no other Protestant college in Egypt.

Our present needs, then, are:

1. A lady superintendent.
2. Two permanent missionary professors.
3. A lady to take charge of the writing and drawing classes.
4. Five thousand dollars additional annual income. If this sum were in hand we could employ the two professors, the lady superintendent, the lady for the writing and drawing classes, two new native instructors, teach 200 more students and give a grand uplift to the whole College and its work.

THANKS.

We wish to heartily thank the many friends who have shown their interest in the College during the past year. Among them are:

1. The heirs and executors of Mrs. Mary A. Finney, of Springfield, Ohio, for her bequest of nearly $2000.
2. Mrs. Wm. Harvey, of Cairo, for her many pictures, books and specimens of natural history.
3. Mr. Gebra Hanna, missionary at Khartum, for many specimens of Sudanese life and work.
4. Friends at Kosseir, Egypt, for specimens of Red Sea shells.
5. Mr. Skander Hamawi, of Alexandria, for specimens of Mediterranean Sea shells.
6. Mr. Elbert McCreery, for Rocky Mountain geological specimens.
7. Mrs. Nettie F. McCormick, of Chicago, for her generous contribution of $750 to the College and its work.
8. Sir Donald Currie, for his most helpful gift of $125 (£25) for the College Library and of $750 (£150) for the assistance of a student through his medical course.
9. Mr. James N. Jarvie, for his cheque for £200 ($1000) for the Hospital and College work.
10. Mr. Layng (a double Eagle), $20.
   The Jarvie party (£7), $35.
   Mr. and Mrs. J. B. Braddon (£1/1), $5.
   To help needy student, Greeley, $50.
   Dr. Perkins, London (£1), $5.
Egypt—Educational Report.

Mrs. C. C. Marshall (10/), $2.50.
Mrs. Wm. Alexander, Fairfield, Iowa, $5.
To help two students preparing for theology, Philadelphia, $110.

THE PRESSLY MEMORIAL INSTITUTE.
MISS DICKEY IN CHARGE.

<table>
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<th>Day Pupils</th>
<th>Protestants</th>
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</table>

"Praise the Lord" is an expression heard very often in Egypt, yet very frequently the hearer is left in doubt as to whether the speaker means praise or blame. "But," Mrs. Dickey writes, "there is no doubt in our minds when we say 'Praise Him' for all the blessings of the past year. The special department, mentioned last year, was successfully opened in August, and forty pupils were enrolled, thirty of whom took music in addition to Arabic and English."

Miss Mary A. Work, of Pittsburg, and Miss Alicia Burns, of Washington, Pa., were added to the teaching force, Miss Ruth Work, of Ft. Morgan, Colo., having been here for the year 1902. These three ladies have done excellent work, and are much respected and loved by their pupils. Their living in the school, too, adds to the "home" atmosphere and is of untold benefit to the pupils.

Three girls in this department were graduated in December, but their thirst for more knowledge has been awakened and they desire to return. Three others who had "finished" two or three years ago, came back for more English and music, although they are quite "grown up." In December, also, seven girls graduated from the regular course in the main department; two of these will be retained as teachers in the school, while two others have already secured positions in other schools. During the year seventeen girls united with the Church. Miss Dickey says:

We were saddened during vacation by news of the death of one of the brightest girls in the seventh class. Her people were waiting until she should complete her studies to have her teach in her village, but God saw fit to claim her. During the school session another was called home—they were both His children.

Miss Boyd has given two hours daily to teaching in the school besides overseeing the cleaning of dormitories and halls. Mrs. Pollock has helped greatly by teaching two hours daily, as well as giving evening lessons to the teachers.
these two ladies, both experienced teachers, is having a telling effect on the pupils, who are to be the future teachers in the towns and villages from which they come. Forty villages and eight provinces are represented by the girls. Two Bible women have gone out from the school during the year, one to a near village and one to Benha.

The Wednesday evening prayer meeting is divided into seven divisions, each under the leadership of a teacher, except the one held by the four upper classes. This is attended by two teachers, but is led by one of the girls.

Also Sabbath morning, after the chapel service, there is a short prayer meeting, at which the leader chooses her own subject. Questions are asked on the sermon to which they have just listened, and they mention the thoughts that have been helpful to them. The contributions of the Senior and Junior Missionary Societies during the year amounted to $52.25.

Grateful acknowledgment for financial help is given to the Sabbath School of the Sixth Church, Pittsburg; to Miss Anna Dunn, Mrs. Hoe, of New York; Miss Elizabeth Patterson, to the Junior Society of First U. P. Church, Indiana, Pa.; to Mrs. J. H. McCormick, Class 6, First Church, Washington, Pa.; to Mrs. O'Neill, Topeka, Kan., and to Dr. Pollock; also thanks is given to Dr. Pollock for medical services rendered.

THE KHAYATT SCHOOL FOR GIRLS.

MISS R. HOGG IN CHARGE.

This has been a year of many encouragements. The school has retrieved its position in regard to numbers, 300 pupils having been enrolled. There has at the same time been improvement in thoroughness, order and tone. What efforts have been made to help the less efficient teachers have, for the most part, met with a cheering response. The results were evident in the oral examinations at the close of the year, and the teachers are greatly pleased with their success and show an ambition that promises well for the future. Two weekly meetings have been started—a prayer meeting amongst the older girls, conducted by themselves with the help of one of the teachers, and a meeting for prayer and study of the Sabbath School lesson among the teachers themselves. In the latter the teachers take a hearty interest, and, though very informal and simple, it seems to be having a real and helpful influence in the life of the school.

In the monthly Missionary Society meetings, the Khayatt school and the P. M. I. have severed their connection for the first time and worked independently, with very beneficial results. The membership has grown, the interest has deepened, and the giving has been more spontaneous and liberal.
Though in every respect still far from our goal, we have the happy confidence that by God's blessing the school is gradually becoming more of a missionary agency, and is making a stronger appeal to the hearts of its pupils to love and follow Christ.

LUXOR DISTRICT.

THE LUXOR GIRLS' BOARDING SCHOOL.

History does not repeat itself every year. We have just completed our second year's history, and it bears but slight resemblance to our first. Difficulties of organization are melting away; prejudices are slowly but surely dying; even some of the husbands have brought their wives to us to train, and our hearts are overflowing with gratitude to the great Teacher and Master for the good way by which He has led us, and guided us all the year. The entire enrollment for the year is 201; the number of boarders, 46. There is a marked improvement this year in regard to regularity of attendance, many of the day pupils working early and late in their homes so that they need not be absent. In two of the homes the girls prepared, during the summer vacation, all the wheat needed for the family for four months, so that they need not miss an hour from school. The earnestness of the girls in the weekly prayer meeting and their willingness to take part in this service, is also a source of joy. The last Wednesday in every month we have our Missionary meeting, and it is a pleasure to see the growing interest in the work of the Lord in every part of His vineyard. On Sabbath evenings, after coming from Sabbath School, we have the C. E. for the Juniors, and later in the evening for the larger girls, and here for the first time several of the girls have learned to lift up their voices in prayer. Three of the girls have united with the Church this year, and two others have desired to do so, but because of almost bitter opposition from their parents they thought it best to wait until the way would be opened for them.

It has not been all joy and brightness, though, during the year. Some shadows have come. Three of our boarding girls were, during the summer vacation, stolen from their father's home and carried to Nubia, their mother's former home. Their father is a Christian, but their mother was a Moslem, and fearing that the girls might become Christians if they remained in our school, relatives of the mother stole them away and carried them away out of reach of Christian teaching. We can only pray that the seed sown in their hearts may, even in the midst of superstition and heathenish darkness, spring up and bring forth fruit to life everlasting. And just upon the threshold of the new year another sad thing has come to wring our hearts
with grief. One of our sweetest little day girls was taken to heaven in a fiery chariot, but not with the painless translation of Elijah. She died in agony after four hours of terrible suffering. Not more than ten minutes before the flames caught in her clothing she was singing in her clear, happy voice, “Every Day Will I Bless Thee.”

I doubt if any one was ever more welcome anywhere than was Miss Gibson to Luxor. Long before she came her work was arranged for her, and pupils and teachers alike stood waiting to receive her. She has been with us more than a month, and in that time she has given not only efficient help in teaching English, but by her thoughtful tactfulness has lifted burdens all around.

Our beautiful new building that we have been praying for with our whole hearts is no longer just neatly laid plans on paper, but in substantial brick, mortar and stone are the foundations laid, broad and deep, on the fine site that God has given us. And we hope in another year, by the blessing of the Great Master Builder upon us, to enter our own completed house. And there, with such extended borders, we hope to be able to gather many sheaves into the garner of the Lord.

We wish to record our thanks to the Juniors of the home Church for their energetic service and the support they have given in the last two years. Nearly $4000 have been raised by the little ones alone. We feel that the work, love and prayers of these lambs of the fold must be an earnest of the joy that we shall have in bringing the little ones of this dark land to the loving Master.

We wish to thank the Woman’s Board for their prompt response to our plea for money in carrying on the work of the new building. Thanks is also due to Theodore M. Davis, Esq., of New York, for his generous aid. To Mrs. Jeffery, of Columbus, Ohio, for the support of a girl. To Mrs. Adair, of Kearney, Neb., for the support of a girl. To a holiday party of our own missionaries from Assiut and Cairo for the gift of $50.00. But above all, we wish to record our gratitude to the One, who has crowned our year with goodness and has promised that He will yet do for us “far more abundantly above anything that we can ask or think.”

**DISTRICT SCHOOLS.**

Dr. Murch reports:

School work in the Luxor District has been going on during the last year pretty much in the usual way.

The opposition of Coptic schools at Assuan, Esna, Luxor and Belyana has been very strong. At Assuan our once self-supporting school has dwindled down to some twenty-five little boys whose tuitions barely pay half of the teacher’s salary. The
Copts have a school there with an attendance of perhaps 150 pupils, with some five or six teachers. This school has thrown in its lot completely with the Mohammedan school system of the government, and as a result the Christian religion has been almost entirely banished from the school.

At Luxor the opposition of the Coptic school has been so strong as to prevent ours from occupying the field as we would like to do. With much less show in the way of equipment, and with a much less expenditure of funds, we can accomplish much more in the way of thorough teaching than the Copts can do in their schools. There is a strong desire on the part of many of the people to have their children receive an education; but even those who are anxious to have their children educated are but seldom competent to distinguish between superior and inferior methods of instruction and school management.

Our schools at Koos, Kena, Bahgoura and Sohag are supported without aid from the Mission. At Koos Elder Bischara still supports the school work, although he has for some time past been receiving some aid from Elias Eifiendi Yusef. The amount of money that has been expended was sufficient to have secured larger results, but various complications have prevented the school's accomplishing all we had expected of it.

At Kena, Mr. Mokram Girgis has continued to furnish the funds needed to supplement the tuitions in supporting the school. During the year the school has continued uninterruptedly to maintain the high character of its organization and work. The Mohammedan Governor of the Province of Kena was so much better pleased with the moral training and instruction given in our school than in the government school that he removed his own boys from the latter and placed them in our school. I think we may quite safely remark that we have never known another instance of a Governor's having taken his own sons out of the government school and put them into one of our Protestant schools.

At Bahgoura, Daoud Bey Tekla, U. S. Consular Agent at Assuan, the founder of the school, continues to support it in so far as the tuitions fall short. About the 1st of last October Daoud Bey also laid the foundation of a new school building for girls. This building he will erect entirely at his own expense in honor of his little daughter, who completed the first year of her age on the day the foundation was laid.

At Sohag the school supported by Bustaros Bey Rufail still flourishes. Three years ago one of our teachers, Mr. Isad Matta, took up the superintendency of this school on condition that Bustaros Bey would allow the school to go down on the list of the American Mission's schools. Under Mr. Isad's administration the number of pupils has increased from 200 to over 400. Some two months ago the school went into a new building, put up expressly for its use at a cost of about $6000.00.
The entire expenditure for this building was paid by Bustaros Bey, and he expects to make this building a gift outright to the people of Sohag and vicinity and neighborhood for educational purposes. This school now employs ten teachers. At the present time the income of the school is fully defraying the running expenses.

In addition to the above mentioned there are other schools in the district, running the entire number up to twenty-six. Some of those not mentioned above are found in our prominent provincial towns and some of them in the smaller villages. We still contend with the two obstacles that have so effectually kept us back heretofore—the lack of funds and the lack of competent teachers. In many of these places it is with the greatest difficulty that we can manage to keep this school work moving. In many of the smaller villages we can barely secure the small pittance that with difficulty suffices to secure the services of a teacher so poorly qualified that he can only give the most elementary instruction in a very imperfect way.

Over two thousand pupils in our district during the past year have their only opportunity for securing an elementary education in these schools.

Weak agencies though these schools may appear to be, we aim to make them a power in moulding the moral and spiritual character of the pupils. Not seldom the first rays of Christian enlightenment find their way through these schools into homes and communities to be regenerated by their influence.
### SUMMARY OF EDUCATIONAL STATISTICS. EGYPT MISSION, 1903.

#### A. SCHOOLS AT CENTRAL MISSION STATIONS.

<table>
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<tr>
<th>SCHOOLS</th>
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#### B. SCHOOLS AT OUT-STATIONS.

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<td>7778</td>
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<td>304</td>
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SABBATH SCHOOL REPORT.

<table>
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<td>151</td>
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<tr>
<td>Teachers</td>
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Pupils—

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<td>Men</td>
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<tr>
<td>Girls</td>
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<tr>
<td>Boys</td>
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Total ........................................... 9,177 10,069

Contributions ................................ $925.18 $1165.30
Portion of above spent on S. S. Papers. $405.06 $417.91

That our Sabbath Schools are not ideal is a fact potent to us all.

The attendance is relatively small. Many of the children who are most faithful in attendance on week days are never seen on the Sabbath. Nor can they be induced to come, for they know that the Sabbath School is designed for specific religious instruction, and they either fear us, or are indifferent.

In many places where this difficulty is not met with, we find that those in charge have not really grasped the idea of the Missionary character of the Sabbath School, the attendance being limited to the members of the church, their children and a few other pupils of the local Protestant School. Usually the method of teaching does not meet with our Western notions of what it should be. In many cases the teacher does not so much as know what the subject of the lesson is before the time of meeting. As a result he is compelled to use his lesson leaflet in the class, to the hindrance of free and effective work.

Memory work is much neglected, the most that is done being the committing of the Golden Text, and subject, and the titles of the division of the lesson.

This unsatisfactory state of affairs has been referred to by many writers of previous reports. The reasons for it are not hard to find. The Sabbath School, as it at present exists, is in many cases little more than an extension or continuation of the day school, and there is perhaps a disposition among the Missionaries themselves to underrate its importance. We often forget that it is properly an institution of the young native church, and as such should be watched over and cared for and developed as should any other department of the Church’s activities.

A general lack of organization is observable, especially in centers outside of Mission Stations. In many places the school consists of but one class, and to it the pastor or evangelist lectures on the lesson for the day. Naturally the gathering together of so many classes and conditions, the old and young, the
learned and unlearned, does not conduce to the best results. The speaker will attend to the one and neglect the other.

Again, there is difficulty in many places in securing properly qualified teachers. We believe that every school under the care of a missionary should be made a training school for workers, and that his Sabbath School should as far as possible be a model one. In no more effective way, we believe, shall we be able to raise the ideals of our native people as to what the Sabbath School should be.

And yet with all our drawbacks and discouragements we have much for which to be grateful. The attendance on our Sabbath Schools is regularly growing. For the past fifteen years the figures are approximately as follows:

1889............4,400 1896............6,800
1890............4,400 1897............7,200
1891............5,400 1898............7,200
1892............6,800 1899............8,800
1893............6,100 1900............9,600
1894............5,400 1901............8,600
1895............6,600 1902............9,100
1903............10,069

Comparison of the statistics for the past ten years shows that the rate of increase in attendance in this department is equal to, if not greater than, that in the enrollment in the day schools.

Seven thousand (7000) copies of the Arabic Lesson-Leaves are distributed weekly throughout Egypt. The young people's paper, the "Negm El Meshrik," has upwards of a thousand subscribers. Practically every child of Protestant parents is found in the Sabbath School.

Of the anniversary function held last December at Bayadieh, where one of our best Sabbath Schools is to be found, Dr. Gif-fien, who was present by invitation, says:

"The regular lesson was gone through as usual. The classes were large, all too large. One class numbered a hundred girls from the age of fifteen down to five or six years. There was besides this a class of 24 little tots. There are two Bible Classes for men, each having about thirty members. There is but one class for women, taught by the pastor's wife, who was trained in the P. M. I. at Assiut. It had sixty or more persons in it the day I was there, but that was something more than an average attendance. Many in all the classes are neither members, nor are related to members of the church."

Not the least among the benefits of our Sabbath Schools are the opportunities afforded for training the young to give to Christian work. The students of the college and of the P. M. I. together gave $545 last year. This was distributed among several different departments of work, some of it going to support Synod's work in the Sudan, and a portion to the publication and distribution of the lesson-leaves in Egypt and the Sudan. The remainder was given to Harim work, to the direct evangelistic
work now being carried on among Moslems in Cairo, and to ministerial relief.

As has been said, our system of Sabbath Schools is far from what we would wish. With all there is in it to make our hearts glad, there is, we believe, wide room for improvement. It will not do to neglect a branch of the work so important in the life and growth of the young evangelical church.

Various methods looking to the improvement of our Sabbath Schools have been used to good effect. Many of the schools have adopted the system of giving prizes. The results have usually been satisfactory.

It seems that the native pastors in many places are introducing the system. At the anniversary at Bayadieh, already referred to, a number of prizes were distributed. The list is of interest. In it we find the Arabic "Bible Songs," "Why I Became An Evangelical," a sermon, "The Need to Teach the Women," "The Life of Christ," etc. Through the kindness of "Young Helpers" in Salem, and Greenwich, New York, and in Chicago, the two girls' schools in Alexandria were able to distribute a number of books and dolls among those who had been most faithful in attendance. The Missionaries in charge of these schools would also gratefully acknowledge a gift of money from Rev. and Mrs. Roe for the annual Sabbath School treat.

Every effort should be made to render the school attractive to the young. Their interests should, we think, be made a special study by those in charge. The exercises might perhaps be made slightly less formal. There is room for improvement in the singing.

Miss Dickey expresses her gratitude for a wall-roll that is sent out every quarter by the Sixth Church, Pittsburg. Pictures, illuminated cards and the like are always helpful in work among the young.

Few of the Missionaries report a teachers' meeting at their stations. We hear of most satisfactory results where they are in existence. These meetings ensure preparation before the Sabbath; they afford a place for the exchange of valuable suggestions and bring all into closer sympathy with each other, a most desirable thing in effective work.

A convention has been proposed. The appointment of a committee composed of members from the Synod and from the Missionary Association has also been suggested. We are all agreed that the Sabbath School branch of the work of the native church is not being developed as rapidly as it should. With all our past advantages and our knowledge of what the schools might be and should be, it is the evident duty of the Missionary to lead the van in the matter of reform.
HARIM REPORT.

“In the morning sow thy seed and in the evening withhold not thine hands; for thou knowest not whether shall prosper, either this or that or whether they both shall be alike good.” Thus we are commanded and thus we must work, questioning not the Master.

It is cause for gratitude that we have many faithful Bible workers who heed the command and sow the seed, here a little and there a little, as opportunity offers.

In reading over the reports which have come to hand one is impressed with the large number of “irregular hearers.” The regular pupils and regular hearers must take in many truths, which in God’s own good time will bear fruit. Though at times the results seem meagre, yet we are comforted by the assurance that none of our work can be in vain. For the Master has told us by the mouth of Isaiah that none of His words shall return unto Him void, but shall accomplish that which He pleases and shall prosper in the thing whereto He has sent it.

This promise seems peculiarly in place when taken in connection with the words spoken to irregular hearers. Who but the Father can measure the fruitage of this seed sown by the wayside? Who but He can number the hearts that have been touched? The weekly average of these irregular hearers was reported as 305, and these only from three stations. If three stations alone—Assiut, Monsurah and Alexandria—can reach on an average this many per week, how many more must be reached each week throughout the entire field?

Beginning, as usual, at the seashore, Miss McDowell writes that the work in Alexandria during the past year has been much crippled by lack of workers. Last March one of their oldest Bible women, who had been with them for years, went to New York city to live with her son. Even before she left, they had been searching for another to fill a place made vacant by the marriage of another worker. Not until October were they able to fill these vacancies. Added to this drawback was the fact that the long continued rains in the winter made it difficult for the women to attend meetings and for the Bible women to get about from house to house. Although the year has been rather discouraging, yet, she says, they have much for which to be thankful. The Missionary Society has been well attended and the collections fair. The Presbyterial meeting, held in Alexandria in February, gave their women a broader idea of mission work than they had ever had before. They paid the expenses of bringing a poor girl from Cairo to Alexandria and
sending her to her people in Syria. Besides their thank offering, which was $39.75, they made a contribution to the British and Foreign Bible Society Centenary Fund. The different classes of women reached by their house-to-house visiting include Jewish, Coptic, Catholic, Maronite, Greek Orthodox and Moslem women. Quite a number of the women who have been pupils for years, have a good knowledge of the Bible. "What they need," Miss McDowell adds, "is the outpouring of the Holy Spirit." Mrs. McIlwain is a valuable helper in the Woman's Missionary Society, and had charge of the prayer meeting in the church for a part of the year. Miss Finney writes that one of the new Bible women, after only two months' work, has thirty pupils. She says she is much pleased with her work, for "she seems to be working for souls." This teacher has succeeded in getting a good many Moslems among both her regular and irregular hearers. She visits also the home of a family of actresses, and has succeeded in rousing such an interest in the Bible that several of the actresses are reading it with her. Although Christian in name they were as ignorant of the Bible as heathen.

Mrs. Coventry feels that the work in Monsurah has suffered throughout the year because her knowledge of Arabic is too limited to enable her to oversee the work efficiently. One of the Bible women, who had been there seven years ago, married during the summer, and another was secured. She does not seem very competent, but was the only one available. There are many open doors, and the two teachers have all the pupils they have time to teach. Marriages and removals have changed the ranks of pupils, but not in number, for new ones keep coming in to fill the vacancies. Here we find, as in Alexandria, many classes of people among the pupils—Copts, Moslems, Syrian Catholics, Jews and Protestants. Many of the regular hearers seem very eager to hear the lesson and have it explained. Few of our own church women can be persuaded to attend the prayer meeting conducted by the pastor. This, of course, is discouraging to him as well as to us.

Tanta reports that although they have a good number of women they have not been attending any of the services so well this winter as last. Mrs. Hunt attributes the reason to the fact that there has been no missionary to visit them regularly in their homes. Miss Bell, who has school work and the study of Arabic, yet does what visiting she can. Mrs. Hunt and Mrs. Boyd have been shut-ins for so long they can do little visiting. Mrs. Hunt writes: "I am longing so to get out among them." They are expecting a Bible woman, a girl from the Pressly Memorial Institute, to begin work soon among the women of the town. At present the only Bible woman at work in Tanta is the one in the clinic. Although her work will doubtless be reported under the Medical Department, Mrs. Hunt pays her
this tribute: "She is a woman of dignity and experience, and her talks in our Missionary and Women's Prayer Meetings are most helpful." She is the fruit of the Bible work in Monsurah, as she learned to read in her home years ago and never was in school.

The work in Zagazik, under the efficient guidance of Mrs. Hart, continues to progress, and does not meet with nearly so much opposition as at first. They report this year forty-five harim pupils. This center, as well as Benha and others of the Delta, is strongly Moslem, and, therefore, the work is more difficult. Mr. Kruidenier reports that of the sixty harim pupils in Benha, twenty-nine are Moslem. He regrets that no lady missionary has the superintendency of the work among women there, but says the work is encouraging. They were fortunate in securing an able, consecrated worker from the Pressly Memorial Institute, who did faithful work. She left last October, and another has taken her place, who also seems to be working well. Mr. Kruidenier, like many of us, has great faith in efficient harim workers. Would that their numbers could be greatly multiplied!

Miss Thompson seems much encouraged in her work in Cairo, but says her schools take too much of her time, especially the Fagalla, for her to overtake her usual amount of work for women. Lately she has been compelled to give over her Tuesday Bulac meeting to one of the Bible women. Her report represents three districts—the Esbekieh, Fagalla and Bulac—the first of which is the oldest and most important center.

There are eleven prayer meetings held weekly for women and girls in different places, under the supervision of three missionary ladies, and with an average attendance of 148 women and 432 girls. In the three different districts there are Missionary Societies, and these have done much to increase the benevolence of the women. The two Bible women in the Fagalla quarter, who are very zealous in their work, have succeeded in bringing from the homes of their pupils over $80.00 of the more than $104.00 which were collected by the Fagalla Union Missionary Society.

Four of the Bible women seem to feel the responsibility of their work more than ever before. One of these frequently asks for prayer that she may be faithful, for she fears the Lord will call her to account for paying more attention to some than to others. One woman gathers her family and friends together on Sabbath, and after the service is over she goes and reads and explains the Bible to them.

Some of the prayer meetings are held in the schools and others from house to house. This enables the Word to reach a larger number of women than if held in any one place. It also has the effect of making the women clean their houses, and they usually call in their friends to hear, too.
A few of the Bulac meetings have been in Moslem homes. A recent one in Esbekieh was held in a Moslem home on one of their feast days. The man of the house likes to attend our meetings. When told, if his wife wished to visit her father's that day, that we could go to another house, he replied: "Oh, no. She has been going around inviting people to the meeting as if she were asking them to a wedding." And there were eighteen women present besides herself that day.

Two of the Bible women have districts where they do not teach reading, but simply read and explain the Bible to the women. One of the teachers said: "We are asked questions that preachers cannot answer, and we need special training and wisdom from God."

In May a small school for girls was started in the Shoubra quarter, as an outcome of work among women where thirteen women and twenty girls attended a Thursday prayer meeting.

Mrs. Watson and Mrs. Harvey visit a great deal, especially among the houses of those who attend our church services.

Miss Smith tells of the work in Haret Es Sakkain and Fum El Khalig. Mrs. Watson has charge of this work during Miss Smith's absence in America. One of the pupils of the faithful Bible woman in Fum El Khalig joined the Church at the last communion on January 3. Mrs. Watson was not able to see so much of the work in Haret Es Sakkain, yet visited most of the pupils.

The teachers, with the exception of one, have done good work. This one was dismissed and another put in her place. One woman in Haret Es Sakkain was received by letter from Assiut and another will shortly unite on profession.

Miss Smith has visited all the pupils in this district since her return and found them much interested in the Gospel story.

In Sinnoris they have two Bible women. Rev. Mr. Shenu-dah Hanna writes: "I am glad to say that many of the women of our congregation are much advanced in grace and in knowledge. The difference between them and those outside of the Church is as great as that between light and darkness. It gives me great pleasure to note their progress at the women's prayer meeting."

In Medinet-el-Fayum they have no regular worker among the women. Part of the time they had an evangelist who was most faithful in this work. After his departure the work, of course, suffered. Mrs. Reed has done what she could towards keeping up the attendance at the regular services. They are looking forward to having a Bible reader before long.

In three of the congregations of the province of Minieh Sharona, First Minieh and Komal Akhdar, the female communicants exceed the male communicants. This majority is considerable in the last of the three places mentioned.
No teacher of women is now employed in the province of Beni Suef, the one employed last year having found higher pay in the Delta. In the Minieh province the teacher of the women is a blind man in Jerabia. He is useful as both teacher and evangelist. Twenty pupils receive his instruction, equally divided between Copts and Protestants. Dr. Strang mentions, in order to show how little we are reaching the girls of that populous district, that in the province of Minieh there are only three schools for girls. In Beni Suef there is none. The total number of girls in the three schools mentioned and those attending boys' schools in both districts, totals only 209. Think of it! This district, Dr. Strang says, is in great need of both native and foreign laborers, especially among the women.

Miss Hogg has furnished the following interesting report from Assiut: We have again to report an addition to the Bible women's staff. A blind girl has been added to the five already enlisted. Her salary is supplied by a few of the women of the church. She needs guidance and oversight, but is teaching in houses unreached before.

The pastor preaches to 140 women, on an average, every Sabbath morning, while the Bible women, in their week's work, read and explain the Word in their simple way to over 700. Some of these are only casual hearers, but 518 are under the continual influence of this quiet, persistent sowing of the seed. There are wayside hearers, no doubt, in church and home, and the "birds of the air" are everywhere active; yet surely, from all this steady work, there must be such a harvest as would rejoice our hearts could it be made visible. The regular hearers have increased by 198 throughout the year.

There have been evidences of liberality that are pleasing to note. The Missionary Societies of the town raised a thank offering of $750.00 at their March meeting. A third of this was sent to the Sudan; another third to Assiut Hospital, which has a warm place in their hearts, and the remainder was divided between Calioub Orphanage and the work in Wuladieh.

Later in the year another opportunity occurred to test their readiness to give. When a few years ago the congregation moved out of their old church into a new one, they made the mistake of bringing with them the old benches. These were supposed good enough for the women, while the men were provided with new ones. The old seats had never aspired to beauty, had long since become an eyesore, and had always been a weariness to the flesh. When, in September, a suggestion was made that the women collect money for the re-seating of the portion of the church set apart for their use, the pastor's wife and a lady friend undertook the work. Together they visited every woman of the church, rich and poor alike, and in a short time had raised $500.00. The seats have been ordered from America, and when they arrive we expect that the men will eye them
somewhat longingly and regret that they did not give the best seats to the ladies years ago, so that they themselves might now have the privilege of occupying these.

Miss Hogg also reports that a forward step has been taken in Wuladieh by the securing of a Bible woman. She is a blind girl of the village. She received good Bible training in the Pressly Memorial Institute. Three-fourths of her salary is paid by a few of her former schoolmates. She finds more open doors than she can take full advantage of among both Copts and Moslems. She holds a little meeting in her own home on Thursday forenoons, and the Sabbath attendance has been much steadier since she began her work. She shows much originality and seems thoroughly in earnest, but the field is hard and will test all her powers of perseverance.

From Luxor, Mrs. Murch writes that they are thankful to have at last secured two very satisfactory Bible women. Their work began the first of November, and already one has 38 pupils and the other 31. They are both well received, and as both are earnest Christians, a great blessing is expected from their teaching. Two weekly prayer meetings are held for the women, usually conducted by the evangelist. One is held in the church and one in the girls' school. As they are in different parts of the town, a good many different women are able to attend.

The Bible worker in Ekhmim still continues to do good work and is beloved by the women among whom she works.

Mr. Ibrahim Musa writes from Assuan that there are no harim pupils, as they have no Bible woman. But the numbers show good attendance at all church services, especially at the mid-week evening services. This is particularly noticeable, because in so many of the places none of the women attend evening services.

As yet there are no Bible women in either Umderman or Khartum. One woman in the former place is a church member and one in the latter. But three women at each place attend regularly the Sabbath services and prayer meetings. Several girls also attend. Mr. Sowash says they would like very much to have a Bible woman for Umderman and one also for Khartum. He adds it may be of interest to know that a Moslem woman and her two sons are asking to be baptized. They, of course, must first undergo a long course of training.

Letters from the Sobat tell of the patient sowing of the seed by our faithful workers there and the quiet waiting for results. The people of Egypt are much interested in the Sudan Mission.

As has already been stated, the Delta women held their annual Presbyterial meeting in Alexandria last February. There was a good attendance and deep interest manifested. The annual thank offering amounted to $134.
One hundred dollars of this was voted to work among women in the Sudan and the remaining thirty-four to work in the Delta.

And now a look at the statistics and we are done.

The number of female communicants for 1903 is 3302; an increase of 225 over last year.

Number of women and girls attending Sabbath morning services, 5879; an increase of 753.

Number of women and girls attending mid-week evening services, 1313; an increase of only 5 over last year.

Number of women and girls attending women's prayer meetings, 3366; an increase of 377.

Number of pupils of harim workers, 2760; an increase of 517.

For this advance all along the line of the work among women and girls, I say, reverently, "Let us thank God and take courage."
REPORT OF MEDICAL WORK.

A. W. POLLOCK, M. D.

If there is one phase of Mission work which of late years has been especially commending itself to the Church at large, it is its medical work.

Our own Church, though not the first to take up work in this department, now has a successful start made, and where today can be found the United Presbyterian who doubts the efficacy and the far-reaching results of medical mission work?

This branch is not a direct evangelizing agency and its results as such cannot be tabulated in figures, but the highest motive which prompts and the only one worthy of the true medical missionary is to make every effort converge into the one aim to bring Christ to the people.

In reporting our work we naturally think of Lower and Upper Egypt, and the stations, Tanta and Assiut. With these two cities as centers our work radiates from them to the surrounding villages.

Of the work in the Delta, let those who work there speak.

Dr. Caroline Lawrence writes as follows:

“The tale of the year’s work in Tanta is quickly told. It has been but the holding of the ground already gained.”

Dr. Watson’s absence during almost the entire year left the medical staff very short-handed. Especially did the clinic suffer from necessary absence and irregularity.

An effort was made to have the Bible reading and teaching go on steadily and hundreds were thus taught during the year by the faithful Bible woman.

The Kafr El Zaiyat Clinic was not continued after the first of March.

The Benha Clinic was kept open twice weekly, when possible. A weekly prayer meeting was held by the evangelist for the waiting patients.

The new hospital building will soon be ready for patients. Repeated postponements of its opening have been a disappointment, but we hope that the first of April will see it in running order.

The coming of Dr. Drake in the autumn was very welcome. She has since been bearing more than her share of the burden. Thus it would seem that we are in a transitional stage and that God’s future has great possibilities.

Dr. Drake writes interestingly of her work in Tanta and vicinity. Although handicapped seriously on account of the language, she has enjoyed a good amount of city and village work.
The Medical Work in Upper Egypt.

The Assiut Hospital stands as the representative of medical work to the south of Cairo. As a record of its work I herewith embody the report of its Superintendent, Miss Teas.

"It is with pleasure that the progress of the past year is reported.

"Seven years ago the beginning was made and the increase has been steady ever since. Often has the hospital been crowded to its utmost capacity.

"The number of patients admitted during the year was as follows:

<table>
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<th>Number</th>
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<tbody>
<tr>
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<tr>
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<td>300</td>
</tr>
<tr>
<td>Creeds—</td>
<td></td>
</tr>
<tr>
<td>Moslems</td>
<td>308</td>
</tr>
<tr>
<td>Copts, Protestants,</td>
<td>1,034</td>
</tr>
<tr>
<td>etc.</td>
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</tbody>
</table>

About 150 villages were represented. Over 400 patients received treatment, bed and board absolutely free, while more than 200 paid a very small fee—from five to ten cents per day.

The majority of the patients enter for ten or fifteen days, and are gone before we scarcely know them.

Some, with chronic diseases, have remained with us two, three or four months. I recall two who were under treatment for eight months—a Moslem boy and girl. The boy, after repeated operations, left the hospital still uncured, but he left behind him the testimony that he believed in our Christ.

The girl was a sufferer from the same disease—necrosis—and left the hospital apparently unchanged, still swearing by the prophet.

A woman who in former years spent different periods in the hospital was with us also during the past year. Her husband has since testified that she has been truly brought to Christ through her sufferings and the teaching she received while in the hospital. She has been one of the so-called Christians; now she is one in reality. The blue cross tattooed on her arm was formerly thought sufficient—now she believes in the religion of the heart.

Many of the wealthier class have been treated in the hospital, and so we have almost been able to keep the actual running expenses paid, although they usually reach $500.00 per month.

Financial aid has come from friends in America, England and Egypt by way of annual support for beds.
Sixty dollars ($60.00) is the sum required annually for each bed.

There are seven such at present, besides one permanently endowed.

A friend in England collects for one of them from a small society and sends out garments, linens, etc., especially for the bed, which they call "Love Links." Little children who make shilling offerings help swell the amount.

The other beds are: Steubenville, McKinley, Lady Menna, Hanna Makhiel, Seventh Philadelphia, and the Henry permanent endowment.

We wish to thank the donors in America and England for garments, dolls, toys, etc. The following boxes: Second Garner, Iowa; Second Washington, Iowa; Middletown, Pa.; Central Falls, R. I.; First Washington, Pa.; Seventh Philadelphia; friends in England. Many little folks, as well as their mothers, were made happy at Christmas time by these gifts.

Our first American flag was presented by Miss Jane Clark, of Washington, Pa. As we unfurled Old Glory to the breeze on Thanksgiving Day we would have been soulless indeed had we restrained our thanks to the Giver of all good for the favors of the past year.

We acknowledge gratefully the gift of Messrs. Andrew and William Kincaid, of Greensburg, Indiana, which makes possible the presence of Miss Marshall as nurse.

Miss Underwood's transfer from Tanta to Assiut gave us the services of a graduate nurse, and she proved a valuable assistant. Our nursing staff was also increased by the arrival of Miss Brownlow, of England.

The services which all the nurses have rendered can be fully appreciated only by those who have worked with them and by the sick on whom they have patiently waited.

The coming of the extra nurses, and the increase in the number of patients admitted, has made some additions necessary. One room has been added to the rear of the hospital and two basement rooms have been fitted up to accommodate free patients.

A residence for physicians is now in the course of erection on the hospital roof. It is being so arranged that it may be easily converted into wards should necessity arise later. A great many sanitary arrangements, absolutely essential to the work, are contemplated for the coming year should finances allow.

The religious teaching goes on daily, but patients come and go so quickly that work is scarcely begun until they are gone. Two blind Bible readers come daily to read and teach, an old man whom we have had since the opening of the hospital and a girl who was educated in our girls' school here and whose relatives will not permit her to teach from house to house.
A prayer meeting is conducted each evening in the wards and regular morning prayers are held for the servants. As a rule, the Moslem element is opposed to attending these, though some show great interest.

What a variegated crowd we have had during the past year! But what can be said of the results? Like the parable of the Wheat and the Tares—we shall not know until the Great Harvest, but we feel sure of some who have testified to a full belief in the Saviour.

Many have learned portions of the Psalms, especially the twenty-third, and many verses of Scripture have also been memorized.

It is a blessed privilege to work in this department, and often have we received help from those among whom we work.

A faithful minister of our Egyptian church, Rev. Hanna Grais, and an elder, Henain Marzook, were taken to the life above during the past year, and it was good to hear their testimony to the faith they held.

It gives us joy to record Dr. Henry's return to his work here, and our prayer is that he may be spared many years of service yet.

Dr. Askren says:

"To write a report of the past years' work is rather difficult, from the lack of absolute statistics, therefore only the more prominent points will be mentioned. Starting with the work at the first of the year still suffering from the depression caused by the cholera epidemic, there was a marked increase in patients seen at the hospital and in the villages.

"A most encouraging feature of the year's work has been the increase in the number of village calls. This indicates an increased confidence in the work by the better class, as the poorer ones usually come to the hospital instead of calling a doctor to their homes.

"Another feature has been the increase in number of hospital patients, showing confidence and a breaking down of many prejudices and customs. This, from a spiritual standpoint, is the most satisfactory result of our labors, as patients who are in the hospital hear the Word read every day and are present at services held by those who are trying to advance the Gospel.

"From a financial standpoint the work has been satisfactory, although a much larger number of poor have been to the hospital, and also treated outside."

To what Dr. Askren has said little need be added.

Of the two village clinics which were begun in March, 1902, Sohag was discontinued after the summer holiday, as the results did not seem to justify the effort.

The Mellawi clinic has been kept up during the year, with good results. During the past few months the clinic has been
held only one afternoon a week, owing to an unfavorable schedule of trains. It is evident now, however, that the work demands more time. Each clinic day has found a Bible reader telling the old story to the waiting patients. In spite of many difficulties, he has been very faithful, and we are sure that some seed is being sown which will bring forth fruit.

Our thanks are due Dr. Askren, whose work in this department has been untiring.

In summing up the work of the Medical Department we find things to encourage, things to discourage. We are sorry we cannot point to more tangible spiritual results. What the result of our past year has been is known only to the Great Physician Himself. We do not feel that we have done our full duty in the past. In the rush and hurry of daily routine the religious phase is too often neglected.

May the Lord guide us and enable us to remember that while our work chiefly concerns the physical, our higher aim must be spiritual.
BOOK DEPARTMENT REPORT.

BY REV. E. M. GIFFEN.

COMPARATIVE SUMMARY.

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Adoniram Judson said that preaching the Word and circulating the Scriptures are the two feet on which missions move. In this striking figure he emphasizes the primary importance of these two forms of missionary effort. Every other form may be considered subsidiary to, or a sub-division of, one or the other of these. Through “eye-gate” or “ear-gate” the town of man’s soul must be entered. “The sword of the Spirit is the Word of God.” Missions may conduct schools, hospitals, industry and commerce, but not for their own sake, but only as a means to an end. And only in so far as they attain the end of bringing the Gospel to the attention of those in need of it can they be considered a success from a missionary standpoint. This chief end of all missionary effort is attained directly by the spoken Word and the printed page. These are “the two feet on which missions move.”

This figure also implies the very close relation that must essentially exist between these two methods of work. They must, of course, go in the same direction, since they have the same goal. But that is not enough; they should move in mutual helpfulness and with equal step. This does not prevent a certain amount of independence and of separation in outward form. Formerly both were covered beneath the ample mantle of the American mission in Egypt, so that they were not clearly distinguishable to a casual observer. But a growing restlessness on the part of the two great Bible societies finally necessitated some rearrangement of the robe so that the operations of each might appear more distinct. Accordingly, almost two years ago the Bible societies became responsible for the work of Scripture distribution in the Nile Valley, but working in connection with the Mission.

This arrangement was in force for nine months only of the year 1902, so that the first full year of its operations has just closed, and we can now, for the first time, see the results. If
we may judge from the past year, this girding up of the garments has not in any way hindered true progress. At first there was some friction and hampered movement while the change was being made, but now, since things have in a way settled down, and all have become somewhat accustomed to the new style, it appears that there has been nothing lost, but much gained by the change. In the first nine months there was a great falling off in the distribution of religious and educational books. In 1902, the number of these distributed by the Mission was only about two-thirds what it was in 1901. But in 1903, the number of religious books was one-fifth more than in 1901, and of educational books about nine-tenths what it was in 1901, and one-tenth more than in 1902. But as the handling of educational books has been largely a matter of accommodation, and the want has been otherwise met, it need occasion no very great regret that we have not handled quite so many of these last year as in some other years.

But the distribution of religious books is certainly encouraging. In this connection special mention may be made of the work of Boolas Malaty, the colporter in the Luxor district, who handles religious books exclusively, and the only one thus employed by the Mission. He sold 2555 volumes, for $410.

But the greatest effect has been on Scripture distribution. In 1902 the increase over 1901 was a little more than one-third in number and almost one-half in value. But for the territory covered by the American Bible Society the report was for thirteen months, and this accounts for part of the increase of that year. But in 1903 the report was for twelve months, and the increase is even more remarkable. The increase of 1902 seemed to justify the change that was made in that year, yet in 1903 the increase was more than two-thirds of the sales of 1902, and just about the amount of the entire sales of 1901. In other words, the distribution of Scriptures in the year just closed is just about equal to that of the two previous years taken together, and 1902 exceeded any previous record, as far as this branch of the work is concerned. This refers only to numbers. A large part of the increase was in single portions. Yet, in spite of the fact that a very great reduction was made in the price of many of the books, the catalogue value for each of the two years has increased almost one-third over its predecessor, so that this year it is almost twice what it was two years ago.

Still, when we look at the teeming millions without the Word, and compare their number with 36,000, the number of volumes distributed last year, we are led to exclaim, "What are these among so many!" For each cannot have even a little. More system has been introduced into the feeding of the starving multitudes, but only a small portion as yet have had any real opportunity to taste of the Bread of Life.
**SUMMARY OF SALES—BOOK DEPARTMENT.**

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*The expense of Scripture distribution is borne by the American, and the British and Foreign Bible Societies.*

[Eds.]
THE THIRD ANNUAL REPORT
OF THE
SUDAN MISSION.

MISSIONARIES.
Rev. Ralph and Mrs. Carson, Dolaib Hill.
Rev. J. K. and Mrs. Giffen, on furlough
Dr. H. T. and Mrs. McLoughlin, Dolaib Hill.
Rev. G. A. and Mrs. Sowash, Khartum.

KHARTUM AND VICINITY.
Rev. G. A. Sowash.

WORK NOW BEING DONE.

This consists of three weekly preaching services, two at Omdurman and one at Khartum; four prayer meetings, two at Omdurman, one at Halfaya and one at Khartum each week. The average attendance at each of the Omdurman meetings has been about 18 men and 3 women; at Halfaya, about 5 or 6 men and one woman, and at Khartum, 12 men and 2 women. I am glad to say that the attendance is gradually increasing as our services are becoming better known. Soldiers from the different Egyptian regiments frequently drop in at the prayer meetings, and I believe many more would come if they were permitted by their superior officers, especially on the Sabbath day. Only last evening three of them asked me to speak with their commander that he kindly allow them to come to the morning service on Sabbath.

Ibrahim Es Sudany has been doing good work in the absence of Mr. Gebra during the past six weeks. He seems very happy in the work, as he has happened upon some who know a little of his mother tongue, the Azande, and he says it is coming back to him slowly. There is a readiness to hear on the part of the Sudanese that has been surprising to me. I have not yet seen the bigotry on the part of either Copt or Moslem that is manifest in most parts of Egypt. Any opposition that we may encounter will not come from the people themselves.

The school at Omdurman has an enrollment of about 50, and new boys are coming almost every week. The boys are doing well under the directions of Elias Butrus. With a better place, better equipment, and as we become better known, I feel sure progress will be much more rapid.

We hope soon to open a school at Khartum. Indeed, we had hoped to have it opened before this, but up to the present
Our Boys' School at Omdurman.
time have not succeeded in securing a suitable teacher. We trust that soon we may be guided to the right man. A weak or an unwise man might do us untold injury in a short time. It is not so much what we might teach that would be objectionable as it is the way in which we might go about it. Nevertheless, we are far from having the freedom that you have in Egypt. We opened a school in Wady Halfa at the beginning of the year, and a good beginning has been made. The object is to make it as much as possible a school for Nubians.

THE DIFFICULTIES.

One of the first difficulties that presents itself is the fact that it is almost impossible to secure even the most inferior sort of teachers. Even a Moslem Sheikh, who knows only how to read a little, is not to be had even at such salaries as are offered by the Gordon College. Teachers must be obtained from Egypt for the lower classes as well as the higher. That means that the cost of maintaining the schools here will be much more than it would be in Egypt. But this is, with all the restriction, by far the most effectual method of teaching the Gospel of Jesus Christ to the boys and girls of this part of the Sudan.

THE PROSPECTS FOR FUTURE WORK.

To me they seem very bright. The Sudan is fast opening up to civilization. More of our evangelical people are coming from Egypt every year. These form centers around which we can bring in others to the Church. With the help of these we can build schools, and hold prayer meetings, and eventually build churches. Prayer meetings are being held away down at Kas-sala, with a weekly attendance of from 10 to 12, led by one of our Egyptian members; the same is true of Wad Mendiny. There we have several members, and a weekly meeting is held. The greater number of the Syrians are from Beirut College, and nearly all of them have a warm feeling towards us; many of them are members of the Protestant Church of Syria, and it is our duty to look after them as much as possible. The people recognize that we are not connected with the government, and many prefer our schools to those of the government, especially those who are not rabid Mohammedans, as the latter schools are decidedly Moslem in their tendency. I am informed that all boys in the government schools of the first, second and third grades are taught the Koran, whether they be Moslem or Christian. It is part of the curriculum, and is nearly always taught by a Sheikh from Al-Azhar University. The government officials have, one and all, been kind to us; this is true not only here in Khartum, but also clear up the White Nile as far as the Sobat River. They are especially loud in their praise of our work at Dolaib Hill.
OUR NEEDS.

You will understand that in this, as well as in all that has been said in this letter, I am speaking especially of Khartum and vicinity. The time has been too short since the Association was called to get word from the Sobat. One of our first needs is to secure land while it is still low in price, and in sufficient quantity, so that in years to come we will not be hindered for want of room. This, I think, should be done as soon as possible, even if we are not able to build thereon for some time to come. We ought to have a good lot across the river at Halfaya. This will be the home of most of the workmen employed in the departments of transportation. The government stores are here, and a regiment or two of soldiers will be always stationed here. Already both the Bank of Egypt and the National Bank have bought property, and at least one of them has erected a building upon its property. There is also a large native town from which we could draw many pupils for a school. The time is, to my mind, most opportune for the opening of a school, as there is no school at present there. We have had one or two requests from the native people that a school be opened for their children. I feel sure that if work is to be undertaken in the future along the White Nile between this and our station on the Sobat, the sooner we secure land at certain points the better. It can be had at Khartum north (Halfaya), for from two piasters to three per square foot. That would make the cost of an acre from about $425.00 to $625.00. At such places as Duem, Goz-Abou Gumaa, Kaka, Kawa and Renk it would not cost one-tenth of that. At Omdurman I would recommend the establishment of a girls' school, as no Protestant school for girls exists in that large city of 40,000 souls. I am not sure that there is any kind of school for girls.

DOLAIB HILL.

In an unconquered heathen country as ours is, reports will differ materially from those of older missions, and yet because of its newness it may be of greater interest to you. Since the opening up of this station, the work has been confined to the Shulla tribe, the few Arabs and Dinkas that have visited us from time to time and passed on, or to those who have labored for us indefinitely. While the Shullas who have come in close contact with us are not so suspicious as formerly, and do not fear us as they did, yet they do not declare openly for our cause, as they might do in an older mission. All are respectful. One redeeming feature with them is that they admit they are ignorant and know nothing definite of God, and of a Saviour or of a hereafter. They do not declare against us or our teachings, but they are beginning to admit that we are here for their benefit. They trust us more and more as time
A Shulla Village.
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Report of the Sudan.

goes on. When we first came, the laborers wished their pay each day, but recently one left with us his wages, which has been accumulating for three months, and another one left his mule for us to use for six months, and the same mule could not be hired the year before for "love or money."

We had hoped that arrangements could have been made to open up stations among the Dinkas and one other tribe this year, but after consultation it was deemed best to do itinerating along the Sobat River instead of establishing new stations at present. This will call for several changes, and it will be necessary to give up some proposed work at this station or provide some other way for carrying it on; the latter seems the most logical. Our agricultural and industrial departments, as well as other work, must not retrograde. In order that the work be carried on as now planned, we ask for a competent man who, if possible, has a practical as well as a theoretical knowledge of farming and mechanical work, to take charge of the industrial work; also for a missionary to do the evangelical and school work while the other missionaries are itinerating, and to be ready to fill any future vacancy. A medical missionary is preferred.

We renew our request for a steam launch.

The matter of residence has been a trying one, but at present we have one fairly good brick house and two or three small ones; also a combined brick and mud house. Through the kindness of a friend of the Mission we have been given money sufficient to roof our residences with good substantial roofs.

MEDICAL REPORT.

While there has been no extension of the medical work over that of last year, yet it has been owing to lack of time rather than opportunity. Conditions are favorable for accomplishing great work. Few are visited, but there are many who come asking for treatment, and these are ready to listen to instruction. The harvest is truly ready and must be garnered, or it will be lost; for others than true servants of the Lord of the harvest will gather it.

It is surprising how the Arabic language is spreading, and wherever the Arabic goes the danger is that the people will be more or less affected by, if not lost to, Mohammedanism, which, as you know, not only places them in a much worse condition than they are now in, but makes them much harder to reach.

We have done away with all fees, as it seemed unjust to charge a people that had so little to give.

We have had sickness among our own number. Mrs. McLaughlin, Mrs. Carson and Baby Erskine have each had in turn a severe attack of malaria, but they are all well now.
Erskine Carson—The only white baby in the Sobat country.
BOYS' SCHOOL.

There is an old adage, "A short horse is soon curried," and if it is allowable to use a homely simile in report of Mission work, this is a very suggestive one in giving the report of school work among the Shulla boys.

About the middle of September, 1903, the first attempt was made to start school work for the Shulla boys. It was begun by coaxing the boys into our building for school and church services. A few pictures had been placed on the wall previous to this, and we had one small blackboard and an English word chart. The first month there were present from 2 to 16 boys each day. The next month or six weeks Mrs. Carson and I took the work each alternate week. The attendance was varied, but we felt that we were doing good. About the middle of November we were both ill, and necessarily the work had to be stopped for awhile. Visitors came, and neither of us was able to resume work for a while. Mrs. Carson then decided to give her time for the instruction of the girls and leave the boys for my special charge. On the 5th of January the work was again recommenced. One object desired was to secure an attendance which was not continually changing. After some discussion it was decided best to make a trial of offering a prize, which was to be a pair of muslin breeches to any boy who would attend six days in succession, and if they were absent, the time of the absence was to be made up two-fold. Three boys earned the prize, and the garments were put on them, and the boys seemed very much pleased, but when they returned the next day they were clad as they had been, in the garment of nature.

After some questioning we learned that the mother of one of the boys had used his pair of breeches for making an apron, one pair was brought back, and no satisfactory explanation was ever made for the disappearance of the other pair. The boys continued to come and worked very nicely for them, and by the middle of February five more were possessors of the above mentioned garments. On the advice of our interpreter, the garments were left in his care, and they were only worn in the school room. About this time, our cook and his wife were taken ill, company came and the work again had to be given up.

Since that, the boys of the village were only in school for two days, and they were then sent with the cattle to a place where they found better pasture, and they are still away. One of our servants, a Dinka, is being taught English almost daily, and he is doing well. After the prize was offered, the attendance was more regular, and ranged from 5 to 15 every day, and they began to have a little idea of school work. We give you the above incidents that you may understand some of our difficulties.
Some work has been done for the women. We have a graduate of the P. M. I., of Assiut, here, the wife of our cook, and she is a very capable Bible teacher, and did some teaching to our Arabic-speaking women. We are planning more work in that line for the present year. We have a number of Arabic-speaking women here, and through them we hope to reach those who know the Shulla only. We pray for God's direction and blessing in doing the work.

EVANGELISTIC REPORT.

The year 1903 has been signalized in this department by the baptism of one of our servants, a Darfurian Arab, nominally Moslem; by the reception into our little congregation, on the 26th of July, of four members, including the one previously baptized, all of whom were Arabic-speaking; by the maintenance of regular church services throughout the year; by the instruction of the younger members in a Bible class held on Sabbath afternoon, and by preparation to preach the Gospel fully in the Shulla tongue. In May, 1903, we finished putting the roof on our church building, which is about 25x13 feet, inside measurement, and which was forthwith put to the joint use of school and church. Those first services held in it stand out in the memory as picturesque in spite of the savage surroundings—spears stacked up against the door outside, and the naked boys or partially clad men sitting about on the floor within, as they listened to the Gospel as spoken through an interpreter.

It may not be hard to appreciate the difficulties which beset this service; the mixed audience, half speaking Arabic, half Shulla, neither understanding the language of the other, and the even greater gulf that separates them mentally. The Mission workmen are generally professed Moslems, and we thus have an opportunity, both by means of this church service and in family prayers in the two Mission homes, to reach these, who are only less benighted but no less needy than the pagans about them.

I am glad to be able to say that already we are becoming able to give the evangelistic work a broader scope than was possible when it was confined to this single weekly church service. I refer to village evangelization. Necessarily many months were consumed in gaining command of this wholly unknown tongue, and meanwhile, all preaching had to be done through an interpreter, a most unsatisfactory medium. Sabbath, March 13, having gone out to a nearby village, I was enabled to tell the Gospel story for the first time in the Shulla tongue. It was crudely told, the story of Creation, the first murder and the flood, followed by a prayer and an explanation of what it means to pray, for of these things the Shullas are densely ignorant, yet we trust that before long these darkened souls may
have the full Gospel story in their own language. It is our hope henceforth to go every day, if possible, to one or other of these nearby villages and preach; and as soon as the Lord sends us a Mission steamer, to go constantly up and down the river proclaiming the riches of salvation.

Word has recently come of the gift to our little congregation here of a silver communion service, presented by the Session and members of the Second United Presbyterian Church of Baltimore. For this we tender our sincere thanks to our friends of the Second Church, and pray that God's blessing may rest upon them for their generosity.

INDUSTRIAL SCHOOL FOR GIRLS.

At first we felt that the girls and women would be the most difficult to reach, owing to their apparent entire indifference to our new ways and their perfect satisfaction in themselves. I could, however, see beneath all this a look of interest and longing in the eyes of some of the girls as they stood at the window or door watching us as we went about our daily duties. At first I would take my work out under the palm trees, and they would gather around, but if I got up or moved suddenly they would all run. After a little I began to play simple games with them, in order to win their confidence, but it was a long time before I could get them to sew. Now I spend a part of each morning teaching them to sew or anything else I can interest them in. They sit on the floor around me, as many as I can look after, and will sew for several hours. Some of them work quite well, and all use thimbles. Already they have made fifty aprons. These are about 14x28 inches in size, and are worn under their calf skins, the only other garment. Five of the best pupils have made dresses, and the pleasure and pride on their faces as they step out in real dresses, which they themselves have made, is most encouraging to see.

We realize that this is only a small beginning, the first step out from savagery into the light of civilization. May God give us wisdom and strength to lead them forward into the full Christian life.

THE MISSION STORE.

In the last annual report the origin and utility of this branch of the Mission work were presented. It need only be said here, therefore, that its usefulness as a Mission agency appears to us to be unabated, while from a financial point of view it continues to justify its existence. It is a matter worthy of note that the Shullas are evidently realizing more and more fully the value of money, and consequently are becoming more anxious to obtain it. Their legitimate wants are increasing. Both men and women dress more than ever before, and for this purpose are
buying large quantities of cloth, to obtain which they are compelled to work. Moreover, it may not be too optimistic to say that they are acquiring the art of saving. Having collected sufficient pennies, they bring them to us to have them exchanged for a 25 cent piece. Saving these, they exchange them for 50 cent pieces or silver dollars, and there are even instances in which they have brought sufficient small money to obtain a $5 gold piece. I believe the day is in sight when some simple form of penny savings bank can be established among them with beneficial results.

In conclusion it may be said that while the Mission store may, in the future, be made to yield a handsome revenue, the chief reason for continuing it is its continued usefulness in the education of the people, in supplying them at reasonable cost with the simple necessities of life, and, by attracting them to the Mission premises, giving us more opportunity of reaching them with the Gospel.
EGYPT AND THE SUDAN.

SUMMARY OF STATISTICS FOR 1903.

WORKERS AT END OF DECEMBER, 1903.

1. Foreign—Ordained Missionaries ............................................. 18
   Married Ladies ................................................................ 21
   Unmarried Ladies .......................................................... 15
   College Professor ...................................................... 1
   Missionary Teachers ..................................................... 11
   Medical Missionaries—Physicians 5, Nurses 2. 7
   Assistant Physician ...................................................... 1
   Assistant Nurses (American 1, European 3) ... 4

2. Egyptian—Ordained Ministers .................................................... 31
   Licentiates ........................................................................... 18
   Theological Students .................................................... 5
   Other (Lay) Preachers ............................................ 9
   Harim Workers ................................................................ 34
   Bookshopmen, 10; Colporteurs, 34; others, 4. 48
   School Teachers ................................................................ 347

Total Regular Workers .................................................... 570

II. THE WORK.

Synod (of the Nile) .................................................................... 1
Presbyteries .............................................................. 4
Organized Congregations .................................................. 53
Other places where services are regularly held ............ 127
Membership—Men, 4022; Women, 3302. 7,324
Increase by Profession in 1903 ............................................. 703
Attendance at Sabbath Morning Services ................. 14,512
Baptisms—Infants ........................................................... 703
Adults (Moslems) ............................................................. 7
Amount paid by Natives for—
Salaries of Pastors and Evangelists ..................... $9,284
Congregational Expenses and Church Buildings .. 9,260
Work in the Sudan ...................................................... 1,548
Ministerial Relief ......................................................... 130
Sabbath School ............................................................. 1,020
To the Poor, etc ............................................................. 3,357

Total Contributions by Native Congregations....... $24,599

SABBATH SCHOOLS.

Number of Sabbath Schools .......... 151
Attendance—Men .................................................. 3,447
Women .............................................................. 2,192
Boys .............................................................. 2,760
Girls .............................................................. 1,670

Officers and Teachers .................................................. 373
Contributions ......................................................... $1,020
Number of Leaflets sent weekly to 168 places ....... 7,000
Egypt—Summary of Statistics.

WORK FOR WOMEN.

Number of places where women attend Sabbath morning services .................................................. 176
" women attending these services ................................................................. 4,191
" girls attending these services ............................................................... 1,438
" female communicants ............................................................................. 3,302
" women attending week-evening services .............................................. 1,313
Special workers among women in their homes ........................................... 34
Number of women regularly under their instruction ..................................... 2,796
Religion of those regularly under instruction:—
Protestants .................................................................................................. 730
Copts ............................................................................................................. 1,503
Moslems ......................................................................................................... 364
Jewesses, etc. ................................................................................................. 163
Average attendance at prayer meetings for women .................................... 3,336

SCHOOLS.

Number of schools for boys ............................................................................. 120
" schools for girls ......................................................................................... 29
" teachers ......................................................................................................... 347
" pupils—boys ................................................................................................. 9,714
" pupils—girls ................................................................................................. 3,609
Total pupils in school ..................................................................................... 13,383
Total cost of educational work ........................................................................... $77,213
Of this natives paid .......................................................................................... $42,305
Receipts from funds and general donations .................................................. $3,869
From appropriations .......................................................................................... $23,673
Number of pupils in—
village schools ......................................................................................... 8,871
central schools ................................................................................................. 3,035
four boarding schools .................................................................................. 1,477
Students in the theological seminary ................................................................... 5
Religion of pupils in schools:—
Protestants .................................................................................................... 2,625
Copts ............................................................................................................... 6,944
Moslems .......................................................................................................... 2,885
Catholics, Jews and others .............................................................................. 920
Nationality of pupils—Egyptians ..................................................................... 12,417
Others ................................................................................................................. 986

BOOK DISTRIBUTION.

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<td>Scriptures sold ..................................................................................... 36,082</td>
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<td>Religious books ..................................................................................... 33,135</td>
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<td>Educational books .................................................................................. 37,999</td>
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<td>Totals ....................................................................................................... 87,216</td>
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MEDICAL WORK.

Patients in hospital at Assiut ........................................................................ 1,342
Surgical cases at Assiut:—
(1) Major ........................................................................................................ 50
(2) Minor ........................................................................................................... 300

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### Alphabetical List of Missionaries

<table>
<thead>
<tr>
<th>Names</th>
<th>Field</th>
<th>Entered</th>
<th>Retired</th>
<th>Died</th>
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<tbody>
<tr>
<td>Alexander, Rev. J. R., D.D.</td>
<td>Egypt</td>
<td>1875</td>
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<td>Anderson, Rev. W. T.</td>
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<td>Oct. 3, 1892</td>
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<td>Anderson, Rev. Wm. B.</td>
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<tr>
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<td>Ballantine, Rev. J. W.</td>
<td>India</td>
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<td>Trinidad</td>
<td>1843</td>
<td>1853</td>
<td>April 20, 1859</td>
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<td>1875</td>
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<td>Boyd, Rev. J. Howard</td>
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<td>Carson, Mrs. Clifford</td>
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<td>1902</td>
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### Alphabetical List of Missionaries—Continued.

<table>
<thead>
<tr>
<th>Names</th>
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<td>1884</td>
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<td>Campbell, Miss Mary J.</td>
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<td>1884</td>
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<td>Celand, Miss Anna Laura</td>
<td></td>
<td>1903</td>
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<td>Connor, Miss Harriet M.</td>
<td></td>
<td>1880</td>
<td>1892</td>
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<td>India</td>
<td>1886</td>
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<td></td>
<td>1854</td>
<td>1858</td>
<td>Nov. 26, 1889</td>
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<tr>
<td>Dickey, Miss Sallie E.</td>
<td>India</td>
<td>1895</td>
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<tr>
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<td>1896</td>
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<tr>
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<td>1897</td>
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<tr>
<td>Drake, Miss N. Belle, M.D.</td>
<td>Egypt</td>
<td>1903</td>
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<td>India</td>
<td>1891</td>
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<tr>
<td>Ferrier, Miss Helen J.</td>
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<td>1900</td>
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<td>1876</td>
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<td>1875</td>
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<td>Galloway, Miss M. E.*</td>
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<td>1900</td>
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<td>1881</td>
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<td>1886</td>
<td>1896</td>
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<td>1902</td>
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<td>1861</td>
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<td>1869</td>
<td>1881</td>
<td>April 9, 1902</td>
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<td>Johnston, Mrs. S. E., M.D.</td>
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<td>1874</td>
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<td>1875</td>
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<td>Trinidad</td>
<td>1851</td>
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<td>1900</td>
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<td>1902</td>
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<td>1903</td>
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<td>India</td>
<td>1879</td>
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<td>Egypt</td>
<td>1892</td>
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<td>India</td>
<td>1889</td>
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<tr>
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<td>Egypt</td>
<td>1860</td>
<td>1894</td>
<td>Jan. 30, 1897</td>
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<td>1895</td>
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<tr>
<td>Martin, Miss Mary R.</td>
<td>India</td>
<td>1890</td>
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<tr>
<td>Martin, Miss Fannie C.</td>
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<td>1895</td>
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* Married in the Mission. See p. 221, 222.
### Alphabetical List of Missionaries—Continued.

**Unmarried Women.**

<table>
<thead>
<tr>
<th>Names</th>
<th>Field</th>
<th>Entered</th>
<th>Retired</th>
<th>Died</th>
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<td>Mitchell, Miss Zella W.</td>
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<td>Moore, Miss Henrietta</td>
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<td>Teas, Miss Lizzie Dorcas</td>
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<td>Watson, Miss Anna B., M.D.</td>
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<td>1872</td>
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<tr>
<td>Young, Miss Susan A.</td>
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<td>1891</td>
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</table>

* Married in the Mission. See p. 221, 222.
To Presbyteries, ................................................... $105,862 02
" Sabbath Schools, .................................................. 8,640 16
" Individuals, &c., .................................................. 21,505 99
" Women's Board, .................................................. 25,864 46
" George Christie Heirs, ......................................... 2,172 00
" Requests, ................................................................ 203,749 62
" Ladies' Missionary Societies, ................................... 719 22
" Interest, .................................................................. 3,492 34
" Sarah A. Sawyer Memorial Fund, ............................ 276 38
" Pressly Memorial Fund Income, ............................... 247 89
" Dales Semi-Centennial Fund, ................................. 250 00
" Sterritt & Agnes Cummins Mem, Fund, ..................... 54 00
" Helen Love Mackinnon Fund, ................................. 216 83
" Campbell B. Herron Mem, Fund, ............................ 239 26
" Rev. Geo. W. Morrison Fund, ................................. 16 00
" Sudan Fund, ........................................................... 214,829
" Gibson Trust Fund, ................................................. 626 85
" O. Y. P. C. U. Convention Fund, ............................. 215 90
" Samuel Kerr Fund, .................................................. 454 36
" James Junk Fund, .................................................... 150 00
" Ella Jane Dysart Fund, ............................................. 75 00
" L. & M. E. A. Fund, .................................................. 30 00
" James S. McKay Fund, ............................................. 142 50
" Mary L. Pratt Fund, ................................................. 9 00
" Interest, ................................................................ 683 11
" For Deficit 1903, ..................................................... 236 00

Total from Ordinary Sources (On approx.) $194,405 18
" Miss E. O. Kyle's Girls School, Cairo Egypt, 600
Building Fund, .......................................................... 214,103
" Miss M. A. Smith's School, Cairo, Egypt, 600
Building Fund, ............................................................ 1,000
" Khartoum School Fund, .......................................... 1,000

By Egypt Mission, .................................................. $92,000 00
" Sudan Mission, ....................................................... 12,600 00
" Special to Sudan, remitted to Egypt, ......................... 503 00
" New School in Sudan, remitted to Egypt, ................. 416 13
" Miss E. O. Kyle's School Building Fund, 600
remitted to Egypt, ..................................................... 2,141 03
" Miss M. A. Smith's School Building Fund, 600
remitted to Egypt, ..................................................... 1,000 00
" Khartoum School Fund, remitted to Egypt, ............... 1,000 00
" Specials, remitted to Egypt, ..................................... 681 41
" Theological Seminary Endowment Fund, 600
remitted to Egypt, ..................................................... 500 00
" Gibson Trust Fund, remitted to Egypt, ....................... 628 58
" Campbell B. Herron Memorial Fund, 600
remitted to Egypt, ..................................................... 239 26
" Helen Love Mackinnon Fund, remitted to Egypt, ....... 216 83
" Egypt Trust Fund, remitted to Egypt, ......................... 150 52
" Pressly Memorial Fund, remitted to Egypt, ............... 217 89
" Dales Semi-Centennial Fund, 600
remitted to Egypt, ..................................................... 125 00
" Pressly Fund Interest, remitted to Egypt, ................. 242 92
" Assiut Hospital Fund, remitted to Egypt, .................... 60 00
" Assiut College Fund, ................................................ 2 00
" Sarah A. Sawyer Memorial Fund, remitted to Egypt, .... 276 38
" Loan to Renha, Egypt, Building Fund, ...................... 500 00
" India Mission, ........................................................ 83,000 00
" Theological Seminary Building Fund, 600
remitted to India, ..................................................... 4,359 91
" India Famine Orphans Fund, remitted to India, ...... 217 00
" Specials, remitted to India, ...................................... 154 00
" Dales Semi-Centennial Fund, 600
remitted to India, ..................................................... 125 00

To Alexandria & Cairo Mission Build'g Fund, $ 1,005 00
" Specials to Egypt, ................................................... 619 52
" New Girls School in Sudan, ....................................... 416 13
" John S. Fowler Egyptian Mission Fund, .................... 100 00
" Egypt Trust Fund (Interest), ..................................... 150 52
" India Theological Semi-Centennial Fund, .................. 4,359 91
" India Famine Orphans Fund, ................................... 217 00
" Specials to India, ..................................................... 134 00
" Annuity Fund, Principal, ........................................ 9,404 06
" Investment, ............................................................. 3,500 00
" Benha, Egypt, Loan, ................................................ 250 00
" Mary Sterritt Memorial Fund Principal, ...................... 476 25
" Forward Movement, ................................................. 50 00

Total from all sources, ........................................... $219,238 60
" Balance in Egypt from Preceding Fiscal Year $247,348 82
Merged into this year, .................................... 7,116 91
Balance, April 30th, 1903, ....................................... 50,454 98

By Samuel Kerr Fund, remitted to India, $ 175 00
" Alexandria and Cairo Mission Building Fund, 600
paid Geo. M. Paden, Treas, ...................................... 1,005 00
" Investments, .......................................................... 21,100 00
" Traveling Expenses of Missionaries in America, .... 6,166 41
" Salaries, Cor. Sec'y, $2000 00, Treas, $500 00, ................ 2,500 00
" Clerical Allowance to Cor. Sec'y, $600 00, to 600
Treas., $600 00, ......................................................... 1,200 00
" Expenses, Printing, Rent, Postage, etc., ................ 2,830 65
" Salaries of Missionaries in America, ....................... 4,606 20
" Children of Missionaries in America, ..................... 768 00
" Interest, ............................................................... 2,927 25
" Traveling Expenses of Cor. Secretary in India, 600
Egypt and Sudan, ..................................................... 910 62
" Outfits, ................................................................. 500 00
" Samuel Kerr Fund, Paid Mrs. M. Eva Kerr, 600
Interest, ................................................................. 325 00
" Legal Expense, ...................................................... 93 50
" Taxes, ................................................................ 28 00
" Sabbath School Literature, ...................................... 43 58
" Maps, ................................................................ 379 74

" Total Disbursements, ............................................ $247,348 82
" Balance transferred to Reserve Fund, 600
$24,110 51
" Balance held for Endowment Funds, 600
$2,301 16
" Balance against outstanding Loans, 600
$3,058 00

$276,820 49

To Indebtedness April 30th, 1903, $ 22,110 51
" Loans during the year, ............................................. 40,852 13

$46,110 51

First Mortgage on property on Knox St., near Seymour St., Germantown, Phila. .......... $2,500 00

First mortgage on property, No. 219 South Lex St., Phila. ........................................ 4,000 00

First Mortgage on property, No. 5008 Franklin St., Frankford, Philadelphia .................. 3,500 00

First Mortgage on property, No. 5010 Franklin St., Frankford, Philadelphia .................. 3,500 00

First Mortgage on property, No. 5024 Franklin St., Frankford, Philadelphia .................. 3,500 00

First Mortgage on property, No. 1122 Fillmore St., Frankford, Philadelphia .................. 2,000 00

First Mortgage on property, N. E. cor. Howard and Palmer Sts., Phila. .................. 30,000 00

First Mortgage on property, Carroll County, Ohio .................................................. 1,920 00

First Mortgage on property, College Ave., Pittsburg ........................................ 5,000 00

First Mortgage on property, Chartiers Ave., McKees Rocks ...................................... 3,500 00

First Mortgage on property, Friendship Ave., Pittsburg, Pa. .................................. 3,300 00

First Mortgage on property, Frankstown Ave., Pittsburg ........................................ 3,000 00

First Mortgage on property, 621 Ivy St., Pittsburg .................................................. 2,750 00

First Mortgage on property, Beechwood Boulevard, Pittsburg .................................. 2,500 00

First Mortgage on property, Sheraden, Pa. ............................................ 2,000 00

First Mortgage on property, Sheraden, Pa. ........................................ 2,000 00

First Mortgage on property, South Ave., Wilkinsburg, Pa. .................................. 2,500 00

First Mortgage on property, Chartiers Ave., McKees Rocks, Pa. .................................. 4,000 00

First Mortgage on property, West Park, McKees Rocks, Pa. .................................... 1,250 00

First Mortgage on property, West Park, McKees Rocks, Pa. .................................... 1,250 00

First Mortgage on property, Township Road, McKees Rocks, Pa. .......................... 1,000 00

First Mortgage on property, Forbes St., Pittsburg, Pa. ........................................ 2,500 00

First Mortgage on property, St. Clair, near Black St., Pittsburg, Pa. .................. 3,000 00

First Mortgage on property, 4th St., Sheraden, Pa. ........................................ 2,500 00

First Mortgage on property, Rsselwood Ave., McKees Rocks, Pa. .......................... 1,200 00

First Mortgage on property, Rsselwood Ave., McKees Rocks, Pa. .......................... 1,400 00

First Mortgage on property, Zephyr Ave., Sheraden, Pa. .................................. 1,500 00

First Mortgage on property, Bayne Ave., Bellevue, Pa. .................................. 3,000 00

First Mortgage on property, Orchard St., Esplan, Pa. .................................. 2,500 00

Property No. 231 S. Lex St., Phila. ........................................ 2,000 00

The above Investments represent the principals of specially endowed and Annuity Funds which are required to be invested.
PHILADELPHIA, May 7, 1904.

THE BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Gentlemen:—I have examined the accounts of Robt. L. Latimer, Treasurer, for the year ending April 30, 1904, and find the same correct.

The balance on hand is $29,471.67 and agrees with the amount to his credit in the following Trust Companies (certificates of same attached):

- Fidelity Trust Company ........................................ $28,701.77
- Provident Life and Trust Company .......................... $929.90

Less outstanding checks No. 2698, dated April 1, 1904 .......... $35.00
No. 2699, dated April 1, 1904 ...................................... 25.00
No. 2710, dated April 1, 1904 ...................................... 100.00 160.00 769.90

Balance on hand .................................................. $29,471.67

I also find the following securities and investments in box at the Fidelity Trust Co.

- First Mortgage on property Knox St., Germantown $2,500 00
- First Mortgage on property, 219 S. Lex St., Phila. 4,000 00
- First Mortgage on property, 5008 Franklin St., Frankford, Phila. 3,500 00
- First Mortgage on property, 5010 Franklin St., Frankford, Phila. 3,500 00
- First Mortgage on property, 5024 Franklin St., Frankford, Phila. 3,500 00
- First Mortgage on property, 1122 Fillmore St., Frankford, Phila. 2,000 00
- First Mortgage on property, N. E. cor. Howard and Palmer Sts. 30,000 00
- First Mortgage on property, Carroll County, Ohio 1,920 00
- First Mortgage on property, College Ave., Pittsburgh 5,000 00

| First Mortgage on property, Chartiers Ave., McKees Rocks ........................ $ 3,500 00 |
| First Mortgage on property, Friendship Ave., Pittsburg Pa. .................. 3,300 00 |
| First Mortgage on property, Frankstown Ave., Pittsburg, Pa. ................. 3,000 00 |
| First Mortgage on property, 621 Ivy St., Pittsburg ............................. 2,750 00 |
| First Mortgage on property, Beechwood Boulevard, Pittsburg ................ 2,500 00 |
| First Mortgage on property, Sheraden, Pa. ........................................ 2,000 00 |
| First Mortgage on property, South Ave., Wilkinsburg, Pa. .................... 2,500 00 |
| First Mortgage on property, Chartiers Ave., McKees Rocks, Pa. ............... 4,000 00 |
First Mortgage on property, West Park, McKees Rocks, Pa. .................................................. $ 1,250 00
First Mortgage on property, West Park, McKees Rocks, Pa. .................................................. 1,250 00
First Mortgage on property Township Road, McKees Rocks, Pa. ........................................ 1,000 00
First Mortgage on property, Forbes St., Pittsburg, Pa. ......................................................... 2,500 00
First Mortgage on property, St. Clair St., near Black St., Pittsburg, Pa. .............................. 3,000 00
First Mortgage on property, Fourth St., Sheraden, Pa. ............................................................ 2,500 00
First Mortgage on property, Russelwood Ave., McKees Rocks, Pa. ........................................ $ 1,200 00
First Mortgage on property, Russelwood Ave., McKees Rocks, Pa. ....................................... 1,400 00
First Mortgage on property, Zephyr Ave., Sheraden, Pa. ...................................................... 1,400 00
First Mortgage on property, Bayne Ave., Bellevue, Pa. ......................................................... 3,000 00
First Mortgage on property, Orchard St., Esplen, Pa. ............................................................. 2,500 00
Property, No. 231 S. Lex St., Philadelphia.

Very truly yours,

WM. MACDONALD, Auditor.
### ACKNOWLEDGMENT OF RECEIPTS.

From May 1st, 1903 to April 30th, 1904.

#### PRESBYTERIES.

<table>
<thead>
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<td>Arkansas Valley</td>
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<td>Beaver Valley</td>
<td>1,314.90</td>
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<td>Big Spring</td>
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<td>Boston</td>
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### BEQUESTS.

<table>
<thead>
<tr>
<th>Person</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>R. P. Flasey</td>
<td>$1,000 00</td>
</tr>
<tr>
<td>Frank R. Coates</td>
<td>95 00</td>
</tr>
<tr>
<td>Lady M. Coates</td>
<td>95 00</td>
</tr>
<tr>
<td>J. Smith Johnston</td>
<td>475 00</td>
</tr>
<tr>
<td>June Johnson</td>
<td>100 00</td>
</tr>
<tr>
<td>Esther Gibson</td>
<td>6,071 04</td>
</tr>
<tr>
<td>Rev. J. R. Dales, D. D.</td>
<td>1,569 00</td>
</tr>
<tr>
<td>James E. Walker</td>
<td>830 00</td>
</tr>
<tr>
<td>Margaret Lowry</td>
<td>85 00</td>
</tr>
<tr>
<td>Little Hammond</td>
<td>50 00</td>
</tr>
<tr>
<td>Laura C. Thompson</td>
<td>621 91</td>
</tr>
<tr>
<td>Charlotte Wilkin</td>
<td>1,084 00</td>
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<tr>
<td>Henry Whittaker</td>
<td>778 59</td>
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### Interest.

<table>
<thead>
<tr>
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<th>Amount</th>
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<tbody>
<tr>
<td>Howard and Palmer Sts. Mort.</td>
<td>$1,250 00</td>
</tr>
<tr>
<td>Anthony</td>
<td>860 00</td>
</tr>
<tr>
<td>Liberty Trust Co.</td>
<td>379 00</td>
</tr>
<tr>
<td>Provident Life and Trust Co.</td>
<td>25 56</td>
</tr>
<tr>
<td>First National Bank</td>
<td>9 00</td>
</tr>
<tr>
<td>Benha, Egypt, Building Loan</td>
<td>100 00</td>
</tr>
<tr>
<td>Frankstown Ave. Mort.</td>
<td>200 00</td>
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### Women's Board.

<table>
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<tr>
<th>Month</th>
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<tr>
<td>June</td>
<td>1,850 00</td>
</tr>
<tr>
<td>July</td>
<td>1,850 00</td>
</tr>
<tr>
<td>Aug.</td>
<td>1,850 00</td>
</tr>
<tr>
<td>Sept.</td>
<td>1,850 00</td>
</tr>
<tr>
<td>Oct.</td>
<td>2,700 00</td>
</tr>
<tr>
<td>Nov.</td>
<td>2,700 00</td>
</tr>
<tr>
<td>Dec.</td>
<td>2,700 00</td>
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### Specials to Egypt.

<table>
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<th>Amount</th>
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<tbody>
<tr>
<td>W. J. Kincaid</td>
<td>$220 00</td>
</tr>
<tr>
<td>Turtle Creek, Pa.</td>
<td>64 00</td>
</tr>
<tr>
<td>Steubenville, Ohio, Sr. C. E.</td>
<td>60 00</td>
</tr>
<tr>
<td>Miss A. M. McCann near</td>
<td>64 75</td>
</tr>
<tr>
<td>Frank H. McCann</td>
<td>46 00</td>
</tr>
<tr>
<td>Mrs. Thomas, O'Nell</td>
<td>30 00</td>
</tr>
<tr>
<td>Rev. W. Y. McCullough</td>
<td>30 77</td>
</tr>
<tr>
<td>Steubenville, Ohio, Jr. C. E.</td>
<td>23 00</td>
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<tr>
<td>Apawwin, Iowa, F. T. R.</td>
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</tr>
<tr>
<td>Union Missionary Society, Western College, Oxford, O.</td>
<td>25 00</td>
</tr>
<tr>
<td>Mrs. W. E. Baker</td>
<td>9 00</td>
</tr>
<tr>
<td>Pittsburgh Presby</td>
<td>6 00</td>
</tr>
<tr>
<td>A Search Woman, per Rev. David</td>
<td>2 00</td>
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### Total.

- **Total**: $25,861.46
- **$619.02**
### EGYPT TRUST FUND (INTEREST).

<table>
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<tr>
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<th>Amount</th>
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<tbody>
<tr>
<td>July 28</td>
<td>$10 13</td>
</tr>
<tr>
<td>Aug. 10</td>
<td>$10 13</td>
</tr>
<tr>
<td>Dec. 18</td>
<td>$10 13</td>
</tr>
<tr>
<td>1904</td>
<td>$10 13</td>
</tr>
<tr>
<td>Jan. 18</td>
<td>$10 13</td>
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<tr>
<td>Dec. 7</td>
<td>$110 00</td>
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**Total:** $150 52

### INDIA THEOLOGICAL SEMINARY BUILDING FUND.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archibald Lendrum</td>
<td>$4,600 00</td>
</tr>
<tr>
<td>Friends, per Rev. D. R. Gordon</td>
<td>$238 81</td>
</tr>
<tr>
<td>A Friend, Des Moines, Ia.</td>
<td>$80 00</td>
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<tr>
<td>A Friend, Vanderbilt, Pa.</td>
<td>$20 00</td>
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**Total:** $4,398 91

### INDIA FAMINE ORPHANS' FUND.

<table>
<thead>
<tr>
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<th>Amount</th>
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<tbody>
<tr>
<td>Central Omaha, Neb., S. S.</td>
<td>$65 00</td>
</tr>
<tr>
<td>Mrs. D. C. McGhee</td>
<td>$20 00</td>
</tr>
<tr>
<td>Santa Ana, Cal. L. M. S.</td>
<td>$20 00</td>
</tr>
<tr>
<td>Samwood, Ia., S. S.</td>
<td>$20 00</td>
</tr>
<tr>
<td>Dr. and Mrs. Watson</td>
<td>$20 00</td>
</tr>
<tr>
<td>Big Spring Presby.</td>
<td>$20 00</td>
</tr>
<tr>
<td>Rev. Wm. W. Gordon</td>
<td>$15 00</td>
</tr>
<tr>
<td>Fall River, Mass., Jr. M. S.</td>
<td>$15 00</td>
</tr>
<tr>
<td>Oregon Presby.</td>
<td>$12 00</td>
</tr>
<tr>
<td>Miss Flora Kerr</td>
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**Total:** $817 00

### SPECIALS TO INDIA.

<table>
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<tbody>
<tr>
<td>Nelson Pratt</td>
<td>$30 00</td>
</tr>
<tr>
<td>Old Second Xania, O. Miss Soc.</td>
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</tr>
<tr>
<td>Bellevue, Pa., Y. P. S. C. E.</td>
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</tr>
<tr>
<td>Leona F. Barr</td>
<td>$10 00</td>
</tr>
<tr>
<td>Duffsville, Pa., Jr. P. S.</td>
<td>$10 00</td>
</tr>
<tr>
<td>A Friend, Carmi, Ill.</td>
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<tr>
<td>Mumford, N. Y., Jr. Y. P. S.</td>
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**Total:** $134 00

### ANNUITY FUND, PRINCIPAL.

<table>
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<th>Amount</th>
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<tbody>
<tr>
<td>Mary J. Brown</td>
<td>$337 50</td>
</tr>
<tr>
<td>Mary J. Burt</td>
<td>$275 00</td>
</tr>
<tr>
<td>Catherine N. W. Foster</td>
<td>$2,600 00</td>
</tr>
<tr>
<td>Mary Barnes</td>
<td>$306 00</td>
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<tr>
<td>A Friend</td>
<td>$3,220 47</td>
</tr>
<tr>
<td>Jan. T. Anderson</td>
<td>$61 09</td>
</tr>
<tr>
<td>Rebecca M. Reid</td>
<td>$1,000 00</td>
</tr>
<tr>
<td>Agnes Stewart</td>
<td>$700 00</td>
</tr>
<tr>
<td>Margaret G. Fowl</td>
<td>$200 00</td>
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<tr>
<td>A Friend</td>
<td>$500 00</td>
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**Total:** $8,404 06

### MARY STERRIT MEMORIAL FUND, PRINCIPAL.

<table>
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<tbody>
<tr>
<td>Dec. 14</td>
<td>$476 25</td>
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### FORWARD MOVEMENT.

<table>
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<tr>
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<tbody>
<tr>
<td>J. Campbell White</td>
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<tr>
<td>A Friend</td>
<td>$10 00</td>
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**Total:** $60 00

### MISS E. O. KYLE'S GIRLS' SCHOOL, CAIRO, EGYPT. BUILDING FUND.

<table>
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<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss E. O. Kyle</td>
<td>$2,000 00</td>
</tr>
<tr>
<td>Wheatland, Ill., Oreg.</td>
<td>$125 56</td>
</tr>
<tr>
<td>Wheatland, Ill., Soceties</td>
<td>$12 56</td>
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<tr>
<td>Estate Mrs. J. Elwin Kyle</td>
<td>$5 00</td>
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</table>

**Total:** $2,141 63

### MISS M. A. SMITH'S SCHOOL, CAIRO, EGYPT. BUILDING FUND.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Estate William Smith</td>
<td>$1,000 00</td>
</tr>
</tbody>
</table>

### KHIURTUM SCHOOL FUND.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Estate William Smith</td>
<td>$1,000 00</td>
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</table>

### ALEXANDRIA AND CAIRO MISSION BUILDING FUND.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Estate William Smith</td>
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</tr>
<tr>
<td>H. M. Carmichael</td>
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**Total:** $1,005 00

### SUDAN FUND.

<table>
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<th>Fund</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Sixth Pittsburgh Men's Assn</td>
<td>$1,875 00</td>
</tr>
<tr>
<td>Butler Presby. C. U.</td>
<td>$50 00</td>
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<tr>
<td>&quot;Five Sisters&quot;</td>
<td>$50 00</td>
</tr>
<tr>
<td>Central Omaha, Neb., S. S.</td>
<td>$32 69</td>
</tr>
<tr>
<td>First Sockiana, Wash., Y. P. S.</td>
<td>$26 50</td>
</tr>
<tr>
<td>Mrs. Baker and Miss Stiles</td>
<td>$26 00</td>
</tr>
<tr>
<td>Colorado Presby. Y. P. C. U.</td>
<td>$10 19</td>
</tr>
<tr>
<td>Mrs. Minnie Forsyth</td>
<td>$11 60</td>
</tr>
<tr>
<td>Boston Presby. Y. P. S.</td>
<td>$8 00</td>
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<tr>
<td>Roswell, Ga., &quot;Helping Hand&quot;</td>
<td>$5 00</td>
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**Total:** $2,148 29

### NEW SCHOOL IN SUDAN.

<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Women's Board</td>
<td>$416 13</td>
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### JOHN S. FOWLER EGYPTIAN MISSION BOARD.

<table>
<thead>
<tr>
<th>Date</th>
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<tbody>
<tr>
<td>1904</td>
<td>$100 00</td>
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### GEORGE CHRISTIE HEIRS.

<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>William D. Christie</td>
<td>$542 75</td>
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<tr>
<td>Jane Christie</td>
<td>$542 75</td>
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<tr>
<td>William John McGeoch</td>
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<tr>
<td>Butler McGeoch</td>
<td>$135 68</td>
</tr>
<tr>
<td>Agnes McGeoch</td>
<td>$135 69</td>
</tr>
<tr>
<td>Mrs. H. H. Pardesh</td>
<td>$45 25</td>
</tr>
<tr>
<td>Gilbert Maxwell</td>
<td>$45 23</td>
</tr>
<tr>
<td>William J. Maxwell</td>
<td>$45 23</td>
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**Total:** $2,171 00

### SARAH A. SAWYER MEMORIAL FUND.

<table>
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<tbody>
<tr>
<td>1903</td>
<td>$335 00</td>
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<tr>
<td>1904</td>
<td>$67 50</td>
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<tr>
<td>Mar. 24</td>
<td>$73 88</td>
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**Total:** $276 38

### PRESSLY MEMORIAL FUND.

<table>
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<tr>
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<th>Amount</th>
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<tbody>
<tr>
<td>1903</td>
<td>$29 25</td>
</tr>
<tr>
<td>Oct. 9</td>
<td>$183 88</td>
</tr>
<tr>
<td>Oct. 28</td>
<td>$12 28</td>
</tr>
<tr>
<td>Nov. 6</td>
<td>$7 88</td>
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<tr>
<td>Dec. 1</td>
<td>$8 00</td>
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<tr>
<td>1904</td>
<td>$12 00</td>
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**Total:** $247 39

### HELEN LOVE MACKINNEN FUND.

<table>
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<tbody>
<tr>
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<td>$36 00</td>
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<td>Nov. 13</td>
<td>$3 50</td>
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<tr>
<td>Dec. 1</td>
<td>$48 50</td>
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<tr>
<td>1904</td>
<td>$48 60</td>
</tr>
<tr>
<td>Apr. 20</td>
<td>$29 00</td>
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**Total:** $218 83

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236 Annual Report—Detailed Statement of Treasurer.
### Annual Report—Detailed Statement of Treasurer.

**REV. J. B. DALES, D. D., SEMI-CENTENNIAL FUND.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr. 30</td>
<td>$230.00</td>
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**STERRETT AND AGNES CUMMINS' MEMORIAL FUND.**

<table>
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<th>Amount</th>
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<tbody>
<tr>
<td>July 28</td>
<td>$4.05</td>
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<tr>
<td>Aug. 19</td>
<td>$4.05</td>
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<tr>
<td>Dec. 30</td>
<td>18.90</td>
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<tr>
<td>Jan. 18</td>
<td>4.05</td>
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<td>Mar. 5</td>
<td>16.90</td>
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**CAMPBELL B. HERRON MEMORIAL FUND.**

<table>
<thead>
<tr>
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<th>Amount</th>
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<tbody>
<tr>
<td>May 7</td>
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<tr>
<td>Nov. 6</td>
<td>11.00</td>
</tr>
<tr>
<td>Nov. 16</td>
<td>72.00</td>
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<td>Dec. 1</td>
<td>7.00</td>
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<td>Apr. 30</td>
<td>59.26</td>
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**REV. GEO. W. MORRISON FUND.**

<table>
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<tr>
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<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friends, per Miss Alice J. Barnett, Mission Creek, Neb., Cons</td>
<td>$10.00</td>
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<tr>
<td>$16.00</td>
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**GIBSON TRUST FUND.**

<table>
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<tr>
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<th>Amount</th>
</tr>
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<tbody>
<tr>
<td>Oct. 2</td>
<td>$280.30</td>
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<tr>
<td>Apr. 6</td>
<td>348.55</td>
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<td>$628.85</td>
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**O. Y. P. C. U. CONVENTION FUND.**

<table>
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<tbody>
<tr>
<td>Apr. 14—S. R. McArthur, Treas</td>
<td>$215.90</td>
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**JAMES JUNK FUND.**

<table>
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<td>Jan. 25</td>
<td>75.00</td>
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<td>Feb. 22</td>
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<td>Mar. 12</td>
<td>26.00</td>
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<tr>
<td>$150.00</td>
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**SAMUEL KERR FUND.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Amount</th>
</tr>
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<tbody>
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<td>Aug. 22</td>
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<td>Nov. 6</td>
<td>13.12</td>
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<td>Dec. 1</td>
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<td>71.55</td>
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<td>Jan. 18</td>
<td>71.55</td>
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<td>Jan. 25</td>
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<td>Jan. 28</td>
<td>2.00</td>
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<td>Mar. 24</td>
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<td>$154.30</td>
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**ELLA JANE DYSART FUND.**

<table>
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<tbody>
<tr>
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**L. AND M. E. A. FUND.**

<table>
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<tbody>
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**JAMES S. McNARY FUND.**

<table>
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<th>Amount</th>
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<tbody>
<tr>
<td>Nov. 27</td>
<td>$30.00</td>
</tr>
<tr>
<td>Nov. 10</td>
<td>26.00</td>
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<tr>
<td>Mar. 12</td>
<td>25.90</td>
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**MARY L. PRATT MEMORIAL FUND.**

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**PROPERTY.**

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<td>Oct. 30</td>
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<td>1004</td>
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<td>Apr. 30</td>
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**FOR DEFICIT, 1903.**

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<td>A Friend</td>
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<tr>
<td>First F. Liverpool, O., Cons</td>
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<tr>
<td>J. Torrance</td>
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### Annual Report—Receipts

#### Receipts from 1859 to 1904.

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<td>1896</td>
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<td>1886</td>
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<td>1907</td>
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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 has a Board of Foreign Missions composed of ministers and laymen, members of the said church, the design of which is the establishing and conducting Christian Missions among the unevangelized or pagan nations, and the general diffusion of Christianity.

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