Triennial Report
ON THE
FOREIGN MISSIONS
OF THE
United Presbyterian Church
of North America
1925, 1926, 1927

The Board of Foreign Missions
of the
United Presbyterian Church of N.A.
Schaff Building, 1505 Race Street
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500 Schaff Building, 1505 Race Street,
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TRIENNIAL REPORT

OF THE

Board of Foreign Missions

OF THE

UNITED PRESBYTERIAN CHURCH

OF

NORTH AMERICA

Containing

Introductory Historical Sketch.

Summary of the 67th, 68th and 69th Reports of the Board, presented to the General Assemblies of 1926, 1927 and 1928.


The Triennial Report of the Mission in India.

The Triennial Report of the Mission in the Sudan.

Rev. Samuel G. Fitzgerald
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FOREWORD

To bring the missionaries face to face with their tasks by way of gaining a true perspective of their work at intervals of every three years, to furnish the pastors of our churches with a comprehensive review of the work in foreign fields for their information in presenting particular phases of it to congregations here at home, to furnish to all contributors and interested parties a detailed account of the work to which they have contributed or wish to contribute, and to keep a historical record for the Board as the agent of the Church in the cause of foreign missions, this Triennial Report is prepared and forwarded.

Although a historical statement, it contains many incidents of thrilling interest nowhere else recorded; it brings before the vision the fact of open doors, beckoning borderlands, and untouched territories within occupied lands which had not been realized before; it presents God's call to a branch of His Church to pray, to give and to work for the bringing in of His Kingdom with an energy and an earnestness it has never evinced before.

The office of the Board of Foreign Missions is very grateful to the Editors and Editing Committees on the fields who have given themselves so faithfully to compiling the facts and preparing the material which has entered into this Report.

Philadelphia, September 1, 1928.
THE BOARDS

The work in these foreign mission fields is supported by the Board of Foreign Missions of the United Presbyterian Church, and the Women's Board, the latter organization being responsible, with some exceptions, for all the work for women and girls in all the fields.

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Men desiring appointment to the fields should correspond with the Secretary of the Board of Foreign Missions, Room 500, Schaff Building, 1505 Race Street, Philadelphia, Pa.

Women desiring appointment to the fields should correspond with the Foreign Secretary of the Women's Board, 904 Publication Building, Pittsburgh, Pa.

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Those desiring to contribute to the work supported under the Women's Board should address Mrs. J. B. Hill, 904 Publication Building, Pittsburgh, Pa.
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* Died January 4, 1928.
**PRESENT ROLL OF MISSIONARIES***

*(December 31, 1927)*

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<td>Mrs. Ada A. Dunlap</td>
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<td>Rev. and Mrs. F. D. Henderson</td>
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HISTORICAL SKETCH

The United Presbyterian Church of North America came into existence in 1858, through the union of the Associate Reformed Presbyterian 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 12,000,000 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 the Sudan. This Mission has now a separate and definite organization of its own, carrying a responsibility for 2,000,000 people.

In 1920, as an extension of the work in the Sudan, a new mission station was opened in Abyssinia at Sayo. The General Assembly of 1922 formally accepted Abyssinia as a mission field of the United Presbyterian Church of North America. The population of this land is supposed to be about 10,000,000. In 1923, when three centers of missionary operation had been undertaken in Abyssinia, it was considered necessary to separate from the Sudan and organize a distinct Abyssinia Mission.
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 I. 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.
The report which follows is the fourth Triennial Report of the foreign mission work of the United Presbyterian Church. This report follows the report for the years 1922-24.

While financial difficulties have embarrassed the Board in its work the past three years, and while death has removed an unusual number of workers many of whose places have not been filled, and while illness has handicapped the secretarial staff in an unusual degree there is very much in the record for which we render thanksgiving and praise to Christ the King and Head of the Church.

Political and social progress in the fields where our missions are located is a matter for gratitude. Egypt has advanced from a weak and bigoted Moslem state with Middle Age ideals and civilization to the status of a modern kingdom about to take an important place in the family of nations. India has changed from an ancient group of troubled states whose people droned a desiccated Hindu philosophy or Moslem theology to an increasingly unified people with their faces to the sun and prepared to occupy a place of equal rights among the states of...
the British Empire. The Sudan has had the shackles stricken from its limbs. Abyssinia has emerged from obscurity. The activities of this Board are carried on today in a new world.

In view of the need for a larger and more stable financial support of the work abroad it is interesting and encouraging to note the increasing amount being raised on the mission field in the way of self-help. Sixty-one per cent. of the total cost of educational work under the Board of Foreign Missions comes from sources outside of America. While the budget of the Board of Foreign Missions is $528,000 larger than it was twenty-five years ago, the increase in the amount raised abroad is $436,000.

The readiness of the Young People of the Church to give their lives for the carrying on and completing of the Church's Work in our foreign fields is most gratifying. To the silent cry of desperate need coming from our foreign fields today, the young men and young women of our Church are offering their lives for service, in sufficient numbers to complete our present task in this generation, if their financial support could be found. The torch from those who have gone before, giving their very lives in establishing the work, is held out for us to grasp if we would keep faith. The responsibility for the completion of this missionary task placed upon our Church by the Master cannot be evaded. We must not fail Him. He has given us abundant means for carrying out His command. Will our Church allow this divine enterprise to fail through the withholding of her abundant wealth? That is the question our United Presbyterian Church is facing today.
IN MEMORIAM

Rev. Samuel G. Fitzgerald

In the death of Rev. S. G. Fitzgerald at his home in Philadelphia January 4, 1928, the Board of Foreign Missions lost one of its oldest and most honored members. Mr. Fitzgerald at the time of his death was in his eighty-first year. He was a graduate of Westminster College and Allegheny Seminary, licensed by Big Spring Presbytery in 1872 and ordained by Philadelphia Presbytery in 1874 and in the following year was elected a member of the Board of Foreign Missions. He was an active member of the Board continuously from 1875 to 1922 with the exception of the years 1890-1893. He was an honorary member of the Board from 1922 until the time of his death.

Mr. Fitzgerald had a unique record as pastor of the Third U. P. Church, Philadelphia, for fifty years and as a member of the Board of Foreign Missions for the same length of time.

The Board of Foreign Missions at its meeting January 9, 1928, expressed its appreciation of Mr. Fitzgerald's life and service in the following minute:

"It is with profound sorrow and regret that the Board has learned of the death of the Rev. Samuel G. Fitzgerald, which occurred at his home in Philadelphia on Wednesday, January 4, 1928.

"Mr. Fitzgerald was first elected a member of the Board in 1875, continuing in that capacity until 1890. In 1893 he was again elected, serving without interruption until 1922, when at his own request he was relieved of the responsibilities of active membership. At that time he was made by the Board and General Assembly an honorary member for life.

"The Board is thankful to God for the long and faithful service rendered by Mr. Fitzgerald to the cause of foreign missions. He was a brother beloved, one whose fellowship, counsels and prayers we shall greatly miss."
IN AMERICA

BOARD ADMINISTRATION

Foreign Department: Dr. W. B. Anderson, Corresponding Secretary, was relieved of the correspondence in this department by Dr. H. C. Chambers on enforced furlough from India in 1926 in order to permit Dr. Anderson to give more time and attention to interdenominational matters, to the enlarged budget and to the conclusions of the report of the Deputation to the fields. The same arrangement was continued in 1927, when Dr. Anderson was temporarily released by the Board to serve the stewardship movement as Executive Secretary for one year. During most of the year Dr. Anderson was unable on account of illness to serve this new movement or the Board. In October 1927, Dr. Anderson resumed responsibility for the foreign correspondence with the exception of that with Field Treasurers which Dr. Chambers continued to carry.

Home Department: Dr. Mills J. Taylor resumed his duties with the Board as Associate Secretary, September 1926, after an absence of two years with the New World Movement as its Executive Secretary.

During the years of this triennium, Rev. Raymond L. Edie, on enforced furlough from the Sudan, rendered valuable service in the Home Department, especially in the preparation of the Handbook and Triennial Report, publicity material and advertising.

Miss Anna A. Milligan, though somewhat handicapped by illness at the beginning of the triennium, has continued without interruption in charge of the Educational Department.

Mr. George B. McClellan has also continued without interruption in charge of the Department of Purchase and Transportation.

AREA CULTIVATION

In 1925 Synods of Ohio and First and Second of the West were visited by a team of missionaries under the direction of Dr. Taylor and interest in foreign missions stimulated by motion pictures, pageants and addresses. Pittsburgh and New York Synods were visited the following year, in which the motion picture film on Egypt was shown. In 1927 the Synods of California and Nebraska was the area visited by two teams of missionaries including Mrs. Mary Samuel of India, in charge of Dr. Taylor and Dr. A. J. Jongewaard. Miss Sallie Dickey.
had charge of the pageant in the Nebraska team. Practically the entire cost of this work was met by offerings. In addition to pageants, pictures and addresses, prayer conferences were held in each of the places visited.

SUMMER CONFERENCES

These meetings offer precious opportunities for presenting the missionary message, especially to young people. They also afford a meeting place with missionaries, the opportunity of getting acquainted with them and discussing missionary life and work. The staff of the Foreign Board prepares and conducts the program at New Wilmington and Tarkio under supervision of their respective governing boards. Both conferences are entirely self-supporting.

At New Wilmington the Board of Foreign Missions and the W. G. M. S. cooperate in a pre conference of missionaries on furlough with representatives of the two boards.

For the conferences at Stony Brook, Muskingum, Monmouth, Sterling, California Synod, and Columbia Synod the Board provides a missionary speaker.

MISSION STUDY

Mission study classes under experienced teachers are an important feature of the Summer Conferences. In these classes are introduced the study books used by all denominations during the year. In 1925, 480 were enrolled in the classes at New Wilmington and 125 at Tarkio.

SABBATH SCHOOLS

In 1925 and 1926 special cultivation of the Sabbath Schools in the interest of foreign missions was carried on in the quarters designated by the General Assembly. This was done through the church papers and by direct correspondence with Sabbath School superintendents.

Material has been provided for the "Missionary Application" of the Bible Teacher, printed monthly. This calls for a lesson each week of the year. Junior and primary lessons have also been furnished with suggestions for teachers.

WITH OUR MISSIONARIES

During the triennium under review there have occurred the deaths of the following missionaries and children of missionaries:
Dr. Wilhelmina J. Jongewaard died of cholera in Jhelum, India, May 4, 1925, after an illness of less than twenty-four hours. The suddenness of the news of Dr. Jongewaard's death stunned the Mission as well as the Church in America. Her death left the medical work and hospitals for women in India without a doctor at that time.

Miss Helen J. Ferrier died in Chicago, Illinois, October 28, 1925, following an operation. There had been no previous illness of such a character as to lay her aside from work, and her operation was intended to be beneficial in fitting her for taking up work as the Field Secretary of the Women's Board. She was one of the most experienced and efficient workers among women in Egypt.

Mrs. S. G. Hart died in Cairo, Egypt, after prolonged illness, January 10, 1926. Mrs. Hart's missionary service in Egypt covered a period of thirty-four years. She took an active part in missionary work in schools and Sabbath-schools and in directing the work of Bible Women. Her husband and the Mission will have the deep sympathy of the Church in their loss.

Mrs. T. J. Finney died in Assiut, Egypt, January 20, 1926, after a brief illness. Mrs. Finney continued her work in Egypt many years after the death of her husband. Alexandria, Mansura and Cairo were the stations in which, in the home and out of it, her life of service was a benediction to all who came within the radius of its influence.

On October 19, 1925, Fulton Gilmor, son of Dr. and Mrs. Paul E. Gilmor, died in Sayo, Abyssinia, at the age of three days.

On January 2, 1926, Glen Parsons Jamison, son of Rev. and Mrs. W. B. Jamison, died in Assiut, Egypt, from dysentery, at the age of eight months.

Miss Jane E. Martin died at Taxila Hospital, India, July 15, 1926, of malignant malarial fever after a very brief illness. Miss Martin was engaged in evangelistic work in connection with the hospital at the time of her death. She was appointed to India on March 12, 1906, and had returned to India for her third term of service only a few months prior to her death. The major part of her service was spent in village evangelistic work in Khangah Dogran district. The patience, devotion and loyalty of her ministry remain as a fragrant memory and inspiration to all who knew her.

No more tragic message was ever received at the office of the Board than that contained in the cablegram from Egypt, August 7, 1926, announcing the death of Rev. Ralph G. McGill
and Rev. J. Wallace Baird by drowning in the sea at Alexandria while attempting to rescue others.

Mr. McGill was appointed to Egypt April 10, 1905. His chief missionary service, which was of the highest type, was rendered in the Theological Seminary in Cairo, of which he was president at the time of his death. He is survived by his wife and two children.

Mr. Baird was appointed January 15, 1912. His service, which was rendered in educational and evangelistic work in the districts of Monsurah, Faiyum and Zagazig, was referred to by the pastor of Zagazig at the time of the funeral as abounding in energy, patience and unfailing kindness. He is survived by his wife and four children.

The life and death of both of these faithful missionaries was a giving of self for Christ and others. Mrs. McGill and Mrs. Baird have returned to the homeland with their children and will continue to have a place in the prayers of the entire Church, commending them to the Heavenly Father's comfort, care and protection.

Miss E. Dorcas Teas was appointed as a missionary nurse by the Board of Foreign Missions, September 14, 1896. She died in Philadelphia, her home city, after a long illness covering a period of eight years, September 18, 1926. Her ministry of healing in Assiut Hospital, in the opening of which she was associated with Dr. L. M. Henry, is still gratefully remembered by the people of Egypt where she was affectionately known as Sister Dorcas.

Miss Mable H. Stewart died at her home in Hubbard, Ohio, February 8, 1927. She was appointed to India December 10, 1923, and arrived in that field December 18, 1924. She was compelled to return to America on account of ill health the following year, arriving October 5, 1925. Though her service in India was so brief, she had given her all to it. In addition to being bright and capable, she had qualities which endeared her to all those with whom she lived and worked.

Dr. Carrie M. Buchanan died at Long Beach, California, on May 13, 1927. Dr. Buchanan was the daughter of Rev. and Mrs. J. N. Buchanan. She was a graduate of Western College for Women. Before going to Egypt, she was a teacher among the Shoshone Indians. She arrived in Egypt in 1893, and became during her lifetime one of the leading educationalists of that land. The last four years of Dr. Buchanan's life in Egypt are a record of remarkable service. Laboring under almost impossible conditions of health, she inaugurated the Child Welfare work in Egypt besides taking part in important activities
for the service of Egypt's women. Her whole life was one of unusual devotion and success.

Dr. A. B. Caldwell was appointed to India in 1881. He died at Taxila Hospital, India, December 25, 1927, after a very brief illness. He was born in Kurki, India, and was the son of Rev. Joseph Caldwell, a missionary of the Reformed Presbyterian Church. He was a graduate of Monmouth College and Pittsburgh Theological Seminary. He was engaged during his service in both evangelistic and educational work, and up to the week of his death was active in service. He had the confidence of missionaries and Indians to a marked degree. He is survived by his wife in India, a son, a married daughter, and an unmarried daughter in America, and a married daughter in the Hawaiian Islands.

Mrs. William Harvey was appointed to Egypt in 1865, and died in Egypt, February 22, 1928. She was the widow of Rev. William Harvey, who during his life was sometimes called the Saint John of the Evangelical Church of Egypt. Mrs. Harvey was the daughter of Judge Thomas Lee and the sister of Dr. James Beveridge Lee. Before going to Egypt, she taught in the Negro Mission in the South. For half a century the home of Mrs. Harvey was a rallying place for Christian forces in Egypt. Her counsel was sought by Egyptians, Europeans and Americans, and her friendship and hospitality extended unstintedly to all. Her name is a blessed memory in that land. She is survived by her daughter, Mrs. Birbari, in Egypt.

On July 10, 1927, Harvey Miner West, son of Mr. and Mrs. Phil R. West, died in Khartum, the Sudan, at the age of three years and four months. He was accompanying his parents on their first furlough from Gorei in Abyssinia to America and was seized with malignant malaria, which proved fatal.

The following missionaries have resigned or not found it possible to continue in mission service:

*Board of Foreign Missions*

- Mr. and Mrs. Dwight H. Fee, from Egypt
- Rev. and Mrs. Paul McConnell, from Egypt
- Rev. Edmund F. Miller, from the Sudan
- Rev. and Mrs. F. J. Mitchell, from India
- Dr. and Mrs. C. L. Wilmoth, from Abyssinia
- Rev. and Mrs. R. W. Cummings, from India
- Mrs. J. Wallace Baird, from Egypt (retired)
- Mr. Edward B. Balph, from India
- Dr. and Mrs. Paul E. Gilmor, from Abyssinia
- Dr. and Mrs. T. A. Lambie, from Abyssinia
- Mrs. R. G. McGill, from Egypt (retired)
- Rev. and Mrs. W. M. McKelvey, from India (recalled)
- Dr. and Mrs. J. Howard Boyd, from Egypt
- Rev. and Mrs. A. M. Laing, from India
- Prof. and Mrs. H. M. Matthews, from India
- Dr. and Mrs. J. K. Quay, from Egypt
Women's Board
Miss Gertrude Horst, from India
Miss Ella W. Jamison, from India
Miss Mabel C. Stewart, from India
Miss Florence L. White, from Egypt
Miss Hazel Ewing, from Abyssinia
Miss M. Frances Herron, from the Sudan
Miss Edith A. Pratt, from India
Miss Ruth A. Warnecke, from India
Miss Mary J. Campbell, from India
Miss Kathryn MacKenzie, from the Sudan
Miss Viola M. Nourse, from India
Miss Florence Tomaseck, from India

During the triennium the following missionaries have been married:

On November 11, 1925, Rev. Hugh M. Milne and Miss Harriet G. Jongewaard were married in India.

On November 4, 1926, Mr. Edward B. Balph and Miss Florence Tomaseck were married in India.

Miss Florence Davison was married March 18, 1927, to Mr. Heinrik Eiler at Addis Abeba, Abyssinia.

Since the Triennial Report 1923-24 the following missionaries have sailed to their respective fields:

IN THE YEAR 1925-26

Returning Missionaries
Mrs. C. S. Bell Dr. and Mrs. N. D. McClanahan
Rev. and Mrs. R. W. Caldwell Rev. and Mrs. R. T. McLaughlin
Mrs. Mary K. Coventry Rev. and Mrs. J. A. Pollock
Dr. and Mrs. H. L. Finley Dr. and Mrs. J. K. Quay
Miss Elsie M. French Miss Mary L. Thompson
Rev. and Mrs. J. C. Lorimer Miss Ruth A. Work
Mrs. S. M. Zwemer

To Egypt
Rev. and Mrs. W. J. Adair Miss Aurora R. McIntyre
Miss Mary E. Coie Dr. and Mrs. J. S. Maxwell

To India
Miss Emma Dean Anderson Rev. and Mrs. Kenneth MacKenzie
Miss M. Lois Boyd Miss Jane E. Martin
Dr. and Mrs. A. B. Caldwell Miss Henrietta Moore
Dr. Reba C. Hunsberger Miss Sara A. Moore
Miss Mary E. Logan Dr. J. Phandora Simpson
Miss Kate E. Spencer

Rev. and Mrs. William Sutherland sailed by the way of Scotland, stopping for furlough study.

To the Sudan
Rev. and Mrs. W. J. Adair Miss Aurora R. McIntyre
Miss Mary E. Coie Dr. and Mrs. J. S. Maxwell

To Egypt
Miss Gudrun C. Estvad Miss Alta G. French
Rev. and Mrs. Leander Finley Mrs. Rachel T. Seiver
Rev. and Mrs. W. D. Gillespie Rev. and Mrs. R. C. Shaub
Miss Marie F. Tait
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To India
Miss Agnes L. Ballantyne  Miss Maude M. Miller
Miss M. Evelyn Cathcart  Rev. and Mrs. George J. Murdoch
Miss Flora E. Hormel  Miss Janet E. Nesbitt
Miss Frances K. Martin  Miss Emma M. Stauffer

To the Sudan
Rev. and Mrs. J. L. Anderson  Mr. and Mrs. H. D. Finley
(for study in England)  Rev. H. H. McClellan

To Abyssinia
Dr. and Mrs. V. F. Dougherty  Rev. and Mrs. Robert M. Wilson
Dr. and Mrs. A. W. Pollock  (transferred from Egypt)

IN THE YEAR 1926-27

Returning Missionaries

To Egypt
Miss Margaret A. Bell  Mr. and Mrs. J. S. Petrie
Miss Lucia Dwight  Rev. and Mrs. R. R. Scott
Dr. and Mrs. A. F. Grant  Miss Ethel L. Weed
Miss M. E. McFarland  Dr. and Mrs. N. B. Whitcomb
Rev. and Mrs. H. A. McGeoch  Miss Esther W. Wilson
Miss Dora R. Mason  Dr. and Mrs. S. M. Zwemer

To India
Miss Romia B. Beatty  Dr. and Mrs. E. L. Porter
Miss Lois N. Buchanan  Rev. and Mrs. W. H. Ross
Miss Mary A. Lawrence  Miss Louise E. Scott
Dr. and Mrs. J. G. Martin  Dr. T. L. Scott
Rev. and Mrs. S. C. Picken  Rev. and Mrs. J. H. Stewart
Dr. Maria White

To the Sudan
Rev. and Mrs. J. Alfred Heasty

To Abyssinia
Miss Ruth C. Beatty  Mr. and Mrs. Fred L. Russell

To Egypt  New Missionaries
Miss Mildred J. Allison  Mrs. Sara M. Eby
Mr. and Mrs. Ewing M. Bailey  Miss Lois D. Kingan

To India
Miss Marie E. Cash  Miss Edith A. Pratt
Miss Gwynaeth R. Porter  Dr. Faith W. Reed

To the Sudan
Miss Marguerite M. McClellan

IN THE YEAR 1927-28

Returning Missionaries

To Egypt
Dr. and Mrs. J. R. Alexander  Dr. and Mrs. H. S. Hutchison
Miss Ella M. Barnes  Miss Marion A. Paden
Miss Anna B. Criswell  Dr. and Mrs. H. E. Philips
Rev. and Mrs. W. P. Gilmor  Miss Edna B. Sherriff
Dr. and Mrs. L. M. Henry  Miss Nellie C. Smith
Miss Isabel G. Hosack  Rev. and Mrs. F. S. Thompson
To India
Miss Helen Artman
Miss Kathryn Beattie
Rev. and Mrs. Osborne Crowe
Prof. and Mrs. W. J. Downs
Rev. and Mrs. A. W. Gordon
Miss Vida J. Graham
Miss Florence M. Jones
Miss M. Frances Lincoln
Miss Lillian A. McConnell

To the Sudan
Mrs. H. D. Finley
Mr. and Mrs. H. B. Gephardt
Rev. and Mrs. Ried F. Shields
Miss Mary R. Martin
Rev. and Mrs. Paul A. Miller
Mr. and Mrs. C. C. Millson
Rev. H. S. Neshitt
(mid-term furlough)
Miss Georgia Wengert
Miss Dora B. Whitely
Miss Gertrude E. Zink

To Abyssinia
Mr. and Mrs. Duncan C. Henry

To Egypt New Missionaries
Dr. and Mrs. Horace K. Giffen

To the Sudan
Miss Lillian A. Billington
Miss Esther M. Ganter

To Abyssinia
Dr. and Mrs. Stuart Bergsma
Rev. C. F. Kenneweg

The following missionaries arrived in America from their respective fields:

IN THE YEAR 1925-26

From Egypt
Miss Margaret A. Bell
Miss Isabel G. Hosack
Rev. J. H. Boyd
Miss May E. McFarland
Dr. Carrie M. Buchanan
Miss Dora B. Mason
Dr. and Mrs. H. J. S. Buchanan
Miss E. Rose Smith
Miss Lucia Dwight
Miss Ethel L. Weed
Dr. and Mrs. A. F. Grant
Miss Florence L. White
Dr. Norris B. Whitcomb
Miss Esther W. Wilson
Rev. and Mrs. W. T. Fairman arrived in England on six months furlough.

From India
Miss Helen Artman
Miss Mary R. Martin
Miss Hannah H. Beale
Dr. and Mrs. J. H. Martin
Miss Kathryn Beattie
Rev. and Mrs. S. C. Picken
Miss Minnie Beatty
Miss Grace I. Polkinghorn
Miss Roma B. Beatty
Dr. and Mrs. E. L. Porter
Mrs. M. M. Brown
Rev. and Mrs. W. H. Ross
Miss Edna B. Broyles
Miss Louise E. Scott
Miss Lois M. Buchanan
Dr. T. L. Scott
Miss Mary J. Campbell
Rev. and Mrs. J. H. Stewart
Mrs. Osborne Crowe
Miss Mable H. Stewart
Miss Vida J. Graham
Rev. and Mrs. William Sutherland
Dr. Reba C. Hunsberger
Miss Florence Tomaseck
Miss Mary F. Lincoln
Miss Georgia Wengert
Rev. and Mrs. J. A. Heasty

From the Sudan
Miss Dora B. Whitely

From Abyssinia
Mr. and Mrs. H. B. Gephardt
Rev. and Mrs. J. A. Heasty

Mr. and Mrs. F. L. Russell
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IN THE YEAR 1926-27

From Egypt
Rev. and Mrs. C. C. Adams
Dr. and Mrs. J. R. Alexander
Mrs. J. W. Baird
Miss Ella M. Barnes
Miss Anna B. Criswell
Miss Dora E. Giffen
Rev. and Mrs. W. P. Gilmor

Dr. and Mrs. H. S. Hutchison
Mrs. R. G. McGill
Miss Marion A. Paden
Dr. and Mrs. H. E. Philips
Dr. and Mrs. James K. Quay
Miss Edna B. Sherriff
Rev. and Mrs. F. Scott Thompson
Dr. and Mrs. S. M. Zwemer

From India
Rev. and Mrs. Ralph E. Ayers
Rev. Osborne Crowe
Rev. and Mrs. R. W. Cummings
Prof. and Mrs. W. J. Downs
Rev. and Mrs. A. W. Gordon
Dr. and Mrs. A. J. Jongewaard
Rev. and Mrs. A. M. Laing
Rev. and Mrs. J. A. McArthur
Miss Lillian McConnell

Miss Rosa A. McCullough
Miss Mary R. Martin
Prof. and Mrs. H. M. Matthews
Rev. and Mrs. P. A. Miller
Mr. and Mrs. C. C. Millson
Rev. and Mrs. Hugh M. Milne
Rev. H. S. Nesbitt
(mid-term furlough)
Miss Gertrude E. Zink

From the Sudan
Miss Luella Denny
Miss Kathryn MacKenzie
Rev. E. F. Miller

Miss C. Blanche Soule
Miss Frances E. Turk
Miss Madeline E. Wilson

From Abyssinia
Dr. and Mrs. Paul E. Gilmor
Mr. and Mrs. D. C. Henry

Dr. and Mrs. T. A. Lambie
Rev. and Mrs. R. F. Shields

IN THE YEAR 1927-28

From Egypt
Rev. and Mrs. J. M. Baird
Miss Jean S. Campbell
Mrs. Leander Finley
Miss Davida M. Finney
Miss Martha C. Glass
Rev. and Mrs. L. A. Gordon
Rev. and Mrs. E. E. Grice
Rev. S. G. Hart, D. D.
Miss Lucy Lightowler

Prof. and Mrs. M. C. McFeeters
Miss Helen J. Martin
Dr. and Mrs. W. T. Moore
Mr. and Mrs. W. W. Nolin
Miss Helen J. Noordewier
Rev. and Mrs. R. R. Scott
Miss Margaret A. Smith
Mrs. F. S. Thompson
Mrs. R. W. Walker
Miss Laura B. Wright

From India
Rev. W. T. Anderson, D. D.
Miss R. Jean Black
Rev. M. M. Brown, M. D.
Miss Margaret J. Fehlman
Miss Bessie Fleming
Miss Zarra S. Hoon
Miss Jeanette M. Howland

Miss Olive R. Laing
Miss Frances K. Martin
Rev. Robert Maxwell
Rev. and Mrs. W. D. Mercer
Miss Willa M. Ramsey
Miss Vivian L. Trimble
Miss Ruth A. Warnock
Miss Carrie Worman

From the Sudan
Mrs. H. D. Finley
Miss M. Frances Herron
Mr. and Mrs. J. P. McKnight

Dr. and Mrs. D. S. Oyler
Miss Mary Jane McKnight
Rev. and Mrs. Paul J. Smith
Miss Madeline E. Wilson

From Abyssinia
Miss M. Isabel Blair
Rev. and Mrs. Bruce B. Buchanan

Miss Hazel Ewing
Mr. and Mrs. Phil R. West
Miss Florence D. White
OUR FINANCES

The three years covered by this report have been years of financial difficulty due to the closing of the New World Movement and the diminished income of the Board in the years that followed. This has resulted in an annual deficit for the past three years.

In 1925-26 the expenditures were $699,297.13 while the income from all sources was $561,990.20 leaving a deficit of $147,306.93. This deficit is accounted for by an over-expenditure of $29,935, diminished income from regular sources amounting to $33,278, and from other sources including the New World Movement.

In 1926-27 the Board reported to the General Assembly expenditures amounting to $698,725.34 and receipts amounting to $660,825.41 leaving a deficit of $37,899.93 in the year's account. This deficit is accounted for entirely by a smaller income from regular sources than was estimated for in the budget adopted by the General Assembly. $398,305.60 of the receipts were from regular sources. During this year the Board reduced its expenditures from $743,086, the amount appropriated by the General Assembly, to the amount stated, by not filling vacancies occurring on the fields, by not publishing the Handbook and in other ways.

In 1927-28 expenditures were reduced to $651,412.01 while the receipts were further diminished to $588,261.67, leaving a deficit of $63,150.34. Of the receipts $393,613.12 were from regular sources, which was $149,506.86 less than was expected and appropriated by the General Assembly. Increased income from irregular sources and receipts from special appeal reduced the deficit to the amount stated.

During the triennium the following funds have been established:

In 1925-26—

William and James Purdon Memorial Fund. Principal $11,852.44, from the estate of Susan Purdon, to be invested in perpetuity and the income used in the work of the Board.

Leonard and Jane Donald Memorial Fund. Principal $600.00. From the Misses Margaret M. and Jane B. Donald in memory of their parents, the income to be used for the George Memorial Hospital, Abyssinia.

Astrid A. Kimball Memorial Fund. Principal $1,000.00. From Mr. David Kimball, to endow a bed in Assiut Hospital in memory of his wife.

Margaret Gibson Memorial Fund. Principal $300.00. From the estate of Margaret Gibson, the income to be used in support of a room or bed in Abyssinia Hospital.
In 1926-27—

**Ralph C. Henry Evangelistic Memorial Fund.** Principal $3,000.00. Given by Dr. and Mrs. L. M. Henry of the Egyptian Mission, as a memorial to their son, the income to be used in evangelistic work in Egypt.

**Shrader Memorial Hospital Endowment Fund.** Principal $1,000.00. Given by Mr. W. B. Shrader through the New World Movement Fund, the income to be used in the maintenance and upkeep of the Shrader Memorial Hospital, Khartum N. Sudan.

**McFarland-Rogers Memorial Fund.** Principal $697.50. A bequest under the will of Mrs. Sarah A. Rogers, the income to be applied for the work of the Board.

**Alexander Johnston Memorial Fund.** Principal $1,000.00. A bequest under the will of Margaret E. Johnston, the income to be applied for the work of the Board.

**William and James H. Purdon Memorial Fund.** Additional principal of $2,899.99 received during the year from the estate of Miss Susan Purdon, to be invested in perpetuity and the income used in the work of the Board.

**James E. Hastings Memorial Fund.** Principal $1,000.00. A bequest from the estate of James E. Hastings, for the permanent endowment of “The James E. Hastings Memorial Bed” in Assiut Hospital, Egypt.

**Rev. Robert Stewart, D. D., LL. D. Memorial Fund.** Principal to be eventually $2,000.00. Matured annuity donation of Mrs. Mary Stewart Campbell, will become the principal of this fund in memory of her brother, the late Rev. Robert Stewart, D. D., LL. D., formerly of our India Mission, the income to be applied for work in India.

**William Petrie Endowment Fund.** Principal $500.00. Given by William Petrie through the New World Movement Fund, the income to apply as a scholarship endowment fund for Assiut College, Egypt.

**Rev. John Knox McClurkin, D. D., LL. D. Memorial Fund.** Additional principal of $199.35 has been added to this fund during the year from the estate of Dr. McClurkin for educational work in the Sudan.

In 1927-28—

**Martin M. Hyser Evangelistic Endowment Fund.** Principal $500.00. Given by Mr. Martin M. Hyser, the income to be used for a native evangelist or pastor's assistant in India.

**J. S. and Jennie Gormley Adair Memorial Fund.** Additional principal of $143.20 has been added to this fund from the estate of J. S. Adair, deceased.
Ella Jane Dysart Fund. Additional principal of $707.46 has been added to this fund from the estate of Mrs. Margaret M. Dysart, deceased.

Margaret Wilson Memorial Fund. Additional principal of $1,893.71 has been added to this fund, the income of which is used for native evangelistic work in the Sudan.

Rev. John B. Dales, D. D: Memorial Fund. Principal $4,500.00 from the estate of Mrs. Mary H. S. Jackson, deceased, for special work in Cairo, Egypt.

SPECIAL THANKS

The Board wishes to express its thanks to all those agencies, institutions and individuals who have come to its help throughout the triennium with service, gifts and prayers. Among them the following should be especially mentioned:

1. The Women’s Board which has continued to carry the support of the unmarried women, serving as our missionaries in the four fields, and which has continued to assume increasing responsibility of the support of all the work that is being done distinctively for women and children.

2. The Columbia Hospital at Pittsburgh, which has continued its generous care of missionaries who have returned on furlough in need of medical aid. The gratitude of the whole Church is due this institution for this generous help that is rendered to its missionaries. The missionaries repeatedly express their thanks for an institution such as this made possible by gifts of friends.

3. The generous efforts of Mr. and Mrs. O. S. Johnston of Santa Ana, California, which have been continued in the matter of securing Ford cars for mission work. This help has been much appreciated by the missionaries and the Board.

4. The United Presbyterian, the Christian Union Herald and the Women’s Missionary Magazine which have given generously of their space to the cause of foreign missions. Through the columns of these periodicals the church has been kept informed concerning its work abroad.

5. Individuals, congregations and other organizations including the young people’s societies, which have given help to the Board by special gifts to the Conservation Fund for the past two years.

The following contributed large amounts during the year 1925-26:

Mrs. William Flinn; Mr. and Mrs. W. P. Fraser; Mr. C. M. Kefover; Mr. J. O. Springer; Mrs. Ada Reber; Mrs. Peter McCormack; Rev. J. Alvin Campbell in Memory of Mrs. Ruth
Junk Campbell; Mrs. Margaret Junk McDowell; Mr. Fred C. MacMillan; "A Friend of Missions"; Mr. J. B. Sutherland; Miss Elizabeth M. Warden; Miss Alice F. Warden; Prof. and Mrs. O. S. Johnston; Mrs. Nettie W. Martin; Mrs. Martha E. Nelson; Mrs. George Veeder; Mrs. Nannie M. Knobloch; Mr. and Mrs. Robert Doriety; Mr. and Mrs. Fred L. Todd; Mr. C. F. Huth; Mr. and Mrs. J. Harvey Borton; "A Friend," Waynesboro; Mrs. Susie Glick; Mr. and Mrs. J. W. McCallen; Mr. S. P. Junk; Miss Elizabeth Paterson; Mr. J. D. Elder; Mr. John Fraser; Mr. Stephen Fraser; Mr. W. S. Farquhar; Sr. S. A. Fulton; Mrs. Mary M. Montgomery; Mr. R. J. Taylor; Mr. Moses Porter; Mr. James C. Morgan; Mrs. Alex. Sherriff; Rev. S. B. McBride, D. D.; Mrs. Robert Killough; Mrs. F. H. Edgerton; "From Another Friend"; Mr. H. T. Armstrong; Rev. T. L. Scott, D. D.; "A Friend"; Martha D. Aiken; Mrs. H. M. Neal; Miss Edna G. Brown; Prof. Thomas E. French, D.Sc.; J. Clyde Gilfillan; Hugh M. Hart, M. D.; Mrs. J. R. Kennedy; Rev. and Mrs. William Nicholl; Mr. and Mrs. W. Louis Rose; Mrs. J. A. Yocum; Mr. LaVern Bauder; Mr. W. A. Andrews; Mr. and Mrs. H. A. Bogle; Dr. Anna M. Jack; Mrs. E. T. Dickson; Mr. and Mrs. E. M. Robertson; Mr. A. W. Barnes.

The following have contributed large amounts during the year 1926-27:

Mrs. William Flinn; Mr. and Mrs. W. P. Fraser; Mr. C. M. Kefover; Mr. J. O. Springer; Mrs. Ada Reber; Mrs. Peter McCormack; Rev. J. Alvin Campbell; Mrs. Margaret Junk McDowell; Mr. Fred C. MacMillan; "Friend of Missions"; Mr. J. B. Sutherland; Miss Elizabeth M. Warden; Miss Alice F. Warden; Prof. and Mrs. O. S. Johnston; Mrs. Nettie W. Martin; Mrs. Martha E. Nelson; Mrs. George Veeder; Mrs. Nannie M. Knobloch; Mr. and Mrs. Robert Doriety; Mr. and Mrs. Fred L. Todd; Mr. C. F. Huth; Mr. and Mrs. J. Harvey Borton; "A Friend, Waynesboro, Pa."; Mrs. Susie Glick; Mr. and Mrs. J. W. McCallen; Mr. S. P. Junk; Miss Elizabeth Paterson; Mr. J. D. Elder; Mr. John Fraser; Mr. Stephen Fraser; Mr. W. S. Farquhar; Mr. S. A. Fulton; Mrs. Mary M. Montgomery; Mrs. Alex Sherriff; Mr. and Mrs. Robert Killough; Mr. H. T. Armstrong; "A Friend"; Martha D. Aiken; Mrs. H. M. Neal; Miss Edna C. Brown; Prof. Thomas E. French, D.Sc.; Mrs. J. R. Kennedy; Rev. and Mrs. William Nicholl; Mr. and Mrs. W. Louis Rose; Mrs. J. A. Yocum; Mr. W. A. Andrews; Mr. and Mrs. H. A. Bogle; Dr. Anna M. Jack; Mrs. E. T. Dickson; Mr. and Mrs. E. M. Robertson; Mr. A. W. Barnes; Mrs. J. L. Henderson and family; Mr. F. L. Thompson; Miss M. Emma Adair; Mr. W. L. Taylor and Miss Conneley; Mr. and Mrs. Jerry H. Russell; "Member of First Church Allegheny"; Miss Charlotte Junk; Mrs. W. J. Robinson; Miss Edna G. Brown;
"A Friend"; Mr. Gordon E. Pheley; Mr. R. G. Washabaugh; Mrs. A. M. Crone; Mrs. Robert Work; Mr. William Shepherd; Mr. and Mrs. George M. Foster; Mrs. Marie Goudle; Mr. John K. McBride; Mr. A. C. Evans; Miss Marion A. Paden; Mr. James G. Huey; Mr. Joseph M. Morris; Mrs. Nellie F. Culbertson; Mr. W. E. McKee; Mr. and Mrs. Thomas W. Williamson; Mr. Charles M. Need; "Obedience"; Mr. William M. Crowe; "Friends, New Castle, Pa."; Mrs. Martha D. Cameron; Miss Janet M. Lambie; Mr. W. A. Wilson; Mr. John Jay Brooks; and the many friends who contributed the Foreign Conservation Fund, and the members of the Young People's Societies who contributed the K. O. M. A. Fund.

The following have contributed large amounts during the year 1927-28:

Mr. and Mrs. W. P. Fraser; Mr. C. M. Kefover; Mr. J. O. Springer; Mrs. Ada Reber; Mrs. Peter McCormack; Mrs. Margaret Junk McDowell; "A Friend of Missions"; Mr. J. B. Sutherland; Miss Elizabeth M. Warden; Miss Alice F. Ward; Prof. and Mrs. O. S. Johnston; Mrs. Nettie W. Martin; Mrs. Martha E. Nelson; Mrs. George Veeder; Mrs. Nannie M. Knobloch; Mr. and Mrs. Robert Doriety; Mr. and Mrs. Fred L. Todd; Mr. and Mrs. J. Harvey Borton; "A Friend, Waynesboro, Pa."; Mrs. Susie Glick; Mr. and Mrs. J. W. McCallen; Mr. S. P. Junk; Miss Elizabeth Paterson; Mr. and Mrs. J. D. Elder; Mr. John Fraser; "A Friend, First Germantown"; Mrs. Mary M. Montgomery; Martha D. Aiken; Mr. and Mrs. H. M. Neal; Miss Edna G. Brown; Prof. Thomas E. French, D. Sc.; Dr. Anna M. Jack; Mr. A. W. Barnes; Miss M. Emma Adair; Mr. and Mrs. Jerry H. Russell; "Member of First Church Allegheny"; "A Friend"; Mr. R. G. Washabaugh; Mrs. Robert Work; Mr. William Shepherd; Mr. John K. McBride; Mr. A. C. Evans; Mr. Joseph M. Morris; "Obedience"; "A Friend" per Rev. C. S. Cleland, D. D.; "Friends, New Castle, Pa."; Miss Janet M. Lambie; Mr. John Jay Brooks; Mr. Erle Ormsby; C. L. Reed Lumber Co., Team Service No. 1; Miss Anna B. Junk; Mrs. Martha J. Stevenson; Mrs. Sarah J. Morrison; Mrs. Eliza F. Stewart; Miss Jennie H. Poole; Rev. Samuel G. Hart, D. D.; Mr. and Mrs. H. T. McLaughlin; Dr. and Mrs. Thomas A. Miller; Miss Anna A. Milligan; Mrs. W. J. McLain; Mr. George F. Reynolds; Mrs. F. M. Walker; Mrs. H. J. Herron; Miss Agnes Chalmers; Mrs. Ada Dickey Means; Miss Omah L. Woods and sisters; Mr. Robert Brownlee; Mrs. Robert A. Lee; F. S. Clark, Esq.; Mrs. Mary C. Nevin; Mrs. R. J. Gibson and Myra M. Gibson; Mr. William Wright; Mrs. Frances Catherine Échols; Mr. John D. McKee; Mrs. James McFadden; "Medicus"; "A Friend, Pittsburgh, Pa."; Misses Megchelsen; Miss Mary Wilson; Mr. Frank H. Davis; Miss M. Evelyn Carothers; Mr. W. B. Gibson; Mr. and Mrs. T. W.
Gordon; Mrs. Emma and Janet Mabon; Mr. and Mrs. R. E. English; Rev. E. E. Cleland; Mr. and Mrs. Roy Peterson; Mrs. J. P. Cameron; Mr. and Mrs. J. P. Cameron, Jr.; Mr. C. M. Neeld; Dr. Anna B. Watson; Mr. John C. Hill; M. Alexander; Mr. and Mrs. Percy L. Craig; Mrs. J. B. and Mary K. Prentiss; Mr. and Mrs. D. M. Ogilvie and Family; Mr. Morrison B. Giffen; and the many Friends who contributed the Foreign Conservation Fund, and the members of the Young People's Societies who contributed the K. O. M. A. Fund.
GENERAL ASSEMBLY ACTIONS

FORMAL ACTIONS IN CONNECTION WITH THE REPORTS OF THE BOARD OF FOREIGN MISSIONS

Meeting in Sharon, Penna.

1926

1. That we approve the plans of the Board for adjustment of salaries and retiring of missionaries.

2. That we accept the deficit of the past year and present it to the Church as a cause for doubling our efforts in the future. To meet the proposed budget of this Board not already subscribed by the Church, the privilege of alternative No. 2 of the Foreign Board's Report allowing it, under the supervision of the General Council, the privilege of appealing for funds for maintaining the work now existing; and the same privilege is granted all other Budget Boards and agencies. In any case missionaries who are now on the field in active service should not be recalled; but no new missionaries should be sent out until the money is in sight for their support—except in cases where vacancies occur releasing salaries for substitutes.

3. That we approve the appointment of the following missionaries who have already sailed for their fields:

To Egypt—
   Rev. and Mrs. William Dwight Gillespie
   Mrs. Rachel Tracy Seiver

To India—
   Mrs. George J. Murdoch
   Dr. J. Phandora Simpson (reappointed)
   Miss Emma Minerva Stauffer

To Abyssinia—
   Dr. and Mrs. Virgil Frank Dougherty
   Mrs. Robert M. Wilson

That we approve the appointment of missionaries selected by the Women's Board as follows:

To Egypt—
   Mrs. Ada Acheson Dunlap
   Mrs. Sara May Eby
   Miss Lois Dorothy Kingan

To the Sudan—
   Miss Marguerite Marie McClellan

To Abyssinia—
   Miss Zelpha Viola Painter
That we approve the selection of the following group as capable of appointment, and that their appointment to active service on the field be made as soon as funds can be secured for their support:

To Egypt—
  Mr. Ewing Macready Bailey and Miss Annette Meader.
  Mr. and Mrs. Morrison Beal Giffen

To India—
  Prof. and Mrs. Arthur Ferguson
  Rev. William Wade Miller
  Miss Gwynaeth Rankin Porter

To Abyssinia—
  Rev. and Mrs. Harold Edward Lobaugh

Meeting in Washington, D. C.
1927

1. That the recommendations of the Board made in its Supplementary Report be approved, and that the Board be directed to make in its work and among its workers the retrenchment that is there recommended.

2. That the Board be allowed the privilege granted them through the General Council of augmenting its funds through private or personal appeal to the amount of at least $76,000.

3. That the appointment as missionaries of our Church of the following named persons be approved by this Assembly:

To India—
  Miss Marie Eunice Cash
  Miss Edith Aldrich Pratt
  Dr. Faith Wilson Reed
  Miss Lillian Amelia Billington
  Miss Frances Evelyn Brown
  Rev. and Mrs. Thomas Clifford Strangeway

To Egypt—
  Rev. and Mrs. Frank Calhoun Black
  Rev. and Mrs. Harold Sleeth Giffen
  Dr. Horace Kerr Giffen

To Abyssinia—
  Dr. and Mrs. Stuart Bergsma
  Rev. Christian Frederick Kenneweg

4. That the sailings of the following named persons be cancelled:

To India—
  Rev. and Mrs. T. Clifford Strangeway

To Egypt—
  Rev. and Mrs. Harold E. Lobaugh
  Rev. and Mrs. Harold S. Giffen
  Rev. and Mrs. Frank C. Black

To the Sudan—
  Eliminating estimate for doctor not yet found.
1. That we approve the appointment of the missionaries named in their report, namely:

By the Women's Board—

To Egypt—
Miss Eulalia Dorothea Grether
Miss Mary Elizabeth Kelsey

To India—
Miss Sarah Jane Lamont
Miss Rose Shera
Miss Helen Velma Weede

To the Sudan—
Miss Esther Minta Ganter

To Abyssinia—
Miss Alice King Bickerstaff

By the Foreign Board—

To Egypt—
Mrs. Horace Kerr Giffen

To Abyssinia—
Dr. Harold Chittenden Black and
Miss Jean Lorraine Hall

2. That the estimates of the Board be approved and the expenditures authorized in so far as the assured income will warrant, in harmony with the assurance given to the Church in connection with the Every Member Canvass for the coming year.

ESTIMATES FOR 1928-29

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egypt</td>
<td>$265,548.00</td>
</tr>
<tr>
<td>India</td>
<td>215,577.00</td>
</tr>
<tr>
<td>The Sudan</td>
<td>76,218.00</td>
</tr>
<tr>
<td>Abyssinia</td>
<td>36,642.00</td>
</tr>
<tr>
<td>Salaries</td>
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<td>Transportation and Purchasing Dept.</td>
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<td>Secretaries' Travel</td>
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<tr>
<td>Office and General Expense</td>
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<td>Emergency</td>
<td>7,579.00</td>
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<tr>
<td>Interdenominational Causes</td>
<td>3,361.00</td>
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<tr>
<td>Loss on Exchange</td>
<td>12,108.00</td>
</tr>
</tbody>
</table>

$656,720.00

Recommendation of the Report on General Council adopted by the General Assembly regarding the raising of a supplementary fund of $155,645.
The Supplementary report of the Board of Foreign Missions shows that their present budget requires $656,720 to maintain the present work of the Board. Their expectation from the budget now subscribed is $420,558, leaving a balance to be otherwise provided of $236,162. The Board proposes four alternatives under the circumstances for Assembly instruction. No. 1 would reduce the work abroad 69 per cent and dismiss 29 missionaries, and apply its irregular income on the present deficit; No. 2 proposes to apply the irregular income on the present work, reduce the work abroad 33 per cent and dismiss 29 missionaries; No. 3 would reduce the work abroad 15 per cent, dismiss 13 missionaries, apply irregular income to the present work, and raise a supplementary fund of $80,000. The last alternative proposes no reduction of work abroad nor the dismissal of any missionaries but to give the Board freedom to raise a supplementary fund of $155,645, which, with the income from irregular sources, would be sufficient to maintain the work status quo. We recommend—

That alternative No. 4 be designated for the guidance of the Board of Foreign Missions. This supplementary fund is to be secured without any effort to increase the general missionary budget already adopted, and without any Church-wide simultaneous drive or days of special effort, such as Conservation Day. But the Board of Foreign Missions and all other Boards of our Church may present their needs to individuals and to unorganized groups of individuals, to the Church at large through the news columns and advertising of our Church periodicals, and to congregations where there is cordial mutual agreement.
THE WOMEN'S BOARD

Almost all of the work done specifically for women and girls in our foreign fields, excepting that of higher education, is supported by the Women's Board. The missionaries conducting this work are selected by that Board, and funds for their support collected and accounted for separately. In the sections of this Report dealing with the foreign missionary activities of the Church at home, the activities of the Women's Board are not reported upon. This Board makes its own report to the General Assembly and to the Church through its own periodicals.

For the sake of securing a unified record of all the work done in the foreign mission field in the report from the fields all of the work is included. Indeed, while all funds sent to the fields are separately accounted for with great care, the actual work of evangelism and the administration of all institutions are conducted by the missionary associations in which bodies all the missionaries are members, with the result that the relationships among all departments of the work there are so intimate that it would be difficult to make a wholly separate report along these lines of division.

It will be noted that in the sections "With our Missionaries" those supported from the budget of the Board of Foreign Missions and those supported from the budget of the Women's Board are indicated accordingly. This is also true in the "Roll of Missionaries."

It is interesting to note that the Women's Board is responsible for the following:

* Support of:
  1. Seventy-one missionaries
  2. Fifty-five Bible women

† Maintenance of:
  3. Memorial Hospital, Sialkot
  4. White Memorial Hospital, Pasrur
  5. Good Samaritan Hospital, Jhelum
  6. Mary B. Reid Memorial Hospital, Sargodha

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* Support of missionaries includes salaries, language teachers, travel, sanitarium, itinerating and station expenses. Full support, according to our Board of Foreign Missions, means double the salary. That is, if a salary is eight hundred dollars, full support is sixteen hundred dollars a year. Sending out new missionaries is an additional expense and includes outfit money and traveling expenses to the field.

† Maintenance of institutions includes taxes, repairs, furniture, instruments, garden tools, seeds, food, clothing, books, medicine and itinerating; salaries of superintendents, nurses, teachers, doctors, Bible Women, matrons and servants.
Triennial Report—In America

7. Dispensary, Bhera.
8. Dispensary, Jhelum
9. Dispensary, Kala
10. Dispensary, Pasrur
11. Dispensary, Pathankot
12. Dispensary, Sargodha
13. Dispensary, Sialkot
14. Ladies' Bungalow, Attock
15. Ladies' Bungalow, Campbellpur
16. Ladies' Bungalow, Jhelum
17. Ladies' Bungalow, Pasrur South
18. Ladies' Bungalow, Pathankot
19. Ladies' Bungalow, Sargodha
20. Ladies' Bungalow, Sheikhupura
21. Ladies' Bungalow, Sialkot, "Elizabeth Gordon Home"
22. Ladies' Bungalow, Rawalpindi
23. Ladies' Bungalow, Zafarwal
24. Girls' Boarding School, Sialkot
25. Girls' Boarding School, Sargodha
26. Girls' Boarding School, Sangla Hill
27. Girls' Boarding School, Pasrur
28. Girls' Day School, Sialkot District, 6
29. Girls' Day School, Gujranwala District, 7
30. Girls' Day School, Rawalpindi District, 2
31. Girls' Day School, Khangah Dogran District, 2
32. Girls' Day School, Sargodha District, 23
33. Girls' Day School, Dhariwal
34. Girls' Day School, Gurdaspur
35. Girls' Day School, Gujar Khan
36. Girls' Day School, Pathankot
37. Girls' Day School, Zafarwal
38. Girls' Day School, Jhelum
39. Girls' Day School, Martinpur

The estimates granted for India for the ensuing year amount to $101,713.68.

* Support of:
1. Fifty-six missionaries
2. Sixty-five Bible women

† Maintenance of:
3. Martha McKeown Hospital, Tanta
4. Tanta Hospital Residences
5. Carrie M. Buchanan Girls' Boarding and Day School, Luxor
6. Mary Clokey Porter Girls' Boarding School, Tanta
7. Girls' Day School, Alexandria

* Support of missionaries includes salaries, language teachers, travel, sanitarium, itinerating and station expenses. Full support, according to our Board of Foreign Missions, means double the salary. That is, if a salary is eight hundred dollars, full support is sixteen hundred dollars a year. Sending out new missionaries is an additional expense and includes outfit money and traveling expenses to the field.

† Maintenance of institutions includes taxes, repairs, furniture, instruments, garden tools, seeds, food, clothing, books, medicine and itinerating; salaries of superintendents, nurses, teachers, doctors, Bible Women, matrons and servants.
8. Girls' Day School, Karmus
9. Girls' Day School, Beni Suef
10. Girls' Day School, Kafr-el-Ahsari
11. Girls' Day School, Fayoum
12. Girls' Day School, Monsourah
13. Girls' Day School, Zagazig
14. Dispensary and Clinic, Benha
15. Dispensary and Clinic, Tanta
16. Mary Herron Rest Home, Ramleh
17. Community Center, Tanta
18. Community Center, Cairo
19. Community Center, Benha
20. Community Center, Monsourah
21. Community Center, Fayoum

The estimates granted for Egypt for the ensuing year amount to $86,004.50.

*Sudan*

* Support of:
  1. Twelve missionaries
  2. Two Bible women

† Maintenance of:
  3. Bible Women's House, Khartum North
  4. Girls' Boarding and Day School, Khartum North
  5. William Little Girls' Day School, Wadi Halfa
  6. Support of three trained nurses

The estimates granted for the Sudan for the ensuing year amount to $24,977.00.

*Abyssinia*

* Support of:
  1. Eight missionaries

† Maintenance of:
  2. George Memorial Hospital, Addis Abeba
  3. Two residences for missionaries, Addis Abeba

The estimates granted to Abyssinia for the ensuing year amount to $13,479.00.

The following items of especial interest are noted in the Report of the Foreign Department of the Women's Board to the General Assembly of 1928:

"At the request of the Egyptian Mission, $50,000 of the N.W.M. that belonged to Egypt's survey has been set aside

* Support of missionaries includes salaries, language teachers, travel, sanitarium, itinerating and station expenses. Full support, according to our Board of Foreign Missions, means double the salary. That is, if a salary is eight hundred dollars, full support is sixteen hundred dollars a year. Sending out new missionaries is an additional expense and includes outfit money and traveling expenses to the field.

† Maintenance of institutions includes taxes, repairs, furniture, instruments, garden tools, seeds, food, clothing, books, medicine and itinerating; salaries of superintendents, nurses, teachers, doctors, Bible Women, matrons and servants."
for a sanitarium fund for unmarried women missionaries. The income from this will provide for mid-term vacations out of Egypt for all the missionaries under the Women’s Board.

“For land and buildings in Egypt, India and the Sudan, $294,950.13 N. W. M. funds have been expended and $331,469.24 has been expended on salaries.

“The Foreign Department closed the year with a cash balance of $43,965.15 in the salary account and $14,590.34 in the General Account.

“This year the Board is happy to report the election of eight new missionaries in comparison with one the previous year.”

The following three-year financial summary constitutes an interesting exhibit of the large share the women of the Church have in forwarding the cause of missions in the fields abroad:

<table>
<thead>
<tr>
<th>Year</th>
<th>Foreign General</th>
<th>Foreign Salaries</th>
<th>N. W. M.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925-26</td>
<td>$148,145.47</td>
<td>$120,948.78</td>
<td>$130,411.37</td>
<td>$399,505.62</td>
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<td>1926-27</td>
<td>148,755.75</td>
<td>118,418.40</td>
<td>46,544.75</td>
<td>313,718.90</td>
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<td>1927-28</td>
<td>138,655.71</td>
<td>113,440.07</td>
<td>30,357.27</td>
<td>282,453.05</td>
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<tr>
<td>Total</td>
<td>$435,556.93</td>
<td>$352,807.25</td>
<td>$207,313.39</td>
<td>$1,016,516.54</td>
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Total Receipts for Foreign Work in three years ................ $995,677.57

<table>
<thead>
<tr>
<th>Year</th>
<th>Foreign General</th>
<th>Foreign Salaries</th>
<th>N. W. M.</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td>1925-26</td>
<td>$148,217.93</td>
<td>$118,471.09</td>
<td>$114,105.00</td>
<td>$380,794.02</td>
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<td>1926-27</td>
<td>153,355.84</td>
<td>117,081.09</td>
<td>64,034.97</td>
<td>334,471.90</td>
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<tr>
<td>1927-28</td>
<td>138,096.06</td>
<td>114,196.24</td>
<td>48,958.32</td>
<td>301,250.62</td>
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<tr>
<td>Total</td>
<td>$439,669.83</td>
<td>$349,748.42</td>
<td>$227,098.29</td>
<td>$1,016,516.54</td>
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Total Disbursements for Foreign Work in three years .... $1,016,516.54
GENERAL ASSEMBLY ACTIONS

FORMAL ACTIONS OF THE GENERAL ASSEMBLY
IN CONNECTION WITH THE REPORTS
OF THE WOMEN’S BOARD

Meeting in Sharon, Penna.
1926

“That the work of the Women’s Board be given the heartiest endorsement of this court and that upon them and their program of effort be invoked the richest blessing of the King and Head of the Church.”

Washington, D. C.
1927

“That the work of the Women’s Board be given the highest commendation of this Assembly, and that we express our appreciation of their accomplishments by giving the women of the United Presbyterian Church a rising vote of thanks for all that God has enabled them to do this past year.

“It is our prayer that God’s richest blessing may continue upon this Board during the months that are ahead.”

St. Louis, Mo.
1928

1. “That we thank Almighty God for the work that the noble women of our Church are doing for the advancement of the Kingdom at home and for the carrying of the glad news of the gospel of Jesus Christ to the ‘uttermost parts of the earth’; for their devotion and earnestness and for the great success that has attended their efforts under the blessing of God.

2. “That we commend this Board to the sympathy and liberality of the entire Church, particularly in our hearty response to the annual Thank-offering appeal.

3. “That we find a place in our prayers, private and public, for the invoking of the richest blessings of God upon those women who labor with us in the gospel.”
IN EGYPT
1925 - 1927
INTRODUCTION

With the three years under review, 1925-27, the Mission in Egypt has passed the milestone that marks the close of the first quarter of the Twentieth Century. A study of the problems, policies and progress of these twenty-five years occasions thanksgiving and gives cause for encouragement. The Mission has rejoiced in the increasing extent and developing strength of the Evangelical Church of Egypt. Work among Moslems, who form more than nine tenths of Egypt's population has been continued and enlarged by the Mission and the Church, with methods suited to the changing conditions of a new day. Within the Coptic Church there have been tangible evidences of real revival and reform. Characteristic of the closing years of this period has been a spirit of comity and cooperation among the various churches and mission societies in the Valley of the Nile.

By the spirit of evangelism the whole work of the Mission has been unified. Its direct evangelistic efforts have been continued with advancing methods and improved facilities. Its medical work has been consolidated in two well organized hospitals located one in the center of Upper Egypt and the other in the center of Lower Egypt. In the schools, which have always held a position of importance and influence in the life and program of the Mission and the Church, there has been a steady movement toward greater correlation, higher standards of scholastic efficiency, larger spheres of usefulness and improved forms of equipment.

In the growth and work of the Mission during this quarter of a century there have been reflected the influences of forward movements in the supporting Home Church whose members have constantly undergirt this work in Egypt with resources, material and spiritual, with sacrifices and with prayers.

The Mission has closed the year 1927 under the gloom of a threatened retreat caused by a decreased budget from the Home Church. The growth of the past, the special needs and the improved facilities and conditions of the present invite us to advance. New methods and new appeals must meet the problems of a new day, but we shall need nothing so much as a continued and increased passion for the souls of men in obedience to the example and command of our Lord.
### Egypt—Introduction

**The American Mission and the Evangelical Church in Egypt**

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Mrs. T. J. Finney
Miss Carrie M. Buchanan, Lit. D.
Miss Helen J. Ferrier
Rev. J. Wallace Baird
IN MEMORIAM

Mrs. William Harvey

Born in Cadiz, Ohio, January 30, 1840
Arrived on the Mission Field, December, 1865
Died at Cairo, Egypt, February 22, 1928

In the death of Mrs. William Harvey, Egypt has lost another of her pioneer missionaries. Mrs. Harvey was the daughter of Judge and Mrs. Thomas Lee and was married to Rev. William Harvey in Allegheny, September 7, 1865, and with him sailed for Egypt, September 29, 1865. Their first appointment was to Medinet el Faiyum. After four years they moved to the town of Sinnoros where they started schools for boys and girls and built a church. On return from their first furlough they were stationed at Cairo where they lived the rest of their lives with the exception of a year spent in Alexandria in 1880. Dr. Harvey was called to his reward November 20, 1908 and Mrs. Harvey, February 22, 1928.

As Dr. Harvey was a professor in the Theological Seminary, Mrs. Harvey took a special interest in the students. Twelve of these entered the ministry from Sinnoros. Missionaries, Egyptians and British soldiers alike always received a warm reception in her home. During the World War chaplains and men of the ranks from all parts of the Empire were frequently entertained at her table or came to sing in the evenings.

Her name was honorably mentioned at the dedication of the new clinics of the Victoria Hospital and the first sewing of garments for it was done in her dining room.

Her last message to the Egyptians was John 3:16. “For God so loved the world . . .” and “Go tell the people quickly.”

Mrs. T. J. Finney

Born at Fairview, Ohio, December 5, 1855
Arrived on the Mission Field, November 22, 1882
Died at Assiut, Egypt, January 20, 1926

Mrs. Finney was the daughter of Mr. and Mrs. James McClanahan. She was a graduate of Muskingum College and was married to Rev. T. J. Finney, June 29, 1882. With her husband she sailed for Egypt, October 28, 1882. Mrs. Finney’s service for Egypt was long, forty-four years, and her gifts and attainments as a missionary unusual. For the first fifteen years
of their service, Dr. and Mrs. Finney labored at Mansura. Their next location was Alexandria where Mrs. Finney took a large share in building up the congregation. Through her tactful, indefatigable efforts during her holiday in America she helped to raise a large sum of money for the erection of a Church and Mission building. This building stands today a prominent part of the architecture of Alexandria, the center of the American Mission's activities there, and a monument to the faith and labors of Dr. and Mrs. Finney. After Dr. Finney's death in 1915, Mrs. Finney was stationed with her daughter, Miss Davida Finney, at Mansura and later at Cairo. At both of these stations she had charge of the work of the Bible women.

Mrs. Finney's kindness and social charm attracted to her a wide circle of friends—rich and poor, cultured and ignorant, Egyptian, American and British. She was famed for her hospitality. She loved to open her home to anyone in need. Among the Egyptian people her gift of friendship blossomed into singular beauty. Her sponsorship of a summer home for Egyptian Christian workers, of which she took charge on one occasion, is recalled with loving gratitude by those who enjoyed her motherly care. At the time of her death she was in charge of the house occupied by the unmarried women missionaries during their first year in Egypt.

Mrs. S. G. Hart

Born at Cannon's Mill near East Liverpool, Ohio, March 12, 1863
Arrived on the Mission Field, December 3, 1892
Died at Heliopolis, Cairo, January 10, 1926

Mrs. Hart was the daughter of Hugh M. and Mary J. Rose. She was appointed as a missionary April 11, 1892, and with her husband sailed for Egypt, November 2, 1892.

Luxor and Assiut Districts were the scene of the early labors of Dr. and Mrs. Hart. Mrs. Hart exemplified in a singular way the high calling of a missionary's wife. From the first she was characterized by an intense evangelistic fervor. She was continually burdened with a sense of the needs of the Christless Moslem world, and, urged on by a keen sense of responsibility for souls, she carried, in addition to her duties as wife and mother, what might have been the work of a full time unmarried missionary.

While at Assiut she had charge of the Khayatt School. For eighteen years she and Dr. Hart worked at Zagazig, and her impress on the life of that city was lasting. "Zagazig can never forget the loving, sacrificial service that she rendered its
people,” one of them wrote. Through this period she directed the hareem work of the city and district. One of her aims was to take girls from villages, train them for work as Bible women or teachers and send them back to their villages to work there. She exercised a great influence on the Central Girls’ School at Zagazig. In addition to superintending the work of the day school she organized a small boarding department for village girls and gave them instruction in cooking, sewing and house management. She poured out her life with lavish generosity in Christian service, and her memory remains fragrant in the land of her adoption.

Miss Carrie M. Buchanan, Lit. D.

Born in Hebron, Indiana, April 26, 1867
Arrived on the Mission Field, December 6, 1893
Died at Long Beach, Calif., May 13, 1927

Dr. Buchanan was the daughter of Rev. and Mrs. J. N. Buchanan and was appointed as a missionary to Egypt, April 10, 1893. She was a graduate of Western College for Women, Oxford, Ohio. Before going to Egypt she was a teacher among the Shoshone Indians. The degree of Doctor of Literature was conferred on her by Western College in 1921.

Stationed temporarily at the Girls’ School at Assiut in 1895, two years after her arrival in Egypt, Miss Buchanan started immediately the teachers’ business meeting which ever since has been part of the weekly routine of the school. Becoming one of the first women instructors of Assiut College, she established the Students’ Temperance Society and the English Literary Society. Appointed to take charge of the Girls’ Day School at Luxor in 1901, she within six months had plans drawn up and passed for the erection of a Boarding School. This school, now called the Dr. Carrie M. Buchanan Boarding School for Girls, has been a center of leadership to Upper Egypt. On the death of Miss Kyle in 1912, Miss Buchanan was appointed to succeed her as head of the Girls’ College in Cairo. Here, as at Luxor, she paid great attention to the religious possibilities of the work, and cultivated a close individual touch with the girls.

The last four years of Dr. Buchanan’s life in Egypt are a record of remarkable service. Laboring under almost impossible conditions of health, she inaugurated the Child Welfare work in Egypt, besides taking part in important activities for the service of Egypt’s women. Her whole life was one of unusual devotion and success.
Miss Elizabeth Dorcas Teas

Born in Philadelphia, Pa., October 20, 1858
Arrived on the Mission Field, December 8, 1896
Died at Philadelphia, Pa., September 18, 1926

Miss Teas was the daughter of Samuel and Mary Eliza Teas. She graduated as a nurse in Dr. Howard Kelly's Special Hospital, Kensington, Philadelphia, in 1888. From 1890 to the time of her appointment in 1896 she was Matron and Superintendent of Nurses in the Maryland University Obstetrical Hospital, in Baltimore. She was appointed a missionary to Egypt, September 14, 1896, and sailed October 31, 1896.

The medical work which is now such a strong feature of missionary activity in Assiut owes much to the pioneer labors of Miss E. Dorcas Teas, who worked in that city for many years with Dr. Henry, opening and developing the first American Mission Hospital in the valley of the Nile. To the problems connected with the day of small beginnings and to those that grew up with the removal of the hospital to a building of its own, and its rapid and constant growth, she brought courage, humor, a great unselfishness and unstinted labor. She was nurse, housekeeper, superintendent, evangelist and student of Arabic at one and the same time, and all with the ardor and gaiety of an attractive personality consecrated to the service of Christ.

The kindness of her heart overflowed on every needy soul she encountered, whether patient, visitor or worker. "What I have, that give I thee," was the rule of her life. It has meant not a little to the history of Assiut Hospital that its first Nurse Superintendent was a woman specially fitted by nature and by grace for this role—ever on the watch to proclaim the gospel message and full of love to the people of Egypt.

After twenty years of service, ill health compelled her to return to America where pain and helplessness continued to the end of her life. Her name may worthily be written among the noble company who have not counted their lives as dear unto them that they might fulfill the ministry they received of the Lord.

Miss Helen J. Ferrier

Born in Chicago, Ill., January 2, 1874
Arrived on the Mission Field, October 28, 1900
Died in Chicago, Ill., October 28, 1925

Miss Ferrier was the daughter of Mr. and Mrs. Alexander Murray Ferrier. She graduated from Tarkio College in 1898. For two years after graduation she taught school in Fort
Collins, Colorado. She was appointed a missionary to Egypt, April 11, 1900, and sailed for her field October 6, 1900.

Her first station was Alexandria. Her adaptable capacities made her equally valuable for Bible women's work or school work, for which reason she was often taken from one station to another in order to fill gaps caused by the removal or furlough of missionaries. She was very practical and exact, a good statistician; and her conscientious attention to business details, coupled with her keen interest in girls, made her especially valuable in school work. She was fertile in ideas and much in demand on committees. The girls' schools at Ezbekia, Mansura, Luxor and Beni Suef were each under her charge at one time or another, though in some cases for short periods only. Her name is especially associated with the Girls' Schools at Luxor and Beni Suef. Her personal preference was for Bible women's work, and the testimonies of those she supervised show how inspiring was her leadership. A Bible woman wrote of her, "I loved her much, and because I loved her I used to watch her closely, and I noticed in her life especially her faith. . . . Because of her example there was born in me a desire to be a Bible woman, though it has meant many hardships and difficulties." "She hath done what she could" was the text from which an Egyptian pastor preached her memorial sermon, and it well expresses the spirit of her life of self-forgetful devotion.

Rev. Ralph G. McGill

Born at Mccoysville, Pa., April 5, 1880
Arrived on Mission Field, Autumn, 1905
Died near Alexandria, Egypt, August 7, 1926

Mr. McGill was the son of Rev. and Mrs. J. A. McGill. He graduated from Westminster College in 1902 and from Allegheny Theological Seminary in 1905. He was appointed as a missionary to Egypt, April 10, 1905, and was married the same year to Mary Flora Kerr. Of this marriage three children were born—Evelyn, Willis and Mary. At the time of Mr. McGill's death Willis and Mary were still living.

Mr. McGill's first assignment in Egypt was to Assiut where he spent a year in language study; and also taught in the College. The next year he was transferred to Cairo. Upon the death of Dr. Murch he was given charge of the Luxor District. Four years from 1908 to 1912 were thus given to the churches and schools of that long stretch of the valley. It was a heavy responsibility for a missionary in his first term, but Mr. McGill, by his enthusiastic, yet wise superintendence, has left an indelible imprint upon the scattered churches and schools
of the Luxor District. Upon return to Egypt in 1913 after their first furlough, Mr. McGill was located in Cairo and assigned to the Theological Seminary. Here he worked until the sudden call came to the Higher Service in 1926.

Mr. McGill was preeminently a teacher. Special natural qualifications, added to his care and diligence in preparation, made his class-room work highly efficient. He was an eager and persistent Bible student and gave regularly of his busy day to prayer. It was faithfulness to these things of the Spirit that gave to his teaching and preaching an earnestness, winsomeness and spiritual insight which left an abiding impress. Whenever possible Mr. McGill was out preaching and it was his delight to get away before or after the seminary term for an evangelistic tour on one of the Mission's Nile boats.

Always courteous, gentle, polite, gracious, Mr. McGill gave rich meaning to the expression a “Christian gentleman.”

Mr. McGill and Rev. J. Wallace Baird lost their lives in the sea near Alexandria in an attempt to rescue some of the children of missionaries in bathing who were in danger. Though they reached the children and gave assistance, they themselves sank beneath the waves, their bodies being washed ashore soon after. As they were both strong swimmers it is supposed they were attacked by cramps or heart failure. All the children were eventually rescued.

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Rev. J. Wallace Baird

Born at Merrimack, Wisconsin, January 2, 1884
Arrived on Mission Field, October, 1912
Died near Alexandria, Egypt, August 7, 1926

Mr. Baird was the eldest son of Mr. and Mrs. William Baird, of Portage, Wisconsin. He graduated from Monmouth College in 1909 and from Pittsburgh Theological Seminary in 1912. He was appointed as a missionary to Egypt, January 15, 1912, and on August 1 of that year was united in marriage to Maude R. Edgerton, of Hanover, Illinois. Four children were born of this marriage, Janet, William, Kenneth and Donald, all of whom were living at the time of Mr. Baird’s death.

The first location in Egypt was at Mansura in the Delta where six years were spent in language study and in superintendence of the various missionary activities of the district. Typhus fever, in the spring of 1918, laid Mr. Baird very low. On account of the war, he and his family were obliged to return to America via the Pacific. Two years were spent at home in recuperation and when they returned in 1920 they were located at Zagazig, where they spent six happy and profitable years.
Mr. Baird was a devoted missionary. Unusually energetic and active, as in football days he had "played the game hard" so in his district he gave himself unsparingly to all departments of the work. His talents were along the line of organization. He was a good judge of men and he was gifted in getting others to work with him in carrying out his plans. As chairman of the Delta School Committee which has the oversight of some thirty mission schools, Mr. Baird did splendid work. Those who knew his work most intimately marvelled how he found time to keep in such full and sympathetic touch with every individual worker in his large district. His personal contacts were wide and varied; his information on all the work under his care was wonderfully exact and detailed. He possessed the ability to encourage and stimulate his workers to higher ideals and better service.

He was faithful and devoted to the work, to his friends, to his family and to his Master Whom he loved to serve.
ALEXANDRIA (1857)

Chief seaport of Egypt; area of Alexandria governorate, 47 square miles; population, (1927 census) 570,314. District, Beheira province; area, (part desert) 2,652 square miles. During the past ten years the population of the city has increased by 28.3 per cent, and of the district outside the city about ten percent.

Missionaries—The Rev. and Mrs. R. W. Caldwell, Rev. and Mrs. W. P. Gilmor, Rev. and Mrs. L. A. Gordon, Rev. and Mrs. M. S. Roy, Rev. and Mrs. W. J. Skellie; the Misses Ida Leota Cabeen, Martha C. Glass, Lucy Lightowler, Dora B. Mason, Edna B. Sherriff, Ethel L. Weed and Nellie C. Smith.

Short Term Workers—Messrs. Luther A. Montgomery, F. W. Reilly; the Misses Mary Dixon, Fidelia Duncan, Joyce Ingvidstad, Mildred Graham, Mary McConagha, Katherine St. Clair.

Equipment—A large four-story building in the Attarine quarter, near the business center of the city. In this building there live five mission families. Here also are the office of the General Treasurer, the general book depot, the local book store, the Boys' Primary School (175 pupils), Boys' Commercial School (70 pupils), and the Girls' Central School (210 pupils). In the auditorium of this building a fine Armenian Protestant congregation meets every Sabbath. On the same plot with this building is the W. J. Robinson Memorial Church.

The Alexandria District is in the northwest corner of the Nile Delta. Its east boundary is the Rosetta branch of the Nile, while to the west is the Libyan desert. To the south the district narrows nearly to a point where the river and the desert come close together. In this large district there are 1,745 square miles of arable land, with a total population of 1,544,231.

Alexandria is the chief port of the country through which there passes over 90 percent of her imports and more than 80 percent of her exports. In this connection the following paragraph from a recent number of "Commerce Reports," published by the United States Department of Commerce, gives some interesting information on trade between Egypt and the U. S. A.

"Egypt represents a market where the manufactured articles of all nations are admitted on an equal basis, on payment of a nominal import duty, without any discrimination. Despite the distinct disadvantage of the United States as regards distance, with consequent high transportation charges, the growth of American sales in this market during the past five years is significant, their aggregate value advancing from $7,950,000 in 1923 to $12,370,000 in 1926 or over 50 percent."

EVANGELISTIC

It would be a pleasure to write of the work of the past three years if they had been filled with great events, and if multitudes had been pressing into the Kingdom. Nothing like
this has taken place, but instead there has been a non-spectacu-
lar routine of duties, meetings to arrange for and attend, ser-
mons to prepare and preach, evangelists to superintend, en-
quirers to meet and a thousand and one other duties to perform.
But the seed has been sown and the harvest is being reaped.

It was our pleasure during the year 1925 to see the work so
develop in the Karmous district that the Second Church of
Alexandria was organized. Thus, following the Mission's cus-
tom, there was another center of work, which had been started
by the Mission, turned over to the care of the Synod. But that
which gives most satisfaction is not the fact of organization, or
the growing number of members—there are about seventy now
—but it is the evangelistic spirit manifested by the members.
They have established and are supporting regular services in
another part of the city, and the work is growing encourag-
ingly. It will only be a short time, we trust, until Karmous
calls its own pastor and becomes entirely self-supporting.

Additional work is carried on regularly by the Synod in
two other centers, and by the Mission in five centers. Visits
are also made in several other places where services are held,
and also to villages where there are no services. The amount
of work is only limited by the number of trained workers and
the funds for their support.

Our hope for the future is that the Church in Egypt and in
America will have a great revival of power and evangelistic
zeal. Without this, our task cannot be accomplished even
though the funds and the forces were greatly increased; but
with this spirit of revival other handicaps will be overcome and
we shall see progress in the work for these Moslem millions.

Women's Work—We have had four Bible women faithfully
“carrying on” in Alexandria and district for the greater part
of the past three years. But we are sad to think of the big, dark
sections of the city and the hundreds of cities, towns and vil-
lages in the district which we have been unable to reach on
account of lack of forces. Four Bible women and one woman
missionary is the working force among 450,000 Arabic-speaking
women, most of whom cannot even read.

Among the developments of the work during the past two
years have been the starting of women's meetings in the
Lebban district of the city, in Aboukir village, and in Hadara
village. The Lebban meeting was started in the homes of some
of the church members—simple up-country Christians who
are glad to do their bit by giving over their homes to our use for
an hour or more every Monday morning, and by entering
heartily into the spirit of the meeting themselves. They wel-
come into their homes any of the women of the neighborhood
whom Miss Victoria, the little Bible woman, can gather in.
And she gathers them in, fifteen or twenty women who bring their little folks along and listen attentively to the reading and interpretation of the passage of Scripture, join in the singing, and learn a verse. Recently some of these women have begun attending the monthly meetings of the Women's Missionary Society of the Central Church.

The Aboukir meeting was started in answer to the request of one of our very simple members who had moved out from Bacos to Aboukir. She introduced us to the women and helped to gather them together into her house for the meeting. The meetings are held twice a month on Friday mornings in her home. We keep a roll of the names of the women who attend, and our hostess helps us look up the absentees. There is an average attendance of about twenty in this meeting.

The Hadara meeting has just been opened by Sitt Shafeeka who has recently come to us from Middle Egypt to take up her work here as a Bible woman. We hope that this meeting will prove as great a success as the other two meetings have been.

EDUCATIONAL

Girls' Central School—As we think of the past three years we would say that the work has gone on steadily and quietly, and there are, seemingly, few changes to be noted. But as we think of the girls who have been in the school these years, there are few of whom we can say, "There has been no change in that life." Faithful teachers have ever kept before them the primary aim of our work and through the daily Bible classes in which every girl is a member, through the Sabbath School and missionary societies, and in other ways, Christ has been held up before the girls. There are those who have come out definitely for Christ and have already united with the Church, while others will soon do so.

Karmous—In a school like Karmous one can doubly appreciate the service of our Egyptian teachers. The conditions are most unfavorable to good teaching due to the small space for each class and the lack of partitions. Yet these good Christian girls labor day after day in patience and fidelity without a word of complaint. The building, consisting of two long rooms and one tiny room, is unusually crowded with 145 pupils, but we hope for a larger place soon, so we do not want to turn away. The place also serves as a church building for the congregation newly organized in this community.

Bacos—This school is situated in one of the suburbs of Alexandria and is especially valuable as 32 percent of the pupils are children of our church members. The school also arouses interest among those who are not members. In this way it is
a great help to the evangelistic services which are held in the school building twice every Sabbath, and twice during the week. Such a school is stronger as an evangelistic center than it is from a strictly educational standpoint. Nevertheless, the parents are very much pleased with our educational work done here. Even the beginners are talking English, much to the delight of their parents.

Gebbari—In September, 1926, we moved into a new building which is better suited to the needs of the school than was the old location. Most of the Mohammedan children living in the building go to a Mohammedan school, and of course go to school on Sabbath. But in May and June when they have half-day sessions, we often have twenty or twenty-five of them in our Sabbath School which meets in the afternoon. They are very eager for the lesson picture card and listen attentively to the lesson story. Pray that these little ones may come to know Jesus as their Saviour.

This is a small school, our highest enrollment in these three years having been fifty-five, but it is the only Christian school in the district. Pray that God may use this little school to plant and nurture seeds of truth and knowledge that will grow and develop to the hastening of the coming of the Kingdom of Christ in Egypt.

Boys' Primary and Commercial Schools—In the past three years the number of pupils in the Primary School has decreased slightly, but the Commercial School has been growing. Our high percentage of success in the Government Primary Examinations has been a good advertisement of the quality of the work done. In 1925-26 we had 100 percent success in these examinations and in 1926-27, 70 percent passed. This gives our school a very good rating indeed.

The Commercial School has now an enrollment of seventy students drawn from many nationalities, religions and social groups. For many years the ideal of the educated youth was to secure a position in government service, but now many are seeking the training which will enable them to enter the business world successfully. It seems a most worth-while endeavor to seek to implant true Christian business principles in the lives of these young men who go out into responsible places in the business life of the Egypt of tomorrow.

The school, through the Sabbath School services and the daily Bible lessons, strives to present a full-rounded Christian message, emphasizing the Life of the Master and the establishment and growth of the Church, with the purpose of leading the student into a personal contact with Christ.
SCHUTZ SCHOOL FOR MISSIONARIES' CHILDREN

The opening of this school, which was reported in the last Triennial Report, was in September, 1924. The school was founded to provide schooling of both grade and high school standards for the children of the missionaries, especially for those located in the smaller centers where suitable schooling was not available. Because of the large number of American residents in Cairo and Assiut these cities are able to have their own grade schools. The Schütz School, because of its boarding department, has been able to serve our sister Missions in Abyssinia and the Sudan, as well as to receive children from several other Missions here in Egypt. The attendance, which will always be limited, is gradually increasing. Prospects for September, 1926, were very bright, but some thirteen pupils were lost, seven through unexpected changes in the plans or location of missionaries, five through the Sidi Bishr tragedy in which two of our missionaries were drowned, and one through sickness. The health of the pupils has been excellent. The school is admirably located, in the beautiful eastern suburb of Alexandria, in a large building of eight apartments erected recently from New World Movement funds. The building is well arranged with good light, water and sanitation. It was built originally as a summer rest home for missionaries, and is so used during the summer months, and is used for the school from the first of September until the first of June. It is, therefore, in use the entire year.

Three teachers from America are employed. They are all graduates of our Church colleges, and have had teaching experience. Great care is taken to secure teachers not only of teaching ability but of sound Christian faith and character. The Christian atmosphere of the school is one of its strongest features. The school aims to give a three-year high-school course. It is felt that missionary children ought to have at least one year in the home schools for adjustment before entering college life. In June, 1926, the first high-school class was graduated. Twenty-nine pupils are in attendance this year; nine of these are in the high school.

ASSIUT (1865)

On the Nile, 235 miles south of Cairo, population 51,000 in 1917. The province of Assiut has an area of 1,310 square miles, and a population of 981,197, of which 77.9 percent are Moslems, 19 percent Copts, 2 percent Protestants, the remainder Jews, Catholics and others. In this district there is a Protestant community of more than 20,000 and there are a few villages in which the Protestants outnumber both Moslems and Copts.
Missionaries—Dr. and Mrs. H. L. Finley, Rev. and Mrs. F. D. Henderson, W. W. Hickman, Ph. D., and Mrs. Hickman, Mr. and Mrs. F. S. Hoyman, Dr. and Mrs. Frank C. McClanahan, Rev. Neal D. McClanahan, D. D., and Mrs. McClanahan, Mr. and Mrs. Milo C. McFeeters, C. A. Owen, Ph. D., and Mrs. Owen, C. P. Russell, Ph. D., LL. D., and Mrs. Russell, Rev. and Mrs. A. A. Thompson, Rev. F. S. Thompson, D. D., and Mrs. Thompson, Dr. and Mrs. N. B. Whitcomb; the Misses Anna B. Criswell, Davida Finney, Alice M. Grimes, Rena L. Hogg, Mary L. Thompson and Ruth A. Work.


Equipment—Assiut College (1865): Collegiate Department, ten substantial buildings including a dairy barn and three double residences for missionaries, on the campus beside the Ibrahmia Canal; Preparatory Department, seven buildings (three of them somewhat obsolete) on the former sites of the college and the P. M. I. near the railway station. Pressly Memorial Institute (1865): a new site and two new buildings well suited to the position and work of the school. Assiut Hospital (1891): one hospital building with two clinic buildings and a three-story residence for physicians.

The mission district of Assiut is the same in extent as the province of Assiut. In the city of Assiut there have developed the largest units of the Mission’s educational and medical work, and in the province of Assiut the Evangelical Church of Egypt has made its greatest growth.

EVANGELISTIC

Assiut Mission District and Assiut Presbytery cover the same territory and practically coincide with the Assiut Province. The work of the Presbytery and that of the Mission form two divisions, yet they are so close that the dividing line is scarcely apparent.

The Presbyterial evangelistic work is carried on in cooperation with the Mission and its missionaries. The Board, on the recommendation of the Mission, makes a yearly grant to this work. The amount given to the work of the whole field of the Synod of the Nile for each of the three years under review was $7,500 and about 30 percent of this is expended in Assiut Presbytery, which includes a little over one half the membership of the churches of the Synod. More important than the grant of money has been the participation of the missionaries in the work of the Presbytery.

In the summer of 1927 an institute for ministers was held for nine days in the city of Tanta. All the ordained missionaries
of the Presbytery were in attendance, and sixteen of the Egyptian pastors and licentiates. This was the first institute of the kind held and we hope for a much fuller attendance this coming summer, in spite of distance.

In the first two years of this three-year period, emphasis was put on the awakening of the Church and the training of workers by means of regional conferences. Of about eighteen held each year, four were in this Presbytery. These were blessed of God and were made a blessing to many. In this year the stress has been put upon local evangelistic meetings in churches and meeting places. A program and suggestions were prepared and sent out to each place. The results so far have been good. Partial reports, mostly from smaller congregations or unorganized places, give the number uniting with the Church as ninety.—nearly all by profession of faith.

The work of the Mission is carried on to some extent by Egyptian evangelists. There are two evangelists working in connection with Assiut Hospital, one of them being an ordained minister, the other a lay preacher. These evangelists work not only in the hospital, but reach out even to distant villages. One of them, Rev. Gayyed Mankarious, serves by government appointment as chaplain to the "Christians" in the large Assiut prison, and visits churches and towns and villages along with the missionaries to the farthest boundaries of the district. There are six evangelists in the district who serve unorganized meeting places and do pioneer work. Some of these meeting places are really presbyterial, but cannot be supplied through the ordinary channels because of lack of funds and scarcity of regular evangelists. Others are among the many places not otherwise touched in any way. One of the encouraging features of this work is the increasing interest in it shown by some of the Egyptian Christians of means. Just recently, in April, 1927, the wife of a bey came to the missionaries and offered to support a lay evangelist in a new place in the district, if they could suggest the place, find the evangelist, and help direct his work.

Women's Work—Our staff has changed somewhat but still numbers nine women and one man. Six of the salaries are paid by the Women's and Girls' Missionary Societies of Assiut. Of the new workers two are blind girls who need guidance. The pastor's daughter and a member of the Girls' Club of the Assiut Church are teaching them each week the lesson that they in turn teach to others, a willing service good for both teachers and taught. Hearers and readers visited by our staff average about 1,500 monthly. The Sabbath morning service for students, held in the old chapel of the College Preparatory Department, is attended by many women and twenty to twenty-five
remain for a Bible class established by Mrs. Hoyman and
taught at present by Miss Almaz Ibrahim, a P. M. I. teacher.
They are enthusiastic and their gifts have totalled $20 this year.

In the same chapel there also meets monthly the Women's
Missionary Society, which after long quiescence except in giv­
ing, was roused to more vigorous life through the faith and
enthusiasm of Mrs. A. A. Thompson and Mrs. F. S. Hoyman.
Various committees were organized and their Service Com­
mittee has resulted in four weekly cottage meetings and a
Sabbath School of about seventy poor children. The collections
at the monthly meetings last year amounted to $50.

The annual Thank Offerings at Assiut Presbyterial the past
three years have been $1,220, $1,753 and $1,439 respectively,
showing an increase of $2,586 over the previous three years.

We have this year in the district two more Bible women
than formerly, both blind. While blindness hampers, it also
protects against evil tongues, and in such villages as Zerabi
and Dair il Janadela, where ancient custom rules, these workers
may do better than girls accustomed to liberty. They visit from
thirty-five to fifty houses a week and their pastors are most
appreciative, while neighboring pastors pray longingly for like
helpers. Sitt Hunna we are calling Sister Dorcas' Bible woman,
her salary being paid by the free-will offerings of various
friends, the first instalment having been part of the money
sent to Sister Dorcas' sisters to buy a funeral wreath for one
they had tenderly esteemed. The sisters preferred to spend the
money in doing something Sister Dorcas herself would have
loved to do.

EDUCATIONAL

Assiut College—Established in 1865; the Rev. John Hogg,
D. D., founder; 133 living graduates in ministry; missionary
personnel, six; budget, $80,150; percent supplied from Ameri­
can, 30.

The time that has elapsed since Assiut College offered its
last formal report has seen many improvements and advances.
There have been improvements in the physical property of the
College; there have also been many encouraging developments
in the academic and the spiritual life of the College.

Chief of the physical improvements is the erection of a
well-planned dormitory and dining hall for the Preparatory
Department known as the Ure Memorial, a three-story building
erected by the generous gift of the late Rev. and Mrs. David
M. Ure. Years ago the College received a bequest from them of
approximately $25,000. The interest which accrued annually
from their bequest has been carefully invested. Recently the
securities in which the principal of the bequest was invested were sold for over $41,000. With the accumulated interest the total bequest has grown to nearly $70,000.

The College has acquired by purchase the old property of the Pressly Memorial Institute, and has completely remodelled its buildings into apartments to house the families of our Egyptian teaching staff.

A residence to accommodate two of the American families has been erected at the College, with money borrowed from the Parsonage Loan Fund of the Women’s Board.

Good progress has been made in the work of the Agricultural Department. A gift of $1,500 from Mr. W. A. Wilson has made possible the erection of a dairy. The dairy will serve two main purposes: first to furnish milk to the College and the mission community; second, to give the department an opportunity for experimentation in the selection and improvement of milk animals, cows and buffaloes.

The happy and encouraging condition of religious work in the College is reflected in the statistics, and shown especially in the membership of the Student Volunteer Band which had forty-eight members in 1924-25 and grew to eighty-three in 1926-27. Special note should also be made of the number of new members who have joined the College church during these last three years, a total of 243.

The Y. M. C. A. continues to be the strongest and most influential organization of students in the College. It now operates independently upon its own budget. Chief among its activities is the preaching work which it conducts in some thirty of the villages which surround Assiut.

The College has recently made encouraging progress in the effort to secure the support of scholarships for the aid of students who are not able to pay all their school expenses. The statistical table shows that in 1925, 61 scholarships were provided, and in 1926-27, 113 were secured. While most of these scholarships are provided in gifts from year to year, the College has several permanently endowed scholarships. A number of these have been made available during the past year. An annual prize of $70 has been established by Dr. and Mrs. Habib Bey Khayatt in memory of their son, Victor Khayatt. The late Dr. Carrie M. Buchanan has given a generous prize for the stimulation of interest among our students in the movement to combat the drug evil in Egypt.
The following named young men have served Assiut College as short term teachers and have returned to America: Douglas H. Decherd, S. Porter Miller, Gordon E. Pheley, Wilbur W. White. The service of these men and their colleagues is greatly appreciated. The College affords a splendid opportunity for a young man to spend three years in mission service and to become acquainted with the life and civilization of the larger world abroad.

_Pressly Memorial Institute_—Historical sketch: Founded by Miss Martha J. McKown in 1865 in a room of Dr. Hogg's house, just over the stable where Assiut College had its beginning. In 1874 the school moved into better quarters and the boarding department was started. In 1886 the school moved into a new building and was given the name "The Pressly Memorial Institute." In 1909 a small building adjoining was acquired. In 1927 the school entered the present buildings. The school opened in 1865 with three pupils. There are now 510. The work of the school includes, three years Beginners; five years Primary; three years Secondary. The present budget is about $25,000 of which twenty percent is supplied from America.

The years 1925-26-27 have been eventful ones for the P.M.I. They have brought a complete change in the physical equipment of the school. The land for the new site was bought in 1922-23. The foundations of the Administration Building were laid in the summer of 1923. The building was finished and the day school was opened in its new quarters in September, 1926.

Friends in Egypt and in America have helped in the furnishing of these buildings. The reception room in the dormitory bears the name of Jessie Hogg McClenanhan, who was for years the principal of the school. A tennis court provided by a friend in America is being enjoyed by teachers, older pupils and alumnae.

The reorganization connected with entering the new plant has been strenuous but most interesting. The long wished for opportunity to develop the departments of Domestic Science, Music, Teacher Training and Kindergarten has at last come. We welcome it and press forward. The new buildings will be dedicated February, 1928.

Some of the statistics for the three years are:

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girls uniting with the Church</td>
<td>71</td>
</tr>
<tr>
<td>Girls entering Christian service</td>
<td>16</td>
</tr>
<tr>
<td>Number of girls graduating</td>
<td>21</td>
</tr>
<tr>
<td>Enrollment during 1927</td>
<td>510</td>
</tr>
<tr>
<td>Budget met by pupils</td>
<td>80%</td>
</tr>
</tbody>
</table>
During this period the following have served on the Administrative Staff: The Misses Anna B. Criswell, Ruth A. Work, Mary L. Thompson and Martha C. Glass. Teachers returning to America: The Misses Bertha Albaugh, Miriam Davidson, Hulda Dilling, Margaret Gongwer, Lucille Helfenstein, Wilma Mintier, Dorothy Thompson and Ida Wiegman.

The Christian Endeavor Society has been active. The Volunteer Band has had special encouragement in its work in the Assiut prison. Cells are opened and all are allowed to listen. The wardens themselves show keen interest and testify to the increasing happiness and good conduct of the women prisoners. Miss Jackson-Bennett, Superintendent of Nurses in Assiut Hospital, continues to arrange for weekly lectures and practical work for the girls of the senior class.

**Village Schools**—Elementary education is being pushed out into the smaller villages of Egypt by the government. In addition to the school tax which is levied by the government, appeals are also made to men of wealth and those of lesser means to help in the establishment of such schools. Egypt is rapidly working toward compulsory education. That day is several years ahead, but it is coming. It is difficult now to find a village of three to four thousand inhabitants which does not have its school.

State schools are, of course, non-Christian. Recent legislation pointed toward compulsory Islamic instruction for all pupils regardless of whether their parents were Moslem or Christian. A united effort was made by a number of Christian bodies, among them our Protestant people, during the summer of 1927, to secure exemption in these schools from non-Christian teaching. A favorable hearing was given to the Christian representatives by the Ministry of Education, and it is expected that some concession will be made. Another objection to sending a boy or girl to a government school is the fact that it is being conducted on the Sabbath each week as one of the regular school days.

The village school is the never-failing source from which comes the substantial church membership and leadership in the ministry. Better buildings and equipment; trained teachers; loyal support, morally and financially, by the community—these are some of the ideals for which we are striving. The semi-annual examinations for boys' schools, and the final examinations for girls' schools have done much to insure a higher grade of work by teachers and pupils than was possible under the every-school-for-itself method. The minimum requirements in these examinations are high enough to require earnest
work throughout the year. In May and June, 1927, 1,301 pupils entered the uniform examinations for eighteen girls' schools. At the mid-year examination for boys' schools in January, 1928, 2,054 pupils were examined. The entire expense of these examinations was met by fees collected from the pupils.

MEDICAL

Assiut Hospital has gone through a transitional period during the last three years. We have attempted to adjust our policy to meet the changing conditions of modern Egypt. Having faced the dead past for centuries, the East has awakened and is now facing the future. The spirit of Nationalism has pervaded everything. We believe that this means a better day for Egypt; and our problem, as a mission hospital, is to help bring in as soon as possible this better day that has been desired and prayed for these last fifty years.

With this thought in mind we have put forward more effort than ever before to try to make ourselves a part of this new spirit of Egypt. We have built a new entrance to the large free clinic that served twenty-six thousand people last year. We have arranged for a room for Child Welfare work in connection with this. One of the wealthy families in the town of Assiut has asked that we select for them a nurse and help organize a Child Welfare Center in a large village near Assiut. This work will be completely supported financially by this family, and we thank God for this awakening of our Egyptian friends to the tremendous need for this type of work.

Our Nurses' Training School has been put on a permanent basis this last year. Our first graduate will receive her diploma in June with the graduates of Assiut College and Pressly Memorial Institute. She is to go immediately to take charge of a large Child Welfare Center in Cairo, during the furlough of the American Mission nurse.

The evangelistic work has been carried on by our three faithful, consecrated evangelists. The series of pictures of the life of Christ has been given twice a week. At one of these services the visitors have been invited into a large ward where the pictures have been shown and the story of salvation has been told. The power of these pictures to influence human hearts is constantly demonstrated in these services. The fanaticism of the Mohammedan is forgotten in the desire to see the close of the story.
BENHA (1894)

Location: The capital of the Calioubia Province; 30 miles north of Cairo. Population: about 30,000. Benha District is composed of Calioubia Province, one third of the Menoufia Province and a large part of the Sharkia Province which makes an area of about 1,308 square miles, with a population of over 1,000,000, of which 97 percent are Moslem.

Missionaries—Rev. and Mrs. Earl Jamieson, Rev. and Mrs. R. W. Walker; the Misses May Holland and Jeannette L. McGrory.

Equipment—In Benha, one building used for boys' school with missionary residence above; another building for girls' school with teachers' residence above; land for community house bought and enclosed. Birket es Sab: building used as school and chapel. Cheblanga: a small school building. Toukh: land purchased and building for school and chapel soon to be built. One Ford car.

The city of Benha, although not large, is an important railway junction on the Nile. It has four cotton ginning mills and many banks. A new railway spur is being completed between Benha and Menouf, which is the capital of the Menoufia Province. This will link up the town with that large, densely populated district.

The district of Benha has no large towns, but is composed of villages containing from 500 to 1,000 people. Benha is located in the center of the district, and as railways and motor roads make nearly all parts easily accessible, the district is well suited for village work. There are eight out-stations, in seven of which there are schools.

EVANGELISTIC

The evangelistic work is making progress but not without many difficulties. While Moslems seem less fanatical and more ready to accept tracts and attend meetings, the Copts are nearly as ignorant and fanatical as ever, and constitute the great hindrance to evangelistic work. A few years ago Moslems here would resent the mere mention of the Gospel, while now they often return a tract and ask for a copy of the Gospel.

Of the out-stations, Quesna and Cheblanga are the most encouraging. At Quesna, one man who recently joined the church built a small chapel on his property which he rents to the Mission. A school for girls has been opened this year also using the same building. At Cheblanga the work is even more encouraging. The Coptic man who has loaned his lumber yard to us each year for special meetings, is preparing a chapel which we rent and are furnishing with benches and pulpit. There are three village evangelists at work in the district. These evangelists each reach about 1,200 persons monthly. Besides these there is a colporteur of the Nile Mission Press who sells religious tracts and books.
Women's Work—When last we reported we had regular work among the women in but three towns and villages, but now we can report regular work in seven centers, one of which is a new town that has just been built up during the last three years. The work in Birket es Sab was opened up a year ago, after having used the Delta car there for one week. At the fourth meeting there were eighty-three present. At three of the centers Thank Offerings were held this past year. Three years ago the work among the women in Quesna was opened by the visits of a Bible woman one day per week. One year later a school for girls was opened and a Bible woman was located there for full time work. Then after a year without the school and full time Bible women we now have again this year a full time Bible woman and a girls' school which is proving a great success. Most of the children are nominal Christians. The street Sabbath School work is only three weeks old, but has a class of twenty-eight with a splendid outlook for the future. Every Sabbath, street children in Benha are gathered into four or five different classes and are given their weekly Bible lessons and are taught to sing songs.

EDUCATIONAL

Village Schools—In Birket es Sab school, of the eighty boys, nearly all are Moslems. The large boys are greatly influenced by the head teachers, and last year decided not to keep the Moslem fast because of the injury it would do to their school work. No doubt only the fear of their parents prevents many of them from becoming Christians openly. We have six village schools for boys and one for girls, outside of the two in Benha. The schools are still able to keep going in spite of the tremendous efforts being exerted by the Government. Because of retrenchment, this district was obliged to sacrifice one school, so that very unwillingly we decided to give up that of Soubk, a large Moslem town in the Menoufia Province.

Central Girls' School—During the past three years the Girls' School has had a hard fight against great odds for its very existence. A French Catholic school for girls was opened and many of our girls left and went there. Each year the attendance in our school was less than the preceding year, until we finally began to question the advisability of keeping it open. This year, however, the tide has turned, and the attendance is about the same as it was four years ago.

Central Boys' School—The school has had many ups and downs. Last year was an unusually hard year. Besides the scarcity of money, there was much opposition from the other schools of the city which are all Moslem. This year conditions
are more favorable and the school has improved. We now have 140 pupils and more come each month.

_Calioub Orphanage_—The Orphanage has continued to prosper under the able management of the Rev. and Mrs. P. J. Pennings, whose native land is Holland. Of the 300 boys who have gone out from the home, almost all have made good as teachers, preachers, merchants or Government employees. It is distinctly a faith institution, as the Mission pays the salary of Mr. Pennings only, while the Orphanage is supported by voluntary gifts. We believe it is a blessing to the Church in Egypt. A gift from a friend in America has enabled us to begin rug weaving and shoe making. The rug weaving has been in operation nearly three months at the time of writing, and the results are very encouraging. There are now fifty-five boys in the Orphanage.

**MEDICAL**

The dispensary, under the direction of Miss May Holland, has become a regular Bethesda, where the lame, blind, halt and withered congregate. One is astonished in discovering the names of the villages from which they come, some of them miles away. One wonders how they hear of it. Tanta Hospital was able to supply a doctor who came twice a week for a few months this past year. But the doctor, who was an Egyptian assistant, has now gone to England for study. The Government doctors have been very kind in cooperating with Miss Holland. The Governor of the Province has spoken very highly in appreciation of this work. A hundred cases are considered a day's work, and some days a hundred and fifty are treated.

**CAIRO (1854)**

Capital of Egypt. City area, 30 square miles; governorate, 100 square miles. Population (1927) 1,059,824, made up of representatives of almost every nation in the world. About 80 percent of the population in the governorate are Moslems, and the rest Copts, with a sprinkling of most of the Christian sects of Europe and the Near East, including over 5,000 Egyptian Protestants. The language is Arabic, though a babel of other eastern tongues is heard in the markets and on the streets. Of European languages French, English, Greek and Italian are widely used.

_Missionaries_—Rev. and Mrs. J. Willard Acheson, Rev. and Mrs. C. C. Adams, Rev. J. R. Alexander, D. D., and Mrs. Alexander, Mr. and Mrs. Ewing Bailey, Rev. and Mrs. E. E. Elder, Rev. and Mrs. W. T.Fairman, Dr. and Mrs. H. K. Giffen, Rev. S. G. Hart, D. D., Dr. and Mrs. L. M. Henry, Rev. and Mrs. R. T. McLaughlin, Mr. and Mrs. J. S. Petrie, Rev. H. E. Philips, Ph. D., and Mrs. Philips, Rev. and Mrs. R. C. Shaub, Rev. S. M. Zwemer, D. D., and Mrs. Zwemer; the Misses Mildred Allison, Ella M. Barnes, Mrs. Mary K. Coventry, Miss Mary

Short Term Workers—The Misses Miriam Cassill, Anna Dinsmore, Isabel French, Mary Kennedy, Marguerite Lewis, Sibyl Macleod, Emma Malone, Helen Moore, Margaret Robb, Grace Sample, Helen Scott, Esther Smith, Anna E. Spaeth, Lillabel Towle, Emma A. Wilson and Mrs. Lizabell Schermerhorn.

Equipment—

A. Central Building, Ezbekiya, near Shepheard's Hotel, affords accommodation for the following divisions of our work:
1. Preaching services and Sabbath Schools in Arabic, English and Armenian.
2. Christian Endeavor in Arabic and English.
4. Girls' Day and Boarding School (266 pupils).
5. Boys' Day School (463 pupils).
7. Offices: (a) Station Treasurer.
   (b) Station Secretary.
   (c) Government Relations.
   (d) Moslem Welfare.
   (e) Huda and Negm.
   (f) Superintendent Evangelists.
8. Apartments for four missionary residences, and for the dormitory of the Girls' Boarding School, 40 beds.
9. Two Garages.

B. College for girls, Sharia Malakat Nazli, (357 students). Ten acres of ground. Two buildings.
1. Administration Building, used for chapel, recitation rooms, dining room, offices, dormitories for 50 beds, library, etc.
2. Dining room for day pupils, accommodating Domestic Science Department and Music rooms.

C. Fowler Orphanage, Abbassia, (50 orphan girls). Large building, two stories and grounds, residence for mission family, chapel used by school and congregation.

D. Heliopolis: Two-story double residence; double garage.

E. Schools for girls and churches.
3. Faggala: two buildings: two-story school and residence, Huda office (Associate Editor), grounds.
4. Shubra en Nuzha: a building used for meeting-place and school.

(In addition to these Mission properties, five church buildings and two parsonages are owned by congregations of the Evangelical Church in Cairo. Also, in addition to the schools listed above, three primary and six elementary schools for girls are in operation in Cairo.)
The district of Cairo embraces the city and its suburbs and contains about 1,250,000 people. The 1927 census shows a gain of approximately twenty-five percent in the last decade. It would be hard to over-estimate the pervasive and powerful influence which Cairo yearly exerts. As the cross-roads of the Near East and the intellectual center of Islam it is a most strategic center. Its great Islamic University (The Azhar), its literature, its daily press read to the limits of the Arabic-speaking world, continue to successfully hold the attention and to mould the thought life of Egypt and of the whole Moslem world.

Cairo was opened as a mission station upon the arrival of Dr. and Mrs. McCague, the first missionaries of the Associate Reformed Church (now United Presbyterian), November 10, 1854. Other Protestant Missions working in Cairo are the Church Missionary Society (British, Anglican), the Egypt General Mission (British), which works in close cooperation with the American Mission and the Egyptian Evangelical Church, the Holiness Movement (Canadian), the Plymouthites, the Church of God, the Apostolic Mission, the Seventh Day Advent Mission and two or three others. Notable contributions to the work of the Christian forces of the city are made by the American University, the Young Men’s Christian Association, the Young Women’s Christian Association and the Nile Mission Press.

**EVANGELISTIC**

“The towers thereof”—“Missions are no longer an aspiration, they are an achievement.” This is the opinion of an authority on missions given after a morning spent among the organized churches of Cairo. Here are eight churches, with pastors, carrying on all the regular departments of church work. Five are entirely self-supporting and the others almost so. Five also have church buildings erected by themselves; three of these buildings have parsonages attached.

These organized congregations, with a total membership of 1,230, contributed last year for the regular budget $12,500, or more than $10 per member. It is an inspiring sight to see the Sabbath morning audience of the Ezbekiya congregation which with 339 members and many adherents fills the large hall of the Mission’s Central Building.

Few home churches could boast of an attendance of double the number of their membership, as is the case at the Faggala where congregations of from four to five hundred gather Sabbath after Sabbath.

The Shubra congregation has finished decorating and furnishing their new building. It makes a comfortable and pleas-
ing place of worship and is already well-filled with the regular attendants. They have tried successfully the plan of a morning service for worship and an afternoon Bible school.

A fine spirit of unity characterizes inter-church relationships in the city. This is fostered by the Ministerial Association of the Cairo pastors and ordained missionaries. It was organized in 1925 and meets regularly on the last Monday of each month.

Meeting Places—In eight other districts of the city and its environs an effort is being made to develop congregations. Two of these have a worker appointed by the Presbytery. Evangelists under the direction of the Mission are carrying on the work in six other centers.

The Abbassia meeting reports ninety-nine members as against seventy-five three years ago. They are applying to Presbytery for organization. Two others of these centers are following the example of Abbassia.

Women’s Work—In looking back over the work among women in Cairo for the years 1925-1927 two or three impressions are prominent:

1. In spite of the fact that our workers remain about the same in number from year to year, there is growth. The number of women being reached with the Gospel is increasing; the number of women attending women’s meetings is larger than three years ago; the number of women attending church services is growing.

2. There are discouragements in the work. In this city of almost half a million women and girls we have but eighteen women evangelists. Calls come for some one to visit this home or that one, to go into another district of the city, and yet our workers are kept busy every day. How enter these fields already white to the harvest? “Pray ye therefore that more laborers be thrust out.”

3. There are encouragements.

   (a) There is a great readiness to hear. No matter what the faith, yet there is an eagerness to hear the Word. Doors are open all about us, more than we can enter; people are eager to hear the message.

   (b) Many are learning Scripture verses; many who cannot read, memorize a verse; some are learning to pray. Within the last year I have been greatly pleased to see the number of women—many unable to read—who will lead in prayer when called on, or who volunteer to pray when the time of voluntary prayer comes.
Miss Anna Y. Thompson, our greatly beloved veteran of fifty-five missionary years, continues her efficient superintendence of the Bible work. In this she is ably assisted by her associate, Mrs. W. R. Coventry.

**Special Work Among Moslems**—Kamil Effendi Mansour, our leading Moslem convert, has continued, during the years covered by this report, his special work for and among Moslems. In addition to receiving visitors at his home, distributing tracts, having the pastoral oversight of converts and their families, and frequent visits to various parts of the field for special meetings for Moslems, the main part of his work has been the special weekly meetings held on Mondays in the Ezbekiya building. The attendance at these, largely Moslem, has steadily grown until it is now over one hundred and fifty.

A Bureau for the Welfare of Moslem Converts has been established under the control of a small committee of missionaries. Its funds are provided chiefly by donations made by missionaries and serve to meet some of the urgent needs of converts and inquirers arising from persecution, sickness, loss of work, etc. The chairman of this Bureau has been appointed to hold a class for the instruction of inquirers. The class meets five times each week. The instruction is in the Scriptures and Systematic Doctrine. No controversy is allowed. The wisdom of this course has been proved by the steadily increasing attendance of men of all classes and the quiet earnest attention given to the lessons. Fifteen or more men are now in regular attendance. Some of these are Sheikhs, some men holding the degree of doctor from the Azhar, some are government employees, others are artisans, etc.

**EDUCATIONAL**

**Theological Seminary**—At its meeting in the spring of 1926, the Synod appointed a committee to arrange for the control and support of the Seminary. Proposals made by the Mission several years before had resulted in Synod's securing land and raising a building fund. So when the new building in Abbassia, Cairo, was ready for occupancy for the school year of 1926-1927 Synod decided, in response to the urgent request of the Mission, to assume the responsibility. The members of the faculty, five in number, are elected by the Synod, the two American members are nominated by the Mission. Synod chooses the president.

The sudden death of Rev. Ralph G. McGill in the summer of 1926, just a few months before this epoch-marking change was to go into effect, was an incalculable loss. Mr. McGill was the senior missionary on the faculty, having taught since 1913.
The beautiful new building, simply designed, yet admirably adapted to the purposes of the school, was dedicated free of debt on April 7, 1927.

Rev. Ralph T. McLaughlin, as acting chairman of the faculty, did yeoman service in carrying the responsibilities of the school for the first year of the new regime. The other members of the faculty were Revs. Ghobrial Mikhail, Ghobrial Risqallah, Ibrahim Said, and W. T. Fairman.

The average attendance during the past three years has been: 1925, 15; 1926, 20; 1927, 19.

The Bible Training Department for lay preachers was discontinued at the close of the term in May, 1926.

Esbekiya Boys' High School—The change in the Government's Secondary Course of Study has necessitated the addition of one year to our curriculum to make our students eligible for the Secondary Examination First Part as in former years. The average enrollment for the three years was 453. The tuitions, exclusive of boarding fees, have increased during the past three years as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Tuition ($)</th>
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<tr>
<td>1924-1925</td>
<td>$8,750</td>
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<tr>
<td>1925-1926</td>
<td>$9,285</td>
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<tr>
<td>1926-1927</td>
<td>$10,210</td>
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Nevertheless the expenses for instruction have more than kept pace with this added increase. The results of the school both in Mission and Government examinations have been very encouraging.

A school in such a world metropolis as Cairo naturally has students from many races and peoples. The Mohammedan students are about 26% of the whole number, (the Protestants, children of our own church are more than 30%). During the past triennium we have had Mohammedans in attendance from Arabia, Sumatra, Siam, India and the Sudan, as well as from different sections of Egypt. Two of the Siamese youths had come to Cairo to attend the Azhar University, after coming thousands of miles on the pilgrimage to Mecca, but finally turned up at the mission school as the studies at the Azhar were not what they had expected. A Malay student also came to us by way of the Azhar.

The hostel for students, the beginning of which was mentioned in the last Triennial Report, has been developed in the last three years. Since the Synod of the Nile provided hostel accommodations for their theological students in the new Seminary, the whole building has now become available for a boarding department for the school. Dormitory facilities are now available for about forty students.
American Mission College for Girls—Since the last Triennial Report, the College staff has been gladdened by the addition of eleven third-story rooms on a part of the main building. These provide residence for the teachers who formerly lived in a rented apartment. This was made possible by a loan from the Parsonage Fund of the Women's Board.

The following missionaries have been members of the Administrative Faculty during the past three years: Misses Helen J. Martin, Stella M. Robertson, M. Evelyn McFarland, M. Frances Dawson and Alta G. French.

The teaching staff is thirty-two in number, four of whom are graduates of the College. The following short term missionaries have completed their three-year contracts and returned to America: Misses Mary V. Pickett, Mary M. Snead, Lois MacLure, Elsie L. Bender, Lizette Towle and Ruth L. Courter, after three years of service. Miss Helen M. Martin returned after two years; Miss Mildred Allison was here one year; Miss Somerville five years; Miss Jessie E. Edson, six years.

The student body numbering 370 last year included girls of sixteen nationalities and twelve branches of religion, with 42% of them Moslem and 50% non-Christian. This is indeed a priceless opportunity to reach for Christ those in high places and holding the reins of government.

Ever since the College opened there have been classes in Domestic Science, but the room and equipment were very inadequate. In 1925 the Domestic Science Department moved into the new day-dining room building with new equipment. Since then it has been possible to give lessons in foods and cooking to twice as many girls as formerly. There are also lessons in house management and decoration.

This year it was possible to start a teacher training course in music, which includes studies in Harmony, Theory, Teaching Method, Musical Appreciation and Musical Form, with the regular lessons in piano and two literary subjects. This course leads to a diploma at the end of two years and is open to those who have taken the freshman certificate or its equivalent.

The three divisions of the Christian Endeavor provide opportunity for leadership and self-expression. Their contributions, with those of the Sabbath School, totalled over $465 last year.

The temperance union numbers over one hundred members. The interest shown both this year and last in the Thursday communicants' class led by Rev. Ghobrial Risqallah of Ezbekiya is taxing the capacity of our drawing room.
Egypt—Cairo

Ezbekiya Day and Boarding School for Girls—The following have been our short term missionaries: Mrs. Ada C. Dunlap, who graduated into our mission ranks after two years of effective work, and the Misses Anna Duncan, Marguerite Lewis, Emma Malone and Miriam Cassill. Miss Duncan was much loved by all her pupils and it was with the greatest sorrow that we heard of her condition of health which prohibited her return. Miss Duncan has undoubtedly given the school, through her eight years of efficient teaching of English, a higher scholastic standard.

In 1925 an assistant was given to the school in the addition of a second missionary. Miss Jean Campbell made our hearts and home happier by her brief year in the school—when she was forced, for health reasons, to change her location to the boarding school at Luxor. Miss Venna Patterson has been with us since that time.

The average enrollment for the three years is 275. We have had rather an unusual number of Jewesses among the European girls. Two girls from Addis Abeba, Abyssinia, have been pupils in the boarding department for the three years.

Three rather outstanding features for these school years may be mentioned:

1. The gradual increasing interest in teaching and the training class. Thirty-eight girls have finished the regular high school course of study. The class of 1925 numbered eleven. All but three taught their first year out of school. Of the three classes, besides the eight girls now in the training class, eight are teaching—two in Cairo, three in the Faiyum and one each in Mansura, Alexandria and Kena.

2. The amount and character of the gifts of the school. $1,089.16 has been given largely in pieces corresponding to 2½ and 5 cent pieces. A small portion has been sent to other lands while the orphanage, church work and other worthy objects of our own city have been remembered. Among these, the Young Ladies' Missionary Society gave a sum sufficient to furnish one of the class rooms in our new Theological Seminary building.

Apart from the above, the class of 1927, with the proceeds of their class play, purchased a sectional bookcase for the school library. It is used for our educational books by the teachers and training class especially. Copies of any book on education which you know to be really good and practical would be gratefully received.

3. Many daughters are being given a larger freedom of choice in many things. A number of our girls have been permitted to become members of a Christian Endeavor Society.
composed of both young women and young men. Twenty-two girls have been permitted to make public profession of faith in Jesus Christ as their Saviour and their names have been added to the church roll. Some of these girls were from our lower grades. Until very recent years only girls from our highest classes were given freedom to choose for themselves.

Fowler Orphanage—First of all we would praise the Lord for His faithfulness in keeping His promises to His children in this institution by providing for all temporal needs, without any budget or grant from the Board.

There has been almost a complete change in the personnel of our Orphanage Committee. There have been many changes in the orphanage family. During the period twenty girls have gone out and twenty-four have been received. In 1925 eight girls who passed the examination in Third Year were permitted to go to one of our advanced schools for further training; in 1926 the total number studying in other schools was fifteen, distributed as follows: six in the Luxor Boarding School, three in the P. M. I., four in the Tanta Bible Women's Training School, one in Tanta Boarding School and one in the Boarding School at Ezbekiya.

Eighteen girls united with the church during these years.

Faggala Girls' School—We have had changes in superintendents during this period, but the school's influence for good continues. Miss Edna Sherriff was superintendent in 1924-1926, Miss Alice Grimes, 1926-1927. With the exception of two new teachers this year we have had the same teaching staff during these three years. We have a full time Bible woman who is our school visitor and visits in the homes of the teachers or children who are absent and especially of those who are sick. Enrollment: 1924-1925, 265; 1925-1926, 284; 1926-1927, 218. Teaching staff: average for the three years, ten.

Kulali Girls' School—Throughout the past years Kulali has had many changes in the office of the superintendent and yet this little school goes forward courageously ministering in this needy section of Cairo. Those who have had contact with the homes, with the teachers and with a minister so helpful and interested in all of the girls, and who has so rejoiced in their spiritual growth, consider it a real privilege to serve in a place where the school and church are so united. Enrollment: 1924-1925, 287; 1925-1926, 303; 1926-1927, 267. Teaching staff: average for three years, ten.

The Evangelistic Day Schools—An interesting group of elementary schools are conducted in the meeting places under the care of the Evangelistic Committee. The tuitions, together
with a few private gifts pay the salary of the teacher. The total enrollment is about 370. Besides teaching the three “R’s” and Bible stories, these schools open the doors of the homes to evangelistic visits and gather in the pupils and other children for Sabbath School. A specimen report of one of these schools is that of Bab es Shaaria. “In the last two years the little day school for girls in the Bab es Shaaria district has about grown to capacity. There has been an irregular attendance, due to feasts, fasts and holy days, of fifty girls and five small boys, all from Moslem homes. The tuitions paid, cover approximately two thirds of the teacher’s salary. Other expenses of the school are met by private gifts and contributions from the American congregation in Cairo. Twenty girls have attended the school fairly regularly during the past two years and are now ready to enter the First Year of some higher school.

THE FAIYUM (1866)

Location: Eighty miles southwest of Cairo by auto. District: Province of The Faiyum; cultivated area 1,100 square miles. Population: 508,000. Moslems, 95 percent. People: farmers, fishermen and desert Arabs.

Missionaries—Rev. and Mrs. Dalton Galloway; the Misses Margaret A. Bell, Dora E. Giffen, Miss Laura B. Wright and Mrs. Rachel Tracy Seiver.

Cooperating Missionaries—(not under appointment)—Dr. and Mrs. D. L. Askren.

Equipment—Foreign Board residence, Girls’ School and Community Center in which is residence for unmarried women missionaries; Tamia school and meeting-place; Abshwai land for school and meeting-place, Ford car.

From El Lahoun, at the southeast boundary, where the “River Joseph” brings in the Nile water, down to Lake Karoun at the northwest end of the Oasis, there is a fall in the water level of seventy meters. The large inland lake, where the fishing rights run into hundreds of pounds yearly, is forty meters below sea level. The water power in the canals is used to turn huge, wierd-sounding water wheels for irrigation purposes and crude little flour mills. Only this year two large turbines have been installed near the city of Faiyum bringing electric light and power for filtering and pumping clean water. This meets an urgent need.

The visit of H. M. King Fuad I, May, 1927, to open officially the Light and Power Plant and to pay his first visit to the Oasis was a great occasion. The eighty-mile auto road from Cairo up the valley and across the eight miles of desert to the Faiyum was beflagged and the Faiyum City was gaily deco-
rated. A special road was made across the desert from the Oasis to the Great Pyramids by which His Majesty returned to Cairo.

The Faiyum Province is still an interesting place for the archaeologist. To the southeast are two large mud brick pyramids, one the tomb of Amenemhet III at Hawara; the other is the tomb of Sesostris II. Sir Finders Petrie has made some interesting finds at both these sites. To the west on the border of the desert were found, in 1908, the valuable Humuli Coptic manuscripts of the Old and New Testaments. For three years the University of Michigan has been working on a Graco-Roman site at Kom Aushim.

**EVANGELISTIC**

*Organized Work*—During the past three years there has been no change in the personnel of the pastors or evangelists. The pastor located at Roda in 1924 died in March, 1925. Rev. Gebra Hanna’s work in the Faiyum City has been going along as usual. Rev. Wahba Bulous put the Sennores Girls’ School on a good working basis three years ago. It is flourishing today with more than 100 girls. The congregation is building a boys’ school and plans to make repairs on the church. Rev. Shahata Monsour, at Fidimin, has been gathering money for a new building now in the process of erection, for church, school and parsonage.

The *four lay evangelists* have all been with us over three years. They have brought the knowledge of Christ to hundreds. Each has a center where regular services are held and from which villages are visited. Visiting, preaching, selling Bibles, distributing tracts keep them busy. They meet periodically with the missionary for prayer and Bible study and each spring special evangelistic services have been held in their districts with help from the Faiyum pastors. There has been an increase in the number of communion services held recently and of those uniting with the church.

*Special Conferences for Workers*, held in Sennores in 1925 and in Faiyum in 1926 were times of real spiritual refreshing. Pastors, teachers, evangelists and missionaries met together for Bible study and prayer and definite personal work. One of our younger pastors said a year ago, “I look back to the Workers’ Conference in the Faiyum as a time of revival in my own soul.”

The new Brayco Projector has been a real help in village meetings. Wherever the pictures are shown, crowds of men, women and children come to see and hear. “Beauty Spots of

Bible Women—There has been marked advance in the work among women in the Faiyum since 1924. Daily prayer and Bible study, before starting out each day has been a great help and inspiration to our three faithful Bible women. Many new Moslem women have been added to the list of regular pupils learning to read and listening to Bible stories. Since 1926 the Bible women have been making visits to a number of villages outside the city of Faiyum. A new feature of the work among women has been the meetings held occasionally in the Girls' School chapel for the pupils of the three workers. You can imagine what a blessing this has been to many who never before attended a devotional service. After church service, Sabbath mornings, instead of visiting in homes of friends, a number of the well-educated women of the church, after prayer together, go out two by two visiting and holding street services in different parts of the city.

EDUCATIONAL

Central Girls' School—"This plant is unsurpassed," exclaimed Dr. J. Morton Howell as he stood with us on the roof of the Girls' School. He had seen the chapel, the class rooms and the living quarters of the missionaries, the teachers and the eight village girls. Then after viewing the rooms where our Bible women live, he stood on the flat roof and, looking down at the playground, rejoiced with us at what God has wrought in providing this place for His work.

King Fuad I was in Faiyum for four days last May and very kindly visited our school. He expressed himself as highly pleased with all he saw and heard. His gift of $250 is being used to start a school library. Many of our girls are learning to know the Lord and to serve Him. Three of them served as Sabbath School teachers last summer. Five of them are preparing to join the church at the next communion. Some have been faithful in going to do street preaching. Our small girls, not to be outdone by their older sisters, take their Sabbath School cards home and read them and tell the lesson story to some one.

A class for the blind is being started this year. People find it hard to believe that we really mean to help the blind. One look at the interested faces of our blind pupils tells what joy the chance to learn gives them.

Village Schools—The little schools in the Faiyum District are, first of all, centers for real evangelistic effort. In spite of
the fact that many government primary schools have been opened in this district during the past two years, the people are anxious that these pastoral schools be kept up. The teachers are teacher-evangelists, not only caring for the Sabbath Schools but often having preaching services. Since we have had our new mission compound, it is a great inspiration for the children of the district to come to the Faiyum for their yearly examinations, supervised by the missionary in charge. Out of these little schools, where both girls and boys are in attendance, come some of our best workers. Some come into the girls’ school here, some go up to Assiut College, some remain to become real pillars for good in their own villages.

MEDICAL

Dr. Askren writes, “The past three years have not been marked by any startling occurrences. The patients are almost of the same type with a slight increase in numbers. The clinic at Wasta has been abandoned. The patients from Wasta to a very large extent come over to Faiyum. The train service is such that they can come and return very comfortably and when they come they are able to get the medicines at once and to complete examinations and treatments. Faiyum clinic is as usual. The only marked difference is in the afternoon clinics which are now almost exclusively for women and children’s diseases. Another marked difference is in the falling off in village calls as with the cheap automobiles the patients who used to send for the physician to come to them in the villages now come to the clinic. During this past year there has been a much larger number of free and semi-free patients, for this province has suffered from hard times.

We ask that this work be remembered in your prayers, that the fellahin coming to us may receive spiritual as well as physical benefits from our efforts to serve them in our Master’s name.”

LUXOR (1883)

Situated on the eastern bank of the Nile 470 miles south of Cairo, opposite the famous “Valley of the Kings,” the last resting place of Tut-Ankh-Amon.

The District: Comprises three provinces, Girga, Kena, Aswan (Luxor being approximately in the center). It stretches from Tima (about 30 miles south of Assiut) to Aswan, nearly 300 miles further south by rail. Area, about 1,289 square miles.

Population—approaching 2,000,000. Religion: 88 percent Moslems; 10 percent Copts; 2 percent Protestants. Language: chiefly Arabic.

Missionaries—Rev. and Mrs. W. D. Gillespie, Rev. and Mrs. S. A. Work; the Misses Laura B. Walker, Ida Whiteside, Esther W. Wilson and Jean S. Campbell.
Short Term Missionaries—The Misses Rose Mintier, Idelia I. Morgan and Grace Vincent.

Equipment—Girls' Boarding School Building; Women's Board building used for community center and women workers' residence; Foreign Board workers' new residence (nearing completion); Boys' School Building; “Witness” sailboat; two Fords.

EVANGELISTIC

In January, 1925, the last of the larger general conferences for pastors, evangelists and teachers was held in Sohag. Rev. W. T. Fairman spent the year of 1925 on the “Witness” visiting the towns through the whole length of the district. His meetings meant much for our work. The arrival of Mr. Pollock in the autumn of the same year brought the missionary force in the district to a strength never before attained. The Sohag church which had suffered so much because of unpleasant pastoral relations called a new pastor, Rev. Tawfik Gayyed, and then began a more prosperous period of its life. The Luxor church strengthened itself by electing and ordaining two additional elders and a deacon.

During the year 1926 the smaller conferences were continued with encouraging results. In the district there were a number of gratifying moves toward organizing churches and calling pastors. In the summer of this year large changes were made in the missionary forces of the district. The first half of the year Mr. Fairman was laid aside during a large part of the time by sickness. A summer in England was followed by his transfer to Cairo. In July, Mr. Jamison was transferred to Tanta. In the autumn Mr. Work came to the district. Mr. and Mrs. Work made large and effective use of the boat, the “Witness,” while Mr. Pollock worked out from Luxor with the Ford.

Writing in December, 1927, Mr. Work says: “Our introduction to the Luxor District was by means of four conferences held at Kom Ombo in early November, in Bahjura in late November, in Tima in December, 1926, and in Kus in January, 1927. These conferences were well attended and were most effective in deepening the spiritual life. New pastors were installed in Bahjura in November, 1926, in Kom Ombo and Nezlet el Kadi in February, 1927, and in Nagada in April, 1927. All these places are prospering and Esna also is looking forward to organization and a new pastor the coming spring.

“A good spirit prevails in the pastorates and the evangelists who work as stated supplies are also doing good work. We have already fifteen organized congregations with pastors and it will not be long until this number will be twenty. We visited sixty-two towns and villages last year and already from
October 1 to December 8 we have visited thirty-five, so we bid fair to reach one hundred this church year. Some of these villages have organized churches, some have a few scattered members belonging to a church too far away for them to attend. Some are Coptic villages with no means of grace. Still others are Moslem towns where we have an opening through some special Moslem friends. The Copts have been friendly and have cooperated with us in many places. In some the priest has violently opposed us but in spite of his opposition many have attended and have been helped. In at least eight towns we preached in Coptic churches. One Moslem mayor arranged a meeting for us and called all his people to attend. A brother of another Moslem mayor offered a piece of land for a Protestant church; still another Moslem mayor, where a rival Christian sect had taken our church from us, helped us secure a piece of land and engineered the building of another church."

**Women's Work**—We all were rejoiced when Miss Jane Smith was sent here for Child Welfare work. It was a boon to our work among women. In the Child Welfare Center she gave personally a gospel message as well as treated and helped mothers and children. Even our simple Karnak women found their way in and were delighted with "the sweet lady." She followed up her cases by personal visits, often on her wheel or with the Bible woman. We all were grieved when she was moved to Cairo after her year and a half here. A Child Welfare Center conducted by a Christian nurse is one of our biggest needs.

In the year 1926 three faithful Bible women with a pupil-teacher carried on the work in Luxor; two in Akhmeem; one in Kus and one in Esna. Two pupils entered the Bible Training School from Luxor. Three of our Bible women attended the summer school. It has meant real inspiration to them and has given them a new vision of service. Our blind Bible woman was brought in for further training and while staying with us in the Women's Board residence, taught a young blind Moslem the Braille type. Since she left, it has been carried on by one of our Protestant girls here.

In our little street Sabbath School, there has been an average attendance of seven Moslem girls. In another, taught by a Bible woman under difficult circumstances, are many Moslem girls.

In the year 1927 our Luxor force of Bible women was two, with one new promising pupil-teacher in training. Our best Bible teacher died last spring as a result of burns. She was doing efficient work; she was always willing to go to villages and, in fact, opened up one whole village to us. Our Esna teach-
er is now in Dishna, a place where there is no Bible woman nor evangelist. She is doing good work and hopes to have a nearby minister come and start services. At Edfu, our evangelist's wife has become a regular Bible woman. Years ago she started a little school. She attends the opening exercises, then goes out on her rounds of homes as well as attends to her own household duties. A bright young girl who finished the second year of our Luxor Boarding School has been sent to the Bible School for definite training.

EDUCATIONAL

Dr. Carrie M. Buchanan Girls' Boarding School—Established in 1901. Dr. Carrie M. Buchanan, founder. Graduates, 1925-1927, 9; pupils uniting with the church in 1925-1927, 6; present budget, $10,600, 31 percent of which is supplied by the Board.

The work of the school has continued steadily and successfully during the last three years. The enrollment has continued about 325 in the boarding school and village primary annex combined. The boarders have numbered about 65. In both 1926 and 1927 the school passed the highest percentage of pupils in the uniform examinations of any of our girls' schools in the Mission. This attainment has been due, of course, to the excellent and progressive work of our truly consecrated group of teachers. Three of the teachers received their full diplomas in 1927.

During the last two years we have had a class for the blind, supported by Miss Annie Kyle. Six blind pupils have benefitted by the work and one girl, who can see, has been trained to carry it on in the future. One of the pupils is passing her knowledge on to a blind Moslem man.

One of the graduates of 1925 was the first graduate of any of our schools to enter the nurses' training class just started at Assiut Hospital. She will receive her diploma in May, 1928. Two of the graduates of 1927 have also begun the training in spite of the fact that the profession of nursing is still considered by the Egyptians to be a degrading occupation.

During the three years under review our Christian Evangelistic Committee has carried on meetings for women and street Sabbath School classes in Luxor and nearby villages. Their efforts have reached about sixty women and one hundred children during the school year.

Luxor Boys' School—This institution has continued to improve. It has won and maintained a place of leadership among the schools of the city and district. The enrollment continues at 255 to 260, because a larger student body would be unwieldy
with the present staff of ten teachers. The headmaster is an active Christian worker and keeps to the fore the fundamental aims of our work. This is comparatively easy as the school is fortunate in having a staff of earnest Christian men. The school property has been improved and new equipment added—all of which aids in maintaining efficiency.

District Schools—This phase of the work is not stable. Some of the schools have been discontinued for one reason or another. These district schools have presented a real problem because the development of free schools by the government has lessened the attendance of our little pay schools. The policy has been to strengthen those schools where results are being shown and to cut off or cut down the grant to those schools which have become parasitic in character.

MANSURA (1865)

Location: 100 miles northeast of Cairo. Population: 1,500,000. 616 towns and villages. Ninety-eight percent Moslem.

Missionaries—Rev. and Mrs. J. M. Baird, Rev. and Mrs. James A. Pollock, Rev. and Mrs. Ralph R. Scott, Rev. and Mrs. S. A. Work; the Misses Lucia Dwight, Lillian McClellan and Frances Patton.

Equipment—Central building housing Girls' School, Community Center, three households; the old building housing the Boys' School and the congregation of the Evangelical Church; a small meeting-place in a suburb of Mansura; a meeting-place at Dekernis; one Ford car.

EVANGELISTIC

During the last three years the evangelistic work in Mansura has been marked by very definite encouragements. Located in the heart of the Delta where there is little enthusiasm for any religion and where opposition is rooted rather in the hatred of the spiritual than in honest devotion to the old faiths, one naturally expects much that is discouraging. But there are the hopeful elements in the situation that cheer us on. For instance, within the last three years, the years of patient toil at Mit Ghamr have born fruit in the organization of the congregation and the erection of a new church building. At Simbella-wain, in spite of a subtle and bitter opposition, the church is growing and is looking toward securing a place of worship and organization. At Dekernis there is a new meeting-place which bears promise of lending great aid in this big town where it had been so difficult to secure a place adequate to house our meetings. Another encouraging feature of the work is our cooperation at Dekernis and Manzala with the Swedish Mission. This Mission carries on work for women and girls in these two
centers. Our evangelist acts as shepherd to their little flocks in their girls' schools and they reciprocate in sharing the expense of his travel. The work at Damietta is hard, but conditions are improving. On the whole, in spite of an opposition that is real, varying from something very formal and insincere to the opposition of the fanatic, it can be said in honesty that these are good days with much of promise in them.

Community Center—The outstanding feature in the last three years has been the development of the Community Center in the city. It was a new venture and essentially experimental. Begun in the preceding three-year period it has been expanding and reaching out. At present among its activities is a reading class for girls who have never been able to go to school but find themselves at an age when to be unable to read is a reproach. Many of these girls are of good families. Other activities are: a class where girls and women are taught practical, simple sewing, a Bible class and a monthly meeting of popular character at which a religious message is given. In addition to these activities some simple handcrafts are taught. There is a large Moslem attendance upon these classes and the general meetings and the spirit is excellent.

Bible Women—There are two Bible women working in Mansura and one in Mit Ghamr. These women visit and teach in the homes and are, in many homes, the counsellors to whom the family goes in the hour of trouble whether the need be spiritual or material. In addition to the work of these women, unmarried women missionaries have charge of the women's work at the various series of evangelistic meetings over the district. The situation in the evangelistic work is such as to cause us all to thank God and take courage.

Educational

The Mansura Boys' School has about two hundred boys in attendance every year. The receipts in 1927 have been a little less than the preceding year owing to the financial depression in the country. The staff is a strong one and the prospects for successful work are excellent. The great need is for room, for the present quarters have long since served their day and generation.

The District Schools—Aga, Mit Ghamr and Simbellawain are in better condition than a year ago. At Aga there has been a change of headmasters which has been for the good of the school. At Mit Ghamr the school is housed in a fine new building rented for two years. This, with the good result in the government examinations last year, plus a bitter feud between
two other schools of the town, has given our school a new standing. At Simbellawain the good results in the government examination and the faithful work for years past is evident in the increased attendance and in the splendid spirit of the school. The consecration and loyalty of the headmaster in this place is an encouragement to the missionary in charge. The Simbellawain Girls' School is specially supported by a Sabbath School class in Topeka, Kansas. Were it not for this class the Mission would not be able to direct this school of ninety-eight girls.

*Girls' School*—Miss Patton writes, "Our daily attendance is about one hundred and fifty. Our kindergarten is full to overflowing. We have a regular kindergarten course with a separate Bible hour and chapel. The school has eight teachers. Due to their untiring efforts, the school has stood second in rank in the mission examinations for girls' schools.

"An alumnae organization meets every two months during the school year. All former pupils of our mission schools are eligible. This organization is carried on with its own officers and a program committee. At a recent meeting, three generations of former pupils were present from one family—grandmother, mother and daughter.

"In addition to the daily chapel and Bible study the pastor of our Evangelical Church very ably conducts a weekly chapel with the girls. All girls from the third grade upward have a weekly lesson under his care in a well outlined course on “The Teachings of Christianity.”

**MIDDLE EGYPT (1891)**

District: This district begins 20 miles south of Cairo and extends for 160 miles up the Nile valley. It comprises half of the Giza Province and all of the provinces of Beni Suef and Minia, with a total population of 1,600,000 (1927), of whom 88 percent are Moslems; 9 percent are Copts; 5 percent are Protestants and the remainder Greeks, Jews and Roman Catholics.

*Missionaries*—Missionaries have been located at the two provincial capitals; Beni Suef, 75 miles south of Cairo; Minia, the fourth city of Egypt, 75 miles further up the Nile. At Minia, Rev. and Mrs. W. H. Reed, 1925-1927. At Beni Suef, Rev. and Mrs. R. R. Scott, to June, 1925; Rev. J. K. Quay, D. D., and Mrs. Quay, to December, 1926; Rev. and Mrs. E. E. Grice, to August, 1927; Rev. and Mrs. S. I. Acheson, from September, 1927; the Misses Helen J. Noordewier, to June, 1927; Esther W. Wilson, to June, 1925; Rose and Jane Smith, winter, 1925-1926; Margaret Work, from November, 1926; Isabel Hosack, from October, 1927.

*Equipment*—Land at Beni Suef (bought recently by the Women's Board) for girls' school, community center and missionary residence; school and meeting place at Ashment; land for meeting place at Aiyat; Mission boat, "Ibis," Minia Ford and Beni Suef Ford.
We rejoice that Rev. and Mrs. Reed, from Minia as a center and by means of the “Ibis” and the Ford, have without interruption been permitted to direct and inspire the evangelistic work, both of the church and the Mission throughout the district. With changes of missionaries have come other changes more encouraging. Transportation is being revolutionized; automobiles have quadrupled; roads are being constantly improved. Crowded buses connect us with the Faiyum and all the large towns of the provinces. Keeping pace with this has been the increase of service by trains, three new local stations having been established during 1927 in Beni Suef province alone. Even the more remote towns are rapidly being ushered into a new day. All of this spells greater accessibility for the missionaries, the evangelists, the Bible women and the faithful Fords. Doors are opened to the Gospel as never before.

**BENI SUEF AND DISTRICT**

**EVANGELISTIC**

*Work for Men*—These years have been a seed-sowing period in Beni Suef Province and we have faith that a harvest will follow. Evangelistic work was carried on in Badrashein and surrounding towns by the teacher-evangelist during 1925-1926. This work has been transferred to Cairo, it being more accessible from that station. The Wasta congregation asked for organization and was transferred, June, 1927, to Middle Egypt Presbytery. A seminary graduate was appointed as stated supply. By the initiative and under the supervision of his wife, a small girls' school has been opened. We are looking forward to the development of a strong, organized congregation, serving this growing railway center and its environs. Up to June, 1927, an evangelist lived and preached at Matanya and visited in the Aiyat area. This evangelist has been moved to Boosh, and the evangelist who was at Wasta was transferred to Aiyat as being the more strategic center for work in this sector. The Mission had already secured land at Aiyat and stone has been bought for a meeting place and residence. At Ashment the teacher has conducted a Bible school and has aided in the preaching services on Sabbath afternoons. The teacher is having encouraging prayer groups each evening. The evangelist from Boosh visits and preaches in Ashment each Wednesday. At Boosh the church and residence are owned by the Evangelical Church and the Mission and an interested Egyptian layman aid in the salary. The Laymen's Group of the Beni Suef Church holds five weekly meetings in as many centers in and about the city.
Work for Women—There are six workers among the women of this large district, each in a different town. One was dropped from the roll this year, but the place is being acceptably filled by a former teacher in our school. Our Beni Suef Bible woman works almost entirely in old Beni Suef, a solidly Moslem section of the town. She has a winning personality and is doing splendid work. The Bible teacher in Biba is also a good worker. She has been successful in getting her pupils to attend the church services, and we believe that she has been the means of winning many women to Christ. The Thank Offering from Biba this year was almost $100. We also have a worker in Boosh. This has been a difficult field, since the Copts there are very fanatical and ignorant.

Work was opened for women at Wasta this year. As the name implies, this is a junction and railroad center. It is a needy, promising place. The evangelist there has done good work, but little has been done for Moslem women. A worker has also been sent to Wanal Qis, a large Moslem town near Wasta. Ten people from this town are members of the Wasta church. Our sixth worker is in Fikreeya, over ninety miles from Beni Suef. She is a little blind woman, but is doing good work.

Now that land has been bought we hope soon to have a building of our own where we can realize our dream of mothers' meetings and community center work in Beni Suef. We are now making an effort, with the help of the different teachers, to carry such mothers' meetings out into the towns.

A Child Welfare Institute is rather a high-sounding name for a simple clinic, nominally under the care of the nearest physician, to whom all seriously ill are sent, but practically caring for cleansing of eyes and skin cases. The mothers are ready to come, listen to the Bible lesson, question the health lecturer, and examine the posters. Most popular are the demonstrations, such as baby's bath, clothes, bed making, and first-aid remedies. While the importance of cleanliness, fresh air and proper food are made plain, and simple lectures on the care of sick and convalescent children are given; yet the Gospel message is always the heart of each day's work, and in the evening a general evangelistic meeting is held by the evangelist or an assisting pastor.

EDUCATIONAL

Girls' School—We are very thankful that, in spite of the increased number of Moslem schools in Beni Suef, our school still has an average yearly attendance of about one hundred and seventy, with the number of Moslem girls constantly increasing. Parents seem to realize that we are giving their girls some-
thing which a Moslem school cannot give. In June, 1927, six girls received their diplomas. This year’s graduating class numbers twelve. Five of these purpose, and have their parent’s consent, to go to higher schools. We encourage this, for our seven year course here is only a beginning.

The Alumnae Club, which meets once a month, helps the girls to realize that there is still much to be learned. The girls lead the meetings in turn. Club members help us in village meetings after the Sabbath morning service; and for two Christmases they have made dresses for the Girls’ Orphanage at Cairo. The Legion of Honor has seventy-six pledge signers.

_Village Schools_ — Of the four village schools the one at Badrashein has passed under the care of Cairo. The little school at Matanya, due to the aid of a landowner, has been financially independent, but it needs much improvement. The schools at Ashment and Mermah with a combined enrollment of eighty to one hundred pupils, have continued to gather in poor boys and give them an opportunity. Even with the rapid increase of government primary schools there is an urgent need for more; and for this reason, coupled with the fact of their effectiveness as an evangelizing agency and center, we only wish that there was some way of multiplying their number many fold.

**MINIA AND DISTRICT**

**THE CHURCH IN THE DISTRICT**

There are seventy-two congregations and meeting places in this district under presbyterial oversight, with a membership of 4,213. These include a number of centers where mission evangelists are employed but do not take in many places where laymen and Christian Endeavor Societies conduct preaching regularly. The leadership and the spiritual oversight of this work fall largely on the sixteen pastors. We need more pastors. There are three self-supporting congregations without pastors and at least four others should have pastors. One of these, Abu Kerkas, will make out a call on January 8, 1928.

There are ten licentiates and lay-preachers employed by Presbytery. There are also fourteen lay-preachers, some supported entirely by the small churches in which they labor and others aided by the Mission. These lay-preachers perform a very important work in supplying preaching places during periods of enforced vacancy due to lack of presbyterial workers, and in opening new places and developing them until they are taken over by the Presbytery.
It is also interesting to note that there are thirty schools for boys and six for girls in this district. Of these thirty-six schools, at least thirty are supported by the churches. During the year 1927 a girls’ school was opened in the church at Fikria and now has nearly one hundred girls. It is supported by a layman.

Since the last report several new churches have been built. One is beyond the Yusif Canal near the western desert and another east of the Nile. A striking thing recently happened in a town, where a rich Mohammedan landowner, after building a mosque for Mohammedans, instructed his agent, a Christian, to erect a building for a school and meeting place for Christians. At Suft Meidum a church with about seventy-five members has almost completed a fine substantial church building. They have been working at this for several years.

The Second Church at Minia has been almost driven from the present premises by the terrible noise of the railroad. They have bought property in a good section of the city, paying over $30,000 for it; $20,000 of this is to be paid by selling property now in hand and they have pledges for the $10,000 to be paid in three years. Later they will doubtless build a large, new church on part of this property. The building now occupying a piece of this land will be used for a parsonage and the Girls’ School. The Girls’ School has over two hundred pupils. At the recent meeting of the Association, January, 1928, Miss Nellie Smith was appointed to this work and a new era has opened for the girls of that great city and district.

Many Mohammedans attend special meetings held for them in the churches; they seem ready to hear without opposition. A few of the Mohammedan leaders give Christ a very exalted place. We believe they are exerting a leavening influence among their brethren. Should we not pray that Christ may be so exalted that He may become all in all, as Saviour, Lord and King?

TANTA (1892)

Tanta, the third city of Egypt, the heart of the Delta geographically, the site of the Sajjid el Bedawi Mosque, an educational center with over 3,000 students, and an annual pilgrimage center, has a population of over 75,000 (1917). The province, of which it is the capital, with a population of 1,305,209 and half of the Menufia Province with its half million people, comprise what is known as Tanta District.

The southern portion of this area is densely populated, averaging 1,665 persons to the square mile. A network of roads covers this district making most of it accessible by car. Several railroad lines of the standard and narrow gauge afford easy transportation to the county.
seats and important towns. Most of the population is engaged in farming. Except on the large estates the methods of agriculture have advanced but little in the past 5,000 years.

_Missionaries—_Mr. and Mrs. Charles S. Bell, Dr. and Mrs. A. F. Grant, Dr. and Mrs. H. S. Hutchison, Rev. and Mrs. W. B. Jamison, Rev. and Mrs. J. C. Lorimer, Dr. and Mrs. W. T. Moore; the Misses Lucia Dwight, Minnehaha Finney, Carol C. McMillan, Sarah B. Meloy and Ruth M. Williamson.

_Equipment—_Main hospital building and a two-apartment residence for doctors; community house, housing the Bible Women’s Training School, residence for unmarried women missionaries and community center; a building with two apartments for missionary families and the first floor for young men’s work; the Mary Clokey Porter Girls’ Boarding School; the Delta car; two Fords for district work and three cars at the hospital.

**EVANGELISTIC**

_City—_The Mission centers its city work in the special effort for young men. It is distinctly the Y. M. C. A. type of work as it is known at home and in Egypt although we do not go under that name. The organization has existed for many years but the N. W. M. residence building in the center of the city has provided rooms especially built for this work. Both Mohammedan and Christian men are members and the place is becoming most favorably known among young men of all classes. Our membership roll shows storekeepers, doctors, teachers, clerks, students and other classes. All of them are taking advantage of the varied activities, but even in our new quarters we are already beginning to feel hampered. The religious meetings twice a week are well attended and the occasional community lectures seem to be appreciated by a wide constituency. This type of work furnishes an opportunity for quiet personal talks on problems of religion and life that no other effort offers.

_District—_The work suffered great loss in the departure of Dr. Boyd in 1925 owing to the state of his wife’s health. Notwithstanding many changes in locations all the evangelists have been faithfully carrying on their work throughout the whole period and the work is being blessed. More regular attendance at all the services is found and better interest is manifested than ever before. More workers are desperately needed. Many, many large towns are quite without any regular work, and in some there is no work at all.

The Moslems attend in increasing numbers and usually sit quietly and often come after the service asking questions concerning points in the message presented. It seems to us that the spirit of the enquiries has changed and that, whereas formerly enquiries were most often made to provoke discussion and trouble, they are now made in a true spirit of desire to know the truth.
The Bible Women's Training School is an institution which serves the whole Mission. The past three years have been a period of very intensive work and steady progress, during which time a class of six girls finished the course of study and are now occupying positions as Bible women in various places. The Preparatory Department fills an important place since most of the girls who come need much drilling in reading, writing, arithmetic, grammar and composition, in addition to the rudiments of religious instruction. During the past year we have had twenty-six in attendance in both preparatory and regular departments.

The Community Center—There are many young women in a town the size of Tanta who have been deprived of the advantages of education but who in this day of awakening are anxious to learn to read and write. It would be impossible for them to go to a girls' school and go into classes with small children, so we are meeting a real need and grasping a fine evangelistic opportunity by arranging for classes for them in our Community Center.

Another feature of the Community Center work is meetings for women held every Thursday afternoon. Once a month the women's meeting takes the form of a missionary meeting. Special programs are given at Christmas and Easter and on the occasion of the annual Thank Offering, besides other special meetings and frequently a series of meetings is held. A Sabbath School on Sabbath afternoon is conducted by the girls of the practical work class of the Bible Women's Training School. The children are gathered in from the homes where the training students do practical work during the week.

House Visiting and District Itinerating—In Tanta we have three Bible women. One of these gives her entire time to Mohammedans and the other two have many Mohammedan pupils. Hundreds of women are visited weekly and given a regular Bible lesson. Two meetings are held weekly for women, the one already described in connection with the Community Center and another in an outlying quarter of the city. Those who attend are largely Mohammedan.

The itinerating work in the district is fascinating and one longs to be able to do it constantly. As yet we have only two evangelistic workers for women in this large and populous district, one at Bissiun and one at Shebin-el-Kom.

During the past year, since our women's evangelistic missionary force has been increased by the arrival of Miss Dwight, Miss Finney has made several trips throughout the district on
the Delta car. During one trip last spring of forty-six days, twenty-two villages were visited and hundreds of homes entered with the Gospel message.

**EDUCATIONAL**

*Mary Clokey Porter Girls' Boarding School*—It is with hearts filled with gratitude to God that we write the report of the Mary Clokey Porter Girls' Boarding School for the years 1925-1927. During this time the building begun in December of 1924 was completed. It has been occupied by the school since May, 1926, though it was not completed until September, 1926. On September 10, 1926, the official opening and dedication took place. It was the outstanding event in the history of the school to date and a most happy occasion.

We rejoice in an attendance of two hundred and forty-one. One half of these are Moslem. During the past year we have had the largest number of boarders in the history of the school, fifty-eight. Twelve girls have graduated, all of whom before they left school said they had given their hearts and lives to Christ. A kindergarten department opened in 1927 is proving very popular among small boys as well as girls.

Miss Sarah B. Meloy joined the staff in November, 1925, and is directing all class work. Miss Ruth M. Williamson joined the staff in September, 1927, and has charge of the kindergarten department. The school rejoices in having these additional workers. They, with Miss C. E. McMillan, make up the American staff of the institution.

*District Schools*—These three years have seen great changes in the schools of Tanta District. We have more teachers and better teachers in general. The spirit of service is greater and there is less discord. In number of pupils and in fees received there has been a marked advance, especially in the upper years. Our results in the government primary examinations in 1926 were exceptionally good and the schools filled up rapidly in the second half of 1926.

Coptic opposition is still greater than that from the Moslems. Only this week a Moslem (Sheikh of his town) said he wanted us to teach his boys even if we made Christians of them. Frequently we are told by Moslems of understanding that they want their boys in our schools in spite of the danger of their changing their religion, because our schools inculcate the highest elements of manhood and character. We obtain our best hearings in Moslem towns and homes from which we have pupils.
The Sabbath School work and the daily Bible lessons are being carried on with greater interest and success. Teachers are preparing more carefully and taking greater pains in the teaching. In some of the schools, the headmasters on their own initiative arranged to have the teaching of the Sabbath School lesson on a week-day after regular school hours. This plan secures the attendance of practically every boy, Moslem or Christian, whether he lives in the town in which the school is or comes in from a nearby village. It also leaves the teachers free for other services on the Sabbaths. Some of them are taking up street Sabbath School work and others take classes for the adults.

MEDICAL

Hospital—Medical work in Tanta for the past three years shows an increase in the work generally. The wards and private rooms have been kept well filled most of the time. The work in the laboratory is steadily increasing, while the operating room and clinic work have been almost more than the staff could well cope with, especially in the year just closing. In the past few months a new department for Physio-therapy treatment has been opened, with hopes of an X-ray room in the near future. More poor people have been treated free of charge than ever before.

We have had on the Medical Staff, in the past eighteen months, an Egyptian doctor, Dr. Samuel Abadir, the first Egyptian doctor to be appointed. He is a graduate from London, and has just left us to go back to London to further his studies there. In his place Dr. Gobran Barbary has just been appointed, a graduate from Vienna.

In 1925 the number of patients admitted to the hospital was 1,317. In 1926 the number decreased, from various causes, to 1,092. Up to date, December 12, 1927, the number has reached 1,472.

Hospital Evangelism—In the summer of 1926 Rev. W. B. Jamison was appointed to give full time to the evangelistic work in the hospital. This appointment was made that we might more fully take advantage of the wonderful openings made by the medical work. Associated with the missionary is an Egyptian lay worker who has been the hospital evangelist for years, and since July, 1927, there has been a Bible woman for special work among women.

The patients in the hospital are to a great extent Moslem, and our teaching is aimed to meet their needs. Much time and thought are given to choosing the particular portions of Scripture which should be read and explained to the patients.
morning and evening each day. The man who makes the average stay of fifteen days receives a full rounded-out course of the Gospel truths. Teaching is given twice a day, seven days a week, during the whole year.

There is also teaching at the clinic on visiting days when large numbers come in from the villages and portions of Scripture and tracts are distributed.

ZAGAZIG (1894)

Location: Seventy miles northeast of Cairo. District: Port Said, and Sharkia Province, except Belbeis. Area: about 1,690 square miles. Population (1917) 895,410, of which 74,000 are Arabs. Ninety-seven percent are Moslems; nearly 3 percent, Copts; and the remaining fraction of 1 percent are Catholics, Protestants, Jews and others.

Missionaries—Rev. and Mrs. J. Wallace Baird*, Rev. and Mrs. Leander Finley, Rev. and Mrs. H. A. McGeoch, Mr. and Mrs. W. W. Nolin; the Misses Margaret A. Bell, Elsie M. French, Marion A. Paden and Elizabeth S. White.

Equipment—One central building containing an apartment for a missionary family, an apartment for two women missionaries, an apartment for Bible women, the Central Boys' School, the Central Girls' School with rooms for several of its teachers and the church; a small primary school building in Zagazig; buildings in three of the outstations suitable for school and meetings; a Ford automobile.

EVANGELISTIC

The two organized congregations in the Zagazig District have been steadily growing. The Port Said church has completed the new church building, which also houses a boys' school. This new equipment is of great help to the work in that needy city. The Zagazig congregation still worships in the Mission chapel. The attendance at the regular services has so grown that it is imperative that the congregation have a suitable church building. The pastor and people are awake to the need and have plans on foot to purchase a suitable site for the new church and already quite a start has been made in securing funds.

There are seven towns in the district outside of Zagazig in which preaching services and Sabbath Schools are held each Sabbath. Most of the seven evangelists have been trained in the Mission School for Evangelists. Each of these seven places contributes from $2.00 to $7.50 monthly toward the salary of the evangelist. The work is hard and often discouraging yet there is gradually being developed in each place an evangelical constituency which we trust will eventually grow into a strong organized congregation.

* Rev. J. Wallace Baird died August 7, 1926; Mrs. Baird now in America.
Bible Women—This work has been carried on the greater part of the last three years by six noble women. Two of these are wives of evangelists and mothers of families, so give only part time to visiting. There are two in Zagazig. The attendance at the morning church service, the afternoon Sabbath School, and the weekly women's meeting has increased. This, in spite of the Coptic priest starting opposition meetings. Two women from the homes visited have joined the church, also the girl who leads about the blind Bible woman.

In Minya el Qamh the Bible woman is welcome in very many homes, as well as at funerals, while the weekly meetings have an encouragingly increased attendance.

A new meeting has been started in Abou Hamad. The evangelist has lately been married, so can invite the women to his home. More than twenty-five different women have come, and they are beginning to attend the Sabbath morning service. The Bible women or the missionary take the meeting.

Some twenty-five villages that can be reached by carriage or train or auto are visited in turn. Here the hearers are largely Moslem, but they mostly listen with interest or at least curiosity.

EDUCATIONAL

Boys' Central School—The school has continued to prosper during the past three years in spite of the increased competition from other schools in the city. The results in the annual government examinations at the end of the primary course have been excellent. (This is the standard by which our schools are judged by the great majority of our patrons.) The enrollment is two hundred and fifty, with a staff of eleven teachers. Nearly half of the students are Moslems. The seed of the Gospel is constantly being sown in these young lives both in the daily Bible lessons, which are compulsory, and in the Sabbath School, which is voluntary. The spirit in the school has been excellent.

Village Schools—Three years ago eight district schools were reported but since then two have been closed for lack of funds. The six remaining schools have at present over four hundred pupils taught by a staff of twenty-seven teachers, all of whom are Christians except six. While in some places the enrollment is less than three years ago yet on the whole our schools are better staffed and are doing a higher grade of work than formerly. The success or failure of a school, educationally, in the eyes of our Egyptian patrons lies in the number of successes or failures in the annual government examination at the end
of the fourth year. Our schools have had good results so are in favor with the patrons.

**Central Girls' School**—The work of the school has gone quietly on during the past three years. The attendance has gradually increased until we are overcrowded with an enrollment of two hundred and fifty-eight. In spite of crowded conditions, the children continue to come in, drawn partly by the thorough instruction, partly by parents' appreciation of our "manners and morals," and partly, it must be confessed, by a big school entertainment held a year ago which appealed to the people's love of show.

The school serves not only the city itself but many surrounding villages as well, children coming in daily by train, by carriage, by donkey and on foot. Perhaps its most distinctive piece of work is its household of village girls, children of poor Christians, most of whom could not afford a regular boarding-school education, and most of whom are prospective Christian workers. They live with the Bible women, blind Sitt Bista being their house-mother. They do all their own work and go to school. They live cheaply and manage without help. They get a thoroughly practical training in godliness and cleanliness which is next door to it. All the older ones have joined the church.

**Kafir el Hukama Girls' School**—The three year period has brought some changes. The aspect of the premises is changed and improved since the removing of a couple of rooms in which Sitt Om Irada, mother of the school's first teacher, used to live. It gives the children a larger and better play-ground.

The enrollment of the school has almost doubled in the three years. A third teacher has been secured. The school is a blessing to many homes in the neighborhood, and is a feeder for the Central School. The remarkable thing about its present large Moslem enrollment is that it is surrounded by public and private Mohammedan schools, most of which are entirely free.

The Sabbath School is under Miss Paden's superintendence, and the attendance is frequently greater than that of the day school and includes not only small girls and boys, but big boys as well. Both this Sabbath School and that in the Central School continue to draw in children from Mohammedan schools.

**SUMMER SCHOOLS AND INSTITUTES**

1. **For Teachers**—

   In the month of August during the three successive years—1925-1927—a school of ten days' duration has been conducted
for teachers. The first school enrolled forty-five teachers representing twenty-eight different schools; the second school enrolled forty-three women and sixty-two men from fifty different schools, and the third enrolled fifty-two women and fifty-seven men. The program each year has laid emphasis on the spiritual, mental and physical needs of the teachers. The Bible lessons which opened the work of the day were followed by aims and methods in teaching the various school subjects: discussion on such topics as silent reading, the school and the community, methods used in the training of the child, and scientific temperance instruction; a half hour of singing; physical exercises and games; and an illustrated lecture or a reel of moving pictures presented by the Department of Public Health on such subjects as hook worm, malaria and fly danger. The small fee of $5.00 which was charged for tuition and board for these ten days made the school practically self-supporting. The buildings and equipment of Assiut College make an ideal place for the school.

2. For Bible Women—

The first summer fourteen were in attendance and for the past two summers the Bible Women's Training School and the Community Center rooms have been crowded to their utmost capacity. We have to limit the number to thirty, although there are more than twice that number of Bible women in Egypt. The women do their own work and pay their own bills. The forenoons are given up to lessons and the afternoons to study and recreation, for you see this is the vacation month for those attending the Summer School. What jolly, cheery times they have together, and how they appreciate the opportunity to improve themselves! It is touching to see their earnestness as they sit around the long study tables in the classroom drinking in the Bible lessons, lessons on how to present the Gospel message to all kinds and conditions of women, and on how to answer the many difficult questions presented by Mohammedans. It is not difficult to visualize what it is going to mean to them during their year's work.

Generally speaking, it has been the younger Bible women who have availed themselves of this opportunity. They have come from the cities and districts of Luxor, Assiut, Middle Egypt, the Faiyum, Cairo, Alexandria and from every district in the Delta. So far, the work has not cost the Board an extra appropriation. We hope that it can be continued on this basis. To be sure, it has demanded of some of us that we give a big slice out of our summer vacation, but we feel that it is worth while, even if a vacation has to be taken at some other time. Different women missionaries have been willing to help the committee in charge by giving a week or more during the
month to present series of lessons. We feel that the Summer School for Bible Women has come to stay, and that there is room for further development.

3. **Summer Bible Institute for Pastors and Evangelistic Workers**

The first Summer Bible Institute for Pastors and Evangelistic Workers was held in the Mary Clokey Porter Boarding School, Tanta, July 26 to August 3, 1927. Seventy delegates were enrolled. The net cost of the institute was $465.22. From our own observations and from the many favorable comments of our Egyptian brethren, we feel the institute was a success. The building provided ample and comfortable accommodations for all. The program was not only inspirational, but was instructive also, especially the Bible studies and studies in problems of church life. The recreational periods met, to a degree, the desire of the delegates for a change and vacation. Probably the most helpful feature of the institute was the opportunity afforded for unhurried fellowship with our Egyptian brethren in conversation, conference and prayer. Great interest was taken also in the evangelistic meetings held each night in the Tanta Church.

In response to the many requests on the part of the brethren it is proposed to hold a similar institute during the summer of 1928.

**EMPLOYEES’ SAVINGS FUND**

For years our Mission has realized the need of a provision whereby the Egyptian workers, who have given the best part of their lives to service in the Mission, might receive compensation to help in their support in old age. The Egyptian government has long since made adequate provision for its employees through its retirement allowances and pensions. Large Egyptian firms and corporations which employ considerable numbers of men have made like provision. It seems that we, who profess to follow the Christian life, can do no less.

Special committees have spent much time in the study of the pension systems, bonus plans, and savings funds used in missions, governments and other organizations in various parts of the world. Upon the results of their investigation a plan has been formulated which has received the approval of the Mission and the Foreign Board. This plan becomes operative for the Egyptian employees of the Foreign Board, July 1, 1928.

Briefly stated, the plan is for a savings fund into which each employee puts five percent of his monthly salary. The
Mission puts into the fund an equal amount. These funds accumulate from year to year, and when the employee leaves the Mission he is given a lump sum of money that will be computed by specific regulations which are more favorable to that employee who has spent the larger number of years in the work.

This plan has been held up for some time because there was no way to finance it. It has now been decided to finance the plan by devoting to it the income of the Alexandria building and by asking Assiut College to finance its share by using a part of the income from the endowment provided by the New World Movement.

A careful census compiled in 1925 showed that we had a total of 690 employees in the Mission. At that time there were 43 evangelists, 344 teachers, 63 Bible women, 28 hospital workers and 212 general employees. Of these workers 47 had been in service for more than twenty years, 134 for more than ten years, and 283 for more than five years. The total annual budget for them was $173,620. Of this total $31,790 was for the employees of the Women's Board. Generally they receive very meager salaries in comparison to what they could be receiving in other lines of work.

**THE DRUG SITUATION IN EGYPT AND EFFORTS TO COMBAT IT**

Egypt's grave danger from drugs is tersely stated by Russell Pasha, the commandant of the Cairo city police, to the press, December, 1925, as follows: "I ask you to join with me in rousing public opinion to the terrible menace which is now threatening the country. The Egyptian nation is being ruined by cocaine. Public opinion must be stirred and the country taught that the health and wealth of Egypt are in danger.

"Who is there who does not know of scores of young people physically and morally ruined by cocaine? Your cafes are littered with empty bottles. Your hospitals, prisons and asylums are filling with the victims. The drug habit is now spreading through the villages and seizing upon the fellaheen like measles did upon the islands of the South Seas.

"Nothing can save the victims of today but we can prevent new victims being made. Face the facts and act while there is time. Give me the law supported by the good-will of the country and Egypt can still be saved."

In a later report, September, 1927, he says: "Sentences are now better and it might be thought that the traffic was diminish-
ing. It is not so. The traffic in my opinion is as prosperous as ever and more so. True, we have trebled the price but the drug has taken such hold on the country that people are willing to pay three or four times as much to obtain their dope.” He then speaks of the “big organization of expert international smugglers” which the government must combat and adds, “All know the harm done by narcotics to the drug addict but it is not all who realize the pernicious effect of the traffic on the morals and honesty of the preventive services” (customs, coast-guards, frontiers and police) “and of the public generally. The profits are so easy and so great and the risk so small that the temptation to smuggle is enormous. A simple transaction with a kilo of heroin may be worth two years’ pay for a man.”

In 1926 the government forbade further cultivation of the poppy, a crop of considerable acreage which had been used entirely for local consumption. In 1927 the penalties for sale and use of drugs were greatly increased.

The Mission and the W. C. T. U. have always aided in the conflict with drink and drugs in many ways for they realize not only the great need and importance of the work itself but also the possibilities which it opens to the teaching of Christ. The hospitals have had some remarkable cases among drug addicts, though, as one doctor said, “Our only hope is in preventative work—in teaching people not to begin taking drugs.” That is what we are trying to do—arouse people to the danger and give them courage and knowledge for the fight. In this effort many Christian Egyptians are cooperating readily.

A graded course in Scientific Temperance Instruction is in use in all mission girls’ schools and has also been adopted for boys’ schools.

A large “Temperance and Good Health Exhibit” has been explained recently to 3,000 students and many other people while smaller exhibits travel here and there.

For two years letters with latest leaflets enclosed have been sent out requesting the observance of the World’s Temperance Sabbath. Articles go to the press and new leaflets and booklets are printed as possible. An Arabic song collection has been made. Literature is distributed from boats and cars, upon trains, as well as in schools and conferences.

Meetings and lantern lectures are popular and draw numbers of Moslems who “are glad to know the Christian attitude toward drunkenness.” However, so long as Syria and Greece grow hashish and so long as cocaine, morphine and heroin are exported freely from the drug factories of European and other countries, it will be almost beyond human power to keep them out of Egypt. A world sentiment must also be created that will mean death to the drug traffic.
### SUMMARY OF STATISTICS

**EGYPT**

#### I. FIELD

<table>
<thead>
<tr>
<th>Year</th>
<th>Area in Square Miles</th>
<th>Population</th>
<th>Christian Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>13,600</td>
<td>14,000,000</td>
<td>45,000</td>
</tr>
<tr>
<td>1926</td>
<td>13,600</td>
<td>14,168,756</td>
<td>45,000</td>
</tr>
<tr>
<td>1927</td>
<td>13,600</td>
<td>14,168,756</td>
<td>45,000</td>
</tr>
</tbody>
</table>

#### II. WORKERS

**FOREIGN:**

- Under regular appointment—
  - Ordained men: 38, 36, 35
  - Unordained men: 15, 16, 15
  - Unmarried women: 52, 54, 53
  - Wives: 52, 52, 49
  - Under Short Term appointment: 61, 82, 86

  **Total Foreign Workers:** 218, 240, 238

**NATIVE:**

- Ordained men: 95, 100, 99
- Licentiates: 19, 22, 26
- Unordained men: 486, 568, 557
- Women workers: 357, 373, 346

  **Total Native Workers:** 957, 1,063, 1,028

#### III. WORK

1. **CHURCH STATISTICS:**

   - Synods: 1, 1, 1
   - Presbyteries: 4, 4, 4
   - Organized Congregations: 112, 120, 117
   - Unorganized groups of Believers: 230, 209, 204
   - Self-supporting Congregations: 55, 56, 55
   - Elders: 169, 182
   - Communicants: 17,782, 18,324, 18,770
   - Increase by Profession: 945, 954, 867
   - Net Increase: 462, 352, 471
   - Sabbath Schools: 278, 275, 262
   - Enrollment: 23,719, 23,098, 22,383
   - Young People’s Societies: * 106, 111
   - Members: * 4,441, 4,921
   - Missionary Societies: 60, 37, 61
   - Members: 3,120, 3,047, 4,375

2. **EDUCATIONAL STATISTICS:**

   - Theological Seminary: 1, 1, 1
   - Enrollment: 19, 20, 18
   - Colleges: 2, 2, 2
   - Enrollment: 1,085, 1,100, 1,009
   - High Schools: 4, 4, 5
   - Enrollment: 1,280, 1,318, 1,684
   - Grade Schools: 24, 20, 19
   - Enrollment: 3,935, 3,603, 3,130
   - Primary and Elementary Schools: 182, 189, 189
   - Enrollment: 10,900, 12,679, 12,635

* Not Reported.
**Egypt—Summary of Statistics**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total number of Schools</th>
<th>Total Enrollment</th>
<th>Total Christian Students</th>
<th>Total Native Instructors</th>
<th>Total Native Christian Instructors</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>216</td>
<td>17,440</td>
<td>13,793</td>
<td>719</td>
<td>* 695</td>
</tr>
<tr>
<td>1926</td>
<td>218</td>
<td>18,812</td>
<td>15,630</td>
<td>710</td>
<td>691</td>
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<tr>
<td>1927</td>
<td>217</td>
<td>18,554</td>
<td>14,813</td>
<td>721</td>
<td></td>
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3. **MEDICAL STATISTICS:**

<table>
<thead>
<tr>
<th>Item</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Physicians</td>
<td>6</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Foreign Nurses and Others</td>
<td>17</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>Total Foreign Staff</td>
<td>23</td>
<td>25</td>
<td>26</td>
</tr>
<tr>
<td>Native Physicians</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Native Nurses and Others</td>
<td>31</td>
<td>48</td>
<td>53</td>
</tr>
<tr>
<td>Total Native Staff</td>
<td>33</td>
<td>50</td>
<td>55</td>
</tr>
<tr>
<td>Hospitals</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Dispensaries</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Beds in Hospitals</td>
<td>*</td>
<td>230</td>
<td>240</td>
</tr>
<tr>
<td>In-Patients</td>
<td>4,924</td>
<td>4,182</td>
<td>4,294</td>
</tr>
<tr>
<td>Total Patients</td>
<td>18,514</td>
<td>37,920</td>
<td>14,787</td>
</tr>
<tr>
<td>Operations</td>
<td>1,184</td>
<td>766</td>
<td>992</td>
</tr>
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</table>

4. **LITERATURE:**

<table>
<thead>
<tr>
<th>Item</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading Rooms</td>
<td>*</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Colporteurs and Shop Men</td>
<td>4</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td>Bibles and Portions sold</td>
<td>*</td>
<td>6,310</td>
<td>*</td>
</tr>
<tr>
<td>Religious Books sold</td>
<td>5,832</td>
<td>8,993</td>
<td>*</td>
</tr>
</tbody>
</table>

5. **INCOME FROM NATIVE SOURCES:**

<table>
<thead>
<tr>
<th>Source</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the Native Church</td>
<td>$116,320</td>
<td>$117,351</td>
<td>$128,545</td>
</tr>
<tr>
<td>From Educational Work</td>
<td>242,338</td>
<td>242,675</td>
<td>239,690</td>
</tr>
<tr>
<td>From Medical Work</td>
<td>56,168</td>
<td>47,952</td>
<td>52,996</td>
</tr>
<tr>
<td>From Literature</td>
<td>10,395</td>
<td>9,485</td>
<td>*</td>
</tr>
<tr>
<td>Total raised on the Field</td>
<td><strong>$425,221</strong></td>
<td><strong>$417,463</strong></td>
<td><strong>$421,231</strong></td>
</tr>
</tbody>
</table>

* Not Reported.
IN INDIA

1925 - 1927
Miss Wilhelmina Jacoba Jongewaard, M. D.
Rev. Alexander Brown Caldwell, D. D.
INTRODUCTION

The Sialkot Mission in India dates its birth before even that of its foster parent in America—the United Presbyterian Church. Rev. and Mrs. Andrew Gordon, under the appointment of the Foreign Board of the Associate Presbyterian Church, made the “beginning” in August, 1855. In the seventy-two years, from those pre-Mutiny days to this post World War age, our Mission in India has grown to an honorable maturity—the largest mission in the Punjab, enrolling now a total of 170 missionaries (97 married men and women and 73 unmarried women). The second generation and even the third of our own mission families are represented in active service on the field. The seed of our mission organization, planted in a single station, has so developed and spread that twenty stations are now included under the old, original title—the Sialkot Mission.

Phenomenal ingatherings or “movements” have set landmarks along the course of church development. The “Religious Awakening among the Megs” (vide “Our India Mission”) during the first quarter and the “Mass Movement,” with its unequalled numerical increase within this last quarter century of our Mission history have left a determining and permanent impress on the Christian community. In 1857, after two years of effort, the first two converts were received. The growth in membership, slow enough to demand persistent faith, had reached only the hundred mark by 1874. Then the days of harvest began and by 1883 there were over one thousand communicants. In 1904 more than 10,000 were listed and by 1915 over 30,000, and today the Synod of the Punjab, its six Presbyteries, claims some 38,000, about one sixth of the worldwide membership of the United Presbyterian Church.

The past three years have meant gradual and encouraging progress in most lines of work, though retrenchment has brought serious loss of man power and the Sialkot City High School has had to be closed and other forms of work curtailed. We much regret the loss of a number of faithful workers through differences of opinion on the subject of Pentecostalism.

The political situation has been quiet for some time. In November, 1927, the Simon Commission was appointed, consisting of members of the British Parliament, to make a study of the present political situation, with special reference to the Reforms instituted in 1919 in order to see if the country is ready for a further grant of Home Rule. The fact that no Indian members were appointed to the Commission has raised a storm of opposition.
One unexpected result of the establishment of the Legislative Assemblies on a communal basis has been a sort of revival in both Hinduism and Islam. Electorates are separate. There are fixed numbers of Hindu, Sikh and Moslem members according to population, and Hindus vote only for the Hindu members and so on. This makes it important for each community to have as many adherents as possible in order to have political power. For many centuries Hinduism has neglected the outcastes, considering them the off-scourings of the earth. The great majority of Christian converts have come from these classes and large numbers have embraced Islam or Sikhism. Now the Hindus are beginning to consider these people, for by neglecting them they may lose a population of some 50,000,000 and this would materially decrease Hindu superiority in numbers. The result is that there is an active movement, not only to prevent the loss of these people by making them "touchable," but even to win back those lost to other faiths. In some districts the Arya Samaj claims that several thousand have been reclaimed from Christianity and it was felt necessary in the last meeting of the Punjab Christian Council to consider ways and means for strengthening the faith of imperfectly taught Mass Movement Christians.

The Christian Church is feeling the economic depression and the wage scale is falling instead of rising. A good many young men cannot find work and this discourages many fathers who might otherwise send their children to school. The almost unbelievable poverty of our people is a great hindrance to the development of a self-supporting church.
IN MEMORIAM

Miss Wilhelmina Jacoba Jongewaard, M.D.

Born in Orange City, Iowa, September 30, 1887
Arrived on the Mission Field, October 31, 1915
Died at Jhelum, India, May 4, 1925

Wilhelmina Jongewaard was the daughter of Mr. and Mrs. John Jongewaard. She was born and reared in the finest type of a Christian home. Her parents were devoted followers of the Master and from early childhood she had ever before her the ideal of Christian service. She and the rest of her family were members of the Dutch Reformed Church. When, however, she had completed her college and medical training at the University of Iowa and University of Illinois the way was not open for her to go out under her own Board, she and her sister, Harriet, offered themselves and were accepted for service in the United Presbyterian Church.

After her first year spent in language study, Dr. Jongewaard began work in the Memorial Hospital, Sialkot. Here, with inadequate equipment, insufficient trained help and frequently suffering herself, she followed in the footsteps of the Great Physician and was ever ready with a cheery word and a smile to help all who came to her.

After four months spent in special study in London she returned from her furlough better equipped than ever to take up again the service of the Master in India. She reached India early in February, 1925, and went direct to Jhelum to begin her work in the Good Samaritan Hospital in that city. Here for three short months she went in and out before the people in her ministry of love and here, after a few hours of intense suffering from cholera on May 4, she heard the Master’s summons, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

Rev. Alexander Brown Caldwell, D.D.

Born in Rurki, India, April 29, 1856
Arrived on the Mission Field, July 24, 1881
Died at Taxila, India, December 25, 1927

Dr. Caldwell at the time of his death had completed forty-six years of service for India. He was the son of Rev. Joseph Caldwell, a missionary of the Reformed Presbyterian Church. After graduation from Monmouth College and Allegheny Semi-
nary he was married to Miss Amelia M. Eckert of Allegheny, Pa., and sailed for India in 1881.

Although Dr. and Mrs. Caldwell rendered acceptable service in Gurjranwala, Gurdaspur, Sangla Hill, Pathankot and Jhelum, he is perhaps most honored for his work in the Christian Training Institute. The very strongest leaders of our Indian Church were his pupils and pay wonderful tributes to his Christian character and example. Three of these leaders have independently stated that Dr. Caldwell was the greatest human influence for good in the formation of their character. His pupils all testify that he was an exceptionally good teacher. "Dr. Caldwell not only taught us the secular subjects, but gave us religious instruction as well, and he did not stop there. He taught us how to conduct prayer meetings and how to do bazaar preaching. He laid great stress on Bible instruction and somehow the instruction received at his feet abides with us still." He organized the older pupils into preaching parties to go to the nearby villages once a week and in the evening they met with Dr. Caldwell for prayer and suggestion and to report their experiences. This practice furnished the training for many a lay preacher.

Dr. Caldwell's preaching always showed an unusual acquaintance with the Word of God. This was evident when he preached in the church or delivered a lecture in the bazaar in clear and forceful Urdu of which he was a master. Few missionaries were better loved by the Indian Christian community. He was humble, faithful, cheerful and loving and we are all better for having known him.

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**Miss Jane E. Martin**

Born at New Concord, Ohio, July 7, 1879  
Arrived in Mission Field, 1906  
Died at Taxila, Punjab, India, July 15, 1926

A missionary of missionaries both as to lineage and as to personal service, Miss Jane E. Martin had completed a score of years in active service under appointment to the Sialkot Mission, when on the fifteenth of July, 1926, she was called suddenly away from this field to the Kingdom above. The "baby sister" in a missionary's family of seven—that of our own pioneers, Dr. and Mrs. Samuel Martin—Jane followed two sisters, Mary and Josephine, back to the land of her childhood and from here she has been "the first of the seven to join her parents." She graduated from Muskingum College in 1901 and was appointed to missionary service in India, March 12, 1906, and sailed for the field in the fall of that year.
India—In Memoriam

Nearly the whole of Miss Martin's service in India was spent as District Evangelistic Missionary in Khangah Dogran. Her death, however, occurred while on a tentative location as Women's Evangelist in our General Hospital at Taxila.

But wherever she served she was loved and remembered for her quiet unassuming genuineness. She was of the steady, reliable kind and though physically never in very robust health, she was so conscientiously faithful to her own exacting sense of duty that she often overtaxed her strength. So sympathetic was she with the multitudes in distress about her that one of her most intimate fellow workers once said of her, "Jane has only one fault, and that is she lets people impose on her." She was systematic and thorough in her prayer and devotional life and also in the planning and development of her outside work. All in all she was of the effective type of missionary, beloved of the Indian people and one of the most highly respected among her fellow missionaries.

Her death at Taxila came after some eight months service there in the midst of the India hot season, while the doctor was away. Malignant malaria ended her life so quickly that her one missionary companion was unable to summon others before her death. Friends sent for when first her condition was considered serious arrived only in time for preparation for the funeral. Those from stations within possible reach gathered to pay tribute to our departed one and lay away her body in the first grave at our Taxila Hospital.

Miss Mabel H. Stewart

Born at Hubbard, Ohio, March 1, 1898
Arrived in India, December 18, 1924
Died at Hubbard, Ohio, February 8, 1927

Miss Mabel H. Stewart, daughter of Mr. and Mrs. Calvin Reed Stewart, was elected to go as a foreign missionary in the latter part of 1923. She took the academic course in the Hubbard High School and later graduated from Westminster College, New Wilmington, Pa., in 1922 with a degree of A. B.

She had very early in life decided that she would like to be a foreign missionary, but was hindered providentially from making application until the twenty-sixth year of her life. She was quite adept in language and had an extensive musical education, being able to teach piano and play for the praise services in the church for more than eight years.

In the autumn of 1924 she sailed with the regular missionary party for India, being located in Sialkot for the study of
the language. It soon became evident that she was physically unfit to endure the climate of an Oriental land, being under the doctor’s care in India the most of her sojourn there. In August, 1925, she was ordered home by the physicians in India, arriving in America in October, 1925. From that time until the spirit took its flight on the eighth of February, 1927, she was a great sufferer. Much of this time was spent in hospitals where she underwent serious surgical operations. The members of the Board rejoice with her family that she was permitted to come to the homeland and be under the care of her family during these last months of her life.

To quote from a letter received after her death, “She was made perfect through suffering which lasted almost twenty months, yet through them all we never witnessed such faith, patience and resignation to the will of Him who makes no mistakes. It was hard to part with one so young, talented, capable and so well fitted for the work that was dear to her heart, but God’s ways are not our ways. The Bible was read to her every day and she discussed and commented on the passages and would apply the promises to herself and her condition. She would often say in the morning, ‘I hope this will be the last day.’ She was suffering so intensely and yet cheerful to the very last. She fell asleep so easily and quietly that we hardly knew she was gone. ‘Blessed are the dead who die in the Lord’.”

This beautiful, talented and charming young girl was only permitted to stay nine months in India. Who can tell what results will follow her example of patient suffering? She left a great testimony behind her to the saving power of Jesus Christ. For her to die was gain. “We must not murmur, we now mourn with weeping her vanished face. God has taken but to add more glory and a diviner grace.”
ABBOTTABAD (1921)

Headquarters of Hazara District; ten miles from Havelian terminus of a branch railway and seventy-three miles from Rawalpindi. Area, 3,000 square miles and population, 600,000, almost exclusively Mohammedan. Languages: Urdu, Punjabi and some Pushtu. The town has an elevation of 4,200 feet in the Himalaya foothills, while the district is covered with hills, some of which are over 15,000 feet high. The district is the northern extremity of British territory in India and the only one occupied by our Mission in the North West Frontier Province. The town is an important cantonment for Gurkha troops.

Missionaries—Rev. and Mrs. D. E. Alter, Miss Jean B. Morrison.

Equipment—Church and parsonage.

During most of the opening year of the triennium Rev. J. C. Heinrich, while still resident in Rawalpindi and having work in that city, was Mission superintendent of Abbottabad. Since the fall of 1925 Rev. D. E. Alter has had charge of the work of the Foreign Board in Hazara District. Miss Morrison, who has been in Abbottabad since the first actual occupation of this district by our Mission in 1922, has continued in charge of the work under the Women's Board.

The Church—During 1925 the accomplishment of most historical interest to both Mission and Church was the acquisition of a church building. Synod granted one half of the purchase price from its N. W. M. funds; the rest was raised by personal subscriptions. Extensive remodeling, as money became available, was spread out over most of the last two years. The building, which was formerly used as the Squash Raquets Court of the Cantonment Club, has now been transformed into a well-appearing, two-story, substantial, stone church building. Besides this the congregation, with aid from Presbytery and personal local subscriptions, has almost completed a good-sized, comfortable parsonage.

In March, 1926, Rev. Khera Mall, the stated supply, resigned his place here and in October of that same year Mr. J. Zubda Zamen, son of our pastor in Jhelum, educated in Gordon College and our seminary in Gujranwala, began work. In the spring of 1927 he accepted a formal call and was ordained and installed—the first regular pastor of the Abbottabad congregation.

EVANGELISTIC

Good motor roads, built especially for easy military transportation, make it possible to go on short tours into the district. Frequent bazaar "preachings" are held in each of the three
large trade centers of the district—Mansehra, Abbottabad and Haripur—where often 400 to 500 of these frontier or trans-border men may compose an audience. Smaller towns also are visited—frequently on the invitation of one of the Khans (wealthy Mohammedan landowners), whose hospitality we accept for the night.

Increasing numbers of “inquirers” are coming for instruction to the missionary whose notebook contains some forty names of those who are interested. Many prove false, some are afraid, several are under instruction, only two or three in this time have openly confessed. The original Christian community here is not native to this district its members having come from the Punjab, mostly for the menial work of the city. Now there are to be seen with these in the Sabbath services, a few faces of those indigenous to Hazara District.

EDUCATIONAL

The Girls’ Primary School, in spite of active rivalry by a Sikh school, has made good progress. The homes represented by the pupils are all visited and where possible Bible teaching is given. The Government grant-in-aid has been increased.

A small, rather informal school for small children in the local Christian community was opened and continued for about a year and a half. The need is urgent and if another suitable teacher can be secured it will likely be opened again.

BADOMALI (Pasrur South) (1915)

Southern part of Pasrur tehsil of the Sialkot Civil District. Area, approximately 300 square miles. Population, 150,000, all rural. About 61 percent are Moslems; 23 percent Hindus; 6 percent Christians and 8 percent Sikhs. Languages, Punjabi and Urdu. About 5 percent of males can read.

Missionaries—Rev. and Mrs. E. V. Clements, the Misses Roma B. Beatty and Theresa Brownlee.

Equipment—Two bungalows at Badomali, village schools.

At the beginning of this triennium Badomali was without a railroad, roads, post office, telegraph or hospital. Now a railroad passes the mission compound with three trains each way, daily. One road has been built and another eleven mile section has been laid out. Good mail service has been established and there is a telegraph office in connection with the railway station. A new building has been completed for a government hospital.
EVANGELISTIC

The most important part of the evangelistic work has been the winter itineration through the villages. Special attention has been given to large popular meetings for Christians and non-Christians addressed by prominent speakers. In Synod’s Evangelistic Campaign Week the aim has been to enlist large numbers of laymen in preaching to non-Christians and many have been blessed through this effort.

One new congregation has been organized with Rev. I. Lawrence as pastor. Two more circles are ready for organization. There will then be in this district ten organized congregations, eight of which have pastors on “self support.” Only one small unorganized circle remains. Another three years of trainings elders has been carried on with encouraging success.

Our staff of native workers consists of eight pastors, three evangelists and twenty-one teachers, sixteen of whom are Christian. Once a month the whole staff comes together for “Workers’ Meeting.” In connection with this a pastors’ conference is held and reports on church, evangelistic and school work are heard. Devotional Bible study and prayer mark these meetings which are planned with the purpose of sending the workers back to their tasks with new vision and courage. During two weeks in April of each year a Bible school for workers and their families is held. Inspirational addresses by outside speakers, both Indian and missionary, are given. Mr. Clements writes, “We count our summer Bible school one of our best pieces of work.”

Women’s Work is in charge of Miss Beatty and Miss Brownlee. Miss Laura Reynolds was in Badomali District during Miss Beatty’s furlough in 1925-1926.

There are many encouragements in the work among the women. Many seem to be gaining a better idea of the Bible and its teaching. Miss Beatty writes, “We are so thankful for the privilege of seeing the Church grow and of seeing the difference Christianity is making in the lives of the people.” Miss Brownlee reports, “In camp we have preached to as many as seventy-five women and children a day, but the average is forty-five, of whom two thirds are Christian. Crowds come to the tents. People come to look at us, to see our strange things, and to get medicine. Few come to receive food for their souls, but many go away refreshed.”

EDUCATIONAL

Primary school work has been going through a crisis. A new situation has arisen in that government schools are springing up everywhere. The number of mission schools in Badomali
District has been reduced from seventeen to eleven. Finances have forced the closing of the weaker schools. Six normal trained Christian teachers have been added to the staff. Six Christian boys, all products of mission village schools, are in college. There are forty-two girls in village schools and as many in boarding schools.

**CAMPBELLPUR (1916)**

Headquarters of Attock Civil District, about 200 miles northwest of Lahore. This district is situated in the extreme north of the Punjab, separated from the North West Frontier Province by the Indus River. Area, about 4,000 square miles, much broken by three mountain ranges and their spurs. The roads in most places are impassable for motors. From north to south the greatest length is ninety-six miles and its width seventy-two. Population, 563,273; over 90 percent Mohammedan, of rugged independent farming classes; 5 percent Sikhs and 4 percent Hindus. Many bands of robbers live among the hills. Languages: dialects of Western Punjabi, Urdu, Pushtu and Persian. About 3 percent of the people are literate.

*Missionaries*—Rev. and Mrs. William Sutherland, Miss Ella M. Gordon, Miss Carrie Worman.

*Equipment*—Two missionary residences.

The Attock Oil Company, an English concern, has a field at Khaur. Many American drillers are employed and in this community some United Presbyterians have been found. A new factory for the production of Portland cement has been erected at Wah, not far from the Taxila Hospital, and is now operating successfully.

The mission work is still in a more or less pioneer and experimental stage, for large tracts of this district have not yet been touched by the Gospel and none of it has been evangelized.

*The Church*—The church work in Campbellpur has entered into a new period of its existence. On the twenty-ninth of October, 1925, the Campbellpur congregation was duly organized by Presbytery with thirty-two charter members. Two of our evangelists were ordained to the eldership and they, together with the young, newly called pastor and the missionary in charge, constituted the first session of the new church.

**EVANGELISTIC**

The district work has been somewhat interrupted. Mr. J. C. Alter, who was in charge during the furlough of Rev. William Sutherland, was called away from the district to work in our college at Rawalpindi. This left the district unprovided for until the return of Mr. Sutherland in 1926. Again this year
also, work was handicapped by the assignment of Mr. Sutherland to the supervision of building work at Taxila.

Converts in this part of the country are few because of excessive persecution. In the past three years we have had some converts and many inquirers. One, Syad Khan, a man of means, educated and influential, from the most difficult region of all our district, came out openly for Christ, and was baptized. And now another, a most earnest inquirer from the same village and from the most important family there has appeared as the fruit of Syad Khan's life and example. The people over most of the district are becoming more and more tolerant and even friendly and are showing much more interest in our message.

The transient Christian community at Hazro has moved off in a body to other fields of labor and so our work there has been brought to an end for the present. Reading rooms were opened both in Hazro and Pindi Gheb in 1925 and kept up till 1926 when for lack of funds they had to be closed. A reading room was opened and another worker engaged in Campbelpur city. Yuhanna Khan, one of our best workers and our most efficient reading room man died in February, 1926, at Fatah Jang.

The Christian community at Hassan Abdal is progressing in spiritual things and the worker there reports good work being done among the non-Christians.

In Campbelpur, where a new Bible woman has been placed, most of the homes are open to the visits of the missionaries and their message. Throughout the district much good visitation work is being done and many Gospel portions are being sold among the women.

EDUCATIONAL

In this district the Government is pushing education for girls as well as boys and so there is not so great a need for mission schools. We have established one primary school at a village called Mahlu which, especially because of marked evangelistic success, has had great fluctuations in attendance. From three pupils it jumped to forty-two then dropped to twenty-two but is again increasing.

EMINABAD (1922)

Originally a part of Gujranwala Mission District. The town is a small one on the main line of the North Western Railway between Lahore and Gujranwala. The area of the district is approximately 420 square miles with a population of 100,000.

Missionaries—Rev. and Mrs. J. H. Colvin, Rev. and Mrs. W. M. McKelvey; the Misses Ruth I. Ardrey, Hazel Bennett and Edna Broyles.
The evangelistic work and the village school work of Eminabad District were both pushed forward with vigor by Mr. McKelvey until the severance of his connection with the Mission in May, 1927. Mr. McKelvey reports for 1926, "One ordained minister came to us from Pasrur District and two men have been ordained. Two men, now in the Seminary, will be ready for work after April. We hope that these two will be called and ordained during the year. Elders are being chosen and trained. Two have been ordained this year.

"We have done more distinctively non-Christian work this year than ever before. The missionaries and Indian workers have visited the women in their homes and the men in their shops. The preaching services have been well attended by both Christians and non-Christians. We have given out more Scripture portions and evangelistic tracts this year than ever before. Every one who can seems anxious to read."

The school work has been very encouraging. The schools have been well attended and the Government inspector well pleased. Special attention has been given in recent years to manning the village schools with Christian teachers. In spite of some reverses it has been possible to build up the staff until now two thirds of the teachers are Christians.

GUJRANWALA (1863)

Headquarters of Gujranwala Civil District, forty-two miles north of Lahore; was a town of importance under the Sikhs. District, parts of Gujranwala and Sialkot Civil Districts. Area, 460 square miles. Population, 120,000, mostly rural; about 66 percent are Moslem, 19 percent Hindu, 9 percent Sikh and 6 percent Christian. There are also a few Jains. About 95 percent are illiterate.

Missionaries—Rev. and Mrs. J. H. Colvin, Rev. and Mrs. Osborne Crowe, Rev. and Mrs. A. M. Laing, Rev. and Mrs. J. A. McArthur, Rev. J. A. McConnelee, D. D. and Mrs. McConnelee, Rev. and Mrs. W. D. Mercer, Prof. and Mrs. W. H. Merriam, Mr. and Mrs. C. C. Millson, Rev. and Mrs. H. S. Nesbitt, Rev. T. L. Scott, D. D., Rev. and Mrs. H. J. Stewart, Mr. and Mrs. F. A. Whitfield; the Misses Ruth I. Ardrey, Hazel Bennett, Rosa A. McCullough and Louise E. Scott.

Equipment—Theological Seminary with three residences and four dormitories, all of which are the property of the Synod; five residences; one office building for General Treasurer; Boys' Industrial Home, cottage and chapel; Boys' High School, Boarding House and a residence for the Headmaster; a church building in the city; (another church building, property of Synod), three primary boys' schools in the city and one primary girls' school; Girls' Middle School and residence for the Headmistress, eleven village schools and three village parsonages.
Three score and five years ago Gujranwala was formally occupied as a center for mission work. Miss McCullough, now on furlough, has spent her entire mission service in Gujranwala. Others too, though for a shorter period, have given continuous service. There are three from the Indian Christian community also with long years of service to their credit,—Rev. Jiwan Mall, Headmaster Rai Bahadur, B. C. Chatterjea and Miss K. M. Mookerjea.

During the three years under report it has been possible to have a missionary set aside for City Evangelistic work. The result has been an awakening in the city which, if it can be followed up by the continuation of such a service, will certainly result in an abundant harvest.

**EVANGELISTIC**

*The Church*—In Gujranwala City there are four organized congregations, three of these are under one pastorate and the fourth is in the charge of a stated supply. The three congregations have united in raising funds for the erection of a new church building which is now nearing completion. Canvasses for the local and Synodical budgets have been carried out in the past two years for the first time. The faithfulness of many of the church members is being severely tried by the increased activities of the Roman Catholics and some have yielded to their inducements. In Gujranwala District there are seven organized congregations.

*District Work for Men*—It has been difficult to maintain a uniform policy of work in this district during the past three years on account of frequent changes in the superintendency.

A definite effort was made in 1926 to replace the non-Christian teachers in the village schools with Christian teachers. This policy, though sound, resulted in the closing of a number of schools because of the inability of the Christian teacher to maintain the influence necessary. Lack of interest shown by Christian parents and cuts of Government grant together with the reduction in appropriations from the Home Church resulted in the closing of a number of the schools.

*Women's Work in Gujranwala and Eminabad Districts*—Two Bible women, Mrs. Raj Kumari Jiya Lal and Miss Alice Bashirud Din, have given splendid service in the village work. Nearly all welcome us gladly though there has been some opposition. A village woman started to beat one of the Bible women while the other was talking to an interested group. They treated the offender with such loving forbearance and
kindliness that she soon begged to be forgiven. They were both radiantly happy because they had been counted worthy to suffer for Christ's sake.

Christian women of many villages have made real progress in church attendance, interest in the Thank Offering and an eagerness to bring us into contact with their non-Christian neighbors. The wives of several village pastors are taking a greater share in the work of their congregations. Two of these women have regular Sabbath services while their husbands are away preaching in other villages.

**Village Girls' Schools**—Ghakkar and Kamoki schools have had to be closed. Natt school is a real evangelistic agency in the village and is doing well. Ibanwali school was kept up for a time and then had to be closed because a suitable building could not be rented. After several months we have been able to re-open the school and the work there seems promising. Twenty girls are attending at present.

**City Work for Men**—Until the spring of 1927, when he went on furlough, the Rev. A. M. Laing was set aside to give his whole time to city work in Gujranwala including primary schools for Christian boys of low caste origin, and cooperation in congregational work. After his departure the primary schools were placed in charge of Dr. T. L. Scott, and the evangelistic work for non-Christians in charge of Rev. H. J. Stewart.

The Indian staff engaged in the work has consisted of a man in charge of the reading room, two evangelists, and the Rev. Jiwan Mall besides the teachers in three primary schools. As a result of "The Cut" in 1927 one of the evangelists was dismissed and one of the schools closed.

The Rev. Jiwan Mall retired from his long service in district work and was assigned to city evangelistic work in Gujranwala in July, 1926. He is well known in the city as a convert from Hinduism who left wife, parents and friends in his youth to follow Christ and has been identified with Christian service for over fifty years. He is eminently qualified for work among non-Christians.

One feature of the work has been the occasional use of public debaters such as the Rev. Abdul Haqq of Saharanpur, and the Rev. Sultan Mohammed Paul. This type of work has its value in demonstrating the intellectual strength of the Christian position to the public and in the encouragement thereby afforded to the Christian community.

**Women's Work in Gujranwala City and Nearby Villages**—This work has been in charge of Miss Rosa A. McCullough
untill she went on furlough in 1927 and since then Miss Bennett and Miss Scott have each had charge. Miss Mookerjea has given valuable service as a special evangelistic worker. Mrs. Murray and Mrs. Thakur Das have given their whole time to work among high caste and Mohammedan women. They are well received almost everywhere and have made 4,896 visits to the homes of the city. Four women have been baptized and others admit their faith in Christ but have not yet made open confession. Four Bible women have helped in the work for Christian women in eight communities. Two of these have also taught in village schools for girls. Forty-eight girls have been in these schools.

EDUCATIONAL

The Theological Seminary, Gujranwala—Founded in April, 1877, by Sialkot Presbytery. Rev. J. S. Barr, D. D., Senior Professor. Faculty: Rev. T. L. Scott, D. D., since 1896, Principal Emeritus; Rev. Labbu Mall, since 1905; Rev. J. A. McConnelee, D. D., since 1915; Rev. H. J. Stewart, Principal since 1922; Rev. H. S. Nesbitt, since 1925. Present budget Rs. 12,000. Specials and endowment from America, 58 percent. Income from specials and trust funds in hand, 28 percent.

This institution has continued its work under the control of the Synod of the Punjab, a board of five members appointed by the Synod and a faculty of four professors elected by Synod. Two departments have been carried on in the seminary: The Theological Seminary (proper) and the Theological Training School. The entrance requirement for the former is a high school education or its equivalent. Whereas the latter accepts those of less educational qualifications.

The enrollment for the last three years shows a steady decrease from nine to one in the Seminary proper and a gradual increase from eighteen to twenty-six in the Training School. Diplomas were given from the Seminary proper to eight men and from the Training School to thirteen. Of these, one who graduated from the Seminary proper in 1925 was the Rev. Jalal Din, B. A., now pastor of the Martinpur congregation and headmaster of the Middle school in the same place and the second college graduate to enter the ministry in our Indian Church. In 1926 two other college men who had had two years or more of college training were graduated from the Seminary. The fewness of the better qualified candidates is a matter for regret.

As most of the students are married there is a department for the wives of students which has been conducted by Mrs. J. A. McConnelee, Mrs. H. J. Stewart and Mrs. R. C. Bannerjea. There are usually a number of the students whose wives are
illiterate and an effort is made to teach them to read as well as to instruct all in the Bible. It is a pleasure to report that certificates for the three years' course have been issued in the last two years to eight women and for a partial course to two others.

The Boys' Industrial Home — Founded in 1900; first superintendent, Rev. G. W. Morrison. Missionary personnel: Mr. and Mrs. F. A. Whitfield and Mr. and Mrs. C. C. Millson. Budget for institutional expenses, Rs. 24,909. Total budget, including shop turn-over, Rs. 54,000; total received from America, Rs. 18,000.

In 1925 the missionary staff of the home consisted of Rev. Osborne Crowe, manager; Mr. C. C. Millson and Miss Florence Tomaseck. In October of that year Mr. Whitfield was added, his special work being to open a garage with the double purpose of caring for Mission cars and training Christian boys. In the spring of 1925 Miss Tomaseck went on furlough and while there her resignation from the Mission was accepted. In 1926 Mr. Crowe and Mr. Millson also went on furlough and Mr. Merriam, general treasurer of the Mission, was made manager. He took charge of the books and did much of the correspondence as well as helping with the shop work. In October, 1926, Mr. Whitfield was made manager and left in sole charge.

A new work shop commenced by Mr. Crowe was completed shortly after his departure and the additional space made it possible to reorganize the whole plant especially to provide sufficient accommodation for the garage. Ten boys are enrolled in each of the shoe and tailoring shops. The carpentry department is kept busy on commercial orders. Some small orders also are executed in the manual training department though here the boys work mostly on a course of small articles which have a ready sale, and learn to draw. During the past year a trained gardener has been employed and a class in gardening has been started. The garage is gaining a wide reputation and is constantly working at full pressure. There is frequently a waiting list and customers come from hundreds of miles away.

The spirit of the boys is very good and instead of the home being a place of last resort where a boy would come after he had failed at other things, it is a place where boys are keen to come and where they are willing to work hard for the privilege of staying. The opening of a recreation room was made possible, in answer to prayer, in November, 1926. Here the boys have light, heat, books and games. It is a boon to the boys in the cold winter months and is a great factor in maintaining a happy atmosphere and a spirit of unity in the home.

Boys' High School — Founded in 1868; first manager, Rev. J. S. Barr, D. D.; raised to a high school and new building oc-
cupied about 1874. Missionary personnel: Prof. W. H. Merriam, manager. Present budget, Rs. 32,000; 17 percent supplied from America.

During the three years under report the Gujranwala Mission High School has maintained its usual standing among the high schools of this district which is at the top in the percentage of "passes" and the number of scholarships won by its candidates.

Four new class rooms have been erected at the city branch in place of the old tumbled down ones that were there. A small staff office is nearly completed.

*The headmaster, who is just completing his forty-two years of service in this school, has not been in the best of health this year. He has been able, however, to keep the school running up to standard. This has been possible because of a loyal staff, many of whom have been in the school for over thirty years. A most interesting event during the year was a meeting of old students of this school, some from as far back as forty-five and fifty years. They came from all parts of India and their speeches abounded in references to the Bible and Bible teaching. An unusually large number of these men reflect in their lives the moral training received under Mr. Chatterjea. One feels that this school had been a real leavening influence in India.

*Girls' Middle School—Fifty-nine years ago a school for non-Christian girls was started in the heart of Gujranwala City. Miss K. M. Mookerjea was for forty-two years the headmistress of this school and only during the last year has she given up this work to devote her whole time and strength to direct evangelistic work. "Her girls" are scattered over a large area.

At present the school has an enrollment of eighty. Of these thirty-nine are Christian, twenty-three Hindus and eighteen Mohammedan. During the past year when the feeling between the Hindus and Mohammedans was intensely bitter it was comforting to see that the bitterness in the city did not penetrate the school walls. There Hindus, Mohammedans and Christians worked and played as one.

The staff is composed of five Christian teachers and one Hindu. Urdu, Gurmukhi, Hindi and Persian are taught and just recently English has been added. One of the most satisfying features of the past year's work was the systematic effort made to call at each girls' home and we found there a gratifying reflection of the teaching in the school.

*Headmaster Rai Bahadur B. C. Chatterjea died February 12, 1928.
During the three years under report there have been three different managers in charge of the school—Miss Louise E. Scott, Mrs. A. M. Laing and Miss Ruth I. Ardrey, and again at the end of this period Miss Scott has resumed charge.

GURDASPUR (1872)

Gurdaspur City is the headquarters of Gurdaspur Civil District and is about seventy-five miles northeast of Lahore. It consists of Gurdaspur tehsil and part of Shakargarh tehsil. Area, approximately 640 square miles with a population of 440,000. Some sixty-three tribes or castes are represented. About 30 percent are Hindus, 49 percent Moslems, 5 percent Christians and 16 percent Sikhs. Languages: Urdu, Punjabi, Hindi. More than 97 percent are illiterate.


Equipment—Two residences, a church and parsonage; Gurdaspur Home for Women with dormitories and residence for the Superintendent, also chapel and hospital room; primary school house and six acres of land for the Corbett Memorial Girls' School. In the district: The Martha Purdy Memorial School and several village schools and parsonages. Dhariwal: church, high school and dormitory; girls' school.

EVANGELISTIC

The Church—In the last three years the Gurdaspur City congregation has increased in membership from 353 to 489, or a little over 38 percent. Dhariwal has increased from 187 to 267, or a little over 42 percent and its contributions have increased 14 percent. A new congregation, Qilla Nathu Singh, was organized at the close of 1926. As a result only fifteen percent of the district is now unorganized. Rev. A. M. Williams, of the Zafarwal congregation, raised a special fund sufficient to renovate their church building. Some of the non-Christians of the village helped in the work. There are three congregations without pastors.

The tithing system is making progress in the district. A little over fifty-eight percent of the money required to carry on the congregational work in Gurdaspur has been contributed by the Christians of this district.

Dr. Gordon reports, “Nearly three thousand miles in the Ford and several hundred miles on the motor cycle have been traversed during the year on Mission business. The method of working from the house instead of taking the camp out has been followed in order to carry on the work of the district as well as the work in connection with the high school and hostel in Dhariwal.”
Miss F. C. Martin has carried on the city and district evangelistic work for women for the past three years without a missionary companion. She reports that there are 371 non-Christian women under instruction in the city and 1,556 in the district. She has visited 184 villages. Many of these have but one visit a year. There are nine missionary societies with 151 members. The work among the village Christians is discouraging, while the work among the Hindus and Mohammedans is increasingly more promising.

**EDUCATIONAL**

*Girls' School*—The Girls' School in Dhariwal is in splendid condition. There is a good building and teachers' living quarters provided by the Dhariwal Woolen Mills. The mills encourage us to raise the school to the high standard and pledge support.

There are three village girls' schools with six Christian women teachers and an enrollment of 188.

*Dhariwal High School*—Started as a primary school in 1897; raised to middle standard in 1900 and to high in 1923. Rev. D. R. Gordon, founder and present manager. Total budget (including boarding) Rs. 19,456; 15 percent supplied from America. The government grant has been substantially increased, and the attendance has risen from 458 in 1925 to 523 in 1927. There are 73 Christian students enrolled.

Fulton Hall has been completed during the past year and a goodly number of Christian boys are enrolled as boarders. We have great hopes for these boys. Their parents have to supply their clothes, bedding, a plate and glass and Rs. 3 in cash toward their expenses. We are exceedingly grateful to our friends S. A. Fulton, Esq., of West Allis, Wisconsin, and Rev. C. C. French, of Washington, Pa., and others who contributed funds for this dormitory and thus made this important work possible.

*Village Schools*—We have 1,779 pupils enrolled in the schools of the district including the Dhariwal High School. Of this number 314, or almost 18 percent, are Christians. Of the Rs. 25,335 expended on the educational work in this district only 20 percent or a little over Rs. 5,000 is contributed from the Mission treasury.

*Home for Women*—Founded in 1916 by Miss Emma Dean Anderson. Entirely supported by fees and free will offerings. There have been several changes in the management of the home in the past three years. While Miss Anderson was on furlough the work was carried on by Miss Hadley and Miss
Zink. Miss Fehlman followed Miss Zink and when she went on furlough last year Miss Sara Moore took her place.

Miss Anderson and Miss Moore report, "In 1927 there were sixty women and forty-five children cared for in the home. Four women were baptized and eight received into full membership in the church. Twenty-two of our children are now attending our boarding schools, but return to us during the summer vacation.

"Although several times during the year our 'bank' has been empty yet before there has been real need money came from one source or another, and we close the year with thankful hearts to our Heavenly Father Who has supplied our needs. Relying on His unchanging word of promise we go forward."

JHELUM (1874)

Headquarters of Jhelum Civil District, on the Jhelum River, about 100 miles north of Lahore. Area approximately 3,500 square miles and population 600,000. Moslems, 88 percent; Hindus and Sikhs, 11 percent; Christians less than one percent. Languages: Urdu, Punjabi and Pushtu. About 95 percent illiterate.

Missionaries—Rev. A. B. Caldwell, D. D. (died December 25, 1927), and Mrs. Caldwell, Rev. and Mrs. A. W. Gordon, Rev. and Mrs. H. M. Milne; the Misses Evva P. Hartig, Wilhelmina J. Jongewaard, M. D. (died May 4, 1925), Mary E. Logan, Jessie P. Simpson, M. D. and Georgia Wengert.

Equipment—Two residences for district missionaries, Good Samaritan Hospital and doctor's residence, church, girls' school building, boys' school building in Sanghoi.

EVANGELISTIC

In the City—Evangelistic work in Jhelum City has been carried on steadily. The congregation, though small, is self-supporting. Among its members are some who hold posts of responsibility in Government service and are liberal in contributing time, effort and money for the evangelization of the community. Bazaar preaching has been regular and has, for the most part, been conducted by volunteer workers from the congregation. A little band of Indian women support a worker among low-caste women and direct the work, without missionary supervision. A reading room, in the midst of the crowded bazaar, has afforded a quiet meeting place for religious conversation. Two faithful Bible women have been regular visitors in the zenanas. The hospital and the schools have been evangelistic centers.
In the District—Outside of Jhelum City, there are in this whole district only two small Christian communities numbering about thirty souls. From day to day, week to week, month to month, the message of God's love revealed in Christ Jesus, is preached to those who do not acknowledge Him.

EDUCATIONAL

Jhelum Boys' High School—Founded in 1878 by Dr. T. L. Scott. Raised to the high standard in 1925. Missionary in charge, Rev. A. W. Gordon. Present budget, Rs. 11,644, of which 26 percent is supplied from America.

Our enrollment has increased from 348 to 396 in three years. There are fourteen certificated teachers. Chapel exercises are conducted and every class is given daily Bible instruction that is planned to present the way of salvation. A number of non-Christian boys have passed the "All India S. S. Yearly Examination." A boarding house has been opened for the convenience of boys who come from distant villages. Three new class rooms have been built at a cost of Rs. 2,500.

The Sanghoi Middle School is one of the oldest of our mission middle schools. It was established as an evangelistic agency and is the only Gospel witness in the town of Sanghoi and vicinity.

The Jhelum Middle School for Girls is supervised by Mrs. Caldwell and has made quiet but steady progress. At present there are three trained teachers in the school beside the Bible teacher and the Hindu teacher who has been in the school for many years. Girls of nearly every religion are showing interest in the Christian teaching and enter heartily into the singing of the Psalms, reciting of texts and telling of Bible stories. All of the girls attend a Bible school which is held every Saturday. The Government grant was increased this year.

MEDICAL

The Good Samaritan Hospital—Established in 1896; Mrs. S. E. Johnson, M. D., founder. Missionary personnel: the Misses Jessie P. Simpson, M. D., and Evva P. Hartig, R. N. Present budget: Rs. 14,769, of which 62 percent is supplied from America. The statistical report for the hospital is as follows:

<table>
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<th>Date</th>
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In October, 1926, Lady Irwin, wife of the Viceroy, visited our hospital. Partly as a result of her visit, the Government gave us a grant of Rs. 5,000 for a new ward. To this visit we also owe the donation of a piece of land, twenty-seven feet square, by the Rajah of Domeli. This gives the hospital a frontage on the main street which we have long coveted. During the past year the hospital has received in-patients from 142 different villages. Some have had to travel more than a hundred miles. The nurses’ training school has doubled in three years, and there are now twelve pupil nurses. In three years six of our graduates have gone out and are doing good work in Mission and Government hospitals.

KHANGAH DOGRAN (1897)

Town in Sheikhupura Civil District; area, 300 square miles; population, 97,000, all rural. About 63 percent are Moslems; 16 percent, Sikhs; 16 percent, Hindus and 5 percent, Christians. The languages are Urdu and various dialects of Punjabi; 98 percent are illiterate.

Missionaries—No resident missionary, but supervised by the Sheikhupura missionaries.

Equipment—Two residences, six village school buildings, three residences for Indian workers and a hall used as a church.

The most outstanding development in connection with this district during the past three years has been the Mission’s approval of the scheme for turning over the entire district to the control of the Synod of the Punjab. This decision marks a very definite step toward the transferring of responsibility to the Church in India. It was proposed that the Mission’s appropriation be continued for a period of five years for carrying on the work of the district, the funds to be expended under the supervision of Synod. The plan also calls for a thorough review of the progress and measure of success of the scheme at the end of the five years and aims at the securing of full self-support, at least as regards evangelistic and church work, within ten years. The execution of the actual transfer awaits the solving of some technical difficulties between the Mission and Synod. (The Synod at its meeting in March, 1928, decided to take over all of the work of the district without any appropriation from the Mission.)

EVANGELISTIC

In 1927 two congregations jointly called, ordained and installed a pastor and have assumed full responsibility for his support. While several villages seem to be sadly lacking in spirituality, others, for years lacking in zeal for things spiritual,
have been revived by the Spirit's working. Evangelistic meet­ings conducted in 1926 by Rev. Abdul Haqq were beneficial to both Christians and non-Christians. We have decidedly more friendly receptions and interested hearings by non-Christians than we did a few years ago, both among men and women. We have more inquirers from Hindus and Mohammedans than ever before.

EDUCATIONAL

Our six village schools are manned by seven teachers, only two of whom are normal trained. Three other teachers, how­ever, are taking normal work this year. Eighty-five Christian boys are taking advantage of the Mission's offer to pay a share of their expenses while in Government schools where no mission school is available. A few are reading in the Christian Training Institute. The girls' school in the town of Khangah Dogran was closed in 1926. It was the means of giving the Gospel message to Hindu and Mohammedan girls and exerted a real influence upon many lives.

LYALLPUR (1895)

Headquarters of Lyallpur Civil District, about seventy-five miles southwest of Lahore. District, part of Lyallpur and other tehsils. Area, approximately 1,512 square miles and population, 437,000, of which about 95 percent is rural. Sixty-one percent are Moslems; 18 percent, Hindus; 16 percent, Sikhs, and 4 percent, Christians. Languages: Pun­jabi and Urdu. More than 96 percent are illiterate.

Missionaries—Rev. and Mrs. Paul A. Miller; the Misses Janette M. Howland, Esther E. Moyer, Margaret L. Murdoch and Lillian A. Mc­Connell.

Equipment—Two residences for missionaries, a church, a residence for women teachers and workers, eight pastors' residences and four school buildings.

A number of changes took place in the personnel of Lyallpur District during the last three years. Mr. Miller left Dr. Brown in charge of the district when he went on furlough in 1926 and again assumed charge on his return in 1927, Dr. Brown being then assigned to Rawalpindi District. Miss Cowden was sent to the Memorial Hospital in Sialkot and was succeeded by Miss Moyer. In 1927 Miss Murdoch was transferred from Sangla Hill to assist Miss Moyer in the district work.

The Manpur congregation was left vacant when Rev. Habib Ullah became blind and resigned the pastorate but now Rev. Jambail Dass, formerly of Zafarwal, is about to be settled as pastor. Presbytery has recommended that Rev. Habib Ullah
and Rev. Khair Din be retired on pensions. Rev. Khair Din, who was one of the first to venture into self-support work in Lyallpur District, has for several years been a victim of Bright's disease. Two young men, candidates for the ministry, are just finishing their high school course, but they will not be available as pastors until their educational training is complete.

During the winter camping season of 1925 all of the “Christian villages” were visited and much evangelistic work was done among the non-Christians living in these villages as well as in the distinctly non-Christian villages. The following winter Dr. Brown divided his time equally between the Christians and the non-Christians with the result that while many Christian villages remained unvisited a much larger number of non-Christians were reached with the Gospel message.

EDUCATIONAL

Village Schools for Boys—The three year period has marked the closing of four village primary schools for boys and the opening of four new girls’ primary schools. The closing of these schools seems justified on account of the shortage of funds and the fact that the Government is fast making adequate provision for the education of all the boys of Lyallpur District.

Girls’ Schools—Four new girls’ schools have been opened in the district. The first girls’ school was opened in Lyallpur basti in June, 1927. It took weeks of hard work before the parents would cooperate in sending their girls. The enrollment is now nineteen and the parents are cooperating much better.

Thirteen girls from the district have entered Sangla Hill Girls’ Boarding School in the past three years. Five have finished eighth class and are now either taking nurses’ training or training for teachers.

City Girls’ Primary School—Miss Lillian A. McConnell resumed charge of this school on returning to Lyallpur for her fourth term of service. During this triennium the school has had its highest enrollment and the largest annual grant-in-aid from the Government. Every Mohammedan and Hindu child enrolled has become familiar with the name of Jesus Christ and most of them have memorized Bible stories and verses and psalms and hymns to sing at home. Perhaps the most important work the school has done is teaching the children to pray in the name of Jesus Christ. “I know that Jesus Christ hears my prayers” is a frequent testimony of the girls.
MARTINPUR (1918)

Situated about fifty miles directly west of Lahore. Area, about 150 square miles. A rural population of approximately 65,000, of which 50 percent are Mohammedans, 40 percent Sikhs and Hindus and the remainder Christians, low castes and others. Language: Punjabi and Urdu.

Missionaries—No resident missionary, but supervised by the Sangla Hill missionaries.

Equipment—Nelson Pratt Memorial Boys' Middle School, four teachers' residences, Jane Denham Memorial Girls' School, rest house for missionaries.

EVANGELISTIC

Church—The single organized congregation of this district is that of Martinpur village itself. Rev. Jalal-ud-Din is the pastor. In addition to his pastoral duties he is also headmaster of the boys' school. Such an arrangement is far from ideal but is necessary inasmuch as the congregation does not contribute enough for his support.

As this district has had no permanent superintendent since it was organized very little village visitation or organization has been done. At present there are only two evangelists in the district. At least two or three more circles should be organized as there are some Christians in almost every village in the district. The low caste non-Christians seem to be especially accessible and open to evangelistic work. Lack of funds forbids a further expansion of the work at this time, however.

EDUCATIONAL

Boys' Middle School—Although there has been a slight decrease in the total enrollment of the school the number of Christian boys in attendance has substantially increased. The improvement in the quality of the instruction also has been mentioned in the report of the inspector of schools.

Primary Village Schools—A scheme of free and compulsory education has been adopted with the sanction of the District Board. Only one village school in the district is supported by the Mission.

Jane Denham Memorial School—Last May the fine, new, seven-roomed school building was opened and now provides adequate housing for this school. The attendance has been steadily growing, the maximum enrollment being 108. The grant-in-aid has also increased to Rs. 66 per month. The Government inspectress, while praising the work, states that
it is not up to the standard of the boarding schools, because of lack of supervision. In each of the years 1926 and 1927 six girls graduated from the fifth class and entered the Sangla Hill Boarding School to continue work in the higher grades. Three new teachers have been added to the staff in the three year period. Two of these have had courses of normal training in our own institutions.

**PASRUR (1884)**

Headquarters of Pasrur tehsil, about fifty miles northeast of Lahore. Area, about 400 square miles. Population, approximately 190,000, of which 90 percent is rural.

*Missionaries*—Rev. and Mrs. J. G. Campbell; the Misses Helen Artman, Flora E. Hormel, Mary Kyle, N. Evelyn Tromans, Maria White, M. D. and Dora B. Whitely.

*Equipment*—Three missionary residences, Girls' Boarding School, White Memorial Hospital, church, reading room, boys' primary school, nineteen village schools, ten parsonages.

**EVANGELISTIC**

During this period two new congregations have been launched. Both are fully self-supporting and manned by young men fresh from seminary. Four other young men now in seminary have volunteered for this service. Two of these four are from higher castes and will go out as pastors among those from lower castes. Another real forward step is seen in the honest effort of self-support pastors and congregations to pay their share of Synod's budget. The past winter has been one of insufficient rain and short crops. This means less income for the pastor, but in the face of family need pastors are working for funds for outside work. Two congregations have been housed in good brick buildings. The Dhoda Church was aided in the building by Synod. The Kalaswala Church was the gift of a friend in America.

*Women's Work*—For the first half of this period Miss Tromans was associated with Miss Kyle in the work among women. Miss Kyle was loaned to Sheikhupura District for the summer of 1926 and Miss Tromans was left in sole charge of this work until October when she was transferred to the Pasrur Girls' Boarding School and Miss Kyle returned to Pasrur District. Miss Artman was located in Pasrur District in October, 1927.

**EDUCATIONAL**

The closing of the village schools to meet the financial cut has put an added burden on pastors, as Christian boys will now
have to attend schools where the Bible is more likely to be ridiculed than believed and taught. When one remembers that these boys are from illiterate and ignorant homes, it seems perilous to expose them to the influence of Hindu and Mohammedan teachers. It might seem a simple thing to make Bible teachers of the Christian school teachers, but in the schools these teachers are partly supported by Government grant and with the closing of schools, this grant will stop. There are in Pasrur District two village schools for girls.

The Girls' Boarding School—Established about 1900 as an orphanage for famine girls. Founder, Miss Emma Dean Anderson. Later recognized by Government as an upper primary school. Raised to middle standard in 1924. Missionary personnel: the Misses N. Evelyn Tromans and Dora B. Whitely. Present budget, exclusive of missionaries' salaries, Rs. 20,500, of which 66 percent is supplied from America.

The first eighth class went up for Government examination in 1926 and there was great rejoicing on the part of staff and pupils when the report was received that all had passed. Three girls joined the church in 1926 and twenty-six girls made profession of their faith in Christ and united with the church in 1927. There are 150 boarders and 21 day pupils. The school has a competent staff of eleven teachers, of whom all but one are normal trained.

MEDICAL

White Memorial Hospital—Established in 1888 as a branch dispensary of the Sialkot Hospital. Founder, Miss Maria White, M. D. Raised to second class hospital in 1910. Missionary personnel: Misses Maria White, M. D., and Flora E. Hormel, R. N. Present budget exclusive of missionaries' salaries, Rs. 11,075, of which 94 percent is supplied from America.

Dr. White was in America on furlough during 1925 and 1926. Miss Laurella G. Dickson, an evangelistic missionary, was in charge of the hospital during Dr. White's absence and the medical work was carried on by the Indian staff headed by Miss Lal Chand, a recent graduate of Ludhiana Medical College. During the year 1927 the number of beds has been raised from twenty-eight to forty-five. The number of in-patients has reached 550; new dispensary cases 8,486; returned cases 14,515, and minor operations 140.

Miss Viola M. Nourse, who had charge of the training of nurses, resigned November 1 to marry the Rev. Walter Clifford, a missionary to Ceylon. Miss Flora Hormel has been in charge of nurses' training since November, 1927.
PATHANKOT (1882)

Headquarters of Pathankot tehsil of the Gurdaspur Civil District, ninety miles northeast of Lahore. District: Pathankot tehsil and adjoining territory in Jammu State. Area, 847 square miles. Population, about 232,000, nearly all rural. About two thirds of the population are Hindu and Sikh and one third Moslem. Less than one percent are Christians. Languages: Hindi, Pahari, Punjabi and Urdu. Over 96 percent are illiterate.


Equipment—Three residences, a church, Avalon High School, Elliott Dispensary.

In November, 1925, the Misses Fehlman and Henrietta Moore and one Bible woman began itinerating with Rev. and Mrs. J. H. Colvin. In November, 1926, Miss Dickson returned to the district to take the place of Miss Fehlman who had been transferred. Rev. J. H. Stewart returned from furlough in the fall of 1926 and took over the district work from Mr. Colvin. Since 1925 Miss E. J. Martin has been principal of Avalon High School for Girls, having associated with her Miss Graham. Miss E. W. Maconachie has had charge of the dispensary except during furlough.

EVANGELISTIC

Congregation—The pastor, Rev. Imam-ud-Din, reports as follows: "Most of the members of this congregation are students and teachers in the Avalon Girls' High School, with a few families from the city. For a number of years the congregation has been self-supporting and in 1926 built a very nice parsonage. Besides this it has paid all Synod and Presbyterial assignments in full and paid its full share of the N. W. M. funds.

"Several missionary societies hold weekly or monthly meetings, and the regular Sabbath and Wednesday services are well attended. Wednesday and Saturday of each week prayer meetings are held down in the city. The Sabbath School is large and the congregation is making progress in every way. A much larger church building is badly needed."

Among the non-Christians—Special emphasis has been given to work among the Mohammedans by the employment of Munshi Hafiz Quim-ud-Din, a recent convert. His name shows that he has memorized the Koran. He was once a bigoted Mirzai and studied the Scriptures to refute Christian teaching,
but found Christ was true and accepted Him. He has endured much persecution, even being poisoned by his people. He has recovered, however, and is doing splendid personal work.

_Inquirers from the Higher Castes_—Inquirers are increasing in spite of the fact that there are no Mission funds available for their support which makes their separation from home and lands more difficult and is deterring many from open discipleship.

_Village Circles_—The district has been divided into seven circles with a small nucleus of Christians and about one hundred nearby villages, which the evangelist in charge can visit regularly. This makes it possible for most of the Christians to have a Sabbath service. In one or two circles, factions and quarrels are holding back the progress that should be made, while in other circles the work is going right forward and real progress is being made.

_Work Among Women_—The building of the new railway line up to Mandi has brought in people from various places. To some of these the Gospel story is new, while others have heard it in their former homes. As the great majority of our people are Hindus, most of our work is among them, but Mohammedans grasp the teaching more readily. The low caste people get a large share of our time and attention. There is evidence of real spiritual hunger and thirst among the caste people. Some women have confessed that Jesus is the Son of God, but it is hard for them to confess publicly their faith in Him. The people in the hill section are an attractive people, exceptionally clean, honest and industrious and we try to make a tour among them each year. Another big opportunity for selling books and speaking to numbers of women comes at the big Hindu fairs held every year.

**EDUCATIONAL**

_Avalon High School for Girls_—Established in 1901 by Miss Mary J. Campbell; raised to the high standard in 1913: of its sixty graduates twenty-six are now teaching, six are in training, six are sub-assistant surgeons, eight are now in medical school, five are in college, nine are married and one is a Bible woman. Present budget: Rs. 32,354/10/-—of which twenty-six percent is supplied from America.

The past three years have shown marked increase in enrollment in the upper classes and emphasized the need for more buildings. The highest number of boarders at any one time was 120 besides the thirty or more day pupils. There is comfortable
dormitory space for eighty-five, so every corner has been filled, and many have been refused entrance. The opportunity to enter Mohammedan girls as boarders suggests enlarged possibilities. A number have entered and have attended all devotional meetings and Bible classes as faithfully as any in the school. Some have definitely stated their faith in Christ as the Son of God and their Saviour. Twice Mohammedan girls have taken prizes in the Lake Memorial Bible Examination.

The new railway has brought many of the railway official class here and the number of Hindu and Mohammedan day pupils has increased. Some of these come to the Sabbath School also. Since most of our pupils are Christian, these non-Christian pupils come under real Christian influence and thus the school is a direct evangelistic agency. The results of the Bible examinations have been most gratifying, especially because the Bible teaching is done by the Indian staff.

The year 1926 marked the closing of the Mission Vernacular School for Mohammedan Girls, which was a branch of Avalon. The Government Educational Department took over the school. A little later a vernacular school for the little girls from the low caste quarters of the town was opened on the verandah of the church. About fifteen little girls have been attending regularly and are making good progress.

Village Schools — This period was begun with six village schools. Four of these have been closed on account of the lack of funds. Some of the Christian boys will go to Government schools; some will drop out altogether, none will get religious instruction except what is opposed to Christianity.

MEDICAL

The Elliott Dispensary continues to minister to the needs of the women and children of this community and all the surrounding villages. It is not unusual to hear that patients have come ten miles and more.

The past year 5,900 patients were enrolled with a total treatment of 16,136. During the three years under review, 19,812 have been enrolled with a total treatment of 55,772. These numbers do not give much idea of the total number that have received the Gospel message as two or three generally accompany each patient. Another very encouraging item in the work is, that we have the opportunity of sending the good news to many villages outside of our Mission District, that otherwise would not have an opportunity to hear.
RAWALPINDI (1856)

(Transferred from the American Presbyterian Mission in 1892)

Headquarters of Rawalpindi Civil District, 170 miles northwest of Lahore. District: Rawalpindi, Murree and Gujar Khan tehsils of Rawalpindi District. Area: about 1,512 square miles. Population: 472,000, three fourths rural. About 82 percent Moslems; 16 percent, Hindus and Sikhs; and 1½ percent, Christians. Most of the non-Moslems live in Rawalpindi City. The Christians include the British garrison and civilians. Languages: Western Punjabi, Urdu and Pushtu. Ninety-three percent are illiterate.

Missionaries—Rev. W. T. Anderson, D. D., Dr. M. M. Brown, Rev. and Mrs. J. B. Cummings, Prof. and Mrs. W. J. Downs, Rev. and Mrs. J. C. Heinrich, Rev. E. L. Porter, D. D., and Mrs. Porter, Prof. and Mrs. C. A. Stewart, Prof. R. R. Stewart, Ph. D., and Mrs. Stewart; the Misses Hannah H. Beale, Minnie E. Beatty, Zarra S. Hoon, Mary A. Lawrence and Josephine L. White.

Short Term Teacher—Prof. F. G. Dickason.

Equipment—Gordon College, main building, science hall and hostel accommodations for 110 boys, residences for four professors; four other residences, Mission High School, dormitory and residence for the headmaster and one branch school; two churches with parsonages and one reading room.

Rawalpindi is the largest city in our Indian field and is the largest military center in India. It is the headquarters of the Northern Army which guards the Afghan frontier. It has a population of over 100,000. Practically all the kerosene oil and gasoline used in the Punjab is refined here. It is the chief trading center with Kashmir. There is an arsenal in the fort and there are large railway workshops.

EVANGELISTIC

The Church—For many years the only two congregations were in Rawalpindi itself, but in May, 1924, a small congregation was organized in Taxila which now has a pastor. In 1926 a fourth congregation was started in Gujar Khan. The Rawalpindi Cantonment congregation is rejoicing in a fine new building and parsonage which are practically complete. It is well adapted for Sabbath School work as there are six rooms in addition to the auditorium. One fine room near the street is to be used as a reading room. The cost of the buildings was about Rs. 11,000. Of this amount all but Rs. 4,000 came from the Synod, the Presbytery and from local contributions.

District Work—The continuity of the district work has been broken into by sickness, furloughs and the lack of sufficient
workers. Dr. Brown who was loaned to the district during Dr. Anderson's absence on furlough reports: "Usually the people have heard and know what we have come for. Some of them listen willingly and very occasionally one will listen eagerly, but usually they are indifferent. The sonship of Christ seems to be the chief stumbling block. There are, however, a goodly number of inquirers and they are coming from all directions. The problem of caring for these is the one great problem that now confronts us. The inquirer feels that now that he is without a home and means of livelihood, it is up to the missionary or Church to provide for him."

*Women's Work*—Itinerating in Rawalpindi District is still hard and discouraging work, but here and there friends are being made and prejudices are being overcome. In one village a young woman was met who was eager for the Bible lesson and took a Gospel printed in Urdu. In answer to our questions she said that she was first interested in Christianity through the kindness and Bible teaching of Dr. and Mrs. Jongewaard when she was in Taxila Hospital.

In Rawalpindi City and Cantonment there are five Bible women counting Mrs. Samuel, who has been spending nearly a year in America, visiting many parts of the Church. Through the visits of these witnesses several hundred women and girls get regular teaching. The Bible women also help in visiting the homes of the poorer Christians.

*City Evangelistic Work*—Mr. Heinrich reports, "The City Evangelistic Work centers around the two congregations. Almost the whole man power of the church takes part in the preaching and witnessing at some time during the winter. In the campaign week the main objective is still to have every Christian take some part in the witness bearing. Our sales of Gospel portions have for the last three years reached two thousand. Mohammedan inquirers keep coming in and some are being baptized.

"Two Mohammedan converts baptized in Rawalpindi, natives of Poonch State, have been at work in their own state as colporteurs supported by the British and Foreign Bible Society. Miss Hill, Dr. Simpson and Mr. Heinrich made a journey into Poonch in the summer of 1926. They found a group of about thirty Hindus and Mohammedans meeting for worship and study with Lai Din, one of the colporteurs. A young Brahmin and Mohammedan were baptized. We are hoping that the Indian Church will take over work in Poonch under the supervision of Rawalpindi Presbytery. The field is unoccupied and the opening is promising."
Gordon College—Established in 1893, Dr. E. E. Fife, founder; raised to the B. A. standard in 1902 and to the B. Sc. standard in 1927; affiliated with the Punjab University; four college trained men in the ministry. Missionary personnel, five. Present budget (excluding missionary salaries) Rs. 65,000; 23 percent of which is supplied from America. Maximum enrollment—bona fide college students—364.

Gordon College celebrated its twenty-fifth anniversary in 1927. It had been a junior college for nine years, holding classes in the high school building, but in 1902 B. A. classes were opened in a new building with Dr. W. B. Anderson as the first principal.

Of the original staff only Prof. Peter Ponsonby, M. A., a Tamil Christian, is still with us. His twenty-fifth anniversary as a professor was celebrated along with the college anniversary. Prof. Ponsonby has always been like a father to his students and his old pupils, both Christian and non-Christian, testify to his character and abilities. It was peculiarly fitting that this year one of his students in history won the university prize, beating the record for the total number of marks obtained.

In 1926, Dr. Porter returned from furlough and again took charge of the college. During his furlough Dr. R. R. Stewart, of the biology department, acted as principal. Prof. W. J. Downs made good use of his furlough in the University of Pittsburgh, returning this year with an M. Sc. in chemistry. During his period of leave Mr. J. C. Alter officiated as professor of chemistry. Rev. J. B. Cummings continues his work as professor of English and superintendent of hostels and has given his summers to the supervision of the Union Language School for Missionaries in Landour.

The academic standing of the college is good. For three consecutive years our graduates have stood first in the LL. B. examination. Last year we won first and second places in the university in economics. This year we won the first place in the university in the B. A. examination and second place in the first arts examination, counting the percentage of successful candidates.

The college's physical equipment has been greatly improved these past three years. Through the generosity of the Sixth Church, Pittsburgh, a new dormitory, dining rooms, kitchens and servants' quarters were erected at a cost of Rs. 51,000. This gives us a total of 110 individual rooms for boarders. The erection of new physics and chemistry laboratories
and lecture rooms has enabled us to open B. Sc. classes in botany and chemistry.

We now have forty-two Christian students on the roll. Their quality is improving through keener competition and better care. It is no longer possible to give scholarships to all who apply and this results in better selection. This year six of our Christian boys passed in the B. A. examination and two failed. Only one out of eleven failed in the F. A. test. This is a high average when we remember that most of these boys come from the depressed classes.

Boys’ High School—Prof. C. A. Stewart reports, “At the end of another triennium we can again report a gain of over two hundred students in the main school. The peak enrollment for the three years was 864. There has been a slight decrease in the City Branch School. Due to the shortage of funds the Lal Kurti Branch was turned over to another school. The enrollment there had risen to 180. With the present number in the main school, however, we have all that we can handle with advantage, and we are in need of three or four more class rooms.

The progress that we are proudest of is the increase in the number of trained and certificated Christian teachers. Instead of two out of nine, we now have eleven out of fifteen. There are now fifteen Christian teachers out of thirty-two on the staff.

Mr. B. C. Lal, the Christian headmaster, took leave in 1926 to take further normal training. He secured one of the six scholarships awarded to the best students in the Bachelor of Teaching class.

For the first time, last year’s graduating class left behind a memorial. Their subscriptions furnished three of the four fine large globe lights in the school auditorium.

Girls’ Middle School—Miss Minnie E. Beatty was in charge of the school until she went on furlough in March, 1926. Since that time Miss J. L. White has been the manager. Miss White reports that there are eight teachers and six of them have normal training. Algebra, geometry and Persian have been added to the curriculum and the numbers in the classes have gradually increased. At the close of 1927 the attendance was 166. The children come from all classes but the majority are Mohammedans.

Last summer Miss Sant Masih started a volunteer Junior Society for non-Christian pupils. They learned Bible verses and songs and enjoyed it because it was their own meeting. They raised over seventeen rupees which were added to the Junior Thank Offering.
LEPER ASYLUM

Mr. C. A. Stewart reports: "The number of lepers has decreased as no more patients from the south or from Kashmir are admitted. The idea is to keep lepers who have asylums nearby, from traveling as they have in the past. The average number of leper inmates has been about seventy not counting some fifteen children. There are now no tainted children, four having left as cures.

"The latest treatment, with a special diet, has been given during this period and the Government has given a special grant for it. All hopeful cases are treated. There are five or six adult cases symptom-free. Earlier cases are coming in now and we hope to have better results. Most of the expenses are met from Government grants. There is no grant from the Mission.

"Dr. R. R. Stewart has taken charge of the morning Sabbath School service which is attended by most of the lepers who are able to be about. Some of the college boys usually come with him. Other helpers are Mrs. C. A. Stewart and Dr. D. McAuley, who has been resident doctor since 1914.

"Besides this morning service there is now an evening service for the Christian lepers and the spirit amongst them is excellent. Nar Bahadar, the Gurkha soldier reported last time as an inquirer, has since been baptized and is a communicant. He is now the leader of the Christian group and has largely been the means of another Gurkha soldier and a Hindu becoming Christians. He is always cheerful and ready to help the sick and helpless. We count him as one of our symptom-free cases and we hope to send him out before long, but we shall be sorry to part with him for he has been a perfect gentleman from the day he entered the asylum."

SANGLA HILL (1901)

About fifty-eight miles northwest of Lahore at the junction of the Shahdra-Sangla Hill with the Wazirabad-Khanewal Railway lines. District: part of the Lyallpur tehsil of Lyallpur Civil District. Area: 800 square miles. Population: 220,000. About 62 percent are Moslems; 17 percent, Hindus; 16 percent, Sikhs; and slightly over 4 percent, Christians. Languages: Punjabi and Urdu. About 96 percent are illiterate.

Missionaries—Rev. and Mrs. S. C. Picken; the Misses Kathryn Beattie, R. Jean Black, Flora J. Jameson, Lorena B. Taylor and Gertrude E. Zink.

Equipment—Three residences, Girls' Boarding School, six village school buildings, with several buildings and residences for the workers.
The Church — The Sangla Hill city congregation was left vacant when Rev. Qadir Bakhsh accepted a call to a church in Montgomery District. A young seminary graduate, Rev. S. K. Mall, was ordained and installed as pastor of this congregation in January, 1927. The Shahkot congregation has remained without a pastor since the resignation of its former pastor in 1926, but the present stated supply will soon be ordained and installed pastor. The pastor of the Bharoke congregation was dismissed by Presbytery for conduct unbecoming a minister. Another circle of villages is now ready to be organized as a pastorate.

District Work — The district work has suffered severely on account of changes in the personnel of the workers. Dr. J. H. Martin was made superintendent of the district when Mr. Picken went home on furlough in 1925. Dr. Martin was obliged to return to America on sick leave and Mr. Maxwell filled the vacancy until Mr. Picken returned in 1926. In the women's evangelistic work, Miss Sara Moore followed Miss Fehlman when the latter went on furlough and she in turn has been succeeded by Miss Kathryn Beattie. For two years the non-Christian work was almost neglected although each Christian village was visited at least once each year. Since the return of Mr. Picken and Miss Beattie from furlough the non-Christian villages also have been widely reached. A Ford for the use of the ladies made a welcome addition to the equipment of the district.

The Indian staff, consisting of two Indian pastors and eight evangelists, seems wholly inadequate to meet the need of the Christian community to say nothing of the large non-Christian population which must be almost entirely neglected. The district missionary and the two ladies have tried to reach the non-Christians of almost every village. The gipsy villagers living in the northwest part of the district were especially attentive to the gospel message and bought many Bible portions and tracts.

EDUCATIONAL

The educational advantages for the Christian community have been increasing year by year. Government primary schools are now located in almost every village and are accessible for any boy of the village, no fee being required. During 1927 there were 146 boys attending the Government schools. While the quality of the literary teaching in the Government schools is equal to or superior to that of the mission schools the problem of providing proper religious teaching and a Christian atmos-
phere for the Christian boys in Government schools has not yet been solved. There are now nine Mission schools, all receiving Government aid except one. The attendance in all of these schools, which is steadily increasing, is now so large in most of the schools as to require two teachers. The effort is being made to secure a normal trained teacher to supervise the work in each school. Four young men are taking the normal training course. Trained Christian teachers will soon be available for all the Mission schools of the district.

**Girls' Boarding School**, established in 1912; Miss Flora J. Jameson, founder. Missionary personnel: the Misses F. J. Jameson and Gertrude E. Zink; raised to middle standard in 1918; present budget, Rs. 25,890, 73 percent of which (exclusive of missionaries' salaries) is supplied from America.

Miss Jameson presents the following report of the work of the school. The average attendance: 1925—137; 1926—144; 1927—150. During the three years twenty girls joined the church. The Thank Offering was as follows: 1925—Rs. 125; 1926—Rs. 120; 1927—Rs. 109.

"In 1925 seven girls passed the eighth grade Government examination. Of these, four went for normal, one for hospital training, and one remained at home. In 1927 eleven completed the course, and five of these went for normal and three for hospital training, two went to Pathankot to continue their studies in English and one remained at home. All of these have publicly confessed Christ.

"Throughout the three years the class work has continued to be of a high standard. Not a girl has failed in the Government eighth grade examination during this period, and the graduates have ranked high in the Punjab. The girls have been examined each year in Bible by the Women's Educational Board of the Mission and have done well. During the past year, but six girls failed in Bible. The passing mark is sixty percent. The interest in the work of the Sabbath School, the Christian Endeavor, the Temperance Society, the Young Women's and the Junior Missionary Societies has not lessened. Officers of these are chosen from the teachers and girls. Contributions from each are sent to objects chosen by the different societies.

"The cottages and open-air class rooms much praised by high government officials still attract visitors and have been used as a model by other missions. The work of the school was greatly disrupted by a baffling epidemic of malignant malaria. Thanks to the aid of the school's new nurse, a graduate of Sialkot Hospital, there was only one death among the girls."
India—Sargodha

SARGODHA

(1895 at Bhera, headquarters moved to Sargodha, 1905)

About 110 miles northwest of Lahore in Shahpur and Jhang Civil Districts. Area: 5,930 square miles. Population; 865,000; about 83 percent, Moslem; 16 percent, Hindu and Sikh; and nearly one percent, Christian. Languages: Punjabi and Urdu. Ninety-six percent are illiterate.

Missionaries—North Sargodha—Rev. and Mrs. R. E. Ayers, Rev. and Mrs. G. A. Murdoch; the Misses Betsy Fleming, Kate A. Hill, M. Frances Lincoln and Kate E. Spencer. South Sargodha—Rev. and Mrs. F. C. Patterson; the Misses Laura Reynolds and M. Edna Ward.

Equipment—Three residences, hospital building and residence, Girls' Boarding School, reading room. In Bhera, one residence, a dispensary with ward for in-patients and residence for staff, one reading room.

The district missionaries of both North and South Sargodha have their headquarters in Sargodha City and can travel in opposite directions for more than fifty miles without reaching the limits of their territory. A railway runs the whole length of the district and makes headquarters easily accessible to missionaries, workers, inquirers and Christians. A new railroad is being built from Sargodha to Shahpur. Hard surfaced roads are under construction. Sargodha Presbytery comprises North and South Sargodha Districts.

Throughout these three years Rev. and Mrs. F. C. Patterson have remained in South Sargodha and Miss Kate A. Hill in North Sargodha and Miss Edna Ward part time in South and part in North. All others have been subject to change. The Ayers, when they went on furlough in 1927, were succeeded by the Murdochs in the North District. Miss Kate E. Spencer after return from furlough in 1926 has served successively in the South District, the hospital and the boarding school. Miss Lincoln's superintendence of the hospital was broken by her furlough in 1926-1927. Miss Laura Reynolds has spent the last year in South Sargodha.

NORTH SARGODHA

EVANGELISTIC

Sargodha City—The city congregation is making an effort to secure funds for a new church building. It has outgrown the lecture room of the reading room, in which the church services have been held. More than three thousand rupees have been collected for the building fund.

The pastors, teachers, and evangelists of the district, with the help of many other Christians, preach at the Government
Horse Fair in Sargodha each year. Thousands from every part of the district attend this fair which lasts for several days and many books are sold. A well equipped reading room in the city is open every day and constitutes an important evangelistic agency. A number of young men come to the room regularly. Twice during the past three years Padri Abdul Haqq and Dr. Brown have held evangelistic meetings in the city park. These have been fruitful in creating interest and have resulted in the conversion of at least one young man.

*District*—Early in 1926 an unusual six weeks’ preaching tour was made for a distance of sixty miles on two sides of the district. Only one Christian family was found in this area. This territory had been visited by missionaries only once before but in almost every village some one remembered them, and many had bought Scripture portions from them. On the 1926 tour one Bible, several New Testaments and a number of Scripture portions were sold. Rarely has a village been visited without selling at least a few Gospel portions. An increasing number of complete Bibles are being sold. The attendance of Hindus and Mohammedans at Christian services has afforded an opportunity of giving them a direct Gospel message.

One congregation has been disorganized because many families have moved to other places. One new, self-supporting congregation has been organized and a pastor has been installed. During 1927 this congregation has overpaid its share of Synod’s budget by thirty-five percent. We have been encouraged by finding in the Christian community many young men who can read and who are rendering real service in gathering together the Christians of their villages for worship.

*Women’s Work*—An increasing number of Hindu and Mohammedan women in the village look for the annual visit of the missionaries. They often come to listen as the Christian women are being taught. In one village two Hindu women came to an evening meeting for Christians and the next morning sat with the Christians in the Thank Offering meeting. One of them gave an offering of a rupee and bought some Scripture portions. The visits of the hospital staff to homes where there is sickness often open doors to other missionaries.

**EDUCATIONAL**

The maintenance of Mission village schools has been exceedingly difficult and at the end of this triennium only three remain. One of these includes a branch school in a nearby village. All receive some Government grant. An increased number of Christian boys are in Government schools. Two young
men from North Sargodha District are in Gordon College and
two in our Theological Seminary. A girls' school has been
closed, leaving one small village school for girls in this whole
district. A large number of girls are in the boarding school.
One girl from the district is in normal school in Sialkot.

Girls' Boarding School—A primary school, opened in 1922.
First manager, Miss Betsy Fleming. Present manager, Miss
Kate E. Spencer. In 1927 ten girls were promoted from the
fifth class. Present budget: Rs. 11,000 (exclusive of mission­
ary's salary); 87 percent supplied from America.

The enrollment has grown from 80 to 116. These girls
come from the Sargodha and trans-Jhelum Districts. The
school plant has been enlarged by the addition of two cottages
for boarders and a block containing an infirmary, a sewing
room, teachers' quarters, a store room and a prayer room. A
wall has been built around the school and the whole compound
has been enclosed by a wire fence. A large open platform was
made a "project" for the school and every girl helped in building
it. It affords a place for drill, for sewing classes and for
assembly work. Near the close of 1927 the Deputy Commis­
ioner made a surprise visit and presented the school with a gift
of fifty rupees from Lady Hailey, wife of the governor of the
Punjab. She had been pleased with what she had seen of the
school when she visited it in 1926. The school has a staff of
seven teachers, most of whom have been trained in the normal
department of our Sialkot School. During the three years forty­
seven girls have united with the church.

MEDICAL

The Mary B. Reid Memorial Hospital, at Sargodha, opened
in 1907 under Dr. M. M. Brown as a general hospital; taken
over as a women's hospital in 1914; Miss M. Frances Lincoln,
R. N., now in charge. Present budget (exclusive of missionary's
salary), Rs. 8,800; 66 percent supplied from America.

The plant has been improved by the addition of quarters
for nurses, kitchens for patients and staff, and additional ver­
andah room for patients. About one thousand rupees of the ex­
pense of these improvements were provided from fees. The
daily attendance at the clinic has increased. In 1927 the number
of in-patients was 250, the total number of new patients 6,197,
and the total number of treatments 40,134. Frequent calls are
made in homes miles from Sargodha. Many of these patients
are wealthy and pay good fees. Some of their friends have come
to us as in-patients. The husband of a Hindu patient has pro­
vided a driven well for the hospital ward. A Bible woman
teaches in the daily clinic and a daily service is held in the ward. The hospital cares for sick girls from the boarding school and they make many friends for the school and for Christianity among the patients.

_Bhera Hospital and Dispensary—_During 1927 this hospital ministered to 66 in-patients, 7,601 new dispensary patients and a total number of 23,944 out-patients. Dr. Simpson of Jhelum acts as superintendent of Bhera Hospital. The budget is Rs. 6,423, of which 77 percent is supplied from America. The staff has been the same for the past twenty years. Miss Aldridge has been a faithful teacher of Bible for twenty-six years.

_The Dispensary at Malakwal_ continues with Dr. James, an Indian Christian doctor in charge. Although this is a small dispensary, the high esteem in which Dr. James is held in the town and community makes it an important evangelistic agency in this part of the district. His salary is provided by a special contribution from America and most of the work is financed by fees.

**SOUTH SARGODHA**

**EVANGELISTIC**

On account of the Christians living in small and scattered communities a central service has been held each Sabbath during the camping season throughout the past three years with gratifying results. Children have been baptized and young people have been given an opportunity to make public profession of faith and be admitted to the Communion. A pastor has been installed in Chak 87 and is at work training elders and winning the support and confidence of the congregation.

An evangelist has been set aside for work among non-Christians, the first ever to give full time to this area. Most of the Christians are within twenty-five miles of Sargodha. In the summer of 1927 two seminary students toured the district on foot. They found only one Christian family and often had difficulty in securing lodging but they returned enthusiastic over this opportunity of preaching Christ.

_Women's Work—_An encouraging feature of this work is the interest shown by the Christian women in missionary societies. During the past three years six societies have been organized. In the main, these are Bible classes organized as missionary societies.

The work among non-Christian women is not so extensive as that among the Christians, but has been satisfactory. Doors
have been opened to the Gospel message. In a Hindu girls' school, where the teacher invited the missionaries to give their message, thirty-eight Scripture portions were sold to the girls. Occasionally there is opposition but usually Scripture portions are sold even in villages where it has been impossible to leave a spoken message.

EDUCATIONAL

Three primary schools for boys have been closed during this triennium. Since Government schools now welcome boys from the depressed classes, Mission schools are not so essential as formerly, except where there is a large Christian community. We are endeavoring to secure the employment of more Christian teachers in Government schools. Two are employed in the city schools of Sargodha. A school for girls was organized about the beginning of this period.

SHEIKHUPURA (1923)

Headquarters of the district of the same name, twenty-four miles west of Lahore. Area: about 430 square miles. Population: about 80,000. Approximately 63 percent are Moslems; 16 percent, Sikhs; 16 percent, Hindus; and 5 percent, Christians. The languages are Punjabi and Urdu; 98 percent are illiterate.


Equipment—Two missionary residences and three residences for Indian workers.

Rev. A. W. Gordon was obliged to return to America for health reasons and Mr. Clements was given charge of the districts of Khangah Dogran and Sheikhupura until the return of Mr. Ross from furlough in addition to the work of supervising his own district of Badomali. The staff of women missionaries during the three years has been as follows: 1925, the Misses J. E. Martin, V. T. Trimble, M. R. Martin; 1926, the Misses V. T. Trimble, M. M. Miller, M. Kyle; 1927, the Misses V. T. Trimble, M. M. Miller, M. R. Martin.

EVANGELISTIC

The Church—In November, 1926, a self-supporting congregation was organized in Sheikhupura with forty-two charter members. The following month a pastor, a convert from Hinduism, was ordained and installed. This young man’s wife is a convert from Mohammedanism. Thirty-seven members have been received into the church since its organization. The activities of the church include a Sabbath School, with six teach-
ers and officers, a Christian Endeavor Society and a Women's Missionary Society. The congregation is now raising money for the erection of a church building. The Chak Sohal congregation was organized in 1925.

Evangelistic meetings conducted by Rev. Abdul Haqq in two villages in 1926 were helpful to both Christians and non-Christians. During the regular winter itinerating among the villages the Christians and non-Christians alike seemed to be unusually receptive to the Gospel message. The district made an enviable record in giving during the year 1927. One of the two congregations and all six of the evangelistic circles of the district have paid their quota in full to all Synod and Presbytery funds. The evangelistic work of the district has been badly demoralized by the proselyting efforts of the Seventh Day Adventists and the Salvation Army. During the last three years the former have almost doubled the force of their missionaries and native workers within the district.

Women's Work—Although the Christians are learning and making progress, the development is too slow to make a great deal of difference apparent in three years. In addition to the more or less casual contact with the people in the villages during the camping season it is possible to do some real progressive teaching of Christians and non-Christians in the city. For example, the Bible woman in 1927 had access to 71 non-Christian homes. She made 370 visits and reached a gross total of 756 hearers. Ninety of these non-Christian women were regular pupils, learning Bible stories and psalms and hymns. Twenty-eight Christian women and girls were also under regular instruction. A second Bible woman is greatly needed.

EDUCATIONAL

The enrollment in the three village boys' schools is still small. The increase in attendance in the Sheikhupura Primary Girls' School since its opening in 1925 has been so rapid as to require the addition of a second teacher to the teaching staff. Fortunately a teacher was secured whose qualifications included not only a thorough normal training, but an exceptional talent for Bible teaching.

SIALKOT (1855)

Headquarters of Sialkot District. About eighty miles north of Lahore. The district is made up of part of Sialkot tehsil and part of Jummu State. Area: 600 square miles. Sialkot City has a population of 64,869. Sialkot District has a population of 275,000. Hindus, 23 percent; Sikhs, 8 percent; Mohammedans, 62 percent; Christians, 6 percent. Languages: Punjabi and Urdu. Nearly 96 percent are illiterate.
Missionaries—Rev. and Mrs. E. E. Campbell, Rev. and Mrs. Osborne Crowe, Rev. and Mrs. R. W. Cummings, Rev. and Mrs. R. A. Foster, Rev. and Mrs. E. C. McConnelee, Rev. and Mrs. Kenneth MacKenzie, Rev. and Mrs. Robert Maxwell; Misses Agnes Ballantyne, M. Lois Boyd, Lois Buchanan, Marie E. Cash, M. Evelyn Cathcart, Henrietta Cowden, Reba C. Hunsberger, M. D., Florence Jones, Olive R. Laing, Elizabeth McCahon, Edith A. Pratt, Faith Reed, M. D. and Emma M. Stauffer.

Equipment—One residence for district missionary, Christian Training Institute with residences for manager and headmaster and three dormitories, Memorial Hospital, Elizabeth Gordon Home, Girls’ Boarding School with residences for the superintendent and city missionary, Boys’ High School (leased to the Church of Scotland Mission in 1927), two churches, land for new Memorial Hospital.

EVANGELISTIC

City Evangelistic Work—The chief center of activity is the library, which is situated in an excellent site on a busy thoroughfare. Much interest is manifested in the Scripture verse which is to be used for exposition in the daily preaching, displayed on a sign board. A Christian sweeper by the name of Rakha has been very faithful in giving witness in spite of the scorn and derision of the crowd. The book sales in the bazaar have greatly increased, four times as many being sold in 1927 as in 1926.

Miss McCahon gives a very encouraging report of the zenana work. One Bible woman reports that every week she visits twenty-eight homes, twenty-four of which are Mohammedan and four from the Mazhabi Sikhs. A few Hindu homes are visited irregularly. There is a mela (public gathering) held yearly in the city, which is attended mostly by women and children. This year preaching was conducted and twenty-five Gospels were sold. All the Bible women write of the open doors and that they can enter the homes without hindrance. The work in the quarters of the Christians of low caste origin is active. Many girls from these quarters have been persuaded to attend the boarding school. The Bible women have organized missionary societies. A matter of great encouragement is the increase in contributions. While it is not a large amount it shows that they are learning how to give.

Sialkot District—Sabbath Schools have been organized in a few centers. Every Christian man and woman is supposed to be able to recite twelve new Bible verses a year. In the majority of the villages we visit we find that they have learned well. As the result of this we are seeing revivals in a small way, such as progress toward self-support and knowledge of the duties of the pastor and the congregation. Christians are progressing spiritually and materially. A Mohammedan who was bap-
tized has been set apart as a missionary to the Batwals. His two girls are reading in the Sialkot Girls' Boarding School. His report is very encouraging. Some of the Batwals, a low Hindu caste, are asking for schools. A Mohammedan from Sodhreke and another from Gadgorh are seeking baptism. At the summer school thirty-three women were trained to teach the women of their own village.

**EDUCATIONAL**

**Christian Training Institute**—The C. T. I. was established in 1881 with Dr. Robert Stewart as its founder. It began as a primary school and was raised to the college entrance standard in 1923. The expenses last year exclusive of missionaries' salaries were Rs. 35,982; 77 percent of this came from America. Probably three fourths of the ministry of the church are graduates of the C. T. I.

The first of the triennium marked the end of the headmastership of Mr. Hakim Din. He was succeeded by Mr. Jalal ud Din, B. A., B. T., a product of the Christian community of Sialkot City. This year (1927) he has been succeeded by Mr. Maula Bakhsh, B. A., S. A. V., who was transferred upon the closing of the city high school to the C. T. I. For various reasons the attendance has been decreasing during the last three years. Of the candidates sent up for the University Entrance Examination in 1925, twenty-four out of thirty passed; 1926, nine out of thirty; 1927, sixteen out of twenty-five. To prepare our young men for a larger share in the industrial development of India more emphasis is being laid on industrial training. Some students are being sent to industrial schools. Courses in agriculture have been opened and this study is required in seventh, eighth and ninth classes. Poultry farming has been introduced and is taught by Mr. Foster. More systematic tutorial supervision of athletics and boarding hall life has been instituted. An effort is made to have every student participate in the games. No effort has been spared to maintain high ideals of scholarship in both secular studies and in Bible classes. Dr. Hunsberger and the staff of the Memorial Hospital helped during the influenza epidemic which visited the school in 1926 and in 1927. The installation of an engine and pump in the autumn of 1927 has made provision for an abundance of water on the compound. Sanitary installations have also been made in the new buildings.

Constant thought and care are given to the congregational life of the institution. In 1925 the pastor resigned and the pulpit is now vacant. Senior and Junior Christian Endeavors, also a Temperance Society, a branch of the National Missionary Society, an active Women's Missionary Society and Junior Mis-
SIONARY Society and a sewing and reading society for the women have been established. Bazaar preaching has been carried on regularly. Evangelistic meetings have been held at different times with Rev. Abdul Haqq, Rev. S. M. Paul and Dr. E. Stanley Jones as speakers. The number received from the student body on profession of faith in Christ in 1925 was 26; 1926, 64; 1927, 68.

Sialkot City High School—This institution was closed March 31, 1927. In order that its work might be continued, as far as possible, arrangements were made with the Church of Scotland Mission to take the school over in February and to amalgamate it with their own school. The attendance at the close of 1926 was 350. It was opened in the fifties of the last century, soon after the establishment of the India Mission. The school has had a long and honorable career. It was the oldest school in the Mission and also in Sialkot. Many of the prominent men of the community are former students.

Girls' Boarding School—The G. B. S., Sialkot, was started in 1879 by Miss McCahon. The middle department was opened in 1895 and the normal department in 1901. The expenses for the school for 1926-1927, exclusive of missionaries' salaries, were Rs. 24,898, including salaries, Rs. 29,698. About Rs. 8,900 are raised on the field; not quite 33 percent of the grand total. In the three-year period thirty-two have finished the eighth grade in the school, a few of these have remained with us, attending the training school. A number of the girls have undertaken nurses' training, while others are going on in higher education. The headmistress, Miss Kutab ud Din, who has served faithfully for many years, resigned a year ago. Her place has been taken by a fine Christian young woman, who in addition to her B. A. degree, has the degree of Bachelor of Teaching. She is a great help in the training school. This training school supplies all the teachers for our vernacular schools. This year the junior class is the largest we have ever had, numbering sixteen.

Village Primary Schools—There are fourteen schools in the district. The people erected the walls of one of their buildings voluntarily and the wood work was given by the Mission. Similarly another building is about finished. There are 245 Christian boys and girls enrolled in the Mission primary schools and sixty-eight in Government schools. Eighteen new girls entered the Girls' Boarding School in the last year making a total of fifty girls from Sialkot district in that school. Five girls were refused admission due to lack of funds. There are two village girls' schools, one of which was started in January, 1927. Twelve girls are enrolled in village boys' schools.
Memorial Hospital, Sialkot—The year 1925 opened with a court case on our hands. A young Mohammedan girl who had come to us with a desire to become a Christian was sued by her husband. He was a scoundrel and could not get a lawyer to plead his case, so the young wife won and was allowed to remain a Christian and to choose where she wished to go. She chose to come to us, and we later sent her to Pathankot for study.

In April, 1925, Dr. Hunsberger went home on a short leave, partly to interest the people there in a new hospital and also to present the matter to the Women's Board. Miss Cowden came at this time to live at the hospital with Miss Ella Jamison, the nurse in charge, to do evangelistic work. The number of outpatients dropped to something over 8,000. The number of inpatients as well as operations also declined. Dr. Hunsberger returned in January, 1926, with the assurance of the interest of the Women's Board in a new hospital and a promise of all the support they could give. A site of about nine acres in a very desirable location was chosen. The plans for the new building have been completed and are ready to be put before the Home Church with a request for the necessary funds.

Miss Nourse took charge of the training school when Miss Jamison left in 1926. Miss Cowden remained and worked in the city and among the dispensary patients. Work was started in Nekapura, a Christian sweepers' quarters outside the city for which the hospital workers assumed responsibility especially in conducting the Sabbath School. The hospital had over 13,000 new patients and 36,000 return visits in 1926. Of these new patients, 836 were in-patients. The year 1927 brought changes in the staff. Miss Nourse went to Pasrur and Miss Stauffer took charge as superintendent of nurses. In November, 1927, Miss Pratt and Miss Jones were appointed to the hospital. At the same time Dr. Reed was appointed to take charge when Dr. Hunsberger left on furlough. The out-patients numbered 14,000; return visits were over 42,000. The in-patient department showed a decrease of 713, due to the illness of part of the staff. In-patient operations, 217, and out-patient over 1,100. Each year the work grows and there is a crying need for adequate buildings, with up-to-date equipment. We are especially in need of new nurses' quarters. The present quarters are very poor and too small to house the number of nurses necessary for the hospital. We hope that the new year will bring us what we have hoped and labored for these last three years, that is, a new and adequately equipped hospital. We want a hospital that will be an honor and glory to His Name.
TAXILA HOSPITAL (1921)

Location—In Rawalpindi Mission District, about twenty miles north of Rawalpindi, near one of the most famous archaeological sites in India and at the crossroads of great borderland districts. Patients come from all classes of people in the Rawalpindi and Attock districts, from Hazara and other portions of the North West Frontier and from native states across the Indian border, especially from Afghanistan.

First doctor, Dr. J. G. Martin, budget (exclusive of missionary salaries) Rs. 13,800; about 52 percent raised on the field.

Missionaries—Mr. and Mrs. J. C. Alter, Dr. and Mrs. A. J. Jongewaard, Dr. and Mrs. J. G. Martin; Miss Ida M. Gailey, R. N. (short term nurse) and Miss Gwynaeth Porter, R. N.

Equipment—Three residences; Taxila Hospital, consisting of dispensary buildings, general ward, two rows of private wards and quarters for the Indian staff.

During the period of this report there has been the addition of one American nurse to the staff of Taxila Hospital. Miss Ida M. Gailey, R. N., arrived in the fall of 1925. Dr. Martin went on furlough in 1925 and upon his return Dr. Jongewaard went on leave to America. After a year in America Miss Porter has returned as a regular missionary. For the past year Mr. J. C. Alter has been the superintendent of the hospital. It is expected that when he proceeds on furlough in 1928, he will secure the training necessary for developing the pathological department.

There have been important additions to the equipment of the hospital. A residence has been built for the American nurses. This gives more room in the other two houses and makes it more convenient to take missionary patients. A house or ward for missionary patients is badly needed. Quarters have also been built to house Indian women nurses and a new row of private wards is nearly ready for use. Two of these wards are a memorial to Miss Jane E. Martin.

During the period under review hospital admissions have averaged about 800 a year and the total number of operations has continued to be large. In 1927 there were 429 major and 208 minor operations and 596 in-patients.

A congregation has been formed at the hospital which has assumed the responsibility for the evangelistic work, and is a great help to the doctor and nurses. During Miss Porter's absence in America, Miss Jane E. Martin was located in Taxila Hospital for evangelistic work among the women. During the brief period she was here, before being called to her reward, Miss Martin did effective work. She was most proficient in Punjabi and had begun to learn Pushtu, the language of the
Afghans. Her grave in a corner of the hospital compound is a silent reminder of her life and of the great work yet to be done among these Mohammedan women.

**ZAFARWAL (1880)**

A rural district containing parts of Sialkot and Gurdaspur Civil Districts, about sixty-five miles northeast of Lahore. Area: 588 square miles. Population: about 275,000. Approximately 64 percent are Moslems; 34 percent Hindus and Sikhs; and 2 percent Christians. Languages: Punjabi and Urdu. More than 98 percent are illiterate.

*Missionaries*—Rev. and Mrs. E. E. Beattie; the Misses Nancy A. Hadley and Janet E. Nesbitt.

*Equipment*—Two residences for missionaries, a church, seven village school buildings, seven houses for evangelists.

Zafarwal contains 130 villages in which there are from one to seventy-five Christian families, and some 1,500 villages in which there are no Christians. Poor roads, the lack of roads, and five unbridged rivers which cross the district, present difficulties in itineration. A newly opened railway makes some of the villages more accessible, but the nearest station is eleven miles from Zafarwal.

**EVANGELISTIC**

The district contains three organized, self-supporting congregations. The work suffered a great loss in the death of Rev. J. David, pastor of the Ainowali congregation in October, 1926. One large circle is ready for organization as a self-supporting congregation. There are eight unorganized circles.

There have been conversions from the Mohammedans, Sikhs, Meghs and out castes. By far the greatest number are from the out castes. In the three years under review thirty out caste families and one Mohammedan family have been baptized.

During the winter camping season the missionaries' time is spent largely with the Christians, most of whom are illiterate and require careful teaching. Non-Christian villages are visited as time permits and in some seasons two or three weeks are spent in exclusively non-Christian work. In most villages non-Christians gather to listen to the Christian worship and often forty or fifty of them hear the Gospel message in this way. Scripture portions are offered for sale and non-Christians often buy through genuine interest. More than three hundred portions are thus distributed each year.
Women's Work is in charge of Miss Hadley and Miss Nesbitt. Miss Georgia Wengert and Miss Willa Ramsey were in charge during the first half of the three year period. In the past three years approximately 3,000 women have been given a chance to hear about Christ. There is one Bible woman responsible for work in the Zafarwal City zenanas and one works among the women of Depoke. The problem in teaching the Christian women is to get them to relate the Bible to Christian living, to educate their daughters and to refrain from selling them in marriage. The missionaries dispense some of the simpler remedies and dressings to an average of ten women a day. Miss Nesbitt writes: "We cannot begin to meet the demand, but by what we do, a little suffering is relieved and ways are opened to the Gospel."

EDUCATIONAL

There are at present fifteen village primary schools in Zafarwal District with an enrollment of 471 pupils. One school has been closed on account of shortage of funds. Others will have to be closed unless Government grant is increased sufficiently to enable us to carry on. Christian, Mohammedan, Hindu and Sikh pupils are all taught the Bible lessons and usually the non-Christians answer the questions on the Bible as well as the Christians do. Twenty Christian boys who are enrolled in the Government schools are making excellent progress, but miss the Bible teaching and the Christian influence of Mission schools. We have two students in our Theological Seminary and six in college.

Two girls' schools have been closed because of the difficulty of finding qualified teachers who are willing to live in a village and who can be properly protected there. One hundred girls are enrolled in boys' schools and seventy-one in boarding schools.

KINNAIRD COLLEGE

Kinnaird College was started by the Zenana Bible and Medical Mission in 1913. Realizing that they needed help in this important institution they soon applied to other missions for cooperation. The Church Missionary Society, the National Missionary Society, the American Presbyterian Mission and the United Presbyterian Missions have cooperated.

Until the autumn of 1926 the college was housed in rented bungalows. That year the College Board bought a new site, consisting of seven acres, on which were three old bungalows. The new property is near the other colleges in Lahore and is
very well located. The first year in the new property the enroll­
ment of students dropped from thirty-five to twenty-five. This
year we have thirty-eight girls enrolled and could have had
several more if we had had hostel space for them.

Our results in the university examinations have been very
good. In the last three years we have had no failures in the
F. A. and only three in the B. A. classes.

Miss George represented the United Presbyterian Mission
in 1924-1925. The next two years Miss Frances Martin was the
United Presbyterian member on the staff. In the spring of 1927
Miss Martin had to give up the work and return to America
on account of ill health.

WOODSTOCK SCHOOL

Woodstock School has shown splendid growth in three
years, its enrollment having increased from 138 to 299. This
advance is largely due to the cooperation or affiliation of several
additional religious bodies, including the United Church of
Canada, the Disciples' Mission, the Church of the Brethren, the
M. E. Mission, the American Baptist Mission and the Y. M.
C. A. Though children of our Mission have been attending
there for many years, only since 1923 have we been cooperating
in its support with the American Presbyterian Mission which
had owned and controlled it since 1873.

The school, situated in the foothills of the Himalayas of
the United Provinces, is chiefly for the children of American
missionaries, who made up seventy-five percent of the enroll­
ment at the last report. It is interesting to note that the num­
ber of children of United Presbyterian families has increased
since 1924 from nineteen to thirty-five.

The three buildings—classrooms and dormitories for chil­
dren from kindergarten to Junior Cambridge; the college, for
Cambridge classes (equivalent to an American high school)
and the training students; and the music building—have been
quite inadequate. A boys' hostel, with swimming pool and gym­
nasium, was completed in 1926, but is already overcrowded. A
real need will be partially met by the completion of a new class­
room building, of which one wing, including thirteen class­
rooms and the library, is now under process of construction.

Three of the staff of thirty are supported by the United
Presbyterian Mission. Miss Grace Glasgow and Miss Helen
M. Scott resigned at the end of 1926 to go home. Miss Ellen
Nolan, of Paris, Missouri, and Miss Marian Templeton, of
Waterloo, Iowa, came out in 1927 to take their places. Miss
Louanna McNary resigned at the close of the last school year
to be married.
At the Synod of 1927, the New World Movement effort was officially closed. The financial results were the raising of Rs. 40,000 out of the Rs. 100,000 set as an objective. In addition to this amount Rs. 20,000 were raised within the bounds of the Synod for church buildings, making a total of Rs. 60,000 raised for objects that came within the scope of the objectives.

The 1927 Synod was faced with the task of deciding on a financial program to replace the New World Movement. During the N. W. M. period the regular budget of the Synod increased from Rs. 3,000 a year to Rs. 8,500. This budget has first place in the interest of the Synod and there was a strong sentiment that nothing should be done to weaken the established Home Mission work. The total yearly budget adopted by the 1927 Synod was about Rs. 18,000 as against a total of Rs. 4,000 in 1920. Important new items are Rs. 1,000 for seminary scholarships and Rs. 6,000 for new church buildings and for scholarships for Christian boys.

Half the N. W. M. budget was for church buildings. This stimulated interest for the first time in a church building program with funds raised by the Indian Church. Two buildings, one in Abbotabad and one in Rawalpindi Cantonment, have been financed in this way. Grants have been made and financial campaigns are under way for church buildings in Hafizabad, Mianwali, Sargodha, Sheikhupura, Kohat, Campbellpur, and in a number of village congregations. During the N. W. M. period the Gujranwala congregation financed and built their own church.

In order to coordinate their various undertakings and secure better publicity the 1927 Synod, for the first time, appointed a Financial Agent. He is to keep the accounts of all funds and stimulate the giving of the church. With less than three months remaining of the first financial year under this new system about half of the budget is still to be raised. One gain that has so far been noted has been the regularity with which the Home Mission funds have reached the Treasurer. For the first time funds have come with sufficient regularity to pay the missionaries on time each month.

The establishment of the office of the General Secretary originated from the suggestion made by the Foreign Board and from the influence of the Deputation from the Foreign Board which visited the India Mission field in 1923. The main arguments in favor of a General Secretary were, the need of fuller
information in the Foreign Board office of the work on the field and the need of better organization and coordination of the work on the field since the Mission has become large and its interests multiplied.

The Mission first decided to appoint a General Secretary at the Annual Meeting in 1923 and Rev. H. C. Chambers, D. D., was elected to take up this work in April, 1924. But owning to unforeseen difficulties in the matter of the requirements of the Constitution it was decided that the office could not be established until the Mission should again vote at the Annual Meeting of 1924. Since there was considerable opposition to establishing this office the whole matter came up for reconsideration at this meeting and was decided affirmatively by a yea and nay vote which stood 49 to 20.

In the meantime health conditions in Dr. Chamber's family made it necessary for him to return to America in the fall of 1924. Upon his resignation, Rev. W. D. Mercer was appointed to this office.

By action of the Mission the following work was assigned to the General Secretary and made a part of the Constitution:

1. He shall be elected for a term of three years.

2. He shall be the official correspondent of the Mission except in matters of finance and property. He shall be secretary of the Executive Committee and a member of the Medical Board, Men's Educational Board, Women's Educational Board, Evangelistic Committee and Finance Committee, exofficio without power to vote.

3. He shall bring to the attention of the Committees and members of the Mission work assigned to them by the Mission and the Executive Committee.

4. He shall give spiritual uplift and assistance to the Mission and Church as may be possible.

5. He shall perform such other duties as may be assigned to him by the Mission or the Executive Committee but he shall have no executive authority except as this may be specifically delegated to him by the Mission or Executive Committee.

W. D. Mercer was located in Gujranwala to share the office of the General Treasurer until he could take over the work of the Corresponding Secretary and get the General Secretary's work organized. He had a separate office after the first year.

The General Secretary reports that he has spent one third of his available time in visiting the work in the different stations and districts, one third in attending meetings of Boards
and Committees and one third in the office in correspondence, the study of Mission problems and writing reports.

All the main stations and districts have been visited at least once and most of them many times, also many other centers such as Bhera, Malakwal, Mansehra and Baffa. He has given much time to the study of such problems as necessary changes in the Mission organization; how to adapt our educational system to the present needs of the Church; requirements of the Government; how to transfer larger responsibility to the Indian Church; how to more fully occupy our non-Christian field and how to develop more efficiency along the whole line of missionary effort. Various reports have been prepared on these subjects and submitted to the Boards, Committees and to meetings of the Mission.

**SARAH DOUGHERTY BIBLE WOMEN'S TRAINING SCHOOL**

This school has met for ten days in the spring of each year. All the Bible women of the Mission and third and fourth year women missionaries are asked to attend. The school is becoming more and more popular and means much to the women's evangelistic work of the Mission and Church. The Epistle to the Hebrews and Ephesians and the book of Exodus have been studied. Five women recited from memory the entire Epistle to the Ephesians and ten recited the entire Epistle to the Hebrews. Nearly all had memorized whole chapters. They are learning to appreciate intensive Bible study. They know the course a year ahead and come to the school remarkably well prepared. The spirit of the school has been splendid and its influence wholesome. Some time is also given each day to practical work in the city, to discussions as to how to give the message, reports of practical work, inspirational addresses, and prayer. A party has been given each year by the school to the women of the city. This has always ended in a real evangelistic meeting and the women loved to have it so. The school was held in Sargodha in 1925 and in Dhariwal in 1926 and 1927. The women members of the Evangelistic Committee have had the work in charge.

**WOMEN'S SYNODICAL MISSIONARY SOCIETY**

The six Presbyterials of the Punjab constitute our Synodical Missionary Society, which meets biennially. In 1925 it met in Sargodha and a new constitution was adopted. A Committee of Twelve, representing the Presbyterials, sets the objectives for the yearly Thank Offering and transacts all other business.
The expenses of the Synodical are met by the tenth of the dues of each society. No meeting was held in 1927 as Mrs. Samuel, the president, was in America.

The average yearly Thank Offering amounts to about Rs. 3000. Nearly half of the amount is given to Synod’s Home Mission work. The Gurdaspur Home, School for the Blind at Rajapur, the Bible Society, the earthquake sufferers in Japan have also received aid from the Thank Offering.

There are a few Young Women’s Missionary Societies, and the Junior Societies are growing in number. The Junior Thank Offering has been sent to support a little girl in the Fowler Orphanage, in Egypt.

The Synodical publishes its own missionary paper, the “Bashir-ul-Niswan.” There are about five hundred subscribers.

### SUMMARY OF STATISTICS

**INDIA**

<table>
<thead>
<tr>
<th>Field</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Square Miles</td>
<td>25,154</td>
<td>25,154</td>
<td>25,154</td>
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<tr>
<td>Population</td>
<td>5,368,000</td>
<td>5,368,000</td>
<td>5,368,000</td>
</tr>
<tr>
<td>Total Christian Community</td>
<td>76,974</td>
<td>84,322</td>
<td>94,222</td>
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</tbody>
</table>

### WORKERS

**FOREIGN:**

- Under regular appointment:
  - Ordained men
  - Unordained men
  - Unmarried women
  - Wives
  - Under Short Term appointment

<table>
<thead>
<tr>
<th>Year</th>
<th>Ordained men</th>
<th>Unordained men</th>
<th>Unmarried women</th>
<th>Wives</th>
<th>Total Foreign Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>41</td>
<td>11</td>
<td>77</td>
<td>49</td>
<td>183</td>
</tr>
<tr>
<td>1926</td>
<td>40</td>
<td>11</td>
<td>73</td>
<td>49</td>
<td>178</td>
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<tr>
<td>1927</td>
<td>39</td>
<td>11</td>
<td>73</td>
<td>48</td>
<td>175</td>
</tr>
</tbody>
</table>

**NATIVE:**

- Ordained men
- Licentiates
- Unordained men
- Women workers

<table>
<thead>
<tr>
<th>Year</th>
<th>Ordained men</th>
<th>Licentiates</th>
<th>Unordained men</th>
<th>Women workers</th>
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</thead>
<tbody>
<tr>
<td>1925</td>
<td>73</td>
<td>3</td>
<td>584</td>
<td>221</td>
</tr>
<tr>
<td>1926</td>
<td>76</td>
<td>13</td>
<td>582</td>
<td>203</td>
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<tr>
<td>1927</td>
<td>87</td>
<td>5</td>
<td>582</td>
<td>203</td>
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**Total Native Workers**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Native Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>883</td>
</tr>
<tr>
<td>1926</td>
<td>874</td>
</tr>
<tr>
<td>1927</td>
<td>877</td>
</tr>
</tbody>
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### WORK

1. **CHURCH STATISTICS:**

<table>
<thead>
<tr>
<th>Year</th>
<th>Synods</th>
<th>Presbyteries</th>
<th>Organized Congregations</th>
<th>Unorganized groups of Believers</th>
<th>Self-supporting Congregations</th>
<th>Number of Elders</th>
<th>Communicants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>1</td>
<td>6</td>
<td>88</td>
<td>*</td>
<td>48</td>
<td>324</td>
<td>38,293</td>
</tr>
<tr>
<td>1926</td>
<td>1</td>
<td>6</td>
<td>97</td>
<td>96</td>
<td>50</td>
<td>354</td>
<td>34,287</td>
</tr>
<tr>
<td>1927</td>
<td>1</td>
<td>6</td>
<td>100</td>
<td>94</td>
<td>65</td>
<td>378</td>
<td>43,895</td>
</tr>
</tbody>
</table>

*Not Reported
†A Decrease Reported by Error
### India—Summary of Statistics

#### Increase by Profession
- 1925: 1,273
- 1926: 1,399
- 1927: 2,100

#### Net Increase
- 1925: 1,273
- 1926: 1,399
- 1927: 2,100

#### Sabbath Schools
- 1925: 103
- 1926: 117
- 1927: 80

#### Enrollment
- 1925: 5,110
- 1926: 6,202
- 1927: 4,991

#### Young People's Societies
- 1925: 25
- 1926: 19
- 1927: 21

#### Missionary Societies
- 1925: 836
- 1926: 575
- 1927: 724

#### Members
- 1925: 75
- 1926: 70
- 1927: 84

#### Members
- 1925: * 1,795
- 1926: 2,083

### 2. EDUCATIONAL STATISTICS:

#### Theological Seminary
- Enrollment: 20
- College: 1

#### High Schools
- Enrollment: 6
- Grade Schools: 9

#### Primary Schools
- Enrollment: 1,571

#### Industrial Schools
- Enrollment: 60

#### Total Number of Schools
- 1925: 229
- 1926: 215
- 1927: 196

#### Total Enrollment
- 1925: 15,465
- 1926: 15,378
- 1927: 14,460

#### Total Christian Students
- 1925: 5,102
- 1926: 5,169
- 1927: 4,997

#### Total Native Instructors
- 1925: 514
- 1926: 524
- 1927: 518

#### Total Native Christian Instructors
- 1925: 333
- 1926: 354
- 1927: 358

### 3. MEDICAL STATISTICS:

#### Foreign Physicians
- 1925: 2
- 1926: 3
- 1927: 4

#### Native Physicians
- 1925: 0
- 1926: 7
- 1927: 6

#### Total Foreign Staff
- 1925: 9
- 1926: 14
- 1927: 13

#### Total Native Staff
- 1925: 41
- 1926: 79
- 1927: 74

#### Hospitals
- 1925: 229
- 1926: 215
- 1927: 196

#### Beds in Hospitals
- 1925: 188
- 1926: 190
- 1927: 221

#### In-Patients
- 1925: 2,627
- 1926: 3,048
- 1927: 3,040

#### Total Patients
- 1925: 53,603
- 1926: 77,962
- 1927: 64,624

### 4. LITERATURE:

#### Reading Rooms
- 1925: 13
- 1926: 19
- 1927: 14

#### Colporteurs and Shop Men
- 1925: 19
- 1926: 21
- 1927: 14

#### Bibles and Portions Sold
- 1925: 12,799
- 1926: 13,281
- 1927: 15,321

#### Religious Books Sold
- 1925: 3,769
- 1926: 3,504
- 1927: 3,328

### 5. INCOME FROM NATIVE SOURCES:

#### From the Native Church
- 1925: $16,118
- 1926: $14,986
- 1927: $18,622

#### From Educational Work
- 1925: 29,213
- 1926: 32,988
- 1927: 32,300

#### From Medical Work
- 1925: 5,191
- 1926: 7,216
- 1927: 7,458

#### From Industrial Work
- 1925: 16,360
- 1926: 9,222
- 1927: 11,789

#### From Book Work
- 1925: 496
- 1926: 611
- 1927: 472

#### Total raised on the Field
- 1925: $67,378
- 1926: $65,023
- 1927: $70,641

† A Decrease Reported by Error
* Not Reported
IN THE SUDAN

1925 - 1927
HISTORICAL SKETCH

The Sudan Mission was the result of the appointment of Dr. and Mrs. J. K. Giffen and Dr. and Mrs. H. T. McLaughlin to The Sudan by the American Mission in Egypt in 1901. They entered The Sudan in September of that year and, not being permitted to do work among Moslems in the North Sudan, turned their faces toward the South. They travelled in two native sail boats for twenty-two days. They entered the mouth of the Sobat River 545 miles from Khartum, and about six miles up-stream they laid the foundations of Doleib Hill Station about the end of March, 1902, by actually making the first mud brick with their own hands.

There, in the midst of naked heathenism, represented by the warrior tribe of Shullas, these four unarmed messengers of the Cross began their mission of peace and good will. Thirteen years of toil and prayer and waiting passed before the first Shulla was baptized by one of those pioneers, but during these years much precious seed had been sown and one missionary had laid down his life in service. In 1902 there were no houses, no schools, no church, nothing but the palm trees and the blue sky and the starry heavens and the silent river and many darkened souls and the eternal promises of God and those four who had gone forth at His command with the assurance that He would go with them all the way. Now over 100 of these once savage warriors have become warriors for Christ Jesus and thousands of others have been taught. Not far from where the first missionaries landed two little mounds mark the last resting place of two of the white warriors for Christ who gave their all for Him.

In 1903 the first boys' school was opened in the North Sudan at Omdurman, to be followed by four others in as many years at Khartum, Wadi Halfa, Khartum North and Atbara. In 1907 the first school for girls was opened in Khartum North with a few little girls in a small building. Now a fine big structure shelters over 300 girls; more than one third of them are boarding pupils. The boys' school having been transferred from Wadi Halfa to Atbara, a school for girls was opened in Wadi Halfa in 1908 and through it William Little, of Marissa, Ill., though being dead, yet speaketh.

The Boys' Home was established in 1908 and the industrial work at Geraife in 1924. Industrial work has been carried on in all centers where work of any kind has been opened.
A total of 69 missionaries have been sent to the Sudan, including wives; 37 are now members of the Mission, distributed as follows: Women's Board, from a total of 20 only 11 remain; Foreign Board, from a total of 49 only 26 remain. This in brief is the story of twenty-six years of sorrow and hope in The Sudan.
INTRODUCTION

The triennium period opened with a great sense of loss in The Sudan Mission because of the deaths of Mr. and Mrs. Guthrie and with a feeling of uncertainty due to revolutionary events in the political world which have worked a troublesome thread through the history of the Mission—especially in the North Sudan—since that time.

The mutiny in Khartum in the closing months of 1924, resulting from the assassination of the Governor-General of The Sudan, put all Egyptians in The Sudan under suspicion of the administration, not necessarily because they shared it or approved the regrettable events, but simply because they were Egyptian nationals. Many Evangelical Christians have been among the Egyptians gradually dismissed or retired from government service and the small church groups of the Mission have suffered numerical loss accordingly. The Mission has been even more directly affected by being required to retire all Egyptians employed in schools, though permitted to do so on a sliding scale.

The unexpected enforcement by the Sudan Government of revived and revised regulations regarding Bible instruction in Mission schools threatened, throughout the years 1926 and 1927, to destroy the Mission's entire school system. Relief came when new regulations came into effect in September, 1927. At the time when serious financial loss to the Mission was being experienced through greatly reduced tuition fees in schools, the Mission was faced with the prospect of a reduced budget because of the financial crisis in the Church in America.

Notwithstanding anxious days and months when the very existence of the American Mission in the North Sudan seemed to be at stake, the realization that there is a new openness with regard to the study of the Bible and religious literature, and an unusual liberty in conversation about religious matters, leads the Mission to believe that God has overruled all events to His own glory.

A favorable attitude toward religious influence upon pagan tribes has been taken by the Sudan Government during the triennium period. The official Government rest day in the Upper Nile Province, in which Dolieb Hill and Nasser stations are located, has been changed from Friday to Sabbath. Material encouragement is being given to all Mission schools in the South Sudan with an expressed desire that the education of
pagan tribes continue in Mission hands as long as the Mission can assume the responsibility. The importance of this official attitude cannot be over-estimated and its challenge should not be neglected.
KHARTUM


Missionaries—Rev. and Mrs. J. L. Anderson, Lillian E. Billington, Una Coie, Rev. and Mrs. R. L. Edie, Mr. and Mrs. H. D. Finley, Rev. Dr. and Mrs. J. K. Giffen, Miss Mary Frances Herron, Rev. G. P. Reed, Miss A. R. McIntyre, Miss Mary Jane McKnight, Rev. and Mrs. R. F. Shields, Rev. H. H. McClellan, Miss Frances Turk, Mr. and Mrs. J. P. McKnight, Miss Madeline E. Wilson, Rev. Dr. and Mrs. G. A. Sowash, Miss Elsie Grove, Miss Mary E. Coie, Miss Marguerite McClellan.

Short Term Worker—Mr. D. C. Rife.

Equipment—

Two dwellings for missionaries; Boys’ School building; Boys’ Home buildings; storehouse; 250 acres of land at Rumeilla (Geraife). Dwelling for missionary, teachers’ dwelling, stable and storehouses; boys’ dormitory; 50 acres, partly in garden and crops.

(Khartum North) Boys’ School building; teachers’ dwelling; native dwelling; Girls’ School building, including rooms for missionaries; storehouses; Shrader Memorial Hospital building; dwelling house for superintendent of Bible women.

(Omdurman) Dwelling for missionaries; two Boys’ School buildings; two church buildings (temporary); native dwelling for evangelist.


EVANGELISTIC

The Church: The congregation at Khartum remains the only self-supporting evangelical congregation in the Sudan. Since its membership has always been composed largely of Egyptians, recent retirement of government officials of Egyptian nationality has seriously affected the small congregation. During a short period in 1925 the congregation was without a pastor but since then has been ably served by Wahba Eff. Hanna, former evangelist at Atbara.

Since the early days of 1925 a body of evangelical Greeks have been conducting weekly meetings under lay leadership in
the Khartum church building. The presence of this and other evangelical groups in the Khartum district without clerical leadership challenges the local church and Mission to new activity along the line of community church endeavor.

Khartum North—The Rev. Malik Fanous, former pastor of the Khartum congregation, has been in charge of evangelistic work in Khartum North since the fall of 1925. Preaching services and Sabbath School classes, together with weekly meetings for preaching and prayer, have been conducted throughout the triennium period in the Rose Harden Chapel of the Girls' School. The attendance of girls alone upon these services has reached 140 and the audiences have outgrown the chapel. Eight girls of the school have united with the Church since the last report, special evangelistic services having been conducted in the church and school each year.

Omdurman—During the three-year period under review the local evangelical congregation has been served by the Rev. Toobia Abd Al Massih. Attendance upon all services of the church has been good and unusual interest was shown in special evangelistic services conducted in March, 1927.

Sabbath School classes have been continued in the C. M. S. School for Girls, the Boys' School of the Mission and in the church building on Sabbath mornings, while classes for both boys and girls are conducted on Sabbath afternoon in the Muselma district. In a special class for Moslem boys during the school term 1925-26 the attendance reached the high point of 200 or more, including boys from the Mission day school and others.

Atbara—The church group of this place, with a very substantial membership (in spite of removals of Egyptians) and a good church building, has been without a preacher during the years 1926 and 1927. The closing of the Mission's school for boys in May, 1926, increased the difficulties of continuing evangelistic effort in Atbara. During 1926 and 1927 evangelists from other stations have visited the Atbara congregation and have conducted preaching services in which encouraging interest was shown. This center needs the assistance of the Synod of the Nile if evangelistic work is to be continued.

Wad Medani—Since the fall of 1925 an evangelist has been maintained by the Mission at Wad Medani, the trading center of the great Sudan cotton district, ever growing in importance since the opening of the Makwar irrigation dam. The General Secretary writes in his report: "The evangelist has done very good work and visits Makwar and the plantation center at
Sudan—Khartum

Barakat. The work in this populous center is worthy of greater effort, especially on the part of Synod, as it is the most populous district in all The Sudan and destined to control the most wealth. It also touches many different tribes and this has an extensive influence.”

Dongola—The work of this out-station has been in the hands of an evangelist supported by the Mission during the triennium period. The lack of funds and time has prevented the General Secretary or any other missionary from visiting the center. The evangelist reports regularly of his work and is encouraged with the results of his labors.

Port Sudan—The evangelical community in Port Sudan is small but has been active. With the assistance of teachers in the Mission school, but without any outside help, Sabbath services, together with a prayer meeting and Sabbath School, have been maintained. Communion services were held in October, 1926, when the General Secretary visited the congregation. The closing of the day school for an indefinite period in May, 1927, emphasizes the need of evangelistic work in Port Sudan all the more. The people have appealed to the Synod of the Nile for a preacher, promising substantial financial help. The growing importance of Port Sudan makes it urgent that evangelistic work there be organized under an evangelist.

Zwemer Meetings—Under the joint auspices of the Church Missionary Society and the American Mission, Dr. S. M. Zwemer visited The Sudan in March, 1926, and conducted evangelistic meetings in Khartum, Khartum North, Omdurman and Geraife.

Hundreds of Moslems attended the public meetings in these places while other hundreds heard the Gospel message through meetings in the schools and among the women. Dr. Zwemer also visited some famous Moslem shrines in the Khartum district, and in every place delivered positive messages to individuals and small groups of listeners. Printed literature was also distributed.

New interest in religious topics was stirred up by Dr. Zwemer’s addresses and many Moslems were led to investigate the teachings of Jesus as never before. Among missionaries and native workers there was created a greater desire to understand the Moslem religion and to attempt evangelization of Moslems in a more intense manner.

Evangelistic and Educational Work among Women—It is no longer necessary to seek an opening into homes for there are
more pupils seeking lessons than the present force of workers can teach. One native Bible woman has been employed throughout the triennium in Omdurman, another has worked in Khartum North and Omdurman, while a third has worked in Khartum. In 1926 the Mission Association, realizing the imperative need for Bible women, authorized the opening of a Christian Training Institute for Women Workers and Miss Una Coie was appointed to undertake the opening of the school in the fall of 1927.

Khartum—Miss McKnight wrote of the women's work in Khartum in 1925: "We were able to secure one teacher, Sitt Sarah, a young woman trained in our school. Having her with me was a great help for of course she knew the customs and language as I never can. In 1926 one promising pupil of Abyssinian-Sudanese parentage, together with her husband, a nominal Moslem of Greek-Abyssinian parentage, began to observe the Christian instead of Moslem feasts. The evident interest of this pupil and others in the Bible instruction gives great encouragement to the workers."

Khartum North—During 1925 and part of 1926 one missionary gave full time to women's work in this place and great progress was made. Sitt Farousa Scander served as Bible woman for two years. Since the summer of 1926 a full time superintendent has not been available.

Omdurman—Miss McIntyre reported at the end of 1926 that she had a waiting list of pupils ready for a second Bible woman, for whom prayer was being made. This prayer was answered when a second Bible woman became available in 1927. A report made in December, 1927, reads: "It has been a matter of rejoicing and thanksgiving that we have been able to give a course of thirty lessons in the life of Christ, a course which it would have been quite impossible to give to Moslems a few years ago. Since the early fall of 1927 an illustrated Bible talk has been given every Monday evening to crowds varying from ten to thirty-five.

EDUCATIONAL

Educational Work—The Mission schools enjoyed an unprecedented enrollment during the school year 1925-26. This was followed by severe losses, especially in boys' schools, in the fall of 1926, when all parents were required by a Government regulation to sign written statements that they did not object to instruction in the "Christian religion" for their children. Beginning early in 1927 and continuing throughout the
year there has been a steady increase in number of pupils and return of popular favor.

Local difficulties in school work were accompanied by a reduction in appropriation for boys' schools in 1926 and 1927. At a time when the school work of the Mission has called for an increased budget a decrease has been suffered, with the following results: Atbara Boys' School, enrolling 120 pupils, was closed in May, 1926; Port Sudan Boys' School, enrolling 65 pupils, was closed in May, 1927; Khartum North Boys' School, enrolling 90 pupils, was reduced to second year primary grade in 1926; Khartum Boys' School, enrolling 130 pupils (including about 70 boys of the Home and Boarding School) and Omdurman Boys' School, enrolling 140 pupils, have been continued as primary schools with reduced staffs. Existing schools have been maintained in the knowledge that only through Christian schools can effective leadership for a Christian Mission and a Christian community be developed. The effort to maintain the schools, however, has resulted in yearly deficits that will handicap the future development of the boys' school system for some time.

Throughout the three-year period effect has been given to the agreement with the Sudan Government to retire Egyptian teachers upon the expiration of contracts in force. At the end of the school year 1927-28, only two or three Egyptians will remain on the school staffs. This situation caused the formation of a teachers' training class in September, 1925.

The Girls' Boarding School, Khartum North—For the past three years this school has been under the supervision of Miss Elsie Grove. There have been associated with her in the work Miss Frances Turk, a trained nurse, Miss Frances Herron, Miss Madeline Wilson and Miss Marguerite McClellan.

The year 1926 witnessed a great change in the physical equipment of the Girls' Boarding School. A new wing was added to the existing building, providing four rooms upstairs for missionaries, which relieved a very cramped condition, and four new classrooms downstairs, one of which has been furnished by the patrons of the school with three new Singer sewing machines, tables, chairs and cupboards for a sewing room. Wide verandahs upstairs and down have been made available for dormitory and class room space. A new wall around the compound has been built, making the school grounds more secluded and guarding the girls from the eyes of pedestrians. A complete new roof over a section of the old building has been added, to the comfort of the occupants, especially during the rainy season.
The following enrollments for the three years are noted: 1925—241; 1926—315; 1927—374. This increase has been attained in spite of government regulations requiring the signature of parents to a statement expressing their willingness for Christian instruction. This requirement has been removed and the year 1927 shows a higher enrollment of Moslem pupils than ever before.

Three years ago Miss Herron began a kindergarten department at the girls' school. At the beginning there were only nine pupils and one teacher. The year 1927 saw an enrollment of seventy pupils in the department, employing three native teachers. Miss Herron gave special training to the kindergarten teachers, for they had to learn to mould clay, to weave, to cut paper and to use colored crayons. Two years have been added to the course of study, pupils being graduated at the end of the eighth year above the beginners' course. Consequently, no class graduated in May, 1927. Classes and programs have been so arranged that teachers may attend some of the seventh year classes so that they may complete the full course of study and at the same time continue teaching work. Search has been made among old records to ascertain the number of girls who have attended the school from the beginning. It was found that the school has touched the lives of over one thousand girls for a longer or shorter period of time.

Boys' Home and Boarding School, Khartum—The Boys' Home at Khartum was founded by Dr. and Mrs. J. K. Giffen as a place where homeless boys might be cared for and educated. As time went on, however, the institution grew into what it is now, the Boys' Home and Boarding School.

This institution has accepted about seventy boys each year throughout the triennium period. Many more have applied for places but accommodations are limited to this number. Among these boys are Sudanese, both blacks and Arabs, Egyptians, Syrians, Abyssinians, Greeks and Indians, besides many who are of mixed blood. Of the seventy only about ten are Home boys, the other sixty being Boarding School pupils. The ten are fed, clothed and provided for in every way free of charge. Of the remainder about twenty-five pay full fees of $7.50 a month, about twenty-five pay reduced fees of from $2 to $5 a month, and the other ten are free. It costs about $7.50 to care for a boy each month.

Agricultural School, Geraife—This school, originally founded in 1924 by Dr. J. K. Giffen, as a unit of the Boys' Home, has been developed into a school of agriculture because of the increasing importance of agriculture in The Sudan. The sound-
ness of the idea underlying the development of an agricultural school of secondary grade in The Sudan is constantly more widely acclaimed by Government officials and intelligent natives. The American Mission is the pioneer in attempting to fit native boys through specialized training for sharing in the future development of the country along the lines of agriculture and stock-raising.

At the beginning of 1925 the Geraife school had been in operation for only four months. A residence and dormitory had been built, part of the property had been fenced and a small engine and pump had been installed in each of two irrigation wells. Eighteen boys were enrolled in the school, including four Abyssinians, two Egyptians, and native Moslems. Two Christian Egyptian teachers were teaching ordinary subjects of our Mission schools while Mr. McKnight, the first director of the schools, was introducing the two upper classes to agricultural subjects, such as botany and animal husbandry. From the beginning practical work was required.

Agricultural operations during the winter of 1924-25 included the maintenance of the original ten acres of garden, containing date palms, limes and oranges, and the growing of peanuts and truck vegetables of various kinds. As the small kerosene engine in use gave constant trouble, drilling operations were begun in one of the irrigation wells. By December a strong flow of water was the reward. This made possible the development of land as yet uncultivated and potatoes, wheat, barley, alfalfa, corn and vegetables were sown. In July, 1926, a new 15 h. p. Diesel engine was installed in the garden well, making possible continued pumping with a four-inch pump if necessary. Eleven additional acres of the desert were put under cultivation in the fall of 1926. The development of a dairy of pure and half bred Holsteins began in 1924.

The Rev. H. H. McClellan took charge of the institution upon the departure of Mr. McKnight on furlough in May, 1927. In August, 1927, Mr. D. C. Rife, a graduate of the Ohio State University Agricultural Department, arrived in The Sudan to begin a three-year term of teaching. Contacts with Sudan Government officials in the Wellcome Laboratories and Department of Agriculture have served to advertise the school and place at the disposal of its staff the results of experimental work already done in The Sudan.

MEDICAL

For the past three years all medical work that has been accomplished in the North Sudan has been done in and through the three boarding schools.
The Shrader Memorial Hospital at Khartum North with building erected and an American nurse on the field is still without a doctor. A special effort is being made by the Board to secure a doctor, which it is hoped will be successful by the time this report goes to press or soon after.

In the Boys' Home at Khartum Mrs. J. K. Giffen continued to mother the sick lads until on account of illness she had to leave the Home. Her place was taken by Mrs. H. D. Finley, until she also, because of illness, went to America. The burden now rests on Mrs. R. F. Shields.

At Geraife, Mrs. J. P. McKnight has held a daily clinic on her kitchen-door step. Here many fanatical Moslems from villages have got a glimpse of a wondrous love that reached out to them through medicine and the tender care with which Mrs. McKnight bound up their wounds. Mr. McClellan is trying to fill her place until she returns from furlough.

In the Girls' Boarding School at Khartum North, because of the presence of Miss Frances Turk, a registered nurse, more medical work has been done. Help has been given by the Government medical staff. While the nurse was on furlough in 1926 a Syrian private practitioner gave his services at a very low charge. He, with one of the native teachers trained in "First Aid," carried on the work. From fifty to seventy patients have been treated nearly every school day. The work includes treatment of sore eyes for trachoma, binding up of wounds, digging out old sores, soothing whoops and giving injections for malaria, bilharzia and amoebic dysentery. Over three hundred children were inoculated against typhoid fever during a recent epidemic.

DOLEIB HILL (1902)


Missionaries—Mr. and Mrs. H. B. Gephardt, Rev. and Mrs. J. Alfred Heasty, Rev. E. K. Miller, Rev Dr. and Mrs. D. S. Oyler.

Equipment—Four dwellings for missionaries; three industrial buildings with equipment; one clinic; one church.

At no time during the triennium period has there been more than two families at the Doleib Hill Station. The work has been greatly handicapped by lack of workers. A new launch, which arrived at the station in the spring of 1927, making possible expansion of missionary work into the district, has been
used very little because of the necessity for all available missionaries to bend every effort toward keeping the activities of the main station in order.

EVANGELISTIC

Some of the older Christians have developed in Christian leadership this triennium. They have very ably taken charge of both the regular preaching and Sabbath School services at various times. Some have also very commendably taken charge of the clinic services and workmen's meetings when the missionary's time was taken up with other duties.

During the year 1925 many of the Christians also became enthusiastic personal workers among their fellow tribesmen. Their evangelistic campaigns resulted in the addition of ten church members in June, twenty-six in September, and twenty-five in December. Two married women and one girl of marriageable age were baptized in December, being the first women to take this important step. One other girl was prevented from being baptized by being shut up in her house by her irate father. Over one hundred have been added to the church roll during the three-year period. Among this number were quite a few women, some of them wives of men who had previously been baptized, thus making several Christian families for the first time in the history of the church at Doleib Hill.

The Gospel of Matthew has been translated and is now in the hands of the printer.

EDUCATIONAL

Under the supervision of Rev. J. K. Heasty the school has continued to increase in size, enrolling forty-five boys and ten girls in the year 1927. There is still much opposition to the school on the part of the older people but it will gradually grow less and less.

The greatest handicaps to school work have been lack of native teachers, lack of text books, and inability of any one missionary to give his whole time to the school. Some of these difficulties have been partially overcome. Two native teachers have been trained who can really teach quite acceptably and are getting good results.

By means of a multigraph, four readers, which when completed fit the pupils for reading the Gospels of John and Matthew (the only other books in their tongue), have been prepared. A simple arithmetic book has been partially printed. Two of the school boys are able to do this printing without supervision.
The boys of the boarding school resumed gardening in 1927 with great enthusiasm. Each one is given a plot of ground for himself and in these durra, corn and cotton are planted at the beginning of the rains. Early rain spoiled the cotton and the season was too short for durra, but the boys succeeded in raising an excellent crop of corn.

The attitude of the Government towards educational work in the South Sudan makes the outlook bright. Effort is being made to standardize all mission schools and inspectors have visited the Doleib Hill school at various times. Financial help is being offered to missions for educational work. This gives to Christian missions the opportunity of shaping the lives of all who receive an education.

MEDICAL

At no time during this period has there been a doctor at Doleib Hill, excepting visiting doctors who stopped for short periods.

Dr. Buchanan was at Doleib Hill in the beginning of 1925 until he was forced to return to Egypt and then to America with an eye infection. Dr. Dougherty spent several weeks at the station while waiting for a boat to proceed on his way to Abyssinia in 1926. He was untiring in his efforts to help the natives. Dr. Moore and Dr. Maxwell have been at the station for shorter periods and have gladly given assistance to relieve the suffering of all who asked for aid.

Akokwin, a native who was ably trained by Dr. McCleery has kept the clinic open during the triennium and has given over 10,000 treatments during that time. These treatments have consisted of eye treatments, the dressing of sores and first aid treatments in cases of spear wounds, snake bites and scorpion stings.

Although there has been no doctor at Doleib Hill for five years, some natives from a distance continue to come to Doleib Hill for treatment instead of going to the Government Hospital in Malakal. Scarcely a day passes in which some native does not ask how soon a doctor will come to them at Doleib Hill.

INDUSTRIAL

After the death of Mr. Guthrie in December, 1924, there was no special man at Doleib Hill until Mr. Gephardt came in September, 1927, since that time definite plans have been made for training in agriculture, which will doubtless be the main
industry of The Sudan. The Egyptian hand water lift or "shadeef," used in the North Sudan was introduced for irrigation from the river. These can be made at a cost of three or four dollars and each one will water from three-quarters to one acre of garden. Repair requires only a small expenditure for wood and rope and a few minutes of labor. Three of these "shadeefs" have been built in the Mission garden in an attempt to introduce this improvement among the Shullas.

The boarding school boys were given a garden patch and such seeds as their teachers thought best. They have shown a most gratifying interest in their garden and in irrigating the same. Many good vegetables, such as onions, egg-plant, beans, tomatoes, okra and greens are grown. In the dry season good things to eat are at such a premium that this method is used to interest the boys in making a garden for themselves when they finish school.

An attempt has also been made to introduce improved fishing methods. An ordinary hook, baited with fish or meat was found to be most satisfactory. The small children gladly accept this fishing tackle as pay for picking seeds and doing other small tasks.

A simple kind of carpentry has been planned for and the instruction will be started when the time and means permit.

**NASSER (1913)**

On the Sobat River about 700 miles by river from Khartum. District: Part of Upper Nile Province inhabited by Nuers. Area: 6,000 square miles (estimated). Population: 200,000 (estimated). It is estimated that there are from 400,000 to 800,000 Nuers in other sections. Tribes: Nuer and Anuak. Literacy: practically all illiterate. Religion: pagan.

Missionaries—Rev. and Mrs. W. J. Adair, Dr. and Mrs. J. S. Maxwell, Rev. and Mrs. Paul J. Smith, the Misses Ray H. Huffman, C. Blanche Soule and Dr. and Mrs. H. J. S. Buchanan.

Equipment—Three residences for missionaries; one church; one clinic; one clinic out-building; one store house.

**EVANGELISTIC**

The Church—The Nasser Church is still unorganized. The Nuers who have been baptized have been taught of God and His love. They know of Jesus as their Saviour. They are being taught concerning their duty toward God and toward their fellow men. Practically the only step toward organization has been the choosing of certain of the older Christians to help in the examination of the candidates for baptism.
On January 1, 1925, there were 120 people on the church roll, only one third of whom were actually living near enough to attend the services regularly. The others were out in their villages where they had returned after a year or two spent at the Mission. They had come for medicine, perhaps, but had taken away the Gospel.

During 1925 the meetings were held in the school building under crowded conditions, but the year was full of the joy of anticipation as the walls of the new church were being erected. There were fifteen baptisms during the year, five of them being women.

The year 1926 began with the new church building nearing completion and it was a day of rejoicing when the new church was dedicated on April 25, 1926. The building is not beautiful but is comfortable and ample in size, and otherwise suited to the needs of the field. For the first time in the history of the church the attendance upon services did not fall below 100 throughout the year.

The year 1927 was uneventful except for a Christian Training Conference during the last week of March. The Sabbath School has been building up steadily. Regular offerings have been received, those of the natives being used for the support of a native Christian evangelist. There were 19 baptisms and the year closed with a membership of 157.

A great blessing has come to the South Sudan in the recognition by the Government of the Christian Sabbath instead of the Mohammedan Friday.

Special Meetings—There have been three prayer meetings held regularly each day in the station. At six o’clock each morning there has been a meeting for all workers on the compound. At nine o’clock the daily chapel service is held in the school, where the message is planned especially for the children. At ten o’clock a message is given to the people at the clinic, either by the doctor or the nurse. Most of the baptisms and professions can be definitely traced to this daily teaching of God’s word.

An important phase of the evangelistic work has been the sending out of native Christian evangelists. Early in 1925 there were five of these men going out regularly. They went out in the morning to the villages and returned in the afternoon with a report of their work. Eventually only two of these men persisted in their work with some regularity throughout the year. In 1926 the same plan was followed and by actual count these
two men reached about 65,000 hearers during the year, visiting some forty different villages.

The "Rana"—True to its name, which means "light" in the Nuer language, the Nasser launch, has been instrumental in carrying light to those who sit in darkness. It has afforded quick transportation and provided comfortable living and sleeping quarters for missionaries on evangelistic trips from both Nasser and Doleib Hill stations.

By the help of the launch, two long trips were made by Mr. Smith in 1925. In one trip into the Garjak country some fifty-two villages were reached, while the trip among the Gargo Nuers brought the missionary to forty villages. Other shorter trips were also made.

EDUCATIONAL

The year 1925 was spent mainly in language development, working out material for text books and training young men for teaching. During this year, for the first time in the history of the school, two of the teachers were able to do supervisory work when the missionary was absent.

In 1926 the greatest forward step was the securing of a multigraph to do the school printing. Special type had been secured to do the special characters in the Nuer language. It was possible within a short time to put into permanent form the revised school books then in use and to print new ones as they were prepared. Within a few months after the arrival of the multigraph two Nuer young men of the school were able to do practically all of the printing work except the proof-reading. Two other changes of note during the year were the introduction of arithmetic and elementary geography into the curriculum. In 1927 English was given a larger place in the curriculum and a beginning made in the study of grammar. The average attendance was about forty pupils. None of the ten teachers are professing Christians.

The Governor of the Upper Nile Province is very enthusiastic for educational work and has been urging the Mission to greater effort. Four Nuer young men have been sent by him to the school from a distance of 110 miles. These young men are to be trained for filling positions in Government offices in the place of Mohammedans. For the benefit of these pupils and interpreters from the local District Commissioner the school was continued throughout July and August, at a time when the absence of British officials made their attendance at school easier. These men receive Christian instruction with other pupils.
MEDICAL

Nasser is rich in having two registered nurses and one doctor of medicine. Furloughs and vacations have broken the continuity of the personnel at this out-station, but since September, 1925, the old ideal of being able to keep the dispensary open the year round has been attained.

The only itinerating done during the triennium period was a trip made to the chief of the Burun tribe, between Nasser and the foothills of Abyssinia. The trip was made at the request of the local British inspector but on the arrival of the doctor the old chief refused to be seen. On this trip the doctor used a bicycle for the first time, thereby saving a few days’ time. On two summer vacations the doctor was able to assist Miss McKibben in her medical work at Sayo, Abyssinia.

Considerable advance has been made on the scientific side of the medical work for the Nasser district. The Kahn test, both qualitative and quantitative, was tried for yaws. The Risquez test for malaria was done on a number of patients. The type of malaria at Nasser was officially named by a London expert by means of slides sent. Common mosquitoes found at Nasser were named in London from some 200 specimens. The organism causing amoebic dysentery was found for the first time in a Nuer lad. Dr. John McCleery’s cure for scorpion sting was used in more than fifty cases throughout the three years. More eye patients have been coming to the clinic and better results are being obtained in plastic operation for the results of trachoma, so rife in the Nasser district. Two successful skin grafts were made on four and five year old ulcers. Investigation has shown mortality of infants under one year to be a little over 45%. Other research work has been carried on.

WADI HALFA (1926)


Missionaries—The Misses Mary E. Coie and Marguerite McClellan

Equipment—William Little School for Girls.

The first missionaries to be located in Wadi Halfa were the Misses Una and Mary Coie, who arrived in the fall of 1925. Wadi Halfa remained an out-station of the Khartum Station until it was recognized as a separate station by the Mission Association in 1926. The arrival of missionaries gave a decided impetus to school and church work.
The church work in Wadi Halfa is encouraging. There has been a spiritual revival in the past year, 1927, the results of which are a deeper spiritual life, a changed attitude of some members toward the Moslems, more generous giving, and the completion of a beautiful little church in which from twenty to forty persons worship every Sabbath. Through the summer Bouli Eff. Rifaat, a recently converted Moslem, now a seminary student, supplied the pulpit and his earnest service was a great blessing. The members of the church, though few in number, take turns conducting services four times a week.

Work among the Women—One of the special difficulties in opening the work here is the transitory nature of the population and its mixed character as regards races—Egyptian, black Sudanese, Berber, Syrian, Greek and others. Miss Coie wrote in January, 1926: "New and strange indeed was the thought of Bible work among the women in the homes, both Protestant and Copt alike, though very few of them can read. Of these few who read still fewer have any desire or feel any need to read the Bible. And to all alike the thought of taking the message to their Moslem neighbors is an absurd impossibility.

Since the fall of 1927 Miss Coie has been compelled to give the most of her time to supervision of the school for girls and it becomes more imperative as time passes that the development of the work among the women should receive the undivided attention of a missionary.

EDUCATIONAL

William Little School for Girls—During the past three years, for the first time since the opening of the school in 1910, the girls' school has been under the direct supervision of American missionaries.

In 1925-26 the work of the school was promising, as there were 107 names on the roll, representing a large increase over former years of Moslems and of those for whom the hearts of missionaries long—little black Sudanese girls with their numerous pigtails. Miss Coie wrote in January, 1926: "We are glad to report that we have our first Berber girl enrolled. There has never been a Berber girl in the school here and we hope that this may be an opening into their homes and lives. The Berbers are the native Arab tribe of Halfa province. They are fanatical Moslems and not very open to education and have been pretty suspicious of foreigners."
Miss McClellan writes of the school in December, 1927: "Emphasis is being placed on Bible teaching and on sewing. Though many of the girls are not more than four, and very few have had any training at home, they are storing away in their minds Bible verses which they will recall when old enough to make decisions for themselves. Little brains which have not been used before are being developed as they guide little fingers in the fascinating work of making diminutive aprons."

### SUMMARY OF STATISTICS

#### THE SUDAN

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<th>1925</th>
<th>1926</th>
<th>1927</th>
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<td>Area in Square Miles</td>
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<td>410,000</td>
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<tr>
<td>Population</td>
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<tr>
<td>Christian Community</td>
<td>1,341</td>
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#### II. WORKERS

**FOREIGN:**

- Under regular appointment—
  - Ordained men: 10 10 11
  - Unordained men: 4 4 4
  - Unmarried women: 11 13 11
  - Wives: 12 11 13
  - Under Short Term appointment: 0 0 2

- Total Foreign Workers: 37 38 41

**NATIVE:**

- Ordained men: 3 3 3
- Licentiates: 1 1 1
- Unordained men: 36 39 34
- Women workers: 17 18 29

- Total Native Workers: 57 61 67

#### III. WORK

1. **CHURCH STATISTICS:**

   - Presbyteries: 1 1 1
   - Organized Congregations: 1 1 0
   - Unorganized groups of Believers: 14 8 12
   - Self-supporting Congregations: 1 1 0
   - Elders: *2* 2
   - Communicants: 400 511 500
   - Increase by Profession: 76 72 39
   - Net Increase: 69 111 11
   - Sabbath Schools: 25 38 9
   - Enrollment: 1,786 3,720 881

2. **EDUCATIONAL STATISTICS:**

   - Primary and Elementary Schools: 12 8 7
   - Enrollment: 1,438 1,345 1,060
   - Agricultural Schools: *1* 1
   - Enrollment: *25* 20

*Not Reported.*
### Sudan—Summary of Statistics

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#### 4. LITERATURE:

* Not Reported.

#### 5. INCOME FROM NATIVE SOURCES:

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<td>From Medical Work</td>
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<tr>
<td>From Book Work</td>
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<tr>
<td>From Industrial Work</td>
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<tr>
<td>Total Raised on the Field</td>
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* Not Reported.
IN ABYSSINIA

1925 - 1927
HISTORICAL SKETCH

In November of 1918 a message came to our missionary doctor at Nasser from a British official asking for the opening of work in Abyssinia with the consent of Abyssinian officials. This invitation was considered by the meeting of the Sudan Missionary Association in January and February of 1919 at which time Dr. Lambie was authorized to investigate conditions and to report to the Board.

Consequently, on the steamer leaving Khartum on June 11, 1919, there was a party composed of Dr. Lambie and his family, Rev. J. K. Giffen, D. D. and Mrs. Giffen, of our Sudan Mission, and the Rev. R. G. McGill, of Cairo Theological Seminary. The party was bound for Gambeila, the port furthest up on the Sobat River, from whence entrance was to be had for the first time by our missionaries into Abyssinia. The welcome by the Abyssinian officials was hearty, and conditions were so favorable that Dr. Lambie and his family remained in the country. The station at Sayo was established on land given by the local governor.

Gorei seemed also to be a vantage point in Western Abyssinia. The Abyssinian Corporation offered a property with buildings on it for sale in Gorei, and an appeal to the Board for funds to make the purchase was granted in 1921, looking towards the occupation of that attractive trading center.

Dr. Lambie went to America on furlough in the spring of 1922 by way of Addis Abeba. He was kindly received by the regent. God used Dr. Lambie while he was in the United States to move the heart of Mr. W. S. George, of East Palestine, Ohio, who gave a large gift into the hands of the Women's Board for the purpose of erecting a hospital to the memory of his wife and his mother. Work was begun in Addis Abeba in May of 1923. The helpfulness of the regent made possible acquiring land and enclosing of the splendid hospital building by the beginning of the rains in the summer of 1924.

A meeting of all the missionaries in Abyssinia was held at Sayo in January of 1924, at which time the Abyssinia Missionary Association was formed, and the work in Abyssinia began at that time as an independent mission.

Occupation of Gorei took place immediately after the meeting at Sayo in January of 1924, at which time the evangelistic, educational and medical work was started there.

No new stations, other than the three original ones—Sayo, Gorei and Addis Abeba—have been established since that time, but there has been an extension of influence and a development in organization within the Mission.
ADDIS ABEBA (1923)

The capital of Abyssinia, located about 500 miles inland at an altitude of about 9,000 feet and connected with the outside world at the seaport of Djibuti by a French railroad. Population of the city 65,000 (estimated).


dr. and mrs. stuart bergsma, dr. and mrs. a. w. pollock, mr. and mrs. fred l. russell, miss ruth beatty, r. n., miss hazel ewing and miss florence white.

short term workers—dr. edward nagelsbach and miss olive brooks, nurse.

equipment—fourteen acre tract of land on a gentle slope, two miles from the center of the city. george memorial hospital, two missionary dwellings, girls’ school, and several small buildings for homes for the help, garage, etc.

EVANGELISTIC

For more than half of the triennium there has been no ordained missionary in the station. Rev. R. F. Shields was compelled to leave Abyssinia on account of ill health in August, 1926. Up to that time regular preaching services were held in a hired hall in the city. During the greater part of 1927 we were fortunate in having the voluntary services of Rev. E. J. Cheese, chaplain to the British Legation. He lived on the compound and took charge of the daily lesson for the waiting patients. He was especially active in personal work and spent hours with both out and in-patients, reading and explaining the Gospel. He also sold and distributed many Gospels and portions.

During the late months of 1926 a patient was admitted to the women’s ward, quite ill with bronchitis. As soon as she was able to sit up in bed she was found reading the Gospel to the other patients. This woman is a Tigrean Christian—a convert of the Swedish Mission in Eritrea. There she was so zealous that she had been imprisoned for teaching the Gospel. After her recovery she was engaged as a Bible reader and has since served faithfully in bedside and ward teaching and preaching.

Each mid-week a women’s meeting has been conducted by one of the missionaries for the women of the compound and those around. Each Sabbath a Sabbath School and preaching service is held in the large waiting room of the clinic. Classes are taught by the missionaries and short term worker, and preaching is done by the two men lay members of the force. Attendance has reached 168 but the average is slightly over 100. Stereopticon pictures of Bible stories are shown in the wards and Gospel talks are given for the benefit of those who are unable to attend the chapel services.
EDUCATIONAL

A boarding school for high class girls, in charge of Miss Florence Davison until her marriage in March, 1927, is now closed because there is no missionary available to take charge.

MEDICAL

George Memorial Hospital—A large, grey stone, two-story building, with annex containing kitchen, nurses' dining room, laundry, store rooms, etc. Erected in 1923-1924 as a memorial to the wife and mother of the late Mr. W. S. George. Fairly well equipped. Full capacity—90 beds. Present budget—$7,500. Percent supplied from America—57.

During the triennium Drs. Wilmoth and Lambie resigned from the work of the Foreign Board and Dr. A. W. Pollock, formerly of the Mission in Egypt, came in May, 1926, to take charge of the George Memorial Hospital. Miss Ruth Beatty, after her furlough in America, began her duties as hospital superintendent in June, 1926. Dr. and Mrs. Stuart Bergsma have been appointed to Addis Abeba and are expected to arrive in the spring of 1928, when Dr. Bergsma will take up his duties as hospital surgeon.

The number of clinic patients has slightly decreased from 9,224 in 1925 to 9,190 in 1927. Hospital patients have increased from 396 to 570; of these 383 were medical and 187 surgical, in 1927.

Our patients are not only Abyssinians of many various tribes, but many of other nationalities have been treated as well. At one time we had in six different private rooms, six patients of six nationalities, each speaking a different language. Our in-patient list has included American, German, Hungarian, Austrian, Italian, French, Czechoslovakian, Greek, Armenian, Georgian, Indian, Arab, Somali, and Abyssinian. At such times one wishes for the gift of tongues.

During the latter part of 1926 and the early months of 1927 there was a severe epidemic of Exanthematous Typhus Fever in Addis Abeba. Among the Abyssinians the rate of mortality was very high as so many of the patients were brought to us late in the disease and in a collapsed state.

Our only two American nurses were stricken with the dread disease when fifty of our beds were occupied. Then the doctor's wife, who had been doing nursing duty, was attacked. These were trying days and all the station force helped in the hospital in every way they could. God was good and heard the many prayers that went up both here and at home, and all our
workers were raised up again—one of them it seemed from the very edge of the grave. During the illness of the nurses English friends gave us valuable help in nursing the sick members of our staff by day. When the doctor’s wife took the disease we were left entirely without nurses and Ras Tafari, the Prince Regent, kindly sent us two Tigrean nurses from his hospital until the crisis was past.

When the news of our plight reached Egypt, the staff of Assiut Hospital sent us one of their short term nurses to help out. About that time the German assistant doctor left for Germany and the Egyptian Mission lent us Dr. H. L. Finley for a year. His long experience in the foreign field and his skill as a surgeon made him most valuable to us. Our appreciation of what the Foreign Board and the Egyptian Association did in lending Dr. Finley for the year, and of what Dr. Finley did while here, cannot be expressed in mere words.

GOREI (1924)

Capital of Illababour Province, the commercial center and largest city in Western Abyssinia. Population of city and immediate vicinity estimated at 25,000, made up of approximately 90% Gallas and 10% Amharas, the ruling class. Fifty percent to 75% of the Amharas are literate but very few of the Gallas. The Amharas are nominally Christian, but most of the Gallas are pagan. These two classes speak entirely different languages, Galla and Amharic, the latter being the official language.

Missionaries—Dr. and Mrs. Virgil Dougherty, Mr. and Mrs. Phil R. West, Rev. and Mrs. Robert M. Wilson, Miss Viola Bayne and Mrs. Ruth Lobaugh Walker.

While there have been no deaths among the adult missionaries during the past three years, Mr. and Mrs. Phil R. West were bereaved of their three-year-old son, Harvey Miner West, who died at Khartum July 10, 1927, as the family was proceeding to America on furlough after their first term of service.

Equipment—The Mission has three pieces of property all bordering the market square in the heart of the town. On one there is a residence of stone with zinc roof; on the second a residence, a school and church combined, and a boys’ dormitory, all of stone with zinc roofs; and on the third there are several buildings used for hospital work, all small and of native construction. A small stone building is in process of construction to be used as an operating room. This has been made possible by the generosity of the son-in-law of Ras Tafari, governor of another province, who, on a visit to Gorei, was impressed with the work and gave the equivalent of $750 for the new operating room.

Gorei is located in Western Abyssinia some twenty days’ trek by mule from Addis Abeba. It is five days’ trek southeast of Sayo and the same distance from Gambeila, the British custom post in Abyssinia to which the British Government boats run from Khartum four months of the year.
Gorei is the largest and most important city of Western Abyssinia. It is the capital of the province. It is the home of Ras Nado, the governor of the province, one of Abyssinia’s most powerful men, who was the official representative of this country to the Council of the League of Nations and later a guest of President Wilson in the United States.

In the province in which Gorei is situated the same condition exists as does in practically all of Abyssinia, especially the West. The rulers and the ruling class are Amharas, the tribe which under Menelik brought all of Abyssinia under one rule. The bulk of the people are Gallas. It is hard to estimate the population of any given section of Abyssinia because of the lack of any means of making an accurate check. It is safe to say, however, that there are not less than 25,000 in Gorei and the country within an hour’s ride of the city. It is impossible to estimate the population of the province. Twice a week from 7,000 to 10,000 people gather in the market place in Gorei on which the mission buildings front on two sides. This is but a portion of those whom the market serves.

The two tribes speak entirely different languages, but practically all of the Amharas are able to talk Galla as well, although Amhara is the official language. The percentage of those who can read or write is very small. Over 50%, possibly 75% of the Amharas can do so. They are taught as children by the priests. Practically none of the Gallas can either read or write save those who have been to the mission schools. As the Gallas, in this province at least, comprise fully 90% of the total population, those who are literate form a very small part of the entire people.

The religious situation is practically the same, there being a sharp cleavage between the Amharas and Gallas. The Amharas are nominally Christians and are faithful to their ritual which is a composition of Old Testament practice and that of the church of the third or fourth century.

The portion of the Galla population which is in direct contact with the Amharas, that is, those who live here in the city for instance, are affected by the Amharic Christian Church and become a passive part of it, although, as has been stated before, the church is not evangelistic and all ritual is performed by the priests, the people merely being a part because of their presence at the different ceremonies. No attempt at instruction is made.

The Gallas themselves are pagan and it is with these people that most of our work is done. The Amharas are very friendly and a number of them attend our services, but our main work is with the Gallas, a very large percentage of whom
have never heard of Christ, even though they may possibly have seen some of the ceremonies of the Christian Church.

The work in Gorei has been helped a great deal by the friendly attitude of Ras Nado, the governor, and his officials, as well as that of the chief priest and his followers. This attitude of the officials has made it possible for work to go on absolutely unhindered. While not exactly joining wholeheartedly with us in our religious services, yet there has been no persecution of any kind and there has been definite support of the educational and medical programs.

**EVANGELISTIC**

In the middle of the year 1925 Mr. Shields, who had been in charge of evangelistic and educational work, was transferred to Addis Abeba. This left the additional burden of this work on Mr. West who was busy with industrial work and the upkeep of property. Rev. and Mrs. R. M. Wilson arrived in Gorei the first of October, Miss Bayne arrived from Addis Abeba in January, and Dr. and Mrs. Dougherty and their family came in June. With a full complement of workers the different department began to show an increase. The records show an average of forty-seven people at Sabbath services for the last three months of 1925.

In 1926 the growth was slow but steady. There was an average of eighty-eight at our Sabbath morning services. The record day was one hundred forty-one. Irregular attendance presented a great difficulty. The problem is to keep those who come, but in a trading city such as Gorei, with its constantly shifting population, with the carriers and caravans constantly coming and going, this is quite a difficult thing. There has been a definite organization built up, however, which, though small, has formed a nucleus around which to work and upon which to build.

During 1925 a weekly preaching service was held on Sabbath afternoons for the missionaries and the English-speaking Greek merchants. To this service the British Consul, the president of the bank, and three or four of the Greek families usually came. At the beginning of 1926 it was decided to hold this service but once a month and to use the remaining Sabbath afternoons for village services. This was done with fair success. A definite start has been made in this village work which we think is of the utmost importance, as the people reached are 100% pagan.

This last year there has been a decided interest manifested in our evangelistic work. The average attendance at morning Sabbath service was 159. On Christmas 350 people were at
church and Sabbath School. We feel that at least 3,000 people were in attendance at Sabbath services for the year, but they were largely transient. The most encouraging part of the work is the outside village work, however. The younger boys, age eight to fourteen, go out once a week under the supervision of Miss Bayne and hold a service in one of the villages at the foot of the mountain. The older boys have organized into four gospel teams and started their work at the close of 1927. Each week they go in different directions and have reached an average of 200 people each Sabbath.

The meeting for the lepers is held weekly. Formerly they came to the church compound gate and a service was held for them after regular Sabbath morning preaching service, but in the last year the service has been held at the entrance to the Abyssinian church in the center of town. This was done for two reasons: first, because we felt it was not good to have the lepers sitting at the church gate while the people passed in and out and frequently sat down on a stone just vacated by a leper; and second, because the new meeting place gives us an opportunity of holding service at the gate of the Abyssinian church in another part of the city where a curious crowd always gathers. The lepers are each given what amounts to three or four cents in United States money. This insures their attendance at service and helps them to keep alive.

Work among Women—The Thursday afternoon Bible Study Class has been continued throughout the three years included in this report. This group was organized but one year previous to the time of this report so that its development is coincident with that of the other phases of the work here.

As a result of training in this class, several of our women have begun to take a part in the church services, and if their prayer life is an indication, certainly their lives are being touched by the Holy Spirit. Between fifteen and twenty women are constant in their attendance and they never tire of the beautiful stories and pictures of the life of Christ. They show real zeal in their desire to tell the stories in their homes and to their neighbors, and as a result of special efforts were able to bring to church sixty women for our Christmas service. The greater part of Gorei and its surrounding valley is untouched as yet by any work among the women. Surely this little group of women already organized will contribute their part to the evangelization of their city and its environs.

Work among Children—The Gorei Junior Society was organized on February 14, 1926. This society grew steadily until October when a division was made and an intermediate society
organized. The growth in these classes continued until September of the next year when the junior class was again divided and the boys and girls given separate organizations. Aside from furnishing officers and committees for their own work, the juniors also contribute to the Sabbath School with choir, usher, membership and flower committees.

The intermediate class has been a training school for young preachers, and has recently divided into two groups, these groups subdividing and going out to the foothills for Sabbath day meetings.

The junior boys hold a mid-week meeting on a compound near a market place.

Three kindergarten classes have been conducted during the past two years and the tiniest of our children gathered for the purpose of stimulating in them a desire to come to our schools and religious meetings. All of the children of these classes are registered as members of our Sabbath School.

The work has been given impetus by the blessings derived from a special prayer hour on Saturday afternoons. During market time in the afternoon the bell is rung, the church doors are opened, and the missionaries and any who will join them spend half an hour in silent prayer. This quiet hour has been well attended and many definite blessings have come from it.

EDUCATIONAL

During the last three years there has been a boys' school and a girls' school in Gorei. The boys' school is not a boarding school as there is no place for one here in Gorei since a school of that kind must be able to carry on industrial work to help the boys support themselves and raise their food. Here, as at Sayo, the number of possible pupils is limited only by accommodations. We are repeatedly forced to turn boys away because of having no place for them to live.

A government school is to be built here in Gorei in the very near future. Part of the money has already been collected in taxes on coffee. This is part of a general program to have government schools in all of the larger cities. It may take a number of years to accomplish this but the program itself indicates a desire for means of education.

Under this desire, which is a growing one, our attendance here in 1927 was more than doubled over the record of the previous year. In 1926 the average attendance was 22. In 1927 it was 60. It will be necessary this year to limit the number of boys as at present we cannot take care of more than sixty boys
with any degree of success. We hopefully look forward to the time when it will be possible for us to have twice that number in a boarding school.

At the end of last year the girls’ and boys’ schools held a joint closing exercise to which Ras Nado, the governor, came with his officials, as well as the heads of the city government. The school was crowded with the friends of the children. All classes and courses taught for the year were represented by different boys and girls, and at the close of the exercises the governor expressed himself as being very well pleased with the work done and the progress made.

Girls’ School—A record of the work done with the girls for the last three years is almost a history of the school since its beginning, since the last Triennial was printed when we had had but a few months of school. Our beginning was small, but these three years have not been without increase.

Two of the girls who started to school in 1924 have been faithful during the four terms of school since the Mission was begun. They have not only learned to read and write their own language, but have a fair knowledge of English so that they can be used as interpreters for Bible work and as teachers of beginners in school. A third girl was in school three terms, learned to read and write her own language, and not long ago was married, establishing the first Christian home in the history of the Mission. We expect a great deal from these three girls who are the first fruits of our labors among the girls of Gorei. One of the three has been having instruction in music, and we look forward to the time when she can take charge of church music.

MEDICAL

The first ten months of medical work in Gorei fell in the last triennium. The first fourteen months of this triennium saw the continuation of the work of Dr. Nagelsbach and the last two of these were with the assistance of Miss Viola Bayne, who afterward carried on for four months by herself until Dr. Dougherty arrived at the end of June, 1926.

At the beginning of the triennium the average daily attendance at clinic was twenty to twenty-five, but with the beginning of the dry season in November, 1925, the average increased to about forty. Since then it has remained about the same, being only a little more in the dry season and a little less during the rains.

During most of 1925 only six beds were available for in-patients, but for 1926 up to ten were available, while there were as many as fifteen in-patients at one time in 1927.
There were some hundred operations during 1925 but considerably fewer during 1926 due to the lack of a surgeon for a part of the time and the falling down of the tukl used for a hospital. During 1927 there were again almost a hundred.

There is no lack of work, even in the rainy season, although fewer operative cases come in then, due to the difficulty and unpleasantness of traveling in the rains. The present facilities for caring for the in-patients are very poor; a single, small native hut being the only place we have to put them. We hope soon to have completed the small building given by one of the native chiefs, but as one end must be used for an operating room—at present we are forced to use an open verandah—it will not help a great deal in caring for patients. It is particularly medical patients who suffer under the present arrangement, as we feel that, in most cases, surgical patients should take preference. Women patients are a serious problem under existing conditions.

A large hospital is not needed now, but a medium sized building, capable of accommodating about twenty patients and with an adequate operating room, a store room, and a small room to serve as office and laboratory, is urgently needed. This is in addition to the small building now under construction, which it is preferable to use entirely for in-patients.

SAYO (1919)

Sayo Station is located on a hill near the town of Sayo, the trade center of Wallaga province, about 900 miles by road and river from Khartum, 375 miles by road from Addis Ababa, 75 miles from Gorei, 40 miles from Gambeila, a port of call for the Sudan Government steamers, from June 20 to October 1, where a wireless station is located. Sayo is connected by telephone with Gambeila, Gorei and Addis Ababa, the messages being sent in the Amhara tongue, because of the necessity of relaying them several times.

The area of Wallaga province is approximately eight thousand square miles; the population is mostly rural. The natives are Gallas, a non-negroid tribe of partial Semitic ancestry. Intermixed with these are a few people of negroid blood taken in slave raids in the past. Of a smaller number but of greater influence are the ruling Amharas who gained the ascendancy with the extension of Menelik's power to the west some thirty years ago.

Missionaries—Rev. and Mrs. Bruce B. Buchanan, Dr. and Mrs. Paul E. Gilmor, Mr. and Mrs. Duncan C. Henry, Rev. C. F. Kenneweg, the Misses Isabel Blair and Elizabeth McKibben.

On October 19, 1925, Dr. and Mrs. Paul E. Gilmor were bereaved of their infant son, Dewitt Fulton Gilmor.

Equipment—Three dwellings for families and one small cottage, all of cheap construction with grass roofs; church-school building; and workshop and store room of the same type and material; hospital of stone with metal roof; some farm machinery and about two hundred acres of land.
The principal export of Wallaga province is coffee, with salt, muslin and cheap hardware the main imports. Gold is to be found in many of the small streams and in the past few years a foreign managed platinum and gold mine has been opened which at times employs about two thousand men.

Large forests are also to be found with many strange woods. Ebony is present in small quantities. In the larger streams are fish and otter. The python is found in some of the shaded, moist river valleys.

Workmen skilled in the native trades weave cloth, smelt and forge simple iron tools for hand use and native plows, get timbers and boards from the forests with an adze to smoothe and wedges to help split the timbers. Silversmiths melt silver coins and make bracelets, crosses and chains. Hides are tanned with the aid of the castor bean. Native carpenters fashion tables and chairs from single pieces of wood.

The country has rich agricultural possibilities, but at present only enough for local consumption is grown because of the great expense of export by-caravan and river steamers.

Roads are still really but trails, but much interest is developing for better means of transport. The public seems to be more favorable now than a few years ago when people would say: "If we build roads the foreigner will come in with his armies."

EVANGELISTIC

The evangelistic policy of the Mission controls its results. Our stated policy has been one of cooperation with and helpfulness to the existing native church and not an attempt to start an organization of our own.

Many of our adherents are followers of the Abyssinian church. Most of them are ignorant of Bible knowledge. The church service has been conducted in an obsolete tongue for centuries; the Bible was written in the same language; the priests did not attempt to explain the Scriptures at all. So, while the followers of the church are nominally Christians, they have little idea of what a vital Christian experience means. Believing that the opening of God's Word giveth light, our work has continued to be one of teaching and reflecting Christ.

This triennium has seen a steady gain in the Sabbath attendance from 168 in 1925 to 206 in 1927. Half of our eight classes are taught by missionaries and half by Abyssinians. The Abyssinian teachers attend a teachers' training class in the
Sabbath School hour; and also in the church hour a choir of twelve voices has added much to the effect of the singing. Our first song set to native music by Dr. Jos. Maxwell, of Nasser, is proving very popular.

Gidada has continued his valuable work among the carriers at Butuji and now again at Burka Badessa. The Mission has erected a modest tukl there where he and his family live for a part of the year. He has been teaching three and four blind people in the Galla Braille and in God's Word.

From the offerings received the first Sabbath of each month, a sum of $195., United States money, has been accumulated. Our Abyssinian friends have expressed their desire that an Estey chapel organ, especially constructed for the tropics, be purchased with this money. The people are eager for this new organ for our faithful, little folding organ has about run its course.

The most encouraging phase of our evangelistic work is the manner in which our Abyssinians have taken part, especially during the past two years. In the spring and early summer of 1926 several neighboring villages and hamlets were reached by Gospel services conducted by a group of our men and boys together with two missionaries. For seventeen Sabbaths this band of witnesses went forth. During this period an average of forty strangers each Sabbath attended the services. Seventeen of our people participated in the work, sometimes telling their own experiences in Christ, sometimes giving a brief message from the Book. In 1927 the number of people rendering the voluntary service increased and the number of strangers attending the services also increased. The folding organ rendered an important service as many were attracted by its music. Picture rolls were frequently used to advantage. The few times that we met in service in the town of Sayo crowds of one hundred fifty and more gathered with very little effort.

This past summer a number of our people engaged in Gospel-team work, if such a term may be used for tiny groups of ones and twos going into the homes of our neighborhood. Two of our natives were responsible for this little movement. They came stating that a matter was weighing on their hearts. When asked to explain they told of how they ought to be doing more to show others the true Way, Christ. They thought that the plan Christ has used, that of having his disciples go out in pairs, might be most worth-while. Encouragement was given them and a group of selected workers began to carry the glad tidings quietly into our whole vicinity. Some of this work was accomplished in a neighborly sort of way over the coffee cups, as these people say.
During the months of August and September, 1927, 800 people heard the Gospel by this means. Every Sabbath afternoon our people introduced Christ to their neighbors.

Recently the women have learned the Ten Commandments in the Galla. Although a few of the women have been rather slow in committing these, several have done surprisingly well. The work is discouraging at times as the truth seems to enter the mind and heart so very slowly. But after all it is a delight to be able to lead these women to a deeper appreciation of Christ and to a closer walk with Him.

A heartening fact is that we have a few girls coming from our Girls' School to supplement our group of married women. Recently one of the G. B. S. girls married a hospital worker and even more recently another of the school girls married one of our teachers. These girls ought to prove a fine example to the young women of the country as they are good, sincere Christians and good neighbors. Hada Nessie, the Bible woman, continues to teach the women of the surrounding community.

EDUCATIONAL

The period of this report has witnessed an improvement in the quality of the school. In previous years many came wanting an education. Some of these did not realize that study was work and tiring. So every year some have dropped out, but others stayed, and as a result we now have a student body of much higher average than formerly. Some of these boys have now passed beyond the usual Abyssinian education ambition, which is to read and write. They are now studying geography and arithmetic, including fractions. An effort was made to introduce discussions in current events, laws of Abyssinia, debts and just weights and measures and many other such needed subjects.

There has been an improvement in the attendance. Fourteen boys were on our honor roll this year. Five of these had a perfect record of attendance and the remainder were either late or absent only one or two times in the school term.

More attention has been paid to Amharic work and more Amhara boys are in attendance. At one time this year fourteen of these were enrolled. Amhara is the official language of the country and its use is increasing everywhere. There is also much more literature available in Amhara for the eager reader.

Along with the improvement in the quality of the student has come improvement in the ability and leadership of the teachers. Some of our pupils of today know more than our teachers of four or five years ago. The present arrangement is for the boarders to work half a day at the manual arts and the other half attend the regular day school. The aim is that the
manual work not only help support the boys but that they shall also learn better ways of work in the field and shop. There are some small boys in the boarding school too small for productive labor, and the most of these have been supported by specials from America or by the missionaries themselves.

Some of the boys have been here for several years and their improvement is one of our greatest encouragements. They are not always all that we wish them to be in character but we do see improvement in many for the time and effort expended.

_The Girls' Boarding School_—The Girls' Boarding School has been under the care of Miss Blair until her furlough time; since then Miss McKibbon has had the care of the girls and they have attended the classes of the Boys' Day School. The number has varied up to fourteen girls. Their support is cared for by special gifts from America and by special contributions from the missionaries.

The girls are taught simple housekeeping, sanitation, elementary nursing, with the care of children, in addition to the three R's of Galla, and the older girls are given Amharic lessons. As these girls have married we have been delighted at the beginning of the Christian homes, which mean so much in every land.

**MEDICAL**

The Sayo hospital has continued to care for the sick of the community. One half of the time covered by this report the medical work was carried on without a doctor. For five months of this time there was neither doctor nor nurse, and the work was carried on by the native assistants. In spite of handicaps, however, many people have been helped in a Spiritual way as well as having had their bodies cared for.

The native assistants taking turns in conducting daily prayers seem to have made the patients more keenly interested in the message. They marvel at the ability of their own fellow countrymen to teach the Gospel. The past three years 43,580 out-patients have been cared for. The accommodations of the hospital are small, but a number of in-patients were cared for also.

We pray that the hospital may continue to be used by the Master in the care of the physical and Spiritual needs of the people here. The need for a doctor here is recognized by those interested in our work. May the time not be long until some one at home catches a vision of the opportunity to serve our Lord through the medical work at Sayo.

(Dr. and Mrs. Harold Black have been appointed since the writing of this report.)
## SUMMARY OF STATISTICS

### ABYSSINIA

<table>
<thead>
<tr>
<th>I. FIELD</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area in Square Miles</td>
<td><em>350,000</em></td>
<td>350,000</td>
<td></td>
</tr>
<tr>
<td>Population</td>
<td><em>10,000,000</em></td>
<td>10,000,000</td>
<td></td>
</tr>
<tr>
<td>Christian Community</td>
<td>132</td>
<td>500</td>
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</tbody>
</table>

### II. WORKERS

#### FOREIGN:
- Under regular appointment—
  - Ordained men: 3, 4, 3
  - Unordained men: 6, 6, 6
  - Unmarried women: 8, 8, 7
  - Wives: 9, 10, 8
- Total Foreign Workers: 26, 28, 24

#### NATIVE:
- Ordained men: *28, 33*
- Women workers: *3, 3*
- Total Native Workers: *31, 36*

### III. WORK

1. **CHURCH STATISTICS**:
   - Sabbath Schools: 3, 3, 3
   - Enrollment: *385, 518*

2. **EDUCATIONAL STATISTICS**:
   - Primary and Elementary Schools: *3, 4*
   - Enrollment: *152, 219*
   - Industrial School: *1, 1*
   - Enrollment: *55, 63*
   - Total Number of Schools: 8, 4, 5
   - Total Enrollment: 200, 207, 282
   - Total Christian Students: *121*
   - Total Native Staff: *13, 13*
   - Total Christian Teachers: *13, 13*

3. **MEDICAL STATISTICS**:
   - Foreign Physicians: 3, 4, 3
   - Nurses and Others: 4, 4, 5
   - Total Foreign Staff: 7, 8, 8
   - Native Helpers: *7, 18*
   - Hospitals: 3, 3, 2
   - Dispensaries: 3, 3, 2
   - Beds in Hospitals: *12, 90*
   - In-Patients: *82, 577*
   - Total Patients: *15,320, 17,619*
   - Operations: *35, 126*

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† Abyssinia being a new field the statistics in this report are more or less incomplete.
* Not Reported.
4. **LITERATURE:**

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<thead>
<tr>
<th></th>
<th>1925</th>
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<tbody>
<tr>
<td>Reading Rooms</td>
<td>*</td>
<td>1</td>
<td>*</td>
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<tr>
<td>Bibles and Portions Sold</td>
<td>*</td>
<td>75</td>
<td>*</td>
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<tr>
<td>Religious Books Sold</td>
<td>*</td>
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5. **INCOME FROM NATIVE SOURCES:**

<table>
<thead>
<tr>
<th></th>
<th>1925</th>
<th>1926</th>
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</tr>
</thead>
<tbody>
<tr>
<td>From Native Church</td>
<td>$60</td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>From Educational Work</td>
<td></td>
<td>167</td>
<td>*</td>
</tr>
<tr>
<td>From Industrial Work</td>
<td></td>
<td>130</td>
<td>*</td>
</tr>
<tr>
<td>From Medical Work</td>
<td></td>
<td>1,176</td>
<td>$3,188</td>
</tr>
<tr>
<td>From Book Work</td>
<td></td>
<td>50</td>
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Total Raised on Field: * $1,538 $3,188

* Not Reported.
### Summary of Statistics for All Fields

#### I. Field

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<thead>
<tr>
<th>Field</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
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<tbody>
<tr>
<td>Area in Square Miles</td>
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<td>812,554</td>
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<tr>
<td>Population</td>
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<td>31,036,756</td>
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<tr>
<td>Christian Community</td>
<td>123,447</td>
<td>131,757</td>
<td>132,526</td>
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</table>

#### II. Workers

**Foreign:**

- Ordained Men: 92, 90, 88
- Unordained Men: 36, 36, 35
- Unmarried Women: 143, 148, 144
- Wives: 122, 122, 118
- Under Short Term Appointment: 66, 87, 93

Total Foreign Workers: 459, 484, 478

**Native:**

- Ordained Men: 171, 179, 189
- Licentiates: 25, 36, 32
- Unordained Men: 1,070, 1,150, 1,139
- Women Workers: 595, 597, 581

Total Native Workers: 1,897, 2,029, 2,008

#### III. Work

1. **Church Statistics:**

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<tr>
<th>Category</th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Synods</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Presbyteries</td>
<td>11</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>Organized Congregations</td>
<td>201</td>
<td>218</td>
<td>217</td>
</tr>
<tr>
<td>Unorganized Groups of Believers</td>
<td>244</td>
<td>313</td>
<td>310</td>
</tr>
<tr>
<td>Self-supporting Congregations</td>
<td>104</td>
<td>107</td>
<td>120</td>
</tr>
<tr>
<td>Elders</td>
<td>324</td>
<td>525</td>
<td>562</td>
</tr>
<tr>
<td>Communicants</td>
<td>56,475</td>
<td>53,122</td>
<td>63,165</td>
</tr>
<tr>
<td>Increase by Profession</td>
<td>2,294</td>
<td>2,425</td>
<td>3,006</td>
</tr>
<tr>
<td>Net Increase</td>
<td>531</td>
<td>463</td>
<td>10,382</td>
</tr>
<tr>
<td>Sabbath Schools</td>
<td>409</td>
<td>433</td>
<td>354</td>
</tr>
<tr>
<td>Enrollment</td>
<td>30,615</td>
<td>33,405</td>
<td>28,773</td>
</tr>
<tr>
<td>Young People's Societies</td>
<td>25</td>
<td>125</td>
<td>132</td>
</tr>
<tr>
<td>Members</td>
<td>836</td>
<td>5,016</td>
<td>5,645</td>
</tr>
<tr>
<td>Missionary Societies</td>
<td>135</td>
<td>107</td>
<td>145</td>
</tr>
<tr>
<td>Members</td>
<td>3,120</td>
<td>4,842</td>
<td>6,458</td>
</tr>
</tbody>
</table>
Summary of Statistics for All Fields

2. **EDUCATIONAL STATISTICS:**

<table>
<thead>
<tr>
<th></th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theological Seminaries</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Enrollment</td>
<td>39</td>
<td>35</td>
<td>45</td>
</tr>
<tr>
<td>Colleges</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Enrollment</td>
<td>1,391</td>
<td>1,409</td>
<td>1,373</td>
</tr>
<tr>
<td>High Schools</td>
<td>10</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>Enrollment</td>
<td>5,128</td>
<td>5,151</td>
<td>5,055</td>
</tr>
<tr>
<td>Grade Schools</td>
<td>33</td>
<td>29</td>
<td>28</td>
</tr>
<tr>
<td>Enrollment</td>
<td>5,506</td>
<td>5,014</td>
<td>4,506</td>
</tr>
<tr>
<td>Primary Schools</td>
<td>405</td>
<td>395</td>
<td>377</td>
</tr>
<tr>
<td>Enrollment</td>
<td>21,957</td>
<td>23,979</td>
<td>23,184</td>
</tr>
<tr>
<td>Industrial Schools</td>
<td>1</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Enrollment</td>
<td>60</td>
<td>133</td>
<td>150</td>
</tr>
<tr>
<td>Total Number of Schools</td>
<td>465</td>
<td>446</td>
<td>426</td>
</tr>
<tr>
<td>Total Enrollment</td>
<td>34,543</td>
<td>35,767</td>
<td>34,376</td>
</tr>
<tr>
<td>Total Christian Students</td>
<td>19,318</td>
<td>21,291</td>
<td>20,293</td>
</tr>
<tr>
<td>Native Instructors</td>
<td>1,279</td>
<td>1,296</td>
<td>1,300</td>
</tr>
<tr>
<td>Native Christian Instructors</td>
<td>333</td>
<td>1,084</td>
<td>1,086</td>
</tr>
</tbody>
</table>

3. **MEDICAL STATISTICS:**

<table>
<thead>
<tr>
<th></th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Physicians</td>
<td>12</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>Foreign Nurses and Others</td>
<td>31</td>
<td>37</td>
<td>36</td>
</tr>
<tr>
<td>Total Foreign Staff</td>
<td>43</td>
<td>51</td>
<td>50</td>
</tr>
<tr>
<td>Native Physicians</td>
<td>2</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Native Nurses and Others</td>
<td>72</td>
<td>138</td>
<td>148</td>
</tr>
<tr>
<td>Total Native Staff</td>
<td>74</td>
<td>147</td>
<td>156</td>
</tr>
<tr>
<td>Hospitals</td>
<td>10</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>Dispensaries</td>
<td>19</td>
<td>19</td>
<td>17</td>
</tr>
<tr>
<td>Beds in Hospitals</td>
<td>188</td>
<td>432</td>
<td>555</td>
</tr>
<tr>
<td>In-patients</td>
<td>7,551</td>
<td>7,312</td>
<td>7,928</td>
</tr>
<tr>
<td>Total Patients</td>
<td>72,117</td>
<td>165,637</td>
<td>110,512</td>
</tr>
<tr>
<td>Operations</td>
<td>3,165</td>
<td>2,817</td>
<td>4,106</td>
</tr>
</tbody>
</table>

4. **BOOK WORK:**

<table>
<thead>
<tr>
<th></th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading Rooms</td>
<td>13</td>
<td>27</td>
<td>19</td>
</tr>
<tr>
<td>Colporteurs and Shop Men</td>
<td>23</td>
<td>32</td>
<td>17</td>
</tr>
<tr>
<td>Bibles and Portions Sold</td>
<td>12,799</td>
<td>19,666</td>
<td>15,321</td>
</tr>
<tr>
<td>Religious Books Sold</td>
<td>9,601</td>
<td>12,522</td>
<td>3,328</td>
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5. **INCOME FROM NATIVE SOURCES:**

<table>
<thead>
<tr>
<th></th>
<th>1925</th>
<th>1926</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the Native Church</td>
<td>$135,045</td>
<td>$135,680</td>
<td>$150,907</td>
</tr>
<tr>
<td>From Educational Work</td>
<td>281,122</td>
<td>283,662</td>
<td>281,914</td>
</tr>
<tr>
<td>From Medical Work</td>
<td>62,161</td>
<td>56,955</td>
<td>64,601</td>
</tr>
<tr>
<td>From Book Work</td>
<td>10,891</td>
<td>19,368</td>
<td>472</td>
</tr>
<tr>
<td>From Industrial Work</td>
<td></td>
<td>3,272</td>
<td>14,139</td>
</tr>
<tr>
<td>Total Raised on the Field</td>
<td>$505,579</td>
<td>$498,937</td>
<td>$512,033</td>
</tr>
</tbody>
</table>
## Financial Summary

### Receipts

<table>
<thead>
<tr>
<th>Years</th>
<th>Presbyteries</th>
<th>Sabbath Schools</th>
<th>Individuals</th>
<th>Young People's Societies</th>
<th>Bequests</th>
<th>Endowed Funds Income</th>
<th>Matured Annuities</th>
<th>Ladies' Missionary Societies</th>
<th>Robertson Memorial Fund Matured</th>
<th>Milton Stewart Evangelistic Fund</th>
<th>Gorei Station</th>
<th>Sudan Balance merged into this fiscal year</th>
<th>N. W. M. for advance work</th>
<th>Conservation Fund</th>
<th>Mrs. R. G. McGill Fund per Women's Board</th>
<th>Abyssinia Travel advance year ended</th>
<th>Abyssinia Balance merged into this fiscal year</th>
<th>Budget Victory Day Fund</th>
<th>Egypt Balance (applicable to this fiscal year)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$199,230.17</td>
<td>$16,382.64</td>
<td>$13,253.98</td>
<td>$4,200.35</td>
<td>0</td>
<td>4,857.05</td>
<td>5,924.04</td>
<td>9,216.94</td>
<td>12,000.00</td>
<td>12,000.00</td>
<td>7,600.00</td>
<td>1,691.54</td>
<td>264,370.00</td>
<td>182,621.61</td>
<td>400.00</td>
<td>2,572.28</td>
<td>1,344.98</td>
<td>9,080.71</td>
<td>264,370.00</td>
</tr>
<tr>
<td>1925</td>
<td>$278,053.68</td>
<td>$53,582.64</td>
<td>$23,003.38</td>
<td>$4,200.35</td>
<td>0</td>
<td>5,930.45</td>
<td>5,930.45</td>
<td>9,314.53</td>
<td>12,000.00</td>
<td>12,000.00</td>
<td>7,600.00</td>
<td>1,691.54</td>
<td>264,370.00</td>
<td>182,621.61</td>
<td>400.00</td>
<td>2,572.28</td>
<td>1,344.98</td>
<td>9,080.71</td>
<td>264,370.00</td>
</tr>
<tr>
<td>1926</td>
<td>$378,053.68</td>
<td>$168,382.64</td>
<td>$23,003.38</td>
<td>$4,200.35</td>
<td>0</td>
<td>5,930.45</td>
<td>5,930.45</td>
<td>9,314.53</td>
<td>12,000.00</td>
<td>12,000.00</td>
<td>7,600.00</td>
<td>1,691.54</td>
<td>264,370.00</td>
<td>182,621.61</td>
<td>400.00</td>
<td>2,572.28</td>
<td>1,344.98</td>
<td>9,080.71</td>
<td>264,370.00</td>
</tr>
<tr>
<td>1927</td>
<td>$372,408.26</td>
<td>$168,382.64</td>
<td>$23,003.38</td>
<td>$4,200.35</td>
<td>0</td>
<td>5,930.45</td>
<td>5,930.45</td>
<td>9,314.53</td>
<td>12,000.00</td>
<td>12,000.00</td>
<td>7,600.00</td>
<td>1,691.54</td>
<td>264,370.00</td>
<td>182,621.61</td>
<td>400.00</td>
<td>2,572.28</td>
<td>1,344.98</td>
<td>9,080.71</td>
<td>264,370.00</td>
</tr>
</tbody>
</table>

### Financial Summary

| Total Receipts on Appropriation | $551,990.20 |
| Deficit in Budget Receipts       | $358,261.67 |
| Total from All Sources:          | $1,397,185.46 |
| Less Deficit for year per schedule | $1,332,605.96 |
| Foreign Field Checks             | $1,344,585.87 |

### Disbursements

| Egypt Mission                     | $283,308.10 |
| India Mission                     | $283,308.10 |
| Sudan Mission                     | $283,308.10 |
| Abyssinia Mission                 | $283,308.10 |
| Miscellaneous                     | $283,308.10 |
| Administrative Expenses           | $283,308.10 |
| Women's Board                     | $335,763.08 |
| Special Endowed Funds             | $335,763.08 |
| Special Endowed Funds Income      | $335,763.08 |
| N. W. M. Funds                    | $335,763.08 |
| Miscellaneous Funds               | $335,763.08 |
| Loans                             | $10,887.51  |
| Total Disbursements               | $1,315,810.07 |
| Balance Special Trust and Endowed Funds | 16,795.89 |

### Total

| Total Disbursements               | $1,357,367.05 |
| Balance Special Trust and Endowed Funds | 16,795.89 |

### Cash in Bank

| Foreign Field Checks:            | $1,344,585.87 |
| Payable in transit:              | $147,898.65   |

| Total Disbursements               | $1,357,367.05 |
| Balance Special Trust and Endowed Funds | 16,795.89 |

| Total Disbursements               | $1,332,605.96 |
| Balance Special Trust and Endowed Funds | 147,898.65 |

### Observations

- The financial summary includes detailed receipts and disbursements for various categories such as receipts, disbursements, and cash in bank.
- The summary covers the years 1925, 1926, and 1927, with detailed financial figures for each year.
- The totals for receipts and disbursements are presented, along with the overall balance for each category.
OUR EDUCATIONAL INSTITUTIONS

In our four fields there are 426 schools, with an enrollment of 34,376 pupils. Only those of high school grade or above or special schools are here mentioned.

IN EGYPT

Theological Seminary and School for Evangelists (Cairo).
  Rev. C. C. Adams, D. D., President of Seminary Faculty.
Assiut College (Assiut).
  Prof. Chas. P. Russell, Ph. D., I.L. D., President.
College for Girls (Cairo).
  Miss Helen J. Martin, Principal.
Ezbekiya School for Boys (Cairo).
  Rev. E. E. Elder, Principal.
Alexandria Commercial School for Boys (Alexandria).
  Rev. W. P. Gilmor, Principal.
Alexandria Central School for Girls (Alexandria).
  Miss Ida Leota Cabeen, Principal.
Ezbekiya Boarding-School for Girls (Cairo).
  Miss E. Roxy Martin, Principal.
Luxor Boarding-School for Girls (Luxor).
  Miss Ida Whiteside, Principal.
Pressly Memorial Institute for Girls (Assiut).
  Miss Anna B. Criswell, Principal.

IN INDIA

Theological Seminary and Training School (Gujranwala).
  Rev. Harris J. Stewart, President of the Faculty.
Gordon College for Men (Rawalpindi).
Kinnaird College for Women (By affiliation—Lahore).
Avalon High School for Girls (Pathankot).
  Miss E. Josephine Martin, Principal.
Christian Training Institute for Boys (Sialkot).
  Rev. E. E. Campbell, Manager.
Boys' Industrial Home (Gujranwala).
  Mr. F. A. Whitfield, Manager.
Nelson Pratt School (Martinpur).
  Rev. S. C. Picken, Manager.
There are five City High Schools for Boys:
  Gujranwala—Prof. W. H. Merriam, Manager.
  Rawalpindi—Prof. Chas. A. Stewart, Manager.
  Jhelum—Rev. A. W. Gordon, Manager.

IN THE SUDAN

Girls' Boarding-School (Khartum North).
  Miss Elsie E. Grove.
Boys' Industrial Home (Geraife).
  Mr. James P. McKnight.
OUR MEDICAL INSTITUTIONS

IN EGYPT

Assiut Hospital.
Present Staff: H. L. Finley, M. D., F. C. McClanahan, M. D., N. B. Whitcomb, M. D.

Martha McKeown Hospital (Tanta).
Present Staff: A. F. Grant, M. D., Harry S. Hutchison, M. D., W. T. Moore, M. D.

Benha Clinic.
Miss May Holland, nurse in charge.

IN INDIA

Good Samaritan Hospital (Jhelum).
Miss J. Phandora Simpson, M. D., in charge.

White Memorial Hospital (Pasrur).
Miss Maria White, M. D., in charge.

Memorial Hospital (Sialkot).
Miss Reba C. Hunsberger, M. D., in charge.

Mary B. Reid Memorial Hospital (Sargodha).
Miss Mary Frances Lincoln, nurse in charge.

Taxila Hospital.
Present Staff: Albert J. Jongewaard, M. D., J. Gregory Martin, M. D.

Elliott Dispensary (Pathankot).
Miss Eleanor Maconachie, nurse in charge.

Malakwal Dispensary.
Dr. James, Indian doctor in charge.

Bhera Dispensary.
Miss Aldrich, British nurse in charge.

IN THE SUDAN

Shrader Memorial Hospital (Khartum North).
Present Staff: none.

Doleib Hill. Present Staff: none.


IN ABYSSINIA

George Memorial Hospital (Addis Abeba).
Present Staff: A. W. Pollock, M. D., Stuart Bergsma, M. D.

Gorei. Virgil Dougherty, M. D., in charge.

Sayo. Miss Elizabeth McKibben, nurse in charge.
INDIGENOUS CHURCH ORGANIZATION

THE SYNOD OF THE NILE

Assiut Presbytery .................................................. 50 congregations
The Delta Presbytery ................................................. 17 "
Middle Egypt Presbytery ......................................... 29 "
The Sudan Presbytery ............................................... 0 "
Thebes Presbytery .................................................... 21 "

Total, 5 presbyteries; ........................................ 117 congregations
Of the 117 congregations, 55 are self-supporting.
Total membership, 18,770.

THE SYNOD OF THE PUNJAB

Gujranwala Presbytery ............................................. 25 congregations
Gurdaspur Presbytery ............................................... 11 "
Lyallpur Presbytery ................................................ 8 "
Rawalpindi Presbytery ............................................ 9 "
Sargodha Presbytery ................................................ 10 "
Sialkot Presbytery .................................................. 33 "
Undesignated ........................................................... 4 "

Total, 6 presbyteries; ........................................ 100 congregations
Of the 100 congregations, 63 are self-supporting.
Total membership, 43,895.

Total church membership in all our fields .................. 63,165
Total Christian community ........................................ 141,657
Total church contributions ........................................ $150,907
Total contributions for all purposes .......................... $511,561
OUR MISSIONARY ASSOCIATIONS

OF EGYPT

General Secretary:
The Rev. J. W. Acheson, Cairo, Egypt.

General Treasurer:

OF INDIA

General Secretary:
The Rev. W. D. Mercer, Gujranwala, Punjab, India.

General Treasurer:
Prof. W. H. Merriam, Gujranwala, Punjab, India.

OF THE SUDAN

General Secretary:

General Treasurer:
Mr. H. D. Finley, Khartum, The Sudan.

OF ABYSSINIA

General Secretary:
The Rev. Robert M. Wilson, Gorei, Abyssinia.

General Treasurer:
Mr. Fred. L. Russell, Addis Abeba, Abyssinia.
GENERAL INFORMATION

Correspondence

Address all correspondence for information to the Board of Foreign Missions of the United Presbyterian Church, Schaff Building, 1505 Race Street, Philadelphia, Pa.

All correspondence pertaining to finances should be addressed to Robert L. Latimer, Esq., Treasurer, 24 North Front Street, Philadelphia, Pa.

Letters intended for the missionaries should be addressed as directed in the Handbook.

Postage

To Egypt, India, The Sudan and Abyssinia. Letters, 5 cents for the first ounce, and 3 cents more for each additional ounce. Postal cards, 2 cents. Newspapers, periodicals, books and other printed matter, two ounces for 1 cent, with a maximum weight of four pounds, six ounces. Registration fee on letters, 10 cents in addition to postage.

Parcel Post to the Fields

The local post office will supply full information as to articles that are not permitted to enter foreign countries, and will supply the necessary customs declaration tags. All packages should include the name of the missionary, in care of the American Mission. Parcel post shipments to any of the foreign fields cannot be insured by the post office; but can be insured under the Board's open policy with the Agricultural Insurance Company. Claims are presented in America when the necessary statements of loss or damage are received.

Parcel Post to Egypt and The Sudan: Rate, 14 cents a pound, up to and including eleven pounds, covering all grades of merchandise. Two customs declaration tags are required for each package.

Parcel Post to India: Rate, 14 cents a pound, up to and including twenty pounds, with an additional transit charge for rehandling the shipment through England, the transit charge depending entirely on the weight and averaging from 48 cents for the first pound to $2.04 for twenty pounds. Two customs declaration tags are required for each package.

Parcel Post to Abyssinia: Rate, 14 cents a pound, up to and including twenty-two pounds, with a transit charge in addition to the postage, varying from 38 cents for the first pound to $1.24 for the twenty-second pound. Three declaration tags are required on packages for Abyssinia.

Money Values

India. The Rupee, variable, normally 33 cents, three Rupees nearly one dollar. The Anna, 1/16 of a Rupee, or about 2 cents. The Pice, 1/12 of an Anna or 1/24 of a cent. The Pice is 1/6 of a cent.

Egypt and The Sudan. 10 Milliemes (=formerly 40 paras)=1 piaster tariff (P. T.)=about 5 cents. 1 Egyptian rial=20 piasters=one dollar. 1 Egyptian pound (£E)=100 piasters=about five dollars.

Abyssinia. 1 Maria Theresa Thaler, about fifty cents.
OFFICERS OF THE BOARD SINCE ORGANIZATION

PRESIDENTS
1859-71  Rev. Jos. T. Cooper, D. D.
1871-93  " W. W. Barr, D. D.
1893-1923 " M. G. Kyle, D. D., LL. D.
1923-   " W. M. Anderson, D. D.

CORRESPONDING SECRETARIES
1859-93  Rev. J. B. Dales, D. D.
1893-1902 " W. W. Barr, D. D.
1902-16  " Chas. R. Watson, D. D., LL. D.
1916-   " W. B. Anderson, D. D., LL. D.

RECORDING SECRETARIES
1859-66  Rev. F. Church
1866-68  " T. H. Hanna, D. D.
1868-71  " F. Church
1871-74  Mr. S. C. Huey
1874-76  Rev. J. C. Wilson
1876-78  Mr. Joseph D. McKee
1878-80  Rev. J. B. Whitten
1880-82  " R. Stewart, D. D.
1882-96  " D. W. Collins, D. D.
1896-   " C. S. Cleland, D. D.

TREASURERS
1859-74  Mr. Thos. B. Rich
1874-79  " William H. Getty
1879-93  " Joseph D. McKee
1893-   " Robert L. Latimer

ASSOCIATE SECRETARIES
1911-14  Mr. George Innes
1913-14  Rev. Paul H. McClanahan
1914-16  " W. B. Anderson, D. D.
1915-16  " Neal D. McClanahan
1916-17  " James K. Quay
1918-   " Mills J. Taylor, D. D.

EDUCATIONAL SECRETARIES
1906-08  Rev. Earl D. Miller
1914-15  Mr. W. W. Cleland
1915-16  Rev. James K. Quay
1918-   " Miss Anna A. Milligan
### MEMBERS OF THE BOARD SINCE ORGANIZATION

<table>
<thead>
<tr>
<th>Years</th>
<th>Name</th>
<th>Years</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1859-74</td>
<td>J. T. Cooper, D. D.</td>
<td>1890-04</td>
<td>Mr. Wm. Neely</td>
</tr>
<tr>
<td>1859-75†</td>
<td>J. B. Dales, D. D.</td>
<td>1893*</td>
<td>Robt. H. Ferguson</td>
</tr>
<tr>
<td>1859-63</td>
<td>G. C. Arnold</td>
<td>1893-27</td>
<td>Rev. S. G. Fitzgerald</td>
</tr>
<tr>
<td>1859-80</td>
<td>F. Church</td>
<td>1893-103</td>
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<td>Samuel Reid</td>
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<td>Rev. J. Alvin Campbell</td>
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<td>1925-</td>
<td>Rev. E. E. Robb, D. D.</td>
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* Elected but did not serve.
† Became Corresponding Secretary of the Board.
ALPHABETICAL LIST OF MISSIONARIES
DECEMBER 31, 1927

IN EXPLANATION: The alphabetical list of missionaries which follows is a complete list of all missionaries who have received appointment to foreign missionary service under the Board of Foreign Missions and the Women’s Board. An attempt has been made to indicate the home congregation in America of each missionary, meaning by home congregation that congregation of which the missionary was a member at the time of application for appointment. When records were incomplete or the applicant was a member of some presbytery, the term home congregation is used to indicate the congregation with which the missionary has been most intimately associated. If the records were confusing or information entirely lacking the home congregation necessarily is indicated undetermined.

Reference should be made to the Foreign Missions Handbook for correct mailing addresses of all missionaries whether on the field or on furlough. This is issued annually and the addresses are kept carefully up to date.

SIGNS OF REFERENCE:
* Married in the Mission (See list pp. 229-238).
† Reappointed by the Women’s Board.
‡ After husband’s death remained on field as honorary missionary.
§ Missionary associated through the courtesy of the Reformed Church in America.
|| Missionary of Foreign Board.
‖ Reappointed by Board of Foreign Missions (See list pp. 213-229).
** Retired from active service.

MEN AND WIVES

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<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
<th>Foreign Field</th>
<th>Year Ent’r’d</th>
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** Retired from active service.
* Married in the Mission (See list pp. 229-238).
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**Retired from active service.**

*Married in the Mission (See list pp. 229-238).
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- * Married in the Mission (See list pp. 229-238).
- † Reappointed by the Women's Board.
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† After husband's death remained on field as honorary missionary.
† Reappointed by the Women's Board.
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* Married in the Mission (See list pp. 229-238).
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* Married in the Mission (See list pp. 229-238).
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<td>Eighth Pittsburgh, Monongahela</td>
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<td>Murdoch, Mrs. Cordia Lea nee Thompson</td>
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* Married in the Mission (See list pp. 229-238).
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<td>1913</td>
<td>1914</td>
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<td>Patterson, Rev. Frederick Clare</td>
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<td>1872</td>
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* Married in the Mission (See list pp. 229-238).
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<td>1909 1909</td>
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<td>1919</td>
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<td>Roy, Rev. Mark Stevenson, D. D.</td>
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* Married in the Mission (See list pp. 229-238).
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* Retired from active service.
* Married in the Mission (See list pp. 229-238).
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<th>Year Left</th>
<th>Died in Service Abroad</th>
<th>Died in Service Home</th>
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* Married in the Mission (See list pp. 229-238).
† After husband's death remained on field as honorary missionary.
### Alphabetical List of Missionaries—Unmarried Women

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<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
<th>Foreign Field</th>
<th>Year Ent’r’d</th>
<th>Year Left</th>
<th>Died in Service Abroad</th>
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- * Married in the Mission (See list pp. 229-238).
- § Missionary associated through the courtesy of the Reformed Church in America.
- II Reappointed by Board of Foreign Missions (See list pp. 213-229).
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<th>NAME OF MISSIONARY</th>
<th>HOME CONGREGATION AND PRESBYTERY</th>
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<th>Year Ent'r'd</th>
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† Reappointed by Board of Foreign Missions (See list pp. 213-229).
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† Reappointed by Board of Foreign Missions (See list pp. 213-229).
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† Reappointed by Board of Foreign Missions (See list pp. 213-229).
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<th>Year Ent'r'd</th>
<th>Year Left</th>
<th>Married in Mission</th>
<th>Died in Service Abroad</th>
<th>Died in Service Home</th>
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<tr>
<td>Ward, Miss Martha Edna</td>
<td>First Los Angeles, Los Angeles</td>
<td>India</td>
<td>1923</td>
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<td>Warnock, Miss Ruth Anisa</td>
<td>Guernsey, Des Moines</td>
<td>&quot;</td>
<td>1913</td>
<td>1927</td>
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<td>Watson, Miss Anna Boggs, M. D.</td>
<td>New Athens, Wheeling</td>
<td>Egypt</td>
<td>1896</td>
<td>1918</td>
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<td>Weed, Miss Ethel Lois</td>
<td>Second Monmouth, Monmouth</td>
<td>&quot;</td>
<td>1919</td>
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<td>Welsh, Miss Mary Elizabeth</td>
<td>Martinsburgh, Mansfield</td>
<td>India</td>
<td>1869</td>
<td>1872</td>
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<td>Wengert, Miss Georgia E.</td>
<td>(Baptist)</td>
<td>&quot;</td>
<td>1920</td>
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<td>White, Miss Elizabeth Seymour</td>
<td>Second Allegheny, Allegheny</td>
<td>Egypt</td>
<td>1924</td>
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<td>White, Miss Florence D.</td>
<td>Wallace Mem'l, Wash., Phila.</td>
<td>Abyssinia</td>
<td>1923</td>
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<td>White, Miss Florence Lillian</td>
<td>Grove City, Butler</td>
<td>Egypt</td>
<td>1919</td>
<td>1926</td>
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<td>White, Miss Josephine Lillian</td>
<td>Grove City, Butler</td>
<td>India</td>
<td>1884</td>
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<td>White, Miss Maria, M. D.</td>
<td>First Baltimore, Philadelphia</td>
<td>&quot;</td>
<td>1905</td>
<td>1909</td>
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<td>White, Miss Sue Cooper</td>
<td>Bellaire, Wheeling</td>
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<td>1906</td>
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<td>Whiteside, Miss Ida</td>
<td>Chartiers, Canonsburg, Chartiers</td>
<td>&quot;</td>
<td>1911</td>
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<td>Williams, Miss Roe Olive</td>
<td>Coila, Argyle</td>
<td>Egypt</td>
<td>1913</td>
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<td>Williamson, Miss Ruth Mary</td>
<td>Second Monmouth, Monmouth</td>
<td>&quot;</td>
<td>1911</td>
<td>1918</td>
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<td>Wilson, Miss Cynthia Ellen</td>
<td>Greensburg, Westmoreland</td>
<td>&quot;</td>
<td>1924</td>
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<td>Wilson, Miss Esther Willis</td>
<td>Morning Sun, Keokuk</td>
<td>India</td>
<td>1875</td>
<td>1918</td>
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<td>Wilson, Miss Ethel Martin</td>
<td>(Reformed Presbyterian)</td>
<td>India</td>
<td>1913</td>
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<td>Wilson, Miss Madeline Elizabeth</td>
<td>(Christian Missionary Alliance)</td>
<td>Sudan</td>
<td>1924</td>
<td>1917</td>
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<td>Wilson, Miss Margaret Minna</td>
<td>Second Chicago, Chicago</td>
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<td>1904</td>
<td>1916</td>
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<td>Wilson, Miss Rozana Toner</td>
<td>Morning Sun, Keokuk</td>
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<td>1886</td>
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<td>Work, Miss Bertha Belle</td>
<td>Mahoning, Brookville</td>
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<td>1907</td>
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<td>Work, Miss Margaret Anna</td>
<td>Fort Morgan, Colorado</td>
<td>Egypt</td>
<td>1924</td>
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<td>Work, Miss Mary Elizabeth</td>
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<td>1890</td>
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<td>Work, Miss Ruth Adella</td>
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<td>Worman, Miss Carrie</td>
<td>Second Chicago, Chicago</td>
<td>India</td>
<td>1921</td>
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<td>Wright, Miss Laura Bertha</td>
<td>Morning Sun, First Ohio</td>
<td>Egypt</td>
<td>1921</td>
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<td>Young, Miss Susan A.</td>
<td>Amity, Cedar Rapids</td>
<td>&quot;</td>
<td>1891</td>
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<td>Zink, Miss Gertrude Ellen</td>
<td>McNaugher Memorial, Allegheny</td>
<td>&quot;</td>
<td>1920</td>
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The Life Annuity Bond Plan

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