FOREIGN MISSIONS
OF THE
United Presbyterian Church
OF NORTH AMERICA.
1873-4.
THE

Fifteenth Annual Report

OF THE

Board of Foreign Missions,

OF THE

UNITED PRESBYTERIAN CHURCH,

OF

NORTH AMERICA.

Presented to the General Assembly in May, 1874.

Philadelphia:
George S. Ferguson, Printer, 714 Sansom Street.
1874.
The Board of Foreign Missions

FOR 1874-5.

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1636 Franklin St., Philadelphia.

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

Treasurer:
WILLIAM GETTY,

Stated meeting on the Second Tuesday of each month at 6½ P.M.
Missions and Missionaries.

Syria.

Rev. John Crawford,
Rev. J. F. Patterson, M. D.  } Damascus.

India.

Rev. Samuel Martin, Sealkote.
Rev. James S. Barr,*
Rev. J. P. McKee,
Rev. E. P. Swift,
Miss Eliza Calhoun.  } Gujranwala.

Egypt.

Rev. James Barnett, D. D.,*
Rev. Gulian Lansing, D. D.,*
Rev. Andrew Watson,
Miss Eliza F. Johnston,
Miss Maggie A. Smith.
David Strang, (licentiate,)
Rev. S. C. Ewing,
Miss Theresa M. Campbell,
Rev. A. M. Nichol.
Rev. William Harvey,
Miss Anna Y. Thompson.
Rev. John Hogg, D. D.,
Miss M. J. McKown
David R. Johnston, M. D., Monsura.

China.

Rev. J. C. Nevin, Canton.

* Now in this country.
To the General Assembly of the United Presbyterian Church:

Every passing year, and in manifold ways, God is more and more opening up and calling for the evangelization of the world, and showing it alike the duty, the privilege, and the glory of His church to be engaged in seeking this blessed consummation. Yet, in all the foreign missionary history of our United Presbyterian Church, seldom has there been a year of such varied experiences and results as the past; no one of more marked indications of the divine presence and blessing; no one of greater trials, at times, to our faith; and no one that, at its close, has had more that impressively called for humbling and thanksgiving before God for the past, for trust and good hope in God for the future, and for renewed and entire consecration to Him and to duty for the present.

In making their Annual Report again, the Board of Foreign Missions invite the attention of the General Assembly to a statement of the work done during the year, and to an earnest consideration of various matters that are deemed of great moment to this cause, as God has, in some measure, solemnly committed it to our hands.

I. THE MISSIONS.

Throughout the year the same fields have been occupied as hitherto, viz.: Syria, India, Egypt and China. In some of them new and promising stations have been opened, and in all of them, if there were only men and means for the service, far more could be done than has ever yet been even dreamed of with the limited resources at our command.
II. MISSIONARIES.

In the good providence of God, no one of our missionaries has died. Not a single case of bereavement has occurred in the mission families. Some changes have been made, and some of the laborers have had to remain away or retire more or less permanently from the work. The Rev. James S. Barr and family have continued in this country with important benefit to their health. On September 8th and November 4th respectively, Rev. Drs. Lansing and Barnett, with their families, reached this country from Egypt, and have remained to the present time. In the case of all these missionaries there were painful necessities for their return, and it is believed that already much good has resulted in the renewal of the health and strength of most of them, and in the pleadings which they have been able to make for the cause of missions. On the field, Rev. Dr. Hogg, of the Egyptian Mission, has been compelled, by severe attacks of the ophthalmia upon his children, to send three of them to reside permanently in Scotland. The Rev. J. C. Nevin and family, of the mission in China, have derived signal benefit from the commodious mission premises provided for them at Canton; and the summer visits of the members of the India mission and their families to Dharamsala, on the Hills, of those of Syria to Bludan, on Lebanon, and of those of Egypt to Ramleh, on the Mediterranean, near Alexandria, have been of great benefit to their health and continued labors and usefulness.

III. NEW MISSIONARIES.

On Saturday, the 18th of April, the Board were able to have the Rev. A. M. Nichol and wife go forth to join our mission in Egypt. This was done through the munificent kindness and contribution of a single member of our church, who generously engaged to furnish the means of supporting a new laborer in that field. Such an act is truly noble. It is worthy of all praise. Are there not others in our church who will thus undertake to have other new men sent out? Most deeply are the Board impressed with the feeling that more laborers are needed; and it is earnestly hoped this Assembly will appoint more, both men and women, who will certainly go.

IV. FUNDS.

The balance in hand May 1, 1873, was $6,192 50
The whole amount received during the year, 69,460 98

Total in the Treasury, $65,653 48
The whole amount disbursed, 64,963 94

Leaving a balance in hand May 1, 1874, $ 689 54
It is gratifying to be able to say the receipts for the year were $3,209.18 over the contributions of the preceding year.

The whole amount appropriated by the last General Assembly was $59,676 in gold, or $73,846 in currency. Thus the amount appropriated by the Assembly exceeded that contributed by the churches by $8,192.52.

It is painfully due to fact to say here that in scarcely any year has there been such a deficiency of funds in our Treasury during a large portion of the time, and such a consequent loss, in the necessity of our missionaries to borrow at enormous sacrifices. Multitudes in the churches deferred their contributions until late in the year, and thus, during much of the summer, autumn and early winter months, there came in little or no means of meeting the pressing want. Unfortunately, also, in consequence of the panic and other causes, the Board was not able to make the arrangement proposed to effect loans in this country. Thus the year has been signally one of inconvenience and trial; and most earnestly, it is hoped, every minister, elder and member of our church will thoroughly see that, so far as his influence can go, such a state of things shall never again occur.

DEATH OF MR. THOS. B. RICH.

In connection with the subject of funds, the Board have the painful announcement to make to the Assembly that, on the 22d of February last, Mr. THOMAS B. RICH, the Treasurer, departed this life. The most grateful and honorable notice of this excellent man is due. Born and reared in the Associate Reformed Church in the city of New York, he was, in 1844, on the recommendation of the late Rev. John T. Pressly, D. D., and others who had long known him well, appointed Treasurer of the funds used in sending out and supporting the foreign missionaries of the Associate Reformed Church, and on the consummation of the union, in 1858, he was continued the Treasurer of the Foreign Mission Fund of the United Presbyterian Church. That trust he ever faithfully filled. He made himself the friend of every missionary. Often he advanced from his own funds, rather than that a remittance should fail to be sent when a missionary would be needing it. Never would he take any remuneration for his services; and even when the infirmities of eighty years were on him, he still held his place, and filled it well to the last. Most richly is the lasting gratitude of our United Presbyterian Church and its foreign missionary work due to this worthy man.

Here the Board also gratefully mention that Mr. JAMES
Buchan, a nephew of Mr. Rich, and who had long been associated with him in business, and thoroughly understood all our mission accounts, very kindly proffered his services to act as Treasurer, at least to the close of the fiscal year, or the meeting of the General Assembly; and, thankfully accepting his proffer, the Board have since had all their financial matters in his hands, and can gratefully say that during the time of his occupancy of the trust, they have been managed with most marked promptness, regularity, correctness and good order.

V. RULES AND REGULATIONS.

After much consideration, and with a view, first, of having a general uniformity in our missionary operations; and, secondly, of having the Assembly and the churches understand as fully as possible the minutiae of our work, the Board prepared a series of Regulations in regard to Salaries, Outfits, &c., which were sent to each of our missions, and to which the attention of the Assembly is earnestly asked. They are as follows:

"The Board having examined the records of the different Foreign Missionary Boards of our country, find that the following sums are paid by them for outfits, salaries, and allowances for children:

"Outfits.—The American Board pay a married missionary, if needed, $750, a single man, $425, and a female missionary, $325; the Presbyterian Board, a married man, $600, half gold, a single missionary, $300, and a female, $300; the Methodist, a married man, $550, an unmarried man, $350; the Baptist, $500, single missionary, male or female, $250 each; the Episcopal, a married missionary, from $350 to $450, a single missionary, $150; the Reformed, (Dutch) married man $600, single, $300; the Reformed Presbyterian, married missionary, $400, single, $200.

"Salaries.—In India the American Board pay $1,000; the Presbyterian $1,000 to $1,080; the Reformed (Dutch) $1,100; the Methodist, $1,500. In China, the American Board pay $900, and Southern China, $800; the Presbyterian Board, $1,000, except in Canton, $900; the Methodist, $950; the Baptist, $600 and house; the Episcopal, $1,000. In Bulgaria and Western Asia the American Board pay according to size of family from $650 to $750; Presbyterian Board from $600 to $1,500, and no house; the Methodist, $850.

"In regard to single missionaries, the American and Presbyterian Boards each pay two-thirds the salary of a married missionary; the Methodist pay in China $550, and in India, $1,000; the Baptist, $800, and no house; the Episcopal, $600; the Reformed (Dutch), $600. For an unmarried female missionary the American Board pay one-half the salary of a married man; the Presbyterian from $250 to $600; the Methodist, to China, $475, and India, $750, including outfit; the Baptist $400 to $500; the Episcopal, $450; the Reformed (Dutch), $600; the Reformed Presbyterian, $400.

"Allowances for Children.—The American Board allow for children from $75 to $100; Presbyterian, $100; Methodist, $100; Baptist, nothing since 1859; Episcopal, 5 per cent. on the missionary's salary from three to seventeen years of age; Reformed (Dutch) $100."
In view of these Rules of other Boards, and of the circumstances of our missions, as far as they are known, the following are adopted as the standing Rules of the Board for the United Presbyterian Church on these points:

I. OUTFITS.—For a married missionary, $500; for a single man, $300; for an unmarried female, $200. In each case these outfits will be paid in currency. No outfit shall be allowed on leaving or returning to the field.

II. SALARIES.—Missionaries with families in India and Egypt shall be paid $1,200 each, and in Syria and China, $1,000 each. In places where the Board have no missionary residences, a fair allowance for house-rent shall be put in the annual estimate of expenses to be recommended by the mission and subject to the approval of the Board.

Single missionaries shall receive $800 each, except in Syria and China, where the salary of each shall be $700. Each unmarried female missionary shall be paid $500 in India and Egypt, and $450 in Syria and China, including house-rent.

III. ALLOWANCES FOR CHILDREN.—Each child under ten years of age shall be allowed 5 per cent. of the salary of the missionary, and over ten years of age, and under eighteen, 10 per cent.

IV. FINANCIAL REPORTS. Each mission shall make to the Board, with its Annual Report each year, a detailed statement of its receipts from all sources, and its expenditures, and show the surplus or deficit in its Treasury.

VI. MISSION PROPERTY.

In view of any possible change in foreign countries, and of our church having placed in jeopardy the exclusive and permanent hold of any missionary premises or buildings that have been procured by gifts or monies for the mission work, and for the interests of the United Presbyterian Church of North America, the Board have drawn up and forwarded to the missions the formal declaration of the fact, that all such properties and buildings shall be held in the name and under the control of the Board of Foreign Missions, as an incorporated body, and subject to the will of the General Assembly.

VII. SPECIAL OBJECTS.

The Board have carefully sought to have each mission include in its estimates each year all the items for which appropriations shall be made by the Assembly, and which the churches shall be asked to provide for during the ensuing year. Any subsequent introduction of new or different objects leads to a diversion from the work to which we are pledged, and the danger of a failure to have the means of carrying on the work in which we are already engaged. Most earnestly, therefore, have the Board desired and encouraged individuals, societies, Sabbath schools and congregations to send their contributions to the general fund, and for the objects named in these estimates.
On this important subject the Board have taken and published the following action:

"The report of the Board of Foreign Missions to the General Assembly of the United Presbyterian Church, at its meeting in Philadelphia, May, 1873, directed particular attention to 'Special Objects,' and pointed out some of the objectionable features of this method of raising money to carry on the work of the church in heathen lands. See page 557 of the Minutes, as follows: 'During the past year, as previously, contributions have often come into the Treasury for special objects,—sometimes for a special mission or missionary, or mission work,—and, as far as possible, the Board have always been anxious to carry out the wish of the donor. But there are serious difficulties connected with this course. It requires a great many different accounts to be kept,—as constant danger of confusion arising among so many different objects,—has sometimes the appearance of unpleasant partiality and favoritism, and thus tends to discourage or excite painful feelings among missionaries,—and, if always strictly carried out, such special gifts would have some missions over-supplied, and some entirely crippled. Most earnestly, therefore, and after much consideration, the Board would urge the Assembly, the churches, and the friends of missions, to forward their contributions to this cause to the General Fund, and the Board will faithfully endeavor to distribute them in every case, so as most to promote the great work we love in all its parts and details, as each has necessity or occasion.'

The General Assembly adopted the following resolutions: (See page 537 of the Minutes.) '3d. That, as all our missions have been founded on the conviction that they were needed, and shall be sustained, and as all the appropriations made by the Assembly are based on estimates from the missions, and are such as will meet the calls of each; and any thing separate or outside of this tends to divert or distract from the general work, and often produces unpleasant results; therefore, special objects or funds, shall not, ordinarily, be authorized or encouraged; that each mission be instructed to forward in its estimates, any object, common or special, requiring funds, and the amount; and that all the churches, missionary societies, Sabbath schools, and friends of missions, be urged to send their offerings to the General Fund, that the Board may disburse them according to the appropriations of the Assembly."

"The above action is now the only guide for churches, societies, individuals, and missionaries; yet, from various portions of the church, propositions are being made to support particular parts of the work, and sustain designated individuals as missionaries. Our missionaries themselves, by letters from their field of labor, and by personal appeals while in this country, have urged upon congregations, societies, and individuals, the taking up of special objects, and excited a very great interest in these objects.

"The Board has a very deep and anxious concern for the success of all the missions under its care, and is rejoiced to see the Lord's people casting their money into the Treasury, to be used in the good work among the heathen. But, at the present time, the Board was never more perplexed as to duty, in view of the many special objects appealing for aid. The conviction is not changed, that this method of carrying on the work, however promising and flattering at the outset, will, in the end, cause disappointment, complaining, and positive injury. This will appear from the following considerations:
1st. The expenses of the various missions are based upon annual estimates made by each mission, and intended to cover and include every part of the work for the current year. If any thing is omitted or neglected, the fault is with the mission. These estimates are the basis of the appropriations made annually by the General Assembly. The aggregate makes a large sum, and it is with difficulty that the amount is collected. Often the General Treasury is empty, and frequently the missionaries have to borrow money at high rates of interest. The contributions from all sources rarely exceed the appropriations, and generally fall below. And it is a noticeable fact that, when a 'special object' is before the church, the amount contributed for that object, bears a striking proportion to the deficit in the general contributions. The result can easily be seen. Some part of the work must suffer. The special object has been attained, the great and more important work is crippled, disappointment ensues, complaints are made, and perplexities arise. The missionaries, who themselves were the first to suggest the taking up of a special object, are often the greatest sufferers from this diversion of the funds. They fondly hoped the amount would be raised in addition to the regular contributions, but the hope too often proved only a sad delusion.

2d. The inequality, and consequently injustice of the whole matter of 'special objects,' is apparent from the experience of the past, and from the unhappy results at present existing. Take the case of an individual (man or woman,) supported by a particular church, society, or individual. Such persons know at the outset that their support is provided for,—all the other members of the mission may, from want of funds in the General Treasury, be on short allowance or real want, while they are comfortable through the partiality of churches or friends. A feeling of independence, both of the mission and the Board, is created, and naturally so; this may lead, and has already led to unpleasant and injurious conflicts, culminating in positive refusals to do work assigned.

This inequality is further seen in the erection of churches, dwellings, schools, &c. Each station should be provided with such of these as may be necessary. Yet, in the past history of our missions, some devoted men and women have lived in tents for years, while in the case of others, having no greater claim on the church, after stirring and affecting personal appeals, commodious buildings have been secured. The charge of partiality and favoritism has followed, and the less favored missionaries have felt themselves overlooked and become discouraged.

The multiplying of accounts is a very serious objection. The Treasury of the Board, and the Treasurers of the various missions, must keep a separate account for each Fund. These Special Funds are regarded as independent of all other objects or work. The amount originally asked for, or needed, may be largely exceeded; yet, the balance to the credit of the Fund, however large, cannot be used for any other purpose, however great the necessity. The Board has no control over it. The mission can only use it for the particular object to which it was given. Any diversion of it would be acting in bad faith to the donors. It is evident, then, that if the general work merges into special objects, as is now proposed, there may be a time when a large amount of money will be locked up, and practically be of no use, and in the case of the special object ceasing to exist, there would be a difficulty in properly disposing of the moneys to the credit of that object.
On the other hand, if the amount needed for the special object should not be contributed, the deficiency would have to be supplied out of the General Fund, or the work cease.

"3d. The support of a missionary, or of a particular school or college, depends upon the life and ability of the donor or patron, or upon the continued interest and regular contributions of churches and societies. The death or misfortune of the individual would cut off the former, the lack of interest and contributions would cut off the latter. The result would necessarily be, either the support of these out of the general fund, or the recall of the hitherto favored missionary, and the closing up of the school or college.

"4th. The multiplying of special objects, and the failing to support them after being undertaken, would put upon the church a burden that might be too heavy to bear; and if encouraged, under any circumstances, they should not be taken up without a formal and certain guarantee on the part of the individual donor or patron, society or congregation, that the necessary funds would always be provided to support them. It is probable that this consideration has not received the attention it merits. The first impulse often leads to devotion, sacrifice, and liberality, but after a time new objects present themselves, and the old are forgotten or neglected.

"Is there any method by which societies, congregations, and individuals may appropriate funds to particular objects? This seems to be the pressing inquiry at the present moment.

"The following suggestions are made, in the hope that they will meet all the special cases that can possibly arise:

"1st. The missionaries under the care of this Board, shall, at the beginning of each year, make an estimate of their work for the year, and include in it all their current expenses and all the proposed new work for the year.

"2d. That the Board shall have printed for general circulation among the churches, a detailed statement of the estimates thus furnished by the missionaries.

"3d. That in no case shall a new or special object not in the estimates, be brought before the church in any form, or by any person.

"4th. That societies, congregations and individuals may contribute to the support of individual missionaries now in the field, or that may be hereafter appointed, without designating the individual by name, likewise to the maintaining of schools, academies, colleges, &c., without designating any one in particular; also to the general work of any particular mission. The Maharajah Dhuleep Singh contributes $2500 annually to support two missionaries in Egypt, without designating them by name. And it is very common for individuals and congregations to designate a particular mission to which their funds are to be sent.

"To give directness to contributions, the following items may be of service: The amount necessary to support a male missionary is about $1200 in gold, annually; a female missionary, $500 in gold, annually; a student, say $100 in gold, annually; a scholar, say $50 in gold, annually.

"5th. That the entire membership of the U. P. Church be urged to consider the work in foreign lands, undertaken by the General Assembly as one great object. Each missionary as on an equality with every other missionary, and entitled to the same hearty sympathy and support. Each station as needing all the comforts and conveniences of every other station. And the chief design of the whole work, the
glory of God in the salvation of souls, and the extension of the Redeemer's kingdom in heathen lands.

"Is there not motive enough in all this to kindle a flame of devotion, love, and sacrifice that will never be extinguished?"

**VIII. BOARDING SCHOOLS.**

More and more each year are the Board impressed with the importance of these training places for the young. In several of the missions, it is believed, much of the expense of the pupils in such a school would be defrayed by the natives themselves, and in being carried through a proper course of training, both in letters and in the duties of a Christian home, a great step would be taken towards securing for both our native Christian young men and young women the safe and proper companions and partners for their subsequent lives.

The importance of this subject cannot be overestimated. A Christian home is the basis and nursery of a Christian Church, and never can there be proper Christian homes without Christian training.

**IX. MISSIONS.**

**I. Syria.**

Principal Mission.—Damascus, about 70 miles inland from the Mediterranean Sea, at Beirut, and 120 miles northeast of Jerusalem. Population about 150,000. Mission in connection with the Presbyterian Church of Ireland, commenced in 1843, fully established with our United Presbyterian Church in 1845. Present missionary laborers from this church, Rev. John Crawford, Rev. J. F. Patterson, M. D., and their wives.

Stations.—Seven in number, viz.: Yabrud, Nebk, Deir Atiyeh, Rasheiya, Ain-esh Sha'ara, Ma'ara and Bludan.

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

This mission was entered on by our church in 1845, and continues to be prosecuted in pleasant harmony and co-operation with the missionaries of the Presbyterian Church of Ireland. It has one station, Damascus, and seven out stations, Nebk, Deir Atiyeh, Yabrud, Rasheiya, Ain-esh-Sha'ara, Ma'ara and Bludan. It has two missionaries, Rev John Crawford and Rev. J. F. Patterson, M. D., with their families, 14 native helpers, 64 communicants, and 7 schools with 294 pupils in them. During the year 6 persons have professed faith in Christ, 329 volumes of the Holy Scriptures were sold, religious services, both in Arabic for the natives, and in English for the English speaking population, were held throughout the year in Damascus, and the Sabbath school was carried on without interruption. Two young men from this mission have entered the College at Beirut, and are supported by the collections which are taken up at the mission's English service.
The Report from this Mission, for the year ending December 31st, 1873, is as follows:

REPORT.

We have, in the goodness of God, been permitted steadily to carry on our work during another year, and although there has been no remarkable movement or increase in any part of our field, yet we are not without some evidence that the Lord has blessed our labors. The health of the missionaries and their families has been almost uniformly good, as well as that of the families of our different Protestant communities in the city and out-stations.

The attendance upon the Sabbath services in the city was somewhat larger than during the previous year,—from fifty to one hundred persons of both sexes attending the morning service, and from twenty to thirty the Bible class. It is an interesting fact, deserving of special notice, that a large proportion of those attending both services are young men, who give good attention to and seem interested in the truths that are taught.

Five new members were received in the city upon examination during the year. One of these resides in the village of Bludan, the summer residence of the mission families, and is the first admitted to our communion from that place. We hope he may be the first fruits of an abundant ingathering there. One member who had been for some time under suspension, was restored to church fellowship. Two members were dismissed to connect themselves with a church belonging to another mission.

The Sabbath school is attended by from fifty to eighty children, but many of them are so irregular in their attendance, and are so little amenable to discipline, that a great deal of patience as well as faith is required in the teachers. Yet, notwithstanding all the difficulties, we hope the good seed sown may take root in some hearts, and that God will fulfil his promise that his word shall not return unto him void.

The number of pupils in our day schools in the city has been somewhat less even than during the previous year. Besides the efforts of the Jesuits, mentioned in the last report, to keep children belonging to the Papal sects from attending our schools, the leaders of the Greek Church, to which the parents of a large number of our pupils belong, have been making strenuous efforts to improve their own schools, so as to keep their children in them. Their schools are now of a much higher grade than formerly, and they use in them, to a large extent, the text books prepared at the mission press in Beirut, including the new translation of the Scriptures.

There are at present nine boarding pupils in our school, all of them from Protestant families in the out-stations, and all of the more advanced ones giving promise of becoming useful men. The oldest one of the number, who is from Rasheiya, made a public profession of his faith in Christ at our last communion, and one of the others asked to be received, but was put off to another time. One of the younger boys is a son of Musa Elias, the devoted teacher who died suddenly in Rasheiya, about nine years ago. He had two little boys. On his death-bed he called those present to witness that he left his children to the care of the only missionary then in the field, to be trained up in the Protestant faith. After his death, however, their grandfather, who had always been most bitterly opposed to the religious views of his son, claimed and obtained control of the children, and it seemed
as if the dying wish and prayer of the father for them had been in vain. But after a time the boys were allowed to attend our school in Nebk, where they resided, until the eldest had learned all that he could be taught there, when—a little more than a year ago—the grandfather himself brought the boy to the missionary, to whose care the father had left him, and requested that he might be admitted to our school in the city and taught whatever we thought best. He is a bright boy, and it is our prayer and hope that he may inherit the many good qualities of his father.

In October two of the pupils of our school were admitted to the Medical College in Beirut, one of them being a son of Dr. Meshaka, and the other a son of the teacher of our school in Deir Atiyeh. The board and tuition fees of the latter are paid from collections taken up at our English service for that purpose. It is hoped to establish, by means of these collections, a scholarship in the College, the benefit of which shall be granted to the best pupil in our school not having means of his own to pay the expenses of his education. This, while advancing the interests of our own school, will contribute towards the work of raising up well educated native physicians, who are greatly needed in this country.

The question of re-opening our girls' school in the city has been under consideration, but for different reasons nothing has as yet been actually done in this matter. On some accounts it is highly desirable that the mission should have such a school of its own under its control. On the other hand, it should be mentioned that there is in the city a Protestant school for girls sustained by an English society, and having a good number of pupils, so that there is not the same urgent need for one of our own that there would otherwise be.

About the usual number of visits were made to the out-stations during the year, sealing ordinances dispensed in them and the schools examined. One new member was admitted to the communion of the church, upon examination, in Ain-esh Sha'ara. Eight or nine other persons in other places applied to be received, but were put off for further instruction.

All the schools in the out-stations,—six in number,—were kept open throughout the year, and in some of them there was a considerable increase in the number of pupils in attendance. In Rasheiya there is a separate school for girls, as well as one for boys, and both were quite full at the end of the year. In Nebk the teacher's wife is employed as an assistant. In the other schools the boys and girls are taught together. No new school was opened during the year. The teacher of the school in Bludan, who had formerly been in our high school in the city, but had been compelled to leave on account of ill health, returned to the city in the autumn to resume his studies, greatly improved in health, and another of the older pupils was sent to take his place as teacher of the village school. An Arabic service was maintained in Bludan during the summer, with an attendance varying from five to thirty.

During the year repeated and urgent applications were made to the mission for a teacher for themselves and their children, by a number of persons residing in Kuryetein, a village situated a long day's journey to the east of Nebk and Deir Atiyeh, far into the desert on the road to Palmyra. Although the place is at so great a distance, and the road leading to it often dangerous, yet we have promised to visit them as soon as convenient, and if we then find
sufficient encouragement and a suitable teacher can be procured, we shall probably open a school in the place, and add it to the number of our out stations.

The bookshop for the sale of the Scriptures and other religious books was kept open as usual during the year. A colporteur was also employed for two months and a half in visiting the villages of our field, his salary and expenses being paid by the British and Foreign Bible Society. In the month of April Mr. Wright, accompanied by the colporteur, made an interesting tour to the southern extremity of the Hauran—the ancient Bashan—offering the word of God to the people wherever he went, and making known its truths to all who would hear. A considerable number of copies of the Scriptures were sold and a good many tracts distributed. A large part of the expenses of this tour were paid by Dr. I. G. Bliss, Agent of the American Bible Society, who, as well as the Agent of the British and Foreign Bible Society, has ever shown himself willing to render any aid that may be needed for the distribution of the Scriptures among the people. During the year 329 volumes, containing the whole or some part of the Scriptures, were sold, being 75 more than during the previous year.

An English service for the benefit of English speaking residents and travellers was maintained during the year as usual. Dr. Patterson has steadily applied himself to the study of Arabic, and, besides, has rendered some aid in the schools, has taken his turn in conducting the English service, and has made use of his medical knowledge whenever it would seem in any way to advance our cause, but more especially in Bludan during the summer, where there was no other physician, and where the people came to him from the surrounding villages for medical treatment.

John Crawford,
J. F. Patterson.

II. India.

This mission has four stations:

SEALKOTE.—In the Punjaub, about 1,300 miles northwest of Calcutta, 70 miles from Lahore. Population 20,000, in a district of 640,000. Mission organized by Rev. Andrew Gordon, in 1855. Missionaries during the last year, Rev. Samuel Martin and wife. Isaac Wilson, John Stevenson and James Wallace, Scripture Readers, 2d grade; Kafe L'el, Colporteur.


ZAFFERWAL.—Organized in 1867. Abdualla and Isa Bhajan, Scripture Readers, 2d grade.

GURDASPORE.—About 69 miles from Sealkote. Population of District 1,000,000.

DHARMSALA.—Summer residence. On Himalaya Mountains, 130 miles east of Sealkote.

This mission was established at Sealkote in 1855, and has now three stations, Sealkote, Gujranwala and Gurdaspore, and one out-station, Zafferwal. In this important mission there are two large districts that contain nearly two millions of people. Both are left in the providence of God, almost exclusively to

*All names in Italics are natives. † Now in this country.
our United Presbyterian Church, and yet we have in all this field a total of only two ordained American missionaries, and one native, three females, one native probationer, and twelve native teachers and helpers. There are four churches more or less completely organized, with 77 communicants in all, and an average attendance of 300 persons upon the means of grace. During the year, 31 persons were added to the membership of the churches—21 by profession and 10 by certificate—and there was a decrease of 18 by death, removal, and discipline. There were also 19 adult baptisms and 10 infants. In the various schools 1078 pupils were reported, 693 of whom were males and 385 females. In this mission much work has been performed, but the few laborers are oppressively burdened; Rev. Samuel Martin and wife at Sealkote, and Rev. J. P. McKee and wife at Gujranwalla. Miss Calhoun is in charge of the city girls’ schools in the latter place, with an enrolment of 360 girls during the year. In all this mission, it is believed there is a great work opened up to be done among the women; and the happiest and most important results might be expected to follow, if only thorough and devoted Christian women could be engaged in it.

The report for the year 1873 is as follows:

SEALKOTE STATION.

No important changes have taken place during the year. The lives and health of all the laborers have been spared, and the work has been carried on without any material interruption. Mrs. Martin and family spent the hot season at Dhurmsala. Mr. M. also spent about a month there.

PREACHING.

The services for the native Christians have been kept up regularly, and the attendance has generally been good. Mr Wilson, the head teacher, has given a great deal of assistance in this work.

Bazar preaching was kept up without interruption during the hot season. During the cold season it was not attended to with the same regularity, as we were out a good part of the time in the district. We tried having preaching every evening at the city church, and succeeded very well; although an audience was not so easily secured as in the bazar, yet the people who did come were more inclined to listen, and as they were accommodated with seats would remain longer with us. If we had a shop in the middle of the city, we could do much more in this way; the church being outside, it is hard to get an audience.

We are often hindered in bazar preaching by persons who come to excite discussion. It is not always possible to avoid discussion, but we do not by any means encourage it; our object being to make known the way of salvation in the manner that is most likely to win the hearer; whereas, discussion is most likely to engender opposition.
ITINERATIONS.

About two months and a half were spent in itinerating. We visited and preached in about 130 villages. As a general rule, we obtained good audiences, and the people listened with some degree of attention; but it often appeared as though the attention paid was more with the view to obtain assistance in some worldly matter than with the view to benefit their souls. Indeed, the great mass of those who are called Hindoos know nothing and care nothing about religion. The Mohammedans are more zealous for their religion, but still only one man in twelve says his prayers in the required way. After all, the contest here is not so much with false religion as with an entire want of religious feeling.

About 100 villages have been visited by the native assistants at Zafferwal. They attended a mela, or religious festival, within the territories of the Maharajah of Cashmere, and in a tour along the border visited a number of villages in Cashmere, thus carrying the gospel to places where it had never before been preached.

CITY SCHOOL.

The number of scholars on the roll during the year was 261; largest daily attendance, 211; average attendance, 174. In the branch school among the Mazhabi Sikhs, the number enrolled was 21; largest daily attendance, 19; average attendance, 14. The other branch school has been suspended. The progress of the school has been commendable. Religious teaching and Sabbath services have been kept up as usual.

During the summer one scholar of the advanced class received baptism; but he proved unable to resist the entreaties of his friends, and returned to Hindooism the next day. We hope he may yet be able to stand up for Christ; but the Hindoos, as a rule, are not able to stand persecution, and he may prove no exception.

Girls' Schools.—Two girls' schools have been kept open—one in the village of Hadjipore, near the city, and one among the Mazhabi Sikhs in the city; the attendance in both has been about 30. Two of the native Christian women attend to the religious instruction, and the one who goes to the city has also been able to visit some of the families in that quarter.

Baptisms.—During the year there were 19 baptisms—12 adults and 7 infants. Of the latter one was the child of parents also baptized at the same time; of the adults, 4 belonged to Sealkote and 8 to Zafferwal, and a village about 15 miles distant from that. Nearly all who were baptized remain in their native places. The scholar mentioned above returned again to Hindooism; another man has not been heard from for a long time, and the wife of another was induced to leave her husband and return to her parents after she had been baptized. We have hopes, however, that she may return again. New converts are often subjected to trials and temptations, and it is not surprising that some of them should prove too weak to withstand them.

ZAFFERWAL.

As we have no schools at this place, the work consists altogether of itineration and bazar preaching. As there are native Christians in three other places besides Zafferwal—one 8 miles distant, another 15 miles, and the other 20 miles—a good portion of the time of the two Scripture readers is taken up in visiting and instructing them. In connection with that station there are 34 native Christians, old and young. Those of the children who are old enough to receive instruction give evidence of careful training.
The foregoing is a brief outline of our work for the year. We had hoped for re-enforcements before this, but none have come. We feel that it is almost a waste of time to make a report, since no response appears to come to our previous appeals.

GUJRANWALA STATION.

During the past year the health of all the missionaries has been good, and the success of the work such that we have great reason to be thankful to the Giver of all good. We were all enabled to remain at work on the plains through the last hot season, except Mrs. McKee, who was forced to the hills on account of the children.

The mission, after due consideration, have again employed Rev. E. P. Swift, and appointed him to labor in a station in connection with Gujranwala, in which he has been laboring faithfully since the first of September, and with a fair prospect of success.

PREACHING.

During the past year Rev. J. P. McKee preached in English almost every Sabbath in the Episcopal Church at Gujranwala, as the chaplain only came once in three months. But the person who is acting this year as chaplain, refuses, being very high church, to allow Presbyterian services in the church, and Mr. McKee refuses to read the Episcopal service, so there will be no English service in the station this coming year, except the two or three days the chaplain may come. The effect of no church service in the English language is making itself seen already. Sabbath is a day of hunting among the Europeans, and a day of drinking among our Asiatics; but this, in a high churchman's opinion, is a much better state of affairs than that the people should attend a Presbyterian service. Mr. McKee conducts a service in his own house every Sabbath, but the people will not attend public worship in a private house, even when it is conducted in the English language. It is hoped that when the mission church is finished that all can be drawn into it; but that will not be for some time. It is so tedious getting any thing done in this country. Services have been kept up regularly by Rev. J. P. McKee for the native Christians. The attendance is generally good; all the Christians belonging to our church attend, and some from the outside. A great many more would attend if it was not in a private house. Services for the school are also kept up regularly in the city in the open air in a space enclosed by a wall. The attendance on this service is remarkably good, considering that we have neither house nor seats; those who come must either stand or sit on the ground. The wonder is that any at all attend. Such a church in Christian America would have very few adherents; yet we have generally an attendance of over three hundred. I do not mean by this that the people of India are more religious than Americans, but that they will put up with poorer accommodations.

BAZAR PREACHING.

We have kept up street preaching the whole year. There has scarcely been a day that there has not been more or less preaching done in the bazar, except when we were out in the district among the villages. In the streets we can always have a large audience, but I fear that most of them only listen to scoff. Still many come day after day desiring to know the truth, and not a few, I am convinced, are already persuaded that Jesus Christ is the truth; but are afraid to publicly profess it. And it is not to be wondered at, when we consider the sacrifice which they
are forced to make when they publicly profess their faith in Jesus Christ as the Son of God, the Saviour of sinners. They have to forsake their friends, and every thing on earth which men hold dear, and take up their cross, which in this country, indeed, is a heavy one; one which but few have the moral courage to shoulder. But we are beginning to see signs in the distance that opposition to Christianity will soon cease. I believe that opposition to a large extent will pass away with this generation.

**ITINERANT PREACHING.**

We got a great deal accomplished in this department last year. Bro. Barr was out most of the time until he left the country last spring, and J. P. McKee was out nearly three months, in which time he visited nearly two hundred villages, and they all heard the word once or twice, except in two or three villages where they refused to hear the word. With the exception of a few villages, it could not be said that any of them “heard the word gladly.” They either listened with sullen indifference, or bitterly opposed the gospel teaching. Nevertheless, there was one encouraging feature: we were always well received where missionaries had visited and preached before, and the word of truth was always better received in such places. The people in the villages always inquire very kindly after Mr. A. Gordon. They seem to have thought a great deal of him, and the seed which he has sown in this country seems to be still yielding fruit.

**CITY SCHOOL.**

*Boys.*—The number of boys on the roll, 410; and the average daily attendance for the whole of the year 1873, was 330. The branch schools I have abolished, as I was of opinion that they were not worth the money that was being expended on them. The main school is doing well; four boys went up from it for the Calcutta University examination last year, and eight are preparing to go up this year. The Government Inspector of schools on his last visit says, “I am glad to report that this school is very much improved in every respect, in organization, appearance and attainments. The instruction given is certainly good, and the English language is well taught, as is also penmanship. Besides English, two foreign languages are taught in the school, namely, Persian and Arabic.” Rev. J. P. McKee teaches Bible in the school two hours daily, and one hour he teaches evidences of Christianity to the upper classes. A native gives religious instruction to the lower classes. The religious instruction of the school is and always has been well attended to. I venture to say that some of the boys would stand at the head of your best Sabbath school classes in a Bible examination; but I fear their knowledge is only in the head, as the heart seems to be untouched. Indeed, schools, I would say, as a means of evangelization for producing immediate fruit, are a failure. Still, I am persuaded that they are a most important part of mission work; for while we could not say that they are the means of establishing any in the Christian faith, they completely undermine the systems of false religion in which they have been trained. Besides, they teach a pure morality, a morality unknown to this people, and thus prepare the way for the reception of Christianity.

*Girls.*—These schools have been faithfully attended to for the past year by Miss Calhoun and Miss Bose, and the progress has been all that could be expected. But I will simply give extracts from the reports of Miss Calhoun and Miss Bose, which were handed to the mission.
Miss C. says, "These schools have been kept open during the entire year, with the exception of two weeks in June and the Christmas holidays. The total enrollment during the year has been 360; average monthly enrollment, 242; average daily attendance, 160. Of the whole number enrolled, 37 could read the New Testament; but of these only 22 are at present in attendance. The greater number who have left this class are married women, who are detained at home by business or by the prohibition of their husbands. The attendance is extremely fluctuating. Many of our girls leave us without learning to read, and many others leave us as soon as they can read intelligently; so that we never get beyond a beginning, and often the work seems to have a retrograde instead of a progressive movement. I have at present a class of 13 reading Barth's Scripture History, in which they seem much interested. Some progress has been made in the study of Arithmetic, though there was much opposition to its introduction. The little girls frequently asked if they were to become government servants or shopkeepers that they should learn Arithmetic. The Saturday's Bible Class is the oasis of every week. The teachers and children say that they count the days and wait impatiently for Saturday. Singing forms a prominent part of that day's exercise, and they are passionately fond of it.

The Hindus and Mohammedans now sit together quite harmoniously: formerly they objected to meeting in the same room, or intermingling in any way. 'This year, as usual, I have confined myself to the schools, and my visits to the heathen families have not averaged more than two per week. Of the nine schools reported last year, I was obliged to close two on account of reports affecting the moral character of the teachers; but I still have as many as I can properly oversee. I cannot speak of any very signal success this year; hence I must be content to speak of constant persevering effort. But I believe that fruit may yet appear, though it may be long after the present workers have ceased from their labors." [Signed,] E. CALHOUN.

Miss Bose says, "When I joined the mission in the latter part of August, I had three schools in charge; but subsequently was obliged to abolish one on account of the misconduct of the heathen teacher. By this we lost 13 or 14 girls, some of whom were promising; and none can form an adequate conception of the extent of such a loss, except those who are acquainted with the many obstacles to be overcome in collecting a girls' school in this country. In the two remaining schools, though the attendance is large, it could not be said that the work is at all encouraging. Before the girls learn anything, they are withdrawn from the school: only a few are allowed to remain until they are able to read the New Testament. Hence the difficulty of giving religious instruction. We have to be content with telling them religious stories, and giving them orally what religious instruction we can, and hope that even this may be a means of bringing some of them to Jesus. The girls on the whole are painstaking, and if allowed to remain any time in school, would make very interesting students." [Signed,] S. Bose.

This is one of the most difficult, trying and discouraging departments of the mission work, and those engaged in it should have both the sympathy and prayers of the church. Zenana work, we understand, is much more pleasant and easy, and no doubt is a work of much importance; but we consider the schools vastly superior as a means of general elevation, and just as good a means for imparting religious
knowledge. It must be remembered that the women of India are in a most ignorant and degraded state, and to bring them out of that state is most difficult, as they love the chains which bind them in their degrading slavery; they must be, as it were, dragged from it.

**BAPTISMS.**

During the year there were 9 baptized—two infants and seven adults—four of these were at Gujranwala and five at Jhelum, the branch station. One of the men baptized is now in jail, but it is for a crime committed before he knew anything about Christianity, if ever he committed it. It was the opinion of the police officer and magistrate of the district that it was a false case, got up against him by his friends for becoming a Christian. Such are the persecutions which men have to endure here when they leave their own religion. All the others baptized are doing very well, and we have high hopes that some of them will become very useful men in the Christian Church. All the converts belonged to the Mohammedan religion except one, who was a chura.

**INQUIRERS.**

Most of the inquirers who came here last year have either gone back to their old religion or to some other mission. Most of them said that they believed Christianity to be true, and that they would publicly embrace it, if we could procure them some way of earning their living, for they very truly said that becoming a Christian did not take away necessity for food, and that so long as that necessity existed they must have some way of procuring it. We could not provide them that way, consequently they went elsewhere. Some of these, I have no doubt, were truly in earnest, but most of them, I fear, had a keener eye for the living than for Christianity. We generally find that when men come with an honest purpose to hear and know the truth, that the living is a very secondary matter. They first seek for the kingdom of heaven, and hope for the rest. And when men come and make the procuring of a means of living a *sine qua non* of their publicly professing their faith in Christ, we generally let them go, as we believe that it is the loaves and fishes which they want, and not Christ. We have a number of inquirers now, but we have not the slightest idea what they may turn out to be. We hope for the best.

The foregoing is a brief outline of the past year's work. While in the results we see much to encourage, we also see much to discourage and deeply pain: such as so little accomplished; the weakness of our converts; the scarcity of help; and our own failings and shortcomings. But, thank God, there is no lack of harmony in the mission now, and harmony is one of the greatest blessings a mission can enjoy, and discord is its greatest curse. Oh, that peace may still remain within our bounds!

**THE MISSIONARY'S CASE.**

There is one thing we wish to say, though perhaps out of place in a report. We have often thought that many young men are prevented from engaging in mission work by the thought of the sacrifices which must be made. To this we would simply say, all things being considered, we make no sacrifice in becoming missionaries. If the missionaries were allowed their choice to return to their country, or to remain at their present work, and to decide the matter from an entirely selfish standpoint, nineteen out of twenty would remain. Intellectually we make no sacrifice, financially we make no sacrifice, socially we make
far less of a sacrifice than many suppose. In climate, men make very little sacrifice, and women and children can go to the Hills, and the great sacrifice of leaving home, friends and country is nearly all in the imagination. In nine cases out of ten men must leave their friends and early homes and acquaintances at any rate, and men think it no great hardship to leave their country on pleasure or business. But even if the missionary does make a little sacrifice, he gains in many other ways. The mission work, as work, is twenty fold more desirable than the pastoral work at home, and the work, after the language is mastered, is not hard, though there may be a great variety of it.

J. P. McKee.

GURDASPUR.

LABORERS.

Mr. N. G. Datta.
Lay Missionary.—Bengali.
Native Catechist.—J. Clement.

The city of Gurdaspur is about 80 miles northeast of Lahore, the capital of the Punjab. There are about 11,200 villages, 4 towns and a hill station, called Dalhousie, in the district. Two of the towns are occupied by the Church Mission Society, who have their agents in the district, one European and two natives. At Dalhousie, which, in the hot weather, is resorted to chiefly by civil and military officers from different parts of the Punjab, there is a Government Chaplain, who ministers to the Europeans only; also a few native Christians are scattered throughout the district, three or four of whom were baptized in our mission at Scalkote.

In the district there are four Anglo-Vernacular and several Vernacular schools. With the exception of one Anglo-Vernacular school, which is supported by the Church Mission Society, all are maintained by the State.

The population of the district is divided between Hindus and Mohammedans. In villages close to the hills, there are more Hindus than Mohammedans: they speak mixed Hindi. The more intelligent among them profess to believe in Pantheism, though at the same time they are worshippers of Ram, one of the chief Hindu deities; but the majority of them, both in town and village, are professedly Polytheists. Generally, the most attentive listeners to the truth are the poorer classes of the Hindus. The Mohammedans in this district, like their co-religionists in every other place, are very much opposed to the religion of Christ.

Since my arrival at Gurdaspur, in the beginning of July, I have done very little bazar preaching in the city. That part of my work I have left to my assistant, who, I believe, has preached almost regularly in the market, morning and evening, throughout the year. Almost the whole of my time was devoted to preaching in villages, and to visiting native gentlemen and others at their houses. In about two and a half months the glad tidings of salvation through Christ Jesus had been preached in more than fifty villages, situated within an area of one hundred and eighty square miles. The people of each village have heard the gospel from me more than twice. The best part of my work, namely, visiting people at their houses, I enjoy most. For several reasons, which I need not here explain, foreign missionaries find very few opportunities of preaching the gospel to those who, on account of their rank and station in life, seldom like to stand in the streets with
an audience chiefly composed of not very respectable people, to listen to their preaching; and, therefore, the value of native preachers, who by their education and piety can command the respect of the more respectable portion of their countrymen, and who can always make themselves at home with them, cannot be over-estimated. After an hour's conversation, in four cases out of ten, I left some favorable impressions about Christianity upon the minds of those whom I visited at their dwelling houses, and my efforts to publish the glad tidings of good were more abundantly blessed, when instead of trying to prove the trueness of our religion either from history or by quoting other evidences, I simply related the different religious stages through which my mind passed before it was able to believe in the crucified One, and the happy effects of my accepting Him as my surety and righteousness. This experience should be a warning to those brethren who appoint native preachers indiscriminately. In the latter end of September, my health having failed me, I was obliged to seek for a change in Gujranwala, and since the second week of November, I have been co-operating with Brother McKee. I hope, however, to return to my own district within a day or two.

I cannot conclude without asking those children of God, who may happen to read these lines, to pray for us and for the perishing thousands among whom we are laboring. N. G. Datta.

Gujranwala, Jan. 20, 1874.

AN IMPORTANT PROPOSITION.

At its last meeting, the Board received a communication from the Rev. Samuel Martin, of this mission, which was felt to be of much interest and importance. It is as follows:

"Another subject to which I wish to call your attention is a scheme for the union of all the Presbyterian Missions in India. I send by to-day's mail the proceedings of the last Convention on the subject, held at Allahabad, in November last. There is no attempt at organic union, but at a consociation of federal union, something after the nature of that proposed in America lately. The advantages of such a union will be many, especially in view of the fact that the Ritualists are making such efforts to obtain the ascendency here, and are ready to encroach upon other missions wherever opportunity offers. I have been authorized to lay the matter before the Board, and I now do so, hoping that it will receive due consideration. We shall be glad to receive your instructions in regard to it."

After consideration, it was

"Resolved, 1. That the Board incorporate in the Report to the General Assembly the request of the mission in India on the subject of the confederation of all the Presbyterian Missions in that country."

"Resolved, 2. That, from the information we have on the subject, we recommend the General Assembly to authorize this confederation upon such terms as will not affect the ecclesiastical relations of the mission to the church at home, nor in any degree compromise her distinctive principles."

"Resolved, 3. That the papers in connection with this request of the mission on confederation be laid before the General Assembly."

The case is accordingly herewith laid before the Assembly, and its earnest consideration is asked to it.
III. Egypt.

Extent, 659,000 English square miles. Population of the whole country about 8,000,000, and in Egypt Proper, as occupying the Valley of the Nile, 5,200,000.

MISSIONS.


Monsora, in the Delta, on the east bank of the Damietta branch of the Nile. Population, native, 3,000; foreign, 9,000. Occupied by a missionary in 1869. Laborers, Rev. Makhiel El Beliane, and two male teachers.


The Fauoum, about 100 miles above Cairo, in the Valley, some distance from the Nile. A Province of Middle Egypt, containing over 100 villages, and about 150,000 inhabitants. Mission begun in 1866. Principal stations, Sinoris and Medeenet. Laborers, Rev. William Harvey and wife, and Miss Anna Y. Thompson.


Motiveh, on the Nile, ten miles south of Osiout.

Koos.—Mission begun in 1866. A large town, 433 miles above Cairo, and 24 below Thebes.

Though one of the latest, Egypt is one of our most important missions. It was commenced at Cairo, in 1855, by Rev. Thos. McCague, and has gradually extended, until now it has 9 regular stations and a large number of out stations. It has 6 foreign and 2 native ordained ministers, 1 foreign and 1 native licentiate, 54 teachers, and a total of 78 laborers. It has 6 fully organized churches, with 508 communicants, and an average attendance of 650 persons on the Sabbath. It had an increase of 83 to its communion roll during the past year,—79 by profession and 4 by certificate,—and there were also 70 baptisms. The decrease of membership was 16, viz.: 13 by removal, 2 by death, and 1 by suspension.

This mission has well organized schools in each mission, besides more or less complete ones in the various stations. In the regular schools there are 861 scholars; in the Academy or Institute at Osiout, 85; and in the theological class, 6. Most of this class will, ere long, be qualified to enter fully upon the work of the ministry among the hundreds of thousands of their countrymen.

In this mission, the people have been specially taught the duty of contributing to the support of the gospel, and to promote the cause of Christ. During the year, the sum of $2,952 in gold was given by the natives themselves, being an average,

* Now in this country.
in some of the churches, of over $20 per member,—and that when not more than one-third of the entire membership of the churches have an income of $150 a year, and many of them not $100.

MISSION PROPERTY IN CAIRO.

For some time past, the Government of Egypt have been desirous of securing to itself, for the improvement of the city, the valuable property which was so munificently granted to our mission some years since under the administration of the late Viceroy, Said Pasha. After much consultation and care, negotiations for this were completed on the 14th of May last, and the property was taken by the Government for £7,000 ($83,880 in gold,) and a plot of ground containing about 2,000 square metres (about 6,500 feet,) in a most eligible part of the city. The deed for this property was drawn in the names of Revs. G. Lansing and A. Watson, as Agents of the Mission of the United Presbyterian Church of North America; this being the only way in which it could be written, seeing that the courts of Egypt never give deeds of property except to persons. But these brethren can now sign a legal document, declaring that the lot is held by them only in trust for the Board.

In various ways, and with much personal friendship, the mission was greatly aided in the negotiations that were carried on in this important case by the very cordial and generous offices of the Hon. R. Beardsley, United States Consul-General for Egypt. Mr. L. Muller, also, of the banking house of Tod, Rathbone & Co., rendered valuable aid; and for many years he, and the entire firm to which he belongs, have given all our missions' financial concerns the most generous and useful attention.

The mission propose to erect on the lot, and with the money secured by the above sale, much more suitable and commodious mission premises. In the mean time, the money is securely and profitably invested, and the buildings required for missionary residences, schools and religious services have been rented, the expenses of which are to be defrayed from the interest of the money derived from the above sale.

A COLLEGE IN EGYPT.

From the beginning, the Board, in common with the mission, have felt the importance of having, at the earliest day, and in the most permanent and effective form, a well trained native ministry raised up for the work in Egypt. Hence, encouragement was given to the formation of the Institute at Osioit, and the Theological School at Ramleh. But it is now felt that an
institution on a larger scale, with suitable buildings, libraries, apparatus and professorships, and the whole properly endowed, is a matter of the utmost moment. It is believed, also, that individuals, both from this country and abroad, will generously respond to an appeal to carry out the plan, without the necessity of drawing from the regular contributions of the churches, as they are so thoroughly called for to meet the constant and imperative current expenses of the missionary work. With much care, then, the Board have issued the following paper, and respectfully ask the attention of the Assembly to the establishment of a College in Egypt on the general terms proposed. The paper is as follows:

"Whereas, The Missionary Association in Egypt has decided to establish a Training College and Mission Seminary at Osout; and, whereas, in response to an appeal in behalf of this Institution, addressed to friends in this country and Scotland, funds are being contributed for it independently of the regular contributions for ordinary missionary purposes; therefore,

"Resolved, 1. That the Board express its approval of the establishing of this College, with the understanding that the whole amount necessary therefor shall be contributed independently of the ordinary contributions for missionary purposes.

"Resolved, 2. That the Board report this action to the Assembly, for its approval of the same.

"Resolved, 3. That in case the Assembly shall approve of the establishing of the proposed College at Osout, it shall direct that the Board shall have control of the funds therefor, and that the title to the property shall be held in the name of the Board of Foreign Missions of the United Presbyterian Church of North America; and, further, that the management of the Institution shall be under the control of this Board."

RELIGIOUS READING.

A spirit of religious inquiry, and of longing for the Scriptures and other religious reading, is more and more widely developing itself throughout the land. To meet it, the mission has issued from its press at Alexandria, during the year, 380,000 pages, mostly tracts, for gratuitous distribution. The American, and the British and Foreign Bible Societies have generously contributed largely to supply the country, through our missions, with the word of God. And both of these noble institutions, together with the American Tract Society, propose to furnish still more liberally for the future, as the demand for such matter may increase.

The Reports from the different stations of this mission are as follows:

ALEXANDRIA.

The little church in this stronghold of mammon and vice has to contend with a combination of adverse influences, native and foreign. In
the following report, the missionaries endeavor to give an idea of a year's checkered history, which, to them, has been of peculiar and often painful interest:

THE CONGREGATION, PUBLIC WORSHIP, ETC.

During the year three members have been received on examination, and one on certificate from the Cairo congregation. Otherwise, the membership is nominally unchanged; but there is reason to believe that several would be suspended if discipline could be exercised. This has been prevented by a peculiar state of affairs which requires some explanation. When an organization was attempted, in 1868, it was but imperfectly effected. Two elders were elected, but only one accepted ordination. The acting pastors have acted with him and the two deacons as a session. During the year one of the deacons has been most of the time absent from Alexandria; the other has grown quite indifferent, and the elder is openly hostile to discipline, having adopted the doctrine of a former member of the mission, That no organized church can be reformed; but all are doomed to destruction. Though the practical testimony of the church to the power of truth is thus far below what we could desire, the contributions to various purposes have reached $80 00, and there is a slight increase of attendance upon public worship, among whom we often observe a few Muslims.

Throughout the year divine service has been conducted twice on Sabbaths, mostly by the resident missionaries, but sometimes by others temporarily in Ramleh. Our place of meeting is the Scotch church; but about the end of the year the afternoon service was transferred to the mission chapel to afford better facilities for collecting the school children to Sabbath school, and retaining them afterwards for public worship. The average attendance in the morning has been 45, and in the afternoon 20. Since the change of place, the afternoon attendance has been larger, the increase consisting mostly of young persons.

A prayer-meeting for young men and boys has been maintained on Thursday evenings. The number in attendance has varied from 6 to 15. Usually 10 or 12 have been present. About half those who attended have taken part in the exercises, and all have been attentive. The lady missionaries have tried to establish a woman’s prayer-meeting on Friday afternoons. The attendance of native women has varied from 2 to 7, and there is some encouragement to further efforts.

Last summer a number of young men and boys, some of the latter from the school, showed a disposition to come in to evening prayers in the mission-house. They were cordially invited to attend as often as practicable on these devotions, which are always conducted in Arabic; and, to give those who come early a convenient and attractive place of waiting, one of the school rooms was lighted and supplied with a number of books in Arabic and other languages. The experiment has been fairly successful, resulting in a sort of nightly prayer-meeting. For about six months from three to ten persons have come in every evening, the usual number being six or seven. On Thursday evening the meeting with the family gives place to the weekly prayer-meeting. On Sabbath evening those present are questioned on the morning and afternoon discourses. On other evenings a brief comment is given on the chapter read. About half an hour is occupied in this and devotions, and those who attend are allowed to spend what time they please before and after in reading and study. Their good attention and increasing recollection of the preaching give promise of benefit.
SCHOOLS, SABBATH SCHOOL, ETC.

The Boys' School continues under the efficient supervision of our head teacher, Moosa, but meets in the morning with the Girls' School for devotional exercises in the chapel conducted by one of the missionaries. The former half of the year this service was conducted by Mr. Strang, and the latter half by Mr. Ewing. The whole number enrolled during the year was 128, of whom 106 were from different Christian sects, and 22 Muslims. The average attendance was a fraction under 50, and the tuitions amounted to $308.00.

Of the Girls' School Miss Campbell reports as follows:

"The Girls' School, under the blessing of God, has prospered even better than during the previous year. There has been a decided improvement in both attendance and progress. The enrollment of the year has been as follows: Greeks, 76; Jews, 16; Copts, 16; Maronites, 15; Catholics, 5; Muslims, 5; Armenians, 4; and Protestants, 2. Total, 139. The highest enrollment in any one month, 81, was in July; and the highest average attendance, 57, was in the same month. Tuitions for the year, $72.00.

"One of my assistants, Helana Nashif, was married during the summer vacation, and, as there was no one fit to take her place, I have been not only obliged to devote my whole time to the school, but to limit the number of pupils to 66. Since I have had but one assistant, Mrs. Strang has kindly taken charge of two classes in the afternoon. Mr. Strang and Mr. Ewing have continued to render valuable assistance by conducting the morning exercises.

"The ladies of the Paisley Society have continued to remember us, sending us a donation of £55 sterling.

"THERESA M. CAMPBELL."

During most of the year a part of the morning audience was assembled in a room of the Scotch school after public worship. The hour and the distance from the homes of most of the school children were both unfavorable, and the attendance seldom exceeded 15. Latterly, Miss Campbell attempted to assemble the school girls at the Mission house, and take them to church in the afternoon. The partial success of this attempt, and the aversion of the girls to going a distance to church after a lesson, were among the reasons for transferring the afternoon service to the mission chapel. An hour before service is devoted to the Sabbath school, and the attendance is increasing.

The lady missionaries have frequently visited the native women, and have uniformly been received with Arab politeness. Of course, their professions of a desire to receive the Word must be somewhat discounted, on account of courtesy; but it is believed abundant work can be found for a Bible woman, though we do not know any qualified person at present obtainable. One is under instruction who may, after a time, be able for the position.

PRESS AND BOOK-SHOP.

During the year, a large number of little tracts have been printed, most, though not all, of them designed for gratuitous distribution. Besides book-lists, hand-bills, etc., the work of the year has amounted to about 380,000 pages.

The book-shop is under the care of Agar, a young man who formerly was assistant to Abd al-Malik, and is now his able successor. As he is also our chief agent in a great deal of secular business, which often
obliges him to close the shop, he has much need of an assistant. About the 1st of December, a new book-shop was opened in a far better locality than the old one in the mission-house. The effect was at once seen in increased sales. The rent of the shop is $140.00 annually. The sales of the past year have been 1355 volumes, at $357.50, not including over 40 weekly and monthly religious newspapers.

EVANGELIZATION IN THE DELTA.

For several months a native evangelist under the care of the missionaries in Alexandria was stationed in Tanta. In that city of more than 60,000 inhabitants, and eleven large villages in the immediate neighborhood, and others farther away, he found the people in dense ignorance; but found, also, many opportunities to distribute tracts and preach the gospel. His brief labors add another to many previous evidences that millions in the Delta are unreached by mission influence because of our very limited means and reduced forces.

S. C. EWING, D. STRANG.

MONSURA.

At the Annual Meeting of the Association, last Spring, Rev. A. Watson was removed from Monsura to Cairo, and Rev. A. H. Rule was appointed to take his place. This appointment, however, was not carried out; for, at a special meeting of the Association, held in Cairo, on April 22d, Rev. A. H. Rule dissolved his connection with the mission, and soon after returned with his family to America. In this mysterious way this needy field was left without a missionary, and so remains, with little hope of being supplied for some time to come. At the special meeting of the Association referred to, Dr Johnston was requested to take charge of the Monsura station for a time, as he did not expect to return to Osioot during the summer months; and, in accordance with this request, he spent there with his family two months, laboring and directing the labors of the native workers, until the state of his family made it necessary for them to go to Ramleh. Rev. Makhiel, who had been appointed to Tanta, remained in Monsura at the request of the native brethren there, and because Mr. Abd el-Malik was, on account of serious difficulties, prevented from taking his place. He has conducted the services on Sabbath day, and, except during the presence of Dr. Johnston, has taken charge of the evening meetings which have been held throughout the year three or four times during the week. At these meetings from 6 to 15 attend, and it is evident that a good deal of religious truth has been disseminated. The attendance on Sabbath morning has been from 10 to 30, and in the afternoon about half that number. Two new members have been received during the year. The members, though in belief showing no signs of steadfastness, have not always conducted themselves according to their profession, and some of them have given little evidence of growth in grace. One has been a cause of offence to the lovers of Christ, and has already been admonished and warned, and it is hoped he will be led to give up his sins, and lead a life becoming the gospel of our blessed Lord. Contributions during the year, $110.00.

BOYS' SCHOOL

This school has kept up its number of pupils all year; but, in the absence of the missionary, the religious instruction has been imparted by the head teacher, who is a member of the church, and is capable of giving good instruction in the Bible. Every morning the pupils who
can read are required to repeat verses of Scripture or some of the Shorter Catechism. The roll of the school during the year was as follows: Copts, 33; Muslims, 13; Jews, 6; Greek Catholics, 4; Greeks, 16; Catholics, 9; Armenians, 2. Total, 83.

**GIRLS’ SCHOOL.**

This remained open from the first of the year until the 1st of July, when, on Miss Thompson’s removal from Monsura, it was closed amid the regrets of many of the parents and pupils, and just as it was increasing in numbers and interest. Many of the pupils were absent in May at the feast of Sitte Damiana, which decreased the average attendance 24, though during the month of June there was a daily average of 27. Eight were reading in the New Testament, and two in “Line upon Line;” and all in these two classes took lessons in writing; five studied arithmetic and English, and the whole school received a morning lesson in Old Testament history from Rev. Makhiel. The roll was as follows: Copts, 36; Muslims, 4; Jewesses, 2; Catholics, 10; Protestants, 3; Armenian, 1. Total, 56.

**WORK AMONG THE WOMEN.**

Of this Miss Thompson says:

“Not much could be done in the way of teaching women to read, as no teacher could be found to go among them. Four women received regular lessons from me in reading, one of whom, a young woman who made remarkable progress, received lessons from Mrs. Watson until she removed to Cairo, in the beginning of April. I was in the habit of going to a house on Sabbath afternoon to read and explain the Scriptures, and during May and June I conducted a Bible class for the few women who came to the church in the afternoon.”

**NEIGHBORING VILLAGES.**

Visits were made to Mahalleh, Mit-Ghamr, Zifteh, Mit-Assas, Kafr Lawandee and other towns by Dr. Johnston, Rev. Makhiel and Mr. Abd el-Malik, and some good seed was sown. What is specially needed after a missionary and family is a zealous, faithful and acceptable native to visit the villages from Monsura as a centre.

**BOOK DISTRIBUTION.**

The number of books sold was fewer than that in 1872, but this was caused more especially by the sickness of the man who sells them. Volumes sold, 523, at $250.00. Of these there were:

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<td>118</td>
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</tbody>
</table>

A. Watson.

**CAIRO.**

**CHANGES AND MOVEMENTS OF THE MISSIONARIES.**

Many changes have taken place in the missionary staff at this station since the last annual report. The only missionaries then here were Dr and Mrs Lansing and Miss Johnston. Rev. A. Watson being removed from Monsura to Cairo by order of the Association at its last annual meeting, brought his family here early in April last. Miss
Smith being appointed to Cairo by the Association at its summer meet-
ing in Ramleh, removed here on the 10th of September. Dr. Barnett
and family, who were in Europe at the time the last report was writ-
ten seeking relief for Mrs. Barnett in her severe ophthalmic affliction,
returned to America some time before the close of the year; Dr. B. hav-
ing first visited Egypt for the purpose of removing his household
furniture and arranging his accounts. Dr. Lansing and wife, both en-
feebled in health, left Egypt with their youngest son about the 1st of
August last on a proposed brief visit to their native land. The only
missionaries now in Cairo are Rev. A. Watson and wife, and Misses
Johnston and Smith, most of whom have scarcely yet had time to be-
come fully acquainted with the people at this station.

REMOVAL FROM THE OLD MISSION PREMISES.

For some years it was evident that the Egyptian Government con-
templated getting possession of the property given to the mission by
Saeed Pasha, the pre-ent Viceroy's predecessor; while the condition of
the building and its location were sufficient reasons in the estimation
of the majority of the missionaries for being willing to transfer the pre-
mises to the government for a suitable equivalent. Reconnoitring
parties at the instance of the government from time to time made ad-
vances to the resident missionaries, but preparation for actual negotia-
tions was commenced on the part of the mission by the appointment
of Drs. Barnett and Lansing a committee to consult with the authori-
ties. This committee was afterwards discharged, and Mr. Muller, of
the firm of Messrs. Tod, Rathbone & Co., was requested to act as the
mission's agent in any transaction with the government in regard to
the property. It soon became evident that Mr. Muller needed the co-
operation of some of the missionaries in this important business, and,
therefore, Dr. Lansing and Rev. S. C. Ewing were appointed to advise
with him and empowered to close the negotiations. All such business,
however, moves very slowly in the East, and this dragged on, adding
much to the cares and vexations of the resident missionary; and al-
though the assistance of Hon. R. Beardsley was heartily given when-
ever it seemed proper, still the matter was not concluded up to the time
of the last annual meeting of the Association. At this meeting Rev.
A. Watson, having been removed to Cairo, was added to the commit-
tee. Active negotiations were still kept up, and frequent interviews
held with the authorities, until the differences became less, and it was
finally agreed between the committee, on the part of the mission, and
the Minister of Finance, on the part of the Egyptian Government, that
the premises would be given up for the sum of £7600, or $33,880 in gold,
and a plot of ground in the Ezekiah containing about 2000 square
metres—one thousand pounds sterling being then paid down. This
agreement was soon after drawn up in detail and signed on the 14th of
May, 1873, by Dr. Lansing and Rev. A. Watson, the only members of
the committee in Cairo at the time, and by His Excellency Zekep
Pasha, the Governor of Cairo. By this document the committee
agreed to remove all personal and mission property, and be prepared
to deliver up the keys at the expiration of fifty days. With great dif-
culty places were found and rented for dwelling houses, schoolrooms
and a chapel; yet on the 12th day of July, and after many vexations,
the key of the premises was delivered over to the Governor of Cairo by
the members of the committee mentioned and Dr. Barnett, the remain-
ing £6000 received by them together with a bond from the Governor,
in which he promised to deliver to the committee a legal deed for the
lot within ten days. This deed was received within the time specified, and is drawn up in the names of Revs. G. Lansing and A. Watson as agents of the missionaries of the United Presbyterian Church of North America, this being the only way in which it could be written, since Egyptian courts never give deeds of property that can be sold except to persons. To make the property doubly secure to the U. P. Church, Dr. Lansing and Mr. Watson should sign a legal document declaring in it that the lot is held by them not for themselves, but for the Board of Foreign Missions of the U. P. Church of N. A., or for the church itself. According to the orders of the Association, the money was passed over to a committee called the "Cairo Building Committee," to be invested until needed for the construction of Mission premises in Cairo; all expenses and rents caused by the removal from the old premises to be paid out of the interest.

CONGREGATIONAL MEETINGS ON THE SABBATH

There have been two services on the Sabbath during the year—one in the forenoon and the other in the evening. The morning service was conducted in the old premises until the first Sabbath in July, when it was transferred to the Prussian Chapel, where it continued till Nov. 2d, from which time it has been held in the Ezbeekiah girls' schoolhouse. The attendance in the old premises was from 25 to 40 men and from 7 to 20 women, besides a few girls and boys from the schools: in the Prussian Chapel it was from 25 to 30 men and from 10 to 20 women; and in the girls' schoolhouse, which is perhaps the best location in all Cairo for such a service, it has been from 35 to 45 men and from 30 to 40 women, besides a goodly number of girls and a few boys. From the 1st of April to the time of Dr. Lansing's departure to America, this service was conducted in turn by Dr. L., Rev. Watson and Mr. Ibrahim Yuseph, licentiate and pastor elect, and from the time Dr. L. left until the present date, it has been conducted in turn by Rev. W. and Mr. I. Y. The exercises have always been listened to attentively, and it is hoped much good seed has been sown in the hearts of the hearers, although we have to report only two accessions to the membership during the year. The meeting in the evening is for prayer and the study of religious truth in the order of the Westminster Assembly Catechism, and has been attended by from 7 to 20. Since the 1st of November the female portion of the audience has remained after the close of the service, and the sermon has been reviewed with them by means of questions and answers. It seemed necessary to do this, because, from their limited knowledge of the Arabic used in preaching, the women often failed to get much profit from the discourse. Many of them manifest much interest in this lesson, and all doubtless profit somewhat by it.

SABBATH SCHOOLS.

Of these there is one for the boys and one for the girls. The former has been under the superintendence of Rev. A. W. since the 1st of July; before that time, and while it was in the mission house, it was under Mrs. Lansing's direction. From 15 to 40 attend. The latter is in connection with the Ezbeekiah girls' school, and is superintended by Miss Johnston. It was formerly in a flourishing state, but has been injured a little by the transfer of the preaching services to that schoolhouse, and the interference resulting from the coming of males to the Armenian service.
TURKISH AND ARMENIAN SERVICES.

A service is kept up in Turkish and Armenian every Sabbath day before the morning service in Arabic, and in the same place. It is conducted by an Armenian partially educated in Constantinople. From 10 to 20 attend.

THE MEMBERS WORKING.

During the absence of the brethren at Presbytery in Sinoris last spring, Mrs. Lansing gathered together on Sabbath, after the services, a few of the members of the church, and after conference about the duty of spending the Lord's day in religious exercises, and the duty of Christians working for Christ, it was agreed that the male members and others willing go out two and two on Sabbath afternoon, and distribute tracts and talk with any persons according as the Lord might give them opportunity. From the 30th of March this work commenced. The male members of the congregation were invited to meet in Dr L's sitting room immediately after the close of the morning service, and then reports were heard from those appointed to different places on the previous Sabbath and appointments were made for the afternoon, when the brethren went out to different quarters of the city or the neighboring villages distributing tracts and conversing with the people. This work continued until the 3d Sabbath after the services were transferred to the Prussian Chapel, when, on account of various inconveniences and the want of tracts, this interesting work was suspended. During its continuance, however, over 97 different quarters in the city and neighboring villages were visited, and over 12,010 tracts distributed, and much religious conversation held with many people.

NIGHT MEETINGS DURING THE WEEK.

These meetings continued from the beginning of the year five times a week until the middle of the summer, when, on account of the heat and sickness among the people, they were suspended; but were recommenced after two months and still continue, but have been reduced in number to two every week. The attendance has sometimes been good and the interest considerable, and a good deal of gospel instruction has been given to those who have attended regularly. Perhaps many are excusable for their absence from these meetings on account of the toils of the day, their late return home, and their distance from the place of meeting. Still, I think, they are attended much better than they would be in America.

VISITING FROM HOUSE TO HOUSE.

This, next to preaching, is the most useful means of influencing the people, especially in such a place as Cairo. While Dr. L. was on the field he and Mrs. L. and Miss Johnston attended to this work as much as their time and strength permitted, and with varying success, and since then the burden of it has fallen on Miss J. for several reasons, though she has sometimes been assisted by Miss Smith and Mrs. Watson. I have not been able to attempt much in this direction, though I am thoroughly convinced that any man who has a tact for this work, and engages in it with zeal, will do much for the good of the people and the cause of Christ in Cairo.

PREACHING AT HARET ES SAKKAEN AND BOULAC.

Several attempts have been made to keep up preaching in each of these parts of Cairo during the year, but they have not been successful;
and recently these efforts were suspended on account of the small attendance, the want of interest among the people, and insufficient number of laborers. It is to be hoped that other attempts will ere long be made which will be crowned with success, especially in Haret es Sakkaeen, where for so many years we have had a girls' school, and where there are so many Copts.

**BOYS' SCHOOL, NO. 1.**

This school continued in the old premises until the end of June, when it was removed to a rented house near El Gami El Ahmar. Its removal and the subsequent opening of a Masonic school in which are taught gratis all languages spoken in Cairo and all common and some academic branches of instruction, had the effect for some time to diminish the number of pupils. The teachers have been diligent in the performance of their duties, and the school is second to none in Cairo in thoroughness of instruction in all the branches of a common education and the English language. The school is thoroughly evangelical, its discipline excellent, and the morals of the pupils watched with great care. The effort made at the beginning of the year to attach to the school a higher department did not succeed through prejudice among the parents and jealousy among the teachers, and I have not made any attempt to raise the grade of the school, though I was specially called to Cairo for this purpose, simply because immediately on the termination of the business connected with the disposing of the old premises, renting new ones and removing to them, I was left alone in charge of the work in Cairo and vicinity, and I preferred to keep the work moving in the old way, and retain my health rather than to enter single-handed upon new plans and perhaps break down in the outset. I am anxiously looking for the return of Dr. Lansing so as to give my strength and time to the development of a school of a higher grade, such as is demanded in such a city as Cairo. I have no doubt that with God's blessing a High School under evangelical influences would be a great power for good in this large and wicked city, where most of the other schools either educate the head only, or if the heart be influenced, it is in the interest of immorality. It is sad to think of the moral condition of most of the schools in Egypt. The roll of the boys' school for the year shows the following items: Whole number of scholars on the roll, 275; average daily attendance, 86. Of these there were Muslims, 76; Catholics, 19; Greeks, 16; Protestants, 9; Armenians 12; German, 1; Jews, 5; Copts, 137

**BOYS' SCHOOL IN BOULAC.**

This school also suffered a good deal from the opening of the Free Mason school. The schoolhouse was used for a place of preaching in English and Arabic, and while Dr. Barnett was on the field he preached there regularly every Sabbath. But the missionary staff being much reduced, it was found impossible to keep up these services, and, therefore, it became a question whether the school was of such a character and in such a state of efficiency as to justify the expense of keeping it open for itself alone. On finding it decreasing in the number of pupils, I thought it my duty to close it, and did so about the middle of October.

**GEEZEH BOYS' SCHOOL.**

This school, which arose out of the second school mentioned as existing in Boulac at the time the last report was written, was continued during the summer in the hope that it might afford a point of depa-
ture for missionary operations in Geezeh, a place utterly destitute of schools and churches; but on seeing the laborers becoming few, and the funds getting scarce, it was closed on the 1st of November, and one of the teachers has been transferred to the boys' school in Cairo proper, and the other has been employed as a teacher for Miss Smith and as my amanuensis.

EZBEKIAH GIRLS' SCHOOL.

Miss Johnston has the immediate and entire supervision of this school, and spends the greater part of the day in giving instruction to the higher classes after giving the lesson in the Bible at the opening every morning. The school is located in the centre of the Coptic quarter, and this, together with the character of the instruction given, and the watchful care taken of the morals and manners of the pupils, have made the school a favorite one and kept its roll full throughout the year. The pupils are generally attentive and diligent in their studies, and quiet in their demeanor. The following items appear from the roll book:

| Total names during the year, | 283 | Copts, 222 |
| Highest number any month, | 142 | Muslims, 6 |
| Highest daily attendance, | 93 | Armenians, 3 |
| Average attendance, | 68 | Catholics, 2 |

HARET ES SAKKAEN GIRLS' SCHOOL.

Miss Johnston had the supervision of this school also until Miss Smith's arrival in Cairo in September, when she took the charge of it, and has since spent two hours every forenoon in it. The school has been growing in numbers and efficiency all the year. The following is its roll for the year: Total names during the year, 141; highest number during any month, 72; average attendance every day, 41.

WORK AMONG THE WOMEN.

Mrs. Lansing and Miss Johnston both spent a good deal of time among the women in their houses, and since the former left for America the latter has done double duty. Two female prayer-meetings a week, in different parts of the city, are also under her care, at which from four to ten attend. Of the native workers Sitt Asel, who was so efficient in teaching her sisters in their homes, was on the 5th of July taken to her reward, as we trust. She is still remembered by many for her diligence in her work, and her patience in the midst of many trials in her domestic life. Blind Werdy has continued all the year doing good service, and several of the school girls have also done something towards carrying on this good work. Werdv Beshetly, daughter of one of our elders, was employed the 1st of October to take the place of Asel. It is evident that a great field is open among the women both for teaching them to read and instructing them in the glorious truths of our holy religion, and praying with them in their homes.

BOOK DEPARTMENT.

Soon after the last annual meeting we opened a book shop towards the support of which the British and Foreign Bible Society contributed £50, and the American B. S. about £4. A good many volumes of Scripture and other religious and secular books have been sold in it, and also in the general store room, and it has afforded a convenient gathering place for the brethren and any others who desire, while many religious discussions have been held with those who have dropped in.
from time to time. A colporteur has also been employed at the expense of the Bible Society, and by him books have been sold in different places not likely to be reached in any other way. The total sales in Cairo for the year were: Volumes, 2925; at T. P. 11393, or $565.60. Religious tracts 15,000 distributed. Divided as follows: A. B S., S. S., 181; B. and B. F., S. S., 444; outside religious books, 520; religious and secular from our press, 1,377; secular from outside, 403.

WANTS AND REMARKS.

The success of the work in Cairo requires the erection of a church building and places for a boarding school for boys and girls, and efforts should be made to secure these as soon as possible. It is to be hoped too that the present force will ere long be joined by the absent members of this station, and also be re-enforced by new recruits who may be preparing to step into the places of those who may at any time be called to lay down the weapons of their warfare, and give an account of their career to the King and Head of the Church. A Watson.

Cairo, Jan. 23, 1874.

THE FAYOUM.

As in former years, so during the past, the goodness of God was manifested in the measure of health we enjoyed as well as in the restoration of that blessing after it was denied to some of us for a short time. When in Ramleh, in July, where my family had gone on account of sickness, Brother Ewing took my place here, while I assumed some of his duties in Alexandria. Our hearts were made glad, and our hands strengthened, by the appointment of Miss A. Y. Thompson to labor with us in this part of the field. She reached this place on the 11th of September, and at once took charge of the girls' schools and the work among the women. We trust that her labors will be abundantly blessed to the salvation of many of her sisters in this needy locality.

MEETINGS.

Public worship was held twice on Sabbath, also Sabbath school and prayer meeting for women. The attendance at the morning service was 110, and at the afternoon service 80. The average attendance at Sabbath school was 33 children, and 20 adults in Bible class. During the week, meetings were held on the evenings of Tuesday, Wednesday, Thursday and Saturday, and the average attendance 39. These meetings afforded favorable opportunities for communicating instruction consecutively on particular subjects, and for lecturing in course on particular books of Scripture.

BOYS' SCHOOL, SINORIS.

The boys enrolled during the year were 60, and the average attendance 41. The girls and boys were assembled together in the morning, and I spent the first hour giving them a lesson from the word of God. Most of the boys are under twelve years of age; six are upwards of seventeen, to whom I gave lessons preparatory to their going to the Academy. We hope they will be useful men; but it is not wise to count on all such becoming preachers of the gospel, since even at home many begin to study with that design, but before completing their studies abandon it. Of the scholars in attendance one was from Roda, one from Forkoos, two from Gerfs, one from Maydoom, and the rest from Sinoris.
GIRLS’ SCHOOL, SINORIS.

This school was taught by Werdy Beshetly, under the supervision of Mrs. Harvey, until April 15th, when the latter went to Ramleh. After this Werdy Beshetly removed, and temporary provision was made for the school by one of the native brethren spending a few hours daily teaching the girls. In September Miss Thompson took charge of the school, and of it she writes,—

"On coming here, on the 11th of September, I found 21 girls present, and from that time to the close of the year there were enrolled 58 names, ten of whom are children of members of our church, one a Muslim, one a Catholic, and the remainder Copts. The average attendance was 22. Some of the children were irregular, owing to sickness, others because their friends did not appreciate the value of education, and others were removed entirely. Seventeen are able to read in the New Testament, eight of whom study arithmetic, four a small grammar, and six write. The remaining pupils are generally small, but are making progress in their lessons, and in committing Psalms and Brown’s Catechism. We have had our principal assistance from a blind girl, but have lately employed a young woman, who has been in the school for some time, to take charge of the sewing in the afternoon. Mrs. Harvey superintends the school when I am in Medeenet.

"WORK AMONG THE WOMEN.

"After coming here twelve women were enrolled as coming to school to receive lessons in reading; but some grew weary in well-doing, and others could not leave home owing to sickness. About the middle of December, we took one of the larger and best informed boys from the school part of the day, and employed him to visit seven of the more advanced women, and give them lessons daily. Roda, the blind girl, has charge of six, and another woman, a widow, teaches two, and four receive lessons in the school—in all, nineteen.

"Besides my labors in the school, I have been able to visit a good deal among the women, not for the purpose of giving them lessons, but to talk and read to them. Having kept a register of my visits during the months of November and December, I find that I made calls in thirty-six different houses. A prayer-meeting has been kept up on Sabbath morning, and also one on Thursday, as was the custom, which we hope are productive of good; and different members of the church are called upon to lead in prayer. A. Y. THOMPSON.”

MEDEENET.

On the 1st of January, Rev. A. H. Rule arrived here, and commenced the study of Arabic; but as he only remained about three months, he had neither the time nor the ability to do much either for or against the truth as witnessed to by us in this land. Besides, the people in Medeenet were not in a favorable condition for his fraternal labors among them, they being sinners, and not connected with the evangelical church. During the most of the year, I made a weekly visit there, and held a meeting on Friday evening. These meetings were attended by audiences of from three to twenty-five persons. Lately a meeting was opened by some Copts for the purpose of guarding the people against accepting the truth, and establishing them in the false doctrines and practices of the Coptic Church. As the Bible was to be read at their meetings, I encouraged the arrangement, and proposed that they hold their meetings as often as they saw fit, and attend ours on
Friday night. To this a number of them agreed, and have been auditors in our meeting since that time. We have thus had frequent opportunities of sowing the seed there; and though God has not been pleased to cause the fruit to appear, we have the assurance that his word will not return unto him void.

The boys' and girls' schools were carried on during the year as usual. Such has been the opposition to our work there from the first, that no attempt was made in former years to collect fees from the scholars. In October, we began to collect a small fee from the boys, and the result was that some left the school; but enough remained to justify us in continuing the new plan.

The sects represented in the school are, Copts, 27; Muslims, 4; Jews, 2. Of the girls' school Miss Thompson writes,—

"This school was visited by me weekly since the first of October. Fifty names were enrolled, of whom forty are Copts, eight Muslims, two Jews, and two Protestants. Ten of the girls are able to read, six of whom read in the New Testament. The average attendance was twenty-three. The teacher, who is a member of our church, is very faithful in so far as her knowledge extends; but the girls are taken out of the school very young, to be married. This school has been open for eight years, and now there are many who were scholars in it in homes of their own, able to read God's Holy Word."

RODA.

This village I visited three times during the year. Iscaros, student of theology, spent about five months there, and some of the brethren from Sinoris made visits there, and helped to strengthen the hands of the few who cannot enjoy the privilege of public worship regularly on account of their distance from Sinoris. One man from this place was admitted to the privileges of the church on the profession of his faith.

Fidimeen, Sanhoor and Tamieh were visited during the year, chiefly by native brethren from Sinoris. A few heard the Scriptures read; but most of them either indifferently or in fear of man. Some dread the reproach of even listening to the Word of God when read by a Protestant, and others fear the priests, some of whom have the power of inflicting real temporal as well as imaginary spiritual injury upon those who act contrary to their advice.

SUFT.

Wasaf, native helper, who was formerly in Roda, spent last year here. He began his work by gathering together a few children, and teaching them the rudiments. But afterwards he found that his time could be more profitably employed by going from house to house, teaching adults, and holding meetings as he had opportunity. I visited this village four times during the year. In May the Lord's Supper was observed, and three persons were admitted to the church on the profession of their faith, which, with five who removed from Roda, forms a nucleus of eight members in this locality.

BOOK DISTRIBUTION.

Besides selling books from the mission-house, a colporteur visited many towns and villages in the district of Fayoum and the two adjoining. He had many opportunities of testifying to the truth as it is in Jesus, in places where that truth is never heard. We hope that the seed thus scattered through means of the books which have found their way into the houses of the people, as well as by the words of truth and
soberness spoken by the way to those not accustomed to hear them, will, by the blessing of God, bring forth fruit to his glory.

Scriptures sold, vols., 228 at $103 00
Religious and Educational, vols., 473 at $185 00
Total, 701 at $187 00

This is an increase over sales in 1872 of 308 vols and $88.

CONGREGATION.

At the annual meeting of Presbytery, held in Sinoris in March, Me-seeha Yoosaph, elder-elect, Fanus Hannah and Wasaf Yoosaph, deacons-elect, were set apart to their respective offices by the laying on of the hands of Presbytery. At a congregational meeting held in April, several of the members publicly promised to give to the Lord the tenth of their income. The Lord's Supper was dispensed three times, and fifteen were admitted to the privileges of the church on the profession of their faith. Nine infants were baptized.

The congregation experienced the truth of our Lord's words, "Offences must needs come," and consequently its spiritual growth was hindered. But as this was a cause of grief to all, not excepting the parties who failed to obey the precept, "Love one another as I have loved you," there is ground for the hope that even the "offences" will be overruled for the profit of all.

A petition, begging permission to build a Protestant church in Sinoris, was signed by the members and adherents of the congregation, and presented to the Egyptian Government. This stirred up the opposition of parties both in Sinoris and Medeenet, so that united efforts were made to put obstacles in the way and prejudice the case, in order that the petition might be refused. These hostile efforts, made by influential parties in the service of the Government, subjected the signers of the petition to a great deal of trouble and anxiety. But God heard their prayers, and the delay of a few months crowned their efforts with success by disposing those in authority to grant license to build a church according to their petition.

Contributions for the year ending December 31st, 1873, $175.00; members received on profession of their faith since the station was opened in 1868, 72; died, 3; removed, 3; number of members to date, 66.

WILLIAM HARVEY.

OSIOOT.

Report of the Female Department of the Osioot Station for the year 1873.

LABORERS.

Missionaries.—Mrs. Hogg, Mrs. Johnston and Miss McKown.
School Teachers.—Mrs. Werda Malaik, Mrs. G. Bishai.
Bible Women.—Miss Laghata, Mrs. M. Kaldis.

GIRLS' SCHOOL.

This school was kept open during eleven months of the year, Miss McKown, who has charge of it, being present ten months of that time. The native teachers are the same that were reported in 1872. They have both been faithful in the discharge of their duties. Although one of them, who is the mother of three little children, has done much of her work in the school-room the last four months, with an infant in her arms.
The attendance of the pupils has been more regular than in previous years, and the large girls, especially, have made commendable progress in their studies. The increase in the number of scholars has been quite encouraging. The lowest number enrolled during the year was thirty-six, the highest seventy-four, average fifty-eight. This compares very favorably with the two preceding years, as may be seen by the following figures: Highest number in 1871 was 28; in 1872, 40; in 1873, 74.

The studies pursued throughout the year were reading, writing, mental and slate arithmetic, and geography, with committing of Scripture and Catechisms. The afternoons were devoted to sewing, knitting, and crochet, except an hour for writing. One encouraging feature of the school, and which is a strong proof that female education is beginning to be appreciated, is, that about the beginning of the year a class was formed of five girls, whose ages were from 13 to 16. Hitherto it has been considered a shame for girls of such an age to be seen outside of their fathers' doors, except on very rare occasions. Three of this class were from Osioot, one from Nakhayleh, and one from Moteah, all of them from influential Protestant families.

**WORK AMONG THE WOMEN.**

In Osioot this good work is steadily increasing, both in extent and interest. One of the Bible women has been constantly engaged throughout the year in teaching women to read. And the other also, except for a month and a half, during which she was kept at home by the illness and death of her only child. Miss McKown superintends this work, and spends the afternoons in going from house to house.

Eighty-eight women have been learning to read during the year. This is an increase of twenty eight over the number reported last year. Half of the learners are still connected with the Coptic Church, and the others are from Protestant families. Three have been cut off the list, because of their apparent want of interest, and four or five have been stopped by opposition from their husbands or other relatives. One woman was severely beaten by her husband when he became aware she was learning to read!

All of the learners receive two lessons a week regularly from the Bible women, and a lesson also from Miss McKown, as often as she can visit them. Some have read through the New Testament, and are now reading in the Old, but the greater part are still in the gospels. There is a number of others who cannot learn to read, but who willingly listen, but they can seldom be visited, as the number of learners has increased so much. However, as Mrs. Hogg is now relieved of the education of her three eldest children, she will be able to supply this want. For the last two or three months she has been going out to the houses almost daily. Her principal object while visiting the women is to stir them up to a better performance of their duties as mothers, and to urge them to strive to attain to a higher spiritual life.

At the present time there are thirty native women connected with the Osioot congregation, eight of whom were received the past year. One of them was a slave, but had been learning to read for about a year. Her master gave her her freedom when she united with the church. A young married woman, and one of the last little band that was received into the church, was recently called away very suddenly, but we have reason to hope she is with Him who said, "Father, I will that they also, whom thou hast given me, be with me where I am."
PRAYER-MEETING AND BIBLE CLASSES.

The weekly prayer meeting for women, mentioned in the last Report, was continued throughout the year. The first part of the year the attendance was generally from eighteen to twenty, but the last two months the number has increased, and is now from twenty-five to thirty, including the advanced girls from the school.

For the first six months of the year the Bible women and school teachers met together, once a week, to study the Epistle to the Romans, and as this class was held just an hour previous to the prayer-meeting, it was generally attended by others. For the last two months this class has met in Miss McKown’s room on Sabbath afternoons, and is studying the Epistle to the Hebrews. There is also a Bible class held in the church after the morning service on Sabbaths, all of the women and large girls who attend church remain for this lesson. These exercises have generally been conducted by Miss McKown, but for the last four months Dr. Hogg has relieved her of the charge of the weekly prayer meeting, and, although by doing so he has added to his own manifold burdens, yet he has thus an opportunity of speaking to the women in a much simpler and more direct manner than he can do from the pulpit. And women come to hear him in the school-room on a week day, who are not yet sufficiently courageous to allow themselves to be seen within the church.

GIRLS’ SABBATH SCHOOL.

As our church services are long, this Sabbath school meets during the first part of the morning service, and is conducted by Mrs. Hogg in her own house, which is built over the church. Most of the school girls attend Sabbath school, and at its close the smaller ones are sent home, and the rest come in for the sermon.

PRESSING NEED OF A BOARDING SCHOOL.

From the above statement of facts, it may be seen that much is now being done for the women and girls of Osioot. But alas! outside of Osioot very little has yet been accomplished. In Moteah twenty, and in Nakhayleh twenty-four women have been received into the church during the past two or three years, and most of these, by the help of their husbands, or elders, blind men, etc., have made some progress in learning to read. Also in Bedari, Koos, Luxor and Koorneh there are a few others who are struggling on, with no better aid. During the past year a few visits have been made to the towns and villages by Mrs. Johnston and Miss McKown, but these for but two or three days at a time, and that at the expense of leaving some parts of the Osioot work undone. Everywhere we go, the people urge us to stay and teach them, or send them help. But we can do neither at present. The district under the care of the Osioot Station extends from Minieh to the southern boundary of Egypt, a distance of over four hundred miles, and contains thirty-three large towns and scores of villages besides. Each of these towns contains, at least, 7000 inhabitants. In fourteen of them there are individuals who have been received into the membership of our church. And in three of them there are large flourishing congregations. But in the whole district, exclusive of the town of Osioot, there is not a single school of any kind for girls, except a small one in Nakhayleh, of seven or eight scholars, taught by the native pastor’s wife, but she is often so hindered by family cares, and her own education is so limited, that she cannot do much. The time is rapidly coming when some, at least, of the
Protestant community will demand a high class education, for their daughters, as they are already doing for their sons. But what they are earnestly asking for at the present time is, that their daughters may be taught the branches of a common school education, and also such household work as they cannot learn at home, and be trained to habits of cleanliness, method and economy, and that their wives may be taught to read the Word of God.

But how can this great work be accomplished? In no other way than by opening a boarding school, and gathering into it girls and women from the towns and villages—training them, and then sending them back as teachers and Bible women, and in this way, by the blessing of God, the whole district could be reached in a very few years.

Hitherto, this work could not be undertaken by Miss McKown alone, in addition to her other labors, but as Mrs. Hogg is now relieved of some of her family cares, she could render much assistance, provided the school were nearer her own house.

And as it is very important that the people should be trained to pay for the education of their children, and as the majority of our Protestant people are poor, the boarding school should be carried on on such a scale as would suit their circumstances. And this we can do in Upper Egypt, as we are not yet obliged to compete with other sects in the matter of female education.

It has been ascertained that for the small sum of five hundred dollars, granted this year additional to the annual current expenses of the work of this department, a house suitable for a boarding school, can be rented for three years in advance, and furnished with all that will be necessary, at least for a beginning.

All of the men in the Osioot congregation, who have daughters of a suitable age, have pledged themselves to put their daughters into a boarding school as soon as it can be opened, and pay for, at least, their food and clothes. The congregation, also, has manifested its appreciation of what has already been done in its midst, by assuming the support of the two Bible women (which amounts to ninety-six dollars in gold) and at its last meeting, made the generous donation of fifty dollars to aid in opening a boarding school.

And in submitting this report, the writer would take the opportunity of respectfully urging the members of the Association to take the matter of opening a boarding school in Osioot at once into consideration, and, if deemed advisable, to request the Board to grant the above sum, namely, five hundred dollars, for that purpose.

M. J. McKown.

REPORT OF OSIOOT STATION FOR 1873

The Osioot Mission circuit extends from Minieh to Assouan (427 1/2 miles,) and comprises the dioceses of 8 Coptic Bishops, to wit, of Minieh, Senabo, Manfaloot, Osioot, Abutij, Ekhmeem, Negadeh and Eseneh. Population, 1,685,800.

The past year has been a year of trial to both of the mission families at this station. Willie Renwick Johnston left Osioot with his parents on the 13th of March, in the very bloom of health. He sickened the second day after their arrival in Cairo, and died on the 21st of March. Dr. Hogg has been constrained to send his three eldest children to Scotland for an indefinite term of years on account of chronic ophthalmia, and two months after their departure his youngest and only re-
remaining child was taken dangerously ill, and for six weeks or more his life was despaired of. His own health, which had already suffered from the effects of a preaching tour made during midsummer, was reduced still further by protracted anxiety on account of his sick child. After losing several weeks' sleep, he lost the power to sleep, and since its return he has hardly had one day's freedom from severe pain from boils, ophthalmia and neuralgia in succession, from the last of which he has not yet fully recovered. In these circumstances, we desire to record our gratitude to Him who has promised to perfect his strength in our weakness, that we have been able to carry on, without one day's interruption,—"in season and out of season,"—the various missionary operations connected with this station, as well as keep in motion the cumbersome and extensive machinery of evangelistic agency now at work in this mission circuit. Still we cannot help feeling that nothing has been done as it ought to have been done, and this feeling, which has been an ever present consciousness all throughout the past year, has been the heaviest of all the heavy crosses which we have had to bear.

NATIVE CONGREGATIONS

Laborers.—The congregation of Osioot was under charge of Dr. Hogg for eight months; of Mr. Shenoodah Hanna, three months; and of ex-priest Hanna, one month. The Moteah congregation was under charge of Elder Athanasius for 7 months, and Elder Hanalleh for 5 months. The congregation of Nakhayleh enjoyed the services of its own pastor during the whole of the year. The members in Koos were under charge of ex-monk Buktor. They were visited by the pastor of Nakhayleh in spring, and by Dr. Hogg in summer, who between them spent four weeks there, setting in order the things that were wanting, and administering on each occasion the sacraments of Baptism and the Lord's Supper.

Sabbath Services and Night Meetings.—There was a decrease last year in the average attendance at the Sabbath forenoon service at some of the out-stations, as will appear from the following figures:

<table>
<thead>
<tr>
<th></th>
<th>Osioot</th>
<th>Moteah</th>
<th>Nakhayleh</th>
<th>Koos</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1872)</td>
<td>100</td>
<td>125</td>
<td>145</td>
<td>50</td>
</tr>
<tr>
<td>(1873)</td>
<td>125</td>
<td>95</td>
<td>120</td>
<td>50</td>
</tr>
</tbody>
</table>

This decrease may be partly due to the fact that preaching services were kept up most of the year in Bagore (near Moteah,) and Bedari (near Nakhayleh,) each attended by 30 persons, many of whom worshipped in one or other of these churches during the previous year. The average attendance at the Sabbath school classes and accompanying services was 65, 90, 71 and 40 respectively, showing some improvement on former years.

The following table will show the number of night meetings for evangelistic exercises, held in connection with these four congregations in the course of the year, and the average attendance at each:

<table>
<thead>
<tr>
<th></th>
<th>Osioot</th>
<th>Moteah</th>
<th>Nakhayleh</th>
<th>Koos</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of night meetings</td>
<td>624</td>
<td>313</td>
<td>391</td>
<td>373</td>
</tr>
<tr>
<td>Average attendance</td>
<td>45</td>
<td>27</td>
<td>30</td>
<td>20</td>
</tr>
</tbody>
</table>

viz.: 1701 meetings with an average attendance of 30 persons, being an increase on the previous year of 141 meetings, and of 10 in the average attendance at each meeting.
New Members.—Forty-eight new members were added to the four churches of Upper Egypt (excluding Mellawi,) during the past year, viz.: 24 by the session of the Osioot congregation, 3 by that of Moteah, 10 by the pastor and session of Nakhayleh, and 11 by Dr. Hogg and the preacher in Koos. The present membership of these four congregations (one of which, viz., Koos, has not yet been organized,) is as follows:

<table>
<thead>
<tr>
<th>Church</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Osioot</td>
<td>94</td>
</tr>
<tr>
<td>Moteah</td>
<td>88</td>
</tr>
<tr>
<td>Nakhayleh</td>
<td>88</td>
</tr>
<tr>
<td>Koos</td>
<td>58</td>
</tr>
</tbody>
</table>

Total: 328

Contributions towards Religious Purposes.—The tithes and offerings collected during the past year for the support of gospel ordinances and congregational schools, were as follows:

<table>
<thead>
<tr>
<th>Church</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Osioot</td>
<td>$694.11</td>
</tr>
<tr>
<td>Moteah</td>
<td>$139.52</td>
</tr>
<tr>
<td>Nakhayleh</td>
<td>$1030.05</td>
</tr>
<tr>
<td>Koos</td>
<td>$56.90</td>
</tr>
</tbody>
</table>

Total: $1920.58

Average per member: $5.85

Of the sum raised in Nakhayleh, $880.88 were collected by a special effort to build a church, parsonage and school-house, in which the Osioot congregation assisted them to the amount of $201.20, making a total of $1082.08 which has sufficed to build the walls, leaving a small sum of about $100 to go towards the roofing. They need help to finish it, and hitherto their appeals to their sister churches have met with no response except from Osioot.

The members in Koos have nearly completed their church building, and they have been holding their night meetings and Sabbath school services in it for the greater part of the past year; but they have not yet received permission from the government to hold formal religious worship in it. It is still called a school, and is used for school purposes only.

The congregation in Moteah have not yet received permission to build a church for themselves. The building materials were prepared more than a year ago, but the local opposition is so great that they feel almost tempted to give up the contest in despair. We have done what we can to help them, but we can only act through our influential native members, and the latter complain that they can do little in the premises from want of official authority; and they urge the appointment of a secular head over the Protestant sect to watch over its interests in this and other matters of a similar kind. An overture to this effect will probably be laid before the Presbytery at its next meeting.

NEW CONGREGATIONS.

Laborers.—Four of the theological students were appointed to labor in different parts of the Osioot mission circuit during the vacation of the Seminary, viz.: Girgis Rufaeel in Mellawi, (74 miles North from Osioot;) Theophilos Girgis in Bagore (10 miles South from Osioot;) Girgis Obeyd in Bedari, (20 miles South from Osioot;) and Shenoodeh Hanna in Koos, (170 miles South from Osioot.) The two former labored for seven months in the places to which they were assigned; the third spent 5 months in Bedari, and two months in the large town of Tahta, (26 miles South from Osioot;) and the fourth accompanied Dr. Hogg to Koos and Luxor, spending two weeks in Luxor and Goornch, (200 miles South from Osioot,) and was employed in Osioot at the expense of the congregation during the remainder of the vacation.
The pastor of Nakhayleh had the work in Bagore and Bedari under his special charge, and paid several visits to both places in the course of the year. Dr. Hogg made three visits to Mellawi, (extending over 11 days,) one to Koos and Luxor, (18 days,) and one to Tahta, (2 days,) and kept up close intercourse by letter with the brethren in Mellawi, Koos, Luxor and Goorneh most of the year. Dr Johnston also called at Mellawi on his way up from Cairo, and during a tour made to Esneh, (232½ miles South from Osioot,) he spent a few days in Goorneh and Koos; and the brethren in the latter place record gratefully in their Annual Report two cases of cure effected by him during his visit.

**Evangelistic Services.**—The following is a rough estimate of the number of religious services of an evangelistic character, held at the places referred to, since the students went there, up to the close of the year:

<table>
<thead>
<tr>
<th>Mellawi</th>
<th>Bagore</th>
<th>Bedari</th>
<th>Tahta</th>
<th>Luxor</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabbath services,</td>
<td>70</td>
<td>104</td>
<td>104</td>
<td>24</td>
<td>30</td>
</tr>
<tr>
<td>Night meetings,</td>
<td>215</td>
<td>313</td>
<td>184</td>
<td>60</td>
<td>42</td>
</tr>
</tbody>
</table>

**Average attendance.**

- On Sabbaths, 15 30 30 40 15
- At night meetings, 25 18 30 20 15

Making a total of 1,149 meetings held for social religious worship, and the study of the word of God, with an average attendance at each of 28 persons, men and women. Bagore and Bedari were supplied with preaching all the year, as will appear from the above figures. The preachers during the rest of the year were chiefly volunteers from Motah, Osioot and Nakhayleh.

**Results.**—It may seem very premature to look for results from so short a period of labor in fields that were almost untouched a year ago. It gladdens our hearts to have to report, however, that the results have not to be looked for. They stand out as patent facts, shining in their own light. We speak not merely of the conversion of individual souls, but of something higher in a missionary point of view, even the planting of Christian Churches. This we believe to be the grand final aim of our missionary enterprise, and, as has been well said by an honored laborer in the Harpoor mission, "The Bible may be put into the hands of many persons, and general knowledge of Christian duty be disseminated, which, if wisely directed to its proper ends, would result in still greater good; but in the failure to secure the great, the single, ultimate aim of missionary efforts, the planting of an independent, self-sustaining, self-propagating Christianity, these incidental benefits can no more be cited as evidence of success, than could the roads made and the canals dug by our armies in the South be adduced as evidence of success, if those armies had failed to put down the rebellion." We do not expect to Christianize the million and a half souls who reside within the bounds of the Osioot mission circuit, but we do hope to bring them all within reach of evangelizing influences; and this is to be done by planting Christian Churches, as light centres, in different parts of this vast district, through whose piety and active zeal the work shall, with the divine blessing, be carried to its completion. In a word, it is our duty as missionaries not to Christianize, but rather to evangelize; not to build up one or two churches, but to plant them in tens and scores; not to work the field acre by acre, but to train the workmen and parcel the field out amongst them; not to work up the dough, but to cast in the leaven.

Such was our belief when 17 years ago we entered the mission field,
and it has enabled us in our darkest days to labor in faith and hope.
The problem of Egypt's evangelization has never for one moment seemed impracticable, or even remote of solution, and the events of the past year have brought it nearer than ever it seemed before. Would that all could see them in the light in which they appear to our mind!

What then are they? In one sense they do not seem very strange or remarkable, as compared with those recorded in former reports. We cannot record 104 additions to our communion roll, e.g., as we did two years ago; we only record 59 new converts, and one of these (the Coptic priest in Mellawi,) has since become a pervert from the faith. But if our work is not to build up churches, but to plant them and set them growing, we have to record what ought to be regarded as of more importance to the future success of the missionary enterprise in Egypt than any increase of numbers would be to the membership of the existing congregations; for what are the facts?

In brief, then, they are these two. First: Three new congregations have been formed in the towns of Mellawi, Bagore, and Bedari, and these are now waiting to be organized by the ordination of elders and deacons to conduct their meetings and collect their weekly offerings. Each of them has either purchased or donated a site for a church, parsonage, and schools; and one of them, (viz.: Mellawi,) comprising only ten members, raised for this and other religious purposes the large sum of $242.71 (gold) in eight months from the date of the preacher's arrival among them!

Secondly. These congregations were gathered, by the blessing of God, upon the labors of three theological students during one vacation of the Seminary, and that, too, in fields that were little, if aught more prepared for the gospel than any one of the twenty other towns that might be named within the Osioot circuit. We have said that three congregations have been formed during the past year, but perhaps we should have said five, for the other two towns in which the students labored for a short season, viz., Tahta and Luxor, are only waiting for a preacher.

To our mind these two facts, when viewed in the light of the whole past history of the work of evangelism in Upper Egypt, point out our duty as a mission and a church with a clearness and distinctness little short of a Divine revelation. If the regenerated Coptic church is destined to be the instrument in God's hand of Christianizing Egypt and evangelizing Abyssinia, (which we all believe;) and if 8 out of 12 dioceses into which the Coptic church is divided lie within the present bounds of the Osioot mission circuit (which no one can deny;) and if every evangelistic effort that has been continued for even a few months, in districts hundreds of miles apart, throughout this field, has been crowned with rapid and marked success (which few will gainsay;) and if the labors of educated natives have been owned of God in a very marked degree (which no one can doubt who has seen our Annual Reports;) then it is our duty as a mission and a church to establish in the centre of this field a staff of missionaries sufficient to train and let out bands of native laborers by tens and by scores, and by hundreds. If this cannot be done, except by abandoning outposts that will in course of time be occupied by native forces, we say in the interests even of these important outposts, "Let them be abandoned without delay." Why keep working on alone in scattered units when each of us might have a native corps of trained laborers to assist him?
NEW OPENINGS.

We have hitherto made mention only of the success that has attended the labors of preachers and evangelists. Others, however, have been at work, of whose labors no reliable statistics can be given. In Esneh, Goorneh, Dweyna, Azzieh, Jawely, Howatka and Beni Shkeyr there are little companies of believers who meet together every night for social worship and the study of the Scriptures, and in many other places there are students of the word who are not only seeking for light, but are also giving it forth as they get it. Their record is on high. It will be faithfully reported one day by Him who keeps an account of the cups of cold water given in His name.

CONGREGATIONAL SCHOOLS.

These are now six in number. They are all supported by native funds, and have been so (with one exception, viz.: that of Koos,) from the first. All the teachers, with three exceptions, are blind men who have learned to read with their fingers; of these latter, four were educated in the Osioot Academy, and a fifth attended the Theological class in Ramleh during two sessions. The following figures indicate the number of teachers and the average attendance of boys in each school during the past year:

<table>
<thead>
<tr>
<th>Teachers</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nakhayleh,</td>
<td>2</td>
</tr>
<tr>
<td>Osioot,</td>
<td>2</td>
</tr>
<tr>
<td>Koos,</td>
<td>2</td>
</tr>
<tr>
<td>Moteah,</td>
<td>1</td>
</tr>
<tr>
<td>Mellawi,</td>
<td>2</td>
</tr>
<tr>
<td>Bagore,</td>
<td>1</td>
</tr>
<tr>
<td>Total,</td>
<td>10</td>
</tr>
</tbody>
</table>

It is now the acknowledged aim of all these schools to give a course of training sufficient to prepare the scholar for the Junior class in the Osioot Academy. Four of them sent their advanced classes to the Academy half a year ago, and they hope to be able to have a new class ready at the opening of every session.

SUMMARY OF CONGREGATIONAL AND EVANGELISTIC STATISTICS FOR 1873.

Laborers.—Dr. Hogg, Rev. Tadrus Yoosef, Ex-monk Buktor, Elder Athanasius and four students of theology for seven months. Total, 8 preachers, aided by unpaid native volunteers.

- Sabbath services in Osioot, Moteah, Nakhayleh, Mellawi, Bagore, Bedari, Tahta, Koos and Luxor, 748
- Night meetings in do. do. do. do. 2,518
- Sabbath school classes in five of these towns, 29
- Communion services, (times,) do. do. 9
- New members, (by profession,) do. do. 59
- Present Communion Roll, 338
- Baptized during the year, (including 2 Muslim female slaves,) 54
- Churches built, or being built, 3
- Sites for others purchased by native funds, 4
- School teachers supported do. do. 10
- Contributions towards religious purposes, $2165.29
- New congregations, (omitting Luxor and Tahta,) 3
- Congregations waiting for pastors, 6
It occurs to the writer of this portion of the Osioot report to introduce here a memorandum which will show how much the work in Upper Egypt has been left in native hands, and, by natural consequence, how greatly their labors have been owned of God in preparing this soil for the seed of the word; and, therefore, how important it is to have them set at work all throughout the field. We have not the statistics of the work in Koos. The following shows the number of months during which the Osioot station has been actually occupied by a foreign missionary preacher from the date of its occupation up to the present time:

<table>
<thead>
<tr>
<th>Years</th>
<th>Preacher(s)</th>
<th>Months</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>1865</td>
<td>By J. Hogg</td>
<td>7</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td></td>
<td>from 21st of Feb. to 1st of Aug., and from 5th of Sept. to 26th of Nov.</td>
<td></td>
</tr>
<tr>
<td>1866</td>
<td>By Dr. Barnett</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>1867</td>
<td>do. do. do.</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td></td>
<td>By J. Hogg from 15th March to 25th June, and from 1st Oct to 31st Dec.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1868</td>
<td>do. do. do.</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>By Rev. E. Currie from 1st Jan. to 15th March, and from 13th Sept. to 31st Dec.</td>
<td>(At this date the native evangelistic work began.)</td>
<td></td>
</tr>
<tr>
<td>1869</td>
<td>do. do. do.</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>By J. Hogg, from 1st Jan to 6th Aug., and from 22d Sept. to 31st Dec.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1870</td>
<td>do. do. do.</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>By J. Hogg, from 1st Jan. to 13th April, and from 9th Sept. to 31st Dec.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1871</td>
<td>do. do. do.</td>
<td>3</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>By Rev. A. Watson, from about 1st Nov. to 31st Dec.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1872</td>
<td>do. do. do.</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>1873</td>
<td>do. do. do.</td>
<td>2</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>By J. Hogg, from 5th Oct. to 31st Dec.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>do. do. do. 1st Jan. to 30th June, and from 4th Sept. to 31st Dec.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total occupation</td>
<td>68 1/2 months.</td>
<td></td>
</tr>
</tbody>
</table>

This does not include any allowance for absence at the annual meetings of Presbytery, which would reduce it 2 1/2 months at least. Thus, out of 9 years nominal occupation as a mission field, the actual occupation has only been five and a half years. Hence, it appears that the work has been left in native hands 3 1/2 years, i.e., more than one-third of the time.

THE LITERARY ACADEMY.

The teachers and classes, described in Dr. Johnston's report for 1872, continued the same up to the close of last session. A public examination was held for two days in succession on the second week of April, in the presence of 50 or more intelligent Mohammedans and Copts, etc. The advanced class was examined in Algebra, Natural and Mental Philosophy, the elements of Physiology, the gospel and first epistle of John in Ancient Greek, and New Testament, History and Geography, and each of the students in this class read an essay on some point in Mental Philosophy or Natural Science, e.g., the Senses, Memory, Light, the Atmosphere, etc., which he had carefully prepared. This class (consisting of the theological students,) acquitted themselves throughout the entire examination (which lasted the whole of the second day,) in a very creditable manner, and the visitors, who were present during the last two hours, expressed great surprise to find such
proficiency in the children of Copt fellahs. This public examination
served to give our Academy a name and a reputation, which we trust
it will maintain and increase from year to year.

Session 1873-4 —The Academical classes were resumed on the 1st of
June, after six weeks' vacation. Dr. Hogg had hoped to have re­
turned from his preaching tour before this, but he was detained for a
month by having to go to Ramleh to send his children home to Scot­
land, and he only left Osioot on his way up the river the week before
the session opened. The day before he sailed, information reached him
that the head-master was unwilling to return to his post in the Aca­
demy until the end of the hot season. He had, therefore, to make new
arrangements with such teachers as could be found for the conducting
of the Academy during his absence, in the hope of finding the head
teacher there on his return from Luxor. In this hope he was disap­
pointed, and after spending three or four days rearranging the classes
and drilling the inexperienced teachers, he hurried off to Cairo to at­
tend a meeting of the Association, and hoped to be back in a month at
the farthest and take charge of the head master's classes himself. In
this he was also disappointed. Two months elapsed before he was able
to return to Osioot, owing to the dangerous sickness of his child al­
ready referred to. To add to his sorrows, one month had not passed
by when news reached him of quarrels among the teachers and disaffec­
tion among the scholars, which ultimately led to the summary dismissal
of the deputy head teacher. Mr. Shenoodeh Hanna, who had charge
of the congregation and night meetings in Dr. H.'s. absence, now took
charge of the Academy too, and did what he could to keep the pupils
together until his return. For the first six weeks after his arrival,
Dr. Hogg, (though completely broken down in health and unable to
sleep,) spent the whole day in the Academy. His only assistants for a
whole month were Elias Barekat and Shenoodeh Hanna, (the latter
only a part of the day,) till about the middle of October, when the arrival
of a new teacher, Mr. Abd En Noor, a graduate of the Beirut College,
who was given up to us by the brethren in Cairo, and the return of the
teacher of the Junior classes, gave him relief from the heavier work of
the Academy; and gave him one week's breathing time before opening
the winter session of the theological class, which, owing to the weakness
of our mission force, he has had to conduct this year single handed and
alone! The week of rest referred to was spent in visiting Mellawi in
order to coax the brethren there to allow Girgis Rufael (their preacher,)
to return to the Academy, and in calling at the places between Mellawi
and Osioot, where it was hoped that openings existed for instituting a
series of evangelistic efforts during the course of the current winter.

It is hard for the writer to pen these details, but he would rather be
the writer than the reader of them. It is the vaunting boast of our
church that she is raising a native ministry in Egypt, and it is full time
that the church were informed that all that she is doing in the premises
is to kill her own missionaries, or at least to place them in such circum­
stances that they cannot help killing themselves. She boasts of her
Osioot Training Academy. Her Academy, forsooth! and what, pray,
has she ever done for it? We answer that, as a church, she has done
nothing for it whatever. She has supported the missionary who has
charge of it, it is true; but she has not relieved him of one single, soli­
tary item of his other work. He has even to keep the book shop and
colportage accounts—a work which every one who has had charge of it
knows to be any thing but a sinecure! The Osioot Training Academy
has cost the church no more than it would have done, had it been an
ordinary mission school. Even the building never cost it a cent. The venerated pastor of the congregation of St. Clairsville, Ohio, gathered nearly 1,200 dollars from a few individual congregations and Sabbath schools in order to furnish the Academy with suitable teaching apparatus, and a devoted friend of missions in Monmouth gave a noble donation to establish a fund for supporting poor but deserving students during their curriculum of study; but, we repeat it, the U. P. Church, as a church, has done no more for Upper Egypt with its Training Academy than it would have done for it, had it never been established.

SUMMARY

Number of pupils enrolled during the year, 100
Average monthly roll, 75
On the roll at the end of the year,
26 from Osioot, 22 from Nakhayleh, 22 from Moteah, 10 from Koos and Luxor, 5 from Moosui, 4 from Dweyr, 7 from different towns; total, 98
Number of boys who are sons of Protestant converts, 80
Number who board in the Academy or in out-houses, 70
Number of boys supported in whole, (13,) or in part, (8,) from the Pressly fund, 21
Number of boys whom the present Academy dormitories can comfortably accommodate, 40

CLASSES AND COURSE OF STUDY DURING THE CURRENT SESSION,
(1873-4.)

(1.) Students of the fourth year, (14.) Under Dr. Hogg: Greek Testament and Grammar, Logic, Natural Philosophy, Literary Exercises. Under Mr. Abd En Noor: Geometry and Mathematics.


(3.) First year, (19.) Mr. Elias Barakat: Arabic Grammar, Arithmetic, Writing, (1st and 2d year,) Geography. Mr. Shenoodeh Hanna: Bible History, Angus' Bible Hand-Book, Shorter Catechism, (along with 2d year class.) Mr. Abd En Noor: English.


(5.) Simultaneous exercises. Under Mr. Shenoodeh Hanna: Vocal music daily. Under Dr. Hogg: Religious exercises and nightly lecture, etc., viz.: Monday evening, Examination on sermon, etc.; Tuesday evening, Analysis of book in the Bible; Wednesday evening, Prayer-meeting and practical remarks; Thursday evening, A Scripture character; Friday evening, Exposition of Pilgrim's Progress; Saturday evening, Prayer for the spread of the gospel. Among themselves: Literary and Debating Society, (Friday night;) Missionary Society, (Saturday night.)

REMARKS ON THE ABOVE.

We desire to call special attention to the following remarks based upon the foregoing summary:

(1.) Nearly all the pupils in the Academy are Protestants, children of Christian parents, who are not only willing to have their boys trained
for the service of Christ in Egypt, but are also praying that the Lord may qualify them for and call them to this service. Thus it is evident that the material is, in regard to quality, all that we could wish. The fathers of the scholars have said to us once and again, “We have given you our boys. We will also send their younger brothers as they grow up. Choose the best of them. Take them all, if they are worthy. Give them all the teaching that you can. Keep them as long as you wish. Teach them all that you know. Make them just like yourselves, and may the Lord own your efforts and reward you for all your toil.”

(2.) The number of pupils has increased fourfold in one year. The number enrolled in 1871 was 18, and in 1872, 25; (viz.: 10 from Osioot, 10 from Moteah, 2 from Nakhayleh, 1 from Suhil, 1 from Mair, and 1 from Koos. This increase (viz.: from 25 to 100,) is the response of the evangelical churches in Upper Egypt to an appeal made to them by the writer during his midsummer itinerancy; it is also, we believe, the response of the Lord of the harvest to the church’s prayer for laborers.

(3.) Eighty of the pupils have been supplied by four congregations, whose aggregate membership is 328, viz., one pupil of an average for every four members. Thus it may be said that almost every Protestant family in Upper Egypt has a boy in the Academy under training for Christian work in Egypt. Seventy of the scholars come from distances varying from 10 to 200 miles, and only 21 out of 96 receive any aid from the Pressly Fund.

(4.) If four congregations give 80 pupils, how many will eight, twelve, twenty, etc., give? But four congregations have sent 80 pupils to the Academy, and other congregations are springing up as fast as we can plant them; thus it is plain to my mind as any sum in Simple Proportion, that if the churches now in process of formation follow the precedent set them by their elder sisters—which they are sure to do in this as in every thing else—the Osioot Academy will expand into a College within a very few years. We maintain, that in the mission field as at home Colleges grow; they are not made. We also maintain, that a missionary College, i.e., a College for training native pastors, teachers, and evangelists, ought to draw its students chiefly, if not wholly, from the families of native converts. Money spent on such an institution would be spent for a direct missionary purpose, which is the only purpose for which mission money should be spent. We maintain, further, that when the converts give themselves or their sons, and ask us to educate and train them for the Master’s service, we are bound in duty to comply with their request, and if we fail or refuse to do so, we must account to the Master for the injury done to His cause from the loss of their services. Are we prepared to maintain that three foreign laborers, or even the whole of our present missionary staff, could perform by direct individual effort the work of eighty native laborers? If not, then let us combine in training these native volunteers, and prepare to receive the fresh bands that may present themselves from year to year. Instead of imposing the care of such an institution on one of our number as an additional burden to all the other work of a missionary, let not fewer than three of our number be set apart for this special work; and let new buildings be erected as the number of students increases; and, with the blessing of God on the effort, we shall not only have a flourishing Training College in efficient operation—whether we may dignify it by that name or not—large enough to supply pastors, evangelists and teachers for our whole mission field, but, by leading the students out into the field during the College vacation, and thus giving them practical training in evangelistic work, these three missionary Professors will annually per-
form more bona fide missionary work than they could have performed by their unaided individual efforts, though constantly engaged in evangelistic work throughout the whole of the year. Whether this arrangement or something like it be made before next session of the Academy, or whether it be postponed until the proposer of it has been crushed down into a premature grave, one thing must be done without any such delay,—unless it be the desire of the church that the child be buried also in its father's grave. Not only must the present building be enlarged in order that the Academy may expand into a College, but it must be enlarged or it will cease to exist. For it must have room to grow, even as an Academy, or else it will dwarf and dwindle down into a local common school. Now, what are the facts?

(5.) Out of 70 boarders only 40 can be accommodated in the Academy building, and the present rooms used as dormitories are greatly needed as class rooms. The absolute necessity of an immediate enlargement of the Academy building was so evident to the writer, that, several months ago, he wrote to a number of those friends in Great Britain who assisted him in building the present Academy, and solicited their assistance in the erection of a set of dormitories capable of accommodating 100 boarders, the cost of which would amount to about $2,500 (gold.) By the second mail after the arrival of his letters in England, his banker in Liverpool informed him that the following sums had been received, viz.: $125 from the Countess of Aberdeen; $59 from Lady Ruthven, $100 from D. Paton, Esq., Alloa; $50 from James Paton, Esq., Alloa; $25 from each of three personal friends; making a total of $400 (gold.) He wrote a number of letters at the same time to friends of the mission in America, but no answer has yet been received. He has done what he could, and now leaves the case in the hands of the church. To his own mind the question to be decided is not "shall we build, or shall we not?" But "shall we put up a shabby structure similar to that which we have dignified by the name of an Academy, or shall we erect something that will one day form a portion, at least, of a College building?" Any man who is competent to work a simple problem in the Rule of Three need not to puzzle his brains long as to which of these alternatives we ought to choose. Here is our solution:—As 4 is to 80, so is 8 to 160:: 16: 320:: 20: 400." Ans. A College, (but only a Training College.)

**BOOK SHOP AND COLPORTAGE.**

Laborers—**Dos Makar,** Shopman; **Caldas,** Blind Colporteur; **Shenoodah,** Colporteur in the Northern district, extending from Minieh to Souhaj, (140 miles,) and **Losy,** Colporteur in the Southern district, extending from Souhaj to Assouan, (287 miles.)

But for the extreme length of the foregoing Report, we would have felt tempted to write at some length of this department, which is growing in interest from year to year, the care of which, with its monthly accounts of sales of books of 171 different kinds, together with the necessary correspondence connected with it, has often proved the "last straw" that fairly broke us down during the past year. We beg to be excused for the complaining tone of this whole report. It is from first to last an appeal for dear life, and we beg it to be received as such. It is the last that we mean to make. We shall only give the statistics of sales.

The number of volumes sold during the past year was nearly double that of any previous year. The sales of Scriptures alone exceed the total sales of every year except 1872. The books sold were of 171 different kinds, viz., of Scriptures published by the Brit. and For. Bible Society, 20 kinds; by the American Bible Society, 14 kinds; religious books pub-
lished in Beirut and Cairo, 92 kinds; educational and miscellaneous literature, 45 kinds. Grouping them under the three general heads under which they have been reported by us from year to year, the total sales during the last year were as follows: —

<table>
<thead>
<tr>
<th>Category</th>
<th>Sales</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scriptures</td>
<td>1,082 vols.</td>
<td>$306.54</td>
</tr>
<tr>
<td>Religious literature</td>
<td>2,164 “</td>
<td>167.16 “</td>
</tr>
<tr>
<td>Educational</td>
<td>403 “</td>
<td>167.80 “</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,649 vols.</strong></td>
<td><strong>$701.50</strong> (gold.)</td>
</tr>
</tbody>
</table>

The sales for 1872 were 1,789 vols —$381.05, and the total sales for the past seven years amount to 12,387 vols , for $2,380.71, being an average of a little more than eleven cents per volume.

Respectfully submitted.

J o h n  H o g g.

O s i o o t, January 19th, 1874

MEDICAL MISSION REPORT.

Your medical missionary has no special changes to report, either in his work or in the manner of conducting it. The work has continued much the same as in former years, except that more itinerating was done.

While in Osioot, the usual Dispensary service was held every morning except Sabbath, with an attendance of from twenty to fifty persons, when medical and surgical services were rendered to the poor, gratis, but all who could afford it were required to pay for at least the medicines prescribed. The afternoons were usually spent in talking to the people in their shops and upon the streets, as opportunities were afforded. He was necessarily absent from Osioot nearly eight months of the past year, that time being spent in Mansura, Cairo, Ramleh, and in itinerating upon the Nile. Leaving Osioot on the 12th of March to attend the annual meeting of the Missionary Association, he was detained with his family in Cairo by the sickness and death of his son, and still longer by ophthalmia, with which he and Mrs. Johnston were attacked at the same time. Leaving his family in Cairo, he returned to Osioot on the 9th of April. He again left Osioot on the 19th of April to attend a called meeting of the Association, when he was appointed to labor in Mansura for the summer, that station being left vacant by Mr. Rule's sudden return to America. He returned to Osioot on the 20th of September, after spending a short time in Ramleh with his family. The greater part of the months of October and November was spent in itinerating upon the Nile, as far up the river as Esneh, 232 miles above Osioot. During this trip the cities of Souhaj, Ekhmeem, Mensheeah, Girgeh, Keneh, Koos, Luxor, Koornhe, and Esneh, and many other smaller towns and villages were visited. From one to three days were spent in each of the places mentioned, thus affording many opportunities for meeting and talking with the people, and for Mrs. Johnston to meet with the women. We gladly availed ourselves of all these opportunities for doing what we could, until Mrs. Johnston was attacked so severely with ophthalmia that we were compelled to desist from the good work and return hastily home. This trip was made in the small boat recently purchased for the use of the Osioot Station, with the money so generously contributed by the friends of our mission during the session of the Assembly in Washington, Iowa, in 1872. It was the first, of what may be hoped will be many, useful itinerating trips made in it by the various members of our mission upon the Upper Nile.
Besides this trip of nearly two months, many other shorter ones were made during the year to the towns and villages near Osioot.

The boat cost $385 in gold. It is a neat little boat, about thirty-six feet long, and six and a half feet broad, with a small cabin, six by seven feet, and sleeping accommodations for two persons. It would serve its purpose better if it were a little larger, but at the time of its purchase no more suitable one could be obtained. Two sailors can manage it in ordinary weather, but it requires an additional man for a long trip, or for windy weather. A boatman receives about 25 cents a day wages, so that it is not very expensive to keep the boat running. The cost of running a large boat, requiring eight or more men, has prevented its employment to a great extent in this itinerating service on the Nile, but the same objection cannot be urged against the use of this small one.  

David R. Johnston, M.D.

Osioot, February 5th, 1874.

VI. China.

To this great mission field, the Rev. J. C. Nevin was appointed by the first General Assembly of our United Presbyterian Church, and, proceeding at once to his important work, founded the mission in Canton, where he has ever since perseveringly pursued his course. His report for the past year, it is thought, cannot, with justice, be condensed, and the Board, therefore, present it in full, as best describing the work and the condition of the mission.

"I beg to present to the Board my usual Annual Report for the past year. We have great reason to do so with much gratitude to the Great Giver of all good, who has been pleased to spare us in prosperity and health and comfort to its close. I can most assuredly say that of all the years I have spent in Canton, not one has been so pleasant and home-like. Our comfortable, cheerful home has been like an asylum for relief from the pressure and knocks of the heathen world without, and has been blessed to making us often feel strong in the midst of great weakness.

Regular service has been kept up in the chapel, publicly proclaiming the Gospel to all who were willing to stop and hear. A multitude has thus been repeatedly brought to hear the word of life, and many from a distance and from the surrounding country have been pointed to the Saviour. I cannot help feeling sure that God will make this seed fruitful in some cases, even in the hearts of those who have heard—whilst we know that the Word will in His own time accomplish his purpose, if it be in the hearts of others than those who have heard with their own ears and seen with their own eyes. Much serious attention has been given to the Word of exhortation, and some attempts at setting it at naught have likewise been made. In several of the chapels brow beating has been resorted to by agents (I have no doubt) of the anti-gospel movement which I spoke of in my report last year. Their effort at imitating our methods of benevolence and plans for disseminating the Gospel by stated public preaching, does not seem to satisfy their hostile feelings, or to provoke notice on our part; and consequently pent up wrath and ill-will must occasionally break out. Even such attempts as these have failed to change the tenor of our way or to ruffle the evenness of our work. Whether, then, this
spirit will grow or not, remains to be seen. The past year was one peculiarly subject to hostile demonstration on the part of the Literati, owing to the fact that it was the term for the great triennial literary examination. Over ten thousand candidates from all parts of the Province were gathered here, with perhaps as many more such strangers in the persons of their accompanying friends and attendants.

One of these preaching places has been opened lately on the same street with our chapel. We take this to be quite a compliment, especially, too, as it is the largest and best appointed place for such public work yet opened in Canton by either heathen or Christian agency. Just in proportion as the power of the Gospel spreads and develops, may we expect opposition more or less bitter. So we feel encouraged by this jealousy and spirit of competition, and trust that a day of overturning is near at hand. This revolution may be peaceable, and it may be violent. Late news from the north of China tells us of a bitter hostility that has broken out into open persecution to the death against certain communities of Christians in the Shantung Province. While, on the other hand, word comes from Japan of a proposition from native sources, to settle the dispute between Christianity and Buddhism, by open discussion between the advocates of these systems—the debate to be carefully reported and printed for distribution among the masses.

Our strength and hope is in God, who we know is preparing the way for the coming of the kingdom of our Lord and Master, and who will use and permit such means and agencies as shall most surely accomplish his will. So it is in the midst of opposition we feel encouraged, and trust that all the friends of the China mission will see that their maintenance of the Gospel here has not been without a very specific object.

In connection with the preaching service some tracts have been distributed; but it has been more of my care to put copies of the New Testament into the hands of such as it seemed to me would likely make a proper use of them. Where on all this vast sea of humanity they have drifted, I know not. But surely the eye of the Master has not lost sight of his treasure, and knows whether they shall prove to be a savor of life or a savor of death.

Accessory to the general work, I have maintained a regular morning exposition of Scripture at prayers and a weekly Bible class in which explanation and examination share equally. Much comfort has been had from these exercises, and fruit has been anxiously expected in the conversion of some who attend.

One middle-aged man has given great encouragement to hope that a work of grace is going on in his heart. We had hoped to have received him to come forward. Often have we seen apparently serious impressions grow and bud, almost ready to burst into flower, when some biting frost has come from some quarter and nipped our hopes. It is hard to come out from the broad road where tens of thousands densely crowded together whirl along—seething and foaming maelstroms being formed daily and hourly, and dragging many a halting and weak inquirer away from the truth and the life. It is perfectly astounding to witness the gravity and power which even the most stupid and silly superstitions assume and exercise, and to the eye of man, utter despair seems written over the heads of other forms hoary with centuries and venerable with use. But it is the work of the servants to sow and to water, and the prerogative of the Master to give the increase. So we labor in hope.

Our school has been in full operation throughout the year with its
full complement of scholars on the roll of twenty-five, and a very good
daily attendance. The course pursued has been the same as in pre­
vious years, and is a very hopeful feature of our work. The building
has been in a wretched condition, not, however, for want of funds, I
am thankful to say, but because of unexpected difficulty in securing
a much desired addition to our lot. I wrote you some months ago
of the failure to get the lot adjoining us on the north. Hope has
again sprung up within the last few days, and by God's blessing we
may get the property adjoining us on the south. At present, negotia­
tions are pending; but we may be disappointed in our hopes, unless it
be the will of the Master to put up the needed buildings for schools
and chapel, and have much better facilities for our work in every way
than it would be possible to secure by building just now. I have thus
delayed going forward not only because it quite accords with my own
judgment, but more especially because it is in keeping with the advice
of a friend who has already done much and done it well, too, for the
U. P. Church, and whom we expect to help very liberally indeed in this
matter. But more of this at the appropriate time. The school will
be opened again for 1874, and the most made of it that may be possible.

"I have given some time to personal instruction in the schools in
addition to regular catechising and explanation of Scripture doctrine.
In this connection I have made considerable progress in the prepara­
tion of a geography and atlas for the use of the boys, and hope during
the coming year to print it in part, at least. It is a very tedious work,
as any one will know who has ever attempted any thing of the kind;
and especially so because of the cumbrousness of the Chinese characters
in expressing names, and in the economy of space. Still it is much
needed, and must be prosecuted, if it be but slowly, according as I may
find time and strength.

"The version of the Psalms has also shared my attention. I have
set out to prepare two versions of each Psalm, and a literal translation
of each into the Canton vernacular. I am thus compelled to go over
each one with assiduous care three times. This tends to make a slow
work still more slow. It seems needless to say even this much by way
of apology to any who might be even now expecting that the work
would have been finished and set to music into the bargain, as I feel
sure no one will be able to sympathize with me except those who have
labored for years over our "Revised Psalms" for the use of the U. P.
Church.

"I have had my teacher working for two years past on this version.
I have furnished him with every help in my power to arrive at the
meaning, and left him free to make the most literal versification possi­
bile, hoping he would come so near to what would be acceptable that my
labors would be much lightened. The result proves, however, to be a
complete failure—no better than Watts' imitation, perhaps worse, in
that he has not only added and omitted, but has introduced snatches
and passages from native songs and poetry. I have then to begin de
novo,—but with the advantage that the teacher has had a considerable
practice in the art of poetical composition.

"In conclusion, however unsatisfactory my work as a whole may
appear to you, or to the church, or to myself, of one thing I am fully
persuaded, viz: the mission work in China is a success, and beyond all
doubt deserves the most earnest prayers and hearty support of the
American Church. We have had several visitors during the year—
specially seeking information in regard to our work. Bishop Harris,
the Commissioner of the Methodist Church, visited all their missions
in China, and was greatly gratified. He also visited Canton (where they have not established a mission,) but for some reason saw nothing of the work here. Dr. Newman, of the Methodist Church, and Chaplain of the U. S. Senate, has also visited all the ports, and, of course, all or nearly all the mission stations of all churches working in China. He is on a trip around the world, and by special request and appointment of President Grant, has also made it a tour of inspection in regard to the U. S. Consulates in Japan, China, India, and Russia. It has also been a fixed object with him to look into missions and gather all possible information. Finally, before leaving China, at a meeting of the Canton Missionary Association, he gave us the best words of exhortation and rebuke, as he felt we (all in China) needed it, that we have ever heard—heartly and eloquent, plain and unvarnished, they were truly welcome.

“He stated his unequivocal conviction that the ‘missions in China have been organized on a basis and with a forethought that are truly remarkable.’ We appreciate such words from such a man. We had the favor of entertaining the Dr. and his good wife, who accompanies him, at dinner in our own house, and remember them both with much kindness.

“It is scarcely necessary for me to say much about the following statement of accounts. You will notice that the funds to the credit of the Board for mission purposes have not been adequate for the year’s expenses—$125.07 being yet due. The building fund has been very appreciably increased, for which we are truly thankful. The house now rented to our Baptist friends will be left vacant by April unless some one should be sent out this Spring.

“And now I cannot write the concluding sentence without expressing a regret that it has been my duty to write thirteen consecutive annual reports in fourteen years. Such duties are more pleasant when shared in by a number, than where one person should always write and always be obliged to write about himself.

“Hoping better things for the future, I subscribe myself as ever, your obedient servant in China,” J. C. Nevin.

**XI. FRIENDS.**

With this glance at the missions under our care, the Board gratefully mention various friends from whom the most gratifying aid and encouragement have come:

1. **INDIVIDUALS.**

First among these, the continued munificence of His Highness Dhuleep Singh, must be named. Most generously he signalized his interest still in our mission by the grant again in June last of £1,000, which was used, as he desired, in supporting two missionaries and in carrying on the operations of the press.

Mr. John Caldwell, of this city, has rendered important service again in securing passages for our missionaries to their field of labor.

Mr. Charles Arbuthnot, of the city of Pittsburgh, has, as in
former years, most liberally remembered us, contributing to the mission work and the proposed College in Egypt; and another gentleman of this State has furnished the means of supporting a new missionary and family in that field, and also made a munificent grant for the College.

A gentleman, whose name may not be given, has announced to the Board that the business firm to which he belongs will become responsible for money that may have to be occasionally borrowed to supply the failure of contributions to come into the Treasury, that thus the missionaries may not suffer, and that borrowing may be made, if it must be at all, in this country, rather than by the missionaries in their foreign fields. Most earnestly does the Board hope there will be no necessity to act on his generous proffer.

2. SOCIETIES.

The British and Foreign Bible Society, the American Bible Society, and the American Tract Society, have generously continued their grants during the year, and thus, in the different missions, our laborers have been materially aided in the great work of scattering religious truth abroad.

Female Missionary Societies, of a very efficient character, are in active operation in both the First and Second United Presbyterian Churches of Allegheny, Pa., and have provided liberally for the work in Egypt and in India. In Monmouth, Ills., York and Coila, N.Y., and various other places, the women of our church have shown a most commendable spirit in planning and working for the evangelization and elevation of their sex, and for carrying on our mission work among the heathen.

The ladies of the Paisley Missionary Society, in Scotland, have made their usual liberal grant for the support of the Girls' School in Alexandria, Egypt.

3. BEQUESTS.

During the past year a number of important bequests have been made for this foreign work. Thus men and women, who loved this cause while living, have left the means of having good long and widely done for it after they have themselves entered into their rest. The whole sum thus realized has been $8,975.49.

4. SABBATH SCHOOLS.

In no year, probably, have as many Sabbath schools in our church made regular contributions to this work as during the past year. The number is happily increasing each year. Only let a little effort be made, and every Sabbath school in the United Presbyterian Church will have an active hand in car-
rying forward this great work. Would it not be one of our noblest honors to have it so? The Sabbath school contributions amounted to $2,323.63.

Never, too, have as many children in the families of our people been engaged in forwarding their daily, or weekly, or annual offerings, to spread the Gospel. Some send their birth-day gifts; many their holiday or New Year's gifts. Will not every parent seek to have a place for this cause in the heart and prayers and gifts of his child?

XII. RECAPITULATION.

The following summary will be found interesting. There are now under our care—

Missions, 4. Leading stations, 23. Missionaries, 13 ordained foreign and 3 native ministers; licentiates, 1 foreign and 1 native. Female missionaries and assistants, 19; native teachers and helpers, 80; (viz.: Syria, 14; India, 12; Egypt, 54.) Churches, 21, with 655 communicants; increase, 89. Baptisms, 106. Schools, besides regular Sabbath schools and a Theological School, 22, with 2,358 scholars in them, (viz.: in Syria, 8 schools and 294 scholars; India, 3 schools and 1,078 scholars; and Egypt, 10 schools and 946 scholars; China, 1 school and 25 scholars.) Contributions by native members—the report being from Egypt alone—$2,925 in gold. Printed matter from the press at Alexandria, 380,000 pages.

XIII. TREASURER.

Mr. Samuel C. Huey, 921 Chestnut Street, Philadelphia, Pa., has been appointed Treasurer of the Foreign Missionary Fund, to enter upon his duties on the 1st of July next. It is hoped he will accept *

XIV. MEMBERS OF THE BOARD.

The term of service of the Revs. J. T. Cooper, D.D., F. Church, and W. W. Barr, expires at this meeting of the Assembly.

W. W. Barr, President.
J. B. Dales, Cor. Sec.

Philadelphia, May 1, 1874.

* Mr. Huey having declined, Mr. William Getty, No. 13 North Second St., Philadelphia, was appointed, and has accepted the office.
## RECEIPTS AND EXPENDITURES.

*For Year ending April 30th, 1874.*

### RECEIPTS.

<table>
<thead>
<tr>
<th>Presbyteries</th>
<th></th>
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<tbody>
<tr>
<td>Albany</td>
<td>$838 78</td>
</tr>
<tr>
<td>Allegheny</td>
<td>3,520 75</td>
</tr>
<tr>
<td>Argyle</td>
<td>1,363 79</td>
</tr>
<tr>
<td>Beaver Valley</td>
<td>1,633 31</td>
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<tr>
<td>Big Spring</td>
<td>805 38</td>
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<tr>
<td>Bloomington</td>
<td>265 90</td>
</tr>
<tr>
<td>Boston</td>
<td>181 00</td>
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<tr>
<td>Brookville</td>
<td>291 39</td>
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<tr>
<td>Butler</td>
<td>1,803 00</td>
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<tr>
<td>Caledonia</td>
<td>721 02</td>
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<tr>
<td>Chartiers</td>
<td>2,348 60</td>
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<tr>
<td>Chicago</td>
<td>334 33</td>
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<tr>
<td>Cedar Rapids</td>
<td>148 05</td>
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<tr>
<td>Chillicothe</td>
<td>156 00</td>
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<tr>
<td>Cleveland</td>
<td>532 56</td>
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<tr>
<td>Conemaugh</td>
<td>1,050 01</td>
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<tr>
<td>Delaware</td>
<td>624 47</td>
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<tr>
<td>Des Moines</td>
<td>235 40</td>
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<tr>
<td>Detroit</td>
<td>136 65</td>
</tr>
<tr>
<td>Frankfort</td>
<td>1,496 12</td>
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<tr>
<td>Garnett</td>
<td>50 00</td>
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<tr>
<td>Indiana</td>
<td>457 05</td>
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<td>Kansas</td>
<td>94 05</td>
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<tr>
<td>Keokuk</td>
<td>1,292 50</td>
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<tr>
<td>Lake</td>
<td>289 98</td>
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<tr>
<td>Le Claire</td>
<td>282 95</td>
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<tr>
<td>Mansfield</td>
<td>615 76</td>
</tr>
<tr>
<td>Mercer</td>
<td>915 49</td>
</tr>
<tr>
<td>Michigan</td>
<td>203 01</td>
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<tr>
<td>Minnesota</td>
<td>73 88</td>
</tr>
<tr>
<td>Monmouth</td>
<td>1,137 91</td>
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<tr>
<td>Monongahela</td>
<td>3,733 24</td>
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<tr>
<td>Muskingum</td>
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<td>Nebraska</td>
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<td>624 08</td>
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<td>Oregon</td>
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<td>Philadelphia</td>
<td>1,621 17</td>
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<tr>
<td>Princeton</td>
<td>223 18</td>
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<tr>
<td>Rock Island</td>
<td>751 00</td>
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<tr>
<td>San Francisco</td>
<td>88 87</td>
</tr>
<tr>
<td>Sidney</td>
<td>477 64</td>
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<tr>
<td>Southern Illinois</td>
<td>194 12</td>
</tr>
<tr>
<td>Stamford</td>
<td>275 44</td>
</tr>
<tr>
<td>Steubenville</td>
<td>1,435 74</td>
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<tr>
<td>Tennessee</td>
<td>153 20</td>
</tr>
<tr>
<td>Vermont</td>
<td>64 62</td>
</tr>
<tr>
<td>Wabash</td>
<td>102 04</td>
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<tr>
<td>West Missouri</td>
<td>34 30</td>
</tr>
<tr>
<td>Westmoreland</td>
<td>1,783 45</td>
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<tr>
<td>Wheeling</td>
<td>858 21</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>90 25</td>
</tr>
<tr>
<td>Xenia</td>
<td>1,461 10</td>
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<tr>
<td></td>
<td>$40,302 27</td>
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<tr>
<td>Legacies</td>
<td>8,645 97</td>
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<tr>
<td>Donations</td>
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<tr>
<td>Sabbath Schools</td>
<td>2,356 49</td>
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<tr>
<td>Missionary Societies</td>
<td>1,367 89</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>409 96</td>
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<td></td>
<td>$59,460 98</td>
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<tr>
<td>Bal. May 1, 1873</td>
<td>6,192 50</td>
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<tr>
<td>Total</td>
<td>$65,653 48</td>
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### EXPENDITURES.

<table>
<thead>
<tr>
<th>Country</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syria</td>
<td>$4,000 00</td>
</tr>
<tr>
<td>India</td>
<td>16,544 46</td>
</tr>
<tr>
<td>Egypt</td>
<td>37,381 00</td>
</tr>
<tr>
<td>China</td>
<td>2,500 00</td>
</tr>
<tr>
<td>Salaries, allowances, and travelling expenses of returned missionaries</td>
<td>2,251 49</td>
</tr>
<tr>
<td>Outfits</td>
<td>902 37</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,384 62</td>
</tr>
</tbody>
</table>

**Balance May 1st, 1874:** $64,963 94
ACTION OF THE GENERAL ASSEMBLY.

The Report having been presented to the Assembly, it was referred to a Committee consisting of Messrs. James Duncan, A. Blaikie, D. D., Jas. S. Barr, G. Lansing, D. D., Ministers; David Drennen, W. K. Carson, Elders.

The Committee presented a report, which was adopted, and is as follows:

Resolved, 1st. That relying on divine grace, and exercising confidence in the increasing liberality of our people, we will endeavor to nourish and cherish all the foreign missions at present under our care, as we may obtain help from God.

2d. That the hand and grace of God be gratefully recognized in guarding all our missions, and that the ministers and members of our churches be everywhere urged to remember them at the throne of grace, and that pastors and sessions will endeavor to have their people more regularly and fully informed of the condition of the heathen, and especially of the condition and necessities of our own missions in laboring to spread the gospel.

3d. That all our pastors are earnestly requested to gather missionary facts and intelligence, and to lay before their congregations a brief but comprehensive synopsis at least once a month.

4th. That the thanks of the General Assembly be given to his Highness, Dhuleep Singh, for his continued great liberality; also to Messrs. D. Stuart, of Liverpool, John Caldwell, of this city, C. Arbuthnot, of Pittsburgh, and others who have so greatly aided us during the year with their generous deeds; also to the British and Foreign Bible Society, the American Bible Society, the American Tract Society, the Paisley Ladies’ Missionary Society, and the various other societies that, both in this country and abroad, have done so much to add to the efficiency and usefulness of our work.

5th. That Rev. Dr. Lansing and Rev. Andrew Watson, on behalf of the Missionary Association in Egypt, be directed to tender to the Hon. Richard Beardsley, United States Consul-General in Egypt, the very deep and grateful sense which this General Assembly has of his personal and official kindness, in so happily aiding in the negotiations that were connected with the sale of the mission property in the city of Cairo; also to L. Muller, Esq., and the firm of Tod, Rathbone & Co., for their early and continued favors to our mission, in acting, as they so long have, as its bankers, and especially in so effectually aiding in the securing and properly investing the funds of the late important sale.

6th. That the children of our church, in the family and in the Sabbath school, be commended for the earnest devotion which in so many instances they have shown to the cause of missions, and that parents, pastors and superintendents be urged to bring it before them, and ask their sympathies, their prayers, and their gifts in its behalf.

7th. That the Assembly approve the establishing of a Training College and Mission Seminary at Osioot, and that $4,500 be devoted to the building fund of the college, out of the appropriation for Egypt this year.

8th. That the opening of suitable Boarding Schools for Girls be approved of, and that the missions with which such schools may be identified in any way be specially urged to endeavor to have, first, the spiritual interests of every pupil in them promoted, and then that each
be trained with particular reference to usefulness in any sphere to which she may be called, and specially with reference to Christian homes.

9th. That the women of our church at large be specially urged to be interested in these schools for girls, and in the Zenaana work, or work which Christian women may do in visiting and endeavoring to teach and evangelize heathen women in the seclusion and privacy of their homes.

10th. That the Assembly approve of the appointment of Rev. A. M. Nichol and wife to the mission in Egypt, and Miss Cynthia E. Wilson to India; and that the Assembly further appoint Mr. T. L. Scott to the mission in India, and direct the Board to send another male missionary to that field at the earliest possible moment; also another female missionary in addition to Miss Wilson; also one missionary to China, and two male missionaries and two female missionaries to Egypt.

11th. That the following appropriations be made for the Foreign Missionary work of the ensuing year:—For Syria, $3,700; India, $15,000; Egypt, $30,000; China, $1,500; outfits, travelling expenses and salaries of new and returning missionaries, $10,000; miscellaneous, $1,000; total, in gold, $61,300, or $73,440 currency.

12th. That every pastor and elder be earnestly urged to have their congregation forward at least a portion of their annual contribution to this cause in the summer and early autumn, rather than delay to a later period of the year; and that the Board be recommended to increase, where necessary, rather than diminish the salaries of the missionaries.

13th. That in reference to the subject of the confederation of all the Presbyterian missions in India, from the information we have on the subject, we recommend our missionaries in that field to unite in this confederation upon such terms as will not affect the ecclesiastical relations of the mission to the church at home, or in any degree compromise her distinctive principles.

14th. That our whole church, ministers, elders and members, be urged to realize the duty, the honor, and the importance of the Foreign Missionary work; that they properly estimate the value of our missions in particular, and the obligations resting upon all to sustain them while they are thus under our care; and that as it is only the Holy Spirit poured out from on high that can make them or any thing that is done by them effectual for their great purpose, all will engage in frequent and fervent prayer, that labor in them shall not be in vain, and that souls may be saved to the ends of the earth.

ADDRESS OF MISSIONARIES.

Rev. J. F. Patterson, M.D., " "
Rev. James S. Barr,* Canonsburgh, Pa.
Rev. J. P. McKee, Gujranwala, North India.
Miss Eliza Calhoun, " "
Rev. Samuel Martin, Sealkote, North India.
Rev. J. C. Nevin, Canton, China.

* Now in this country.
Bey. Andrew Watson,
Miss E. F. Johnston,
Miss M. A. Smith,
Rev. John Hogg, D. D.,
D. R. Johnston, M. D.,
Miss M. J. McKown,
Rev. William Harvey,
Miss Anna Y. Thompson,
Rev. D. Strang,
Rev. S. C. Ewing,
Miss T. M. Campbell,

Cairo, Egypt.

Osioot, "
Sinoris, Fayoum, Egypt.
Alexandria, Egypt,

**RATES OF POSTAGE.**

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

<table>
<thead>
<tr>
<th>Country</th>
<th>Via Southampton</th>
<th>Via San Francisco, monthly</th>
<th>Via Brindisi, 28; via Southampton</th>
<th>Via Brindisi, 16; via Brindisi</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>28</td>
<td>18</td>
<td>22</td>
<td>12</td>
</tr>
<tr>
<td>India</td>
<td>22</td>
<td>6</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Egypt</td>
<td>16</td>
<td>6</td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

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

**BOARD OF FOREIGN MISSIONS.**

Letters relating to Missions may be addressed to Rev. J. B. Dales, D. D., Corresponding Secretary, 1628 Filbert Street, Philadelphia.

Letters containing remittances of money, or relating to finances, should be addressed to Wm. Getty, Esq., Treasurer, 13 North Second Street, Philadelphia, Pa.

**FORM OF BEQUEST.**

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

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

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

This Board was incorporated by the Legislature of Pennsylvania, April 12th, 1866.

**RESOLUTIONS OF THE GENERAL ASSEMBLY.**

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

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

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

It is specially requested that the name of every congregation contributing will be given to the Treasurer of the Board.
CONSTITUTION
OF THE
BOARD OF FOREIGN MISSIONS.

Adopted by the General Assembly, May, 1859.

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

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

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

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

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

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

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

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

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

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

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

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

P. Bullions, Moderator,
James Prestley, Stated Clerk.
### Statistics of Foreign Missions

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**Publications.—** By the press in Alexandria, 350,000 pages—mostly tracts for gratuitous distribution.