THE
FIFTY-SEVENTH ANNUAL REPORT
OF THE
LODIANA MISSION,
Including Stations at
LODIANA, SAHARANPORE, JALANDHAR, AMBALA CITY
AND CANTONMENT, LAHORE, DEHRA, RAWALPINDI,
HOSHPURPORE, AND FEROZEPORE,
With Out-Stations at
JAGRAON, KHANNA, ROPAR, MORINDA, JAGADHRI, SABATHU,
MURREE, DHAMAL, VAGAH, SHARAKPUR, MUKTSAR,
KARTARPUR, TANDA, GARSHANKAR, AND GHORAWAHA.
FOR THE YEAR 1891.
Published by order of the Mission.

Printed at the Lodiana Mission Press,
M. Wylie, Manager.
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Including Stations at

Lodiana, Saharanpore, Jalandhar, Ambala City and Cantonment, Lahore, Dehra, Rawlpindi, Hoshyarpoor, and Ferozepore,

With Out-Stations at

Jagraon, Khanna, Ropar, Morinda, Jagadhri, Sabathu, Murree, Dhamial, Vagah, Sharakpur, Muktsar, Kartarpur, Tanda, Garshankar, and Ghorawaha.

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THE LODIANA MISSION.

LODIANA STATION.

(Occupied in 1834.)


Native Evangelist:—Rev. J. B. Dales.

Scripture Reader:—Munshi Rukn-ud-din.

Christian Teachers:—Babu P. C. Bannerjee and U. C. Ghose, Head Masters of Christian Boys' Boarding School and City Mission School, respectively.

Other Christian Teachers:—Five male, and three female.

OUT-STATIONS.

Jagraon:—Rev. Ahmad Shah.


At the last annual meeting Mr. and Mrs. Ewing, recently arrived from America, were appointed to this station. At the same time, however, Mr. and Mrs. Norman were granted leave to take effect in March, so that there have been no additions to our working force. When at our annual meeting Mr. Norman
was released from the charge of our Boys' Boarding School, it was understood that he was to return after a short furlough of even less than a year, and on this supposition Mr. Newton was given the care of the School. When however, a little later it became evident that Mr. Norman's furlough was to be indefinitely prolonged, the Mission compelled to face the future without him, and feeling how unfair was the arrangement by which the burden of the School was to be added to Mr. Newton's already large responsibilities, appointed Mr. Ewing to the post left vacant by Mr. Norman's departure.

From the 1st of February to the 1st of April the City School was in Mr. Ewing's charge, but returned to the guardianship of Mr. Newton when the new arrangement concerning the Boarding School took effect.

In regard to the last mentioned institution little need be said. The fee system introduced two years ago has been adhered to, special attention has been given to the attempt to make the expenditure as nearly as possible commensurate with the work accomplished. The School has not been successful in the upper class examination for two years. Thus far the effort this year has been to keep the grade of the teaching staff up to the mark of preceding years. It is now proposed to secure a Christian B. A. Second Master, and thus put the staff on a par with the best in the Province.

The whole number of boys in the School during the year has been 120, boarders 95, day scholars 25; the average attendance has been boarders 80, day scholars 20.

In accordance with the movement now going on in all schools, some gymnastics have been introduced, while cricket and other games have been kept up.

There is not that spiritual power manifested in the lives of the boys which we desire and pray for. The number of those who have a real appreciation of spiritual things is small.

We face the same difficulty here that has to be met at home,
LODIANA STATION.

viz, the tendency to make the school work the principal thing to the injury of the "true wisdom."

The schools for Hindus and Muhammadans have had an amount of prosperity and success about equal to that of former years. The average attendance in the Central School and the six Branch Schools has been 504.

Recently our hearts have been inspired anew with confidence in this oftentimes discouraging and seemingly unfruitful phase of our work, by the baptism in Lahore of two young men, a Sikh and a Muhammadan, the foundation of whose Christian knowledge was laid some years ago in our Lodiana School.

Casting the bread of Divine life upon the seething waters of young India's thought, we are finding and shall find it "after many days."

Owing to the unavoidable absence of Mrs. Newton from the station, during a large part of the year, the work in Zenanas and Girls' Schools has been, to a great extent, left in the hands of the native teachers. They have carried on the work, and it is believed have discharged their duties faithfully. There are two Girls' Schools containing fifty-eight pupils, and eighteen Zenanas visited, with thirty-six pupils. The opportunities for extending this work are unlimited; the only limitation is the paucity of labourers, a fact we greatly regret.

The church services on Sabbath and Wednesday evenings have been continued as usual. Early in the year the pastor, Rev. Dharm Das resigned, and up to the present time the services have been conducted alternately by the elders. The dividing up of the work and the responsibility in this fashion is no more helpful than at home. We are hoping that we may speedily secure a pastor once more, who will devote his entire time to the spiritual needs of the people. It seems to us that there is no place where true pastoral work would bear better fruit than here.
Daily preaching in the Bazar Chapel has been continued. Mr. Newton when here, preaches four times each week. In his unavoidable absences the native brethren have carried on the services, assisted when possible, by the presence of the other resident missionary. The attendance and attention have been good. Objections are seldom raised even to our fundamental doctrines of Christ's Divinity and pardoning blood, doctrines hateful to Muhammadans and Hindus alike. But how much *hearkening* these people do without truly *hearing*. They assent to our propositions, but have not the clearness of intellect and strength of character to follow them to their conclusions. There is not in the mind of the majority of the people of India the same necessary connection between theoretical belief and life practice that forces itself upon the Western mind.

The soil is at first so utterly unprepared for the seed. While praying for labourers to sow the seed, let our brethren at home pray without ceasing that the Spirit of God may prepare the ground.

The Nur Afshan still comes from the Press each week, and is we believe, as its name indicates a true "Spreader of Light." There is now being made a special effort to increase its circulation to the extent its merit deserves.

The District work comes last because it is *not* least. The fact that it is placed last is intended to secure a careful consecutive reading of our report concerning it.

Rev. Ahmed Shah of Jagraon reports that he is being heard gladly in the numerous villages which he visits. In the Khanna district many persons have received baptism since our last report was written. We feel highly encouraged by the abundant opportunities for work that are opening up, especially in that part of the Lodiana District. We regret however, that we are utterly unable to do justice to the village work owing to the multiplicity of station duties. In hundreds
of villages within a radius of twenty or thirty miles of Lodiana there is no lack of attentive and friendly hearers, yet we are so short-handed, that the two missionaries, their time being largely occupied with miscellaneous station duties, and in the case of one, with the management of the Boarding School, can take little advantage of these splendid opportunities.

The following account by Mr. Newton, of his experiences during a recent tour, will convey to our friends at home an idea of some of the encouraging, and also of the discouraging features of this part of our work.

"During the year, a number of men and a few women of the Chuhra caste having been baptized by the Rev. Jaimal Singh in the district round Khanna, it was chiefly with a view to visiting the new converts that I left home in the early part of October. The first place at which I stopped was Khanna, 27 miles from here, which was reached by rail. Here I spent Sunday and held a service at Rahaon a village two miles distant, where there is a small Christian community of ten adults. Some were temporarily absent from home, having procured work as day-labourers at a distance, on the Sirhind Canal. In the evening a service was held in the shop which we rent in the Khanna bazar, as a place to preach in, and I baptized two men, residents of the town, who had been for some time past under instruction, a good number of Hindus and others being present to witness the ceremony. On my return to Khanna twelve days later I had an interesting meeting with these men and eight or ten others of their caste (Chuhras). I was occupying a small room over the shop, and late in the evening of the day I arrived, they came in a body to see me. Having at my request seated themselves on the floor, which was barely capacious enough to accommodate them all, after a little general conversation they asked me to sing for them. I have a fiddle from which I am able to extract sounds of a sort which I regret to say are not
always appreciated as they should be by those of my friends who profess to have a trained ear, but the audience I now had before me was not of that kind, and I knew that I could rely on them to estimate my execution at its true worth. Accordingly I had no hesitation in complying with their request, and the result was far better than I had anticipated. I sang and played three or four hymns to native tunes, and they joined in the singing with a heartiness that almost drowned the music. I ascertained that they had learnt the hymns from the native brethren who are working in Khanna, and some of the younger of them attended our school before the lack of funds compelled us to close it. I afterwards read a passage of Scripture, and talked to them, and the meeting was closed with prayer, in which they joined by prostrating themselves on the ground.

"The second place visited by me was Bassi, a town of twelve or thirteen thousand inhabitants in the territory of the Raja of Patiala. By the kindness of the Nazim, the principal officer of the District, I was allowed to occupy a vacant house, or as much of it as I could, belonging to the Raja. Here I stayed nearly a week, preaching each day in different parts of the town, and receiving numerous visits. But what I had chiefly in view was to become acquainted with the Christians, of whom there were at the time of my arrival eight adults who had been baptized a month or six weeks before by Rev. Jaimal Singh. During my stay I had the privilege of baptizing five more, who I hope are true converts, though they and indeed all of them, need much careful instruction. At Bassi we have a man stationed, who is supported by the Point Breeze Presbyterian Church, Pittsburgh. He is teaching most of the adult Christians and a number of boys and girls to read Gurmukhi. I examined them and was very much gratified to find what good progress most of them had made during the short time they have been under instruction. The modesty of two or three of the girls however was such that they could not be prevailed on
to allow me to hear them read, and I cannot therefore tell what their scholastic attainments are.

"From Bassi I went to Kheri, stopping to preach at two villages on the road, at both of which I was received with the greatest cordiality. Indeed at the first of these it was with difficulty that I could resist the pressing invitation of the people to stay and rest myself during the heat of the day, and take some food. At Kheri I spent three days, lodging in a baradari, a kind of summer house, situated in a garden belonging to a native sirdar. While there I visited Hargana, a village about a mile distant, where for a time I had the pleasure of preaching to a quiet audience of Hindus. It was not very long however before a Sadāh or faqir arrived on the scene, and he was so loud and persistent in his denunciation of me and my message that it became difficult to make myself heard. Among other things he told the people that the missionaries came to this country only because there was no bread for them to eat in their own land. To some of our friends at home this will perhaps be a revelation. For my own part, having heard the assertion made on several occasions before, the idea did not strike me as a novel one. In this connection I may mention another encounter I had with a gentleman of the same profession a few days later, in another village. He was insolent, noisy, and abusive, and made it quite impossible for me to preach with any hope of being heard. He was standing close beside me, and in an unguarded moment, in the course of his gesticulation, happening to touch me, he suddenly stopped, spat on the ground, and with a look of the utmost disgust, as if he had touched some loathsome thing, stooped down and rubbed his finger in the dust. Then turning to the crowd he said, 'These people eat pigs and cows, and they are not fit to approach.' With that he walked away, and most of my audience followed him with exclamations of horror at our depravity. He had said of me about the worst
thing that could be said of any man, and I do not mind telling the readers of this report in strict confidence, that the charge was not entirely without foundation.

"But to return to Hargana. I had a different experience when I left the Hindus and went round to the Chuhras whose quarter was on the other side of the village. The men were away at their work, but I sat down hoping some would return soon, as it was now evening, and tried meanwhile to get up a conversation with a few girls and boys who were loitering about viewing me with evident suspicion. But they were afraid of me, and to attract them and inspire confidence I produced a picture of Jesus at the well of Samaria. For a minute or two this seemed to answer. They cautiously drew near, and I asked them a few questions to see if they could recognize the different objects presented in the picture, when suddenly a panic seized them, and they all scattered. I began to think it was a hopeless case, and that I should have to go away, but at this point a few men came up, and the others, including some women, who had hitherto held carefully aloof, picked up courage and gathered around me.

Leaving Kheri I went again to Khanna, and from there to Chawa, where I spent three days. Here I was treated with the utmost kindness by the people. The village is not a large one, and during the daytime most of the men were away in the fields sowing, or preparing to sow the winter crops. Each evening however, by lamp light, I had large audiences, comprising most of the men in the place, and a few women. I took occasion to read and explain to them long passages from the Gospels, and nothing could exceed the attention, and apparent interest with which they listened throughout.

"It is such meetings as these that inspire one with hope, but it is a hope not unmixed with a sense of the utter inadequacy of the means at our command, of following up the work. It may be months—perhaps a year or more before this village
can be visited again, or if it is, it must be by neglecting others that have an equal claim on us for the Gospel. If only a larger number of those young men in the home lands who are crowding or preparing to crowd each other in the various professions, could be induced to help; and if those Christians at home who are accumulating fortunes to be spent in useless luxury, or left to their heirs, could be led to appreciate the privilege of supplying the means, how much more might be done.

"Before returning to Lodiana I visited three or four other villages, at two of which there are Christians residing—all except one having been baptized this year."
SAHARANPORE STATION.

(Occupied in 1836.)

Missionaries:—Rev. A. P. Kelso, and his wife.
Native Evangelist:—Rev. Kanwarsain.
Christian Teachers:—Three male, and five female.

The work of the Station for the year may be reported under the following heads:—

1. The Orphanage. At the beginning of the year there were thirty-nine boys in the Orphanage. During the year four boys were received and five left the school, leaving the number, at the end of the year, thirty-eight. The school is kept up to the standard of a vernacular Upper Primary School. Four of the boys who have passed beyond this standard are attending the City High School. Two young men from the Orphanage have been studying in the preparatory class of the Theological Seminary, and were taken under the care of the Lodiana Presbytery at the meeting of Presbytery in March last. They have done well in their studies. In the industrial department five boys are learning carpentering, twenty-eight sewing, and one cooking. During the year five boys joined the church.

2. Girls' Schools and Zenanas. There are five Hindu and four Muhammadan schools. The schools for Hindu girls con-

*Mr. Sircar is Head-master of the City High School; Mr. McMillan is the Bible teacher in the same school; Mr. Samuel Jiwa is a teacher in the Theological Seminary; and Mr. Liddle is the Head-master of the Orphanage School.
tain 127 pupils. Those for Muhammadan girls contain 65 pupils. There are 68 Zenana pupils, some women and some girls, all Hindus. Mrs. Kelso reports as follows regarding this work:

"The work in the Girls' Schools and Zenanas has gone on as usual. The schools were closed for three weeks in June owing to the excessive heat. The chief object of the Christian teachers is to impart the principles of Christianity to the pupils, and although there are heavy obstacles to be overcome, yet good will without doubt bless the seed of divine truth thus sown in youthful hearts, and who can tell what fruit it may bring forth in the after life of these girls as they grow up to womanhood? Several of the girls were removed by their relatives who feared they would become Christians if they remained. A Brahman girl from one of the schools, who got married and settled at Kankar a town near Hardwar sent into Saharanpore for a Testament, Hymn Book, Guru Gyan (Hindi Catechism), and the "Old Old Story" in Hindi, saying that she wished to have these books and still use them, though she had left school."

3. The City Boys' High School. The number on the roll of this school at the end of the year was 172. Of these, seven were Christians, a hundred and sixteen Hindus, and forty-nine Muhammadans. Eight boys went up to the Entrance examination of the Allahabad University, of whom four passed. Nineteen boys went up to the Middle School examination, of whom nine passed.

4. Work among the Militars. In April a boys' school was opened among these people as they seemed very desirous to learn. Formerly there had been two schools of this kind in the city, but they were closed several years ago, on account of apparent lack of interest in them. There are now twenty-five boys on the roll, and the attendance has been fairly good. Shortly after the opening of this school, a Sunday-School was also opened and carried on by the students of the Seminary.
with an attendance of twenty boys. An evangelistic service was also held after the Sunday-School, which was fairly well attended. One man has been baptized from among these people, and there are several inquirers under instruction.

5 Sunday-Schools. In addition to the Mihtar Sunday-School mentioned above, two other Sunday-Schools have been carried on during the year. The one was held in the Mission church for the native Christian congregation, the orphan boys, and the students of the Theological Seminary, superintended by the missionary. In this school there were eleven teachers, and eighty-eight pupils. The other was held in the city school house for Hindu and Muhammadan boys, superintended by Mr. Sircar, the head master of the High School. In this school there were seven teachers, and ninety-three pupils. Mr. Sircar, who has charge of this Sunday-School writes concerning it, as follows:—

"The Sunday-School in connection with the High School has steadily increased, and, as last year, has been attended by some who are not pupils of the Mission School. Thus through this Sunday-School we have had the privilege of explaining the way of salvation to boys who learn or hear nothing of God's love elsewhere."

6 Evangelistic Work. As heretofore, during four evenings in the week the teachers and students of the Theological Seminary, while the Seminary was in session, have preached in front of the city school house, and two evenings of the week, after the open air preaching, evangelistic services have been held in the school building, consisting of singing of bhajans and ghazals, and short addresses. The audiences have varied greatly. Sometimes they have been large and attentive, and at other times small and disposed to interrupt the speaker. The Sabbath evening evangelistic service, superintended by Mr. Sircar, has been kept up throughout the year, and the attendance has usually been good. A Muhammadan Munshi
professed to have accepted the way of salvation through Christ's atonement, and appeared before the Session for admission to the church. He seemed to be truly converted, and it was expected that he would be baptized on the following Sabbath, but he did not appear. On inquiry, it was found he had left Saharanpore, probably from fear of persecution, if he publicly embraced Christ.

A faqir boy from the Panjab came one evening with the theological students from the city, saying he wished to become a Christian. He was taken into the Orphanage, and for some time seemed to go on well with his studies and work; but his wandering instincts were too strong for him to settle down to steady work, and eventually he ran away, no doubt to take up his faqir life again.

7. The Native Church. At the end of last year there were sixty-five members on the roll of the church. During the year six were added to the church on certificate, and five on examination. One of these was baptized, the remaining four being the children of Christian parents, in the Orphanage. We have noticed a steady growth in grace in many members of the church. Would that we could say this in regard to all.

8. English Work. The English service for the Railway employees has been kept up throughout the year, except for part of the time when the missionary was away in the hills. The service were arranged for, for part of this period, but it was found impossible to arrange for the whole two months of his absence. Because of there being only one missionary in the station there could not be as much time as formerly given to pastoral visitation. The attendance on these services has been fairly good. The English Sunday-School had to be closed in July on account of an outbreak of diphtheria in the Railway community, and was not reopened until the missionary's return from the hills in October. The number of children attending
this Sunday-School varied from thirty to forty for most of the year. The amount contributed by the English congregation for current expenses and for the work of the station was about Rs. 450.

9. The Women's and Children's School. This school opened the first week of November. Miss Sircar taught during the session. She was assisted for three months by a younger sister until she became very ill with a severe cough, when another assistant teacher, from among the wives of the students, was appointed. There were six women, and three children from the students' families, and three from other families, in attendance. They studied the Shorter Catechism, Barth's Bible History, Geography, Arithmetic &c, besides reading and writing Urdu and Hindi.

It may be asked why two teachers are necessary for such a small school? The answer is that almost every pupil is at a different stage of progress. On this account it is necessary to have almost as many classes as there are pupils. Mrs. Kelso examined the school once a week. The sewing hour had to be given up after Christmas, as most of the women, owing to poor health were unable to stay all the time, and the illness of several of the children too prevented regular attendance. There is nothing of special interest to record concerning the school. The annual examination was held in the beginning of June, at which the teachers of the Seminary were present and conducted the examination. Some of the pupils gave evidences of having made some progress, and of having profited to some extent, by the opportunities given by the school. One of the pupils whose husband was in the senior class, has left the school with her husband whose field of labour is in Lahore.
DEHRA STATION.

(Occupied in 1853.)

Missionaries:—REV. R. THACKWELL and his wife.
Lady Missionaries in charge of the Girls’ Boarding School:—
   Miss Savage and Miss Donaldson.
Native Licentiate.—Babu Masih Charan.
Head-Master, City High School:—Babu H. D. Bose. B. A.
Other Christian Teachers:—Four male and five female.
Zenana Training Home:—Miss de Souza, Miss Byrne, Miss
   Lorimer, Miss Grant, Miss Godard,
   Miss Graham, and Miss Moses.
Preacher and Teacher at Harbanswala:—James Benjamin.

In March Miss Wherry who had a much longer time in the
   country than is usual before taking furlough, left for Ameri­
   ca, taking with her the best wishes of the community to whom
   she had endeared herself by her many excellent qualities. She
   has an able successor to the Principalship of the Christian Girls’
   Boarding School in Miss Savage, whose report of work done
   is to be found below.

Miss de Souza and her staff of workers have done very effi­
   cient work in the Zênanas. Miss Geisinger who is on her
   way back to her field of labour, will on her arrival, probably
   resume charge of this department.

Mr. Thackwell’s health in the spring of the year was such as
   to make a period of rest and absence imperative. He accord­
   ingly took leave and was absent from India three months. Be­
   fore leaving however, he itinerated among the villages in the
hills of the native State of Terhi, Garhwal. He preached in the bazar and in other parts of the town of Terhi itself, and gave away a great many copies of the Gospel.

He travelled along the banks of the Ganges towards Gangotri, and from there moved on to the upper hills, visiting the villages _en route_. He was much struck with the spiritually destitute condition of the people—no man caring for their souls. They heard the Gospel news with avidity. It was indeed news to them, as in most of the villages they had never heard it before. The wistful way in which the women as well as the men listened to the story of God’s love in giving his Son to die for sinners moved him so, that it has been a burden on his heart ever since, to get some one to work among them, and he hopes this will soon be accomplished.

On Mr. Thackwell’s leaving Dehra, Mr. W. J. P. Morrison took over charge, and continued there till the end of October. His ministry to the English congregation was much appreciated, and in view of Mr. Thackwell’s ardent desire to discontinue English work in order to a more exclusive devotion to work for the natives a ‘Reunion’ was held at the house of one of the elders, when the opportunity was taken to express the wish of the congregation to have Mr. Morrison permanently settled among them.

Bazar preaching was carried on by the missionary so long as he was at the station, and by the native preacher throughout the year. Mr. Morrison commenced night-preaching once a week to the coolies on the Tea plantation of the Dehra Dun Company, and this has been continued since, and is now recognized as part of the regular work of the mission. As soon as a good man can be procured he will be placed at Arcadia as teacher and preacher. The coolies gather in great numbers, sometimes as many as three to four hundred, to hear the preaching and singing. The native preacher, Masih Charan, has given very effective service at these evangelistic meetings,
and in the bazar with his instrument and by his singing, as well
as by his spirited addresses.

The preacher at Harbanswala has again and again preached
the Gospel in the surrounding villages within reach of his
home. It is usually thought villagers are very stupid; but
it is not so much stupidity as utter apathy about the future
that is the trouble. They have been so much neglected by
their own religious teachers, that in many cases it has led to
their gradually losing the sense of the existence of God and
of the spirit-world. "When men die where do they go?" asked
a villager of the preacher. "There are two places, heaven
and hell. Those who do good go to the former, and
those who do evil to the latter place." "Has any one ever
seen heaven or hell?" "No." "Then how do we know that there
are such places? No one has ever come from there to tell us,
so that we might believe." On another occasion one said, and
he had the approbation of his fellow-villagers. "As long as a
man lives, so long he continues to work and to look after
himself; but when he dies all his cares die with him,
and that is the end of him; after that there is no heaven and
no hell."

A faqir said, "Shew me God, and I will at once give up my
wandering life and become a Christian." This he said with an
air of defiance, as much as to say, "I defy you to shew me God,
and therefore there is no God."—Atheism is very common
among faqirs. We see from the above that certain scientists
in the West are not the only materialists in the world, there
are many in the villages of India.

We find inquiry as to the way of salvation more common
among the educated than among the ignorant in the Dun.
We have had some thoughtful listeners and inquirers among
the people at the meetings held in the City Boys' School-house.
A couple of educated young men among the students of the
Forest School are thoughtfully inquiring the way to be saved.
They had been students in the Mission School at Peshawar, from which they passed the Entrance Examination, and afterwards they passed the F. A. Examination at Lahore. We hope they may see their way to make a confession of their faith in Christ. They profess to be utterly dissatisfied with Hinduism.

Mr. Bose, the Head Master, speaks of what he cannot but regard as a hopeful sign among the higher class boys of the school. "They are much interested in the study of the blessed Book, and seem to enjoy it. Although it is one of the rules of the school for them to read the Bible they never feel it to be a task. They often say that they are much benefited by it. After going through the appointed lesson some time is taken up in meeting the objections regarding the Bible, and in almost all cases the answers seem to satisfy them. In Sunday Class, which is purely voluntary, I tell them often that they should not come unless they feel inclined to do so, but during the whole year they have never been absent for a single Sabbath, except during the holidays when I happened to be away. The other day one of the boys said to me, Sir, I thank you very much that you have put in me a spirit of inquiry about the truth, for before this I never thought about religion. "If we go on doing our duty conscientiously, only with the object of promoting the glory of our Master and Saviour, depending entirely upon him, we are quite sure that he will not allow our honest labour to go unrewarded. 'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

In secular subjects the High school has done well during the year. Six passed the Government Departmental, or "Middle,"
Examination, and seven out of nine passed the Entrance Examination of the Allahabad University. The number on the roll is 280, less by 38 than it was a year ago. The increased and increasing, strictness of Government rules to which we have to conform on account of our receiving a grant in aid, has led to the expulsion of some boys and prevented the admission of others. From a missionary point of view this is very much to be regretted, as it restricts the number over whom we can obtain an influence.

The numbers on the rolls of the Karanpur and the Harbans schools are very nearly what they were last year, being forty-one and eighteen respectively. These schools are being kept up with funds contributed locally, chiefly by collections taken up in the English congregation, and it is proposed that the congregation do more in helping on the evangelistic work of the District.

The numbers on the rolls of both the English and Hindustani congregations are nearly the same as those of last year, i.e. 29 and 50 respectively. There has been an addition of one by certificate to the native church. The enrolled members of both these churches, but especially of the English church, are but the nuclei around which others gather. The number of adherents to the native church is 195. The average number of the English church throughout the year is probably more than that, though we have no means of correctly testing it. The contributions during the year, of the native church, were Rs. 112 and of the English church, Rs. 974. This is the first time since its organization in 1885 that the contributions of the latter have been below one thousand rupees.

The native church has suffered for lack of a pastor, but the pulpit services have been supplied largely by the elders, and a house to house prayer-meeting has been held weekly, which has done good.

The Sunday-Schools have been kept up steadily during the
year, and a great amount of Scripture truth communicated. The numbers were, native Christian and non-Christian 251, English 31.

The Christian evidence class is still conducted by the Headmaster, and is much liked by the students. We need not say that the great aim before us is to bring the children to God, this is what we pray for, and this is what we look for, and we can be satisfied with nothing short of this.

Miss de Souza reports as follows:—

"The zenana work during this year has been unusually blessed I think. The teaching, as was reported last year, has been carried out as usual faithfully by the workers, according to the general routine. We have numbers of new houses on record. There are altogether a hundred and twenty-eight now. Some of the women have gone away, on account of their husbands being transferred, and a few have died. Six Bible-readers and three young ladies from the Training Class are kept busily employed in teaching, besides myself. One or two months ago, two more from the class, having passed their first year's examination, joined the zenana work. They were thankfully accepted by me, as the demand for workers is so great. In the zenanas we have met with no opposition whatever, to speak of. Of course, little disagreeables crop up now and again, but are thought nothing of by us, as they seem to come out right in the end, and wonderfully have we realized how "all things work together for good." The way has been opened out greatly by our giving medicines to the pupils (or strangers perhaps), and so others have gladly called us to teach them, or perhaps somebody, in their houses; hence I think it necessary in a way for the zenana missionary to have a small fund for medicines allowed in connexion with her work; for these women trust us implicitly, and the very fact of our giving them attention when sick enlists their affection and regard for us. The strict customs of the parda do not allow of the
DEHRA STATION.

doctor seeing or prescribing for them, and the men of the houses have over and over again told me that they would rather let their wives and daughters die, than have a doctor see them. So these poor creatures are tortured with the treatment of every old grandmother they come across. It is pitiful and heart-rending to see them suffer so, and feel that we can do nothing to relieve them. In such cases all we can do is to sympathize with them. Many and many a time have I, and sometimes the other young ladies, been obliged to take serious cases to the hospital, where the doctor examines them and kindly prescribes. They are exceedingly grateful for these little kindnesses, especially when they feel they are really meant. One improvement in the work this year, is that our pupils do not object to our praying with them. A few days ago while praying with a woman for the first time, she burst out laughing. She had never heard anybody pray, and she afterwards told me that it looked very stupid to imagine that God could hear me when he was so far away. I tried to explain and told her how wrong it was to laugh, that I never laughed at her "deotas" or made fun of them, and she in return ought to respect my God. She was very much ashamed and said she understood now and would never do such a thing again. I have not prayed with her since, and every time I visit her now, she asks me to pray. I mean to let her see how valuable a thing it is to know how to pray. A great many of the intelligent women (and men too) pray now. I sometimes write out a form, or oftener teach them that they must pray for whatever they need spiritually and temporally; but it is very hard for them to realize all these facts at once.

I am sure the demands for schools will be very great this year, especially in the numerous villages around us. I have been appealed to repeatedly, but the places are so far away from us that nobody could go out to any one of them daily. It
would necessitate a native man and wife living out there, as there would be sufficient work for both. I have been enabled to fulfil one of the desires of my heart in being permitted to open another day-school for heathen children. We have two day-schools now. The children are improving very fast in their studies as well as being instructed in Bible truths. The school opened last year enrolls over thirty boys and girls, the average attendance being from twenty to twenty-five daily. The other school in the Goorkha village, which was started a few months ago, has about twenty-five enrolled and an attendance of from fifteen to eighteen children. On Sunday mornings a Sabbath-School is held in both schools. In the Goorkha village the children gather in a one-roomed house, which is as dark as it is damp. The husband of one of my pupils, who is an Arya, has kindly lent me the use of this little room, which is the “baithak” or reception room of his own house adjoining. I thought it exceedingly kind of him to offer it to me, and immediately saw the way opened for a day-school. Sometimes the women in the neighbourhood come and sit or stand outside the door and listen to the singing which acts like a charm on them, and fixes their attention. And so we go on from day to day, doing our best to sow the seed, trusting to our Heavenly Father for the results. In addition to these schools a little one is held on the verandah of our house for an hour and a half every morning. It has about six little ones from the compounds around and is specially for the little native Christian boys and girls who are too small to go to any school. Still another Sabbath-School is held in the verandah of a kind friend living opposite us, for the neighbours’ children both Christian and heathen, and is conducted by one of the young ladies of the Training Class, with the help of one of the older girls from the Boarding School here. I wish to write one more fact which I am sure will be interesting,—and I have done. One of the young
ladies and I made up our minds to go to a village a few miles out, to see if we could do any good. Nobody has ever visited that place, and I am positive the people never saw an English person before, by the liberal way we were stared at by men women and children. We went from house to house asking if anybody cared to read. Everyone said, 'Oh no, we are poor people and what do we want to read for!' Anyhow, we managed to sing a bhajan in one house where they were very kind to us. They had never heard a bhajan before, so we started the well-known 'Kyun mana bhulá hai,' and after that on enquiring if anyone wished to read we received the same reply. So on we went from house to house asking the same question and feeling rather discouraged and tired at our failures. Further on, by chance we got to a village called Ajabpore. By dint of great persuasion we were promised two pupils, little girls belonging to a Rajput, which encouraged us not a little. Last week we had six girls from the neighbouring houses, and opened two more houses. That is some encouragement. Truly the harvest is great, but the labourers are few. May the Lord send more faithful labourers into his vineyard."

Girls' Boarding School.

The number of pupils in the school is constantly varying, as some pass out for various reasons, while others from time to time are admitted. At present sixty-nine names are on the roll, but the total enrolment for the year has been eighty-one. Eleven have been refused admittance because their parents were either unable or unwilling to pay the required fees, and seven destitute children have been sent to the Hoshyarpore Orphanage.

The parents of some of our pupils have made commendable efforts to pay for their support. An ayah receiving only seven rupees a month pays two and one-half rupees for her daughter.
Other instances might be mentioned which are equally praise­worthy.

Six pupils have been admitted at fees of ten rupees a month, under the new regulation for a separate and better grade of board.

Three of our girls have begun work as Bible-women, and six have been married during the year. Two of their husbands are cooks, two are farmers, one a clerk in a seed store, and another a pastor.

We have tried to follow the plans already in use in the school, and have adopted some new ones suggested by Miss Wherry. Among these is that of an irregular class consisting of girls from the various standards for whom the prescribed course is unsuitable.

These girls, in connection with a few simple and practical studies, are being taught various kinds of fancy work, spinning, and machine sewing. It has been found that they become interested in this work and are more happy and contented than when required to take up more difficult studies.

All the girls as heretofore spend an hour a day in sewing or knitting their own clothing, and making all required by pupils supported in the school. Besides this they have filled some orders for lace and fine sewing for other persons.

Another change which we think has produced a favorable result has been the adoption of a new code prepared by the Government Education Department for Christian Girls' Schools. It is better adapted to our school than that in use in the Boys' schools, which had been somewhat modified but was still too difficult for the class of girls we teach. Finding that they are now able to accomplish the work required of them, they are becoming more diligent and ambitious than before.

We hope to close the present term with an examination by which the members of the various standards may pass to a higher, while those who show that they are incapable of
following the studies of the code will be placed in the irregular class and trained in such a way as it is thought may best prepare them for the station in life which they will probably occupy.

The girls have shown much interest in their prayer-meetings and Bible studies, and many of them are evidently making a real effort to shape their lives according to the lessons learned. Their conduct has been very satisfactory, with the exception of the inevitable few unruly ones.

There have been no serious cases of sickness in the school during the year. We have had four cases of whooping cough which happily did not spread farther.

A Hindoo beggar girl was brought to us in a starving and diseased condition, who died after three months of constant care. We had but little evidence that she profited by, or understood the religious teaching she received while with us, but we feel that the sympathy and tender care that her pitiful history and condition enlisted on the part of our school girls, as well as the young ladies of the training school, have not been without good results to them.

At the beginning of the year we regretted the departure of Dr. McLaren who has so long given the school free medical attendance. But his place has been filled by Dr. Rutledge who has been equally kind in this respect.

The absence of Miss Wherry, who has for so many years been the “guide, philosopher, and friend” of every one in the institution has left us oftentimes somewhat in the dark in regard to various matters connected with our work. But so many of the crooked places have been made straight and the rough places plain, that we have many reasons for thankfulness for the way in which we have been guided in our first year’s experience in the real responsibilities of school life in India.
DEHRA STATION.

JANE CROSS MEMORIAL HOME, AND ZENANA TRAINING SCHOOL.

There are at present in the Home six young ladies, two of whom have completed the two years' studies of the code, and successfully passed their examinations and are ready to go out to whatever work they may be appointed. Three others have passed their first year's examinations and are now busily engaged in the work and studies of the second year. Another, who has been a member of the entrance class in the Boarding School, has long looked forward to engaging in zenana work when her school studies should be completed. But since she is not physically strong enough for the hard study necessary in preparing for a Government examination, and is already prepared to take up the studies of the second year in the Training School, she has joined the class and begun work.

These young ladies spend several hours each day in the study of the language which they had all been able to use intelligibly but not accurately before entering the Home. They spend from three to four hours each day in zenana visiting, or in teaching small schools of heathen children.

The conduct of all the members of the Training School has been very satisfactory, in regard to some we may say exemplary. During the year they have shown marked improvement in their general character, and it is apparent from their daily lives that they are growing, spiritually as well as mentally. They are deeply interested in their work, and the evident attachment of their pupils to them shows that they have been successful in winning the hearts of the women and children they teach.

Their opportunities for work are only limited by the time at their disposal, as they are obliged to turn away from many in the city, as well as the surrounding villages, who entreat them to visit their homes.

They have weekly meetings with Miss de Souza, (who in the
absence of Miss Geisinger has very satisfactorily directed their work) in which they discuss the various phases of their work and are instructed in zenana teaching.

In the beginning of the year Rev. R. Thackwell kindly consented to give Biblical instruction to this class, but was unable to do so on account of ill health. For the same reason Mrs. Thackwell was prevented from carrying out his kind intentions. So, to the regret of all concerned, there has been no one who could supply this place. We hope that for the coming year some arrangements can be made by which this important work may be done. Another great need has been a system of approved and permanent rules and regulations which may be printed and circulated among the class of young ladies who may be likely to engage in this work.

The work done during the year, for the reason first mentioned, has fallen short of what has been desired, but we think, upon the whole, it has been a success and that the future outlook of the Training School is very encouraging.
AMBALA STATION.

(Occupied in 1849.)

CITY.

Missionaries:—Rev. C. B. Newton D. D., and wife (in America). Rev. B. D. Wyckoff and wife, Miss Carleton, M. D., and Miss Marsten, M. D.

Native Licentiate:—Geo. H. Stuart.

Christian Head Master:—Mr. U. S. Rawat.

Christian 2nd Master:—Babu Baijnath Bandu.

Catechist:—John Saudagar.

Scripture Readers:—Budh Dass and Ralia Ram.

Compounder:—Mrs. Chowdry.

CANTONMENT.


Evangelist:—Rev. H. Goloknath.

Native Pastor:—Rev. W. Basten.

Catechist:—Prem Masih.

Christian Teacher:—E. Matthias.

Scripture Reader:—Bakhtawar Singh.

Bible Women:—Mrs. Davis and Mrs. Pereira.

Colporteur:—Saida Singh.

Compounder:—Miss Benson.

JAGADHRI OUT-STATION.

Native Licentiate:—Jati Ram.

Catechist:—Hira Lal.
AMBALA STATION.

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MORINDA OUT-STATION.

Evangelist:—Rev. Sundar Lal.
Native Licentiate:—John Manuel.
Catechist:—Hira Singh.

ROPAR OUT-STATION.

Evangelist:—Rev. Matthias.
Scripture Readers:—Chhotu and Badhawa.

If farmers at home were called upon to write annual reports of their work, some of them would no doubt be pleased to do so; and would tell with pride of their fields of golden grain, and meadows of fragrant hay, and orchards of luscious fruit.

If falls to the lot of missionaries to write annual reports, and they have extensive fields to cultivate, but rarely have the pleasure of recording grand results of their work, results at least which can be tabulated. Various reasons might be assigned for this, but the main cause is, no doubt, the lack of skilled labourers—men and women endued with power from on high. As to the extent of the special field under review, it embraces 2,570 square miles, with a population of a million and a quarter. With the limited number of labourers available it is impossible to bring the whole field under cultivation. The work however has been carried on during the past year on the usual lines, viz. bazar preaching, church services, itineration, the care of two Leper Asylums, medical and educational work.

Bazar preaching has been carried on systematically, and with less opposition than last year. In the cantonment a shop has been rented in one of the most frequented streets of the bazar, in which preaching has been kept up, and books exposed for sale. The Salvation Army Barracks in the city seem
to be abandoned by the S. A., and being centrally situated, it is thought that it might be well to utilize them for our work. The few times we have had services there, we have had good and attentive audiences.

Regular services have been maintained throughout the year, both in the city and cantonment churches. The latter has doubled its membership since its organization last year. It now consists of twenty-eight members. Two have been removed by death from the city church, Mrs. Emerson, the wife of our elder, and Annie the beloved daughter of Babu Baij Nath.

Previous to Dr. C. B. Newton's return to America last May, he had spent several months itinerating in some of the remote parts of the district, with very encouraging results. From November 1890 to April 1891, he reports twenty-one baptisms, and during the summer of '91 Mr. Wyckoff baptized eleven more, six adults and five children. The interest still continues and would doubtless greatly increase if a missionary were available who could give his whole time to this work. Dr. Newton made Ropar his head-quarters, a beautiful place, situated at the head of the Sirhind canal, and near the river Sutlej. Morinda a few miles distant, was also under his care, where he was assisted by John Manuel and the Rev. Sunder Lal, who was transferred from Ambala city to this place last spring, and is doing a good work there. Jagadhri, a large town in the southern part of the district, is another important out-station of Ambala. Jati Ram Licentiate, a graduate of the Theological Seminary in Saharanpore, has lately taken up the work here, and we hope that his labours may be greatly blessed. These out-stations are important centres from which to reach the many adjacent villages, but such centres must be greatly multiplied before the Gospel can reach all the inhabitants of the district, and to do this more labourers are needed. For this we must pray to the Lord of the harvest, that he will raise up many from
among the people themselves. The work at these stations has been under the immediate care of the missionary at the city since last May, and is in addition to his station work. During the summer, when it is too hot for tent life, he preached to the English troops in Ambala Cantonment, and some of the neighboring hill stations. The ungodly life of many Englishmen in this country is a great hinderance to the spread of the Gospel among the natives, and if something can be done by missionaries to counteract the evil without its interfering with the special work for which they were sent out, it would seem but right that they should do it. It should be mentioned here that there are three other places which are considered outstations of Ambala, viz. Ani, Santokh Majara, and Ladwa. The two former are under the care of the Rev. M. M. Carleton; the latter is in charge of Dr. M. B. Carleton. These brethren will report concerning their work in these places.

The Sabathu Leper Asylum was under the care of the missionary at Ambala city until the first of June, when Dr. Carleton took over charge, having been appointed there temporarily by the action of the Mission. Miss Carleton, M. D. still continues in medical charge of the asylum at Ambala city; the missionary there taking charge of the accounts, religious services, &c. connected with it. Miss Carleton takes a lively interest in the inmates, and has done much to add to their comfort, and relieve their sufferings. Almost all the inmates are Christians.

Miss Carleton's medical work in the city and Cantonment is prospering, and she has won the regard of many of the best families in both places by her skilful treatment of disease, and her untiring energy in the work. Her co-laborer, Miss Janvier became the wife of Dr. Carleton last April, and is now with her husband in Sabathu.

Miss Marsten, M. D. has arrived from America. She is to be associated with Miss Carleton, the Mission having
requested the Board in New York to send some one to her aid.

At the last annual meeting of the Mission, Mrs. Calderwood was transferred from Dehra to Ambala Cantonment. She joined her appointment in April, and we find her a valuable addition to our Mission circle.

She at once began zenana work in good earnest, and during Miss Carleton's vacation superintended the medical work also. While thus engaged she was requested by many Hindoos and Muhammadans to open schools for their daughters. Their request was so urgent that she consented to do so, and opened four schools, in all of which there is an average attendance of eighty, to all of whom the Catechism and singing are regularly taught. Mrs. Davis joined the mission the first of June. She then took over five of Mrs. Calderwood's zenanas, and the number has increased to nineteen, with thirty-nine pupils, mostly women. She teaches reading, writing, dictation, arithmetic, the Catechism, and the singing of Bhajans, and seldom leaves a zenana without reading and explaining some portion of Scripture. She also teaches the Christian girls' school.

Mrs. Pereira, who assists Mrs. Calderwood in her work in the Cantonment, has twelve zenanas in which she teaches the Catechism and Barth's Bible History. In her report, Mrs. Calderwood speaks of the valuable assistance rendered her by the Rev. Henry Goloknath in various ways in connection with her work, particularly in opening up the way for her to Muslim zenanas through his acquaintance with Muslim gentlemen. Mrs. Calderwood's field is a hard one to cultivate, as all places in close proximity to soldiers' barracks are apt to be; but with her experience in the work, and knowledge of the vernacular, she is well qualified to meet and overcome the obstacles in her way, and with God's blessing upon her efforts, we believe she will soon be permitted to see the fruit of her labours.
The boys' schools in the Cantonment have grown in numbers and efficiency under the supervision of Rev. H. Goloknath. The three schools, one Main and two Branches, now have over five hundred pupils; and the five who went up for the Middle School Examination passed without exception. The Bible is a daily text book, and the boys' knowledge of the Scriptures compares favourably with that of boys in our Christian Boarding Schools. There is a Sunday School also for these boys, the attendance being voluntary. The majority of them are generally present, and at its close about twenty of them go with Mr. Goloknath to his home to read and sing with him there.

At the city the Main and three Branch Schools number 366 boys, of whom twenty-two passed the Middle School Examination, and eight the Entrance.

These schools are opened with Bible reading and prayer, and spend one hour every day in the study of the Bible or the Catechism. There is a large and interesting Sunday School in connection with the main school, held every Sunday morning, and one in the afternoon for the numerous street Arabs of the city.

During the past year the Superintendent of these schools has taken pains to provide good literature at the main school building, for the benefit not only of the pupils, but for English speaking native gentlemen. The school building is not so conveniently situated for the purpose as the S. A. Barracks, and Miss Carleton M. D. is particularly anxious that they may be secured for a Reading Room and Library. Good people cannot be oblivious to the fact that the enemies of Christianity are busy sowing broadcast bad books and other publications. To cope with this evil, no pains should be spared to put good literature within the reach of all who are capable of appreciating it.

Last cold season, the Rev. Mr. Evans delivered a temper-
ance lecture to the educated native gentlemen in the city and cantonment, and later on, the Rev. Ram Chandra Bose lectured to the same class on "Christ the Light of the world" and kindred topics. These lectures were well attended and highly appreciated, and the intelligent audiences secured on these occasions were largely the outcome of the mission schools. But for these there would be little or no call here for lectures, reading rooms, and libraries, and while the number of converts from these schools may be small, the few who do become Christians greatly add to the intelligence and efficiency of our membership.

All these harvest fields are whitening and the labourers are looking with intense longing and expectation to the time when they may gather in the sheaves and sing the glad Harvest-home.
JALANDHAR STATION.

(Occupied in 1846.)

Missionaries:—Rev. C. W. Forman M. D. and his wife. Miss C. C. Downs, and Miss M. M. Given.
Christian Teachers:—Rev. W. Brown, and Mr. Maccune.
Licentiates:—Khazan Singh, Jamal-ud-din, and Imam Shah.
Colporteur:—Prabhu Das.

Schools.—There are 497 scholars on the rolls of our High School and its two Branches, one of which is situated in the city and the other in the Basti.*

As educational institutions they have done well. We sent up thirty boys for the Entrance Examination, and eleven passed. In the Middle School Examination twenty-five passed out of sixty-eight, and in the Fifth Primary twenty-eight passed out of twenty-nine. These results are very good. But it has given us much greater pleasure to learn that one of our boys named Madu Ram, who passed the Entrance Examination from our school last year has been baptized since. Although we are sorry that he did not come out while with us, still we feel that we may count him as the fruit of our school. The Bible teaching has been made as prominent as possible. Dr. Forman, Mr. Brown, Mr. Maccune, Jamal-ud-din and Imam Shah have all taken part in it. We also have a school of thirty scholars for low caste boys at Kartarpore. The great drawback in this school is that it is taught by a Muhammadan teacher. The Bible is taught, and well taught, by Khazan Singh and his is by far the strongest influence in the school.

*The name given to several small towns in the vicinity of the city.
Still it is a serious objection that a Muhammadan teacher has to be employed. I examined the school a short time ago and found the boys were well up in Old Testament History, and were thoroughly acquainted with the Gospels. They also had committed to memory several portions of Scripture, and a number of hymns, which they also sang well.

Evangelistic Work. Our regular place for preaching in the city is in the open air in front of the Dispensary. But the following are some of the places which are more or less frequently visited by our native preachers, viz., the parts of the city occupied by the Sweepers, the Railway Station, where numbers of passengers are generally sitting for some time before the arrival of the trains, the Civil Dispensary, and Melas, and occasionally they have had opportunities of speaking to the camp followers of passing regiments. Sometimes at our own houses we have visits from those who wish to have religious conversation with us. Last winter two of our preachers went out into the district for three months, and visited 128 villages.

There are also about forty villages within easy reach of Kartarpur, and most of them have been visited several times during the year by Khazan Singh. In some of these villages there are several who profess to be enquirers. In one family the husband is ready to be baptized, but his wife is not, and he is waiting for her. In another the wife is ready for baptism, but the husband is the hinderance. Another young man reported by Khazan Singh, in secret professes to be a Christian, but is not willing to be baptized.

Medical Work. The Dispensary has been open during eight months of the year. The number of visits has been nearly 14,000. It is made as far as possible a condition of getting medical treatment that all should be present for the religious exercises which precede the medical work. Generally they sit respectfully and quietly, however long we may choose to
preach, but occasionally they are ready for a discussion. As there are always a good number who were present the preceding day I usually begin by asking them to tell me what they heard the day before. They are always quite ready and able to do so, which shows that they take in what is said. A few are quite anxious to hear, and even come simply for that purpose. A rich cloth merchant of the city to whom I was ready to give medicine to last for several days, used to take away only enough for one day, because he said he liked to be present at the preaching. Well-to-do men do occasionally give something for the work, but not so much as they might, and probably would do, did they really understand that we require funds. They have an idea that all the Sahib log (Englishmen) are rolling in wealth, and that it would be quite superfluous for them to offer any assistance. The Dispensary gains many friends for us in the district. In most places we go we are recognised by old patients who are ready to show us every attention.

Every Wednesday morning about a hundred beggars come to our house to get their weekly pice. They listen attentively to the reading of the Bible, and are able to answer well when questioned about the last week's lesson. They are a motley crowd of blind, lame, and maimed. Strings of four or five blind men are seen coming from different directions as the hour for reading to them draws near. The saddest sight of all is to see boys and girls either blind or maimed amongst the crowd. We cannot but feel that while we read to them of a Saviour's compassion when on earth, for objects such as they are, it must touch their hearts.

**Woman's Work.** Misses Given and Downs report their work as follows. "We have taught this year in eighteen zenanas, and in these houses have had thirty-three pupils. Besides these there are several places where, though the women have not wished to learn to read, they have given us such a cordial invitation to visit them that we have done so occasion-
ally. In these places we usually find quite a number of women sitting in the court-yard at their spinning wheels. They give us a warm welcome and always ask us to read something to them, which of course we are glad to do. We enjoy very much these occasional visits to the Spinning Bees. We thought that we had overcome our dainty feelings, that we didn't greatly mind shocking sights and bad smells, but we had never taught in a butcher's house. Through the winter we did pick our way through the meat market, but we found it too much in the hot weather, and then our friends informed us that we might reach the house by going over the neighbouring roofs, which we were only too glad to do. The mother and daughter in this house had been on a pilgrimage to Mecca, and so had quite a reputation for sanctity among their neighbours; but they were most untidy house-keepers. When we tried to impress on them the necessity for cleanliness, they would only laugh and say, 'Oh you must have everything clean about you. We are used to this; it does well enough for us.' When the smell of boiling fat was too much for us in the little court yard, they took the chubara* for a school room. To be sure skins were spread all over the roof to dry, and the windows of the chubara looked down on the shambles, but it was a great relief. Once the butcher saw one of us picking her way through the market, holding her dress aside, that it might not come into contact with a bleeding carcase, and he said to his wife and daughter afterwards, 'They come here because they love Christ. It is hard for them to come to such a place.'

*Room built on the roof.

In our five schools we have 121 pupils. Three of these schools are for Muhammadan girls. One of these is in a village about three miles out. Of the other two, one is for Hindoo girls, and one for Hindoo widows. The last school was only opened in June, with three young widows as pupils. There are ten now, and we shall not be able to take more than
twelve as we are obliged to give small scholarships to these women, to enable them to attend school. They are the household drudges in their homes, and would not be allowed to go to school for even two or three hours a day if scholarships were not given. Up to the present time the Woman's Missionary Society in Jalandhar has paid these scholarships.

The Society and the Widows' School are of about the same age. The subscriptions amount to a little over five rupees a month, and the Society decided that this sum should be devoted to paying the scholarships in the Widows' School. The women in this school have surprised us by their diligence and by the progress they have made. All excepting three, who have lately come into the school, have learned to read a little, and to write small words, besides committing to memory a few texts and hymns.

We feel glad that we can in this way reach a class of women that we have never before been able to reach. When we finished their examination last month, one of them asked 'Did we do well? Are you pleased with us?' 'You have done well and we are much pleased,' was the answer. 'It is all her doing' she said, pointing to the teacher, 'She did it all, we are only stones,' and the rest nodded their heads and said in chorus, 'Yes we are only stones.'

Since some time last January we have been having a Sunday School in our verandah. We have had an average of twenty-five girls every Sunday. These girls, are all from our city schools. They seem to enjoy coming to us on Sunday. The organ especially is a great attraction to them.

For a few months we had a school for the little Christian girls on the compound. It was held in Mrs. Forman's verandah that it might have her oversight. It was closed in June, there being then only three pupils. For a short time we had with these Christian children a little Hindoo girl, the daughter of a pleader living close by, and a Muhammadan girl who was
placed in our charge by the District Judge. The latter was a bright tractable child of twelve or thirteen whom we were very sorry to be obliged to give up at the end of two months. We trust that the seed sown then may yet spring up. She improved in every way in the two months she was with us.

During the winter months we spent two days in each week in visiting villages within a few miles distance from the City. We have found very little difficulty in getting the women together to listen to us. Sometimes interest is expressed.

One woman in the village of Wirana said with great earnestness, 'Koit chiz dusro jih te chugii ate jhuth hat jae.'* 'We have given away quite a number of books and tracts while visiting these villages.'

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* "Tell us of something that will put a stop to tale-bearing and lying."
FEROZEPORE STATION.

*(Occupied in 1882.)*


*Native Evangelist:*—Rev. P. C. Uppal.

*Catechists:*—Bhagat Amar Das.

*Native Doctor:*—Munshi Abdur Rahim.

*Colportuer:*—Juma.

The past year at Ferozepore has been one attended by the usual worries and pleasures incident to every missionary's life in India. Joy over the rescue of a soul from destruction, pleasure in the growth of the Christian flock with which we are connected, gratification over the evident friendliness of the surrounding heathen—these are some of the pleasures. On the other hand, our hearts have been made sad and almost sick over inquirers so near to the kingdom of Christ, yet fallen back to their old pleasures and sins, and dejected when day by day the preaching in the bazar seems to produce no fruit. And yet, after all, we can say that God has been very good to us; that the blessings have far outweighed the trials and disappointments. Opportunities of speaking for Christ have been ours that but few have, and all wish for. Scarcely a day goes by, but that some native friend has come to see us. They have learned to know that they are always welcome and many have been the interesting discussions concerning Christ and Christianity with our heathen friends. Especially has God blessed us in
sending to our doors young men—young men who at least have thrown away this much prejudice, that they both eat and drink with us, sitting at the same table where thanks were given to Christ and His blessing asked on the bounties which He gives us.

Taking advantage of a desire of some of the young men in the city school to improve their knowledge of English, a small class of four lads was formed, and with “Pilgrim’s Progress” as our text book we passed several months together reading of the way to the Eternal City of God. Who can say but that the little they learned during that short time may have implanted a desire in their hearts to know more of that wonderful story of the Christian journey to the celestial city.

District Work. The work in the District this year has been most gratifying in many ways. Yet here too one feels that a wall of adamant is before him. For though refuted in argument, though convinced of the truth of Christianity, though often eager listeners, the villagers will not, or dare not, publicly confess Christ for fear of their fellows. Yet here too we feel encouraged, and are sure of success if we may be but permitted to prosecute the work already done. It has been our custom to first preach the Word, then answer any reasonable question, and if the interest warrants, to offer a gospel or tract to those who care for, and whom we deem worthy of it. Sometimes the demand is heavy, and again, there will be but one or two who dare come forward to ask for the Christian’s books. It was on one such occasion that we were most gratified by the remark of a villiager. When all hesitated to come forward, and were about to turn away, one from the crowd stepped out, and before them all remarked, “Give me a book, Sahib. I have already tasted the honey of your books, and know it is sweet.”

In January we took a tour in the Jalalabad district, preaching in the villages, and especially in the bazar of Jalalabad
during the annual Mela held there. In February, we were at Muktsar, overseeing the building of the house that is now occupied by our catechist Amardass. The mornings were devoted to the neighbouring villages, and the evenings to the Muktsar bazar. Again, in February, we were out for a short trip towards Dharmkot and Zira. At Isa Khan we met with violent opposition, yet at the very place where we found it impossible to preach, God so touched the hearts of two young men, the school master and his friend, that they both came quietly to our tent and asked for Bibles, saying that they wished to know more of what they believed to be the Word of God. And but a short time ago, a little boy from that same village stopped us in the bazar of Ferozepore to whisper that that same schoolmaster was preaching the Gospel, in what way, we know not.

In March, we devoted ten days in the villages about the neighborhood of Moga gathering large crowds by the music of our little organ. It was on this trip that we had one of our brightest days only to be followed by sad hearts and more earnest prayer. A young man of 12 or 20 years of age who heard the gospel at a former visit came to us as night drew, and asked to be taken to Ferozepore and taught more of Christ. Shortly after his arrival another young lad from another village came in and made the same request. We questioned and warned them; we even insisted that they return home, think it over and come in the morrow; but they pleaded, that once home they would not be allowed to see us again. After many words they were allowed to sleep with us and early in the morning we were off to Ferozepore. Bright, attractive, young men, our hearts warmed to them, as we thought of what they contemplated, but here as is so often the case our hearts were made sad by the secret departure of the one, and the request of the other, that, he be allowed to go back to his own people though as he assured us not to his old gods. Again a
month later we went to their village to see these boys, one of whom had taken a Bible with him, and who now brought his father with him, saying that they both wished to be Christians.

The other young man was too ashamed to face us at that time but a few days afterwards he quietly returned to Ferozepore and asked for baptism. We again told him it would be best to wait since he had proved so weak before. But so far was he in earnest in his request for baptism that he, a high caste Sikh in order to prove his sincerity, having gone to the bazar returned to us showing as a proof of his earnest desire to be a Christian, his long hair once the glory of the Sikh now ready to be thrown away as he wished to do his old religion. However after a few days passed in receiving instruction from the Bible he again left us.

In August and October we were again in Muktsar overseen by the work at that place.

In November we were in the district preaching and distributing tracts. At Mudki one of the largest towns in the district, we were especially pleased by the attitude of the people towards us, while at Bara-Ghal we had the pleasure of being told by a couple of villagers that were the opportunity given it would afford them great satisfaction to cut our throats. Notwithstanding such remarks as these we feel most encouraged in our district work and firmly believe, nay, we are sure, that could this work in the Ferozepore district be regularly followed up, very many would soon be gathered in.

About eighty days have been devoted to this work during the past year.

Native Congregation. The little church in Ferozepore has had an addition of seven; five by confession of faith and two by certificate. Of those who have taken Christ as their Saviour four are young men, the fifth being past middle age. Two of these four young men have amply proved, that their faith is fast and sure.
Satiya, a sweeper, the head man of his village, was baptized in the early spring. Abused by his wife in the vilest way before our eyes, reviled by his fellows, hooted at by the school boys where he did his work, driven from his own house, covered with filth thrown by his persecutors, he still remains firm, no burden to the mission, and lives contented with the station in life that God has placed him in.

Mohamed Hussain—a young man of 25 years of age resident of Delhi, through trials of the most crucial kind has proved his faith and love for Jesus. A Muhammedan of Muhammedans, taught to hate the name of Christianity from his very boyhood, yet while on a visit to Ferozepore he was brought to kneel at the feet of Jesus and amid tears and struggles that we Christian-born peoples know but little of, he literally tore himself and his heart from his old friends and gave his life to Christ. Driven from the city by threats, kept wakeful at night by the throwing of stones against his house, he at last sought refuge at the Mission house. Nor did the trouble end there but reached its climax when on a visit to see his sick wife and his mother, he only arrived home to find the door of his house closed against him, to be told that he could not see his mother, and on the death of his young wife to be informed that until he denounced Jesus and returned to his former faith, her body should not have burial, nor should he see her face. Such have been some of his trials yet his love for Jesus is still warm, while his humble devoted life is as a bright light to his heathen friends in the city.

That our little church is recognised as a light in darkness seems to be indicated by the fact that there are even among the heathen those who take an interest in our success. I might mention that a high caste Hindu came to the church bringing as an offering to Jesus twenty-five rupees and a basket of sweetmeats.

Throughout the year there have been services held regular-
ly on Sabbath morning and evening and a prayer-meeting on Wednesday afternoon.

Hospital. The medical work at the hospital during the last year has been conducted by the native Doctor, our books showing the following totals. Number of cases 17,066, Minor operations 304, Major 96. From these figures it is clear that the medical work had not been neglected during Dr. Newton's absence. It is hoped too that the daily reading and explanation of the Word of God has been effectual to the healing of many souls.

The bazar preaching has been held four times during the week. Our audiences for the most part are large and it is very seldom that we are in any way molested or disturbed.

The house for the catechist at our Out-station (Muktsar) has at last been completed, and is now occupied. Situated as it is in a centre of Sikhism where large Melas are held yearly, there is every reason to hope that before many years shall have elapsed, many will be brought to acknowledge Christ as their Lord and Saviour.

Already too the good work has begun. It was but a few days ago that we listened to the beautiful confession of a former Hindu of his love for Christ, baptised him before his heathen friends who had come to see the ceremony, examined one other and saw his sorrowful face as he was told he was not yet quite prepared. The prospects for Muktsar are most encouraging as our catechist is a faithful, devoted man with an equally devoted wife to help and cheer him in his work.

In closing we would like to say that the work in Ferozepore has been most encouraging in Church, Sunday School, Hospital, Bazar work and Itineration. There has been that progress which has made our hearts glad. The many friends in the station too have shown their friendship to the mission work by ample donations, while Rai Maya Das and his good wife have been a host, financially and fraternally.
HOSHYARPORE STATION.

(Occupied in 1867.)

Missionaries:—Rev. K. C. Chatterjee and his wife.
Licentiate:—Munshi Amir Khan.
Catechists:—Pandit Ditt Ram and Sain Gamu Shah.
Female Christian Teachers:—Miss Lena Chatterjee and Miss Bahar Shah.

OUT-STATIONS.

Ghorawaha:—Pandit Har Golal, Catechist.
Dosuah:—Sheikh Nizam-ud-din, Licentiate.
Tanda:—Rev. Muhammad Shah, Evangelist.
Garshankar:—Munshi Wazir Masih, Licentiate; Suba Khan Catechist; and Pir Bakhsh, Colporteur.

On the first of February of the present year we moved into our new premises outside the city. The situation is one of the best in the station. It is healthier, pleasanter and much more comfortable for us and the children under our charge for whose interests specially we came out to the new place. Yet it was not without some pang and sorrow of heart that we left the old habitation. It had sheltered us for twenty-three years and was the scene of many joys and sorrows. Many personal blessings and those connected with the work were experienced under its roof. We hope, however, what we have lost in old and endearing associations will be more than made up in the new abode by our increased usefulness in the Master's service and by a larger measure of his blessings.

The general mission work has not thus far suffered in the
least by the change, as the city people still take advantage of our open door, and favor us with their visits, and we ourselves find no inconvenience or discomfort in visiting them, the city being only at a distance of fifteen minutes gentle walk from our new home.

The ordination of Rev. Muhammad Shah is another event of importance. It took place at the close of the last year but its record belongs to this. He was baptized at the age of sixteen and on the manifestation of spiritual gifts and graces, was sent to the Theological Seminary at Saharanpore to be trained for the Gospel ministry. There he finished his course with credit in 1887. At the close of that year he was licensed to preach the Gospel. For the next three years he labored faithfully and earnestly in Garshankar and Tanda and had God's blessing on his labor. Further to extend his usefulness, the Presbytery of Lahore ordained him to be an Evangelist, on the 24th December 1890. He is working in Tanda and has joint care of the Ghorawaha church with Pandit Har Gopal.

Mr. Muhammad Shah is the third convert of this station who has devoted himself to the ministry of the Word, the first being Rev. Rala Ram, and the second Rev. Hakim Singh. The former is working with great acceptance as a pastor and evangelist in Rawal Pindi. The latter is working in Wazirabad in connection with the church of Scotland's mission, and has been the instrument in God's hand of bringing into the fold of Christ 300 converts for whom he is also doing pastoral duties. It is a matter of no little thankfulness to the writer that such an insignificant station as Hoshyarapore should be chosen to be the honored means of raising such earnest Christian workers for the Lord.

The third event of importance was the baptism of nine men in connection with the Dosuah Out-station. These were all from the low caste Sweepers or Churahs. But our conviction
is that they have been washed clean by the blood of Jesus, and made alive by the Spirit of God, and are under the influence of his grace. We hope they will yet sit with kings and princes in the Master's Kingdom.

We have also to notice with thankfulness the entire emancipation of the women of the Ghorawaha congregation from *pardah* restrictions in reference to Divine service. They were of the Rajput Caste and were brought up in strict confinement before their conversion to Christianity. It has been a struggle with them to break through the habits and prejudices of childhood, and attend public worship. One by one all overcame their prejudices but one, and this one too it is my privilege to report has given up her shyness, and commenced to love and appreciate the house of God. It is a great gratification to the writer of this report to see them all join their husbands and children publicly in prayer and praise before their heathen neighbours.

We have had some sad experiences too. The principal amongst them was the dismissal of one of my assistants and the suspension of another. The former was baptized when young and trained like the Rev. Muhammad Shah for the Gospel ministry. He was licensed to preach the gospel in 1889, and put in charge of the Garhshankar Out-station. His work there was unsatisfactory, and conduct still more so, followed by an entire loss of spiritual influence. The consequence of this was, that the Presbytery of Lahore dropped his license and he was dismissed from the service of the Mission. The latter was suspended from communion and Mission work on account of misconduct, but on the manifestation of penitence was restored to both after a period of six months.

Another sad experience was the death of Barkat Bibi, the wife of our honored catechist Subha Khan. She was an intelligent and strong-minded woman, and the first in her family to make up her mind to embrace the Christian religion. She
cheered and encouraged her husband during his trials after conversion, and led a most consistent Christian life for upwards of fifteen years, and died full of faith and hope in the Redeemer.

Having made these preliminary remarks, I shall now say a few words about the work done during the year, and in doing so, I shall first notice,

**THE WORK DONE IN THE CITY.**

There has been no change in the character of this work. The same agencies have been continued to be employed as in previous years.

1. Daily open air preaching from the Verandah of the Reading-Room.

2. Evangelistic services three times a week in the City Chapel. These were conducted with music and singing of hymns and exhortations from the Word of God.

3. Daily conferences with visitors on religious subjects in the Reading-Room.

4. A Bible class in the Mission house during the summer months.

5. Attendance in religious melas held in the City and its neighbourhood.


All these agencies have been in full operation during the year. The attendance on them has been good and encouraging. The listeners have been generally friendly and attentive. Some of them have even made thoughtful enquiries, and there were a few applications for baptism, but no one has actually made a public profession of his faith. The feelings amongst the thinking people of the city seem to be, "Your religion is very good, but ours is just as good if not better," and with this feeling they are endeavouring to reform their own religions.
of their abuses and improve them, and make them appear as 
good as possible. Dharm Sabha, Singh Sabha and Arya Samaj 
have been in full swing. The first two represent the orthodox 
Hindu and Sikh faiths. The last is a reformation in 
Hinduism. The first two are friendly to Christianity or ra-
ther tolerant of it. The last is unfriendly and makes most viru-
rent and unjust attacks on it. Still I am disposed to think the 
last is nearer to us than the other two, and paving the way, 
unconsciously though, for the acceptance of the gospel. For one 
thing the Arya Samaj has given up idolatry and preaches against 
it. We don't have now to fight battles against image-wor-
ship. The Aryas do this work for us. For another thing it has 
given up pantheism and believes in the existence of a personal 
God by whom all our actions are weighed. This, too, is a great 
gain on our side. The Arya Samaj also ignores caste, though 
only in theory, and teaches people not to be bound by the fet-
ters of custom but to seek truth and follow it. All these are 
our gain. It is founded on two falsehoods, a false interpre-
tation of the Vedas and a false notion of patriotism. Spread 
of true knowledge and enlightenment will dispel both and 
lead them to look for peace to Christ. In the mean time, they 
should have a gentle and forbearing but dignified treatment at 
the hands of Christian Missionaries. I believe they will be 
at last won over to Christianity.

The educational work of this station consisted of two day 
schools for heathen girls and one Girls' Orphanage and Board-
ing School.

The day-schools for heathen girls contain 63 pupils all high 
caste Hindus. They are taught through the medium of the 
Hindi language up to the Lower Primary standard. The Bible 
and Barth's Scripture History are used for religious instruction. 

The Girls' Orphanage and Boarding School have continued to 
prosper. There were sixteen girls at the beginning of the year. 
Sixteen new ones were admitted in the course of it but one
was married and another dismissed. So there are now thirty girls on the roll. One of these was suffering from rickets when she came to us and has been put in St Catherine's hospital under the kind care of Miss Sharp. The remaining twenty-nine are with us. Two are little babies, one fourteen months and another three months old. Of these twenty-nine girls, twelve are full orphans, five half-orphans, and twelve have both parents alive. They are divided into three Lower Primary classes and have made very satisfactory progress in their study. Bible lessons have been learned with great care. Sewing, knitting, cutting and embroidery work have also been taught, and the children have made very fair progress in them. All the elder girls have taken their part in the domestic duties of the school. Our aim is to prepare them for active useful life. The institution is intended for the poor and the destitute, and supported by funds from America, and contributions raised in this country. Three rupees per month is charged for the support of each girl. Any contribution for this purpose would be thankfully received by the writer of this report.

2 The village work.

This has been carried on as before from four different centres or out-stations. In each of these out-stations there is a Christian preacher, an evangelist, a licentiate or a catechist, who carries on his work by the simple preaching of the Gospel and distribution of Scripture portions and tracts. The summer months he spends in the central town and the villages around within a radius of five miles. In the winter he visits more distant villages. The missionary of the station and the assistants immediately associated with him also take part in this work, joining the workers living in the villages from time to time.

Pandit Har Golal had charge of the work at Ghorawaha and did excellent work both amongst the heathen and the
Christian congregation residing in the place. His example and influence have been very valuable to both.

Sheikh Nizam-ud-din worked in Dosuah during the last year. The principal feature of his work is the encouragement and success he has met with amongst the Churahs. Nine men and two children were baptized out of this community last year. There is now a congregation of twenty-six converted Churahs in this place for whom Nizam-ud-din performs pastoral duties. There are several enquirers under instruction. Baptism is not administered hastily but after a long probation, and after the candidates have proved their sincerity and shown evidence of grace.

Rev. Muhammad Shah had charge of Tanda Oub-Station. He has found favor with all classes of the population and worked with encouraging hope. He is a Presbyterial missionary. His salary and all the expenses of his work are paid by the native churches under the care of the Lahore Presbytery. The house commenced for his accommodation last year has been completed in this. So he has now comfortable quarters to live in.

The work in Garshankar was carried on by Wazir Masih during the first three months of the year. In April he was succeeded by Subha Khan and Pir Baksh. There are several enquirers in this place and two candidates for baptism. There is a great opening amongst the low caste people of this out-station also. Here however they are not Churahs but Chamars, or workers in leather.

The attitude of the village people toward our work is very favorable. The moral precepts of Christ were always admired by them. They are now getting accustomed to the distinctive doctrines of Christianity and give their ready assent to them. Even in many Mohammedan villages the Divinity and the Sonship of Christ and his atonement are listened to without much gainsaying. It is the growing conviction of my assistants and
of myself that caste is the only barrier that keeps many from accepting Christianity.

3 The Native Church.

There is only one organized church in this station. It contains three congregations. One of these meets for worship in Hoshypore, another in Ghorawaha and the third in Dosuah. The communicants in all number fifty-five. There are besides sixty-one adherents and four members of other churches, forming a Christian community of 120 souls. Sunday services, week-day prayer-meetings, and Sunday-schools have been held for the edification of this body throughout the year. We had the painful necessity of exercising discipline on two of the members who have been restored to communion on the manifestation of penitence. The remaining members have given evidence of growth in the life of Christ.

Education in self-support has continued as before. The contributions of the church amounted to Rs. 180. Seventy rupees out of this sum have been paid to the Presbyterial mission and the balance has been spent in congregational expenses.

We shall now close this brief review of our work with heartfelt gratitude to God for sustaining us in it, and with prayer for the continuance of his mercy and grace during the coming year. May our many defects and shortcomings be pardoned and over-ruled to the furtherance of his cause.
LAHORE STATION.

*(Occupied in 1849.)*


*Preachers and Teachers:*—Messrs R. C. Das, Headmaster, G. L. Maitra, Second Master, M. C. Muckerjee, B. A., Professor in the College, Rev. Isa Charan, Mr. Alex. Orr, Pandit Ratan Chand, Messrs Solomon David and Nathaniel Prem Das.

*Native Doctors:*—Mr. Isa Das, Mrs. Isa Das.

*Female Christian Teachers:*—† Mrs. Oliver, Mrs. Humphrey, Mrs. Isa Charan, Priscilla.

*Voluntary Teacher:*—Mrs. N. Prem Das.

OUT-STATIONS.

Wagah:—Missionary:—† Miss Thiede.

Christian Teacher:—Pandit Ram Lal.

Sharakpur:—Bhai Beni and * Yusaf Beni.

Soga:—Rev. Dharm Das, Mr. Prem Das.

Itinerant Preacher:—Bhai Puran.

Colporteur:—Atu.

Mr. R. C. Das, and Dr. Isa Das have spent much of their spare time in preaching also.

* Died during the year  † Employed during part of the year.
  ‡ Returned from Germany in October.
It is our sad duty this year to begin our report with the mention of the death of the Rev. John Newton, the oldest missionary in the Panjab, and the oldest missionary of the American Presbyterian Church in India. At the beginning of the year Mr. Newton was still enjoying remarkably good health, and though too feeble to take any public services in the Native Church as he had done often during the previous year, he still continued to work for the Master in a quiet way, speaking to enquirers and Christians at his own house or visiting the latter in their homes. While making preparations to go to the hills at the approach of the Hot Season, he had a severe attack of fever which greatly weakened him. Arriving at Murree he seemed to rally for a little while, but the fever again returned and his condition became worse from day to day. Carefully tended to the last moment by many loving hands and hearts, Mr. Newton passed away peacefully from earth to heaven on July 2nd. and his body was laid away on the mountain side at Murree.

Mr. Newton was born in New Jersey U. S. A. October 1st. 1810, and arrived in Calcutta February 25th. 1835. For more than 56 years, he lived and laboured as a missionary in the Panjab. The greater portion of this time he spent in preaching the Gospel both to Christians and Non-Christians. Besides this he did much literary work, and may be said to have laid the foundations of Christian literature in the Panjabi language. He is the author of a Panjabi Grammar, and the joint author of the first, and up to the present the only, Panjabi English Dictionary. He also translated the New Testament, and wrote a number of tracts and small books in the same language, also some in Urdu and Hindi, and a Commentary on the Epistle to the Ephesians in Roman-Urdu.

But not only by word, but also, and even more, by the example of a singularly pure and beautiful Christian life did Mr. Newton preach the gospel to those about him. As has
been said by one who knew him well, through his life a mark of the great living power of true Christianity has been left on this Province which we believe will never be effaced. Much sympathy will be felt by all Christian friends for Mrs. Newton in her great affliction, and their prayers will follow her to her friends in England whither she has gone since her husband's death.

At the request of friends, especially of the native Christians at Lahore, it was resolved to perpetuate Mr. Newton's memory by raising a fund of Rs 4000 to build a much needed addition to the native Christian Church at Nowlakka, placing in it a tablet as a memorial to Mr. Newton. Mr. Newton was for a long time identified with this church, deeply loving it and ministering to it for many years. Invitations to contribute to this fund were sent out shortly after Mr. Newton's death and we would thankfully acknowledge the liberal response which these invitations have already received. Further contributions for the object will be thankfully received by Rev. C. W. Forman, or by Miss Keay, and can be paid into the Agra Bank, Lm. Lahore, for "The Newton Memorial Fund".

In giving a brief outline of the work during the past year, we will make mention first of

**Evangelistic Preaching.**

By this we mean all kinds of discourse on Gospel truth to Non-Christians. Such preaching has been carried on both in the Vernacular and in English. On three or four evenings each week there has been preaching in Hindustani by the Missionaries and the native brethren in two Chapels, one situated at the Lohari, and the other at the Delhi Gate. There has also been preaching at the Rang Mahal. We would mention here the voluntary services of some six or eight Christian Young men, members of the Indian Christian Association, of which Dr. Orbison is President. Under the supervision of Dr. Orbison
they have assisted in the services at the Lohari Gate once a week, helping both in the singing and in the preaching.

One effect our preaching has had is to provoke opposition preaching by Muhammedans and Hindus. An old orthodox Hindu would scarcely dare to hold forth in this public way, even if it were not contrary to his principles to teach where low-caste people might hear, for he would probably excite general ridicule by the absurdities he would present. One of the Hindu preachers is notorious for the contempt and scorn with which he treats the worship of idols, the river Gunga, and many of the peculiar tenets and practices of old fashioned Hinduism. The darkness flees away.

Every Sunday evening Messrs. Forman, Orbison and Gilbertson, assisted also by Mr. Das, have conducted a service in English for Educated Natives in the Lohari Gate Chapel. This chapel is very favourably situated for such a service, being near one of the great gates of the city and at the centre of the chief thoroughfare, along which passes every evening a steady stream of human beings, bent upon any interest and any good except the truest interest and the highest good. The sight reminds one sadly of those graphic words "Wide is the gate, and broad the way that leadeth to destruction, and many there be that go in there at." Members find their way into the Chapel, some through a desire to hear English spoken, some by the singing, and not a few we have reason to think, by more serious considerations. Short addresses are made, interspersed by the singing of Gospel hymns which are printed upon slips and distributed to each one in the audience some of whom join with us in the singing. These leaflets as well as the tracts distributed are carried away into hundreds of homes, and are as "bread cast upon the waters" which cannot fail of a return. Such services as these together with the number of English addresses delivered every year by visitors and residents on moral and religious subjects have been a potent factor in preparing for
the remarkably enthusiastic reception and deep interest accorded to Dr. Pentecost on his recent visit to Lahore.

A number of lectures for English speaking Non-Christians have also been delivered in the Lohari Gate Chapel, and the Mission College Hall. As in former years we have received valuable assistance in this work from the missionaries of the C. M. S. and other Christian friends. Especially helpful to the missionaries in their work among English speaking natives have been the visits they have received during the year from several Christian workers and ministers of the Gospel who have come to India, not as ordinary visitors but because they felt God called them here to do a special work for Him and to advance the interests of our Saviour's Kingdom. We are referring to the visits of Mr. Wishard, Secretary of the Y. M. C. A. in Colleges, of Dr. Pentecost the well known and successful evangelist and of Dr. Gillespie, Secretary for India of the Presbyterian Board of Foreign Missions in the United States of America. The first visited us in January, and gave a number of addresses to Non-Christians, and also to Christians with special reference to the work of the Y. M. C. A.

The great event of the year in its bearing upon Missionary work was the visit to the station by Dr. Pentecost, and the deeply interesting services conducted by him from Nov. 2nd to Nov. 24th. We have no doubt that his work here will bear fruit, and we earnestly hope that God may open the way for him to return to this part of India during the coming year in order to continue what was only begun this year.

Last, and not least came a visit from the Secretary of our Board and his wife. The deep interest which they both have shewn in our work, the kind words of encouragement and advice both to Missionaries and Native Christians have cheered all our hearts and strengthened our hands in the Master's work, and are sure to bear fruit in many ways. We only hope that such visits will be often repeated and that Christian men and
women to whom God has given special gifts will remember that India has a claim on them as well as other countries and that here also there are grand opportunities for using those gifts to the glory of the Master.

II. Work among Christians.

1 The Christian Church at Nowlakka. Mr. Forman has had pastoral charge of the Native Congregation. He has usually conducted the morning service on Sunday and the weekly service on Wednesday afternoon. The Sunday afternoon service has been converted into a Bible-School, and has been we think the means of awakening a deeper interest in the study of God’s Word among the people. It is attended by both young and old. The first 45 minutes are devoted to the study of the lesson, and this is followed by a short address by the Superintendent. Each class has been provided with a missionary box, and when after a period of four months these boxes were opened for the first time, it was found that the collection amounted to Rs. 56/- which it was decided to devote to some special Mission work to be carried on by the School.

In connection with our Native Christian Church we have a branch of the Y. W. C. A. This was the outcome of the visit of the Hon. Misses Kinnaird who have so greatly interested themselves in this work. The Association bears the name of the “Nowlakka Hindustani Branch of the Young Women’s Christian Association” and numbers some ten or eleven members. It has its own office bearers of President, Vice President and Secretary. The members meet together every Friday afternoon; one week a Bible reading is held and the next a working-class. The women have themselves given the material for the work, and are making clothes for some of the absolutely needy Christians in an outlying village. A real interest is taken in the Association, and we believe this will be the means of drawing us all more closely together.
The number of communicants now on the roll of the Church is 177, a net increase of fifty-five since last year. A number of these are found in our Out-stations.

Among those who have been received into the Church during the year on profession of their faith were two young men: one a graduate of the local Medical School, the other an employee in the Canal Department. They both had received their first favorable impressions of Christianity in the Lodiana Mission School. The first was subjected to a severe trial by his relatives and by members of the local Arya Samaj, but through all this he has been sustained and remains firm, a bright Christian. Another enquirer who has been baptized was a Muhammedan from the Rawal Pindi District. After about three months' trial and instruction, we decided to baptize him. A few days later his relations from the north came, and after one of his brothers had beaten him with a bamboo, he agreed to go home with them contrary to our earnest warnings. He did not renounce Christianity, and we trust he will remain firm, but knowing Muhammedanism and Muhammedans as we do, we hardly expect to see him again in this world.

2 The English Presbyterian Church. Dr. Ewing has performed the duties of pastor to this congregation. The evening services every Sabbath have been regularly conducted by him. Mr. Yelte has conducted the morning service, but this has not been kept up during the whole year. Mr. and Mrs. Gilbertson have had charge of the Sunday School. The number of children on the roll in this school is ninety-five, and besides the Superintendent there are nine teachers and one librarian. The Sunday School has contributed Rs. 33/- to the Mission.

3 Mian Mir Services. On alternate Sunday mornings Dr. Orbison has preached to the Nonconformist troops in Mian Mir. The Missionaries will not be able to continue these services in the future. It is expected that the Wesleyan and the Establish-

* (Note: we have since heard of his apostacy.)
ed Church of Scotland will make satisfactory arrangements for caring for these sheep who so sorely need shepherding.

III. Educational Work.

The College. This year may be fairly regarded in several respects as the most successful one in the history of the institution. The results of the University Examinations so far as they concerned us, were upon the whole, better than any previous year. Sixteen candidates were sent up for the B. A. degree, of whom ten were successful, and of these one young man took the highest place in Mathematics in the Province, receiving a Government Scholarship tenable for two years of Rs. 20 per mensem, and a prize of Rs. 50 through the University. Another of our young men took the highest place in both Sanskrit and Philosophy, being thereby entitled to a University Scholarship of Rs. 25 per mensem, and a prize of Rs. 50. In the Intermediate Examination forty-seven candidates appeared of whom thirty passed. One of these took the highest place in Sanskrit, another in Mathematics.

We had a large accession of new students on May 1st. Our enrollment being at present 156, of whom twenty-eight will appear in the ensuing B. A. Examination. We have now ten Christian students, a greater number than ever before. There has been an increase in the amount realized from fees, the amount for the year ending October 31st. being Rs. 6796 As. 14 P. 9 or Rs. 679 per mensem for the working months.

All our teaching in the College is more or less permeated and saturated with Christianity. In the Bible hour, however, we have a special opportunity of exalting Christ day after day and week after week before the eyes of young men from all parts of the Province. It is gratifying to note that with each succeeding year interest in matters pertaining to our Lord and to His Kingdom seems to be deepening in intensity and gathering volume. From what many of the students themselves say
we feel that they have correctly caught the spirit, the motive-power which underlies and prompts all that we do, and that they have in some measure a true appreciation of our aim. Many of them are free to confess that for them life and character have been greatly modified and moulded by the influences brought to bear on them, and indeed there is visible and noticeable improvement in many cases especially as regards truthfulness, courtesy, manliness, and general conscientiousness.

Some of them even exhibit such conduct and demeanor as to lead us to think that they may be trying to follow in the footsteps of the Master.

2. The Boys' Schools. Mr. Forman has continued in charge of the Boys' Schools consisting of one Main School and eight branch schools. From the latter are drafted pupils into the former, which contains five departments, the Infant School, the Lower Primary, the Upper Primary, the Middle School and the two Entrance classes, besides two special classes in which English only is taught to pupils who have passed high examinations in the Vernacular and Persian. There are now in the Main school 498 pupils, 408 in the Branch Schools, and 51 in the Adult School, making a total of 957. The fees realized during the year amount to Rs. 4494-9-3. The results of the Government and Departmental examinations is as follows: Entrance examination 8 passes, Middle School examination 25, Upper Primary 61, Lower Primary 83, Infant standard 114.

All the pupils have been taught regularly in the Scriptures, and a great amount of Christian truth has thus been communicated to these young minds. Such work as this if properly conducted is sure to bear fruit, as our experience during the past year has shown in the case of the two young men brought up in the Lodiana Mission School who have become Christians.

Several Sunday Schools are carried on in connection with the Day School, the attendance being about 250.

3. City Girls' Schools. During the past year Mrs. Forman
and Mrs. Gilbertson have had charge of these schools, but owing to lack of funds we had to close four of them; we were also compelled to dispense with the services of a Christian teacher.

The total number of pupils has been 415, about the same as last year. The girls did very well in the examination held in October by the Government Inspectress. Six girls passed the Upper Primary, thirty-seven the Lower Primary and about sixty-eight the Infant standard. The result is much better than that of last year. The schools are always opened with prayer, and the first lesson given is a Bible lesson. Saturday is devoted entirely to the study of the Bible. Mrs. Humphrey and Mrs. Isa Charan assisted by a Christian Bible-woman have done most of the Christian teaching in these schools, and they have all worked very faithfully and earnestly.

4 The Christian Girls' School. This School, while carried on under the auspices of the I. F. N. S. receives an annual grant from the Lodiana Mission. Miss Keay, the Superintendant writes as follows:

"Though we have had our difficulties during the year yet our strain ought to be at this time one of praise to Him who has spared us the bitter experiences of the previous year. Our school has been free from serious sickness of any kind. We are glad to know that many of our girls are true followers of the Lord Jesus.

A number belong to the Y. W. C. A. and we have special Bible Readings for these. We have also a Society peculiar to ourselves, called the G. U. F. (Gather Up the Fragments) Society, the design of which is to foster a spirit of carefulness in making use of little things, especially the margins of time.

The teaching work has gone on very much as in former years. Our numbers go on steadily increasing, but as our staff does not increase in like proportion, the work, especially near examination times, presses very heavily, so much so that
the burden sometimes seems almost more than we can sustain. But not only have our numbers outgrown our staff, but we have also outgrown our school-house, and we are urgently in need of funds in order to enable us to enlarge our present building.”

5 The True Light. This fortnightly paper for non-Christians has continued to appear every fortnight, and is we believe doing a good work and supplying a real want. Dr. Ewing has acted as joint editor with the Rev. Mr. Allnutt of the Cambridge Mission, Delhi, while Dr. Orbison has acted as Manager.

IV. Medical Work.

Medical work is carried on in two dispensaries, one just outside the Dehli Gate being for men, the other in the city not far from the Kotwali, being for women. Both have flourished under the efficient management of Dr. Isa Das and his wife, Dr. Phoebe Isa Das. The statistics up to the end of November (i.e. for 11 months) are as follows:—Male Dispensary: Total number of cases 19,206. Daily average 67.7. Minor operations 804. Female Dispensary:—Total number of cases 12,471. Daily average 54.3. Minor operations 276. At both places the gospel has been daily presented to the patients. Mrs. N. Prem Das is doing voluntary work in the Female Dispensary, visiting the place daily and reading and speaking to the patients.

V. Out-Stations.

Besides the two out-stations already in existence in former years, work has been begun during the past year in two new places, Manihala and Soga. Reference was made in last year’s report to a large community of Sweepers in the former village who were ready to receive baptism. It is often said these people become Christians from worldly motives. This no doubt is.
sometimes true, but the people at Manihala have been very bitterly persecuted for the Gospel's sake, and the persecution is still going on. But notwithstanding this persecution when Mr. Forman visited them for a second time in October, many of them again asked for baptism. Twenty persons have been received into the church during the year, nearly all on profession of faith. We have now in this village a Christian community of about thirty-five souls. A school has been opened and a Christian teacher is now teaching them to read their own *Patois* in the Persian character.

The other village in which work has been begun during the past year is about 25 miles south east of Lahore. Early in the year a Sirdar, formerly an officer in a native regiment and now a pensioner, who had been baptized by the C. M. S. Missionaries at Amritsar, visited us at Lahore and begged us to send a preacher to his village. His request was granted and the Rev. Dharm Das, formerly pastor of the native church at Lodiana, was sent out to this place. He has been joined recently by his brother Prem Das, just graduated from the Saharanpur Seminary. They have faithfully preached the word both in Soga and in the surrounding villages, and the work has evidently been blessed of God. In October thirty-six adults (twenty men and sixteen women) and thirty-two children, in all sixty-eight souls were received into the Church.

*Wagah.* This station has been under the care of one of the Missionaries at Lahore, who has visited the place frequently during the year. Services have been held regularly on Sundays in the School House by the native preacher, and the people have come from far and near to hear the Word of God, and to join in Christian worship. The apparent delight which they take in these services, and the pleasure with which they listen to the story of the Gospel is very encouraging. The native preacher has also regularly visited a few villages near Wagah, where the Chuhras asked for instruction with a view to
baptism. The headman of these people in one village has been baptized and seems to be an earnest Christian. Not only does he himself come to Church every Sunday, but he brings all his friends and relatives with him, many of whom are now asking for baptism. In October, Miss Thiede returned from her furlough in Germany, and she has again taken charge of the work in this Station.

**Sharakpur.** This station at the beginning of the year was occupied by two of our preachers, Beni and Yusuf Beni. The latter was brought to Lahore in January ill of pneumonia, and died here on the 27th of that month. Though a man of humble attainments, he had been a very earnest and successful preacher and had gained the respect of all classes in Sharakpur. We all mourn his loss, and have not yet been able to fill his place. Since Yusuf's death Beni has carried on the work alone.

In conclusion we desire to express our sincere thanks to the friends of the Mission in Lahore and elsewhere, who, during the past year, have so kindly sent us contributions for our work. We again commend our work to their sympathy and their prayers during the present year, and shall feel especially thankful to receive contributions for our dispensaries, our Girls' Schools, and for the work in the district.
RAWALPINDI STATION.

(Occupied in 1856.)

Missionary:—Rev. J. F. Ullmann, Rev. R. Morrison and his wife, Miss Agnes Orbison, and Miss Jessie Dunlap.

Native Pastor:—(not supported by Mission funds) Rev. Rala Ram.

Preacher:—Bawa Bala Singh.

European Teachers:—HEAD MASTER, MR. JAS. W. WONTERSZ.

SECOND MASTER, MR T. A. BROOKS.

Other Christian Teachers:—Three.

Population of Rawal Pindi, city and cantonment 72,000. District 888,000.

A graphic and detailed account of the past year’s experiences would require skill and space not here available. We can only hope to give, first, a meagre outline of missionary operations in their various departments, and second, some particular mention of matters of special interest.

1. Brief statement of the ordinary missionary operations.

Schools. The schools for boys are now only three in number there being beside the main School, two Branches, one in the City and one in the Sudder Bazar. Several Branches have been abandoned, being found profitable neither in a fiscal nor an evangelistic sense. The whole number in attendance, that is the average monthly enrolment has been 873, the income from fees Rs 5153/14/3.

Passes in the Entrance, twelve out of twenty-two, in the Middle School Examination, forty-four out of sixty-four, in the Primary Examination, sixty-eight out of ninety-two.
The rapid growth of the city and the rapid progress of Education is indicated in the large increase of the numbers enrolled in our Entrance Classes. We have altogether sixty-eight as against forty-eight last year. A Student’s Association, managed and attended principally by pupils and teachers of our school, has held weekly meetings during nearly the whole year. This Association is not formally connected with the Mission. The lectures and discussions are on social and moral questions. It is a source of constant surprise, however, to find repeatedly new evidences in the addresses and debates of how Christian ideas are penetrating and saturating the Hindu and Muhammadan populace.

Religious instruction is imparted along the old lines. There is a daily service at which some portion of Scripture is explained, or on some theme connected with salvation, an address made to the assembled pupils. Besides this, so far as Christian teachers can be procured, each boy receives daily class room instruction in the Bible.

The Girls’ Schools for most of the year have been in the charge of Misses Dunlap and Orbison, though their time has also been largely occupied in the study of the Vernacular languages preparatory to their second year’s examination. The Hindu School has had an average enrolment of 114 and been in a satisfactory condition. A new school was opened in a Muhammadan quarter of the city during the month of March, which has had an average enrolment of thirty. In the same house a Sunday School was also started, attendance on which has varied from thirty to sixty. This Sunday School for girls is divided into four classes. Of these perhaps the most interesting is composed of boys who have begged to be admitted. The ages of these Sunday pupils vary from young married women to babes in arms and the management of this heterogeneous collection has some very interesting features, and presents some difficult problems.
There is also a Sunday School for boys held in the Main School Hall which has been better attended than ever this year.

*Preaching* is carried on ordinarily in three places (1) In front of our Chapel on the Main School Compound. This is located on the busiest thoroughfare in the city, a little out of the rush but where two other important roads cross it. (2) In front of the Sudder Branch School, a busy thoroughfare in the Sudder Bazar (3) In the Regimental Bazar. Besides this ordinary and regular preaching, we have, occasionally, sought out low-caste communities, conducted street-preaching in other crowded parts of the city, held services especially for nominal Christians, and carried on a weekly evening meeting for the free discussion of religious subjects.

Village preaching has not been altogether neglected, though on account of other pressing work less has been done in this line than for many years past.

Mr. Ullmann, besides continuing his weekly service at the gate of his compound for the maimed, the halt, and the blind, has also undertaken a weekly visitation of the Municipal Leper Asylum where he ministers to the bodily comforts of the poor wretches assembled there, and takes along with him the native preachers who proclaim the good news of cleansing in the blood of Christ.

*The Christian Congregation* has been passing through a crisis. The novelty of the self-support scheme, inaugurated three years ago, has worn off. The regular visits of the subscription book are probably not as welcome to some as they ought to be to a generous, wholesouled Christian man. Some non-communicant nominal Christians have endeavoured to make trouble, and some petty difficulties have arisen from within. It has been a time in fact of severe trial for our faithful pastor. It is encouraging to note, however, that the congregations have steadily increased, and that the Sunday School has taken a stride forward, and that the collections have reached the fairly good total
RAWALPINDI STATION.

of Rs.671/14/0. The Lord has given us no new souls during the past year. Our communion roll, in fact, shows a loss of five through a revision of the list of members—these names having been struck off as a number of our members have left for other places.

II There are some particular details in the work here which perhaps deserve special mention.

*The Sat Bicharni Sabha* (Society for Searching after Truth) is one of the new features in the work this year. To our energetic pastor belongs the credit of beginning this weekly meeting for religious discussion. He paid a visit upon several occasions to the Arya Samajh, and there suggested the reasonableness of our meeting together for the amicable discussion of the important problems connected with the present and eternal welfare of our immortal souls. This invitation was responded to and a goodly gathering, containing some of the leading men in the city, was the result. This first meeting was most interesting. We had an earnest but perfectly friendly discussion of the Being and Attributes of God as set forth in the Christian Scriptures. This sort of thing did not commend itself as eminently desirable to some of the restless spirits of the Arya Samajh. They succeeded in raising a disturbance, withdrawing the Aryas and starting a rival meeting. The Sabha, however, kept on with varying success and interest. The most interesting discussions we have had, were in the series beginning with the Nature of Sin, in which we spent some six weeks discussing Salvation from the standpoint of various religions.

An evangelistic agent, playing no insignificant part in our missionary operations, has not as yet received due mention in these reports. This agent is the pastor’s pony. He’s not handsome, but he’s useful. It is not an imposing spectacle, pastor and pony; but when the pastor strides that shaggy stunted beast, he means business. Like the apostle to the Gentiles, our pastor is subject to an infirmity of the flesh, and like
him is a man of intense activity. Without the pony his activities would necessarily be exceedingly limited. Some members of his flock live more than two miles from his house. The round of the pastoral visitation could scarcely be accomplished on foot. The pony makes it possible for him to do more frequent and more effectively aggressive evangelistic work in villages, in the street, in preaching chapels. In fact the pony renders more valuable service than the ordinary catechist, and is quite content with his daily allowance.

One word about the nominal Christians who abound, of course, in such an important and growing place as Pindi, will not be out of place in this report, as some special effort has been made this year to reach and reclaim many of them.

Twice a series of meetings was attempted with the aid of the magic lantern, which were attended by quite a number. If all those who call themselves Christians in this place loved the Lord Jesus Christ in sincerity, the walls of our local Jericho would begin to tremble. It is not easy to estimate the actual damage done to Christian work by those who have only a name to live, but are dead, and we may add, are putrifying. Every other week at various places there is an undenominational gathering. A short time is spent in prayer, a brief address is given, and the singing of bhajans (hymns in native metre) occupies the most conspicuous part in the programme. Then light refreshments, the universal and social huqqa (native pipe), and betel-nut come in to add to the enjoyment of the occasion.

These are a few samples, bare glimpses of the various experiments, experiences and expedients by which we have endeavoured during the year as empty vessels, and yet as living agents, to be a savour of life unto life.
CONTRIBUTIONS FROM FRIENDS IN INDIA.
FOR 1891.

Received at Lahore.

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Capt. Trever, ............ 2 0 0
Narain Singh, ............ 3 0 0
District Board, Ferozepore, ........ 200 0 0
Municipal Committee, Ferozepore, ........ 180 0 0

RECEIVED AT HOSHYARPOR.

For General Purposes.

E. B. Steedman, Esq., ........ 50 0 0
F. C. Channing, Esq., ........ 10 0 0
G. Rivaz Esq., ........ 45 0 0
D. N. P. Datta, Esq., ........ 60 0 0
J. E. Rowe, Esq., ........ 12 0 0
D. Hunter, Esq., ........ 3 0 0

For Orphanage Buildings.

Col. Gordon Young, ........ 90 0 0
The Bishop of Lahore, ........ 50 0 0
Mrs. DeCourcy, ........ 10 0 0
Rev. R. Bateman, ........ 5 0 0
Offertory in the Station church on February 1, ........ 14 0 0

For Tanda Mission House.

D. N. P. Datta, Esq., ........ 75 0 0

For Ghorawaha Women.

Mrs. Gordon Young, ........ 10 0 0
Sweets and entertainments to the orphanage by the Ladies of the Station.

RECEIVED AT AMBALA.

General Mission work.

W. H. Mercer, Esq., C. S., ........ 12 0 0
J. A. Magry, Esq., ........ 6 0 0
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For the Leper Asylum.

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<td>T. O'Connor, Esq.</td>
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## CONTRIBUTIONS

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<td>E. Hodgkinson, Esq.</td>
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### SUMMARY REPORT OF THE LODIANA MISSION FOR THE YEAR 1891.

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