THE
FIFTY-NINTH ANNUAL REPORT
OF THE
LODIANA MISSION,
Including Stations at
LODIANA, SAHARANPORE, JALANDHAR, AMBALA CITY
AND CANTONMENT, LAHORE, DEHRA, HOSHYARPORE,
FEROZEPORE, AND SABATHU,
With out-Stations at
JAGRAON, KHANNA, BASSI, RAMPUR, ROPAR, MORINDA,
JAGADHRI, VAGAH, SOGGA, SHARAKPUR, MUKTSAR,
KARTARPUR, TANDA, GARSHANKAR, DASUAH,
AND GHIRAWHA.

FOR THE YEAR 1893.

Published by order of the Mission.

LODIANA:
PRINTED AT THE LODIANA MISSION PRESS,
M. WYLIE, MANAGER.
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Printed at the Lodiana Mission Press,
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1893.
THE LODIANA MISSION.

LODIANA STATION.
(Occupied in 1834.)


Native Evangelist:—Rev. J. B. Daies.

Assistant Editor of the Nur Afshan:—Rev. Hasan Ali.

Head Master:—Boys' Boarding School, Mr. N. C. Ghose.

“:—City High School, Mr. U. C. Ghose.

OUT-STATIONS.

Jagraon:—
Missionary:—Miss. S. M. Wherry.
Ass't. Missionary:—Miss Blanche Graham.
Evangelist:—Rev. Ahmad Shah.

Khanna:—
Teachers:—Munshi Masih-ud-Daula, and Basti.

Bassi:—
Teacher:—Sangat Masih.

It is impossible in the ordinary limits of a yearly report to more than touch upon the work of the various agencies employed in an old and established station for the advance-
ment of the Master's kingdom. In such a station the work from year to year follows much the same lines and but little that is new occurs. As we look back over the past year in Lodiana Station and District, while we find perhaps nothing highly encouraging, neither do reasons for discouragement come into view. In the village, the school, the bazar and the zenana, work has been carried on, in much weakness, to be sure, on one side, but, on the other, in much strength, for "in the Lord Jehovah—whose the work is—is everlasting strength.

The harvest has not been great, not what we hoped it would be. Perhaps the fields are not fully ripe, and certainly the arms that have wielded the sickle have been far from as strong as they should be, still it is something that the Word has been preached, knowledge imparted and training given, something, that looking back over the past we can thank God from full hearts for what has been done, and take courage for the future.

The good hand of the Lord was with us at the beginning of the year in sending new labourers into this part of the field—Miss Wherry, with whom has been associated Miss Graham from the Dehra Training School, and Misses Forman and Morris, the two former to take up work in Jagraon, the two latter to prepare for work in Khanna. We have had these helpers, new and old, with us in the station more or less during the year and have been much encouraged by their presence in this city and district. Their coming was to us a sign that the Lord of the harvest is preparing for an ingathering of souls here, nor has the sign yet lost its meaning for us.

In reviewing the year's work we turn our attention first to Lodiana Proper.

In the centre of the city, at the square where the greatest crowds congregate, stands the Mission Chapel, where on every evening of the week the Gospel is proclaimed to those who will hear, while those who "forbear" pass by on the other side.
Rev. J. B. Dales, our senior evangelist, goes there daily two hours before nightfall and preaches to those who collect outside. Later on, as night falls and the lamps are lit, one or other of the foreign missionaries or some native preachers enter the chapel and, by the aid of music, collect a crowd inside, to whom the old old story is told. Opposition is frequently met with. There are often found those who in their ignorance think they show their intelligence by asking questions. As the building belongs to the Mission, we are able to control the opposition of course, and need not hear a man unless we think he is really anxious to understand. It is difficult to gauge the results of this work, the crowds are floating in character. A Muhammadan was baptized this year, who in a general sense might be described as one of the fruits of this work, as we first became acquainted with him in connection with our bazar preaching. To call him "fruits" in an exact sense is however wide of the truth. As in the case of almost all who are baptized, their baptism represents the climax of a change that has been going on in their opinions for perhaps many years. This man had been to Mecca and had long since been convinced of the unsatisfying character of the religion of Muhammad.

At some distance from the city chapel stands

THE CITY MISSION SCHOOL.

Here for fifty years the truths of the Gospel have been taught. Some have been led directly to Christ through its influence, others, who have turned to the Lord years after leaving the school, attribute the beginning of the work of grace to the Lodiana school, while to measure the entire extent of its influence for good is altogether impossible. The present need is for a third missionary in the station in order that it may be possible to give special attention to this work, which is not only in itself important, but is, in addition, the agency by which we keep in touch with the influential people of the City.
The mission is in India to work among every caste and class. The work among the lower classes is important and encouraging, but effort for them does not in the least lessen our responsibility as regards work for others. If we are to keep in touch with and be of service to the influential classes, we hold that such schools must be manned and worked.

Here and there throughout the city and on the outskirts too, are

**Schools and Zenanas for Hindu, and Muhammadan Women and Girls.**

All the lady missionaries of the station have been engaged more or less in this work during the year. Mrs. Newton, who is in charge of almost all the work reports as follows:

"In the city, regular work in schools and zenanas has been carried on during the year.

"In the four schools with an attendance of eighty-two, a great deal has been done towards clearing away the mists of ignorance and superstition from the minds of the little ones, and in some cases the softening influences of Christian teaching are very evident. The children always seem to enjoy the Bible lesson, and are making good progress in Scripture knowledge. Many of them sing a good deal in their own homes, and their mothers and other relatives are thus learning the same hymns.

"In our twenty-eight zenanas there are sixty-one regular pupils, and many who are not learning to read come and listen and join in the singing. There do not seem to be any who are really in earnest about spiritual things, but for the most part they raise no objection to the teaching, and even shew an interest for the time being. Some indeed profess to believe the Gospel, and fear may prevent them from shewing much feeling, and they may possibly think more seriously than we suspect."
LODIANA STATION.

"Last cold season both in Bassi and Khanna we had large gatherings of women who listened very well, and in some Muhammadan zenanas we had a good reception. We paid several visits to the same houses, and were much encouraged by the way in which our testimony regarding Christ was received."

A few minutes' walk from the city brings us to the Mission Compound on the east side of which are to be seen the various buildings of

THE CHRISTIAN BOYS' BOARDING AND HIGH SCHOOL.

The Principal writes as follows:—"Such an institution as this exhibits in its working little that is new from year to year as everything follows a fixed routine. The going away of old boys, and the coming of new; the periodic anxiety over the results of examinations as that for each grade falls due, changes of greater or less importance and frequency in the staff of teachers, questions of discipline and management, these are the matters that come to the surface in work of this kind, and mark the various stages passed during the course of a year. It is not these things, however, that tell the story of a year's work. It is the undercurrent that gives the direction and by its strength or weakness determines the degree of progress. In this undercurrent is to be included the quiet influence of Christian teachers, the daily instruction in God's Word, given in the regular Bible class and at morning and evening prayers; the discipline of character and preparation for the battle of life which comes from obedience to fixed rules and that character-building in which those who have charge of the young are 'fellow-workers together with God.' As to that which is on the surface, we have to record financial prosperity, good success in examinations, changes in teachers, which give promise of better things and more successful results in the carrying out of discipline than in previous years. As to the
undercurrent however, being unseen it must be left undescribed. Character building is not measured by feet and inches. Neither is it made by machinery, except when grace, prayer, and effort are the motive power. We have the machinery, we have the material and we ask for the prayers of God's people that abundance of grace may bless the efforts put forth here. The Indian church needs men of character. Upon those who are now boys she will soon depend and they will determine the character of the church of the next generation. As they are so will she be. Will not all who read and hear pray that men of power, fitted to be pillars in the church, may be the 'output' of this institution."

In the Compound stands also the Church and near by the village where dwells the Christian community.

THE CHURCH AND THE CHRISTIAN COMMUNITY.

The church is well organized and attendance upon the services during the year has been fair. The sermon of the day is in the evening, the morning being given to the work of the Sunday School. The pastoral relation entered into a year ago has recently been dissolved, and Rev. Hasan Ali again devotes himself wholly to the assistant editorship of the Nur Afshan. Just at present the services are conducted by Rev. J. B. Dales. The Christian community is large. It is not easy to gauge fully its spiritual condition. There are alas, too many who are Christians only in name, still the general condition is not one for discouragement. There is some real earnestness in Christian work, and this we may take as an indication that there will be more. The Christian Endeavour Society directs to some extent the efforts of those who are willing to preach, teach and distribute tracts. To this society belong most of the men of the village, and the large boys of the Boarding School. Our senior Evangelist bears testimony to the good influence of this Society by pointing out that in recent melas or fairs he has
had more assistance from voluntary helpers in preaching the Word than ever before. The teaching staff of the Sunday School for Hindus and Muhammedans is made up largely of the boys from the Boarding School, but the village community is also represented on it. The number enrolled in this Sunday School is 229. Much depends, we think, upon the development of voluntary work. As the Christian community increases, the necessity for attention to this matter presses upon us more. The importance of teaching those who are Christian how to work, takes its place alongside of the importance of leading unbelievers to Christ.

We now turn to the work in the district. A journey of 27 miles by rail to the south-east brings us to

Khanna.

Khanna is a town of 4,000 inhabitants and is pleasantly located. The opening of a Training School for those who are to labour among the lowly, and the location of Misses Forman and Morris in that field as soon as a house can be built, has given to this out-station great importance as a centre for Mission work. Unavoidable, but no less annoying, delays have prevented the building of the house up to this time. It is to be hoped that the days of delay will soon be past and that the work may be speedily developed. Mr. Newton, who is in charge of the district work, writes as follows:

"In the neighbourhood of Khanna there are ten villages in which from one to seventeen professed Christians reside. The total nominal Christian community in Khanna and its vicinity is 94, viz., 58 adults and 36 children, or excluding the native preachers, the students of the Training School, and their families, who number 30, 64 in all. Of these, nine adults and seven children were baptized in our district during the present year, and a family consisting of the father, mother, and three children returned to their village near Khanna from the
Ambala district where they had been baptized in March by Rev. Sundar Lal.

"The converts are all from the Chuhra class, and as those know who have worked among these people they are not only extremely ignorant, but also what is worse, very difficult to teach. This difficulty arises partly from their scattered condition, partly from their poverty which allows them little leisure for receiving instruction, and very largely from their failure to appreciate the importance of spiritual growth. Owing to this last cause the names of nine have been struck off our list this year, as their indifference to the means of instruction provided for them, and their continued participation in heathen practices, made it evident that there was no propriety in regarding them as Christians. This participation in heathenism, while it could not be justified was nevertheless of a character that should lead us to judge them leniently, since it sprang largely out of their poverty. Amongst the Chuhras one of the chief means of livelihood is to attend the weddings of Hindus, or to go from village to village during certain seasons of the year, in small groups, and sing hymns in praise of Gugga, a departed saint or hero, whose worship is much in vogue in this part of the country, in return for which they receive gifts from his votaries. To have abandoned this pursuit would have involved them in serious financial straits, and they plainly said that unless provided with some other means of livelihood, they could not without the income so derived, support themselves and their families. It is hardly necessary to say that the number of converts reported above is exclusive of these nine.

"As one of our chief cares now is to provide spiritual instruction for the converts in this and other districts, and the difficulty that we experience in this respect is aggravated by the paucity of properly qualified men, the Training School alluded to above was opened at Khanna. It is not intended that this shall be a rival to the Theological Seminary
at Saharanpore, but to supplement it by giving to young men, chiefly from the Chuhra class, an elementary education, together with a sufficient knowledge of the Bible to fit them to serve as village teachers or evangelists among their own people. The school has been begun purposely on a small scale, provision having been made during the present year for only five or six students. It was opened in May, and though in progress only six and a half months, the advancement made has been good. The forenoon is devoted to study and recitation, and the afternoon to manual labour. Our first care was to erect buildings for the students, and one for a teacher. This was done under great difficulties owing to the long continued rain last winter and spring, and the heavy rains during the summer, which set in earlier than usual. These buildings are constructed in an inexpensive style of 'sun-dried' bricks, with tile roofs, most of the bricks having been made by the students themselves. Rev. Jaimal Singh has given most of the instruction owing to our failure to secure a suitable teacher. For a time, during the summer, he was assisted by one of the students from the Saharanpore Seminary, and a teacher has lately been appointed who is qualified to take a part of the work, but not all. In the evenings the teachers frequently take the students with them into the town, or to some near village, to preach by torch light. It is encouraging to note that some of the more advanced students are already able to help in these evangelistic visits, by reading a passage from the Gospel, and making a few remarks, though at the time they joined the school their knowledge of letters extended little beyond the alphabet."

Again starting from Lodiana, 25 miles to the southwest by carriage road brings us to Jagran.

This is a city of 16,000 inhabitants and an out-station of many years standing. It is probable that before very long a.
railway will connect it with Lodiana and thus bring it nearer to us. Rev. Ahmad Shah, who has been located there for a long time is soon to be joined by a young man, one of his own converts, who has recently completed his studies in our Theological Seminary at Saharanpore. As already intimated Miss Wherry and Miss Graham are also stationed there. No Mission house has been built for them, nor is one as yet asked for, as Miss Wherry wished first to see how the work would open up. It cannot be long however, before something better than a hired house will be absolutely necessary. Recent floods have caused some destruction of property. Rev. Ahmad Shah's house was badly flooded and a small house which was occupied for some time during the year by Misses Wherry and Graham is a total wreck. If suitable accommodations can be provided for the labourers, we may hope to hear of a great development of the work there above what Rev. Ahmad Shah has been able to do alone. Rev. Ahmad Shah in his report tells of preaching daily carried on, chiefly in the way of hand to hand work, of medicine given to three thousand patients during the year, and of a number who are convinced of the truth of Christianity and who wish to be baptized, but who are not yet ready to face their relatives there.

In January Mr. and Mrs. Newton, accompanied by Miss Morris, Miss Forman, Miss Wherry and Miss Graham encamped near Jagraon, and daily visits were paid to the town or neighbouring villages. It is with much pleasure that we look back to the weeks we were engaged together in this work. With regard to it Mrs. Newton writes:

"We spent a month in going about the town and speaking to groups of women as we found them sitting together at their spinning, and often they would leave their work and come and listen very attentively. Several women who were acquainted

* Since this was written the Mission has passed a resolution asking the Board for funds to build a house for a missionary at Jagraon.
LODIANA STATION.

with Mrs. Ahmad Shah invited us to their houses, and gathered their neighbours together to listen to us. There was so much encouragement that we were very thankful that the work was to be taken up systematically, and that there would be a chance for the women to receive further instruction from Misses Wherry and Graham who were to remain after the rest of our party had left."

Miss Wherry writes of her work as follows:—"The work assigned me last year was indefinitely stated as work in the Jagraon district with Miss Graham as my assistant. The problem before us was how to make the best use of our time. We went into camp about the first of January, pitching our tents as near Jagraon as possible. We began work in the usual way. The women received us very kindly everywhere. Their "Spinning Bees" gave us special opportunity as we always had many present. My first idea was to repeat my visits until they understood more perfectly the plan of salvation, but I found that, try as I might, the only idea they seemed to get was that Jesus Christ was only another name for their god Krishna. They also persisted that we came out to do Mission work as a matter of merit or "pun," and that whether they believed or not, we would get our reward. I then decided to begin to give regular instruction to those women who cared to learn. My idea for a long time had been that I should like to try the effect of living close to the people, and I knew if I could get a house we could stay out in Jagraon much longer during the hot weather, if not all the year. After looking at many houses, we chose one, but a storm soon compelled us to leave it and find refuge in a small house built for a catechist outside of the city wall. We were much more comfortable here and the work was much more satisfactory as the women could visit us and we had a much better chance to work. We very soon had forty-seven pupils and many more wanting to be taught, but we could not manage
more. Whenever opportunity offered we talked with groups of women. To those women who could read we sold Gospels. Others who could not read also bought, saying that they were buying for others. At one time there were seven women who expressed a desire to become Christians, but as they were all married there did not seem to be any way for them to come out unless their husbands were willing to come out at the same time. One ventured to ask her husband if he would not come with her, but he was not ready. Another seems determined to be baptized and we can see no reason why she should not except the fact of her having a husband who opposes it. I am more and more convinced that so far as possible we should try to get hold of both husband and wife at the same time. They hinder each other, and much of it is ignorance one way or the other. I have tried to do something among the low castes, but this work if fruitful must begin with getting hold of the men and the boys. They are ignorant and do not believe in their women being taught. We were able to stay until the end of July, and only left then because we were surrounded on all sides by odoriferous drains and did not think it wise to stay during August and September. As our house was injured by the rain we were not able to return to Jagraon until late in October. There is no limit to the work except the want of workers."
JULLUNDUR STATION.

*(Occupied in 1846).*

*Missionaries:* — Rev. C. B. Newton, Mrs. Newton, Miss M. M. Given, Miss C. C. Downs.

*Christian Teachers:* — Rev. W. Brown, Head Master, Mr. C. McCune, Bible Teacher, Mrs. Jackson, Mrs. Baptist, Mrs. David, * Mrs. David only part of the year. * Zenana Teachers.

*Licentiate:* — Mr. Jamal ud Din.

*Colporteur:* — Prabhu Das.

OUT-STATIONS.

I. KARTARPORE

*Licentiate:* — Mr. Khazan Singh.

II. RUPAR


*Catechist:* — Hira Singh.

*Scripture Readers:* — Badhawa Singh, Chhotu.

*Colporteur:* — Jiwan Singh.

III. MORINDA

*Pastor and Evangelist:* — Rev. Sundar Lal.

*Scripture Readers:* — Ganga Ram, Maula, Kalu.

A retrospect of the year brings into view much that is encouraging, so that while the opposition of the world, the
flesh, and the devil is active and unremitting we are confident and full of hope.

The number of pupils in the day schools and zenanas has increased from 699 in 1892, to 832 in 1893. Of this increase 28 is in boys' schools and 105 in girls' schools and zenanas.

There has also been an increase of pupils in Sunday schools from 175 last year, to 268 this year, an advance of 93.

A further increase in the latter has taken place recently, owing to the opening of a new Sunday school by Mr. Herbert Mitter, a volunteer worker. The pupils of this school are not included in our statistical report, as the enterprise is new, but they amount to over 100.

There is reason to believe that many of our pupils take a real interest in the Scripture teaching, and some of the non-Christian teachers do likewise.

The ladies mention the case of a teacher who "reads her Testament every day and says she loves to do it. She professes to believe in Christianity but is afraid to be baptized."

No wonder she is afraid, when baptism involves social ostracism, family persecution, and possibly a cup of poison.

"Another woman," they add, "who used to read with us, and has no time for it now, has asked us to visit her occasionally, just to read the Bible, and talk to her about it. If we are busy and do not go for a week or two, she sends us a reminder."

This woman does not hesitate to tell her friends that she believes in Christianity and is sure it will one day be the religion of India. She would now make a formal profession of her faith by receiving baptism, but her husband is in the way.

A young Muhammadan widow, a very attentive Sunday School scholar, told her relatives that she was a Christian at heart and meant to be baptized. They were alarmed and
provided her against her will, with a husband as a safe-guard. She has told him that she is a Christian, and he warns her against baptism which he says is a most polluting ceremony consisting partly in eating swine’s flesh.

About three months ago a man was baptized, whose wife has been taken away from him by her parents. They refuse to let him have her again, or even see her, and tell her, that he has become a leper.

Thus the father of lies is busy.

A widow of the Khatri caste (of the widows’ school) was baptized a few months ago and we felt obliged to send her to another station for a time as a measure of protection against her friends. A young man of a Brahmin family received baptism during the year. His cousin had become a Christian some years before him and his own parents had made an attempt to poison him. This young man was afraid his parents would make an attempt on his life also, and after coming to Jullundur and receiving baptism, he fled to another province. He has written us several times to tell us he is well and happy and growing in grace, but he has not informed us where he is, nor do we seek to know for the present, as we might be compelled to disclose his hiding place if we knew it. He will be of age a year hence, and then he will be free from the law which would put him as a minor into the custody of his parents, whom he fears as his worst enemies. (Cf. Luke 21: 16. “And ye shall be betrayed both by parents and brethren and kinsfolks and friends: and some of you shall they cause to be put to death.”)

The interest in Christian literature is indicated by the sales of books aggregating 10 rupees worth sold to the women in the zenanas, and 80 rupees worth to the general public. This represents a large number of books as they are sold at about one third the cost of publication.

We are able to record with thankfulness, a marked change
for the better, in the attitude of the people of Kálam, a village near Kartarpore.

Mr. Khazan Singh reports that formerly he was received there with bitter opposition, and noisy demonstrations which rendered it difficult to preach at all. Last year there was some improvement, and we reported the baptism of two persons. This year we have baptized four men, two women, and one child at Kálam, and there are a few more applicants for baptism now.

Mr. Khazan Singh is in the habit of visiting this village, and teaching the children to sing Christian hymns, and he finds the people generally respectful and friendly, both towards himself, the messenger, and the message he delivers.

In the Rupar and Morinda region the movement of the Chúhrás towards Christianity continues, and we seem to be on the eve of what is called a mass movement.

This is both encouraging and alarming; encouraging for obvious reasons; alarming because it involves the Mission in a grave responsibility.

How are we to deal with this movement? It is necessary to proceed with caution, and we have been doing so.

During the year many have applied for baptism and although a large number is still kept back for further instruction, 246 have been baptized. This includes children.

Mr. C. B. Newton recently made a tour of inspection among the villages, of which there are now no less than 71 containing in all 450 converts, and was favorably impressed with the progress made during the year,—progress not only in numbers, but in knowledge of Christian truth. Yet there are some discouraging features in this work. He was surprised as well as shocked to learn that there are some Christians, though only a few, who practise a kind of idolatry called "Gugga gáná," or "singing Gugga."
It seems that once upon a time there was a king who had three sons. One of these sons named Gugga killed his two brothers and when reproached by his mother for this very unfraternal proceeding, committed suicide in a pet, by riding into a quicksand which swallowed up both prince and horse.

It is a custom with the Chuhras to celebrate his death by setting up a pole once a year with a flag on it and singing songs in his praise. The higher castes in the villages assemble around the flagstaff, listen to the music, and present offerings of money and grain, which the singers appropriate.

Some of them thus make thirty or forty rupees every year, and this is enough to support them for several months. To people so poor as most of the Chuhras are, this is a very great temptation, and there are a few who have not been able to resist it.

We have told them they must give up this practice, or be cut off from the Christian brotherhood and some have promised to do it.

It was cheering to learn of one man who gave it up from the time he became a Christian, though he not only lost the profits of the Gugga singing, but incurred the displeasure of a great man in his village, a Sirdar in whose house this Christian's wife was employed as a servant. He dismissed the woman because her husband positively refused to sing Gugga when ordered by him to do so.

One of the practical questions confronting us in this work is, how much knowledge of Christian doctrine should be required of these people as a condition of baptism.

We have been informed that in one of our stations, candidates are required to recite the Lord's Prayer, the Ten Commandments, and the Apostle's Creed before they are admitted to baptism.

This may be a good thing in some respects, yet it certainly
was not the plan of the Apostles. It is scarcely to be supposed that the jailer at Philippi, or Cornelius, the centurion, or Sergius Paulus, the deputy, or the 3000 at Pentecost passed an examination of this kind before they were baptized.

The essential question seems to be what is a true convert? Certainly not necessarily a graduate in systematic theology.

But must he not at least be regenerate?

Are not the terms conversion and regeneration synonymous? Probably most Presbyterians with their conservative habits of thought, would say yes, these terms are synonymous, or at least, the things represented by them, are simultaneous and co-ordinate.

It seems to us, however, that there is both a distinction and a difference between conversion and regeneration. The former is the act of a sinner turning to God. The latter is not his act at all, but the act of the Divine Spirit.

If a man knowing himself to be a sinner makes up his mind to turn from his evil ways, and accepts Christ as his Lord and Saviour, he is a true convert and baptism is the first and decisive step towards a new course of life, and also we believe, a powerful means of grace to bring about his regeneration. [N. B. This however is not baptismal regeneration.]

No doubt there is a profound philosophico-theological question underlying this subject.

It may be asked, how can a dead man turn to God for life? Must he not get life before he turns? Yet Paul says "Believe and thou shalt be saved," and Christ said, "Stretch forth thine arm," to a man who could not move his arm, and we all believe that repentance is a pre-requisite of saving faith. Our own view, leaving philosophy and dialectics to those who have leisure and inclination for them, is that we should require one thing of our converts, namely, a distinct and intelligent profession of Christ as a Prince and a Saviour, which includes the idea of trusting him as Saviour and promising
to obey him as Lord. It is our business to see that the applicant grasps this idea and then to baptize him without hesitation or delay.

As to the Ten Commandments, every man knows them by nature, while the Lord's Prayer and the Creed, should by all means be taught to Christians. But their repetition or recitation as a condition of baptism seems to us meaningless, though it might be useful at another time, as a test and exercise of memory.

There is another practical question connected with this subject, which the Mission must consider. The question is whether we ought not to make up our minds hereafter to devote a much larger proportion of our means and strength to this village work.

It seems as if the Lord has distinctly told us where to cast our net, and if so, we must pay attention. It almost seems too as if the Lord were saying to the Lodiana Mission, "Sell all that thou hast, and give to the poor."

Before closing it is proper to say a word about the Jullundur Church. The scheme for raising money to build a church edifice has met with a fair measure of success. The members of the church have contributed Rs 2814, which with Mission grants from the Lake Fund, of Rs 1637, and four donations from friends, aggregating Rs 180 makes a total now in hand of Rs 4631. The monthly contributions of members of the church still go on and the whole sum being placed in the Post Office Savings Bank, we get interest from Government amounting to Rs 173 per annum. There is therefore a very reasonable prospect of our having a church building—in the course of time.

If any one seeing this sends us a contribution, it will not be refused. It will be thankfully accepted. But if we receive no aid from the outside, we still expect to build; and this will tend to promote and develop the spirit of independence and
self-support which was mentioned in last year's report, as characterizing the Jullundur Church.

To sum up visible results of the year, fully believing also that there are invisible results which cannot be put into statistical form, we have the following converts baptized:

<table>
<thead>
<tr>
<th>Location</th>
<th>Converts Baptized</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Jullundur and Kalam,</td>
<td>12</td>
</tr>
<tr>
<td>In Rupar and surrounding villages,</td>
<td>108</td>
</tr>
<tr>
<td>In Morinda and surrounding villages,</td>
<td>126</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>246</strong></td>
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_N.B._ It is deeply regretted, that of the above, one Muhammadan (Saiyad) and one Chuhra convert have since proved dishonest, and apostatized.
AMBALA STATION.

(Occupied in 1849).

CITY.

Missionaries:—Rev. B. D. Wyckoff, and wife, Miss Carleton, M. D., and Miss Marsten, M. D.

Native Licentiate:—John Manuel.

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

Christian 2nd Master:—Mr. H. L. Banerjea.

Christian School Teacher:—Mr. P. C. Breckenridge

Catechists:—John Saudagar and Sulaiman.

Scripture Readers:—Budh Dass and Rulia Ram.

Zenana Worker:—Mrs. Chowdry.

Girls School and Zenana Teachers:—Three.

Bible Women:—Two.

CANTONMENT.

Missionary:—Mrs. Calderwood.

Evangelist:—Rev. H. Goloknath.

Native Licentiates:—Geo. H. Stuart and Baij Nath Bandu.

Bible Woman:—Mrs. Pereira.

Colporteur:—Saida Singh.

Scripture Reader:—Hazara Singh.

Compounder:—Miss Benson.

JAGADHRI OUT-STATION.

Native Licentiate:—Jati Ram.

Scripture Readers:—Mothu Singh and Jiwan.
Bazar preaching has been kept up in the city by Mr. Wyckoff and all the native helpers in the afternoon of three days in the week, and village preaching in the morning of the week days, by three of them. The other two cannot engage in this work as they must give Bible teaching in the City High school. This is a very interesting, and we think, a very important work; one which should never be neglected. The bazar preaching is usually pretty well attended. In the city and the neighbouring villages, and in Jagadhri, as reported by the brethren, more than 6000 have heard the Word of God the past year.

During the year Mr. Wyckoff made several tours in different parts of the district, and beyond its borders. The first was in March, when he visited Bilaspur, the capital of a small independent state of that name, in the hills. The immediate object of this visit was to assist on their way to Kulu two ladies, representatives of the Presbyterian Church in Australia, who had recently arrived in the country, and had in view the organizing of a mission in that district. The Rajah of Bilaspur received the party kindly and showed them every attention.

In April Mr. Wyckoff visited Nahan, another of the independent hill States. Here too he was treated with kindness by the Rajah who is an enlightened ruler, and shows much enterprise in the management of his affairs. On this occasion two services were held for the benefit of the few foreigners engaged in the Rajah's service, and the English-speaking natives.

A third trip was to our out-station at Jagadhri where Mr. Wyckoff had the pleasure of baptizing the father and mother of a man whom he had baptized on a former occasion. Other tours have been made in the course of the year, to the same place, where, as in Nahan the audiences have always been good, and little or no opposition has been met with. A second
visit was made to Nahan in October, this time by way of Kasauli and across the hills.

The Christian congregation in connection with the City Church numbers 91, of whom 58 are adults and 33 children. There are 54 communicants. The only additions to this church during the year have been from inmates of the Leper Asylum. Mrs. Wyckoff has done much for the instruction of the women of the congregation by holding a prayer meeting regularly with them at her own house. Mr. Wyckoff too conducts the meeting of the Young Men's Christian Association every Saturday.

The City High School closed another successful year so far as success can be measured by its standing as an educational institution. The results of the various public examinations have been satisfactory, and the number of boys on the roll has gone up to 453. Sixteen boys out of eighteen have passed their Entrance Examination, and it is a great comfort that they have gone into the world with a knowledge of the Gospel. We can speak from personal knowledge that some of them at least are awakened from their apathy by the Spirit of God, but it is a pity that just at a time when boys begin to think for themselves about religious matters they pass their final examination and remove to other spheres of life, where adverse influences often undo the work of Mission School. We have often thought it would be a good plan, if all churches connected with the American Presbyterian Mission in the Panjab were to exchange the names, and keep a roll of such persons. By this arrangement the work begun in one place might often bear fruit in other places.

In the coming year, the Head Master hopes to form separate classes of inquirers in the school, but the great difficulty is to find suitable workers. The moral influence exerted by the teachers on the boys is very encouraging.

Financially the school has reached a stage where it promises to be self-supporting.
Amballa is said to be one of the most backward cities in the Punjab. It certainly is second to none in respect to bigotry and superstition. This is greatly, if not almost entirely, owing to the women being kept in ignorance. There has however been a noticeable change for the better in this regard within the last two or three years. Scores of zenanas have been opened up, in part through the medical work, and now our force is far too small to meet the emergency. More workers should be sent here without delay, or golden opportunities for bringing light, and joy into these dark homes will be lost, and how dark they are may be seen from the following incidents taken from many others, as reported by Mrs. Wyckoff.

"This morning I visited a wealthy Hindu family where a young wife had recently died under what is considered by them, to be the most unfortunate circumstances; that is the poor thing died in her bed instead of on the floor, and worse than all, upstairs, where the spirit is supposed to float about quite unable to escape, and in its efforts to do so, afflicts the family in various ways until an enchanter is called, who, armed with a long stick, with a sharp spike at one end of it, makes holes in the floor at frequent intervals, especially where the head, and feet of the corpse had lain. After this he scatters rye, repeating incantations all the while. The weight of the grain is supposed to hold the spirit down till it finally escapes through one of the holes made for its exit. But all this is not enough to propitiate the anger of the gods for the almost unpardonable sin of dying in bed. Alms must be given freely to the Brahmins, and for a whole year, the friends of the departed must not drink milk, or touch any milk diet; they must sleep on the floor, and eat but once a day. After forty days they must go to Taneswar where the gods dwell, bathe in its sacred tanks, give alms to the Brahmins, &c. The women of this household are very pretty, and before this death occurred, wore a great many beautiful jewels. One pretty creature was
so coolly, and gracefully attired, that I remarked how comfortable she must be! "Oh," she said, "on no account would I put on any but the loosest clothing before eating, as there would be great danger of my being born a dog in the next life." We explained to her that beasts have not spirit, that it was only in man that God breathed when He created him, that therefore while other creatures have life, they have not spirit. At another place while talking with the women, a woman came in with a vessel filled with rice, flour, and sugar, of which she gave a handful to each woman present, and they explained to us that it was for the departed spirit of her friend, that she might not starve in the other world. But these instances illustrating the darkness and delusion of these poor people will suffice. Others, showing that there is a desire on the part of some for better things, may now be given. In one of the houses we were visiting, one of the young women said "I long to get this light you speak of, will you tell me how to get it?" She looked so earnestly at us with her great wistful eyes, that I at once sent up a silent prayer for her, while Mrs. C. lovingly answered her question. In another house there is a little girl who attends our Hindu School. She brought her book and wished me to hear her read, but one of the women said "no, there is no time for that now, we want to hear the Holy Word." Three of the husbands of this household have been educated in our Lahore Christian College, and in consequence would not allow the women of their zenana to have anything to do with the heathen ceremonies of the recent Das chera.

While sitting in the house of a respectable old woman where a number of women had followed us, her son, a nice looking man, came in. We did not quite know at first whether he would like our being there, or not. But we soon found that he had been a pupil in our Mission School, and had a letter of recommendation from my husband which he showed us with evident pride. He also showed us a Persian Urdu Testament
which he said he often read. When we got up to take our leave, he assured us that he would be most pleased to have us come to his house whenever we liked to instruct the women of his household.

In her report, our zenana visitor says that “In one quarter alone above forty zenanas are visited weekly, including all classes of women. Hindus and Muhammadans, rich, and poor, high caste, and low caste all are equally visited. A few are trying to learn to read, and also to do fancy work, and all seem to be waking up to a better life. They receive us with unfeigned pleasure, and listen with attention and interest, always saying when we come away, “Be sure to come again, we will look for your coming, and expect you.” Most of the families are so interesting that it is a real pleasure to visit them. The seed is being sown plentifully. O for showers of blessing that it may spring up, and bear fruit abundantly.”

Girls’ Schools. Early in July I was able to relieve Mrs. Calderwood of the three schools in the city which she had kindly started when I was too ill to work. A school for the better class of Hindu children had been opened in June by Mrs. Chowdry in connection with her zenana work. The Christians who live in the city have been carrying on a girls’ school the past year among the Muhammadans, two of their number taking their turns in teaching it. Both of these schools are now under my care, and the Christians kindly promised to use their influence in opening up others. A few years ago Mrs. Bergen opened a girls’ school in the suburbs of the city. It had however been closed some time before we came here. Last summer the people began asking to have it re-opened, and as the teacher who formerly taught it was available we decided to accede to their request. There are thirty on the roll and twenty-two in regular attendance. We now therefore have six girls’ schools in the city, with one hundred and ninety names on the various rolls, and an average daily
AMBALA STATION.

attendance of one hundred and sixty-five. Our present arrange-
ment is to have a Christian teacher over every two schools to
examine them regularly in their secular studies, to give religi-
ous instruction and to teach daily in three or four neighboring
zenanas. A number of the latter always open up in connec-
tion with girls' schools, and one who is in daily contact with
her pupils is likely to exert a greater influence in their homes
than a stranger could. We are just testing the plan, it re-
 mains to be seen whether it will prove to be satisfactory or not,
so far it seems to work well. There are three or four women
in each of the five Muhammadan schools. These with the
teachers and some of the larger girls have lately taken to
coming to our house under the cover of the night, and greatly
enjoy their visits. The pictures, flowers and music open up
quite a new world to them, and it gives us an excellent opportu-
nity to speak to them of the Lord Jesus. A good Christian
woman from Ferozepore has been a great help to us in talking
to them, as it is only a little while ago that she too was in
darkness as they are.

The Government Inspectress of schools in the Punjab was
here in October and saw our schools with reference to securing
for them a grant-in-aid. She expressed herself as being well
pleased with the attainments of the pupils, and thought five
of the schools entitled to the grant. Having secured this, we
hope to raise their status and increase both their number and
usefulness.

Since writing the above the grant has been sanctioned.

Village Work. Ghendi, the Bible woman supported by
the English Branch of the Y. W. C. A. is still under
my supervision. The woman who formerly worked with
her was unsatisfactory, and we asked the Lord for an-
other to take her place, when soon after a dear little
woman appeared at my door asking for work. I at once employ-
ed her, and feel more and more convinced that the Lord sent
her to us. The two women are very fond of each other and work together in the utmost harmony. In September when I was away for my vacation, they concluded to give me a surprise upon my return. Knowing how fond I am of schools, they asked the Lord to put it into the hearts of the people in a large village near us to let them open one. Several efforts to this end had been made by others, but without success. At first they had only three pupils. When I returned at the end of September they had eight. Now there are twenty-one on the roll. Ghendi told me that soon after opening the school, a woman living near began one day to give her and Hester abuse and threatened to break up the school. Ghendi proposed that they should go to another part of the village, but Hester said, "No, we will stay here, and in answer to our prayers, this woman will not only send her own children to our school, but will send them to fetch others," and so it turned out. Now she is one of the best friends we have in the village.

The people in other neighboring villages have come to look upon us as their friends, and our visits among them are hailed with delight, though as yet we see little or no improvement in the appearance of the poor people who gather about us. The women, as well as many of the larger children, generally have a dirty, naked bit of humanity in their arms, the flies feasting unmolested on the accumulated filth of days on their poor little bodies, the face and particularly the eyes being their favorite resting place. No wonder opthalmia is so frequent and plays such sad havoc on such favourable subjects. But this, by way of digression. When all are quietly squatted about us, we begin by singing one of their native airs, set to Christian words. Now and then, one or more of the women will give a nod of approval as there is something pleasing, or striking in the sentiment of the song. When it is over Ghendi explains it in her own inimitable way for it is not very long ago since she too was sitting in darkness; so she seems to know by instinct,
as it were, just what to say, and how to say it. Then Hester, or I read a portion of Scripture, and explain it, then we sing another bhajan after which we talk with one and another so as to get better acquainted, and if any are sick we visit them, giving them a text to think about, if they are not too ill. One poor woman was lying in a room where the cows had been tethered the night before. She had a bad cough and pain in her chest. She was lying on miserable bedstead, devoid of mattress or covering of any kind, and so sunken that the cords nearly touched the floor, and to add to her misery she had to nurse a small, restless child. We prescribed plenty of fresh milk and eggs for her—of which fortunately the family had a good supply—told them just how and when to give them to her, and then told her of the invitation to the weary and heavy laden. She soon began to improve, and in about a month from that time was quite well again.

During harvest time men, women and children work in the fields, so during those days we turned our attention to the city and with gratifying results. We went only to the houses of the poor and middle classes, and to the wells, and tanks where women congregate in numbers. Before entering a house Ghendi and Hester would go in and say that a Mem Sahib had come, upon which I would get a salâm; when I would enter and after a friendly chat we would deliver our message, not ours, but the Lord's. One morning we entered a court-yard where a number of women were sitting. They made their salâm and one of them went to the other side of the court-yard, and began dragging a native bedstead towards us, for us to sit upon, and in so doing she came near letting it down upon the body of a sleeping infant, lying upon the ground. I called out, "Be careful, you will hurt the little one." She merely gave a grunt of disdain, and said, "It is only a Sudra," very much as one would have said, it is only a dog. The Sudras belong to the lowest caste, and are greatly
despised by the people of the higher castes. In another place the women said they were very poor, and had nothing to give us. I told them that we did not want anything from them, but that we had brought to them the "Bread of Life." I then asked if I might tell them why they were so poor. They said "Yes." So I said, "It is because you have forsaken God. If you will turn unto the Lord, and seek him with your whole heart, He will have mercy upon you."

The first morning we went to the large tank at this end of the city we were evidently regarded with the utmost curiosity. At these places women and girls are all the time coming and going, undressing, bathing, and dressing again, so the place presents a busy scene. As one and another caught sight of us they would stop in the midst of whatever they were doing, and gaze at us in breathless astonishment. One or two asked if we had come to bathe. We replied "no, but we have come to tell you good news," and asked if they would like to hear us sing. They said yes, and listened attentively to the singing and the explanation afterwards. When we were coming away others said to us. "We could not hear the words, wont you sing for us too", which of course we did. These people pretend to adhere so closely to the rules of caste, and have such strict ideas about what is clean and unclean that one cannot help wondering how they reconcile these rigid rules with what seems to us very loose practice. Here we see women of various castes bathing, washing their clothes, and rinsing their mouths in the same filthy water, and then carrying away vessels full of it to their houses. This thing is done not only one day in the year, but every day, and has been going on for generations, and that in a tank without an outlet, and with no means of cleansing it, excepting by the addition of fresh water in the rainy season, and by whatever purifying influences the sun's rays may have upon it. Many cases of typhoid and
other malignant diseases might, no doubt, be traced to ablutions in these filthy tanks.

After a month's work in the city we were glad to return to our village friends who gave us a warm welcome. Our Bible women have reached thirteen hundred and forty-seven women with the Gospel message the past year, besides teaching a Sunday school in the Māhtar Mājra, and also in the day school which they started two months ago. This school however now has a regular teacher, and they can now give their whole time to teaching the Word, and witnessing for Christ in the surrounding villages. As they are obliged to walk to their work, they have as yet been able to reach only those within a radius of two or three miles of the city. Another year we trust the Board will allow us five rupees a month for the hire of an ekka that they may extend their work into more distant villages.

Many more workers are needed both native, and American, particularly consecrated women. The men have been well taught, it is the poor ignorant superstitions women who hinder their progress and in some cases prevent their confessing their faith in Christ. The Lord giveth the word, may a host of women come and publish the tidings. Ps. 68:11, R. V.

Mrs. Calderwood, from the Cantonment reports as follows:—

"In visiting from house to house, I often come across young Hindu mothers who have had the privilege of being taught to read and write, and who are anxious that their little daughters should enjoy this boon also. Urged on by such, I was yearning to open a girls' school for the benefit of Hindu children, and a merchant's wife whom I may only call Babu M's wife, was as anxious as I was in this matter, and offered her house for the purpose. When opening the school, I determined that no heathen women should be employed as teachers, and therefore this school threw a great deal of extra work on Mrs. Pereira and myself. For the sake of this school's welfare
I took only one month's vacation. As yet, this school costs the Mission only Rs. 2/- a month but if the number increases, Babu M's yard will be too small and I must rent larger accommodations for it. At present 36 girls are in daily attendance and 48 on the roll. Women who have been taught, are rather different in their ideas and manners from other Hindu women who cannot read or write; this however is nothing new and all of us have observed it; still it encourages one in teaching the children of such, and helps one to look forward to the yet brighter future of the ones we are now teaching. The scholars are daughters of Brahmans, Khattris, and Banyas. No objections are made to the singing of bhajans, or repeating of the Catechism, or the reading of Dr. Barth's Bible Stories. An interesting feature of the Muhammadan mother's zeal I witnessed about six weeks ago. A teacher in our Mission School invited me through Mr. Golaknath to go with him to see two Muhammadan girls' schools. In each there were about 30 girls present, their ages varying from six to thirteen years. These children are daily taught to read the Quran, all of course in a parrot-like manner. Many eight year old girls keep the fast days and have since informed me that they would on no account listen to the reading of the "Injil" (The New Testament). However a number of mothers told me that if I would begin a school and have Urdu taught they would stop the Quran teaching, as one mother remarked, 'My daughters know all they need to know about our religion.'

'This offer was a great temptation to me, and to Mr. Golaknath also. We felt we ought not to let the opportunity slip out of our hands. We both agreed to pay the expenses of this school ourselves. About twenty-seven girls are in daily attendance, and thirty-six are on the roll.

'Zenana teaching has been regularly carried on by Mrs. Pereira. As she cannot teach in more than 25 houses, we
have a large number of women to whom we promise regular teaching when we get more workers.

"Last December Mr. Wyckoff baptized a gipsy woman. She had been wishing to be baptized many months before, but we could not see our way clear to do so. The teaching of her is a task not easily described, she being willing enough to learn and trying to remember, but utterly incapable of doing so even now. She attends our Hindustani Church and gives evidence of a change of heart. Those who have had gipsy women to deal with will sympathize with her and me."
LAHORE STATION.

(Occupied in 1849.)


District Missionaries:—Rev. U. S. G. Jones and Mrs. Jones.

Preachers and Teachers:—Messrs R. C. Dass, Head Master, C. Jonah, Second Master, M. C. Mukerjee, B. A., Professor in the College, Rev. Isa Charn, Mr. Alex Orr, Mr. Soloman David.

Native Doctors:—Mr. Isa Dass, Mrs. Isa Dass.

Female Christian Teachers:—Mrs. Humphrey, Mrs. Isa Charn, Mrs. Christopher.

OUT-STATIONS.

Wagah:—Missionary:—Miss Thiede.

Preacher:—Chunian Lal.

Sogga:—Rev. Dharm Dass, Prem Dass.

Manihala:—J. Massy.

Sharakpur:—Bhai Beni.

Kasur:—Nathu Khan.

Itinerant Preachers:—Charles Matthias, Peter Buta Singh.

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

* On furlough since February.
A general review of the work done during the year gives cause for much thankfulness and encouragement. The work of past years has been maintained in every department, and several new features introduced with success. As the reports of the various departments are more detailed than formerly, they must speak for themselves to the interested reader. Only one or two facts need mention here. The general health of the station during the year has been above the average, and in this the missionaries have shared. Mr. and Mrs. Velte left for England and America on a well-earned and much-needed furlough early in the year, and their places were taken by Mr. and Mrs. McComb. No part of the work has been more successful than that of the educational institutions, the youth and young men of which have shown increased interest in religious matters. Another fact worthy of mention here, is the completion and dedication of the new building of the English Presbyterian Church, which occurred on the 5th of November.

The district work is extending, so much so that one of the missionaries has been set apart especially for this work, for the first time. A new man for this work has also been asked for.

The following is the order of the various reports:

I. Mission College.
II. Boys' Schools.
III. Girls' Schools.
IV. Lohari Gate Chapel.
V. Medical Work.
VI. Indian Presbyterian Church.
VII. English Presbyterian Church.
VIII. District Work.

I. The College.

The attendance of students has this year been larger than ever before. One year ago we reported 180. There are now
244 names upon our rolls. Some of the classes are so large as to occupy all the available space in the rooms in which they assemble for daily work. Owing to this lack of room we were obliged during the months of May and June to refuse admission to a considerable number who desired to enter our first year class. There are now (November) 82 students in the First, 68 in the Second, 38 in the Third, and 56 in the Fourth Year class; of whom 135 are Hindoos, 62 Muhammadans, 25 Sikhs, and 22 Christians.

One important change took place during the year in our teaching staff, viz. the departure of Mr. Velte for England and America, whither he went to enjoy a well-earned rest, and the arrival of the Rev. J. M. McComb, who began his work in the College in February. When Mr. Velte left, Dr. Orbison assumed charge of that portion of the English teaching which had been the special work of the former, and Mr. McComb took over charge of the department of Mental and Moral Philosophy from Dr. Orbison. The work done by Mr. Velte in this College may appropriately receive mention in this Annual Report. He came to the institution at its re-opening in 1886, and to his painstaking and efficient labours very much of the educational success achieved has been due, while by his life and words, he in no small degree impressed his pupils, and led them with interest to engage in the study of God’s Word.

The daily routine of class-work is as follows:

The Principal; Scripture teaching one period, English four periods.

Dr. Orbison; Scripture teaching one period, English four, and Chemistry one, period.

Mr. McComb; Scripture teaching one period, Philosophy three, and History one, period.

Mr. Gilbertson; Scripture teaching one period, Mathematics four periods.
Mr. Mukerjee; Physical Science two periods, History and Political Economy two periods.

Mr. Hakim Ali; Mathematics two periods, and Physical Science one period.

Maulvi Muhammad Hussain; Persian four periods.
Maulvi Muhammad Baqir; Arabic four periods.
Pandit Ganesh Datt; Sanskrit four periods.

During the period devoted to Bible study the Christian students are taught by Mr. Gilbertson, the non-Christians of the First year class by Mr. McComb, those of the Second year by Dr. Orbison, and those of the Third and Fourth years by Dr. Ewing. This we continue to look upon as the most important period of each day. The several classes are systematically taught the Scriptures, according to a course of Scripture study which has been so arranged as to lead the student during his course of four years, over such portions of the Bible as when carefully read, are sufficient to give him a general view of the Christian system of doctrine. The keenest interest has frequently been manifested in this study, and the minds of some have we know been deeply impressed.

In the Lake Memorial Scripture Examination all the prizes (three) were taken by men from our college.

There have been 25 Christian students in attendance, and this fact we regard as a sufficient reason for the existence of the Institution. These young men have organized a Christian Association which holds two meetings each week, Mr. Gilbertson being present, but all the exercises being in the hands of the young men themselves. The majority of the Christians reside in the Kennedy Hall. They attend regularly the Thursday evening prayer meeting which is held in connection with the English congregation, conducted by Mr. McComb. They also attend on Sabbaths the Hindustani services in the morning and the English service in the evening. Some of these young men are looking forward to the Gospel ministry as their life-work.
The Boarding Houses are carefully superintended by Dr. Orbison. Owing to the large influx of students, we have been compelled to rent additional accommodations. A large proportion of the men are provided with lodging in the Boarding Houses, which circumstance gives us great advantage in our effort to come into the closest possible relations with them, and thus to influence them for Christ. All students are required to engage daily in some form of physical exercise. In their games their teachers are accustomed to take part as often as possible. The establishment of these friendly relations, and the opportunities it gives of knowing their difficulties, and trying in private conversation to meet and remove them, we regard as of the highest importance, and we lament the fact that with our larger numbers the difficulty of knowing all our students well has greatly increased. Strive as we may, the students come and go, and we are forced to feel that in many instances we have failed to accomplish with them what we longed to do, simply because we had not at our disposal the leisure or the strength for all the effort on their behalf which we wished to make. It is a work which has its dark side, but it has a bright one as well; it would be hard we think to find any form of work having a brighter. The Word is being preached from day to day before our classes and in our public lectures, of which a number were delivered during the year.

Numberless opportunities of private conversation are found and improved. Not only those who are in the College but former students and leading men of the community are accessible to us, and through us we believe the Truth is gaining access to very many who, were it not for this form of work, would in all probability pass from life without a knowledge of Christ.

In the University Examinations our students did remarkably well, 21 having passed the B. A. and 36 the F. A. Examination. Of the B. A. candidates again one of our men stood first in the whole University. Our income from fees for the past
year has been Rs. 11,193—2—0, a large increase over the previous year.

II. Boys' Schools.

Mr. Forman reports as follows:

“There are in connection with our Mission at Lahore one Main School containing 418 pupils; five Branch Schools with 399 pupils, and an Adult School with 55 pupils, making a total of 872 pupils. The fees realized during the year amount to Rs. 4,152. We sent up for the Entrance Examination 29, of whom 18 passed; for the Middle School Examination 45, of whom 24 passed; for the Upper Primary 55, of whom 45 passed; for the Lower Primary 123, of whom 108 passed, and for the Infant 96, of whom 73 passed.

“Two special classes for the education of village boys who have been educated through the vernacular, have been begun for teaching them English and thus preparing them for college. These classes are interesting and important.

“The progress of our pupils as shown by the house examinations as well as those conducted by the University and the Educational Department has been good, and the influence of the discipline and moral and religious training has been excellent.

“We have also three Sunday Schools for boys, in which the attendance is quite voluntary, in which there are 310 pupils, and two for girls in which there are 70 pupils. Their attendance at least shows the absence of enmity to the Bible.”

III. Girls' Schools.

Muhammadan Schools:—Mrs. Forman reports, “We have at present five Muhammadan Schools, with about 30 girls in each. The daily attendance is good, and there is no doubt that the Government scholarships have a great deal to do in securing this. The progress made during the year has been
LAHORE STATION.

on the whole satisfactory. At the recent examination held by the Government Inspectress, 11 girls passed the Lower Primary Examination, and 8 the Upper.

"I have just been examining the girls in the Bible lessons gone over during part of the year, and some of them answered remarkably well. They have such wonderful memories; some would be ready to repeat a whole chapter in answer to a question. In one school there is a class reading the Pilgrim's Progress and it is really a pleasure to teach them. Mrs. Edith Humphrey who has charge of these schools and does most of the teaching in them says, 'Truly my work amongst these sisters of mine is a real pleasure.' In connection with these schools we have a little Sunday School. The attendance is not compulsory, but averages about 30. It is seldom that a girl comes to Sunday School without knowing her verse for the day. They are all very quiet and attentive during the lesson, and really seem to enjoy the hour."

_Hindu Gurumuki Schools:_—Mrs. Gilbertson reports, "We have in our 6 schools 153 girls, who have done very well in the recent Government examination. In the Upper Primary 10 girls were prepared for examination, but one died suddenly of fever the week before, so that only 9 were examined, and of these 2 failed. Of the 19 in the Lower Primary 13 passed, and 30 out of 35 passed in the Infant Standard.

"We have been disappointed by many of our girls leaving us this year. There seems to have been a regular epidemic of "Shadis," (marriages) and once a girl is married whether she be 8 years old or older, she rarely interests herself in her books.

"I closed one school, only however to open another in a part of the city where there was none. I was fortunate in securing a capable woman as teacher. Her school has progressed remarkably during the year. Her room is bright, and has plenty of air, which for the city of Lahore is unusual. Many of her girls are of the highest castes, Brahmans and Khatris. Most of
the girls in the other schools are of the Bania class. The higher castes are very slow about sending their girls to school and having them taught to read and write.

"Our Scripture examination was held in the spring, and was exceedingly interesting. I had the girls write for me what they knew about the life of Christ,—what they thought the most wonderful in His teachings and miracles. I got some very good answers, especially from the women. One woman who had been studying in the Upper Primary class, after writing about Christ's wonderful birth and his still more beautiful teachings wrote, 'And Christ came into the world to save sinners from their sins and to show us God, and He was God.' Her paper was beautifully written and thoroughly original in composition. Although Nihal Dei has since left Lahore, she does not forget us. She sometimes sends a letter to her old teacher, and always speaks most affectionately of Bibi Sahiba, of whom she was very fond. After the examination we distributed prizes in the shape of dolls, chadurs, pieces of cloth, and also small tin trumpets which greatly delighted the little people.

"The Gospels have been taught regularly during the year, and we find the girls reading with more intelligence than in previous years. The Upper Primary and some Lower Primary girls show a decided interest in what they read, and are able to give an intelligent answer to questions on the Bible lesson; and I sometimes think they are beginning to have a vague idea as to what prayer really is.

"Mrs. Isa Charn has worked with me all through the year. I cannot speak too highly of the help she has been to me. Indeed the credit of the schools is entirely due to her regular work and pleasant manner with both teachers and children. She says, 'There is a great difference between these days and the days when I began to work. I had no hope of ever seeing so much light. Now there is a change; the darkness is becoming less,
and in these days the glory of Jesus Christ is beginning to shine. Some of the girls want to do what they read and sing about. Sometimes when they quarrel they remember what they have been told, and try to keep quiet. But sometimes they forget, and when checked they say, Satan gets into our hearts and says quarrel, and we forget about Jesus'.'"

Mission Compound School:— This school is intended for the children of our servants who live on our compounds. In January of this year Mrs. McComb re-opened the school which had been closed for some time. At first there were 23 pupils, 2 women being among the number. The number however gradually fell to 14, chiefly owing to change of teachers. In May the school was closed, and now after the hot weather vacation it has been re-opened as some of the larger girls made the request to read again. As the boys who formerly attended are now large enough to attend the city school, they have been excluded so that the number is now about 14. Mrs. M. Khan assists in this work, and shows a real interest in the children. On Sunday mornings Mrs. McComb and Mrs. M. Khan have all the boys and girls, from Miss Keay's and their own immediate compounds, in classes, so that special Scripture instruction may be given. These children listen to the Gospel story, and can we not hope that some seed may fall into good ground and result in bringing them into the Saviour's fold.

Hindu Girls' Sunday School:—Mrs. Ewing reports, "During the year Miss Bose, Principal of the Victoria School has assisted me in a Sabbath school for Hindu girls and women. We have held it in the school room of one of our day schools near the Mori Gate, and have had a very steady attendance of about 20 girls, and 8 or 10 women. Many of them have been taught the Bible for years in this school, and so are able to comprehend intelligently the Bible lessons of each week. The interest shown by all, and the quiet attention to all the instruc-
tion has been most cheering, especially that of three bright girls who have just passed their Upper Primary examinations in the day school.

"A number of ladies in the station have been very kind in gathering picture cards for us, and we have also had Japanese paper handkerchiefs sent from America, on all of which texts in Gurmukhi have been written before giving them to the children. These they commit to memory for the following Sunday. Mr. Forman has lent us large pictures, and some have also been sent to us from home, to illustrate the lessons.

"For a part of the year Mrs. Christopher has been under my oversight, working as a Bible-woman in the Women's Dispensary and in zenanas. A number of women whom she began to teach in zenanas have removed to other places, so that there have been a good many changes in her pupils, but she now has six houses in which she teaches. She first visits the dispensary daily. I join her there as often as possible, and there is a wide opportunity for usefulness amongst the women who gather for Mrs. Isa Dass' medical advice. While awaiting their turns to be treated, they are nearly always ready to listen quietly and respectfully to our message, and to the singing, of which they are very fond. The same women are frequently returning, for advice either for themselves or for their children, so that it is possible to really unfold to them the plan of salvation. We may hope for much good from the seed thus sown.

"We also endeavour to follow up some of the patients to their homes, as opportunity offers, to teach them regularly."

IV. LOHARI GATE CHAPEL.

The services in English for "educated" natives have been kept up regularly on Sunday evenings during the year, with the exception of the months of August and September. At these meetings Mr. Forman and Dr. Orbison always give addresses
assisted frequently by others who may happen to be present. Mrs. Orbison takes charge of the harmonium playing.

Dr. Orbison reports that the services at the Lohari Gate Chapel maintain most remarkably their interest and success. In fact it seems as if listeners were more earnest than ever before. Large audiences gather every Sunday evening, and give for the most part serious attention to the presentation of the plain Gospel; for we know nothing here, we preach nothing, we sing nothing but Christ and Him crucified. Here we glory openly in the cross, and boast of it with glad acclamation as we tell by speech and song how God so loved the world that He gave His only-begotten Son. A great attraction is the music and the leaflets on which are printed our choicest gospel hymns, such as "The ninety and nine," "Oh Christ what burdens bowed Thy head," "The Gospel bells are ringing," "Have you any room for Jesus," "Almost persuaded." These are distributed to the audience, closely followed by them while we are singing, and carried away in numbers to be read over, we hope, and pondered at home. May we not regard these leaflets as bread-seed scattered upon the waters, carried we know not whither, but sure to yield a return? May we not regard them as arrows which have been shot into the air, in a manner at random, to alight we know not where,—but which by the sure direction of an unseen but all-seeing Power, will speed home to many an unsaved and impenitent heart?

A gratifying circumstance connected with these services is that many faces become familiar by their repeated presence. Also we hear not infrequently such outspoken expressions of awakened interest as these, from one, "Sir, this is very comforting doctrine," from another, "We would like to talk further on these subjects," from another, "We have great regard for Jesus and consider him the best man that ever lived." One young man said recently, "I have determined to follow Christ as my Saviour and to be His good soldier." These are some of the lights in
the picture. Of course there must be shadows too. Many
draw near to the Kingdom but weakly draw back again.
The total indifference of many is deadening and depressing.
Some jeer and mock, some smile with contemptuous superiority.
The callousness of their consciences seems impenetrable. In a
large city like this one sees such crowds that seem to be
going down to destruction with a smile upon their lips! It
all seems so hopeless sometimes, and we realize more and more
that staying power for us, and convicting power for these
perishing multitudes must come from above. What we need
and long for above all else here as in other branches of our
work is the overshadowing and baptism of the Holy Ghost,
both for those who speak, and those who hear. Brethren, pray
with us for this greatest of all gifts. A service similar to
the one just described has been held for some months on
Wednesday evenings and conducted in turn by Mr. Gilbertson,
Dr. Orbison and Mr. McComb.

Bazar preaching in the vernacular is carried on in three
different places in the city. Nearly every evening with unfail­
ing regularity may be seen the figure of Mr. Forman, familiar
to all the inhabitants of Lahore, standing at one of these
preaching stations with his corps of assistants, and proclaiming
the unsearchable riches in Christ, with the same fidelity today
as has characterized him for more than 40 years. “Be not
weary in well-doing, for ye shall reap if ye faint not.”

V. Medical Work.

This work has been carried on throughout the year as usual
in our two dispensaries, one for men and the other for women,
under the efficient management of Dr. Isa Dass and Dr. Mrs.
Isa Dass. The statistics for the year are as follows:—

Male Dispensary:—

Total number of new cases, 10,116.
LAHORE STATION.

Daily average, 56.9.
Minor Operations, 600.

Female Dispensary:—
Total number of new cases, 9,018.
Daily average, 70.9.
Minor Operations, 481.
Special Female Diseases, 938.

In both dispensaries, the Gospel is preached before distributing the medicines, and tracts are frequently given. Many are thus brought under the influence of the glad tidings, and in a condition suitable to remove all prejudice.

VI. THE INDIAN CHRISTIAN CHURCH AT NOWLUCKHA.

At the beginning of the year the membership of the church, exclusive of children and resident members of other churches was 213. Eighty were added during the year on examination, making a total of 293. This number includes the baptized persons in the District. The number of communicants in Lahore proper is about 56. The remaining 237 belong to the District. The Christian communicants of Wagah, Manihala and Sogga are connected with the Lahore church, but they will we trust, be made separate organizations at no distant day. The elders of the church are still seriously considering the question of securing a native pastor for the congregation. They however have not been able to agree upon a suitable man, and according to their request Dr. Ewing has been acting pastor. He has preached as a rule, once every Sabbath, and has also conducted the Sunday School. A few weeks since Dr. Orbison relieved him of this part of the work, and is now the Superintendent of the School. Mr. Forman has conducted the Wednesday evening service; all the services have on the whole been well attended, and the church seemed to prosper most favourably both in secular and spiritual concerns; but when the forces of good are most active, the
evil one is sure to be on the alert. As a result several cases calling for correction presented themselves, and in the exercise of discipline some opposition was encountered and much bitter and unchristian feeling was manifested. But we trust that out of the trial the church will come forth a stronger and a more united body than ever before. If we have discovered the weakness of some, we have also been made aware of the strength of others. Sterling qualities unknown, or but dimly perceived before are now apparent, and if wisely utilized may become a real power for good. This congregation is blessed with a class of upright Christian young men, and when permitted to exercise their gifts they cannot fail to have a far-reaching influence. We are all agreed that the church should lose no time in securing a native pastor. Dr. Ewing though deservedly popular, is overworked and should be relieved from the charge without delay. The love which the people have for him is a hindrance in the way of their choosing another, but he even more forcibly than the average missionary emphasizes the calling of a native pastor as an indispensable condition of self-support and self-control. The elements of a true Presbyterian church are to be found here. A Christian community of about 460 persons, with a well organized Sunday School, having 131 pupils and 10 teachers, a church with a membership of 56 is certainly ready to begin its own support and its own control. The following facts go far toward sustaining the above assertion. The church has contributed during the year Rs. 748. Besides the work connected with the congregation about 12 persons from the church go into the city and voluntarily engage in teaching in the several Sunday Schools for non-Christians. The Sunday School has contributed about Rs. 236 and has voluntarily assumed the support of a native preacher, Nathu Khan, a graduate of our Theological School at Saharanpore. He is now at work in the important district town, Kasur, where...
we hear good reports of him. Additional examples of liberality and Christian activity might be cited, but enough has been said to increase our respect and confidence in the people of this charge. There is liberality here and it is on the increase; there is Christian activity and if we but permit it to flow in natural channels it is sure to multiply ten-fold ere long; there is genuine piety here and such piety as will in the end prevail over all obstacles in the way of progress.

VII. THE ENGLISH PRESBYTERIAN CHURCH.

I. Sunday School:—In this Sunday School, besides Mr. Gilbertson the Superintendent, and Mrs. Gilbertson, there are four regular teachers and two occasional teachers. During the hot weather months, the school is under the superintendence of Mr. E. Penhearow; there are 109 names on the roll with an average attendance of 75, during the cold weather months, and of 35 during the hot season. The ages of the scholars range from 6 to 18 years. The Westminster Lesson Leaves are used in all the classes except the Infant class which is taught from large Scripture cards. Three copies of the Westminster Teacher are received gratis every month from America; all other papers are supplied by the school. The school also gives its weekly contributions, amounting to about Rs. 30 annually, to the Mission. A new feature of the school work is the assistance given by the young ladies of Mrs. Gilbertson’s class in visiting the homes of the children and beating up recruits for the classes. They have entered on this department of work with zest and already have brought 13 new scholars.”’ This Sunday School is a great power for good. Many children have been and are entirely dependent upon it for Biblical instruction. It is under able management. The scholars are well taught and we look upon it as a feeder of our church. The Sunday School and preaching services
were held in the College Hall until November of this year, when we entered our new Church. This is a handsome building situated in a desirable locality, and containing ample accommodation for all who may wish to attend. The new church was dedicated November 5th with appropriate services. The Rev. Drs. Youngson and McKee of Sialkote, and the Rev. K. C. Chatterjee assisted the missionaries of the station. When the church is completed there will be a debt of some hundreds of rupees. We look to the liberality of the congregation and the help of the Board for liquidation. Early in the year Mr. McComb was appointed Stated Supply by the Presbytery of Lahore. In addition to the Sunday School we hold a service on Sabbath and a prayer meeting on Thursday evening. While this church was organized and is largely supported by the Europeans, we are glad to welcome an increasing number of educated Indian Christians. Many of them are the students of our Mission Schools and of the College. They come to this capital city for various purposes, and unless they find a Christian home among us, they will surely cast in their lot with some other denomination, or lead a careless life. This class however is too important for us to neglect, and one chief feature of our work will be to look after their spiritual interests. The European element also has much in its condition to excite our sympathy. They are literally sheep without a shepherd, and call upon us to shepherd them. Their claims upon our sympathy are strong and unanswerable. We regard the work of this church among them as truly missionary as any other branch we have in India.

VIII. DISTRICT WORK.

"Jai jai Masih ki jai." I feel constrained to open the report of the village work with these significant words, the more significant as they were sung in my presence at Chuslewarr,
one of our new villages on the evening of the 21st of May. Although much opposition is usually encountered in the search for land, by a most wonderful providence a small piece large enough for mission purposes, was given unasked by one of the chief men of the village. On the occasion of our visit, we put up in the humble but clean quarters of a Chuhrā faqir, who had been baptized some months before by the Rev. Dharm Dass, of Sogga. It was the time of evening Pūjā (Hindu worship), and when the usual conch was blown and gong sounded before the shrine of Balmik, or near it, I was surprised to hear the Lord’s Prayer recited, and after a loud “Amen”, the above exclamation, “Jai Jai Masih ki jai”. (Victory to Christ). At first the very spontaneity of the performance and its dramatic air impressed us as suspicious, but whatever may have been the undercurrent on which it was borne outward, the words themselves seemed like an oracular proclamation that before Jesus the Christ all forms of idolatry and superstition must give way.

And so they are. The faqir above mentioned has now for nearly a year proved his sincerity by his subsequent life and conduct. He has an unusual desire to learn, and work for the Master, and is being practically trained by the Rev. Dharm Das for the work of a teacher and preacher to his own people. Through his influence others have been baptized, among them a blind boy whose memory for Scripture verses is very good. In Manihala also, a bright Christian young man has been taught, and placed in another village to work in connection with a catechist, who will at the same time continue to instruct him. Thus there are, notwithstanding the dreadful ignorance and worthlessness of the Chuhras as a class, a number of good hearts, soil prepared for the Gospel seed. In every village where baptisms have taken place, there are at least two or three such good souls. In one of the regular services at Sogga not long ago, two of the Christians, one the faqir, the
other a sturdy open-hearted young man, were asked to offer prayer. In a land where prayer often flows too fluently from unclean lips, it was most refreshing to hear the simple unpolished requests of these two. In Manihala one of the same encouraging examples is an elderly widow, the death of whose husband we recorded last year. Since that affliction her spiritual life has deepened very much. And though her outward aspect is perhaps a little too solemn to be attractive, still her faith is we believe, genuine. Not long after her husband’s death, she said, “When Sawan was living, I followed in his footsteps, but now I have no one to follow except the Master.” I have mentioned thus minutely these individual cases, because they are the encouraging features of the work among the Chuhra class, as well as every other, and vindicate the work against the numerous examples of spurious baptisms that must necessarily occur. There is very little hope that the work among this class will ever become more than the gathering out of a few elect ones, but we believe there are some of these even among the Chuhras.

In Manihala, the regular services held twice a week have been well attended, and nearly Rs 8 collected, almost entirely by the congregation itself. Several new features have been added to the regular work of former years. A women’s meeting is held weekly in which the catechist’s wife takes much interest. The meetings are held in the different houses, so that they may learn to visit each other in time of need. Dispensary work has also been opened on a small scale by Babu Massy, under the general guidance of Miss Thiede of Wagah. In five months 1,190 have received treatment, an average of eight a day. This will do much good in a village like Manihala, where land cannot be got for love or money. A house has been rented, in which the regular services are held. In view of a small present to be given at the end of the year, the Christians have been memorizing verses of the Bible, arranged
under simple headings, such as; Sin, Death, Judgment, Faith, Hope, Love, Prayer, and Growth in grace. The examinations on these verses would compare very favourably with those in the cities. These little seeds of God's Word, even though not much appreciated at the time, may one day be stimulated into wondrous growth. In Luliani, while on an itineration, we found several baptized families who had been living there for five years without any Christian influences, but they still remembered verses which they had formerly been taught and sang several very pretty bhajans. This furnished a good opportunity for work, and the old seeds were quickened into fresh life. The school at Manihala has been carried on regularly, and from 8 to 15 little boys receive instruction in secular and Scripture lessons.

The work in Sogga has been more difficult, owing to opposition, the Christians having been frequently intimidated, in consequence of which there has been a sifting and decreased attendance at the services. Land, however, has at last been secured by gift, and a house for a teacher will be built at once. In Chuslewar also, upon the land given to the Mission, a house is being built. In Padana and Patti, the latter a large town, houses have been rented, and catechists have begun work. Thus there is a line of 6 stations extending from Lahore, consisting of Wagah, Manihala, Padana, Sogga, Chuslewar, and Patti. This may be called our "Frontier Policy"—lying as these villages do not far from the Amritsar line. But there is no need of a "buffer" state to intervene; on the contrary, the Christian influence overflowing from that direction and which obliterates geographical lines, is most helpful. The family ties between these humble people will soon form a network of Christian influence most salutary in its results, not only in extending the work, but in securing its permanence. During the coming year an effort will be made to establish the work further in the interior of the Lahore district. Work has
already been begun at Kasur, a large town on the other side of the district, by two ladies of the I. F. N. S. and I. Society, Misses Aitken and Sutherland, who are assisted by a catechist. The work thus advancing from opposite sides of the district, towards the center will eventually meet and include the villages intervening.

There have been altogether 68 baptisms during the year; 27 at Manihala, 16 at Sogga and surrounding villages, and 25 at Wagah, the report of which follows.

Wagah.—Miss Thiede reports: "In Wagah I have had more work than I could do well, so have had no time to go to many villages. In four villages we had inquirers, and it was necessary to go to them and teach them. Thirteen have been baptized, and many more are still learning. In Wagah 12 have been baptized, and our congregation numbers 40 at present. Many have gone to other villages. We have two services on Sundays. The average attendance was 48. The Church collections up to the middle of November have been Rs 19. as. 4. In the boys' school we have only Christian boys, and two sons of inquirers. After the school hours they work in the garden. Sometimes they go with their teacher to near villages and sing Gospel songs. The women come every afternoon for two hours or more, and learn sewing and knitting together with Bible stories and verses. Two women and two girls of the sewing class were baptized this year. Since July two of the elder women have been going to the villages as Bible-women, and teaching the Christian women and others. The catechist on his regular visits teaches the men. In the Dispensary we have had 5,007 patients up to the middle of November, and in the collection box Rs 4. as. 7. Every morning there is a short service in which the patients join gladly.

"One Saturday evening, I was called to a Brahman's family where the father was very ill. After I had administered some
medicines he got relief. Before I left I asked him if I might pray with him. He said, 'Do you mean to-morrow in church?' I said, 'Now, here, in this room, for God hears me here as well.' He seemed surprised and said almost in awe, 'Here in my room?' but consented. When I finished he said to himself, 'I shall never bow down to idols again'.
SAHARANPORE STATION.
(Occupied in 1836).


Assistant Missionaries:—Misses H. Goddard and R. Moses.
Evangelist:—Rev. Kanwar Sain.
Pastor:—Rev. J. A. Liddle.
Licentiates:—Messrs K. B. Sircar (Head Master, High School), H. McMillan, (Bible Teacher), Samuel Jiwa, (Head Master, Orphanage) Jaisri Singh, Samuel Baldeo, Gulam Masih. (Teacher in the Theological Seminary.)

Other Christian Teachers:—Three male and eight female.

The principal changes in the missionary staff during the past year were as follows; Mr. McComb was transferred to the Lahore College, and Dr. Forman appointed to take charge of the station work in his place. Misses Moses and Goddard having completed the course of instruction at the Dehra Training Home, were appointed to assist our lady missionaries. Mr J. Liddle was released from his duties in the Orphanage to enable him to devote himself entirely to pastoral and evangelistic work. Mr. Samuel Jiwa was made Head Master of the Orphanage, his place in the Seminary being filled by Mr. Gulam Masih.
The working force at Saharanpore was greatly strengthened by the presence of Rev. H. Forman, Mrs Forman having been sufficiently restored to health to allow of his return. Although a member of the Farakhabad Mission, and sent here for purely Seminary duties, he has rendered efficient service in various departments of station work.

The modes of missionary operation have been substantially the same as during the previous year with one notable exception, namely:—

**Medical Work.** This was begun last March. Nothing more than a Dispensary has been attempted, as we have only the upper story of a shop in the city rented for the purpose. It is situated on the main thoroughfare and just over the new preaching place. Before the assembled patients receive medical attention the Scriptures are read and a short address given, the whole time thus occupied being usually about half an hour. Like most other forms of missionary work, if judged by the number of conversions directly resulting, it is discouraging enough. We cannot but feel however that good is being done which cannot be estimated statistically. We are certainly winning the confidence and affection of the people by showing them in this most effective way that our religion is a religion of love and sympathy. With reference to certain astounding statements recently made at Chicago, it may be mentioned that from fifty to a hundred Hindus and Muhammadans have been daily receiving professional attention and medicine free at the Mission Dispensary. There is moreover, a free Government Dispensary and Hospital not half a mile away.

*Bazar preaching* has been carried on with considerable regularity four evenings in the week. In many parts of this city a street preacher is sure to encounter fierce opposition. A place under his own control is a position of advantage most desirable. We were fortunate enough to secure a double
shop in the busy part of the principal business street under the very shadow, so to speak, of the cathedral mosque. This latter feature of the situation did not prove particularly helpful nor pleasant. Stones and rockets coming into violent contact with a corrugated iron roof are not aids to devotion. In fact arguments of the variety named became at one time so frequent, that it seemed advisable to inform the police authorities. When this was done the religious ardour of certain rowdies was considerably cooled, and no disturbances of consequence have occurred since. Of course in a strong Muhammadan city like this, where, moreover, there is a Muhammadan Theological Seminary, interruptions of this kind are to be expected. An evening seldom passes without attempts at interruption by entangling the preacher in disputes about some of the mysteries of our Faith. Occasionally there has been opposition preaching by Muhammadans and Aryas. The rival preacher takes his stand as near our preaching place as possible for the purpose of drawing off our audience.

In front of the shop rented for evangelistic purposes, a temporary shelter has been erected with a seating capacity for fifty or sixty. A dozen or more benches are placed here as an inducement to hear the sermon out. The larger part of a bazar audience however generally prefers to stand. The preaching staff usually consists of students from our Theological Seminary accompanied by one of the missionaries. The sound of an accordion and singing is sure to draw a crowd which generally increases in number, and often improves in point of attention as the evening advances. Throughout the year there has been a noticeable improvement in our audiences, both as to quantity and quality. A properly appointed bazar chapel would be a most valuable aid in the evangelization of Saharanpore city.

The Mission High School has had this year an average enrolment of 170 boys, 116 being Hindus, 47 Muhammadans.
and 7 Christians. The examination results have been 4 passes out of 10 candidates in the Entrance standard, and 3 out of 14 in the Middle standard. The Bible is taught in rotation to all except the two highest classes by Mr. McMillan, who has been the Bible teacher in the school for many years. Each boy in the school receives daily class room instruction in the Scriptures. Besides this there is a religious service at the opening of school, usually conducted by Dr. Forman the Principal. He has also taught the Bible to the two highest classes for a part of the year. Mr. Sircar, the Head Master has charge of the religious instruction in those classes at present. It seems hardly reasonable to expect many baptisms as the immediate result of school work. The young lads and small children attending our schools are not in a position to take a step which cuts them off entirely from parents and friends.

That our schools, when managed on Christian principles, are producing a profound impression, distinctly favourable to the spread of Christianity can scarcely be doubted by any one coming constantly into contact with those who have been educated under missionary influence. Our schools do not get credit for much of the direct results in conversion, due principally to their instrumentality, as many young men brought to Christ through the Gospel message received while attending Mission schools, are not baptized until after they have left school. One of the most promising of our young theological students is a case in point. He attended the boys' school at Jalandhar, was not known to the missionary in charge as an enquirer, and some time after leaving school, professed his faith in a distant city. Many such instances might be mentioned. It must not be supposed however that we are satisfied with only these remote results. Indeed we work and pray for immediate conversions, and whatever the consequences to the school might be, should baptize any boy who really seemed ready for it.
Besides the main school, there are four little schools for the children of Sweepers, with 35 or 40 pupils in all.

There are also Sabbath Schools both in the main school and among the Sweepers. The latter are carried on by students from the Seminary, and attended not only by all the day pupils, but by outsiders as well. Mr. Sircar conducts the Sunday School for the High School boys, assisted by Mr. Das the second master and Mr. McMillan, with several of the theological students. The Sabbath School has fifty or sixty pupils, attendance being optional. There is a large Sabbath School for the Christian congregation, which has been very successfully conducted for some time past by Mr. H. Forman, and one for the European population living in the vicinity of the Mission.

In the Orphanage there have been between forty-five and fifty boys during the year. All are learning some handicraft in addition to their studies, except the very small boys. Tailoring and carpentry are taught. When a boy has studied up to the fifth Primary standard he is expected usually to devote his whole time to acquiring one or other of these crafts. Two unusually bright boys have been allowed to continue their studies at the Mission High School, while still living in the Orphanage, and two have been sent to the Lodiana Boys' Boarding School. The rule is to get employment for a boy as soon as he has mastered some handicraft sufficiently to earn a living. One boy has lately taken domestic service, and another is looking out for a place. The health of the boys has been on the whole good, though from August to October, the malarial season, there was a good deal of fever. There has been one death.

The Christian Congregation. Attendance at the regular services has been very good during the year. The pastor has been freed from school work and has been able to do much more visiting among his people. Special effort has been made to increase the efficiency of the regular prayer meeting as a
spiritualizing agency, and a Sunday evening service has been started.

The total communicant membership is 83; eleven having been added during the year. Rs 300/- have been raised by the people, of which Rs 120 is towards the pastor's salary.

There are two Out-Stations attached to Saharanpore, Rampur and Nagal. Jaisri Singh, a recent graduate of the Seminary, is at work in Rampur. In his report he speaks of visiting the near villages each morning, and going in the evening to various places in Rampur itself where men are in the habit of assembling, for preaching and religious conversation. He mentions also a low caste school in which ten pupils are enrolled though the attendance, as usual in such schools, is irregular.

"In the early part of the year there were more pupils, and this is how the falling off came about. Two boys made rapid progress in Hindi and began to read their Bibles. One of them was ready to profess his faith in Christ, and was on the point of going in to Saharanpore for baptism, when it so happened that he took sick. The Sweepers told him to give up his Bible or he would die. He refused and became worse. I visited regularly and talked with him. After a short time he died, and the other boy gave up his Bible in consequence. The rest of the pupils left the school as well. Nevertheless I continued my regular visits to the Sweepers and endeavoured to cause them to understand that no one ever got sick or died from reading the Bible. After a long while I persuaded two of them to allow me to come to their houses every day at twelve o'clock for Scripture instruction. Still they continued in dread lest they might be turned into Christians at night while sleeping. Every Sunday I hold Sunday School among these people teaching them Christian hymns. This is attended by adults as well as children."

Jaisri Singh speaks also of three Muhammadans who are
SAHARANPORE STATION.

enquiring the way of salvation, but afraid as yet of their neighbours.

Mrs. Jaisri Singh, though not employed for the purpose, has opened up, and is carrying on, quite a work among the women and girls at Rampur. They welcome her to their houses and hear the Gospel gladly. She conducts a school with 13 or 14 girls usually in attendance.

At Nagal there are too village preachers and their wives. In the village of Gungdaspur about 6 miles from Nagal there is a small community of Sweepers who heard the Gospel first from a Christian servant who had settled in their midst. Afterwards they made frequent visits to, and were taught by, our preachers at Nagal. At one time they seemed quite ready for baptism, and one of the missionaries of the station went out for that purpose but found most of them away from home. An explanation was given which did not seem quite satisfactory, as notice had been given of our intention to visit them. Mr Sircar visited them again but found them in the same uncertain state. In the village of Khajurwala, about 2 miles from Nagal a man of the Sweeper caste was baptized. Previous to his baptism he visited one of the missionaries with whom he had considerable conversation, showing very pleasing indications of earnestness and intelligence. He seemed to have been well instructed and to have heartily accepted Christ as his Saviour. A day or two after this visit our pastor went to his village and baptized him. He has been visited regularly by our preachers at Nagal, who report favourably of him.

*Woman's Work*, since the arrival of our lady missionaries and their assistants, has been carried on vigorously. They report as follows:—

“When we look back to this time last year and remember that many things that were then only plans are now actually a part of our every day work, we feel encouraged. Then there were two of us, now there are four. The house so
much longed for has been provided. The new school we wished to open has been started. In February we went up to Gujranwala to see the central school for girls belonging to the United Presbyterian Mission, and opened one like it with Miss Sircar in charge. She is the daughter of the Head Master of the Mission Boys Schools, a Bengali Christian. Although our school has a small beginning, yet if it grows like the one at Gujranwala, there is every reason for encouragement. We send the larger girls from the little Hindu branch schools to it, and hope in time it will absorb them all. The building is adapted to the purposes of a large school, with rooms for different classes. We have sewing and embroidery taught beside the other branches of study. The girls are all studying the Bible with Miss Sircar. With her earnestness and winning ways, the girls will grow to love her, and if they are capable of taking in her instruction, will get from her what to them, will be a liberal Christian education. The Sunday School which was only a plan this time last year was opened in February, in connection with the central school. The average attendance is about 65 although often over 100 come. Altogether we have 13 schools in the city, seven of them taught by Maryam Wylie and Rachel McKelvey. They are small, not more than 26 in a school. Miss Goddard and Miss Moses each have one school. Among the Sweeper women and girls we have had three schools taught by Amy Wylie. They have shown great interest in learning to read, when they have met with encouragement. We have Sunday School with them on Sunday afternoons, when they join in our hymns. From their contact with the outside world they are more easily reached than the penned up zenana women. They have a sense of humour and take up our ideas more readily. We meet them every day as we go in and out among the houses of the city, where they carry the news of our teaching among the rich and influential. The latter are more engrossed
in the things of the world, yet among them too, many are friendly, especially where the head of the family has attended the Boys' Mission School. One of these, Lala Brij Lal, now an elderly man, has helped us to secure a house for one of our Hindu Schools, and in turn we have lent him books. He speaks and reads English, and asked us for books of travel. We lent him a book that was sent from home to Miss Dunlap, "By Canoe and Dog-train," by Egerton Young a missionary in Canada. Lala Brij Lal, on returning the book told us he had read it twice with great interest. The father of one of our girls, who belongs to the Brahmo Samaj, asks us if it is possible to have a series of lectures given by the missionaries to educated Hindus this winter in the city, on the education of girls, and other topics. In all the work the encouragement comes more or less directly from the influence of our "assistant missionaries", Miss. Goddard and Miss Moses, who win their way into the homes and hearts of the people. Through their knowledge of the ways of living and the language of the people, we have learnt some lessons in the way to reach our hearers. They have gone with us to Rampur and Nagal where we visited the women. In Rampur, Phoebe, the wife of Jaisri Singh, was formerly a Bible woman of ours. She has voluntarily started a school of twelve girls. In Nagal the wife of the Christian teacher living there, who is a simple villager herself, teaches the village girls. The children of the compound come to Miss Moses' verandah school in the afternoon. In the Sunday School the Berean rolls and cards sent out by home Societies are a great help. A former Dehra School girl, Dharmrani has been teaching a school among her neighbors in a little settlement near the Railway station. The boys in that neighbourhood find employment on, or in connection with the Railway. Dharmrani has just been married after teaching two years, and her mother has taken over the school. In the spring and early summer four of our native Christian women
each gave one day in the week to city work. They went and came with us but had their regular houses where they taught week after week. On Fridays we have gone in turn to the lepers and to the Friday "Sunday School." During the year, three of the leper women have died. One we think was a Christian, although she was not baptized. We bought cloth which our Christian women made up into clothes for the lepers. Part of it was done by machine and we do not know that this should count, for while the lepers admired it very much at first, they afterwards had it taken out and beautiful big stitches put in by hand. Through the kindness of Mrs. Wyckoff, the Y. W. C. A. of Ambala were interested in the lepers, and they too made some clothes for the women, (by hand).

The Theological Seminary of the Synod of India, located here, had during the past year 22 students, and commences the present term with 21. For the first time in the history of the school a University graduate has been enrolled among the pupils. We believe this is the first fruits from the educated youth of the Panjab. There are in fact a number of young men at College looking forward to the ministry as their life work in preference to the more lucrative positions open to them. The young men this year have been diligent in business, fervent in spirit, serving the Lord. They have taken an active part in the evangelistic work of the station. There have been no serious cases of discipline. We trust there has been a healthy growth in spiritual-mindedness.

The Women's School was open from December to the 1st of May for the wives of our theological students, but there were very few women to attend. The school was taught by Louisa McMillan. Several of the women made good progress in their studies.
SABATHU STATION.
(Occupied in 1836.)

Missionaries:—M. B. Carleton M. D., and Mrs. Carleton.
Native Evangelist:—Rev. T. W. J. Wylie.
Preachers and Teachers:—H. Clarkson, K. Chand Khan, Otto, Sanmukh Masih.
Native Doctors:—Puran Lal. and A. J. Daniel.
Female Christian Teacher:—Bella Chand Khan.

The work at Sabathu, I am glad to say, has taken a decided step forward. I have been fortunate in being able to get several young and earnest men and women into School and Dispensary work.

Mr. Wylie being too feeble to walk the long distance to the Asylum, has discontinued his coming, on my advice, and his place is taken by a Christian Doctor I have been fortunate in getting, who takes the Dispensary service as well as the morning prayers with the inmates of the Asylum; a good number of out-door patients also attend.

Not long ago a very intelligent and well read Christian leper came for treatment, who has opened a school among the inmates, teaching Urdu and Hindi, besides Roman Urdu, to several outsiders. His example is excellent and I hope much from his daily life among the Asylum inmates.

During the year a school for boys and a Dispensary were opened in a village, with a good Christian man at the head; also a school in another village with a Christian teacher.

With a good Christian woman, once of the Dehra School, for teacher, Mrs. Carleton opened a school for girls. This for a while was daily held on our verandah, but is now located
in a village near, where the teacher lives, and from which most of the girls attend.

I hope soon to open another school some eight miles away, where I have been told once a Mission school had been, also a girls school. This year, I have been asked to assist in the management of a Cantonment school, lately opened by Government in the bazar.

The number of scholars in the two village schools average from 12 to 20. I expect after the planting season is well over, the numbers will largely increase. Several times already some of the boys have been scared away by one or another person, but each time they have returned, or others have come to take their places.

The girls' school has about ten girls and women, and we hope soon more will be induced to come. Religious books and tracts are largely used in these schools, and the whole teaching is pervaded with Christian truth.

Near the bazar in the Presbyterian church a Sunday service has lately been begun, conducted by Mr. Wylie. We did this for the Christians aside from the inmates of the Asylum, as the Asylum Chapel is too far away for several to come—at any rate that was the excuse always urged, and more especially with the object of drawing in our Hindu and Muhammadan friends of whom there are many well educated, who would be likely to come.

Two persons have been baptized; one a woman inmate of the Asylum, of whom we can truly say she was a Christian, the other a man, the servant of a European. Three or four persons we hope soon will come forward for baptism, as they are thinking of doing so.

What we now especially need at Sabathu is a young wide-awake preacher and his wife to live near the bazar, and take up in earnest the work, so long neglected.
HOSHYARPUR STATION.

(Occupied in 1867.)

Missionaries:—Rev. K. C. Chatterjee, and Mrs. Chatterjee.
Evangelist:—Rev. Muhammad Shah.
Catechists:—Pandit Ditt Ram, Baba Ramgir, and Bir Das.
Colporteur:—Devi Datta.
Female Christian Teacher:—Miss Chatterjee.

OUT-STATIONS.

2. Dosuah:—Rev. Nizam-ud-Din, Evangelist; Munshi Abdul Masih, Village School Teacher.
3. Tanda:—Munshi Pir Bakhsh, Catechist.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Miss Chatterjee worked in this station only for four months of the year. During the remaining eight months she worked in Woodstock school at Landour, holding a Hindi class and otherwise helping the Principal. This change was necessitated on account of her health which has been in a poor state for the last two or three years. Sain Gamu Shah and Subha Khan are superannuated and unfit for much active service. They are both between seventy and eighty years old, and in
addition to the infirmities of age, one of them is suffering from asthma, and the other from cataract in the eyes. All the other agents have done the full amount of work assigned to them.

The work itself has been carried on on the same lines as before, and may be reviewed under the three following heads:

1. Evangelistic work.
2. Educational work.
3. Pastoral work.

I. Evangelistic Work.

Under this head are included open air preaching from the verandah of the book shop, preaching in the chapel, conferences with visitors and enquirers in the reading-room, Bible-classes in the mission house, itinerations in villages, and circulation of Scriptures and tracts. Our experiences in connection with these forms of missionary labour have been very similar to those of previous years. Attentive and thoughtful hearing has been the general rule. Occasionally there has been disturbance, and rude and insulting opposition has been offered. These have, however, been easily smoothed over, and peace and harmony have been restored.

The largest amount of our time and attention has been devoted to the work amongst the depressed classes of Chuhras and Chamars. This work was at first confined to the Dosuah Tahsil—to the towns of Dosuah and Tanda and the villages round about them. During the year under review it has extended to the Hoshyarpur Tahsil. All the male agents mentioned above have taken more or less part in this work, and visited these people by day as well as night, with a view to inform and instruct them in the Gospel of Christ. The consequence has been a general awakening amongst them, and a large number of them applied for baptism. One hundred out of these applicants, including men women and children, have
been baptized and received into the church, and the rest are still under instruction, and entertained as catechumens. There is an open door amongst these people, and our opportunities of doing them good and bringing them to Christ are limited only by the limited agencies at our command. They are found almost in every town and village in the district, and form nearly one fifth of its whole population, or about 200,000 souls. They live in little communities by themselves, and these communities are united to each other by ties of domestic relationship and natural sympathy. When any event of importance takes place in one, its news soon spreads into others, and thus an interest in the latter also is created in that event. Besides, these people move in masses. When their leaders accept any new truth the others follow them without gainsaying or opposition. These natural causes, together with the gracious providence of God which seems to have specially visited them now, not only in this district but in other districts also, indeed all over the Province and the country, make us hope for further blessing and success.

I have often been asked if I considered those who have been baptized to be converted men and women. I cannot say positively that I do so. All I can say is that most of them have been admitted into the Church after some previous instruction, on the profession of faith and repentance, and I earnestly hope that God will give them grace to make good their profession. I can also say that some of them give unmistakable evidence of the Spirit's presence in their hearts, and promise to be as good and consistent Christians as any from the upper classes.

I have also been asked what we are doing for the improvement of these people. In answer to this question, I reply that we have Sabbath and week-day ministrations amongst them, and where it is practicable, we collect them in our houses in the evening and admit them into our fellowship, and spend one or two hours in conference prayer and praise. We are trying
hard also to establish schools for the education of their children, and grown up people, who are beyond the age of learning to read and write we are teaching by the word of mouth, giving them line upon line and precept upon precept. The Rev. R. Bateman's Punjabi Catechism which contains a compendium of elementary truths, affords an admirable text-book for this purpose. We have also picked up some of the most intelligent men from amongst them and are training them to be the teachers of their own people. To raise them socially we have admitted them into our full communion, allowing them to eat, drink and smoke with us. All tendencies to maintain caste distinctions are discouraged. We have taken a lesson from the history of Sikhism in this respect, which failed to raise the Chuhras and Chamars on account of continuing these distinctions. I have to thank my church members from the upper classes for their hearty help and cooperation in this matter. There have been discouragements and disappointments in connection with this work. I shall not narrate them here. I shall only remark that most of our difficulties arise from the longstanding degraded habits of these people, from their ignorance and apathy and consequent want of appreciation of every thing good and holy, and from their extreme poverty. We are struggling hard against these difficulties and are determined by the power of God to overcome them. Our aim is to raise them socially intellectually morally and spiritually, and put them side by side with the best Christians from the upper classes. We want the sympathy and prayer and help of Christian people in this country and in America.

We have also to record with thankfulness the baptism of two men from the upper classes. They were both Muhammadans. One of them was a Rajput and the other a Pathan. The little boy of the latter was also baptized with his father. There were two other candidates for baptism whom we had to refuse on account of their being minors. They are still going on with
their enquiry, and we trust will one day be able to make a public profession of their faith in Christ.

II. **Educational Work.**

This consists of a girls' Orphanage and Boarding school, two day schools for high caste girls, and one village school for low caste children.

1. **The Girls' Orphanage and Boarding School.** This institution has continued to prosper. We have now all the five classes we aimed to have when it was founded in 1888. The highest class is studying for the Upper Primary examination. In addition to the text-books prescribed by Government in the Urdu and Persian course, the girls learn Roman Urdu and Scripture lessons. Sewing, cutting, and knitting are taught two hours every day, and all the elder girls take part in the domestic duties of the school.

The spiritual progress of the children has been encouraging. Three of the elder girls joined the Church last year, and the rest are progressing in the knowledge and graces of Christ.

In regard to number also, the progress has been satisfactory. The school is full. There are forty-five girls on the roll, or five more than our dormitory can conveniently accommodate, and we are obliged to refuse further admissions. In view of the great importance of the work, with the growing number of baptisms amongst the poorer classes, it is very desirable to increase our accommodation, and this can be easily done by building a new school house and turning the room now used for that purpose into a dormitory, for which it is admirably adapted. We need Rs 2,000 for this purpose and shall be grateful for any gifts and offerings from the friends of the poor.

Of the forty-five girls mentioned above, nineteen are full orphans, eleven half-orphans and the rest have both parents living. The fees charged from parents or guardians for each
girl are Rs. 3 per month for every thing, including food, clothes &c. Those who have no parents or guardians and cannot pay anything are received free.

The health of the children this year has been very good. There has been no case of serious illness.

2. Day-schools for high caste girls. There are two day-schools for high caste girls, containing fifty-six girls. They also are divided into five classes, the highest class studying for the Upper examination. The medium of instruction in both these schools is Hindi. Two girls passed the Lower Primary examination and won Government scholarships of Rs. 2 a month each. Religious instruction has been regularly given, and the interest manifested in it by some of the children has been very encouraging. Two of them attended our chapel services for some weeks and applied to be received into the Church by baptism. But as they were both very young, about twelve or thirteen years old, we did not administer to them the sacred rite.

3. Village schools for low caste children. Two schools were started last summer for low caste children, one in Hoshyarpur and another in Dosuah. They were soon filled with pupils from the Chuhras and Chamar castes. After two months trial however, when the autumn crop commenced to ripen, one by one all the pupils from the Hoshyarpur school were withdrawn and sent to the fields to work.

The Dosuah school still continues. There are twenty pupils on the roll, ten out of them being sons of Christian parents. They are learning to read and write, sing bhajans, and the questions and answers in Mr. Bateman's Punjabi Catechism.

It is difficult to find suitable teachers for these schools. Hindus do not like to teach Chuhras and Chamaras, and Muhammadans we do not care to employ, Christian teachers are very scarce.
HOSHYARPUR STATION.

III. Pastoral Work.

This has been carried on in the midst of many difficulties on account of the scattered nature of the congregation. There is only one organized Church in this district, containing 59 communicants and 229 adherents or baptized men, women and children, who are not yet admitted to communion. They are distributed in 20 towns and villages. There are four centres of public worship—at Hoshyarpur, Dosuah, Tanda and Ghorawaha. Sunday services and week day prayer-meetings have been held at each of these centres, and the Sacraments have been regularly administered. The attendance on these means of grace has been encouraging. Those who live at a considerable distance have been visited by the pastor and his assistants. The work has been heavy. We have felt deeply our responsibilities connected with this work. Our conviction is that unless we can supply pastoral ministration to these poor people who have put themselves under our care, it is not right for us simply to put on them the badge of Christianity and then leave them to themselves. The older Christians have grown in spiritual life and helped us in our efforts to build up their younger brethren. The contributions of the Church amounted to Rs. 94. Forty rupees out of this sum has been spent on evangelistic work, and the balance on congregational expenses.

A few words about the Out-Stations will bring this Report to a close.

1. Ghorawaha has continued under the care of Pandit Har Golal. He has done good work in the Christian congregation which numbers 53 souls, and has grown in Christian life under his ministrations. His work amongst the non-Christians has also been faithful, but there has been no baptism in connection with it.

2. Tanda. This Out-Station was supported for the last two years by the Churches under the care of the Lahore Presbytery.
During the year under review these Churches resolved to carry on evangelistic work within their own bounds, and withdrew their support from this Out-Station. It has been again taken up by the Lodiana Mission. The Rev. Muhammad Shah who was working here suffered most severely, with his whole family, from malarious fever. They have been therefore temporarily removed to Hoshyarpur for change of air and better medical advice. Their place at Tanda has been supplied by our Catechist Pir Bakhsh, who has worked faithfully both in the Christian congregation and amongst non-Christian people. Of the baptisms mentioned above, 34 took place in this Out-Station. There is now a Christian congregation of 71 souls here.

3. Dosuah. The Rev. Nizam ud Din has continued to work here. He was ordained to the Gospel ministry in the month of March, and has been blessed in his efforts to win souls for Christ. There were 16 baptisms under his ministry this year, and he has now a Christian congregation of 78 people under his care.

4. Garshtanki. Munshi Amir Khan and Munshi Subha Khan have worked here during this year. They have met with much encouragement, and there are several enquirers under their instruction.

I shall now conclude, but not without our most hearty thanks to our friends in Hoshyarpur and elsewhere, who have generously helped us in our work during the year. It encourages us greatly to have their sympathy and support.

Paul may plant, and Apollos may water, but it is God that giveth the increase. To him be therefore all the praise and glory for the increase vouchsafed to us. We rejoice and are thankful for it.
CONTRIBUTIONS FROM FRIENDS IN INDIA,
FOR 1893.

Received at Lahore.

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FOR PRESBYTERIAN CHURCH.

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*For General Purposes.*

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For Miss Carleton's Medical Work.
### CONTRIBUTIONS.

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<td>E. Hodgkinson, Esq.</td>
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**RECEIVED AT HOSHYARPUR.**

**For General Purposes.**

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<td>D. N. P. Datta, Esq.</td>
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<tr>
<td>C. Wood, Esq.</td>
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**For Orphanage—**

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<td>G. M. Rivaz, Esq.</td>
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<td>C. Montague King, Esq.</td>
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<td>Mrs. De Courcy</td>
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Feasts and entertainments by the ladies of the station.
### Contributions

**For Poor Native Christians**

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<td>Col. J. J. Montgomery</td>
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<td>Offertory in the station church on Dec. 25</td>
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**For a Church at Dosuak**

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**For a Well at Tanda**

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<td>D. N. P. Datta, Esq.</td>
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The following Report was received too late for insertion in its proper place.

EDITOR.

DEHRA STATION,
(Occupied in 1853.)

Evangelist to English Congregation:—Herbert R. Francis, Esq.
Lady Missionaries:—Miss H. A. Savage, and Miss E. Donaldson.
Zenana Training Home:—Miss L. de Souza, Miss Ogilvie and Miss Howatson.
Native Pastor:—Rev. Ralla Ram.
Preacher and Teacher at Harbanswala:—James Benjamin.
Head Master, City High School:—Babu H. D. Bose. Other Christian teachers, four male and six female.

Bible Women:—Eight.

OUT-STATION, NAHAN.

Evangelist:—Rev. Masih Charan.

The year under review has been one of unusual trial, and unusual encouragements. Owing to their ill health, it became necessary for Mr. and Mrs. Thackwell to take furlough to America after having worked faithfully for more than nine years in Dehra. Mr. Thackwell's labours were highly appreciated by the people of the city, as shown by the large assemblage of present and past pupils of the Boys' School, and of the native gentlemen of the city, who met to present...
farewell addresses on his departure. Mr. W. J. P. Morrison was sent by the Mission to take his place, but partly owing to the fact that his past experiences have been mainly in different lines of work from the ordinary charge of a Mission station, and partly to the special trials through which he has been called to pass, he feels that he has come far short of filling the place vacated by Mr. Thackwell. His marriage on the 7th March to Miss Geisinger, who had for several years been an active zenana missionary at Dehra, seemed to give promise of great help in the work, but Mrs. Morrison's health, which had been failing for some time before her marriage, became so seriously impaired that in April it was found necessary for her to go to the hills for medical treatment. There she was compelled to remain till the cold weather, when she was advised to go to Calcutta for treatment. Though she continued the general superintendence of the Training Home and the zenana work, most of the actual work ordinarily done by her, had perforce to be done by Miss de Souza, Mr. Morrison taking some of her classes in the Training Home and attending to the building of a Refuge for female converts, a work recommended to be done at the annual meeting of the Mission in 1892.

A further serious interruption to Mr. Morrison's work was the burning of the Mission house by lightning on the night of July 13th. Though most of the property was saved from the fire, there was great damage done by water, and the confusion into which books, papers, and accounts were thrown necessarily occasioned serious arrears of work, and hinderance to work that he very much desired to undertake. But through the good providence of God the work became less of a burden to him, and was more efficiently done than might have been expected, owing to the relief obtained from faithful and efficient helpers. In March he was relieved of the preaching to, and most of the care of, the English congregation, by the
arrival of Mr. Herbert R. Francis, an evangelist from England, whose ministry has been a blessing to many, and whose support is provided for without encroaching upon Mission funds. Especial mention also ought to be made of the work of the native Pastor, Rev. Ralla Ram, whose profitable pulpit ministrations, and efficient management of the native Church, and zealous evangelistic labours have been a relief and comfort to us all. The burden of school management has been scarcely felt by the missionary owing to the efficiency and excellent Christian spirit of the Head Master, Mr. H. D. Bose. Mr. Ralla Ram was by order of the Lodiana Presbytery installed Pastor of the Dehra Church, and preaches once on Sunday, and conducts the Sunday School for the native Christians. The attendance at the service was, for a long time, far from satisfactory, but there has been a very marked improvement, both in the numbers attending, and in the interest manifested in this service. He generally assists Mr. Ullmann by preaching to the lepers at the Asylum once a week. Four lepers have been baptized in the course of the year. He once or twice a week opens the City Boys' School with prayer and an address on Christian themes, and once a week speaks to the large number of servants and employes at the Christian girls' school. He has also been active in maintaining a Temperance Society for the native Christian community. He also preaches once a week to about forty beggars who assemble at Mr. Ullmann's house to receive alms. To enable him to meet his numerous engagements, and to visit the villages around Dehra, we have furnished him with a pony, the maintenance of which is met out of local funds. This has greatly facilitated his work and opened up the villages to more systematic preaching than ever before.

During the summer we attempted a local "Parliament of Religions" on a small scale which proved to be full of interesting incidents, giving to Mr. Morrison and Mr. Ralla Ram a
wide introduction to the most influential and intelligent people of the city, to which they came as comparative strangers, and secured a friendly hearing of the Gospel message from the most respectable people, who will seldom condescend to stop and listen to ordinary bazar preaching. The result has been to awaken wider interest in religious themes, and inquiry as to what we really believe; and has put the Christian community into more friendly touch with both the Hindu and Musalmān communities. The latter at first kept aloof from the Jalsa or Congress, but on the arrival of a Professor from the Muhammadan College at Saharanpore, requested permission for him to be heard. Later on another Maulvi, from Ambala, drew a large crowd of his co-religionists for more than a week to our Jalsa by his beautiful quotations from the musical Arabic of the Quran and the Hadis (Traditions). Still later in the season another Maulvi, from near Dehra, came and maintained the interest of the Muhammadan community in the Congress. We did not allow discussion in the ordinary sense of wrangling and disputing by question and answer, or by objection and attack. The plan was that a subject should be chosen and each sect should state what their teaching was on that particular subject, the audience being left to form their own opinions after a full hearing of the different views expressed. When the Musalmans showed a disposition to attend in large numbers the Hindus began to withdraw from the Jalsa, stating that they feared collision between themselves and the Muhammadans. It was generally acknowledged that the Christians and Muhammadans were friends, and could discuss their differences amicably, and on the other hand, that the Hindus and the Christians were friends, and they also could meet amicably, but that the Hindus and Muhammadans feared each other. It is a great point gained to have been placed on so friendly a footing with both parties in the city. Both Mr. Morrison and Mr. Ralla Ram have attempted to follow up
DEHRA STATION.

the Jalsa with friendly visits to many influential native gentlemen at their homes, with gratifying results. The ladies of the Mission have generally had almost the monopoly of this sort of house to house work, as that is almost their only opportunity of reaching the women. But we think it may be made a valuable branch of the work amongst the male population as well, although the men are not so likely to be found at home and at leisure, as the women.

Owing to the fact that we have no catechist or native preacher at Dehra, except Mr. Ralla Ram, whose pastoral duties and village work take most of his time, the ordinary bazar preaching has not been so regular and frequent as we could desire, but it has been kept up as opportunity afforded, and we have had the friendly cooperation of Rev. Bhubon Bose and Manoah of the reformed Presbyterian Church, and for part of the year, of R. J. Young Esq., of the Salvation Army, whose banner and scarlet jacket often attract hearers who might otherwise pass on. We very much need a couple more of earnest men to preach in the bazars and neighbouring villages, so that this form of work may be carried on more vigorously and systematically.

The Boys City High School, averaging about 350 pupils, makes satisfactory progress under Mr. H. D. Bose, the Head Master. Every class has daily instruction in the Bible, besides the prayers at the opening of the school, conducted sometimes by Mr. Morrison, and at other times by the Head Master, or Rev. Ralla Ram. The ministers of the Reformed Presbyterian Mission have also given us the benefit of their help in this important service.

In November we took advantage of the visit of Mr. Kali Charn Bannerjee, the eloquent native Christian pleader of Bengal, and leader of the Christo-Somaj movement, to have two or three lectures delivered in the English language to the English speaking native gentlemen of the city. They were
forcible presentations of the claims of the Christian religion upon the consciences of thoughtful men, and were highly appreciated by the audiences assembled.

The Sunday Schools heretofore reported have been kept up. The one in the Faltu lines has not been so flourishing as formerly, but the one for native Christians has been very successful.

A Colporteur, supported by Mrs. Morrison, has been unusually successful in the sale, in the bazar, of Christian books and Scriptures. It is an interesting fact that many of his customers are people from the villages in the Doon, and from the mountains, near whose foot the valley lies. In the winter season especially, large numbers of hill people come down to Dehra, either on pilgrimage, or for purposes of trade. Our Colporteur, being himself a hill man, is able to obtain amongst them sales of Christian books and tracts that will we hope, introduce the Gospel into mountainous regions seldom or never reached by the Christian missionary.

Mr. Ullmann's advanced age prevents him from taking a very active part in the ordinary work of the station, but we are full of gratitude to God that he is still spared to us as friend and counsellor, and that he enjoys excellent health, so that he is able to do a great deal of most valuable work. He preaches every Thursday evening to the native Christian congregation, makes a weekly visit to Leper Asylum, has given instruction in the language to young missionaries, and does a variety of literary work which gives him constant employment. This year he has made a translation into English, with the help of Rev. D. Herron, of his "Popiyat ka Ahwal," (Account of Popery), of which an edition of 3,000 copies is nearly exhausted. This English translation enables missionaries and native Christians in other parts of India, who do not understand Hindustani, to put this valuable work into the various vernaculars of India. Mr. Ullmann is now engaged in
DEHRA STATION.

preparing a version of this same book in the Hindi language. This is nearly ready for the Press. The 12th Edition (10,000 copies) of his "Dharmtulla," or "Religion Weighed," has been issued this year. He also continues to add to the hymnology of the native Christian Church.

Baptisms have not been numerous, but we were cheered in the beginning of the year by receiving into the Christian church an intelligent young Hindu and his wife. These baptisms took place in Saharanpore, but they were the fruit of the work done in Dehra, and may be regarded as specially the fruit of woman's work done in an adjoining village. During the summer also a woman employed in the Christian Girls' School was baptized. Several people are known to us who are thoughtful, and of whom we entertain hope that Divine grace is carrying on a real work in their hearts, and that they will get courage openly to confess Christ before others.

The English Congregation has given very gratifying evidence of Christian life, largely the result of blessing on the "Young People's Society of Christian Endeavour." Mr. Thackwell ministered to this congregation until Mr. Morrison's arrival in February. In March Herbert R. Francis Esq., evangelist, arrived from England, and since that time has with occasional help from others, conducted the services with much profit to the hearers. The audiences were very good even during the hot weather, and there was much Christian activity amongst the members, as well as some conversions. Our Church received four additions in Dehra itself, upon profession of their faith. Three of these were the daughters of Mr. Morrison—thus early in life united by faith to Christ. Four others were admitted during the summer from our Woodstock school, as the fruit of the religious awakening in that institution. It is an interesting fact that all these four were daughters of the Mission, one of them a daughter of Rev. Dr. Ewing, and the others daughters
of our native Christians. In our English congregation at Dehra are to be seen not only the native Christian girls of the Boarding School, but educated natives, Christian and Hindu as well as the European and Eurasian community. Two of the wealthiest Hindu gentlemen of Dehra have become regular attendants at this English service and as a result have become most friendly, and welcome conversation on Christian themes. We feel therefore that while we are seeking to save and edify the Europeans and Eurasians of the country by these services, they may also be made, more than they have ever been, a means of attracting educated and thoughtful native gentlemen of the non-Christian communities, as well as retaining the growing numbers of native Christians who desire services in the English language, and who are likely to go elsewhere if we do not meet that want. Under present arrangements, this work is carried on without expense to the Mission. Besides two services and an English Sunday School on Sunday, there is a meeting of the Y. P. S. C. E. on Tuesday, and a prayer meeting on Wednesday, well attended, in which both sexes take an active part.

A small school at the Harbans Tea Estate, and preaching in the surrounding villages continues to be conducted by James Benjamin without expense to the Mission. This work had not been as efficient and fruitful as we could desire, but efforts are being made to bring it on to a more satisfactory basis.

Our Out-Station at Nahan under Rev. Masih Charan has also had it trials and its encouragements during the year. Mr. Masih Charan early in the year had a severe attack of pneumonia, and had to leave Nahan for a time. Again, during the summer, he was for some time prevented from active work by ill health. He feels the loneliness of his position there, and it is desirable that we should place another Christian worker with him. Still we are thankful to say that he is
kindly received by the Maharajah and the officials of the State, as well as by the common people. Mr. Wyckoff from Ambala, and Dr. F. J. Newton from Ferozepore visited Nahan during the summer, and Mr. Morrison and Mr. Ralla Ram have just made a visit there (December), and all were most kindly and hospitably received by His Highness the Maharajah, the various members of the Royal family, and the officials of the State, both European and native. Services were held in both English and Hindustani. His Highness, at Mr. Morrison's request, gave us an opportunity of preaching the Gospel before him at his villa in the presence of the most influential men of the State. We hope soon to be able to do more for this encouraging field than it has been in our power to do heretofore. The population of the city and cantonments is about 6,000. That of the state of Sirmoor, of which Nahan is the capital, about 125,000.

The Girls' Boarding School. Seventy pupils have been enrolled during the year. Seventeen of these have been day scholars. Of the fifty-three boarders, fourteen are daughters of employes of our Mission, admitted on eight per-cent of the parents' salary. The remaining twenty-four have been supported, either in part or altogether, by friends who have become interested in them. Thus while the full fees (five rupees) have been paid for each, it has in but one case (for the native girls) been paid in full by the parents, nor would it be possible for these parents to pay this amount. Almost all however are clothed, and bedding is furnished by the parents.

At present we have room to receive twice as many pupils as we have, and their instruction would not much increase our expenses. The Lucknow girls' school and others, that have established a reputation as High Schools, are every year refusing to admit pupils for lack of accommodations. While these schools have the advantage of being situated in large railway centres, yet our fine buildings, grounds, and climate
should make up in part for the inconvenience of the journey to Dehra.

We believe that by continuing the present system the number of fee-paying pupils may in a few years be increased, but it will take time and effort to convince our Christian communities that the Dehra school is neither an Orphanage nor a school for low class girls. Until this is accomplished the wealthier classes will not give us their patronage.

The admission of European girls has not been a success, and since the opening of the Doon Eden school in Mussourie, for poor Europeans, it is not a necessity. While those who have been here have been benefitted by their association with the native girls, the reverse has not been true. The effect upon the native girls of associating with Europeans who are their inferiors in both intellect and culture is not salutary.

Heretofore the number of pupils has not affected the grant given by Government, but after the present year the grant received will depend upon the number and attainments of the pupils. Therefore if our numbers are not increased our grant will be much reduced. Thus far our connection with Government has not interfered in any way with our plans for the school. We have received the most kindly help and encouragement from those who have visited us for the purpose of instruction.

Of the seven girls who entered the girls' Middle examination at the close of last year, five passed in the First Division, and two failed. One of the latter is now doing good work as a primary teacher, and the other is a satisfactory zenana teacher. Of the five who passed, one has been married, another has become a teacher in our school, and the remaining three are preparing for a higher examination.

Our girls are happy and contented, and most diligent in the preparation of their lessons. About thirty girls study together in a room for two hours each day without supervision,
DEHRA STATION.

with rarely a case of disorder. They have shown a spirit of helpfulness towards their teachers and one another that has made our work for them a real pleasure.

Thus we who have recently come to the school are reaping the benefits of the faithful work done by our predecessors, who by laying the foundation of Christian character in these children who were under their care, have given to us a class of teachers and older pupils whose good influence is felt throughout the entire school. New pupils who are at first inclined to be unruly find their ways so unpopular that they soon see it to be to their advantage to join the majority. Thus but little discipline is necessary.

Miss Owens an English lady who has now been in our school for more than two years, is not only a faithful teacher but a real missionary. Her pupils feel her to be a true friend with a personal interest in all that interests them. We can scarcely speak too highly of the faithfulness and earnestness of nearly all our teachers.

We have at last succeeded in filling a long felt want, in securing the services of a really good munshi, who not only understands the subjects himself but knows how to teach them. He was originally a Hindu, then an Arya, and accepted a position here at a less salary than he was receiving from Government as a P. O. employe, for the purpose of living among Christians and learning more of our religion. He had, before coming here, seen but little of Christian women. Being impressed by the intelligence and manners of his pupils, and with the contrast between them and his own people, he became ambitious that his wife should enjoy their advantages. Accordingly she was brought to Dehra and an arrangement made by which she could be carried to and from school in a covered ox-cart. Thus she has attended as a day-scholar during almost the entire year, and has made satisfactory progress, not only in her secular studies but in her knowledge of the truths.
of the Bible. She is pleased with all she learns, and professes to believe, but is not yet ready to bear the separation from friends, and the persecution that must follow a public confession. Her husband seems to be truly led of the Spirit. He has so plainly expressed his change of views among his Arya friends that they have already begun a series of persecutions. These however seem only to strengthen his faith.

We have among our day-scholars three Hindu boys, the sons of wealthy gentlemen who have long shown a most friendly spirit towards the Dehra missionaries. They asked, as a special favour, that their boys might be admitted to this school and taught just as the girls are, as they wished them to be under purely Christian influences, adding, "We want you to make them children of God. If they become Christians we shall not object." As they were small boys we decided to admit them. They have not yet attained to the high ideal set before us by their fathers, but they have improved much in behaviour. They identify themselves with all the religious exercises of the school in the most exemplary manner. Since the two older ones in other studies were beyond the class in which Roman Urdu is taught, we did not think it necessary to teach them to read in that character. But when they found that Roman Bibles were much used by the girls, and that the use of their Hindi Bibles often placed them at a disadvantage, they determined, with the true spirit of boyhood, not to be excelled in any point by a girl, and applied themselves so diligently, that they can now read fairly well in their Roman Urdu Bibles. They take part in a little class prayer-meeting, and attend the Christian Sabbath School and Church service. They are earnest, thoughtful boys, deeply interested in their Bible lessons, often asking questions about points they cannot understand, and expressing supreme contempt for the idolatrous customs of the Hindus. Another interesting character brought to us this year is a little Hindu widow of perhaps ten or eleven
years of age. She was found one night crying in the street, by Mr. Morrison, who brought her to us. She had run away from her native village to escape the ill-treatment of her mother-in-law, who was in the habit of expressing her dislike to the child by beating her with hot tongs. Her head was cut and her face bruised and burned. She had come to Dehra hoping to find refuge with a married sister who lives in the city. But this sister refused to receive her, as the husband’s friends would not afterwards be willing to support her. She was kept for a few weeks by a Christian woman, until we found that neither her own nor her husband’s friends cared what became of her. Then we admitted her into the school, intending when an opportunity occurred, to send her to an Orphanage.

To such a child life among Christians is a new world, and there are not many who so soon adapt themselves to civilized ways. From the time she was dressed in her first clean clothes her self-respect developed with amazing rapidity. After taking a mental inventory of the individual possessions of her companions, realizing the fact that she was no longer the hated widow in her mother-in-law’s home, but a member of respectable society, she became not only ambitious to acquire all the attainments of her school-mates but most jealous of her rights and privileges.

The fact that she was allowed to sleep, not only on a bed but upon a clean white sheet, swelled her heart with pride. But when this treasure was first removed for washing, and by some unpardonable oversight another was not supplied, the results came near proving fatal. With a breaking heart she lay down upon her sheetless bed, but the next morning was not able to rise. No sleep had visited her eyes that night, and her whole body was racked by dreadful pains.

The greater part of the succeeding day was spent in this critical condition, until at last a sheet was provided.
proved the remedy for all her ills. Her pains disappeared as if by magic, and she received strength to rise and make her bed after the most approved fashion. She has never, since this event, given us trouble in any way. She is most grateful and affectionate, and is really a promising child. An English lady in Dehra has promised to provide for her support if she is kept in this school. We shall do so for the present, for since our Orphanage at Hoshiarpore has accommodations for no more, our only alternative is to send her back to her mother-in-law, or perhaps find a place for her in another Mission. The fact is that at present no provision is made in our Mission (except in the case of its own employes) for the education of girls whose parents are unable to pay five rupees a month. What is to be done not only with such children as this, but the daughters of Christian servants who only receive from six to ten rupees a month for the support of a large family?

The people of Dehra have, during the present year, even excelled themselves in their kindness to our school. A number of girls are supported by people in the station, and clothing is often sent for the needy ones. One lady has celebrated her absent son’s birthday by feasting the school girls, and giving them an entertainment of fire-works, and another has invited each class in turn to spend an evening in her home. Nor have our Hindustani friends been less thoughtful. Upon their own festivals and birthdays they have remembered the school-girls by presents of an abundance of sweets.

Another cause for gratitude has been the almost perfect health of our pupils. In the beginning of the year the prospective absence of Dr. Rutledge who so kindly gives us free medical attendance, caused us some anxiety.

But neither during his long absence nor at any other time during the year, have we found it necessary to call a physician for any of the girls. Neither have we had any but the slightest attacks of fever.
DEHRA STATION.

Many other items might be written that would perhaps prove interesting to our friends across the seas, but as our report is growing long we shall only add that notwithstanding the continuous rains, the entire year has been full of sunshine in the Dehra School.

Zenana Work. Mrs. Morrison reports, "Of actual work done by me my report must of necessity be brief. Illness laid me aside from April until November, and though under constant medical care, and after receiving much kindness at the hands of Dr. Condor, there is little permanent improvement, and a visit to the Eden Hospital in Calcutta seems to be a necessity. I have tried to superintend the work, though laid aside, but had it not been for Miss de Souza's faithful efforts in keeping the work going there would be little to report. The year closes with 122 zenanas on our books, with almost double that number of pupils in them. Calls to new houses come daily, but we cannot answer them. There appears to be no limit to the work opening up constantly. This must ever be the case with growing work in any part of the heathen world, but Dehra is particularly fruitful in the many avenues in which work can be carried on without let or hindrance. This year has been one of special privileges to the workers there, as a remarkable 'Conference of Religions' has sprung up, without any planning or seeking on the part of the workers, and which promises, unlike the great Chicago one, to go on for an indefinite time. These conferences must have their influence, not only over the hearers, but in their families, where no doubt these matters are thoroughly ventilated and discussed, and will result sooner or later in increased demands for house to house teaching. From a village where zenana work was begun two years ago, there have been baptized a Babu and his wife, which gladdened our hearts at the close of 1892. The Babu is an intelligent young fellow of the Barber caste, who had been a seeker in secret for some years, and to whom we were permitted to open out the Scrip-
tures to a better understanding and embracing of the Christian faith. His wife had never, until we went to her, seen a European woman, and as to Christ, she had never heard of Him or of His religion. She was at first fearful and prejudiced, but loving patience, and the enlightening power of the Holy Ghost did their work, and about a month after the husband, on Christmas Day, she stood up before an English congregation and received this rite. She had gone with her husband, when he left his home to go to a distant station, to be eventually baptized, and who can say that this little woman was not brave to forsake all her relatives and friends and go with her husband when she knew his avowed purpose was baptism, and she herself was only half convinced, and not willing to be baptized till some time after him. They lived together in this disunited state for a month, the husband fearing that her relatives might come and take her away to prevent baptism before she was decided. But finally to the joy of all, she came out and took her stand for the new faith and the new Saviour. Her husband and I stood up with her before the congregation when she was baptized. After having helped some of these benighted people out of darkness into light, one can enter thoroughly into St. Paul's spirit when in writing to some of his disciples he speaks of them as having been "begotten by him," that is agonized over, suffered with and for. It is an agony for and with them for all they must undergo, and for the difficulties that beset their path. But our God is a great God and Deliverer, and He has planted their feet on the great Rock.

"The young man is now in the Theological Seminary, and though not brilliant, he has an earnest teachable spirit, and we look forward to future usefulness for him and his wife too." Of him Miss de Souza says, "His parents and relations consider him as dead to them. I still continue my visits to the family, but they will not allow any of the girls to read now. In this village there was quite a flourishing Sunday School for boys,
but since these baptisms they all took fright, and the school had to be closed; indeed the opposition there was so great for a time, that once Mrs. Morrison and I expected to be stoned, and had quite made up our minds for it, but on the contrary, we have been allowed to go on our way in peace. The little Sunday School for girls in the same village, but off to one side, is still carried on. No objection has been made to our teaching there. One woman there is wonderfully intelligent, for her class. She listens most attentively to all the Bible stories, and repeats them in a style and language all her own. One very seldom sees a character like hers among the native women. She is very decided and utterly indifferent to the opinions of her neighbours. She would make an original Christian if she ever came out.” One of the leading men of this village after a friendly interview with Mr. Morrison and Ralla Ram, and having the plan of salvation plainly set before him, said on parting, “Well this village has made one sacrifice which ought to suffice for the sins of the people,” referring to the baptism of the young Babu; thus showing the soreness over the matter that exists there. They tell us we will get no more to be Christians in that village.

Mrs. Morrison says, “We have four Sunday Schools for both boys and girls, with a combined enrolment of 64. and two day-schools, with an average attendance of 37. Our educational work has always had the least showing of any department, but the quality is good. Our workers have been faithful, even to the one whose name was struck off the roll of Church membership. She did hard work. We are sorry that another worker should be called upon to suffer so, and finish her useful career at such an early age, but we realize too that there is a merciful providence in her release from all the sorrows of her domestic life, which have been great.” Of the latter Bible woman Miss de Souza writes “We are likely now to lose another of our workers, a zenana teacher, who has worked faith-
fully and efficiently for eight years in this city, and is beloved by all her pupils. She is a victim to consumption, and will probably not live to see the year close. She has been ailing for some months, and of course has been unable to work. She will be a great loss to the work."
SUMMARY REPORT OF THE LODI ANA MISSION FOR THE YEAR 1893.

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<tr>
<th>STATIONS AND OUT-STATIONS</th>
<th>Populations</th>
<th>Date of Beginning</th>
<th>Ordinary Missionaries</th>
<th>Medical Missionaries</th>
<th>Other Missionaries</th>
<th>Native Teachers</th>
<th>Total No. of Commitments</th>
<th>Present No. of Communicants</th>
<th>Added during the Year</th>
<th>Paid toward self-support in Native currency</th>
<th>CHURCHES</th>
<th>Boarding Schools</th>
<th>Day Schools</th>
<th>Total No. of Pupils</th>
<th>How many are Christians</th>
<th>How many pupils united with Church last year</th>
<th>Pupils in Sab. School</th>
<th>No. of School Buildings</th>
<th>No. of School Buildings for Mission</th>
<th>Paid toward supported schools, in Native currency</th>
<th>No. Patients Treated</th>
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$ Last year's report. † Of whom three are also medical missionaries. * Including five Assistant Missionaries.