THE
SIXTY-FIRST 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, RAMPORE, NAGAL, RUPAR,
MORINDA, KARTARPURE, JAGADHRI, MUBARAKPORE,
WAGAH, SOGGA, MANIHALA, SHARAKPUR, KASUR,
NAHAN, GHRARWAHA, DASUAN, TANDA,
GARSHANKAR AND MUKTASAR.

FOR THE YEAR 1895.

Published by order of the Mission.

LODIANA:
PRINTED AT THE LODIANA MISSION PRESS,
M. WYLIE, MANAGER.
1896.
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THE LODIANA MISSION.

LODIANA STATION.
(Occupied in 1834.)


Native Evangelist:—Rev. J. B. Dales.
Pastor-elect:—Licentiate Nathaniel Prem Das.
Ass't. Editor of the Nūr Afshān:—Rev. Hasan Ali.*
Head Masters:—Of the Boys' Boarding School, Mr. N. C. Ghose.
Of the City High School, Mr. U. C. Ghose.
Other Christian Teachers:—Nine men, five women.
Colporteur:—Prem Chand.

OUT-STATIONS.

Jagraon:—Missionaries:—Miss S. M. Wherry,
Miss M. M. Allen, M. D.
Assistant Missionaries:—Miss L. De Souza,
Miss Blanche Graham. †
Evangelist:—Rev. Ahmad Shah.
Licentiate:—Gulam Masih.
Khanna:—Missionaries:—Rev. E. P. Newton ‡ and Mrs. Newton.
Scripture Reader:—Basti.
Rampur:—Scripture Readers:—Munshi Sangat Masih, Hukmi.
Bassi:—Bhai Gurdit Singh.

* Resigned in March. † Part of the year only: the rest of the time with Miss Morris, in Lodiana. ‡ In England since June.
During the past year, several changes have taken place in the mission staff of Lodiana and district. Mr. and Mrs. Newton left for furlough in the month of June, in view of which event, Mr. and Mrs. Jones had been transferred from Lahore at the Annual Meeting of 1894, and began work in January of the present year. Miss B. T. Caldwell, M. D., and Miss M. M. Allen, M. D., whose services had been lent by the Farrakhabad Mission to the "North India School of Medicine for Christian Women" for one year, were by this arrangement most welcome, though temporary, members of the mission circle in Lodiana from November to August. In the month of August, Miss Allen was transferred to the Lodiana Mission and stationed at Jagraon to open medical work there. By another transfer, Miss Emily Forman left at the beginning of the year to work in the Farrakhabad Mission. Her place during the coming year will be supplied by Miss Carrie R. Clark, who has just arrived from America.

It is with pleasure that we record the completion of two mission houses in the district, one at Jagraon, the other at Khanna. This is a great step in advance towards the more complete organization of village work.

The church in Lodiana, although no longer connected with the Mission as far as support is concerned, merits some mention in this Report. A successful native pastorate is one of the problems confronting the Indian Church, and whatever may have been the failures of the past, every new attempt at its solution deserves the encouragement and prayers of all interested in the progress of the Kingdom. Mr. Nathaniel Prem Das has been chosen Pastor of the Lodiana Church, and is entirely supported by it. The contributions during the past year have been, for the pastor's salary, Rs. 290; for evangelistic work, Rs. 98; for the poor, Rs. 110; for Presbyterial expenses, Rs. 34; and for the general expenses of the Church, Rs. 210. The women of the Church have also contributed to the sup-
LODIANA STATION.

port of a Bible woman, Rs. 89. The total given is therefore, Rs. 831.

The usual work of the Station has been carried on during the year, and much faithful teaching and preaching of the Word in school and zenana, in the city chapel, and in the bazar. Of several baptisms which occurred, two resulted in disappointment. One was a very promising young man, a Mohammedan, but in an attempt to bring his wife from a distant village of the Panjab, he disappeared and never returned. Two or three enquirers made their appearance in the course of the year,—promising cases, too,—but we did not see our way clear to baptize them. Only those actually engaged in the work in India can realize how difficult it is to decide upon such cases. A number of baptisms which took place in Jagraon were more successful, but an account of them must be postponed to the report of the work done at that place.

The Nár Afshán has been published regularly each Friday throughout the year. Rev. Hasan Ali, the Assistant Editor, resigned on account of illness in March, and died a few months later in Muttra. Since then Mr. M. Wylie has been editing, as well as publishing, the paper. It is expected that some permanent editor will soon be secured. We desire here to thank the Religious Tract Society of London, for continuing their liberal donation of paper for the publication of this periodical.

GIRLS' SCHOOLS AND ZENANA WORK.

Mrs. Ewing writes:—"The baptism of a girl from the school I had last year closed all my work in that neighbourhood. Since then I have taken over charge of a school, formerly in the charge of Miss Morris. This, with an average of six zenanas, takes all the time of my Christian teachers, as well as what time I can give. We found the school discouraging last year, but this Fall we have opened it on a new basis and it has proved much
more satisfactory. We have better attendance, better attention, and we hope for better results.

Our zenana work has not been especially encouraging. Some of the women seem interested, but there is no evidence of more than a passing interest. Still we can but go on, looking forward, not backward, with a hope for better results in the future.

One's faith weakens in this work, and it is hard to feel our "labour is not in vain;" but I believe if we gave more heart service and less lip service that we would have better results and fewer discouragements."

Miss Morris has given special attention during the past year to work in the villages round about Lodiana. Her account of that work will be found later on, but we insert here her report of work done in the city schools and zenanas:

"There are but two schools under my care. In the Hindu school the girls have been showing great interest and many of them have stopped worshipping idols and have begun to pray. Kadam Bini, the teacher, was one day telling them of Christ's second coming. One dear child, who for some time has expressed her love for Jesus, said with brightened face, "Oh, I am so glad He is coming again." Kadam Bini replied, "We are glad too, because then He will take us to live with Him, but it will not be a happy time for those who do not love and serve Him and who worship idols, because He will come to punish them." With startled faces, several of the girls exclaimed "Will He punish us? What can we do to be saved?" Kadam answered, "You can give up your idols and pray to Him and He will hear you and save you," A few days later the child mentioned said, "Teacher, I pray to Jesus every day and I have been so happy since I began to pray to Him."

A child's mother said to me one day, "I am sorry that I must take Melo out of your school, because I want her to believe what you believe. Out of every hundred girls in the city
there are five or six who are completely changed. They do not lie, or gamble, or fight and if you ask the reason, you find it is because they have learned in the schools and so I do not want to take Melo away."

We have very little encouragement but sometimes when everything looks dark and unpromising a word like this above quoted gives us fresh hope and we go forward with renewed purpose and faith. Nearly a hundred different pupils have been enrolled in these two schools, and about sixty more in the zenanas, and many of them have received instruction during the whole year.

In a few instances we have reasons to believe that the interest shown is more than a mere desire to read, but in no instance can we point to baptism as a result.

In conclusion I wish to express my appreciation of the work of the native helpers. Of the four who are helping me, one is doing voluntary, regular work in the city.

The others are paid but their earnest faithfulness shows that they are giving something which money cannot buy, namely a true heart interest."

THE CHRISTIAN BOYS’ HIGH SCHOOL.

Mr. Ewing presents the following report:—"The year just closing seems to us in many respects the best of the five which we have spent here. We note, first, a larger average enrollment than formerly, viz. 84 boarders and 20 day scholars, a total of 104.

We note, secondly, in all the teachers from the House Master to the Principal a clearer perception of the responsibility which God has laid upon us for the well-being of the boys under our care. We note, thirdly, a continuation and increase of mutual confidence between the Principal and all the teachers on the staff of the school. No changes of teachers have been made.
We note, fourthly, a greater disposition on the part of all to seek for and expect the blessing of the Holy Spirit. In July last, Rev. H. Golaknath of Umballa spent a few days with us, and assisted by Mr. Prem Das, acting pastor of the Church, held special meetings for the boys. The results of these meetings are still with us and we confidently hope for greater fruit in the near future.

As to other matters of interest we may mention a very successful Class Day and Prize Giving in March. The exercises were held in the school square under an awning. Dr. J. J. Lucas of Saharanpur gave the annual address, Dr. Husband of Ajmere being in the chair.

Our public examinations were with the exception of the Middle School, good as judged by results. Our Literary Society, the S. S. Teachers’ Preparation Class and the C. E. Society are still kept up. The latter has recently taken a new lease of life.

Arrangements have just been completed for a Reading Table in one of the rooms, where a number of papers will be made available for the boys.

In athletics there has been improvement. We have recently given a sound defeat to the boys of the Batala Boarding School at cricket. Our cricket team has by this victory won the honoured name of the "American" team. The Prize for Cricket in the District Athletic Tournament was won as usual again this year by our team.

We have been recently making our Prayer Hall more comfortable. For want of classroom space we are forced to use it for classes and cannot keep it in as good order as we would like.

The school needs a Hall to be used for prayers and for public meetings.”
LODIANA STATION.

CITY MISSION SCHOOL.

Mr. Clark reports:—"During the past year the Mission School has been fairly prosperous. The average attendance has been 440 for the main school and its four branches. This is 32 less than last year, which is accounted for by the closing of a branch school in which the teaching was mainly of native accounts, and very few pupils were being prepared for the main school. Otherwise the attendance has slightly increased. Some changes made in the teaching force have improved the instruction given. Seven of the eighteen teachers in the main school are Christians. Scientific apparatus has been procured and instruction in science given regularly. No one who has the least acquaintance with the absurdly false ideas of science taught by the Hindu Shastras will for a moment undervalue the great advantage of teaching true science in our Mission Schools. The number of passes in the last examinations were: Entrance 14; Middle, 36; Upper and Lower Primary, 69.

The main hall of the school building has been reroofed and there is no longer any anxiety caused by an unsafe roof over 30 years old. A large, airy building has been rented and fitted up as a boarding house for the pupils from villages in the surrounding district. There are about 150 of these villagers in the upper classes of the school, who by their connection with the school acquire a knowledge of Christ which would probably never reach them in their homes.

The course of Bible study in the school has been changed so that the principal historical events and teachings of the Bible are covered every three years, all the classes studying the same topics simultaneously but in different grades according to the ability of each. Greater interest in Bible study is being taken by the whole school and there are not infrequent proofs of real heart interest in what is taught and a few inquirers have come forward recently. The fact that these boys are often in their minority and their parents can legally claim
them and hold them in virtual imprisonment, and sometimes even willfully ruin their minds and bodies by the vilest means, causes us to tremble for them and forces us to seek 'the wisdom that is from above' when dealing with them."

**Village Work.**

The following is Miss Morris' account of her work in the villages near Lodiana:—"Within six miles of Lodiana there are between twenty-five and thirty Hindu and Mohammedan villages. In eight or ten of these the ladies of the English Mission have schools, but many of the others have not been visited by the missionaries for years. It has been my aim this year to reach as many of these villages as possible. During the first of the year I spent one day weekly in the villages, later, two days. If I had an associate to take the responsibility of the city work I could spend much more time in the villages. In these visits we have had varying receptions. In one village not three miles from the city, a howling crowd of more than a hundred women and children surrounded us, demanding songs, but we could not make our voices heard above theirs. While we were trying to quiet them a Mohammedan moulvi passed and said 'You would better be at home saying your prayers to your prophet and cooking your bread, than to be here listening to such blasphemy;' and the crowd melted like the dew and in five minutes they and we were gone. In the next village we had a quiet, cordial welcome and a small group of women listened attentively to all we had to say and have always given us a kind greeting and respectful hearing whenever we have been there.

At Jhabiwal, six miles from Lodiana, the women found it difficult to believe that I am not a man because I always wear what they consider to be a man's hat. We had very fair attendance there until they heard of the baptism of a young Mohammedan girl in the city, who, they say, was stolen, fed on bad meat, made to drink dirty water and insulted in various
like ways, in order to make her a Christian. Since that time no one will sit near us and it is only with difficulty that we get any audience.

The women of Bhopal were mourning when we went there. We were given a seat and three or four women who were exempted from the duty of mourning stared at us for a few moments and then in spite of our efforts to engage them in conversation they went away one by one and left us to find our way back to the road as best we might. At Mundhian we always are sure of a few attentive listeners who have begun to understand a little of the old, old story. We have had very little opposition and few unpleasant experiences. There is certainly a wide field here for evangelistic labor."

JAGRAON.

Miss Wherry has bravely "held the fort" at Jagraon in more than a figurative sense. The opposition from the Aryas, by which the zenanas were closed, has furnished a good opportunity for work of another kind, but none the less important in its way. We refer to the building of the new mission house, which has occupied a great deal of her time during the year.

Miss Wherry gives the following account of her experiences among the women of the villages:—"We began the year's work with a tour through the villages, and found that as foreigners, we were obliged to work at a great disadvantage. The first village we entered, the women were afraid and ran away; even the dogs disputed our right to enter. We went on and on until we met a few who would listen long enough to hear that we wished to see the women and wanted a place to sit down. At last a woman came and asked us to go to her house, which we gladly did. As we had by this time a crowd of men, women and children, I asked the woman to keep the men and boys out, as we did not come to see them. We were not more than seated, however, when the men began to come down a
ladder from the roof, and to climb over walls, until the court­
yard was filled and there was so much noise we could not make
ourselves heard. The next day we took one of our 'boys,' a
young man who had been baptized a short time before, with
us to keep the men away, and we had in consequence a very
nice talk with the women. We thought we should always take
some one with us after that, but the next time the women took
us up on the roof. The boy was stationed at the entrance be­
low. We had a nice place to sit and plenty of women to listen;
but no sooner had we got settled than what should we see but
men coming from one roof and another and they would not
leave! Later on our Pádri Sáhib, who is a doctor, sent all the
women to our tent to be treated. We soon had as much as
we could do, our tent being full from morning till night, and
this was more satisfactory.

The work in Jagraon has been literally what we could. The
opposition begun last year has not been any less this year.
Our Sunday School at the beginning of the year was broken up
and has not been opened since. Twice the boys were taken out
while we were kneeling at prayers, and at last a man walked
up and down between the two entrance doors, and kept as
many people out as he could. We have, however, kept up re­
gular morning and evening service ever since. The women
have quit coming to our house.

A young man who had been taken away by his people to
prevent his baptism came to us in camp and after testing him
for a couple of weeks he was baptized at an open air service.
Soon after he was caught and taken away by his own people.
We heard that he was being beaten but could do nothing but
take his case to the Throne of grace. About three months after­
wards he came back again and is still with us. His people had
overpowered him and taken him home and had kept him a
prisoner for two days, no one being allowed to speak to him. Then
they undertook to make a Hindu of him but finding him rather
obstreperous they tied his wrists and ankles together and hung
him to the ceiling and beat him until he repented. They then
got him some service and set a servant to watch him. At the end
of three months he succeeded in getting away and came back.
He is with us still.

I asked for a lady doctor last year. I am glad to be able
to announce that Dr. Allen is here and ready to dispense.
We hope this medical work will give us more ready access to
the women of the city and villages, and help to disarm much
of the opposition which we are meeting.

The first village we went to this autumn we were followed
by the Aryas, and the women forbidden after the first day to
come to the tent. A couple of us thought we should go to the
village and call on a woman who had been at the tent. She
did not seem very cordial, but asked us if we would sit down.
‘If you wish it, we will.’ She gave us a charpdi (a cot used
as a chair also) and left. Very soon another woman came
and said, ‘Go to your tents.’ I asked, ‘Why?’ She answered,
‘The men are angry.’ We find the men are afraid to let the
women listen to us, lest they should turn from their own re-
ligions. The baptism lately of a man, his wife and child, from
one of the villages, seems to have made them feel the need of
watchfulness.”

Notwithstanding the opposition referred to, Rev. Ahmed
Shah reports several baptisms during the year—six in all—three
of which were young men, and three comprising the family
mentioned above by Miss Wherry. The interesting case of
the young man, a Hindu, has also been given. The other two
were Mohamedans, one of whom, after nine months of earnest
preaching, is now studying in the Theological Seminary at
Saharanpur.

The contributions at Jagráon during the year were as follows:
Church Fund, Rs. 30; Evangelistic Fund, Rs. 24; For the
Poor, Rs. 33; Presbyterial Fund, Rs. 23. Total, Rs. 110.
LODIANA STATION.

Khanna.

This little town of about 4000 inhabitants has become, through the untiring efforts of Mr. Newton, a well-equipped centre for village work. The new mission house was completed in May, and on the 18th of April the neat little church building was dedicated. These are both conveniently situated on the grand trunk road between Lodiana and Ambala, and at the junction of good roads running out into the district on either side. In the same compound with the Church is also the Training School established by Mr. Newton in 1893, with accommodation for six families.

Nine students have been present during the summer months, i.e. from April to the end of August. According to recommendations made by Mr. Newton at the Annual Meeting of 1894, this institution is to be known as the Summer Bible School with only one session each year as above stated, in which only those are to be admitted who have had some experience in Christian work. Rev. Jaimal Singh has given most of his time to the teaching, and the results were most satisfactory. Genesis and Exodus, i—xx, the Gospels, Acts, Romans and II Corinthians were carefully studied, together with several useful books, such as Guru Prikshyā, Dharm Sār, Pritam Parkāsh, Risāla-i-Tahrīf, &c. The evenings were usually spent in preaching in the villages around Khanna. There is, we believe, a distinct and important need for a school of this kind, where systematic education can be given in the elementary doctrines of Christianity, sufficient to prepare the students for work among the villagers, and especially the inferior castes.

There have been no baptisms this year in this part of the district. It was thought best to stir up into new life many of those who had been previously baptized, but who had become cold and indifferent. A number have desired baptism, but we have decided to keep them waiting a little longer. Several tours among the villages around Khanna, Rāmpore and Bassi, have im-
pressed us with the good work that has been done in the past, and which must surely bring forth fruit at no distant day. It is simply a statement of the truth to say that many of the Hindus and Sikhs in this district really believe Christianity to be the true religion, and that Christ is the Saviour of sinners. Why they do not come out and openly profess his name and join his people is a mystery. Still we can understand the dreadful sacrifices they must make who attempt this. Their whole life, physical, social, moral and religious is involved in a net work of complications that simply stifle their spiritual impulses.

Bhai Gurdit Singh, a licentiate from the Theological Seminary at Saharanpur has been stationed at Bassi. The work at Rampur has been carried on by Munshi Sangat Masih, and the religious instruction in the school, which numbers about 20 boys, by Hakmi.
SAHARANPORE STATION.

(Occupied in 1836.)

Missionaries:—Revs. A. P. Kelso, C. W. Forman, M. D.,
R. Morrison, (in America) and their wives.
Misses A. L. Orbison, (in Europe) and J. Dunlap.

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), Jaishri Singh,
John Wycliffe, Samuel Baldeo.

Other Christian Teachers:—Two male and seven female.

During the year there have been no changes in the station, except that Miss Orbison was compelled to take furlough on account of ill health, and go to join her mother in Europe. In beginning this report we wish to thank the Lord that He has kept us in health and strength, and has given us spiritual grace and strength to labour for Him; and whatever the measure of success may have been in any direction, we desire to ascribe to Him all the glory, and whatever the failures or discouragements may have been, we desire, more earnestly, to seek the guidance of His Spirit in all things great and small; as well as to rely more firmly on His promises.

We desire to acknowledge the invaluable service rendered by Dr. Lucas in the way of direct evangelistic effort, as well as in the way of counsel and advice, he having superintended the
SAHARANPORE STATION.

native Christian Sunday School, and having taken part in the English and Hindustâni services in the church, and in preaching in the bazar, &c. The usual branches of work have gone on regularly and systematically throughout the year.

I. EVANGELISTIC WORK.

Preaching in the city, as last year, by the missionaries, theological students, and others has been kept up four evenings in the week; once at the city school house, and three times in the shop in the bâzâr. It has been carried on in the usual way, viz: by singing bhajans and ghazals and short addresses from those present. We have mostly had good audiences. Whatever may be the motives which bring the people to listen, we may hope that the seed thus sown will find a lodgement in some hearts and in due time bring forth fruit unto everlasting life. Under this head we may properly report the work of the district, in as much as it is distinctly evangelistic. There are three centres of this work.

1. At Nagal. Samuel Baldeo is stationed here. From his report, we learn that the gospel was proclaimed from time to time in 45 towns and villages, and to no less than 22 castes and sub-castes, from the Brahmans to the very lowest. From this point an itineration, of about two weeks' duration, was made, in January last, between Nagal and Deoband, a large town or city in the southern end of the district. This itineration was made under the direction of Mr. Liddle with Samuel Baldeo and other Christian brethren, and the gospel was preached in many villages. As the result of the work from the centre, among the low castes, 30 persons, men, women, and children were baptized, and a large number of inquirers are reported as looking forward to baptism.

2. Rampur. Jaisri Singh is stationed here. From his report we learn that the gospel was preached regularly in all the surrounding villages, as well as in Rampur itself. As the result
of the work here there were 5 adults and 2 children baptized, one of whom was a Mohammedan; the others low-caste people. Here, too there are some inquirers reported.

3. Sirsawa. The work here was begun last March by John Wycliffe. He reports that the gospel has been proclaimed in 35 villages and towns, including Sirsawa itself. Just lately 11 adults have been baptized, as the result of the work here, from among the low castes, and a number of inquirers are reported from this place. In turning up the results of this work in the district we find there have been 48 baptisms and a considerable number inquiring the way of life. May we not expect a large ingathering in the near future. Dr. Forman, the missionary in charge of this work, is accustomed to visit these sub-stations frequently to encourage the workers and hold meetings with the newly baptized converts, as well as to preach to the heathen.

II. MEDICAL WORK.

Dr. Forman reports as follows concerning this work:—"The Dispensary was closed during two weeks of August and two weeks of September and the whole of October. During the remaining 10 months the attendance was 14,741.

A number of minor and a few major operations were performed. The evangelistic part of the work is made as prominent as possible. Before the medical work begins three quarters of an hour is spent in preaching the gospel to the patients. There can be no doubt that these patients listen to the gospel under circumstances, often likely to produce a lasting impression on them, associated as it is with their bodily healing, and there can be no doubt of the value of the medical work as an auxiliary to evangelistic effort, where it goes hand in hand with a clear and earnest presentation of the gospel."

III. GIRLS' SCHOOL AND ZENANAS.

Miss Dunlap reports as follows:—"Our central school for Hindu girls has been a failure in regard to numbers. The Arya
Samaj opened a school not far from our building, and nearly all our girls have gone there. When I heard about this new school, I took one of the teachers with me, and went to visit it. We found a fine looking old man with a long white beard and a very pleasant smile, who invited us in and gave us chairs. The room was full of girls and more than half of them were ours. The girls looked frightened but showed no other sign of recognition. When told the girls belonged to our school, and he ought not to take them away, the old pundit politely replied that he was perfectly helpless in the matter, since the parents would send their children to him. It was not from him but from another source we heard that he fed the girls. Our school was composed of five small schools, all in one building. The old teachers were still employed, and the attendance of each school was kept separately, and they were reported as separate schools. However, when the attendance grew so small, I dismissed all the teachers but one, and from November 4th, we have had but one Hindu school. When the old pundits were dismissed they went around to each house, and told the girls, that they need not go to school as they would teach them at home. Some girls have not returned; others only laughed and came and told us what the pundit said. Still the school has been kept open, and we hope many of the girls will return. There are now 52 girls enrolled. Miss Louie Sircar is in charge and her work is well done.

While the Hindu school has had its trials this year, the Mohammedan schools have done better than usual. One new school was opened in June. There is a Christian teacher in charge of each school. Miss Moses' school of 40 girls is the largest.

In the spring two of the sweeper schools were closed. The teacher was not satisfactory, and it was impossible to look after the work properly. There is still one school, which is open three afternoons in the week. The zenana work has been done
by Miss Goddard and Miss Moses and myself. We have 35 pupils and 18 zenanas which we visit where the women do not read but are willing to listen.

All the village work done has been in villages near Saharanpore. As a rule the women were willing to listen, if the men did not come around and spoil everything. In one village we were not allowed to see the women even. The men were rude and impudent, and said, that they did not know what we wanted to teach their women. Several of them could read and we gave them gospels in Hindi and Urdu. We said we would see how they treated us the next time. The next time was after eight months, but they remembered us. We were taken to a house and in a few minutes a crowd of women and children surrounded us. The dirty charpai [couch] was brought out for us to sit on, but we refused with thanks. Past experience had taught us to take our camp chairs with us. The people were quiet and attentive. Even the men on the outside of the crowd had nothing to say, except to tell the women to be quiet and listen, if a baby cried or any one spoke. Many of them were ill and wanted medicine. We promised to go again the next week and take them some quinine.

IV. THE ORPHANAGE.

The object of this institution is to have a first class Vernacular School for the boys, and also, that those who are not bright and intelligent enough to take an education may be taught to gain a livelihood by some industrial occupation. To these ends all the work in the school is done in the vernacular, and carpentering and tailoring are taught to the boys. Only nineteen of the boys are bona fide orphans. The others are the children of poor parents. We think that the time has come for changing the name of the institution from "Orphanage" to something more appropriate to the character of the school. According to Dr. Forman's report, "there are 45 boys in the school, distributed as follows:—In the 2nd class 3 boys, in the 3rd 1 boy,
in the 4th 3 boys, in the 5th 6 boys, in the 6th 5 boys, in the 7th, Sec. (a) 6, Sec. (b) 6, Sec. (c) 13. One boy attends the city High School, and is in the Entrance class. Another works in the Dispensary. This makes up the total of 45. The health of the school has been excellent throughout the year. Therefore we have taken boys up to the 3rd class, or Upper Primary. This year, we have formed a 2nd class, and if the change meets with the approval of the Mission, we will form the next higher class next year, thus making the school a Vernacular Middle School.

V. THE CHURCH.

The pastor reports as follows:—"In the beginning of the year there were 88 members on the roll. Dismissed by certificate, 6. Died, 1. Excommunicated, 2. Received on examination, 10; by certificate, 1. Present number on the roll, 90.

The pastor also reports the spiritual state of the church as one of spiritual growth, and as ready to seek the honour and glory of her Divine Master, though some of the members may be weak and halting in their faith." The Church pays Rs. 14/- per mensem towards the pastor's salary, and the members have each contributed one tenth of a month's income towards the expenses of a conference to be held here on the 27th, 28th, and 29th of December for strengthening the spiritual life, especially for the benefit of the workers in the Lodiana Presbytery and of the new converts in this district.

VI. THE CITY HIGH SCHOOL.

Mr. Sircar, the Head Master of this school reports as follows:—"The roll shows a falling off in the number of pupils, chiefly in the primary departments, the total enrolment this year being 141, as against 165 in 1894. Of the 141, 86 are Hindus, 50 Mohammedans, and 5 Christians. This decrease in the number is chiefly, if not wholly, due to the raising of the rate of monthly fees, in compliance with the order of the Educational Depart-
ment. In the public examinations this year, none of the 9 candidates for the Entrance examination succeeded in passing it. In the Middle examination, however, 5 out of 8 passed in the 2nd division. Each class has been, regularly taught the Bible every day and a spirit of enquiry is visible among the pupils. Mr. McMillan and I have often been asked to explain verses in the prophetical writings, Revelation and other portions of the Scriptures, not taught in the class, thus showing that some of the boys, at least, read the Bible at home, and try to understand what they read. Dr. Forman, the superintendent, has conducted the daily prayers always prefacing them with an explanation of a portion of the Scriptures. He has, also, whenever his other duties permitted, taught the Bible to higher class pupils. A Christian second Master has now been employed in the school, and thus a felt want has been supplied. A debating club has been established and kept up during the past year, except for 3 months, and the pupils of the first three classes have taken part in the discussion of such subjects as Veracity, Education of Women, Infant Marriage, Honesty, How to Study, Idleness, &c."

VII. Sunday Schools.

1. In the Sunday school in connection with the church, superintended by Dr. Lucas there are 74 pupils and 9 teachers. This school is the means of educating the church especially the young of the church in Christian truth, and making them familiar with the Scriptures.

2. Sunday Schools for the Hindus and Mohammedans. Among these the first is the one connected with the Boys’ High School, containing 60 pupils, superintended by Mr. Sircar, and in which three of the theological students assist in teaching. Other Sunday Schools for boys numbering 9, and containing 132 pupils, one at Rampur and one at Sirsáwa, and the remaining in the city and villages in the immediate vicinity of the city
are carried on by the Christian workers of the station and by the theological students.

3. Two Sunday Schools are conducted by the ladies for girls and contain 106 pupils, with 5 teachers.

4. The English Sunday School for the children of the railway employees has an average attendance of 25 pupils, with 4 teachers.

In these Sunday Schools we have systematic effort for impregnating the minds of the young with gospel truth, in the hope of its producing an abundant harvest in the coming years.

VIII. ENGLISH PREACHING.

An English service has been kept up during the year for the railway employees and other European residents of the place. This English congregation has contributed about Rs. 300 for the mission work in the station.

IX. THE THEOLOGICAL SEMINARY.

The last session of the Seminary opened with 19 students, but 4 left during the year. We ended the year with 15 students, six of these graduated, two in the English course, and four in the vernacular licentiate course. This session we have 16 students, and are especially encouraged by the fact that we have a Junior Class of 9 young men, all giving promise of being efficient workers in the Lord's vineyard.

The school for the wives of the students was also kept up during the year, in connection with which was the school for the young children of the theological students and other Christians in the mission premises. In closing her report of these schools Mrs. Kelso says:—"With me 8 women read Scripture History in Roman Urdu, 4 read through the Gospels of Matthew and John in Gurmukhi, 4 read Pilgrim's Progress in Persian Urdu, besides committing the entire Shorter Catechism, and the Epistles of John to memory. With the teacher, the women had
the Zenana Reader in Urdu and Arithmetic. They had dictation and wrote copies besides.

The children made very creditable progress, considering that only two or three were learning to read. They committed to memory 7 or 8 hymns, 23 questions, and answers from Mr. Ullmann's catechism for children, and about a dozen verses of Scripture. They became very familiar with Scripture History, having a roll of pictures to look at. Let me ask the Christian readers of our report to remember this school. It may seem small and insignificant, but we, too, need prayer, and sympathy."


SABATHU STATION.

(Occupied in 1836)

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**Missionaries** :— M. B. Carleton, M. D., and wife.

**Hospital Assistants** :— Dr. Puran Lal, Dr. A. J. Daniels.

**Teachers** :— B. B. Shah, D. Jonathan.

**Preachers** :— Unas Singh, R. Otto.

**Bible Woman and Teacher** :— Maharani.

**Scripture Readers** :— Peter, Prabhu Das.

**Compounders** :— J. Heimon, H. Clarkson.

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**Evangelistic Work.**

The past year has been full of interest and I trust of some good. We have tried this year to push matters along the line of evangelistic effort more than ever before, and the opposition raised in Sabathu to our preaching showed that there were words spoken that touched hearts, otherwise unmoved. In opposition to our work a Singh Sabha, (a society of Sikhs) was started during the summer and a number of people were enrolled.

The native preachers and helpers have been most zealous in preaching and teaching and in distributing and selling books and tracts throughout this region making several trips into the surrounding native States, and in all have been well received. In several melas the whole time was spent in preaching, selling books and tracts, showing the magic lantern and singing bhajans with the aid of musical instruments. The two latter methods attracted immensely. At one of these melas many women bought Hindi books and tracts. Allow me to quote the words of one of the preachers, "A preaching tour was undertaken by the brethren, who visited the villages between here and Simla. Much work was done with the aid of the musical..."
instruments and magic lantern. Especially at the Laruka Devi's mela, which is about eight miles from Simla, large gatherings of village people flocked before the tent to hear the loving message:—'Come unto me all ye that labour and are heavy laden and I will give you rest.' Some Singh Sabha men asked us to play our instruments and they sang one of their devotional hymns and then asked us to preach to them and we spoke to them of the love of Christ and how he laid down His life for them, which they heard very gladly and attentively. Some Aryas for a time tried their utmost to drag these men away by opposing us, but their efforts proved vain and so they withdrew. Many books were sold and tracts were freely distributed. The mela broke up at 8 p.m. and we marched up to Simla, where also preaching was carried on with the brethren there, who also were not backward in showing their zeal for the work. On our return journey from Simla, we preached to the labourers on the road as well as in the villages which came in our way."

The necessity of having an ordained man in the station is very apparent. The brethren at Ambala have most generously responded to our calls to administer the sacraments, but now for several months we have had no one to help us in this respect. Several persons have been before the church session and have been accepted but await baptism. To show the necessity, one man aged 100 years and 5 months, pleaded for baptism, but the poor man died among his kindred without this rite. Another illustration is the case of a man who came for treatment to our Hospital and on learning the Word of God was converted and asked for baptism, but he too died without receiving it. So also the case of a leper inmate of the Asylum when near the end asked to receive the communion but there was no one to administer it to him. Again in the case of servants among the military people, there were several who expressed a wish for baptism but for one cause or another, failed to receive the rite and have now left the station.
To illustrate the need for caution in hasty baptisms, or perhaps some would say a need for a longer probation, a young man wished baptism and daily visited one of the preachers and received instruction, and the church session accepted him; when the very day this was done, he had stolen a watch from his employer and that night was arrested and, confessing theft, received a sentence of four months' imprisonment.

Sunday Schools.

There are three Sunday Schools; one for the inmates of the Asylum, one for the heathen boys and one for the Christian children and heathen girls. The International Lesson papers are used. As preparation to the teaching and better understanding of the lesson, a Bible class is held each Tuesday, when the adult members of the congregation are expected to be present and to study the lesson for the following Sunday.

Zenana Work.

"This work has been regularly carried on and has this year made good progress. The women generally call the Bible woman to their houses where they learn to read, to knit and the Word of the Lord is spoken to them. Sixteen houses have, during the year, been open to the Bible woman."

The Leper Asylum.

The inmates of the Asylum numbering nearly one hundred, have been under daily religious instruction and have made considerable progress in the singing of bhajans, and some in praying, either at the meeting for all the inmates in the chapel, or in the evening prayermeetings in their own quarters, organized and conducted by the Christian lepers during the year. Three inmates were baptised and four others accepted by the church session, are awaiting baptism. Sunday P. M. all the inmates of the Asylum come together for the Sunday school lesson. After
a short opening exercise, three classes are formed, one of the
women, the second of the Christian men and the third of the hea­
then men, and the lesson is reviewed with each class. At the
close before the whole school, one of the teachers draws some
practical suggestions from the lesson. One of the leper women
and one or two of the men can give every lesson subject and all
the golden texts for the past quarter. This work of the Asylum
was never more promising.

SCHOOLS.

Of these there are four, three for boys and one for girls. An­
other small village school was started but owing to the opposition
of the people and the want of a suitable teacher, after two months,
it was closed. It is intended to open another girls’ school as soon
as a suitable teacher can be found. The place is of some impor­
tance in a Native State and the Rana (native prince) is very
friendly.

SELF-SUPPORT.

The native members of the congregation have undertaken
to help towards self-support, much interest in the subject having
been aroused by the appeal from the Board in New York. All
have gladly subscribed one anna per rupee (one sixteenth) of
their monthly income towards the pastor’s fund and other
church expenses.

MEDICAL WORK.

This work has been carried on in three centres. A large
number of out-door patients has been treated. A good number
of major and minor operations have been performed. For want
of room and proper accommodation very few indoor patients
have been received. This is very much to be regretted, for we
believe a greater influence for good can be exerted upon those
we have under our care for a length of time, than upon those
passing before us for a few minutes each day.
In this connection allow me to say, our medical agents are excellent mediums for circulation of books and tracts, either by sale or free distribution. Many small tracts may be used as tickets on which the names of the patients may be written, these thus find their way into many villages where good literature seldom if ever finds its way. I think we should urge our medical assistants to take a greater interest in this form of work: it takes very little time and is a frequent means of leading the sinner to a knowledge of his God.

In conclusion allow me to say, we look forward to greater things in the year to come and by the grace of God we know such will come to pass.
JALANDHAR STATION.

(Occupied in 1846.)

Missionaries:—Rev. C. B. Newton, D. D., Mrs. Newton, Miss M. M. Given, Miss C. C. Downs.
Missionary Teacher and Head Master, High School:—Rev. W. Brown.
Christian Teachers:—Mr. C. McCune, Bible Teacher, Boys' High School; Mrs. Jackson, Mrs. Baptist and Miss Louisa Stephens, Zenana Teachers.
Licentiates:—Mr. Jamal-ul-Din and Mr. Khazán Singh.
Candidate for Licensure:—Mr. Alam Shah.
Colporteur:—Prabhu Das.

OUT-STATIONS.

I. RUPAR.
Evangelist:—Rev. P. C. Uppal, and staff of village Scripture Readers.

II. MORINDA.
Pastor and Evangelist:—Rev. Sundar Lal, and staff of village Scripture Readers.

Our report last year was largely a record of violent opposition and persecution. The year now closed has been marked by quiet, and peace,—the calm after the storm. This was exactly what former experiences had led us to expect. It is a phenomenon worthy of contemplation that the duration of opposition to gospel work, seems to be in inverse ratio to its intensity.
Hence the acute phase described last year rapidly subsided into the usual state of chronic indifference. There is no longer any anxiety in mere bigotry and we were not in the least alarmed at the paroxysm which nearly emptied our girls' schools.

One of the Bible women was much disturbed, but we assured her we had only to wait, and schools would to a certainty fill up again. The result has justified the anticipation and serves once more to illustrate the principle expressed in Isaiah 30:15; "In quietness and confidence shall be your strength." Six girls' schools have been kept up, two for Muhammadan and three for Hindu girls, and one for Hindu widows. The number of pupils enrolled is, Muhammadans 103, and Hinduhs 124. Of the latter, 16 are in the widows' school. The total is 227.

Zenana visiting and instruction has also been carried on in sixty houses. Fifty-one women in these houses have been learning to read, and regular Scripture instruction has been given to all. The zenana visitors find this the pleasantest part of their work. The women receive them cordially and listen willingly, often themselves asking for the Bible lesson.

The ladies have now for the first time succeeded in attracting girl widows of whom they have enrolled three in the widows' school. They seem brighter than the women. The latter have improved however. Several of them profess to believe fully that Christ is the true and only Saviour, but say they are bound by the ties of caste and family. One or two only, still say, "For every one her own religion is best." The girls are proud of the garments they have made very neatly, having been taught sewing by Mrs. Jackson. The Muhammadan girls came to school one day dressed in these new garments and it was noticed that they had left the sleeves unhemmed. Mrs Jackson asked the reason of this singular omission. The girls hung their heads and giggled but answered not a word. Their Muhammadan teacher after some hesitation explained that it is commonly believed that the doors of heaven are closed against
all who appear with hemmed sleeves. Mrs. Jackson assured them that the doors of heaven would be open to all who should take Christ to be their Saviour; and the sleeves were finally hemmed.

Mrs. Baptist recently brought us an idol which an old Hindu woman had given her. She had been instructing this woman in regard to the sinfulness of idolatry, and the idol long worshipped was surrendered. We would like very much to show our readers this idol, though it is not a beauty.

The Rafiq i Nisbat or Women's Friend, a paper published by the Methodist Mission at Lucknow, is regularly distributed in some of the more intelligent families, and some of the men in those families have been made more willing, by reading it, to have Christians visit their homes.

The Sunday School for women and girls in the city generally has over 100 pupils, the largest attendance having been 135. Mrs. McCune, a voluntary teacher, has given valuable aid by taking charge of the infant class which has grown to such a size under her popular management, that it is becoming difficult to accommodate it.

Besides the girls' Sunday School there is one for boys in the city conducted by Mr. David Abdullah, an elder in the church and a volunteer in evangelistic work. Furthermore we have a Sunday School for the boys of the High School and one for the servants and others in the Mission Compound, both conducted by the Rev. C. B. Newton. The Bible women also have a Sunday School for the beggars of the city and another for the wives of the servants on the compound. Then finally two little girls, Carrie Newton and Norma Mitter in partnership with Carrie's little brother, Van, conduct a Sunday School for the children of the servants, both boys and girls; while her eldest brother has one for the children of the low caste converts in Basti Guzán, a suburb of Jullundur. Counting all these schools, we probably have nearly 400 pupils, though the num-
ber regularly enrolled in the principal Sunday Schools is 337, as shown in the statistical table.

The boys' High School and two branches, with over 700 pupils, continue to prosper under the management of Rev. W. Brown; the missionary Superintendent usually conducting morning prayers, with a Scripture exposition included. Mr. Brown also gives the two highest classes a daily lesson in the Bible, while Mr. C. McCune devotes his whole time to Scripture teaching in the other classes.

During the year, work of deep interest has sprung up among the low caste people known as Churas, first in Nakodar, a neighbouring town, and afterwards in Jullundur city and Basti Ganzan, one of its suburbs. Efforts were made to reach this class in 1892, and resulted in 18 baptisms that year. In 1893-4 there were 15. In 1894-5, i.e. the year ending Dec. 1st, 1895, there have been 120 baptisms in Jullundur and district—72 men, 12 women, and 36 children.

The work among the low castes in Rupur and Morinda, is now to be reported for the last time in connection with Jullundur. The expansion of this work in our own district renders it impossible for us to continue the supervision of that region. We therefore resigned our connection with it at the end of the year, and it will hereafter appear in connection with the Lodi-ana station. The baptisms there during the year, number 218. The whole may be best shown by putting them in tabular form:

**Baptisms during the Year 1894-'95**

<table>
<thead>
<tr>
<th></th>
<th>Men</th>
<th>Women</th>
<th>Children</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jullundur District,</td>
<td>72</td>
<td>12</td>
<td>36</td>
<td>120</td>
</tr>
<tr>
<td>Rupar</td>
<td>40</td>
<td>21</td>
<td>29</td>
<td>90</td>
</tr>
<tr>
<td>Morinda</td>
<td>53</td>
<td>23</td>
<td>52</td>
<td>128</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>165</td>
<td>56</td>
<td>117</td>
<td>338</td>
</tr>
</tbody>
</table>
While we rejoice in the apparent success of this work, we do so with trembling. The moral and spiritual condition of these people is similar to that of the Israelites after their emancipation from the bondage of Egypt. They must be lifted by slow degrees from the depression and degradation to which they have been reduced by many centuries of superstition and oppression.

The names of a few have been cut out of the list for gross misconduct. One borrowed 20 rupees, sold his house and his wife's jewelry, disappeared and left his family to shift for themselves. Several months after, we received a pleasant letter from him, from the Fiji Islands, inquiring after his wife and children, and requesting the favor of our sending him a Bible and some tracts. Another was cut off, because he positively refused to give up another man's wife, whom he had abducted.

A third, who was employed as a teacher at Nakodar, turned renegade, denied the faith and used every effort to turn the new converts back to heathenism. This and much more he did, of blasphemy and wickedness, which it would be tedious to recount, and we were obliged to part company. His next effort was to get himself established as a priest of Balmik, the divinity worshipped by the Churas. Having failed in this he applied to the C. M. S. Mission at Amritsar for employment as an evangelist, but the missionary to whom he applied wrote to us for information. Having failed in securing employment, he returned to Jullundur, where he demanded to be forgiven on the Scripture basis of the prodigal son, and "seventy times seven." We agreed to forgive on satisfactory evidence forthcoming, of repentance, and fixed the period of probation. It was necessary to tell him however, that forgiveness did not imply reinstatement in mission employ. He then obtained a railway ticket without payment, from an over-confiding railway official, by false pretences and fraud, went off to Lahore, and soon after to Multan,
where he secured a situation as *Bible teacher* in a mission school, no inquiries having been made. It is proper to add that the Mission in Multan which has given shelter to our wandering dove (or raven), is *not* the C. M. S. These are extreme cases and are not to be regarded as samples, but we wish to tell the whole truth.

A more real cause of anxiety exists in the apathy shown by many of these new converts, in regard to the religious instruction we are trying to give them. Some have shown a genuine desire to learn by pretty regular attendance at church and at meetings held for them in their own quarter. Two meetings have been held weekly in the Basti Guzan, one conducted by Mr. Newton and the other by his son. The latter is conducted rather on the plan of a class than of a prayer meeting, a number of Scripture texts being taught, which the men and boys have learned to repeat readily. The ladies have been trying to get the women and girls of these converts to attend a Sunday afternoon class at their own house, but with only partial success up to date.

Mr. Alam Shah, candidate for licensure, has a school for these people, attended by eight or ten boys and two or three men. They are making satisfactory progress in reading, arithmetic, and Scripture history. While we have considerable encouragement in the Basti, the city converts with a few exceptions, show but little disposition to learn what we are anxious to teach. Nevertheless we believe this work is of God and not to be despised, though it is a day of small things.

The Jullundur Church has been carrying on evangelistic work on its own account under a grant-in-aid scheme whereby the Mission supplies three-fourths of the funds, the balance coming from the church collections and the management being in the hands of the Church Session. They have employed an evangelist, Mr. Phillip, who is stationed in a village a few miles from the city. This work has been carried on since last Spring
JALANDHAR STATION.

and it has resulted in the baptism, by Mr. C. B. Newton, of four men, three women and six children. These are included in the statistics given above.

A notable event in the history of the Jullundur station is the erection during the year, of a church, not by the Mission, but on the mission compound, by the congregation. This church is a handsome edifice built in semi-gothic style, of solid brick and mortar throughout, at the remarkably low cost of about 7,000 rupees, of which 1,500 only, was contributed by the Mission. The balance was raised by the members of the congregation aided by the missionaries of the station and the work of construction was committed to a building committee of five, in which there were no foreigners. The church building is the property of the congregation, the site having been granted by the Board of Missions for the purpose.

A new enterprise has been recently undertaken in the establishment of a public mission reading room, the old Mission Chapel in the City being utilized for this purpose. Mr. Aliam Shah has special charge of it, spending two or three hours there five evenings of the week, entertaining visitors and discussing religious questions with them. Among these visitors we notice many of the students of the Government School.

Mr. Khazán Singh is now stationed at the mission in Jullundur having been withdrawn from Kartarpore, owing to the impossibility of getting a suitable house there. He has been engaged chiefly in visiting villages within a few miles of the city, and in instructing the new converts in the city and suburbs. Mr. Jamáil-ud-Din has been our chief agent in carrying out the work at Nakodar.

We must not close this report without a few personal references. We have lost a warmhearted and sympathizing friend, and the church an old member and a supporter whose practical wisdom in the counsels of the church building committee contributed materially to the success of the undertaking. Mr.
Brij Nath Mitter was called away suddenly on the 28th of October.

Our thanks are due to Dr. O'Dwyer, Civil Surgeon, for professional services gratuitously rendered in a case of severe and protracted illness in the Mission circle.

We wish further to take this opportunity of expressing our high appreciation of aid given by the ladies and gentlemen of Rupar in a large mela or gathering of the village Christians last spring, and we gratefully acknowledge the help received from Mr. Gwyther of the Canal Department in the rebuilding of the Mission bungalow at Rupar.
AMBALA CITY STATION.
(Occupied in 1849.)

Missionaries:—Rev. B. D. Wyckoff and wife, (in America); Rev. J. M. McComb and wife; Miss M. E. Pratt; Miss J. R. Carleton, M. D., Miss E. Marsten, M. D.

Licentiates:—Mr. Geo. H. Stuart, and John Manuel.

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

Christian Teachers:—Mr. Daniel Peoples, Mr. P. C. Breckenridge, Babu Mohan Lal, and Babu Dina Nath, Mrs. Chowdry, Mrs. Engles, Mrs. Mohan Lal, Miss M. Dass, and Mrs. Peoples.

Bible Women for Village Work:—Ghendi and Hester.

Catechists:—John Saudagar and Nathu Mul.

Scripture Readers:—Saida Singh, Edward, Rullia Ram and Philip Samuel.

The above statement does not correspond with that given in the report of 1894. To prevent possible misunderstanding we offer the following explanation: During the year the City and Cantonment (although not yet divided) have been regarded as two stations. Most of the names which appeared in the report of 1894, but do not appear here, belong to the Cantonment, and will be found in the report of that Station. In order to meet the requirements of the work we were obliged to make some transfers; thus Mr. H. L. Banerjee, Christian Second Master of the City School was transferred to the Cantonment as the Head Master of the School at that place, while John Saudagar
and Geo. H. Stuart were removed to the City side. Again Hester, Edward, and Rullia Rám were taken from the City and given work in that part of the District under the direction of the Missionary at the Cantonment. Nathu Mull also went from the City to the same part of the District.

Further:—During the year the Presbyterial plan of working on the grant-in-aid system has been adopted and John Manuel, Licentiate, Philip Samuel and Saida Singh, Scripture Readers, have been made over to the Presbytery. They have worked about half the year in the Presbytery and half in the Mission so we find their names in both reports.

Mrs. Chowdry who worked as a zenana visitor and medical woman has recently joined the Plymouth Brethren and left the mission service. The heavy cut made by the Board rendered it all but necessary for us to dispense with the services of Mrs. Engles, zenana worker, whose past record as an efficient worker renders more apparent the loss which the Mission suffered when she left us.

The Salvation Army also succeeded in inducing, (after their transfers) Nathu Mull, Hester, Edward and John Saudagar to leave the Mission and join them. Because of these losses it has been absolutely necessary for us to employ some new workers whose names are seen above. Without attention to this explanation, it is almost certain that wrong conclusions will be drawn; with it we hope that all will be plain. The following is the order of the various reports:—

I. THE MISSION HIGH SCHOOL.
II. THE LOW CASTE SCHOOLS FOR BOYS.
III. GIRLS' SCHOOLS.
IV. THE COMPOUND DAY SCHOOL.
V. VILLAGE SCHOOLS.
VI. ITINERATION IN THE DISTRICT.
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The Mission High School.

This school from a secular point of view is certainly a success, as it is one of the best in the Province. The following indicates our standing:—Seventeen boys were sent up for the Entrance Examination and sixteen passed. Thirty-four boys appeared at the Middle Examination and twenty-six passed. Forty-three appeared at the Upper Primary Examination and forty-one passed. The total number of pupils in the Main School and its branches at the close of the year is 494.

There are four Christian teachers in the School. Two of these teach only the Bible and religious subjects, while the other two take occasional classes in the Bible. There certainly is no lack of spiritual instruction given, and religious subjects do not seem unpopular with the students, still the results have not been flattering. No conversions can be reported, and any who may have been seriously impressed have not had the courage to come out before the world and renounce the faith which they have ceased to believe. Doubtless there is a general respect for Christianity among both pupils and teachers, and we have reason to hope that there are many secret believers. The Spirit we trust, will soon shine upon us from on high and bless this feature of the work. We must in the meanwhile not think of abandoning this the only practical way of reaching the high caste boys of India. If teaching has meagre results we should not forget that preaching to the same class can number as its-
own comparatively few converts. The orthodox religions of India and especially the caste system will die hard but they are doomed and in the time and way of the Master, either by schools, or in some other manner, their destruction will come and not tarry.

It may be well to notice here that our Mission Boys' Schools are the cheapest institutions that we have. The cost of the School to the Board, after the fees, grants and fines are deducted is less than Rs. 1150. When we remember that two of these teachers are engaged entirely in teaching the Bible to the boys, and that they draw Rs. 600 annually we have only Rs. 550 left to pay on secular instruction. The portion of the other Christian teachers' time spent in Bible teaching is certainly worth Rs. 250, leaving only Rs. 300 as an actual expenditure on secular teaching. Now when we consider that our teachers often preach for us during the week without any additional charge, we may safely say that the work which they do would cost the Board Rs. 1,000 rather than 300 if others were employed to do it. We hope to further reduce our expenses and even now, from a missionary standpoint, our school not only supports itself but is a decided gain to the Mission. We think that if these facts were studied by the good people at home less fault would be found in our educational work. Mr. Wyckoff left the school in good working condition. Any excellence that it has attained is largely due to him, to his Head Master, and their faithful teachers.

The Low Caste Schools for Boys.

We have here as elsewhere been singularly behind in providing instruction for those who seem to profit most by it. Now we are, we hope, fully alive to what we have lost and to what we may gain if we only do our duty by this class. Mr. Wyckoff had a school among the sweepers, but owing to the removal of the teacher to the Cantonment and next to the Salvation Army
we were obliged to close it for a short time. Now we are glad to be able to say that it has been reopened under more favorable circumstances. The boys attend well and not a few will, we hope, soon be led to Christ. One woman has been baptized and others are now inquiring the way. There are more than 30 boys in this school. We are about to start a school among the Chamars and probably among the gypsies.

**GIRLS’ SCHOOLS.**

Mrs. McComb reports as follows:—“The four Muhammedan schools which were made over to me in March last, by Mrs. Wyckoff, were kept open during the summer months. The Hindu school has been closed for a time but will soon be reopened. In these schools there were 125 pupils enrolled. The average daily attendance has been 89 during the year. These children are all under religious instruction and at the close of the year will have memorised the Catechism, the Ten Commandments, and the Lord’s Prayer. There is no hindrance to the study of the Bible, although we get a small grant from the Government, and are subject to annual inspection. The Christian Vernacular Series of Readers are used and in them the little ones are constantly pointed to Jesus as their Saviour. The older girls passed a creditable examination in reading, writing and arithmetic. They were weak in arithmetic, and this is not to be wondered at, in a country where women are not expected to learn and in a city where female education has thus far received little encouragement from the people themselves.

Since the beginning of this cold season, the school for sweeper girls has started up with new life. Thirty pupils are enrolled. It is impossible to carry on a proper school among this class of people, as they must be taught from twelve to two, the hottest part of the day. This is the only time that they are at home and free from other work. Much self-denial must be
ed by the teachers who go to their part of the city in the heat of the day to engage in this trying work, and by the ignorant children themselves who spend their hours of rest in studying what at first must be to them more or less dull. These difficulties, however, are more than compensated for, by the absence of caste among them. Our converts are largely from this class and in the near future we hope to receive much fruit from this school."

Miss Pratt reports as follows:—"Sunday afternoons the wives of the servants have been given Bible instruction on the verandah of the ladies' house. After the lessons they sang bhajans for an hour. This singing proved such an attraction that several Christian women came, also children, patients from the hospital and ayahs from other compounds. It was not unusual that the room was well filled. This service often led the patients from the hospital to attend the afternoon church service."

**The Compound Day School.**

Miss Pratt also writes:—"The Compound School is this year composed of servants' children under Mohan Lal's instruction. The School has made excellent progress. Four pupils have studied geography, arithmetic and letter writing. They have read Rusum-i-Hind and in addition to Bible Stories, Old Testament Stories, half the Gospel of Luke, and in a recent examination the 1st Class recited the whole of the hundred Khāss Ayaten (Selected Verses.)

**Village Schools.**

We can say little of this department of our work during the year. When the heavy cut was made we were obliged to close the Dhulkote School because we thought that there was a more pressing call for the teacher elsewhere. The school at Shahabad was not, in our opinion, worthy of being retained as
a Mission institution and we closed it with the full purpose however of opening it on a substantial basis as soon as possible. It is perhaps not wise in the view of our financial straits to have many new village schools for non-Christians. We do not wish to disparage this feature of the work, but there is a call for schools among our recent converts, and they undoubtedly should be looked after first. We are blind to the interest of the Church if we do not establish small and inexpensive primary schools in the villages where our new converts live. To do this well will exhaust our present resources and the work of teaching the non-Christian villager must be left for a time, at least.

Itineration in the District.

On this subject too we have little to report. Shortly after our arrival at Ambala, we took a tour through the southern part of the District and visited a number of towns and villages. Presbytery met shortly after and the Mission made over these towns to the Presbytery. Our itinerating has chiefly been in connection with Presbytery. A report of this is found in another place.

When Presbytery took over Shahabad, Geo. H. Stuart was transferred to Panjhbokra, a large village a few miles distant from the city, here he now lives. The work here is not devoid of promise but being new we must patiently wait and we know that the blessing will come. We might say here that in the whole of Ambala District there have been during the year about 280 baptisms. A few years ago we would have regarded this increase as phenomenal, now many other sections have like blessings. It should further be noted that this work and attendant blessing is largely due to native agency. Foreign missionaries have led but few of these converts to Christ. We have baptized and superintended, but the direct contact with the people has been brought about by the sons of the
soil themselves. They have not as yet the organising power, and this is a necessity among the people of the District. The foreign missionary cannot yet be dispensed with, but the life saving power is largely in the hands of our native brethren.

Preaching in and around the City.

Our policy has been to send all the helpers that could be spared into the outlying district, and we keep only those in the City who could not be spared without serious detriment to the work. Acting on this principle, Ambala City has been deprived of all her preachers save one, whom the Mission has recently sent us and whom we hope will soon be our Pastor. The teachers have been very faithful in going out in the evenings and on their holidays. We cannot speak too highly of the faithfulness of our teachers. They without any additional pay have several times in the week gone to the near villages and city and taught and preached the Gospel to the poor and destitute. It may be questioned whether more work would have been done if we had employed as many average workers and allowed them to devote their whole time to preaching. This School certainly is a saving rather than an expense to the Board if it takes the responsibility of paying preachers for proclaiming the message to the people. This faithfulness has lately been rewarded, and we feel that larger blessings are within our reach. The stigma that no baptisms have taken place in Ambala City, has been removed. Three of the gypsy class have been baptized and a number more are candidates for the sacraments. This however appears in the report of low caste work.

English Work.

Beyond a few lectures delivered by different missionaries and a Sunday school class taught through the medium of Eng-
lish we have nothing to report. As nearly all our Christians are ignorant of English we did not see our way clear to devote much of our time and strength to the work through the medium of this language.

**Zenana Work.**

During the year the work in the zenanas was carried on by Mrs. Mohan Lal and Mrs. Engles, Mrs. Chowdry being rather early in the year transferred to the medical department. Mrs. Engles had gone on with her work satisfactorily until May last when the heavy cut compelled us to dispense with her services. She however was dismissed on account of no fault of hers. Since then Mrs. Mohan Lal alone has carried on this work, consequently at the end of the year we have not as much work to report as formerly. There are 28 women who are learning to read for themselves and hundreds who are not able to read have heard the Word. Ghendi and Hester have gone among the low caste women in the City and neighbouring villages. The latter has recently gone from us to the Salvation Army but now wishes to return.

**Medical Work.**

"The medical work in the Dispensary and small Hospital near the City has been carried on without interruption during the year. All the available space for in-patients was fully occupied. As some spent weeks in the Hospital there has been a good opportunity to teach them. The majority of the in-patients were from the District and there were many encouraging indications of their interest in the Gospel. We cannot tell of any conversions but we hope that some lasting good has been accomplished.

The Dispensary in the Cantonment has been open ten months during the year, the patients coming not only from the differ-
ent bazars but also from the nearest villages. A month has been spent in the district, chiefly at Shahabad and Thaneswar. It was gratifying to find old patients everywhere, who were glad to see us and who remembered Bible instruction and bhajans taught in the Hospital. At Thaneswar the people were so anxious for medical work that a branch dispensary was opened. At the same time Mr. McComb established evangelistic work. This dispensary has also been open ten months, with good attendance. The class in midwifery is completing its third year with an increasing number of cases, and has been a means of saving life. The total attendance in all departments since November last has been 7217. All kinds of people, amusing, saddening, interesting and exasperating pass through our hands in curiously varied circumstances, all bringing us very close to the real life of the people."

The above has been written by Dr. Marsten. The only objection that can be made to it is that she has not given herself full justice for the hard and self-denying work in which she is engaged.

THE MISSION SUNDAY SCHOOL.

The Sunday School carried on in the City, and in connection with the High School, is very encouraging, in so far as regular attendance is concerned. About 200 pupils are reached. We have a large class that is taught in English. The teachers of the High School also attend. We have a class of about 25 non-Christian teachers. They are taught in the Vernacular, are regular in their attendance and seem interested. While the school in other regards is all that we could reasonably expect, we are able to report no conversions. We think that it is doing good. We know that the Gospel is faithfully taught and must be content to leave the results with God. This school is much as we found it. Any excellency belonging to it must be placed to the
credit of Mr. Wyckoff, and the Christian teachers. We have merely retained what was already here when we came.

Low Caste Sunday Schools.

Many years ago the Mission built a small house for services among this class. For some reason this seems to have been taken for the high caste boys, and for years very little work has been carried on among the sweeper children. Mrs. Wyckoff made commendable efforts in this direction and when we came two workers devoted a part of the time to a day school, but I believe that no Sunday School had been organized. We were able to find a room for the high caste boys in another part of the city, and to devote the old house to its original purpose. Now about 60 boys and girls assemble together each Lord's day. With faithful teachers and apparent interest on the part of the pupils we can but hope for early and lasting results from this school. A number of Mahommedans come to the doors and windows, eager to hear the Word, but unwilling to enter lest they be defiled by contact with the despised sweeper. We are about to organize this class of hearers into a school and teach them under the shade of the trees near by.

The Compound Sunday School.

Miss Pratt writes of this School as follows:—"The Compound Sunday School is an interesting factor in the Station work. The faith with which Mr. McComb organized the school has been more than realized. Surely he never expected seeing a Mohammedan servant hurrying across to the church, leading by the hand his bright-eyed, cleanly dressed little daughter, while his son trotted by his side as if the success of the school depended upon their presence. The non-Christian class of 16 or 17 members of every grade and condition, sitting side by side, each listening with evident interest to the Word of Life is certainly inspiring. In the line of review and practical application of
The lessons, it would be difficult to find anything finer, even in America."

The above is certainly gratifying to those who have an interest in this work. Lest we might convey the idea that this is entirely new, we here state that Mrs Wyckoff had a class on the verandah which she carefully taught each Sabbath and we have reason to think that her labour of love was not lost. We organized the school shortly after our arrival and last Sabbath there were 107 pupils and 10 teachers present. All the Christians in the Compound attend and, I believe, all the non-Christians as well. It is more popular than the church service and we have constantly to urge the people not to neglect the latter on account of the former.

The Ambala City Mission Church.

This Church at the beginning of the year reported 59 communicants. During the year we dismissed on certificate, 15 members. This large removal is to be accounted for by the division of the district. Jagadhri, one of our out-stations, has been regarded as in the territory of the Cantonment and the members reported as belonging to the City have been transferred to the Cantonment Church. We have lost by death four. Ten have gone to the Salvation Army but most of them are now wanting to return. This makes our total loss 29. On the other hand we have gained by examination and baptisms 23, these all being non-Christian adults. We have received by letter 9, making a total of 32. This gain appears small but when we consider that those dismissed by certificate are still in the Presbyterian Church and that those who have gone to the Salvation Army are not wholly lost to the cause of Christ, we may say that in the work of this Church, there has been an actual gain to the Mission of 32 members. As the register now stand we report 62 communicants, 18 members of other Churches, most of them Presbyterians, 4 non-communicant adherents, and 19 baptized
The above report includes our workers and members in the district.

It is well known that many of our Christians are very poor and are able to give only a mite to the church. We however are making an attempt looking towards self-support. The church during the year has contributed for all purposes, Rs. 276. An evangelist has been supported in the District at Rs. 15 per semem. This contribution may ere long be devoted to the support of our Pastor. A few days ago we at a congregational meeting made out a call for Binode Bihari Roy, promising to give him Rs. 20 a month. He is a recent graduate from our seminary, and will, we hope, be licensed and ordained over this Church by Presbytery which meets here in a few days. This has been a most trying year to this little Church, but we can safely say that it is stronger now and its prospects for usefulness are better than ever before. We have been having a short prayer meeting for our workers each morning to ask the blessing of God upon the labours of the day. We feel that we have derived much spiritual help from this source. The propriety of building the church on the Compound and not in the City has been called in question, but if those who object could see it filled on each Lord's Day and occupied several times during the week, the sight would go far towards the settlement of the question. Mr. Bergen may feel congratulated by the fact that the building is now supplying a want which we do not think could be so well met in any other way. We also need a church building in the centre of the City. Certainly this is not much to ask for a population as large as that of Ambala City and the surrounding district. Owing to the financial straits of the Board we will try to get along without it for the present, although it is greatly needed. Brethren, pray for this Church. Pray that the fruit of the labours of faithful missionaries may soon appear; that those who have sown and those who are about to reap may rejoice together.
AMBALA CITY STATION.

The Leper Asylum.

The number of patients in this institution has been about 20 on the average since we took it over. As the inmates are generally advanced in years, the mortality has been greater than where they are younger. We could increase the number by allowing married couples to live together but thus far we do not see our way clear to make this concession. The work among these poor people is very distressing. With poor eyesight few of them can learn to read, or follow up their reading if they have learned. Several of the cases have been very bad. As yet we are able only to relieve them from the most extreme pain. No cures have been effected. Some of the poor people have cause to thank God for their affliction, as by it they have been led to the Asylum and here have heard the Gospel. Their disease furnishes a good illustration of sin. The proportion of converts among them is larger than among any other class in India. We have recently baptized five of their number. There are still six non-Christians among them, although one is seeking the Saviour. All the others are communicants. It is for us to make this life, hard at the best, as pleasant as possible for them and by the grace of God lead them to a higher and truer life. How far we have succeeded the future alone will reveal.

Discouragements and Encouragements.

As shown in this report we have past through a very trying year at Ambala. The financial condition of the station was in a confused state, which caused much worry and trouble. This state of things is chargeable to the Mission as a whole, not to any one individually. Now we are happy to say the trouble has been met and we are again on our feet.

One of our most serious troubles arose from the advent of the Salvation Army. We were most anxious to work with them when they came but we soon found that their aim was
to destroy, not to help, the Mission. Our Compounds were visited, our people were urged to leave us. In a number of cases increased salaries were offered, debts were paid and a system of bribery was carried on which we will not further describe. We could not induce them to take a separate part of our territory, although we proposed to give them the best that we had. Men under discipline were taken and put in charge of important posts, almost at once. A number under charge of immorality were at one time among the leaders at this place. We warned the commander but to no purpose. With a full knowledge of the facts, she continued to push the work which soon presented the fruits of unwisdom. Whole villages, not in our Mission, have been induced to leave their work and become beggars, thus transforming honest, hard working Christians, into wandering vagabonds. After they had induced a large number of the poorer classes to join them under the promise of larger salary, &c., they, supposing that the prey was in their hands, told them that they should now preach and beg. Of course a general discontent reigns among them. A large number have left them and are begging us to take them in again. Many of the poor villagers having sold all that they have are practically ruined. They are without employment and unable to obtain even the necessary comforts of life. It is to be noted that the above were Christians. Their work among the heathen as far as we can determine, and we do try to judge fairly, has been a complete failure. The reports which go home are misleading in the extreme. It is not uncommon here for a low caste man to agree with everything that you may say and yet he believes nothing. We could report tens of thousands of such converts, who really are not converts did we wish to do so.

But enough of this. The sect that I once admired and once would have rejoiced to help, I now am compelled to denounce if their work in Ambala is an index to their work
elsewhere, as the enemies of the true progress of Christ's Kingdom. They have done much harm in India and have no good to place over against the enormous amount of evil which they have inflicted on the missionaries, and those too who would most willingly have helped in any reasonable effort to spread the Gospel. Although evil has been done to the cause throughout the country we believe that the Ambala City Church has been the gainer by the defections. We have suffered here from a number of troublesome and unworthy members who did not sin enough for excommunication but always occasioned trouble and discontent among their brethren. Of course these were the first to take the bait of the Salvationist and the Church is now rid of them. If I had been asked before the onset whom I could best spare, I would have mentioned the very names and pointed to the very persons that have left us. No system of discipline could possibly have purified our Church as this inroad has done. We have not lost one substantial man, while nearly all the troublesome ones have left us. This is encouraging to us as a Church although not to the cause of Christ generally.

On the whole we feel that we have reason to raise the cry of victory and press forward. The people are interested. Self-support is coming to the front. New spiritual life is seen among our people. Our preachers as they come from our Theological School are no doubt abler and better men than the rank and life who have served us before, and last but not least, we believe that we missionaries are awaking to the possibility of living nearer to our Master. Call it the Spirit-filled Life if you will, we are with invincible zeal determined to have more of it. Yea, we are willing to be content with nothing else than the "mind of Christ" itself. When that day comes as it will, the future of India is assured.
AMBALA CANTONMENT STATION.
( Occupied in 1849.)


Christian Teachers:—Mr. H. L. Banerjee, Head Master Boys' Middle School, Hazara Singh, Bible Teacher.

Scripture Reader:—Hazara Singh.

OUT-STATIONS.

Jagadhri:—Licentiate:—Jati Ram, and three helpers.
Mubarakpur:—Licentiate:—Bajnath Bando.

Scripture Readers:—Rullia Ram & two others.
Nahan:—Rev. Masih Charan.
Naraingarh:—Pindi Das.

The Rev. H. Golaknath writes:—"The year 1895 began in our Umballa station with a change for the good in the mission work by an accession to our force in the person of the Rev. R. Thackwell. Before Dr. and Mrs. Thackwell arrived in the station I did a good deal of extensive district work and visited several villages from various centres. The most interesting feature of the work was that I was assisted by voluntary workers. Later on Dr. Thackwell joined the station and what he did in the same line he will be better able to speak of himself.

During the whole of the summer a good deal of evangelistic work in Umballa itself has been done. Apart from bazaar
preaching, which was kept up for a long time, a new method was adopted which proved to be most successful. We spread out durries (small carpets) in front of the houses of Indian Christians located here and there in the streets of Umballa. This we did by turn, one day in front of one house, and another day in front of another. We were assisted altogether by voluntary workers who joined us in singing and some of them in giving discourses. This method was in keeping with the methods of the Hindus and Mohammadans, and of course, it took with them. We reached thus all classes of people, well-to-do and poor alike. Our music, of course, was a great attraction. This is called the Katha system, and, I believe, should take precedence of the bazaar preaching system which is more noisy than this. The people do not see us at our best in bazaar preaching as they do in this. Even the office working Indian Christians, who feel backward in coming out to stand for Christ in the bazaar for various reasons, take easily to this method and do not hesitate to do so when they feel an impulse within them. I baptized two men in Shahabad. The work is rapidly progressing there, and Gulam Masih, who is working there, has a wonderful knack of reaching the low-caste people and the Mohammadans.

Our Middle School for boys has suffered a good deal on account of the crisis through which it has passed. The news of breaking up the school in contemplation by the mission spread like fire. Everything was unhinged, and later on, when it was placed on a self-supporting basis, and involved the curtailment of expenditure and of teachers' salaries, the state of things produced a good deal of heart-burning, bickering and discontent. Discipline too was relaxed and the moral effect on the school was very bad indeed. It is a wonder to me, that despite all this embarrassment, the school has gone on without suffering the least in numbers. The only way to account for this anomalous state of things is this, that the parents of the boys who prefer sending them to our school have more confidence in us,
than in the men of the other school. They believe in the moral training of the boys, and they believe moreover that we can impart that to them as no one else can. Bible instruction has been given to the boys as usual and the Sunday School kept up. I gave many a gospel sermon at the opening exercises. I do hope the school will continue to exist.

Our church exercises have been kept up as usual. To speak of a self-supporting Church in Umballa Cantonment is out of the question. In the first place, although the members number more than 35 on the roll, yet many have gone away with other things that continually move in cantonments. In the second place they are not spiritual enough yet to give as much as they should. Yet, I think, much could be done in the way of interesting them in this matter. I noticed on one occasion, that in an object of practical interest, and in which all could take part they came out wonderfully with their purses. It was an occasion of a Christian lad who was dangerously ill and needed the constant visitation of a doctor. We all got down together on our knees before God to help us in this emergency, and after we rose from our knees, the thought struck us to raise a subscription for him, and in the course of two days 35 rupees were raised. They themselves gave and helped in raising money.

These Christians are yet carnal in many things but they are called to be saints, and therefore we should not despair, but work on patiently, hoping better things for them. The work here is important and especially hopeful in the District. I am now transferred to Lahore but I shall always look back with interest on this, my former field of work, and shall always rejoice to hear of success crowning the efforts of those who succeed me."

Miss Pratt writes as follows:—"During the month of March, 1805, I took quarters in a boarding house in the Cantonment, that I might take over Mrs. Calderwood's work while she was
still there. I visited all her zananas, 80 in number. She had also one fine Hindu school of 40 pupils, and three Mohammedan schools, besides one Hindu school in Shahabad. Her supply for this work was Mrs. Pereira, Miss Howatson, who came during the month, and two Bible women. Unfortunately during this same month one Bible woman, Rukhmi, was found to be a disreputable character and was dismissed. A second Bible woman was stricken with an illness from which she never recovered, and Miss Howatson returned to Dehra. Not being able to make suitable provision for the safety of other Bible women, none were employed. Instead the two small Mohammedan schools needing closer supervision than it was possible to give them, were closed, as were all the zananas except so many as Mrs. Pereira was able to manage. It seems more even than a waste of money to leave work in inexperienced hands without supervision, so the Shahabad school also was closed until such time as better arrangements could be made for it. The Arya Samajh opened a school near our Hindu school, and held out such inducements to our girls as caused a large number to leave. We hear, however, that they are failing in raising funds for its support and that the girls are likely to come back to us. Mrs. Pereira has 25 houses where regular instruction is given besides seven zananas which she visits. Our one Mohammedan school of 40 pupils has kept up an excellent average and is doing well. Perhaps the women's Dispensary has been as rich a field for evangelistic work as either school or zanana. Certainly several hundred women from the Sadr (native city) and from the surrounding villages have there heard the old, old story."

Mr. Baij Nath Bando, in charge of the Mubarakpur out-station, writes:—"I need not give a coloured and glowing account of the circumstances connected with the field of my sphere of labour in the vineyard of the Lord. Heretofore I had worked in instructing and imparting religious and secular knowledge
to the youth of the schools, and in preaching the gospel message to the heathen in the open air. Though I did my preaching as faithfully as I could, with the confidence that those who heard would at no distant date accept Christ as their mediator and redeemer yet I met with no success in my efforts. Having found my preaching ineffectual I often felt very sorry and cast down that my labours had not been blessed by the Lord, and that I had been wanting in full trust in Him, or that He had no need of my services in that direction. While thus troubled, and trying to devise some means whereby I might be more useful in His service, in the good providence of God, a new field opened up for me in the village of Mubarakpur, where I am at present working. Since entering on this new field my former opinion of disseminating the gospel seed at random has undergone a change, and now I find that no mission field, however promising can surpass the glorious work of preaching the gospel to the villagers, especially to the Chuhras; though I find by experience that almost all the classes in the villages hear the gospel with rivetted attention, yet the Chuhras receive our heavenly communication with joy, and when we present Christ as our Advocate and Intercessor with the Father they gladly express their desire to accept Him. Such readiness on the part of other classes to embrace the Saviour is not to be found, hence it is my strong conviction that the gospel message should be conveyed first to those people whose hearts have been prepared for its reception by the agency of the Holy Ghost. As the Bereans of old "received the word with all readiness of mind" so do most of the Chuhras, and I think that the people of God should earnestly take a greater amount of interest in the conversion of such people than in other of the peoples of this country, who in the pride and vanity of their hearts despise and reject our blessed Saviour.

To preach the gospel to the poor is the sublime teaching of our Lord, and is fittingly applicable to the out-caste classes of
AMBALA CANTONMENT STATION.

this country. 'He raiseth up the poor out of the dust.' 'The poor among men shall rejoice in the Holy One of Israel.' 'Call the poor.' 'Hath not God chosen the poor of this world.' 'The poor have the gospel preached to them.' Let the Church's efforts be chiefly to give the gospel to those who will appreciate it, the low-caste Chumars and Chuhras in the villages, for here the Lord crowns the humble efforts of His servants with success, and let the children of the Christian Chuhras be looked after and educated spiritually and morally, in all the Christian virtues and graces to the glory of our Lord and Saviour Jesus Christ.'

With the exception of the work already referred to as done in the Cantonment school and in the zananas, what was done during the year under review was chiefly in the villages among the Chuhras. This work though not free from difficulties, in the people themselves, and in the circumstances in which they are placed, is yet full of encouragement. For there can be no question in the minds of those who are familiar with the Chuhras, that there is among them an unmistakeable desire to embrace Christianity. They are it is true, the lowest in the social scale; they have been for generations the village serfs; their life is, if not in name yet in reality, that of slaves; they have been so long depressed, and so long taught by their masters and by the every day incidents of life—not having a moment they can call their own, being at the beck and call of the zamindars (landholders)—to regard themselves as altogether inferior beings, that they naturally accept the current thought. Yet new aspirations have sprung up in the hearts of these people. They have latterly had, as never before, the attention of the Christian missionary, and they have responded as no other class has done. The very preaching of the gospel to them, has filled them with hopes and aspirations and thoughts of future possibilities that could have found no place in their hearts before. The very fact that Jesus is the Saviour of Chuhras, as of other men; that he in-
vites them into fellowship with his people and with himself on
terms of perfect equality with Brahmans, Kshatris and others,
without any mark or brand on them pointing back to their low
origin, begets in them a self-respect that was before quite for­
eign to their thoughts; they feel themselves to be men, and they
know that they are indebted to the gospel for the feeling. Every
one of them accepting Christ as his Saviour is at once morally
and socially elevated by the process. The other day we wit­
tnessed a scene that was to us sublime in its significance. A
number of men and women immediately on their receiving Chris­
tian baptism tore down the place of their idolatrous worship.
We saw in that act the time when Christian churches will sup­
plant idolatrous altars in the surrounding villages.

Some people who have never come into close contact with
the Chuhras think there is nothing on their side to deter them
from becoming Christians, that they have everything to gain
and nothing to lose but nothing could be further from the truth.
Their troubles and difficulties on account of their reception of
Christianity are just as great—if not greater—than those of caste
Hindus. Their masters, the zamindars, are always opposed to
the Christian work among them. They dread the loss of their
own power and influence over them, they have very much the
same feeling as that which we may suppose animated the slave
holder in America at the prospect of the liberation of the negro,
hence they annoy and persecute them in every way possible to
prevent their becoming Christians. In one place we found a
number of candidates for baptism had been looking for our ar­
rival in the village. We found them waiting, and the women
dressed in clean clothes, singing Christian bhajans with our Bi­
ble women. But the zamindars by lying stories frightened many
of them, the women retired, and some of the men whispered that
on account of the zamindars' presence, they would be baptized
the next time the Padri came. Five men however made a bold
and clear confession of their faith in Christ, and publicly renoun-
ced their faith in Lāl Beg and all their old idolatrous customs. Months afterwards some of those who had been frightened were baptized. The zamindars had told the most astounding lies about the rite of baptism; that Hindus were made to drink cows' blood; Mohammadans pig's blood; and Chuhras hare's blood; but the performance of the simple rite in the very presence of the zamindars and other villagers exposed the lie. There is now no difficulty in that village, and every month adds to the number of the converts there.

Some time ago a Christian convert from among the Chuhras died, and he was by the zamindars of his village refused burial in the place where the Chuhras usually bury their dead on the ground that being a Christian he was no longer a Chuhrā and consequently not entitled to be buried there. That was not all, his pair of oxen were carried off and his family denied the right of ploughing the land that it is said, belonged to him. On judicial investigations to the honour of the native Magistrate be it said, the zamindars were compelled to restore the oxen, but the family are still debarred from cultivating the land.

It has been often said that the Chuhras are very dull and lacking in intelligence, and it is true that some are, but it is equally true that others of them are bright and intellectually keen and well able to look after their own affairs. A few are engaged in trade, selling hides, bones, making bricks, carrying merchandise on their donkeys or ponies to distant places, &c. These men have by dint of their native ability elevated themselves in the social scale, at least in their own community, and are looked upon as leaders and respected accordingly. We have received some such men into the Christian church. Some of our Chuhrā converts are musicians, and where before, they obtained a living by singing songs in praise of false gods, they now sing Christian bhajans, and the people like the change. This indicates a very marked advance, so far as it extends, in the opinions and tastes of the people.
The village Chuhra is much more moral than the class with which he is generally confounded—the Mehtars (sweepers) who take domestic service with Europeans, and who are found in the bazaars of Cantonment stations and of the large cities. The Chuhras have very strict laws in regard to marriage and they by no means tolerate among themselves the loose connections so very common among the ayahs and mehtars.

Primary Schools for the children of Chuhra converts are greatly needed. It is through these schools they are to be educated and trained to habits of cleanliness, piety, and self-respect. Though they have been an utterly neglected and despised class, it is surprising to notice the frequent hopeful, bright looks in these children's faces. It is a marvel that they are so open to good influences in view of the lying, deception, profanity and knavish trickery they have seen and heard from their infancy. But the children of Chuhras are not worse than the children of caste people who from infancy are trained to use foul language, which is laughed at and enjoyed by the parents.

Two new out-stations have been opened during the year at one of which there have been forty-six baptisms, at the other none; but there is a preparatory work going on there; diligent preaching of the gospel and visiting the people. We shall look for fruit there by and by.

At Jagadhri, one of our old out-stations, there has been active work through the summer. There are a great many converts in the villages of the Jagadhri Tehsil, though in Jagadhri itself we have had comparatively few baptisms. A very interesting case has recently been brought to our notice of a young girl who is learning to read Gurmukhi, (the character of the Panjabi language) and who having heard the Word was so impressed with it that she has taught all her family, ten in number, and prepared them for baptism. We have noticed in this low caste work that it runs largely in family lines. Usually where one becomes a Christian he does not rest until the other
members of the family also become Christian. In this however he is not always successful, though we have baptized nearly all the members of several families. Yet feuds on account of Christ do arise, and these are often very bitter. One of our helpers and his wife are bitterly persecuted by an elder brother and his wife, though that same elder brother had once professed to believe in Christ, but he had never been baptized.

It is true of Chubras as of others, "many that are first shall be last, and the last first." In our itineration in February we visited villages in which we had large and most encouraging meetings, and several Chubras professed a desire for baptism, and yet at this time of writing there have been no baptisms in those villages, while in others, which at that time gave no particular promise, there are many Christians and the number is increasing. In one village an old guru (religious teacher) bitterly opposed us and deterred those who were desirous of Christian instruction from coming forward. In another place the people were exceedingly anxious for instruction and offered a house for the teacher in which he might live and also hold religious services. There was no question as to the sincerity of the people at the time, they were eager for instruction, and yet something occurred—just what we could never find out—to divert them from their purpose, and the people are to this day without instruction, and of course there have been no baptisms. It may be that the hindrance, whatever it may be, will disappear by and by and we shall have many Christians in that village.

In the month of April we baptized a young Mohammadan in the presence of the Christian congregation assembled in the Umballa Cantonment school house. He spoke out very boldly and freely renounced Mohammadanism and embraced Christ as his Saviour and sole reliance. We sent him back to his family, and he is engaged with his father, who is a blind hakim, (doctor) in travelling and writing prescriptions for him. He has a brother,
a Mullá (one who has the "living" of a mosque) who professed to believe in Christ and says he will be baptized with his wife and daughter.

The number of baptisms of men, women and children during the year in those out-stations in connection with the Umballa Cantonment has been 105. On the other hand in the Cantonment itself, the native church with a nominal roll of 57 has dwindled down to 18. This we suppose is largely due to the shifting character of a Cantonment population.
LAHORE STATION.

(Occupied in 1849.)


District Missionary:—Rev. E. D. Martin.

Preachers and Teachers:—Revs. H. Golaknath,* R. C. Das, and Isa Charn; Messrs J. C. Chatterjee, B. A., † Headmaster; M. C. Mukerjee, B. A., Professor in the College; Matthew Khuda Bakhsh; Solomon David; Alexander Orr; ‡ Dhai Izhaq.

Doctor in Charge of Dispensary:—Dr. D. S. Otto.

Assistant Missionary, and Christian Teachers in Girls' Schools:—Mrs. Datta; || Mrs. Humphrey; Mrs. Isa Charan.

OUT-STATIONS.

Wagah:—

Missionary:—Miss C. Thiede.

Scripture Readers:—Ghaniya Lal, Bartholomew.

Patti:—

Rev. Dharam Das; Dhai Puran. §

Sogga:—

Charles Rutti.

Manihala:—

J. Massey.

Kasur:—

Nathu Khan.

* Transferred from Amballa Cantonment in November. † Joined the school in October. ‡ Left during the year. || Employed in November. § Died during the year.
LAHORE STATION.

GENERAL STATEMENT.

Lahore is the name both of a city and of a district. The district covers an area of 3,602 square miles, and is therefore considerably larger than the State of Delaware. The city of Lahore, including the Civil Station and Mean Meer, according to the last census in 1891, had a population of 176,854, which was distributed according to religion as follows:—

Mohammans, ... ... ... ... ... 102,280
Hindus, ... ... ... ... ... 62,077
Sikhs, ... ... ... ... ... 7,306
Christians, ... ... ... ... ... 4,697
Others, ... ... ... ... ... 494

The population of the District, according to the same census, amounted to 1,075,379. A little more than half this number are Mohammans; the rest are Hindus and Sikhs. Besides Lahore the District contains several other towns of considerable size, the largest being Kasur, with a population of 20,000. But only about one fifth of the total population live in towns and cities, the remaining four fifths, i.e. about 850,000 people, being found in villages. The last Census Report for the District calls attention to the large increase of native Christians between the years 1881 and 1891, the number having risen from 760 to 1,897, an increase of 83% in ten years. In recent years the accessions have been chiefly from the Chuhras, of whom there are 120,000 in the Lahore District, that is, more than one tenth of the total population. The movement among these people referred to in previous reports still continues, and grows in importance and magnitude from year to year, 103 adults have been baptized during the past year, and though there have been many lapses, yet the work continues to be full of hope and encouragement.

The year under review has not been characterized by any event of special note, but we have reason to be thankful for the quiet progress which has been made in every department of
work, and for the evidence we have had of God's presence and blessing in our midst. The spiritual life of the church has been quickened and deepened, as perhaps never before in any previous year, and missionaries and workers have been led to wait much and earnestly upon God for a special enduement for their work. The meetings held by Messrs. Wilder and Moorhead were especially helpful in this direction, and the good work begun by them has continued throughout the year.

Several changes took place in the constitution of the missionary staff at the beginning of the year. Mr. and Mrs. Jones and Mr. and Mrs. McComb left the station, the first going to Lodiana, the second to Ambala City. Mr. and Mrs. Velte returned from furlough, and Mr. and Mrs. Griswold from the Farrukhabad Mission were added to the staff of missionaries in the station. Mr. Griswold took up work in the College, while Mr. Velte assumed charge of the Rang Mahal School and of the English Church. Mr. Martin has had charge of the district work during the year. With these preliminary remarks, we now proceed to report regarding our work in detail:

I. The College.

The daily routine of College work is as follows:

Dr. Ewing; Scripture one period, English four periods.
Dr. Orbison; Scripture one period, English four periods.
Mr. Gilbertson; Scripture one period, Mathematics four periods.
Mr. Griswold; Scripture one period, Philosophy four periods.
Mr. Mukerji; Physical Science three periods, History and Political Economy two periods.
Mr. E. Mitter; History two periods (acts as a Tutor.)
Mr. Hakim Ali; Physical Science four periods.
Maulvi Muhammad Hussain; Persian four periods.
Maulvi Muhammad Baqir; Arabic four periods.
Pandit Ganesh Datt; Sanskrit four periods.

The name of the College was changed during the year, on sanction by the Board, from Mission College to Forman Christian College, in memory of the late Dr. Forman, the pioneer of education in the Province and the first Principal of the College.

The attendance of students has been larger than ever before, notwithstanding the agitation last year regarding the contemplated baptism of one of our Hindu students, the consequent withdrawal of a number of malcontents and the public fulminations against the Christian College. There are now 252 names on the roll. Of these 138 are Hindus, 71 Mohammedans, 16 Sikhs, and 27 Christians. Of course the baptism of a student, Hindu, Mohammedan or Sikh, would again startle the scholastic serenity which now reigns once more, many would be thrown into a violent flutter, and many would betake themselves to flight; while several conversions would nearly empty the classrooms and the institution would for a time be shunned as a pestilence-haunted place. The professors would be held up to execration throughout the province as conspiring against all that is held sacred by the people, and it would be bruited abroad that they had practised some witchery or black art upon the minds of the students. All sorts of marvellous lies would gain currency, and intense excitement would prevail. But we are ready to face such a revolution and would welcome it if it came. We should be glad to have it said of us, "These that have turned the world upside down." We regret that we cannot report something definite in the way of conversions this year, yet we believe that while there is no decided external evidence of heart-change in individual cases, there is in many a change of mental attitude toward Christianity, a diversion of their intellectual currents from their old channels, and even a new direction of their lives toward higher and better aims. Several are enquirers and others seem much impressed. Many
drop their old prejudice and deep-grained hostility, and are disposed to give attention to God's word and to the claims of Christ. Indeed there is much of intellectual assent to the message we bring, but heart-surrender is withheld. When it comes to the point of giving up all to follow Jesus, their moral fibre is too slack to bear the strain. They shrink from the fiery ordeal through which they have to pass. Only the power of the Divine Spirit can brace up the young men of India, to encounter the trials which stand in their way and the severity of which can hardly be realized by us, arising as they do out of the peculiar structure of social and family life in this country.

There are 27 Christian students in attendance on the College most of whom reside in Kennedy Hall, our Christian hostel. Many of these take an active interest in the Y. M. C. A. meetings, and a number take voluntary part as teachers in the Sunday School for heathen boys in the city, and also in connection with the Sat Sangat Sabha bazaar service on Tuesday evenings. Some of them hope to enter the Gospel ministry. The yearly increase in the number of Christian students is a gratifying and a noteworthy feature of our college annals, being particularly interesting in view of the fact that 50 years ago there was not a Christian family in the Punjab.

At the beginning of the year Mr. McComb, who had conducted the department of Mental and Moral Philosophy with acknowledged ability and success, was transferred to take charge of Ambala City Station, and Mr. Griswold was called from the Farrukhabad Mission to take over his work.

In the University Examinations the number of passes from our college surpassed that of any other college in the Province. Out of 43 candidates for the B. A. degree 26 passed of whom 3 were Christians, and out of 70 candidates for the F. A. 49 passed, of whom 7 were Christians. The income of fees for the year has been Rs 12,048-12-0.
A certain missionary on starting for a new field, when asked what he was going to do, replied that he would open three schools. The first he would open himself. The Government would establish the next, and the Mohammadans and Hindus would start the third in self-defence. This is just what has happened in Lahore and the Panjab. The first literary institution in Lahore, and indeed the first north of the Beas was begun in a small upper room on the 19th of December, 1849, by the Rev. John Newton. For some years it was the only Anglo-Vernacular School in Lahore. The institution still exists, but has long since ceased to be the only one of its kind in the city; scores of schools, some much larger than the Mission School, or Rang Mahal, as it is called, have sprung up all around it. First the Government followed in the wake of the missionary and in every part of the province established schools for the people. Within recent years however, a great tide has set in of active enterprise in education on the part of the people themselves. There are at present seven high schools in the city alone; the schools established by the people outnumber both the Government and aided schools, they also have the largest number of scholars. There is nothing regrettable in this result. In fact it is just what we might have expected. That this great change is due in part at least to the work of Christian missionaries, is admitted by a Government Inspector, a Hindu, in the last Education Report. And the pressure of Christianity on other religions to start schools of their own is one of the best proofs of the efficacy of Christian work.

Though it may be said that the people now are able and willing to educate their own children, yet we do not think that on that account the Mission School is no longer needed. The fact that there are now many non-Christian, and we may say also, some anti-Christian schools does not do away with the necessity for one Christian school. On the contrary, it is needed more than ever,
not only to spread a knowledge of the Gospel among the young, and to supplement and render more efficient other agencies of Christian work, but also to counteract the evil influences of a purely secular or even anti-Christian education, and to exert a beneficient influence over other schools in the country.

This part of our work in Lahore comprises one Main School, five Branch Schools, and one Night School, with 40 teachers, and 779 boys. The fees paid by these boys during the past year amounted to Rs. 5,556. The number of boys who have passed the University and Departmental Examinations during the past year is as follows:—Entrance 16, Middle School 30, Upper Primary 41, Lower Primary 72, Infant Standard 102. At the beginning of the year the Rev. R. C. Dás, after a long and distinguished service in the school of 28 years, requested the station to be released from his duties in the school, in order that he might devote himself to evangelistic work. His wishes were complied with and he was shortly afterwards ordained by the Lahore Presbytery. The services of a new Headmaster, an earnest Christian, and a teacher of three years’ experience has been obtained in the person of Mr. J. C. Chatterjee, B.A., who entered upon his duties on the first of October, 1895, and promises to be a worthy successor to Mr. Dás.

As in former years the Bible has been taught daily to all the boys, each day’s work is begun with a hymn and prayer, after which the boys proceed from the hall, where they assemble for this purpose, to their class-rooms for their Scripture lesson. A large portion of this work is done by the Superintendent and the Headmaster; Mr. Matthew has taught the 1st Middle and the Upper Primary Class, and his work is worthy of much praise. The lessons during the year have all been on the Life of our Lord. Next year we expect to take up other portions of the Bible.

The building which has been occupied by the school since 1853, and which from the beginning was ill adapted for the purpose of a school, is now in a very dilapidated condition,
and is really in need of a thorough renovation. The Mission at its present meeting (Dec. 1895) has asked the Board for a grant of money for this purpose, which it is hoped will be given. No place in Lahore is more closely associated with the name of the late Dr. Forman than the Rang Mahal. No work lay nearer to his heart than this. May we not hope there are old friends of his both in this country as well as at home who will be glad to help in this work, in order that we may be able to improve the present building? Unless this is done the school is sure to deteriorate from year to year, and may even have to be closed.

Mention should be made here also of the Sunday Schools, which meet in the Rang Mahal and in three of the Branch Schools in the city. These schools have an attendance of 300 to 350 boys. Very valuable voluntary assistance is given in Sunday School work by some of the Christian young men. Messrs. R. C. Bannerjee and Amar Nath conduct a Sunday School in Chauk Jhanda, Mr. Matthew conducts one in the Kotwali school. Messrs. R. C. Das, J. C. Chatterjee, Solomon David, E. Williams, S. C. Sirkar, Dina Nath, and Ernest Datta have assisted the Superintendent in the school held in the Rang Mahal. A box of old Christmas cards and pictures collected by the children of the Cavendish Road Presbyterian Church, Leeds, England, has been of great use.

The Girls' Schools.

Our work among the women and girls in recent years has been confined almost entirely to a number of girls' schools among Mohammedans and Hindus, but Mrs. Dutta, whom it is our privilege to count among our workers, intends doing work in the zenanas. Mrs. Forman has had charge of the Mohammedan schools, and reports as follows:
LAHORE STATION.

SCHOOLS FOR MUHAMMEDAN GIRLS.

"The work amongst the Muhammedan girls has been carried on as usual, and the attendance in the schools has been good. The progress made in secular studies has been good, and the Government Inspectress' report is satisfactory. She thinks the schools have done better this year than last. There is certainly an awakening here amongst the people as far as female education is concerned: its advantages are beginning to be recognized. I wish that I could add, there seems also a desire for better things; but though there are encouragements the work is hard. Mohammedanism hardens the conscience, and if we did not know that nothing is too hard for the Lord we might often be inclined to say, let them alone. But we know too that truth shall prevail.

I have not the least trouble to get the Bible learned in the schools. I choose the portions but often set no fixed number of verses and frequently a whole chapter will be committed to memory in a week. In the early part of the summer, Mrs. Griswold went regularly with me to the schools for a time, and she generally took the older girls, who could read the Testament, for their Bible lesson. I remember her saying one day that the class would compare very favourably with American girls as far as knowledge went. But there it ends. Sin is no burden, indeed it is esteemed a light thing and so no Saviour is sought or wanted.

At present I have five schools with about 150 children in all. Till quite lately the schools were six in number, but I have succeeded in putting two together, the teachers being mother and daughter. For some months I had seven schools, but wishing to reduce the expenditure I gave up one. However I am glad to say it did not have to be closed as the ladies of another society took it over. Mrs. Humphrey continues to assist me. She has worked well when she could, but owing to sickness her work was often interrupted. Our Sunday School
has been fairly well attended during the past year, but lately there has been much opposition on the part of the parents. Miss Bose has reluctantly closed this Muhammedan school and intends making an effort in another quarter of the city, perhaps amongst Hindu girls. Mrs. Datta, who has just taken up zenana work in connection with our Mission, finds much to do amongst the women and has more calls than she can accept. I am sure she will be helpful to many for she is a woman of much Christian experience."

_Gurmukhi Schools for Girls._ Mrs Gilberston reports:—

"The zenana schools under my care were examined by Mrs. Rogers, the Government Inspectress, at the end of July with very good results. I had, at the beginning of the year, a large Upper Primary class, but, owing to marriages and deaths in families, the number was reduced to five, all of whom passed the examination, one doing remarkably well. The Lower Primary class membered twelve, eight of whom passed. There were forty presented for the Infant Standard of whom thirty-nine passed. The schools have been well attended during the year, there being an average of 172 girls under instruction.

The Scripture examination last spring, for which prizes were given, was in some instances very interesting. The little children all recited the ten commandments, a few selected verses from the Gospel of Matthew, and were questioned on some of the Bible Stories, such as the Creation, Cain and Abel, the Deluge, &c. They had all learned the bhajan, 'Dassio Māliā,' which they sang most heartily without the help of the older girls. The Upper and Lower Primary girls have been reading the Gospel of Matthew and the first part of the Pilgrim's Progress. The principal facts of the Gospel story were remembered very well, some of the girls giving very good answers. A few of the girls and two of the teachers have shown a very decided interest in the Bible lesson all through the year. Many of the girls who have passed their examination and have left school
LAHORE STATION.

come in for the period devoted to the reading of the Gospel and singing. I would like to think it is a real interest in what they hear that brings them so regularly. The girls are now studying the Gospel of Luke and are preparing for their Scripture examination to be held in February for which I have received as prizes some lovely dolls, scrap books, &c, so kindly sent by ladies in New York for this purpose.

The school, among the Khatri caste, that I opened last year with so few girls, is getting on nicely. It has now twenty-eight scholars. These little girls attend very regularly and seem not only fond of learning, but very fond of their books. They pet them and kiss them and often get them neatly bound. It is a real pleasure to see them take care of their books. I am very much interested in this school because the girls are bright and because it has been a work of love and patience getting it started. But as we have now a good beginning, a good teacher, and a good room we ought to go on without much trouble.

Mrs. Isa Charan has been throughout the year most regular in her attention to the girls who I find are warmly attached to her. I always feel that the success of the schools is entirely due to her faithful work. We both feel that we would like to record some conversions, but while there is a difference in their lives which we see and know, still there is not the open profession, and I fear there will not be for some time to come. The girls all leave us before coming of age which prevents them from acting independently of their people; and while some seem to want a better life and long to better their condition, still the old prejudice is very strong. We can only work on and do our duty and be content to leave the results with the Saviour who knows all their difficulties and loves them."

Lady Dufferin Christian Girls' School:—Miss Keay reports:

"There is nothing of novel interest for me to bring before the
reader on this occasion. In such work as this, things usually go on, from day to day in much the same way. Some students are bright and industrious and in every way a credit to the teachers, while others are dull and idle, and these notwithstanding the most strenuous efforts on the part of the teachers remain to the end of the chapter unsatisfactory. Occasionally one meets with isolated cases that are exceptionally interesting and encouraging, and occasionally with others that are just the reverse. During the past year one case of the latter kind occurred, culminating in the expulsion of three of the girls concerned. There have been also many things to encourage, among which might be reckoned the following; that quite a number of the elder girls have been led to come out publicly on the Lord's side by joining the communion of the church. And we have reason to believe that in the case of these girls this was no mere empty form as doubtless it sometimes is. We have also to thank our Heavenly Father for the consistent Christian lives of our assistant teachers.

We desire to express our gratitude, as in former years, to our friends in America, for the annual grant of Rs. 600 which we regularly receive and which enables us to make some reduction in our charges in favour of certain employees of the American Mission whose children are on all considerations judged fit to receive such an education as that given here, but whose parents are not able fully to undertake their support.

I think I need say no more. Think of us—considerably more than a hundred souls—often before the throne of grace. We need your prayers even more than we need your gold."

Chapel Preaching.

Chapel preaching in the vernacular has been conducted this year on essentially the same lines as during previous years. The chief preaching places have been at the Lahori and Delhi Gates. As to the Rang Mahal, lack of workers has rendered it impos-
LAHORE STATION.

sible to make any large use of it this year as a preaching place. The fact is that our staff of Indian preachers is altogether inadequate to the needs of Lahore. At present the staff is reduced to three; and of these three, Rev. Isa Charan is too old and feeble to do more than preach mornings at the Delhi Gate Dispensary. Rev. R. C. Dáss has been set apart for district work, and Mr. Matthews has to devote most of his time to teaching in the Rang Mahal. In view of the great lack of preachers, the coming of Rev. H. Golaknath to labor in Lahore may well be regarded as providential. The attendance at the Lahori Gate Chapel has been on the whole very good, and there has been very little disposition on the part of the hearers to be troublesome.

At the Delhi Gate, however, matters have been somewhat different. Here the audience has too often consisted of people of the baser sort, anxious for controversy and ready with mockery and insult. Until a comparatively recent date, the preaching at this place has been held under an open shed which stands very close to the street and is exposed on all four sides. This made it all the easier for those to give us trouble who were so disposed, and many seemed so disposed. Especially were we annoyed by a certain Mohammedan, a most inveterate enemy of Christianity, who for years has made it his business to disturb the preaching of the Gospel. At last the annoyance became almost unendurable, and so the author of the annoyance was reported to the police officials. The result was that he held his peace, but all at once the small boys began to be unusually troublesome. The inference seems to be justified that our Mohammedan tormentor was at the bottom of it all. At last we decided to try the Dispensary as a preaching place. It was a happy step. The preaching within the Dispensary has been uniformly well attended and the attention good. We have found little or no trouble in keeping our hearers in order. The number of such chapel preaching services has averaged six or seven a week during
the year, with the exception of the last two months, during which preaching has been discontinued at the Lahori Gate, since the new Forman Memorial Chapel is in process of building. Messrs. Yelte, Ewing and Griswold, Rev. R. C. Dáss and Mr. Matthews have all personally engaged in this work.

The Sat Sangat Sabha consists of Christian students from the College. Dr. Orbison submits the following report:—"The Sat Sangat Sabha has been kept up regularly and the interest has been well sustained. The purely native style in which the meeting has been conducted and the native music continue to prove attractive. Now and then, rough characters and mischievous youths try to interrupt the service, but are quickly put out or consigned to the police. Sometimes all the Mohammedans present will rise as one man and march out of the chapel with groans of dissent and spittings of contempt. This usually happens when special stress is laid by the preacher on the Divine Sonship of Christ; for to a Mohammedan, as to the Jews of old, the thought is blasphemous. 'How can God have a son?' they say. 'There is one God and He has no second.' There is one half-cracked old Mohammedan who often comes to the preaching place and when he sees the audience particularly interested, skilfully seizes that moment to create a diversion. He cries out loudly, warning the people against being spoiled and subverted by these lying Christians. He then rushes out, continuing his imprecations and calling upon the people to come out of the accursed place. He is thought to be somewhat crazed, but there seems to be method in his madness. On the whole, however, the meetings are most enjoyable, and we trust not unfruitful. We are sure they have a decided reflex influence for good on the young men who volunteer to carry them on. About a dozen of them have enlisted in this service, and in striving to carry a blessing to others they themselves can not fail to receive a blessing."
Services in which the English language has been the medium have been ordinarily held on Sunday and Wednesday evenings in the Lobári Gate Chapel. Since the work of demolishing the old structure began, this work has been suspended, but it is hoped that ere many months have elapsed, it will be resumed in the new and much more commodious structure now in process of erection. The new building is to be called the Forman Memorial Chapel, and is being erected by funds contributed for the purpose by friends of the late Rev. Charles W. Forman, D. D., who for forty-five years laboured in Lahore.

The attendance upon these English services, in the conduct of which Messrs. Ewing, Orbison, Gilbertson and Griswold have shared, has been, upon the whole, good. Decided interest has from time to time been manifested by individual hearers. The services are of a thoroughly evangelistic character. Brief addresses upon the fundamental truths of the Gospel are given in which there is always the definite aim to bring the message home to the individual conscience. The singing of Gospel hymns is a prominent and effective agency in these services. A pleasant feature of the Sunday evening services is the fact that frequently the members of our church are joined in the work by the Rev. F. H. Baring and Rev. H. G. Grey of the Church of England, who contribute much to the interest and effectiveness of the meetings.

Mr. Tydeman, a young Englishman, Head Master of the Cathedral Orphanage has given valuable aid in addressing on several occasions the Wednesday evening audiences in the Chapel.

The Mission Dispensary.

The work in the Dispensary has been carried on very efficiently by Dr. D. S. Otto. An effort was made by him to raise the Dispensary into a hospital but failed for want of funds. The Doctor however received some indoor patients now and again whenever it was necessary for serious cases. Before the
patients receive medical attention a portion of the Scriptures is read, and a short address given. This during the year was done by Rev. Isa Charan, who visits the Hospital daily but is now too feeble to do other work. Dr. Otto adds: "I think it desirable to open branch dispensaries in the district, and for this as well as for a hospital in Lahore funds are required. A great deal of religious work can be done through medical agents. The patients learn to look up to the medical missionary for help and counsel in everything and they listen gladly and with unbiased minds to the Gospel when presented to them. There is a good opportunity for people in Europe, America, and India to endow beds for indoor patients in our hospital funds for medical aid to poor villagers in the district. We record our thanks to the Punjab Government for the help they have given towards the salary of a compounder and the purchase of medicines." The statistics for the year are as follows:

- Number of attendances: 38,058
- " new cases: 12,471
- Daily average: 104.26
- Major and minor operations: 990
- Out of the new cases the number of males was 6,942; children 1,805; females 3,724.

**The Hindustani Church.**

The services in this Church have been well attended throughout the year. A special feature of the congregation is the very large number of young people who belong to it. The presence of so many Christian students of the College and of the Girls' School gives the work of this church a more than local importance, as these young people come from all sections of the Province.

The weekly prayer meeting has been conducted by the elders of the congregation in a manner most acceptable and prof-
itable to the people. The Sabbath preaching services have been as in previous years in the hands of Dr. Ewing, and the Sabbath School under the superintendence of Dr. Orbison. This Sabbath School continues to support the evangelist at Kasur, which involves an expenditure of about Rs. 30/- per mensum.

The additions to the Church during the year have been 115, of whom 97 are from villages in the Lahore District. Very considerable interest in spiritual things has been manifested by many of the people. Special meetings during the week of prayer and subsequently were marked by a very manifest longing on the part of many to attain to a higher grade of Christian life and experience. A number of the members of the congregation regularly engage in voluntary missionary work in the city, either in the Sunday Schools for non-Christian boys and girls or in the chapel preaching. We have good reason to anticipate still greater zeal in this direction in the future.

The officers of the Church, acting in accordance with the earnest advice of the missionaries have taken steps looking toward the securing of a pastor of their own. The services of the Rev. Henry Golaknath have been asked for, and the Mission has acquiesced in his transfer to Lahore. It is hoped that ere long he may be set free by the Lodiana Presbytery and that then he may be formally constituted, by the Lahore Presbytery, Stated Supply of this Church. The desirability of the congregation advancing toward self-support has been emphasized, and it is believed that the Indian members alone will be able to raise at least Rs. 40/- per mensum toward Mr. Golaknath's salary. Mr. Golaknath is, we believe, well qualified in all respects for this very important work, and we trust that his coming here may be the beginning of a new era in the progress of this people.
LAHORE STATION.

The English Church.

During the past year the work of preaching, teaching and visiting has gone on here as in former years, and has not been without its fruits. The transfer of Mr. McComb to Ambala City at the beginning of the year was felt by the congregation to be a great loss to Lahore, for besides being a watchful pastor he was looked upon as a personal friend by all. Mr. Velto however, who took his place as pastor, was an old familiar friend and took up the work without a break.

The interest taken in our services by the young people and which was referred to in a humble but hopeful spirit in our last Report has been quickened and additions have been made both to the membership and to the congregation. Two have been admitted to the privileges of fellowship on public profession of faith and baptism; two more on profession of faith and four by transfer from sister churches. Some have left us for other stations and one has left India but we hope only for a time. The young people have kept up their interest in their Society of Christian Endeavour, and in a quiet way are working for the Master. Our weekly Bible reading and prayer meeting has been well attended throughout the year. We have reason to go on with renewed vigour and in the belief that the work is being approved of by the Holy Ghost.

Connected with the above Church is an English Sabbath School, in which six teachers and an average of forty-five scholars are at work Sabbath after Sabbath. During the hot weather the numbers fall slightly below the average, partly owing to children going to the hills and partly owing to sickness. During the absence of Mr. Gilbertson on leave, Mr. Penhearow took charge of the school. The two Bible classes which are under the charge of Mr. and Mrs. Gilbertson are well attended, and most members are active workers of the Y. P. S. C. E. During the year, four of the young ladies, one of the lady teachers, and one of the young men publicly confessed their faith in Christ.
new joined the church, two of them taking their membership in the Indian Christian church at Naulakha. Several of the other scholars have declared for Christ but have not yet joined the church.

The infant class is taught by means of illustrated Scripture stories. The other classes use the Westminster Lesson Leaves. We take this opportunity to thank the American Pres. Board of Publication for their gift of copies of the Westminster Teacher received monthly.

Other Sunday Schools have been opened recently in Lahore, but the fact that this school still maintains its strength shows that, though much is being done to teach the children the way of life there is room for much more. Would that those who have themselves entered upon the Christian life fully realized their privilege and their obligations to the young.

The Work in the District.

Mr. Martin, writing at Láknáh, Nov. 17. 1895, reports as follows:—

"It is an old adage that figures do not lie, but it must not be assumed that the whole number of persons baptized become exemplary Christians. There are some lapses, too many become indifferent and cease to attend service. The same is, however true at home.

Work has been going on in all the old places, viz., Dugaitch, Sogga, and its neighboring villages, in Wagah, Manihala, Padhana, and Chuslewár. The Rev. Dharm Dás is now living in Patti, a large and important town within easy reach of the Sogga region. He has been very active in the work both there and in the neighboring villages. He reports a considerable number of inquirers in these villages and has baptized a considerable number.

What seems a promising work has opened in Láknáh, some 13 miles from Kasur. Mr. Hyde and I camped there for
some time last February. The Rev. Dharm Dás was with us a part of the time, also Nathu Khan from Kasur. Much interest was shown by all classes. Quite a large number from the low castes professed faith. In the intervening months, they have been taught by Rul Dás, our teacher stationed in the place. Rul Dás is a Mazhabi Sikh, very tall and active, and rather an interesting character. He served for some years in the army. I baptized him last January. He improved rapidly in his reading and in his knowledge of the Gospel. We hope he will improve in heart knowledge. We have to depend mostly on men of this kind, taken from the midst of the people, for our preachers. We hope in the ensuing year to find a number of such men, and to be enabled to train them for the work. Our school at Khanna will we hope train many such.

The friendliness of some of the leading men of Láknáh is remarkable. Some of them profess to be Christians. One or two seem to have a real heart interest. One, Rájá Singh by name, visits me daily and sits for hours. He brings milk every evening, and seems very solicitous about my welfare. He said the other night, on taking leave of me, that he had a heavy load of sorrow on his heart that day and had prayed to Prabh Yisu (the Lord Jesus) to take it away.

Dr. F. J. Newton of Ferozepore spent some days with me in Láknáh a short time since. He baptized 26: 18 men and 8 boys. I baptized 2 more men later. The women are being taught by Rul Dass’ wife. From every side we hear of these low-caste people wanting to be taught. We are taxed to find means for teaching them. Whether this is to be a really spiritual movement or not depends largely upon our prayers.

The ladies stationed in Kasur tell of interesting work among the women there and in the neighboring villages. The children in most of our villages are being taught to read by our native teachers. In one or two of the towns where we have
work there are government schools. We have also, of course, Sunday Schools.

We append a few statistics. Whole number of baptisms up to date, 750; Communicants, i.e. actual attendants on service, 346; Native workers, 12; Baptisms during year 103."

Miss Thiede writes as follows:—"The year 1895 has not been eventful in Wagah but God's goodness and mercy have been new every morning and have brought us safely to this Ebenezer. The daily morning and evening services have been held as before. There are two services every Sabbath and one women's prayer meeting. There is a Sunday School once every week for Christian and heathen children. Adults also attend. The average attendance has been 29, the average church attendance 39. The Church collection since last report has been Rs. 19—4—9. In the Dispensary 5964 patients were treated. Four infants were born during the year. Two adults and two half-grown children were baptized during the year. Two of those baptized were Mohammedan girls, one a widow of 18 years, the other an orphan of 8 who was sent to me by the Deputy Commissioner of Lahore. Two Christian families have gone from Wagah to Clarkabad; and 3 children have been sent to Boarding Schools. We have at present, 26 communicants and 17 children, making a total of 43 Christians. There are inquirers in 4 villages who are under instruction. Several Hindu boys have joined our school.

Our Catechist is Kaniya Láll. He is an earnest and faithful worker. Besides doing work in Wagah, he itinerates every day in neighboring villages. Wagah is but a small station, but we pray that the Lord will keep each under His protection and add here and in other stations many more to the number of those of whom He will say on the great day:—'Father I have not lost one of those whom Thou has given me.'"
DEHRA STATION.

(Occupied in 1853.)

Missionaries:—Revs. J. F. Ullmann, W. J. P. Morrison, and Mrs. Morrison, Miss H. A. Savage, Miss E. Donaldson, Mrs. E. H. Braddock, Mrs. A. M. Stebbins.

In charge of English Congregation:—Herbert R. Francis, Esq., Evangelist.

Assistant Missionaries:—Miss K. Howittson, Miss Ogilvie, Miss Judd.

Native Pastor:—Rev. Ralla Ram.

City High School:—Mr. H. D. Bose, B. A., Head Master, with six Christian, eight Hindu and one Muhammadan Teacher.

Teacher at Harbanswala:—James Benjamin.

Colporteur:—Rattan Singh.

Christian Girls' Boarding School:—Eight Christian teachers and Mrs. Murphy, Matron.

Bible Women:—Mrs. Grace Kerr, Sundari, Emily, Mrs. Massey.

Training Home:—Mrs. Stebbins, Munshi Massey.

On their return from America the Rev. Dr. and Mrs. Thackwell, who had been for nine years in charge of the work at Debra, and had done so much for the mission there, were transferred to Ambala Cantonment, thus leaving the general superintendence of the station in the hands of Mr. Morrison. Owing to the improved health of both Mr. and Mrs. Morrison, they were able to remain at the station for the greater part of the summer.
The City High School for boys continues to prosper under the superintendence of Mr. Morrison and instruction of Mr. Bose, with satisfactory examination results. An average on the roll of 336 boys, with an average attendance of 292, paying an aggregate of Rs. 2,239—8—3 in fees, cost us a total of Rs. 4,850—5—0, or Rs. 14—7—0 per pupil; or a net cost, after deducting the fees paid by the pupils, of Rs. 7—12—2 annually or Rs. 0—10—4 monthly. This is what we must pay for the privilege of imparting a Christian education to the youth of the city! Twenty-three of the above pupils are Christians, about fifty are Muhammadans, the rest Hindus.

The roof of the "Old Tahsil" which was in a ruinous and dangerous state has been made safe, and both the building itself and the grounds attached have proved to be of great advantage to our work, relieving the Main School of a great deal of the noise incident to the instruction of the smaller boys and furnishing a play-ground which was most needed. An increasing interest is taken by the pupils in cricket and athletic games, and as our means will allow we hope to be able in time to make better provision for their physical development.

Besides the devotional exercise daily at the opening of the school in which we have assistance from the native Pastor and other ministers, each class in the school has one period of time devoted to class instruction in the Bible or Catechism or the "Evidences of Christianity." Such daily contact with the Word of God cannot fail to have a life-long influence on young minds and we are glad to be furnished with such a grand opportunity to sow the good seed.

The work at the Out-station of Nahan is no longer connected with the Dehra station. As it is much more accessible from Ambala, Dr. Thackwell has taken charge of this out-station and it disappears from our report.
Sunday Schools. Nine Sunday Schools have been carried on, most of them throughout the year. The Sunday School for European children connected with our English congregation was suspended for several months for lack of pupils but a fresh start has been made and we hope it may be as prosperous as in years past although a large school can never be expected in the hot weather owing to the proximity of the hill stations of Mussoorie and Landour with their educational facilities.

An average roll of 352 pupils constitute the number in the nine Sunday Schools. The largest and most efficient Sunday school is of course the Hindustani Church school for Christians numbering 94 with an average attendance of 86. The Boys' Sunday School connected with the City High School has over 70 on the rolls but the attendance is not so good or regular as in the Sunday School for Christian children. In the Christian school are to be found classes for adults, for young men and maidens as well as for children of all ages. In the English and the Native Christian Sunday Schools the system of "International Lessons" is used, whilst in the non-Christian Sunday Schools the instruction is necessarily more elementary, and must be left largely to the tact and judgment of the teachers. In these schools the ladies of the mission, and pupils of the "Morse Memorial Training Home," and some of the older pupils and teachers of the Girl's Boarding School do most of the work.

Owing to want of preachers the Bazar and Village preaching has been desultory and unsatisfactory. Mr. Ralla Ram does what he can in this branch of the work, but his pastoral and other duties absorb the greater part of his time. We have not a single preacher to aid the missionary though efforts have been made to secure the services of a good man for this work. We have, however, three of our young men under training in the Theological Seminary at Saharanpore and when they complete their course of training we trust we shall be able to carry
on this department of missionary labor more systematically and efficiently. Lectures and addresses both in English and Hindustani have been occasionally delivered in the City High School building and very friendly relations are maintained with Hindu and other non-Christian communities, which often furnishes good opportunities for a favorable hearing of Christian truth.

Another form of work for the evangelizing of the non-Christian community is the conducting of services for the servants of European gentlemen and ladies by Mr. Ralla Ram. When our staff of preachers shall be increased this work might be greatly extended. Mr. Ralla Ram at Mr. Ullmann's request, conducts a weekly service at Mr. Ullmann's house for a large number of beggars who come for alms. Mr. Ullmann and Mr. Ralla Ram continue their weekly service at the Leper Asylum. Numbers of the sufferers there have taken Christ for their Saviour and have confessed Him in baptism. Death has been busy amongst them this year, but there is an organized Christian community among them, and a building for their religious services.

For the Native Christian Congregation under the pastoral care of Rev. Ralla Ram, two services on Sunday and one on Thursday are held. Also an excellent Sunday School. The attendance and the attention are both encouraging and convince us that there is growth in Christian life. Another encouraging sign of it is that this congregation from the 1st of May, 1895, have relieved the Mission of all pecuniary burdens for the support of pastor and congregational expenses and have been able to contribute besides to the relief of the poor and expenses of the Presbytery. Mr. H. D. Bose has been elected Deacon to take charge of the financial affairs of the Church. Thus the Dehra Church has a self-governing organization and conducts its affairs without interference from the missionary though they invite the missionaries to give counsel and encouragement. The number of communicants is 80.
**DEHRA STATION.**

The English Congregation continues to enjoy the ministrations of Mr. Francis who conducts two services on Sundays and two during the week. The attendance always falls off in the hot weather but under the circumstances was very encouraging. We enjoyed a week of special services in December, 1894, by Rev. Dennis Osborne which were spiritually helpful and largely attended. Also four days of delightful services in March, conducted by our old friend of years ago, the Rev. J. Gelson Gregson of the Keswick Convention. The Society of Christian Endeavor has done good work during the year and is very helpful in developing the Christian activity of the younger members of the community. So that it has been a memorable year of Christian privilege and growth.

Mr. Ullmann, in spite of the increasing infirmities of years, and at times of great suffering, has been enabled to labor on almost without intermission. Several young missionaries of both sexes, and of different societies have come to Dehra to receive the help he is so well qualified to give in learning the languages of India. He continues his visits, with Ralla Ram, to the Dehra Leper Asylum as also his literary labors in connection with a series of Anti-Popery Tracts in the vernaculars.

The work in the Zenanas and Schools for non-Christian girls has been under the superintendence of Miss Savage, assisted by Mrs Braddock and Misses Howitson, Ogilvie and Judd, and three Bible Women and several teachers. Miss Savage, after a season of severe toil interrupted for a time by the effects of a bad fall from her trap, has gone to America to enjoy a brief furlough of well earned rest. It is a matter of great regret that a report which she wrote of the year’s work in her department has been lost in transmission.

Four day schools have been carried on regularly during the year and for some months there was a fifth, but this was closed at the end of August, as the teacher and family left the station. These schools are co-educational institutions in
their capacities of Sunday Schools as well as day schools, for each one is a centre of large gatherings on Sundays where the big boys and girls are conspicuous by their presence and heartiness. We have been greatly helped in all these schools every Sabbath by some of the teachers and older girls from the Boarding School.

In the two villages, distant some three miles from the station, zanana work has also been done and our influence much strengthened by the giving of simple remedies and medical help. For this object, rupees four per month were given by the Christian Endeavor Society of the Girls' School during the school year. Our daily average attendance on all these day schools has been one hundred and eight pupils, but on Sundays the attendance almost doubled. Instruction has also been given in about two hundred zananas, making a total of about three hundred pupils under religious instruction during the year. Mrs. Braddock gave valuable assistance in this work by spending from five to six hours a day in school and zananas. Our working staff consisted of four native Christian zanana teachers (one being with us only a few months of the year), a lady resident in the Station and engaged for this work, with salary met from private funds, and two lady assistants. The opportunities here are endless, obstructions few and we only want a largely increased force of workers to take advantage of all the opportunities opened to us.

Since Miss Savage's departure in Oct. the staff of workers has kept the work going, and Mrs. Morrison, who as Miss Geisinger did so much to develop the work among the women at Dehra, has taken the general superintendence of the girls' schools and zanana work.

The Converts' Home, intended as a temporary shelter and training school for female converts who are cast out by their kindred for Christ's sake, having been completed, five women have been admitted and the care and training of these women
has added no little to the burdens Miss Savage had to bear. This work has, since Miss Savage left, devolved on Mrs. Stebbins. The Home is at present in the experimental stage. Time and experience will develope it into a most useful institution the need of which will increase as the years go on.

Of The Christian Girls' Boarding School which has for so many years held a prominent position in female education, Miss Donaldson, the Superintendent, reports:

"Since our last report there have been few changes in the school. The enrollment has remained almost the same with a slight increase in average attendance. There have been few special events worthy of mention but teachers and pupils have worked faithfully and with good results. Six girls were presented for the Government Middle Examination and all were successful. Of these one has become a teacher in the school and the others are in preparation for the University Entrance Examination after which some are looking forward to a medical training and others to teaching. The school was visited in April by the Government Inspectress of Schools of the N. W. P., who spent two days in examination of the secular classes. In regard to this examination she writes,—'The seven upper classes have done well in English. In Geography and History no better taught classes could be found in any Anglo-Vernacular school. Arithmetic and vernacular are also fair. The knitting, embroidery and plain sewing shown for my inspection were good.' We quote this in proof of the fact that it is possible to secure good secular teaching in India thus saving missionary labor for real missionary work. The classes most highly commended have never been taught in these subjects by other than non-missionary teachers with salaries varying from four to eighteen dollars per month. More teachers, however, are required for the same number of pupils than at home as few understand the management of a large
class. The 'one girl at a time' method is most popular but they are ready and willing to act upon suggestions and to adopt new methods. A normal school for the training of teachers would greatly increase the efficiency of our schools.

It has been a pleasure to meet from time to time, former pupils of the Dehra School, who are now occupying positions of responsibility in various places in India. One is Principal of a large Government College for women; others are practising physicians or teachers in schools or zenanas but the greater number are engaged, as wives and mothers, in training a new generation of Christians. We have perhaps never before had a more promising class of girls than that at present in the school. They will in a few years, be occupying such positions and for their moral and spiritual training at least one more missionary teacher is needed. We have no teacher at present whom we can trust with the Bible teaching of the higher classes. Much of a missionary's time can be profitably spent with our teachers and girls out of school hours. With the time necessarily spent in office work and in general supervision, one person can do but little and it is a source of constant regret that so many excellent opportunities for influencing these girls remain unimproved. Other denominations are supplying their schools in India from Kindergarten to College with trained teachers. It is now one year since an earnest request was sent by the Lodiana Mission for one teacher for the Dehra School. The request was granted by our Board but no teacher has been available. Among the thousands of teachers in the U. S. A. are there no Presbyterians who are willing to devote their service to this interesting work?

At the beginning of the present year a Christian Endeavor Society of sixteen active members was organized among the older girls of the school. This Society is exerting a good influ-
ence. Its members seem to realize more and more the meaning of their pledge and are earnestly trying to be faithful. We quote the following from their Secretary's first report: 'Our Society cannot work in the same way that others do, as we are not allowed to go out as young girls of other countries but we are anxious to make our school better in every way so that the Dehra School girls may be known for truthfulness and uprightness of character.' Six of its members go out to teach in heathen Sabbath schools conducted by our zenana mission ladies, and others have, of late, been helping conduct a Sabbath afternoon service for the women of the Converts' Home. A number of heathen women come in from homes near by and the presence, and especially the singing, of these Christian girls is a great attraction to them. The Society has earned by the voluntary work of its numbers, about thirty-five rupees, and the entire school has contributed, during the year, four rupees monthly towards the support of our native pastor and an equal amount for the purchase of medicine for village work. A part of the latter sum was collected during the previous year.

The younger girls continue their usual interest in their Friday evening prayer circles in which about all are active and praying members.

The number of girls without homes or with very poor ones has gradually decreased until but six such girls remain. These have been taken, for this winter vacation, into the homes of good Christian families and the Dehra School is now closed for the first time in its history. But two remain who are provided with clothing and bedding by the school and these will pass out next year.

We are thankful to have had but little need of medical services during the present year, having been visited by no contagious diseases, no fever and but the slightest ailments of any kind. Dr. Rutledge, who has so kindly given free medical
attendance for a number of years has recently returned to England but his successor, Dr. Emerson, has most cordially consented to take medical charge of the school upon the same terms.

We regret that one of our most valuable teachers, Miss Owens, has been obliged to resign her position in the school. During the past five years she has been untiring in her efforts for the welfare of the girls and her place cannot be easily filled. For this reason we shall feel the need more than before of another missionary in the school. We have every reason however, to believe that the Lord loves the Dehra School and we are willing to wait for one of His own choosing."

*Jane Cross Morse Memorial Training Home.* Mrs. Stebbins, the lady Superintendent, reports:—"A year of small things for the Training Home, shall we call it? A year of searching for candidates and ending without finding them. One pupil, Grace Gardner, having completed her studies has passed out into full service. One, Alice Kenyon, remains to complete her second year's course. The latter entered the Home in March '95, and anticipates, after finishing her second year's work to enter upon medical studies, April '96, in Lodiana Medical School. God works through the few, the chosen ones. And we believe we have been blessed in the rejection of some applicants. Since the opening of the Home in 1889, yearly appropriations have been made for six pupils. This year the appropriations have been cut down to three pupils, and still we had but two.

The pupils of the Home, as part of their training, are required to go out either to school or zenana work for from two to four hours each day. This means, in the hot weather, coming back tired to sit two hours with the Munshi over the Urdu or Hindi character, and several more hours with study in the afternoon and evening. The girls have worked hard all the year.
Since more than those of any other country, the women of India are dependent upon their sisters to bring the Gospel behind the *pardah*, since to elevate a nation the wives and mothers must be elevated; and since the new program of economy in Missions is to secure the co-operation of workers from the field;—for these reasons, and because God has blessed the workers who have previously gone out from this Home, we fully believe this Home has a large place to fill in the future of woman's work in India. The mountain of difficulty before us is the indifference and antipathy of most Europeans to work among natives. The Spirit of God alone can level this mountain. We will not despise the day of small things, but confidently expect His blessing on this Home."
HOSHYARPUR STATION.

(Occupied in 1867.)

Missionaries:—Rev. K. C. Chatterjee, and Mrs. Chatterjee.
Catechists:—Babu Agya Masih, Ditt Ram and Pir Bakhsh.
Scripture-Readers:—Devi Datta, Ramgir, Atar Das and Amir Khan II.
Colporteur:—Wuzir Shah.
Female Christian Teacher:—Miss Lena Chatterjee.

OUT-STATIONS.

Ghorawah:—Pandit Har Golal and Sain Gamu Shah, Catechists.
Dosuah:—Rev. Nizam-ud-Din, Evangelist.
Gorkhi and Nanak, Scripture Readers.
Abdul Masih, Christian Teacher.
Tanda:—Rev. Muhammad Shah, Evangelist.
Rahim Bakhsh and Ghasita Singh, Christian Teachers.
Garshankar:—Munshi Amir Khan, Licentiate.
Subha Khan, Catechist.

"It is God that works. We are but the instruments. We deserve no reward for what God does by us, and can claim no merit for it, any more than we could dream of ascribing any merit to the sling and stone and sword with which David slew Goliath."
These words of Tyndale have been in our minds throughout the year in connection with our work. We have preached the Gospel as heretofore in the city and in the villages. We have taught those who have come to us for instruction and circulated the Word of God throughout the district. In all our efforts, we have felt that God has been working in us, and our prayer has been that He may be pleased to make use of us in destroying the giants of error and infidelity as He did the sling, the stone and the sword of David in slaying Goliath.

The year under review has been one of quiet and peaceful work. We have had no dispute or quarrel with our non-Christian neighbors and have been allowed to carry on our work without disturbance. It has been also a year of continued blessing and prosperity. It is therefore with joy and thankfulness that we submit the following brief record of it:

We have worked on the same lines as before. Our work in the city consisted of the following forms of missionary labor:

1. Daily open air preaching from the verandah of the Reading Room.
2. Evangelistic services three times a week in the city chapel. These are conducted with music and singing of hymns and exhortations from the Word of God.
3. Daily conferences with visitors on religious subjects in the Reading-Room.
4. A Bible class in the Mission house during the summer months.
5. Preaching in religious melas held in the city and its neighborhood.
7. Two day schools for non-Christian girls.
8. One Orphanage and Boarding School for Girls.

The above agencies have been in full operation during the year. The attention accorded to our preaching both in the open air and in the chapel has been most encouraging. This has
been specially the case in the latter. Crowds of attentive and thoughtful listeners have heard the Gospel message. The conferences in the Reading Room have also been generally satisfactory. There have been discussions with maulvis and faqirs but they have always ended with peaceful results, and have been the means of enlightening many and removing the difficulties of earnest enquirers. The Bible class in the mission house was attended by a number of young men. All of them learned the gospel truths and three progressed so far as to accept Christ and make a public profession of their faith in him by receiving baptism. The number of books sold last year amounted to 30 Scriptures and portions of Scriptures and 300 tracts. Several copies of both have also been given away to thoughtful enquirers. There is no demand for our books in the district and few are able and willing to spend money on them.

The Day Schools for non-Christian Girls. There used to be two of these in former years and both for Hindu girls. One of these collapsed in 1894 on account of the opposition of the Aryas. In the place of this we have opened a school for Muhammadan girls during the year under review. So there are still two day schools for non-Christian girls, one for Hindu girls and another for Muhammadan girls. The former contains 44 pupils and is taught through the medium of Hindi. The latter has 30 pupils and is taught through the medium of Urdu. The standard of education in these schools is that of the Lower Primary. The Scriptures are taught in both schools.

The Girls' Orphanage and Boarding School. This school continues to maintain its popularity and usefulness. It has forty-six pupils on the roll—15 of these are orphans, 14 half-orphans and the rest have both parents alive, but too poor to educate them in more expensive institutions. The standard of education in this school is that of the Upper Primary of Urdu and Persian course. In addition to the books prescribed for this course the girls learn the Scriptures and the Roman
Urdu. Sewing, cutting and knitting are also carefully taught and all the bigger girls take part in the domestic duties of the institution. Four girls passed the Upper Primary examination last year and have gone out of the school. Two of them are helping their parents in household duties and the other two are being trained for the useful work of nurses in the Medical School at Lodiana. This institution has been supplied with four girls from our Orphanage. One of the orphan girls has been married during the year to a Catechist of our Mission and is helping her husband in spreading the Gospel. The fees charged for each pupil are Rs. 3 per month. This includes the charge for boarding, tuition and everything else. Those who are unable to pay this sum are received for less and in cases of entire destitution, without any fee at all. The school is intended for the poor and the needy of any caste or creed, specially orphans, and affords them home and Christian training.

The great need of the school at present is a second dormitory which has been estimated to cost Rs. 1535. This will accommodate another twenty pupils. The want of this room has compelled us to refuse further admission. Any help granted towards the building of this room would be most thankfully received.

The village work. To carry on this work systematically and with success the district has been divided into five circles:—Hoshyarpur, Dosuah, Tanda, Ghorawaha and Garshankar.

1. Hoshyarpur.—This is the largest of the five circles of our village work, having a radius of twelve miles. Two of the assistants mentioned above have devoted their entire time to work in this circle. They carry on their work by the simple preaching of the Gospel and distribution of Scripture-portions and tracts. There are two day-schools for low caste children in this circle—one at Hurianah and another at Garbdiwala—containing 38 pupils. There have been 37 baptisms in connection with this circle this year. Two of these were from the
Muhammadan community and the rest from the low caste Churahs and Chamars.

2. Dosuah.—This is the centre of another village circle and has been in charge of the Rev. Nizam ud Din. He has two assistant preachers and a school master to help him. The school here contains 12 pupils. Mr. Nizam ud Din has continued to be blessed in his work and has been the means of bringing 40 souls into the church of Christ last year. The work amongst the low caste people in this circle is most promising. There is now a Christian community of 141 men, women and children in this circle.

3. Tanda circle has been under the care of the Rev. Muhammad Shah. He has two Christian teachers and preachers to help him and has been successful in baptizing 13 men, women and children during the year. There are 15 pupils under instruction in this place. The Christian community here numbers 125 souls.

4. Ghoraibaha has been continued under the care of Pandit Hargolal. He has spent his time in instructing the Christian congregation of the place and in preaching the Gospel among the heathen. There have been 5 baptisms in this circle.

5. Garshankar. Amir Khan has continued to hold this outstation. He has faithfully labored in Garshankar and its neighborhood, and has several enquirers under instruction but none of them seems ready for baptism yet.

The total number of baptisms this year has been 91. Of these 56 were adults and 35 children.

The native church contains 277 communicants and 158 adherents, consisting of men, women and children who have been baptized but not yet admitted into the communion, forming a Christian community of 435 souls. Most of the members of this community are drawn from the low caste Churahs and Chamárs and are exceedingly poor. They are moreover distributed in twenty-five towns and villages. Pastoral work in
this community has been mainly carried in by means of itinerations. There are four centres of worship where Sunday services, week-day prayer meetings and Sunday Schools have been held throughout the year. Attendance on these has been encouraging. All the arrangements in the church are made with a view to self-support in the future. The contributions last year amounted to Rs. 183. Seventy six rupees out of this sum have been set apart for evangelistic work and the remainder has been spent in congregational expenses.

We close this report with deepest gratitude to God for the measure of success vouchsafed to us and with the fullest response to the following words of Bishop Pattison:

"From my heart I feel that any apparent good that I may have done has been His work in me, and not my own."
FEROZEPORE STATION.
(Occupied in 1881.)

Missionaries:—Rev. F. J. Newton, M. D. and Mrs. Newton,
Rev. J N. Hyde, Miss H. R. Newton, M. D.
Licentiate:—Pandit Ratan Chand.

OUT-STATION MUKTASAR.

Licentiate:—Báwa Amar Dás.

They want statistics. That is to show what progress we are making. "Why doth my lord the king delight in this thing?" "Notwithstanding the king’s word prevailed" So we yield the point—how can we do otherwise?—and the formidable statistical tables, with their additions and subtractions and excommunications and removals and deaths and births and a score of other particulars must be filled in. Why do Boards and Committees and Government love statistics and red tape? Numbers do not, in our sphere of work, at least, always indicate real progress or success. We have heard of a certain mission where there were reported to be 50 baptisms a day. Then my lord, the king said—that is, the people at home said—the "constituency," in effect—Why are you not doing likewise? Why are you backward? Come now, count up, and show us what you have done, and what you can do.

Here is some of our experience during the past summer. It is only one side of the question, if not the brightest.

In June, we baptized eight persons in Ferozepore. They were of the low caste called Churas. There is so much to
encourage and cheer the heart, nevertheless, in our work among these people, that the following is not by any means intended as representing our general experience among them.

The individuals referred to had for some months shown a special interest in religious matters, and for a considerable period had been under instruction as catechumens. There were three men and a lad of about twelve years of age, and two women each with a small child, making in all eight souls. Now there is a temptation with this class sometimes, to embrace Christianity for the purpose of improving their social status or with the hope of insuring a livelihood. With this thought before us we took very special pains to impress upon the minds of our inquirers during our course of instruction, that such motives as these must by no means be allowed any weight in their decision to become Christians. Nay, it was impressed upon them day after day, line upon line, that religion was a matter apart from social standing. They came to an intelligent understanding of the truth of this, and being willingly taught seemed to grasp the leading truths of the Gospel.

At the end of three months they were baptized in the mission church. Now these men made their livelihood by doing the work of scavengers. It is customary for the scavengers to go the rounds of the city with a drove of donkeys on whose backs refuse is carried away from the private houses and streets. This is sold to the zamindars as manure for their fields. These men, however, on becoming Christians, were anxious to give up this work and take to some occupation which they considered more respectable. They said they were taunted by their neighbors for not bettering their condition. Is this what they became Christians for? they were asked: what were they better off than before? What was the use of being Christians if they still had to drive donkeys? One of them objected to the immoral atmosphere of his old neighborhood and begged to be allowed a place on the Mission premises for his residence.
We had no house at our disposal however, and so could promise him none, but he engaged to put up a house himself, a cheap structure, to be made of framework and matting. Meanwhile a difference had sprung up between one of the men and his wife. She accused him of gambling, and he rebutted the charge by beating her. Then Mittá came, the patriarch of the lot, and complained his employers had turned him off because he had become a Christian and he begged us to give him some work. Now this was all a little discouraging, what with charges of ill-doing, and prayers for material support.

But here is one of the most difficult problems in our missionary experience, the demands made on us so often by converts for sustenance. Their employers turn them off, their neighbors refuse to deal with them, their parents and their brethren turn them out of doors, and disinherit them. The missionary who baptized them, is naturally looked to as their best, perhaps their only, friend, in their phraseology, their Mã lp, their father and mother, both in one. It is his duty and privilege both, to do parwaste, that is to support them.

We determined to hold a panchdyat (council) of our church to hear and decide on the appeals that were being made to us. First, about the old man who appealed to us for support, because his employers had turned him off. After considering the matter it was decided that the Head Master of our Municipal School who chanced just then to have the supervision of some buildings, should supply him with work as a coolie or day laborer. This, Mittá thankfully accepted and I am glad to say for him that he has proved so faithful in tasks that have been given him, that we have been able to find him permanent employment.

Case No. 2 then came up, and the delinquent was questioned as to the truth of the charges of gambling and beating his wife. He acknowledged both offences, but seemed unconvinced that the former at least was anything serious. We sought to impress
upon his mind the necessity of avoiding even the appearance of evil, and to show him that beating one’s wife has that appearance, and that it was a custom that was not practised nor tolerated amongst us. This man, Mangú is his name, is good natured to a fault,—I believe he even beat his wife good naturedly—he wears almost constantly an irrepressible smile, and no adversity will put him out of spirits. Alas, Mangú, he fell again—not beating or anything of that sort, but into his old habit of gambling. He does not own much property, nor any cash at all, so far as I can learn. But he possesses a wife, a child, a father, a sister and the clothes he wears. I remarked that there was one advantage in being poor, at least, if one will gamble, for then one has nothing to lose, or not much. Howbeit Mangú gambled away what he could, though that was not much, only his clothes, the suit he had on—he hadn’t any other—and his wife’s clothes into the bargain. His sister, married and living close by, came to his rescue on this occasion, and bought back out of her own little earnings, poor thing, all he had lost. This occurred some months after his baptism, but it was the second time he had been found guilty of the charge since that event, and we felt it was time to take serious notice of it. Accordingly the panchayat was called together again, and after considering the case suspended him from the church for three months, with a promise of restoration only on consideration of good behaviour and steady and regular attendance at church.

Lastly came case No. 3. This was Ishwardas, quite the opposite of No. 2. He was never happy and never smiled, and it seemed as if nothing would please him. When the panchayat decided to let him move away from his old neighborhood and to erect the frame house he desired on the mission premises, he took the announcement angrily and wanted to know why we could not build him a house, and did we expect him to live in an open field or under the trees like an ox? Were we so stupid
as to suppose he meant what he said when he told us he would not expect us to build for him, or expect any remuneration whatever for becoming a Christian? Why could we not arrange for his liberal support, why not make him a preacher, or a doctor? We could if we would, and it was nothing but spite that prompted us to treat him with such shabbiness. So away he went in high dudgeon. He repented in ten days or a fortnight afterwards and begged to be forgiven. Forgiveness with him—does it not with many?—means restoration to confidence and employment.

It seems impossible for them to see that this can only be a result of long continued well doing. This illustrates to my mind the wonder of redemption—"in Him we have our redemption through his blood, the forgiveness of our trespasses." Eph. 1:7—where forgiveness is restoration, restoration to confidence. "I even I, am He that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." Isaiah 43:25. "Thou wilt cast all their sins into the depths of the seas." Micah 7:19. Also, Isaiah 38:17. How could there be peace in God's presence if this were not so? And this truth should surely prompt as to infinite charity in dealing with those who are weak.

We found work after some delay for Ishwardás which he accepted very readily, being anxious, as he said, to give up his old business. And yet after all, he soon became discontented and left and is now at his former occupation.

These cases illustrate one of the difficulties we meet in the case of new converts and especially those of the poorer classes, that, namely, of helping them when they lose their occupations. If this is not done judiciously it is apt to do them more harm than good.

Another kind of convert occasionally appeals to us for assistance, that is the sáthá, the religious mendicant. When he becomes a Christian, he cannot any longer consistently practice his old profession of wandering idly about the country and
living on the gifts of Hindoos. This year we had one of them come to us, who had been baptized in another Mission. Occasionally these men are well read in Hindi and Panjabi and if they possess the spiritual qualifications, they can be utilized by the Missions as teachers or evangelists. There are some good examples of men of this class employed in this way. But the person I speak of, had not the qualifications necessary, and he was illiterate. He was a soldier once and had left the army for the wandering life of a sādhu; but had never put his hand to any kind of work. So what was he now to do? It was neither desirable, nor possible, for him to engage in mission work and having been a sādhu, and belonging to a respectable Jat family, to take up manual labor of any kind as a means of livelihood, was not, in his opinion, consistent with his dignity.

For the time being, however, it was thought best he should be taught to read and write in his own tongue, the Panjabi, and instructed in the Scriptures and then, if it should seem best, I thought he might be employed by the Mission as a preacher of the Gospel to his countrymen. But he had not been with us many days before he showed a tendency to both idleness and extravagance. The allowance that was given him for a month's support was gone in a few days and he manifested moreover no inclination to learn. It was necessary to explain to him that such habits were inconsistent with the plan we had formed for training him for future usefulness.

But he resented all restraint. He assured me he already possessed all the knowledge that was needed, and that if aught was lacking in his knowledge of the Scriptures it could easily be made up in twenty days. He dictated the terms on which he would agree to stay with us, and proceeded to instruct me in particular in the duties of hospitality. He observed that he was sorry I had failed to come up to the Scriptural injunction in this regard, and quoted some texts about the duty of
loving one another, pointing out, with much feeling, my duty in regard to the feeding of my guests. This indeed was the sorest point of all, and I was soundly rated for the inferiority of my victuals. However, it was clear he did know some texts of Scripture, yet not enough I thought, to qualify him for the position he coveted, and it was not long before he begged leave to return to his wanderings, and I was obliged to let him go.

This man's home was in a village not far from Taran Táran, and his father is a member of a fanatical sect known as Na-hangs. Last summer the young man went home to visit his parents, but his father, who was incensed at his becoming a Christian, vowed he would take his life, and it was on this occasion, that after a short stay with the missionaries at Taran Táran, he came to us at Ferozepore.

Some months subsequent to this, the conversion of a young Brahman woman took place in Taran Táran, which resulted in unusual excitement in the town and district round. So great indeed was this excitement that preaching in public places had to be suspended, the schools were emptied, and the hospital for women was closed, as patients ceased to come.

All this we learn was the work, not directly of the townsfolk, but of the Aryás whose emissaries were abroad, diligently setting people against the missionaries. Mass meetings were held, in which the people were exhorted to beware, and to keep their children away from the Mission schools, and to close their doors to the visits of the missionary ladies. It was proclaimed in every village around that the Government had issued orders, that no missionary be received, on pain of fine and imprisonment. Placards were posted about containing false representations regarding Christianity and warnings against all intercourse with the missionaries. The controversy spread to neighboring towns and was taken up by the vernacular press, which contained articles criticizing the work and character of missionaries and Christians.
In all this our station is not directly concerned, so that it is not properly a part of our report, but the spirit that has prompted it is becoming prevalent, and there are few of us who have not more or less directly had experience of it. In our report a year or two ago we related the case of two young men of the Arya sect of Hindoos, who followed as up to the village of Lauke, where some persons of the Chura caste had been baptized. A report had spread as far as Lahore that the whole village was in danger of turning Kirání.* These two came to the rescue. They took their stand under a pipal tree near the village, and declaimed against us, using the stock arguments against Christianity and the Bible, and indulging freely in personal abuse.

Mr. Hyde has paid frequent visits to Lauke, where he goes to see the Christians, and to preach the Gospel to the non-Christians of that and the neighboring villages. On one of these visits recently two young men of the Arya sect appeared upon the scene, and began the usual crusade, haranguing audiences of villagers and opposing us and our work. Mr. Hyde having been some days at Lauke, had planned to move on to a village about two miles distant, and accordingly sought to engage an oxcart to convey his tent and furniture. But none was forthcoming. No man would hire his cart, though liberal pay was offered. One said his cart was out of repair, another that his had gone off that very morning with a load to the city, and a third vowed his oxen were sick. No cart could be had. The warnings of our friends, the Aryas, seemed to be taking good effect, for the village folk would have nothing to do with the missionaries.

Just at this juncture the thanádar, or Police Inspector, from the neighboring Thánd happened to come to the village, and soon after his arrival he called on Mr. Hyde at his tent, when the latter mentioned his difficulty about the cart. Then, the head-

* A contemptuous name for Christian.
FEROZEPORE STATION.

men of the village, with the elders, as their manner is, came obsequiously to pay their respects and make their salams to the man of power and authority. There is nothing they respect and worship like power. But the Thanadar refused to receive them, or to accept their salams, till they produced the cart. And it was produced in great haste. There was no lack of carts in the village; none had gone to the city, and none were out of repair, and no oxen were sick. The owner now was glad to get the hire at the fixed Government rate—the nirakh.

Meanwhile the Arya preachers mounted their ekka and fled in hot haste to a neighboring town. Certain persons are said somewhere in Scripture to flee when no man pursueth. Perhaps these two were aware they had rendered themselves liable to arrest and prosecution for libel, as well as the infrac­tion of a law prohibiting the abuse of other people's religion.

Christians are sometimes accused of a similar transgression. If there is any foundation for this, all we can say, is that we are not aware of it, and we should be surprised indeed if any one calling himself Christian were capable of producing anything approaching some effusions we could name, issuing from Arya sources, for the abuse which they contain of the religions of their neighbors. Such business on our part, to say the least, would be obviously suicidal.

We had hoped this year to open a sub-station at Moga, a town of some five or six thousand inhabitants, between Ferozepore and Lodiana. We purchased some land there over a year ago, and then we waited till the period, fixed by law for purchase by right of preemption, should expire, before commencing to build. This period, twelve months, had nearly passed. Two days only were left, and we were congratulating ourselves that no claimant for the property had come forward, when a notice was served on us, that unless we returned the land, we should be prosecuted. There was but one course open, so we accepted the price which we ourselves had paid, and gave up our claim.
In Lauke and vicinity there have been twelve baptisms during the year. There are many more even now who are willing to be baptized, but mere willingness we have not thought a sufficient qualification. There are some who have shown a spirit of inquiry, and have been taught the saving truths of the Gospel. Some make an open profession of their belief in Christ, but for fear of men hold back from baptism. It is this, and not a profession in words, that breaks caste and separates them finally, and for ever, from their co-religionists. Neither creed nor manner of life are necessarily a part of a man's religion. He may believe what he wishes to believe; he may be orthodox or heterodox, Theist, Deist, Pantheist or Atheist, it matters not, nor does any one inquire into his private beliefs, all are broad church in their sentiments.

As I was saying, there are many who make no secret of their belief in Christ, but who plead their fear of losing their izzat, (honor, reputation) as an excuse for declining baptism. They will have broken caste, they will be regarded as outcasts from society. This is as true of the Chuhra, who really has no caste, and their izzat,—it is hard to know wherein it consists. How often and often one is reminded of the Saviour's words, "How can ye believe, who receive honor one of another?"

It is now nearly two years since the first baptism took place in Lauke and the neighboring village of Virpul, and at intervals in these two places others also have been added to the Church. Of one young man among these who is blind and earns his living by rope making, it is related that though at first he showed much zeal in his new profession, yet he came under the influence afterwards of a Gulabdasi Sadhū, who instilled into him the damnable doctrines of that sect,—atheism and sensualism. "They speak great swelling words of vanity, they allure through the lusts of the flesh—while they promise liberty, they themselves are the servants of corruption." But recently Mr. Hyde and Pandit Ratan Chand, a licentiate of Presbytery, stationed
at Ferozepore, visited him, and he was led back to the light.

Another of these brethren who had for some time withdrawn himself from the fellowship of the little Christian band at Lauke, was drawn back through the kind attentions of the others, during a spell of serious illness which had prostrated him for some weeks. Not being able to earn anything during this period he became much straitened, when the other Christians, coming to hear of it raised a subscription for him from their own limited means. This so touched his heart that he was entirely won back to Christ. Such acts of kindness and mutual sympathy he had not been accustomed to.

Another of this little Christian band, Sarmukh Singh, is a leader amongst them. Last summer their teacher and pastor, Sarandas, was absent for some months from the village, when Sarmukh Singh voluntarily assumed the leadership and was the acknowledged head of the community. He assembled them daily and read the Scriptures, and prayed with them. He is a young man, aged about 35, quiet, unostentatious and industrious. He is, we have learned, much respected by the Jats, in whose service he is employed. One of these, a lambardar, said of him one day, that he was a Christian indeed, and one that lived up to his profession.

Persecution has ceased. The Christians are allowed quietly to follow their occupations. Lying, thieving and quarreling, once prevalent among them, have been given up, and the Jats have owned that they are the better servants for being Kiranies.

The work at Muktsar is encouraging. Licentiate Amardas has been active, preaching in town and country. Treating the sick is a part of his occupation as well as preaching the Gospel. He was once, many years ago, before he became a Christian, a bauḍ or Hindu Doctor. So he has kept up his knowledge, and added something to his stock by making the acquaintance of some English medicines and their uses.

This he finds useful as a means of gaining the confidence and
friendship of the people, many of whom come to his house for treatment both from the town, and the villages around. When the zamindars come into town on business, many of them come to his house for a night's accommodation, for he has made many friends in all the region around. Having been a Vedantist himself at one time, and being well read in their Vedantic lore, he has a keen relish for controversy with pandits and sadhus. He has read up too a good deal in the Mohammedan controversy.

There have not yet been any baptisms in the region of Muktsar, but there are signs of awakening interest among the low caste or Chura population, here as in so many other parts of the Panjub.

The following figures will give a view of the medical work for the year:

**Dispensary for Men.**

| Total number of patients | ... | ... | 5,810 |
| Total number of visits | ... | ... | 10,078 |
| Operations | minor | 217, 292 |
| Average monthly attendance | ... | ... | 839 |

**Dispensary for Women.**

| Total number of patients | ... | ... | 4,174 |
| Total number of visits | ... | ... | 7,382 |
| Operations | minor | 147, 184 |
| Average monthly attendance | ... | ... | 615 |

**Grand Totals.**

| Number of patients of both sexes | ... | ... | 9,984 |
| Number of visits | ... | ... | 17,460 |
| Operations | minor | 364, 476 |
| Average monthly attendance | ... | ... | 1,455 |
Besides patients treated at the Dispensary, a register of the number treated at our own house, where many come to us in the evening, was kept for the months of June to Dec. showing a total during this period of 157, and of visits 224. During the previous months, Jan. to May, no register of the number who came to us was kept.

In the City Dispensary there is accommodation for a few indoor patients. The number of these during the whole year was 44. These were mostly surgical cases. Each day's work is begun with the reading of the Scriptures and prayer, accompanied by a short address, or words of explanation of the passage read.

During the year a new hospital for women has been erected. The means for the erection and furnishing of this, consisted of donations received by Mrs. Newton during her stay in America in 1890-'93, together with funds collected in this country, subscribed by Christian friends, both English and Panjabi. It was during a long term of serious illness when Mrs. Newton was undergoing treatment in the Woman's Hospital in Philadelphia that she conceived the idea of having such an institution at Ferozepore.

The suffering among women in this country, unalleviated by any medical or surgical treatment, is appalling. This is due both to want of knowledge and skill in the hakims, (native physicians,) and to the antipathy the women themselves have to being treated by men. The advent of lady doctors, is therefore, to this country a priceless boon. Readily and eagerly do numbers of women come to them for consultation and treatment. The Hospital stands on the mission premises, half way between the City and Cantonment.

To Mrs. Newton alone is due the conception and carrying out of the scheme. The work was put into the hands of a contractor, and was personally supervised by herself. The plan of building was formed after inspecting a number of similar...
institutions, and the careful consideration of numerous plans. It is built in the form of a quadrangle, the front facing eastward, and containing the consulting room, operating room, dark room for ophthalmic examination, dispensary, room for cases of minor operation, and doctor’s private room. The north wing contains wards, accommodating twenty-four patients. The south wing, which will also consist of wards, and the building in the rear, which is to contain, in an upper story, rooms for nurses, and on the ground floor, rooms for servants, are not yet built, as the funds have come to an end.

Work among women has been thus:—Miss Newton, M. D., and Miss Ghose, both engaged in medical work, after their daily attendance at the Dispensary and Hospital visit the houses of some of the patients. Some of these have already received treatment in the Dispensary, others prefer to be treated at home. In any case a Bible lesson is given, some hymns are taught them, and some get lessons in needlework and the like. Thus the medical and the evangelistic work go together. As a rule these visits are welcomed not only for the sake of the physic, which is eagerly sought after, but for the instruction as well.

Then there is the Bible woman, who goes daily from house to house wherever she is well received, giving lessons in the Scriptures, and teaching the women, and in some cases children, texts, hymns and the Catechism,* and in many of the houses giving lessons in needlework as well. She reports thirty-two homes thus visited, of these 16 are Muhammadan, and the rest Hindu. Of the Hindu houses the different castes are reported as follows:—Khatri 4, Banya 2, Kaith 4, and Sikh 6. Among these she at first received some rebuffs, and after some visits was roughly told to stay away. Subsequently she was sent for

* Not the “Shorter Catechism” which would not be exactly adapted to this class of pupils, but a shorter one still, prepared for the purpose, in the Hindi, Panjabi and Urdu languages.
by the same people, and begged to continue her visits, which she has done ever since and has been welcomed. The women are most tenacious, as a rule, of the old superstition, and have been, in innumerable instances, the one hindrance to the open profession of Christ by the young men educated in the mission schools. But with the introduction of the Bible into the homes and the women and children learning to read and write, this unreasoning prejudice is dispelled, as darkness before dawn.
HOME MISSION OF THE LODIANA PRESBYTERY.

For years the Lodiana Mission has discussed various methods by which the native Church in India might be encouraged to undertake self-support. At the Annual Meeting in November, 1893, it was decided to try the grant-in-aid plan. Under this arrangement an account is kept of the contributions of the churches for evangelistic and pastoral purposes. To this sum the Board adds an amount three times as large and the whole fund is placed in the hands of Presbytery to use in evangelistic work and for the support of pastors.

The Lodiana Presbytery has undertaken the oversight and support of the work in a part of the district south of Ambala. This territory has definite bounds and contains, besides a large rural population, the towns of Rodour, Demlah, Ladwah, Kesri, Shahabad, Thaneswar, Pihewa and Santokh Majara. The Mission also transferred to the Presbytery, Licentiates John Manuel, Gulam Masih, E. Johnston, and Scripture Reader, Saidha Singh, who with other workers, are supported entirely from this fund. A permanent Committee of five members, a majority of whom are native brethren, was appointed by the Presbytery to supervise its work. A member of the Committee has been appointed the Presbyterial Missionary and spends a considerable portion of his time in oversight of the work. Though the plan has been in practical effect only since May 1st., 1895, the Presbyterial Missionary, Rev. J. M. McComb, is able to make an encouraging statement of plans and results, from which the following paragraphs are quoted:

"Now as to the results of the work during the six months of its history. We opened all the points above mentioned with
the exception of Rodour and Kesri, about May 1st. The field being almost entirely new it could not be expected to respond so readily to the Gospel call as fields where the Word had been long and faithfully preached. On the whole, however we have cause to be encouraged."

"At the time of the Annual Meeting we had no baptisms to report at Pihewa, where Philip Samuel and Thakar Dass are now working. Since then one has been baptized and there are several inquirers who we hope will soon profess Christ."

"There are about 75 villages within easy reach of this town and we hope soon to class it as one of our important mission centres."

"We next come to Rodour a large village visited from Ladwa. Here there are several inquirers. We want to place a good man here and he can work Demlah also."

"Some preaching has already been done at Demlah and we are told that several at this place wish to be baptized."

"Ladwa, where E. Johnston is working, has had one baptism and reports another who is ready."

"A high caste man living near the town is awaiting the arrival of the minister to profess his faith in baptism."

"The boy whom we baptized is an interesting case. He is the son of the Head Master of the Middle School in Ladwa, a lad of about 15 years of age. He requested us to baptize him months ago, but on account of his youth and the terrible trials to which he would be subjected we kept him waiting for a time. At last he became so urgent in his entreaties that we felt that we could withhold baptism no longer, and after fully placing his trials before him we baptized him and sent him back to his father's house. The latter is a proud Muhammedan who would, perhaps, rather bury his only son than know that he had forsaken the religion of Islam. The law would not allow us to retain him in our custody, as parents, by right, have the control of their own children until they have reached their majority.
Missionaries must be law-abiding, and although it is often very trying on one's feelings to obey, we feel that it is just and we must submit. We therefore instructed the lad to remain with his father and obey him in all things that did not conflict with the exercise of his religious faith. At the same time we assured him that if he was cruelly treated he could come to us and we would protect him. Since his return, we learn, that he is severely dealt with, although we cannot determine anything concerning him, upon which we can rely. It is probable that he is imprisoned in his own father's house. Let us pray that he may hold fast to his profession amid all his trials."

"Thaneswar as was to be expected has been slow in receiving the Gospel, and yet should we deem it slow, scarcely six months having passed since we opened this station, and, even now, signs of a blessing are not wanting. One Brahmin was baptized, who stood a very good examination but whom we have reason to fear has not experienced a change of heart. Of this, of course we cannot speak positively, but there is little hope that he will endure unto the end."

"Just now requests come from the Mazhibi Sikhs for baptism. As to their honesty we are not able to decide, we hope however to find much that is genuine among the spurious."

"John Manuel, our licentiate, has not had good health at Thaneswar, and we have transferred him to Santokh Majara where we hope that he will have better health and be able to continue in the calling that he loves. There is a small band of Christians at Santokh Majara and about 30,000 people can be reached from this place. With a good climate and a good field we fully expect Manuel to succeed. Tulsi Ram, an energetic worker, has been stationed at Thaneswar. His wife also is recommended as an efficient worker. With them as our helpers we have much to hope from Thaneswar. There are about 25 villages, none of which are more than four miles distant from Thaneswar."
LODIANA PRESBYTERY.

"We are simply overwhelmed with the possibilities of the field when compared with our meagre resources by means of which we hope to develop it. The Lord however will grant grace and strength as we are prepared to receive them."

"We next come to Shahabad, where, perhaps, our best work has been done. Gulam Masih has, with commendable energy, worked among the people. As a result twelve have been led to accept Christianity at this place. One of them, a Muhammadan lad, has since gone back but if the spark of life is there he will yet become a decided Christian."

"Another, a Muhammadan of respectable family, has long been seeking for light. He attended an Islamic School in Saharanpore, and while there, received impressions from the bazar preaching of our Theological School, which never left him until he met Gulam Masih and through him was led to Christ."

"Ten of these converts are from the sweepers, and we presume are average Christians of their class. Still they are very ignorant and much care, training and discipline will be necessary before they are capable of self-support or self-control. If the Lord has placed his Spirit in them these effects will follow in due time."

"The above results are of less than six months' work, and considering all the adverse circumstances and the character of the field itself, we are truly thankful that such a report can be made. It is a glorious work, a productive field! Who could wish for better?"

"Thus far the Church in India has responded handsomely to the above plan and increased its contributions by several hundred rupees."

"This is a saving to the Mission, from the start, as it takes up work already in charge of the Mission, namely, the supplementing of the salaries of the aided churches; and also assumes the charge of a large evangelistic work in the District.
field taken over, being already in the Mission’s territory, looked to our Mission for its evangelization, a responsibility which the Mission had accepted by opening work in Santokh Majara and Shahabad. Now these have been transferred to the Presbytery, and out of Rs. 3924-7, the entire fund available for the year 1896-7, Rs. 768 will be given to the Churches leaving Rs. 3156-7 to be expended directly on purely evangelistic work. Two of our four Churches are self-supporting, one other draws Rs. 24 per mensem in addition to what it gives, while the fourth draws Rs. 40, but this is an exceptional case. We have employed a highly paid man in Ambala City Church with the understanding that he shall spend a part of his time in the district. It is rather difficult to put this case in figures but, in my opinion, he is one of the most valuable men we have, and his employment is a good investment to the Board.”

“We have thought it best to urge the Church to take up the Evangelistic work from the very beginning of its independent efforts, hence we have given this feature no less importance than that attached to the Pastoral. The Presbyterian Church of India is to be a missionary Church and all our efforts in her education will tend directly to this end.”

“We sincerely hope that the effort begun may increase until the work becomes entirely self-supporting.”
DONATIONS RECEIVED IN 1895.

RECEIVED AT LAHORE.

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<td>F. Maitland, Esq.</td>
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<td>R. Maconnachie, Esq.</td>
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CONTRIBUTIONS.

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**For General Purposes.**

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<td>D. N. P. Datta, Esq., Civil Surgeon</td>
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**For Girls' Orphanage.**

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**For New Year's Treat.**

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Brought forward, 435 13 9

For a well at Tanda.

D. N. P. Datia, Esq., Civil Surgeon, .......... 50 0 0

For the Support of two boys in Lodiana Boarding School.

J. T. Christie, Esq., C. I. E. ........... 121 0 0

Total, Rs. 606 13 9

RECEIVED AT FEROZEPORE.

V. Laing, Esq., ... ... 32 0 0
E. C. McLean, ... ... 2 0 0
Mrs. Comber, ... ... 9 0 0
Captain Martindale, ... ... 20 0 0
C. P. Bird, Esq., ... ... 15 0 0
E. M. Noraday, Esq., ... ... 1 0 0
E. M. Baker, Esq., ... ... 14 0 0
Rai Mayadas, ... ... 55 0 0
M. Thauks, ... ... 1 0 0
A. Callow, Esq., ... ... 35 0 0
M. Upjohn, Esq., ... ... 8 0 0
R. D. Dow, Esq., ... ... 63 0 0
H. R. N. ... ... 5 0 0
Major Hogge, ... ... 95 0 0
F. J. N. ... ... 20 0 0
Rev. F. E. D. Cobbold, ... ... 15 0 0
Rev. J. Cameron, ... ... 25 0 0
Jas. Clarke, Esq., ... ... 22 0 0
Mr. George Jacob, ... ... 3 0 0
Col. Campbell, ... ... 60 0 0
G. Sutherland, Esq., ... ... 8 0 0
G. MacDonald, Esq., ... ... 3 0 0
Capt. F. J. Foxton, ... ... 2 0 0

Total, Rs. ... 513 0 0
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<td>M. Glynn, Esq.,</td>
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**Total, Rs.** 703 0 0

For Woman's Hospital.

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**Total, Rs.** 70 0 0
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For Support of Poor Patients,

- E. B. Francis, 100 0 0

Furnishing Woman's Hospital.

- District Board, 500 0 0