THE SIXTY-SECOND ANNUAL REPORT
OF THE LODIANA MISSION

Including Stations at Lodiana, Saharanpore, Sabathu, Jalandhar, Ambala City and Cantonment, Lahore, Dehra, Hoshiarpore, Ferozepore, and Ani.


FOR THE YEAR 1896.

Published by order of the Mission.

Lodiana:

PRINTED AT THE AMERICAN MISSION PRESS,
M. WYLIE, MANAGER.

1897.
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Including Stations at
LODIANA, SAHARANPORE, SABATHU, JALANDHAR, AMBALA
City and Cantonment, Lahore, Dehra, Hoshyarpore, Ferozepore, and Ani.

With out-Stations at
JAGRAON, KHANNA, BASSI, RAMPUR, ROPAR, MORINDA, NAGAL,
SIRSAWA, KARTARPORE, NAKO达尔, PUNJOKHRA, JAGADHRI,
NAHAN, MUBARAKPORE, NARAINGARH, WAGAH, SOGGA,
MANIHALA, SHARAKPUR, KASUR, GHORAWAHA,
DASEAH, TANDA, GAESHANKAR, HARIANAH,
MUPTSAR, AND SHAHAEB.

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THE LODIANA MISSION.

LODIANA STATION.
(Occupied in 1834.)


Native Evangelist:—Rev. J. B. Dales.
Assistant Editor Nur Afshan:—† Rev. Durga Parshad, Mr. M. Wylie.

Head Masters:—Boys' Boarding School, Mr. N. C. Ghose. City High School, Mr. J. C. Chatterjee.

Other Christian Teachers:—Ten men, five women.

Colporteur:—Prem Chand.

OUT-STATIONS.

Jagraon:—Missionaries:—Miss S. M. Wherry,
Miss M. M. Allen, M.D.
Assistant Missionary:—Miss B. Graham.
Evangelist:—Rev. Ahmad Shah.
Scripture Reader:—Munshi Moti Lall.

Khanna:—Missionaries:—Rev. and Mrs. E. P. Newton, †
Licentiate:—Bhai Gurdit Singh.

Bassi:—Scripture Reader:—Munshi Sangat Masih.

Rupar:—Evangelist:—Rev. P. C. Uppal, and a staff of village workers.

Morinda:—Evangelist:—Rev. Jaimal Singh, and a staff of village workers.

* Went on furlough in September, † Up to May 1896, ‡ Returned from furlough in October,
The changes in the staff of missionaries connected with the Lodiana Station during the past year have been the usual ones occasioned by furloughs and also the addition of a new member of the mission in Miss C. R. Clark, who arrived in Nov. 1895. Mr. and Mrs. Jones have gone home on furlough. Mr. and Mrs. Newton have returned from sixteen months in the United States and Scotland. They are living in Kharana, 25 miles S. E. of Lodiana, from whence many villages can be easily reached. Thus only six missionaries remain in Lodiana, these being engaged mainly in evangelistic work in the city and in educational work. Two lady missionaries are at Jagron, 27 miles west of Lodiana. The force of native workers remain much as it was a year ago. One sad case must be mentioned, that of an ordained evangelist who because of falling into a life of sin, has been cut off from the ministry and the church.

The district of which this city is the center contains 1,378 square miles and a population of 648,722. During the year, a portion of the Umballa District containing two centers of our work, Rupar and Morinda, has been added to this station. This territory with a portion of the native States of Patiala and Nabha lying to the S. E. increases the territory for which this station is responsible to more than the size of the State of Delaware containing a population not far from a million, or that of the State of Maryland. For this field there are three ordained foreign missionaries. Including with our ten foreign missionaries mentioned above, six or eight ladies connected with an English Zenana Mission, we have each a field of about sixty-thousand souls. It may be thought that such a large force could reach this population easily and quickly. Doubtless the large majority of the forty-six thousand in the city through the schools, preaching, zenana work and medical work are somewhat acquainted with the Gospel message. But in such a large district with the people scattered in hundreds of villages, it seems well nigh impossible to overtake the work in even the most superficial manner. It is possible for foreigners to spend only five months of the year in tent life in the villages. Nor is it possible for all of us or even more than half our number to spend these five months in the district, as there are other interests claiming constant attention the year round. Among these may be especially mentioned, the Christian Boys' Boarding School, the only High School maintained by our two Missions in north India for the education of our Christian youth; the Urdu weekly newspaper, Nur Afshan, having a total yearly circulation of 350,000 pages among Christians and non-Christi-
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ians; the Mission High School for non-Christians, which annually provides secular education combined with Christian teaching to 150 of the brightest boys of the District as well as double that number from the city.

The force of native workers in the whole district include six ordained men, of whom one is not in active service because of age, three licentiates and catechists of high grade, and about twenty Scripture Readers, several of whom are of very meagre education but are helpful to the Christians scattered throughout the villages. There are also twelve Christian men in the two schools and five women give more or less of their time to teaching in zenanas and schools for girls.

The Christian community is found in two localities. In Lodiana there is a resident Christian population of nearly 150. In the villages about Rupar and Morinda there are about 500 more. In and about Khanna and Jagraon there are scattered individuals and families. Altogether the number of Christians with their families is not far from 750. This number is indeed small compared with the total population but we have every occasion to thank God that His word and grace are effectual to their salvation and we feel the great necessity that every one of these should grow in the knowledge of Christ.

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The church in Lodiana which is self-supporting, during the year has continued to prosper under the ministration of the Pastor, Rev N. Prem D.s. The Sunday audiences are large ones as the School for Christian boys and the Medical School for young women add over a hundred persons to the resident Christian community. The various organizations among the Christians such as the Christian Endeavour for the young men and boys, the Young Woman’s Christian Association, and the Woman’s Missionary Society besides two weekly prayer meetings, are most useful for Christian development. The Church Sunday School is very popular and instructive especially in the review exercises conducted by the Superintendent, Mr. M. Wylie. For originality and effectiveness it would be difficult to find their superior, even in Sunday Schools in America. Four Sunday Schools are carried on in the city aggregating 225 pupils. Preaching in the chapel, in the bazar is carried on several evenings in the week and the Colporteur spends part of each day in selling books and tracts at its door.
The Principal writes as follows:

In examination results, in number in attendance, in the health of the pupils, in general work, in the spiritual condition of the school and in athletics we are able to report a successful year.

Results of examinations are as follows:

<table>
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<tr>
<th>Name of Class,</th>
<th>No. sent up</th>
<th>No. of passes</th>
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<tbody>
<tr>
<td>Entrance</td>
<td>...</td>
<td>7</td>
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<tr>
<td>Middle</td>
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<td>Upper Primary</td>
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<tr>
<td>Lower Primary</td>
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<td>16</td>
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<tr>
<td>Infant</td>
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<td>12</td>
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The average attendance through the year has been Boarders 74, Day Scholars 12, Total 93.

There have been no very serious cases of illness and it may be noted that in the half yearly examination in July, every pupil was able to be in his place during the entire week of examination. Recently a most satisfactory arrangement for medical attendance has been made by which the boys are visited daily and prescribed for on the spot by Dr. Sant Singh, a Christian practitioner, who has opened a Hospital and Dispensary in Lodiana. We would gratefully remember the attention and care which have been given by Dr. Brij Lall, Asst. Civil Surgeon, for many years, while at the same time rejoicing that it is no longer necessary for the boys to go backward and forward to the Civil Hospital for treatment and medicines. In serious cases such as Pneumonia, we have always had the best of care, but the new arrangement is much more satisfactory for ordinary daily treatment.

In general work there has been improvement. Lazy boys have in some instances been got rid of and notice has been served upon others of that stamp that they will not be wanted much longer.

During the year 7 boys have united with the Church here. The Student's Convention, held in Lahore last January, was a means of special blessing to those teachers and pupils who were able to be present and through them to the whole school. During recent months a daily teachers' prayer meeting has been held. A sort of prayer union of "Old Boys" and present pupils has been formed; a fixed time is appointed for prayer each week and subjects are sent out once a month. The School
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has continued to furnish a majority of the teachers in the City Sunday School.

In athletics, the victory in Cricket over our rival Boarding School at Batala in Nov. 1895 was followed by our winning, Cricket, Foot-ball, 1/4 mile race, and some other races in the Ludhiana District Tournament in February 1896.

INDUSTRIAL DEPARTMENT.

This department has continued as before. Carpet Weaving is proving to be a very poor trade, hence we are giving up the training of new boys. In the other workshops a large number of boys spend a part of their time. We do not claim to be pushing this work as much as it deserves, but are doing about as much as is altogether practicable in connection with a school of this kind. This work needs to be pushed in a place where its claims will not occupy such an inferior place as they are well nigh bound to do in connection with High School work. What we have is a good thing even in a High School, but more is needed where the field is freer.

ADDED MATTERS OF INTEREST.

Two Christian teachers have been added to the staff, and more changes looking towards making the staff almost entirely Christian are likely to follow.

The departure of Mrs. C. E. Blewitt, who has been matron for five years, is a loss to the School. While regretting her going, we congratulate her on finding in the better climate of Simla a comfortable home and congenial work.

There are 11 boys in the present Entrance Class. This exceeds by 4 our previous largest class.

The Class Day and Prize Distribution in March was an interesting and successful function. The annual address was delivered by Rev. Talib-ud-Din B. A. the first of the "Old Boys" to graduate from the University.

Greek has been introduced as a second classical language.

Of the five boys who passed the Entrance Examination in March three are in the Forman College, Lahore, one in the Medical College, Agra, one a teacher here.

We need a prayer Hall and another house for Christian teachers. Will not some one build us a Hall as a memorial.
LODIANA STATION.

CITY MISSIO11 SCHOOL.

In August Mr. U C. Ghose, Head Master of the Mission School for Hindus and Mohammedans, died after twenty years in that position. He had gained a wide influence with many of the most prominent citizens of the city and his illness and death called forth the sympathy of many, especially from his former pupils. After two months Mr. J. C. Chattejee was appointed as Head Master. The school appears to be in a very flourishing condition, considering the scarcity and high prices which prevail. The two highest prizes in the Junior non-Christian Bible course offered by the General Lake Memorial Fund were taken by members of the highest class in the school, both being Hindus.

Concerning her work in the city and immediate vicinity, Miss Morris writes:—

"The work during the year has gone on without any unusual features. School work has been carried on in three schools, one a new Hindu School. This was started with some difficulty, meeting considerable opposition when it was found that a Miss Sahib would come daily. The attendance has been variable, ranging from two to twenty-six. It now has become more regular and though small bids fair to be the nucleus of a good school. Mrs Clark has now taken this school into her charge.

Zenana work has been done in nearly forty families regularly, about sixty pupils having been taught. Some of these have been reading the whole year, an average of about twenty houses being constantly under instruction. We have reason to believe that a very few of these pupils have learned to love the Lord Jesus Christ and we know that very many are being educated away from their idols and towards Christianity.

Twenty villages have been visited during the year several of them during a month in camp, others in company with a Bible teacher in day trips from the city. In many places we were very cordially received and are looking forward to an opportunity for repeating the visit, while in Machiwaara Mrs. Jones and I were so warmly received and had so many calls that we wished we could stay all winter."

Mrs. Ewing writes as follows:—

"I have had charge of one School and five Zenanas during the past year. The attendance in the school has been good the average being about eighteen. Four days in the week are
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devoted to the Bible lesson and secular studies and a part of the year two days were devoted to sewing and a general review of the Bible lessons. We have lost two of our older pupils, because they were thought too old to be allowed to go out, (they are both about twelve years old.) One was in the highest class, and was one of our brightest girls, the other was in the second class and although not so bright was one of my special girls. I go to her home to teach her twice a week and also teach three women there. It is discouraging to have the girls taken away, just when they get where they are capable of understanding some of the "greater truths" which we try to teach them.

Two other girls were removed from the school for several months because the Christian teacher and I went to see their mother who we had been told was ill. A Mouivi seeing us go to the house, went to the father and asked why he allowed Christians to go to his home and ordered him to take his children out of school which he did, but they have since been allowed to return.

Our Zenana pupils vary in number, in some houses one reads in some two and in one home we have nine pupils so it is really a school, and would be reported as such except that we only go there twice a week. The girls in this home are by far the brightest we have but are most bigoted Mohammedans, so are hard to teach the Bible to, but they listen quietly and we can only hope that some of the truths sink into their hearts. I feel it due to my Christian teacher, Miss Ghose, to say, that but for her efficient help my work could not have been kept up as it has, as I am often unable to go to it, but having a helper in whom I can place confidence I know that the work is as well and efficiently carried on in my absence as when I am present."

JAGRAON.

This place remains as before an uncaptured, but, we believe, not impregnable citadel of bigotry. Preaching in the bazar is still carried on, but the people have not yet admitted any teaching in their zenanas. Doubtless, many would be willing to receive instruction but the Aryas are over-vigilant and circulate lying reports to intimidate the ignorant. During the year a dispensary for women has been opened in the city and many there are hearing of the Great Physician. Village visitation last winter made the women acquainted with our
missionary doctor and during the summer months there were many visits at the mission house from women of surrounding villages. These afforded better opportunity for conversation on religious topics as there were none of the interruption so common at their own houses and they were generally quite willing to stay a long time. The medical work seems to be the best means suited to the people here.

Three baptisms took place during the year. Regular preaching has been carried on in the near villages, where many hear gladly. In the itinerating tour last winter, two months were spent and 18 villages visited. In some places the people heard gladly and in others showed little interest. The great difficulty not yet solved is how to keep the seed sown in the winter work in distant villages watered during the rest of the years.

KHANNA.

The Mission house here has been empty most of the year but the work has been carried on by Mr. Jones from Lodiana, and the native brethren stationed here. During the summer months six young men studied here under Mr. Jones' instruction. These receive simple elementary teaching in Bible truths by which they are fitted to assist other workers as Scripture readers among their fellow Christians from the lower castes. Khanna is in the midst of many villages and so is a good center for village work and Mr. and Mrs. Newton anticipate a good winter work from their new home. We sincerely hope that the seed being faithfully sown there will bear abundant fruit in the near future. In the year past there were fifteen persons baptized in Khanna and its vicinity.

The school for non-Christian boys at Rampur was closed in May as it had not proved satisfactory for some time. It was difficult to exercise oversight because of distance, and as there is now a growing demand for village schools for the converts among the lower castes, our Scripture reader can easily be encouraged to teach these children to read and write at a very small expense to the mission.

RUPEE AND MORINDA.

These out-stations with the adjacent country were formerly connected with the Jullundur station but were transferred last year to the Lodiana Station. The work in this field is mainly
among the low castes and is a part of the great movement of the depressed classes towards Christianity which is prevalent in the North West Provinces to the S. E. of us and also in the Upper Punjab in the United Presbyterian Mission. There are some five or six hundred Christians in this field scattered thro' several scores of villages. They are as a rule ignorant and doubtless many have embraced Christianity from mixed motives but no class has responded so promptly and spontaneously to the Gospel message and many of them are doubtless changed men and women. While their lives do not reach the high standard of Christian living to which fifteen centuries of Gospel light has raised our ideals of Christian character, yet there is in many a manifest desire to rise above their former state morally as well as intellectually and physically. A number of them have received an elementary training, in general and Bible knowledge, at the Khanna Summer School and elsewhere. They are scattered among these Christians, receiving a very small salary to supplement their limited income from labor, and are guided in their spiritual work by the native Evangelists stationed at Rupar and Morinda. Some of them also carry on small schools for the children of these converts. The baptisms in their field during the past year number 127, including both adults and children.

The prayers of God's people are especially asked for these converts that they may all experience a true change of heart and be given grace to perceive and overcome the evil in their own lives and surroundings.
SAHARANPORE STATION,
(Occupied in 1836.)


Assistant Missionaries:—Misses H. Goddard, and R. Moses.

Evangelist:—Rev. Kaywar Sain.

Pastor:—Rev. J. A. Liddle.

Licentiates:—Messrs. K. B. Sirkar, (Head Master, Boys' High School,) H. McLellan, (Bible Teacher,) Samuel Jiwa, (Head Master, Orphanage) Jaisri Singh, John Wycliffe, Samuel Baldeo.

Other Christian Teachers:—Two male and seven female.

The work of the station has been carried on along the same lines as in former years, viz preaching, teaching and healing. Education perhaps occupies the most prominent position. Under this heading are the following Institutions:


The following extract from the published Report of the Theological Seminary, give an idea of the work:

"During the year 23 students have been enrolled. For various reasons 6 dropped out, so that the year closed with 17 in attendance. The daily recitations and semi-monthly examinations gave evidence of faithful application to study on the part of most of the students. While the graduating class this year is small yet the character and growth of the men in spiritual things encourage us to look for good work from them. The course of lectures by the Rev. Dr. S. H. Kellogg showing the wonderful fulfilment of prophecy in the history of the Jewish nation was listened to with wrapt attention from day to day, to the end not only by the students but by others also. The frequent inference to these lectures in the weeks following showed that
a profound impression had been made by them on the minds and hearts of the students. The address of Mr. John Mott on the organisation of the educated Christian young men of the world, for its speedy evangelization, made a deep impression, the students uniting in sending through Mr. Mott their greetings to Christian young men of other countries and their purpose to unite with them in this great undertaking.

The present session opened with 20 students, 8 in the Senior, 9 in the Middle and 7 in the Junior class.

Mrs. Kelso has carried on a school throughout the year for the wives and children of the students, 11 women and 10 children. A prominent place has been given to Bible instruction especially the good plan of committing large portions of it to memory, while secular teaching has by no means been neglected. Notwithstanding many disadvantages, good and thorough work has been done by Mrs. Kelso and her assistants.

The Report of the Zenana and School work is as follows:—

**Zenana and School Work.**

There are five schools for Muhammedan girls, one for Hindus and one for low-caste children. The total number of girls enrolled is 180. Twice during the year the schools were examined. Once by the Government Inspectress for the N. W. P. & Oudh and once by the Assistant Magistrate of Saharanpore. The Inspectress spoke well of the work done and of the faithfulness of the teachers. The Assistant Magistrate examined the schools under great difficulty. It was an experiment to allow a gentleman in our carefully guarded zenana schools, but he was much interested in the education of women and it was thought best to try it. With fear and trembling as to the result he was taken to the first school. It was upstairs. Forty girls were present when the Magistrate's sola topi first made its appearance over the top stair, but by the time his shoes had safely arrived only scattered slates and books and a dozen small girls remained to tell that this was a school. Behind a thin purdah across one end of the room could be seen the shadowy forms of girls and women who, unwilling to be seen were anxious to know all that was going on.

In another school the examiner was requested to sit with his ear close to a door while the modest maidens recited through the crack. A third school rose in a body and lifted up its voice and wept when the gentleman entered. This was not to
be wondered at when the teacher and all the big girls ran and hid themselves behind the door. But the gentleman understood the situation and was kind. He promised to recommend the continuation of the Grant-in-Aid. He told me the native gentlemen of the Municipal Board objected to our schools because the Christian religion was taught. They intend to open schools of their own as soon as they can afford to, but in the meantime they will help us. We lost one dear little girl this year. She was unusually bright and although only eight years old, could read the New Testament. For some time she was too ill to come to school but on examination day her mother brought her in her arms: The next week she died. Before her death she sang our Christian bhajans and hymns and talked about things her people did not understand. She knew she was dying yet was very happy and tried to comfort her mother and told her not to cry. Her people all said we have made a Christian of B. The result was all the girls of that neighborhood were taken out of school.

Hindu School.—The Hindu school is gradually growing less. Only 32 girls enrolled in November. It is not a High School by any means. We still hope for brighter days for it.

Sunday Schools. There are two Sunday Schools. The Muslim children especially seem to appreciate the Sunday Schools. They have learned many hymns which they love to sing. They have learned many verses which they understand. It is so different from the Koran which they commit without understanding, and they enjoy it. Some girls were so interested they asked Miss Moses to tell them when the next Sunday's lesson was to be so that they might study it at home.

Zenana work has been much the same as usual. There are 38 zenana pupils. Many are careless and indifferent, but there are a few who are deeply interested.

The work among the leper women grows dearer each year. They have so little in their lives to make them happy. To make one day in the week bright for them is worth all it costs. A Bible woman visits them twice every week and Miss Dunlap or one of the assistant missionaries once every week. Mr. Bailey of the Leper Mission said when he visited our women this spring they were the happiest lepers he had seen in India. And yet how can these poor, rotten, suffering creatures be happy.

Misses Dunlap, Goddard and Moses spent two weeks itine-
They camped near Sirsawa, an out-station of Saharanpore. From there they visited the women in many of the neighbouring villages. In some places they were turned out of the homes, but in others received nicely. In one place they went to a home of an old woman who screamed to them not to come in. So they sat down under a big tree to rest and to see what would happen next. Of course the next thing to happen was that the old woman went to the door to peep out and see what had become of the strangers. Seeing they were women she insisted on their returning to her home. She sent out and called her neighbours and the ladies had a delightful hour singing and talking to the women. They listened so well. Afterwards they said another lady had been their thirty years ago and had told them the same things. Only two old women remembered her. We have not tried to cover a great deal of ground in our work this year, but only to do well and faithfully what we could, and we know God has blessed it.

For the Boys' High School this has not been a particularly flourishing year from the educational standpoint. The result of the annual Government Examinations were not good. We sent up 11 boys for the Entrance Examination of whom 1 passed or 9 per cent and 13 for the Middle School, of whom 5 passed or 38 per cent. The main object however for which our schools exist, viz:—to give religious instruction to the youth of country is little affected by the result of examinations. The Bible has been taught by the Principal Dr. C. W. Forman, Mr. Sirkar, the Head Master and Mr. McMillan. The whole school assembles for prayers in the middle of the day and each class has a Bible lesson for one period daily. The two Entrance classes which were taught by the Principal have during the year gone through the Gospel of Luke, Romans, Acts and some of the Psalms and portions of Isaiah. We have often been struck by the interest which the boys manifest when every effort was made to show our Lord's divinity from His words and works, prophecy etc. This being the doctrine that generally gives rise to the greatest opposition it is great opportunity to have these boys sit quietly and hear what we have to say on the subject. Surely all the Bible instruction in our school ought to make some abiding impression and we believe it does though very few school boys become Christians while in school, and when one is acquainted with the difficulties in their way it is hardly to be wondered at. In many hearts we believe and know too from individual cases that the seed which is sown in our schools bears fruit afterwards. The prayer
time though short is important as it is the only time when the Principal gets an opportunity to talk to the whole school and preparation is regularly made for it.

The Orphanage is always flourishing and from the nature of the institution always must be. We get many applications on behalf of boys which we are obliged to refuse for want of room. In fact the impression has got abroad so that there will be nothing accomplished by applying that may avoid doing so and send boys to similar institutions in other Missions. The moral is that our present building should be enlarged so as to accommodate double or treble the number it can at present. This could be done at a cost of 3000 rupees or 1000 dollars. The cost per boy would be also very much reduced if we had a larger number and also made some charges which are desirable in the management. Some of our boys are waifs from among non-Christians who find their way here but these are comparatively few. Hindus and Muhammedans try to provide for their own poor in order to prevent their falling into the clutches of the Christians. If the famine however which is now threatening becomes a reality there will probably be large numbers whom we might save if we only had the accommodation for them. There are 7 classes up to the Middle Standard. The boys in these beginning at the top number 2, 1, 3, 5, 5, 8, and 17 respectively. By no means all on the contrary only the clever boys are allowed to go through the whole course of study. At the age of 17 or 18 they are supposed to leave the Orphanage and as it is desirable that a boy should give his undivided attention during his last year to the work by which he expects to make his livelihood, whatever progress he has made in his studies when that time arrives, he drops them and gives his whole time to his trade or other work. During the last year one has thus turned his sole attention to house work, one to carpentry, and one to tailoring. Both of the boys in the highest class, who go up for the Middle School examination in a few days are very satisfactory students. One expects afterwards to join the Theological Seminary. He has always been one of our best boys, joined the Church early and has ever since expressed a desire to become a preacher. Yet his antecedents were about as bad as they could well be. He was a homeless orphan picked up by one of our preachers in a village and sent here.

The Dispensary is another branch of our work which is always in a flourishing condition. There is no difficulty in getting plenty of patients as the nearly 15000 visits of last
SAHARANPORE STATION.

year show and the number might have been a good deal increased had we kept longer hours. The preaching of the Word is made a prominent feature of each day's work. We have a comfortable room where the patients are seated as they arrive one by one. When a sufficient number has collected some portion of Scripture is read and expounded. At the close tracts are distributed to any who can read, and then they are seen one by one prescribed for. The front of the Dispensary often presents an interesting appearance. Here is a pony on which a patient of the better class has ridden in from some distant village. Yonder is a cart in which is a man too ill to be even lifted out and who has to be attended to where he is out in the street. There are also 2 or 3 beds with poles strung across in which the sick have been carried on the shoulders of men, it may be from a village or from some part of the city. Besides these in a dark corner of some side room is a dooly (a kind of palanquin) in which is seated a young woman as it may even be an old grandmother, but at all events a woman of rank and who hence must not to exposed to the rude gaze of any of the sterner sex. She is covered from head to foot with a burqa (a kind of veil with eyeholes to it) and as her husband pushes the curtains of the dooly aside, he encourages her with the remark that we are her Mā bāp (mother and father) and there is nothing to fear. Some have heard of our fame in a far country and have come 20 or 30 miles to be cured of some chronic malady from which they have been suffering it may be for years. They are generally prepared to stay some time and put up either with relatives in the city or at the inn for travellers. There is no question that the gospel message preached to such a miscellaneous audience collected from the four points of the compass is scattered far and wide, it may be to spring up and bear fruit some day.

What is commonly called Bazar Preaching is another method of work. This does not however always mean standing anywhere on the side of street. We have a place all open to the street it is true still provided with lights and benches enough to seat a limited number. This is a difficult and discouraging branch of the work. It is discouraging because so little seems to be accomplished by it, but this after all might be said of almost every other kind of work in which we are engaged, if we mean thereby baptisms. It is difficult because we are subjected to many kinds of interruption and annoyances. The small boys occasionally throws stones on the
iron roof over our heads which has a somewhat distracting effect. The conceited school boy does not hesitate with an impudent air to hurl irrelevant questions at us and because we won't interrupt our discourse to which perhaps 20 people or more are listening quietly he goes off with the impression that he has quite vanquished the Padri Sahib (missionary.) Or perhaps a pompous Muhammadan passes our way and calls out that every one of the "faithful" who listens to us is a pig. This has the instant and invariable effect of causing followers of the 'false prophet' to leave and often with cheers, but all the Hindus sit more tightly than ever in their seats. If a sufficient number is left to make it worth while to continue our address we do so, otherwise we stop and sing a hymn till a new audience collects. Through good and evil report we consider it our duty to keep up this kind of work and it is taken part in on different evenings by all the missionaries (except ladies) as well as our preachers and Seminary students. I am afraid we sometimes forget the injunction "to give an answer to every man with meekness and fear" and perhaps repel our disturbers with more warmth than is becoming. We have seen a crowd of Muhammedans who when insisting that the Gospel had been abolished by the Koran considerably abashed by reading a portion of the Sermon on the Mount and saying that certainly it had abolished such precepts as these. It requires no little grace and skill as well as knowledge of the Koran and other religious books to conduct bazar preaching successfully to shut the mouth of the gainsayer and yet do so in a Christian Spirit.

Besides work in the City which through such agencies as bazar preaching and the Dispensary reaches many from the District, we have three Out-Stations and we hope soon to have a fourth. We usually have two men stationed at each of these and they together visit the villages around. From each centre as many as 20 or 25 villages have been visited more or less frequently throughout the year. Lately the Mission has provided the keep of a horse whenever the preacher was willing to buy one for himself so as to accomplish more and to reach the more distant villages.

This plan on the whole works well though it has its disadvantages. There has been one conversion of more than usual interest in connection with our village work. It was that of an elderly man, a zealous Mohamedan as is shown by the fact that he had caused two of his sons to commit the Koran to memory which is regarded as a very meritorious act.
among Muhammedans. He endured a good deal of persecution after his baptism and the worst of it was that his wife taking the three youngest children with her deserted him. All attempts made by the father assisted by the missionaries to get possession of his children or persuade his wife to return were unavailing. At last we entered a suit in the law courts for the children. This had the desired effect even before the case was decided. The mother knew she would have to give up the children and chose to return with them to her husband rather than lose them entirely. She has lately joined in family prayers and we feel sure that it will be but a short time before she makes an open profession of Christianity. It was a touching scene to see the father stand up in church recently and have the three little children who had been with the mother, baptised. He has shown himself as earnest a Christian as he was formerly a zealous Muhammedan.

The attendance at Church services has been satisfactory. The Church contributions during the past year have been as follows: For Pastors salary Rs. 204; for the poor Rs. 52; for Presbyteral expenses Rs. 30 for Evangelistic Rs. 51, and for general Church expenses Rs. 26. A good deal of voluntary work in the way of Sunday Schools has been done. The main Church Sunday School in which there are 94 pupils and 9 teachers is superintended by Rev. Dr. Lucas. This to our minds does more good than a second service would. Mr. Sircar has a Sunday School for the City school boys. Besides these there are several Sunday Schools in villages and the City which are carried on principally by the students of the Theological Seminary.

The Male and Female Leper Asylums are under the management of the missionaries though no expenses to our Board. The stipends are paid by the Municipality and the cost of teachers, servants, medicines etc., is met partly by the Mission to Lepers in the East which has its headquarters at Edinburgh. Of the 20 men in the male Asylum 11 altogether have been baptised.
SABATHU STATION.
(Occupied in 1836.)

Missionaries:—M. B. Carleton, M. D. and wife.
Hospital Assistant:—*Puran Lal, H. A.
Teachers:—B. B. Shah, D. Jonathan, J. Peter, R. Robinson.
Bible Woman and Teacher:—Maharani, Ellen Crawford.
Scripture Reader:—B. Peter.
Compounders:—H. Clarkson.

Our station seems to be one not to grow fast, but work begun last year is still going on, with a slight change.

SCHOOLS.

This work both in the Station and District is encouraging. Perhaps the one in the station is the best for its expense to the Mission is only Rs. 10 a month while from 35 to 50 boys attend and the teachers are Christian. The opening exercises are like those of a Mission School, it being opened every morning with reading and prayer, and our Sunday School draws chiefly from the day school. Some of the worthies of Sabathu who form the school committee have objected to paying their subscriptions on the ground that the Sahib is the committee and the school a Mission School where the Bible is taught. It is gratifying to note that the ten boys examined by the Sunday School Union all passed, one boy standing highest in the Punjab. The papers were examined by Mr. K. C. Chatterjee. In the District Schools there has been less success though we are still holding on. A school in the Sweeper's quarters is flourishing on the house top, for lack of better accommodation and enlivened by the attendance of dogs, goats and chickens. One great difficulty in the

* Now in the Seminary in Saharanpur.
village schools is to find Christian teachers willing to live on small pay in the "Jungle."

The work of the preachers has been about what it was last year. The attendance on Melas and village work, where selling books and preaching have gone hand in hand has been as zealous and energetic as ever. The regular weekly services have been carried on without any ordained preacher, the brethren dividing the labour. There are few in the church who do not take an active part in its services and a branch in Solon has been formed where there were during the summer eighteen members; during the winter there are fewer. Our church collections and subscriptions to the Pastor's Fund show the liberality and life of the church. The congregation, themselves pledging one anna to the Rupee to support a preacher.

The Medical work is large enough to be better treated and accommodated. Aside from the Asylum work the two Dispensaries have a large attendance and a good number of major and minor operations have been performed; sometimes the servant's houses have to be cleared and cleaned to accommodate the patients while the chapel is converted into a ward where six beds can be spread. The third Hospital and Dispensary in Ladwas has been carried on by Dr. Daniel with occasional visits from me, tho' I find it next to impossible to spare the time. Zenana work has gone on. The Bible woman visits in 16 houses for reading and many more are open to her. The Girls' School in the bazar is dead just now, but when the Regiment returns it will live again tho' it is not vigorous.

The little village school carried on by Ellen Crawford our little lame girl from Dehra, is a novel sort of school. The teacher being a semi-invalid is not always able for it and the children having much of house and farm work to do, cannot attend together, of two sisters one will have a few minutes to spare while the other works, so runs in for a page of reading or a sum now and again. So the seven little children run in and out and manage to learn a little. A weekly visit from the Mem Sahib keeps them eager to show some progress.

My chief work seems to be to hold things together and to keep the machinery moving. I am gratified in the ability and sincerity of some of my workers, though I hope sometime to see a regular Pastor and have a well equipped Hospital here.

The burden of collecting funds for the Asylum is heavy. I am living in hopes of getting the Government to do much more when the "Leper Act" is passed.
JULLUNDUR STATION.
( Occupied in 1846. )

Missionaries:—Rev. C. B. Newton, Mrs. Newton, Misses M. M. Given, and C. C. Downs.

Missionary Teacher and Head Master, Boys' 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-ud-Din and Mr. Khazan Singh.

Candidate for Licensure:—Mr. Alam Shah.

Scripture Readers:—Prabhu Das, and Matab.

The calm reported last year, after storms of the year before, has been diversified, by a squall or two during the year now closing. The following synopsis of an article published by a Hindu newspaper in Jullundur last summer will serve to illustrate this, while it is worth preserving as an exhibition of dramatic talent. The article in question warns Hindu parents against the wiles and machinations of the Missionary ladies who inveigle innocent girls with the persuasive promise of Christmas dolls, to the final and irretrievable ruin of their souls. It is pathetically added that the dolls are cheap and tawdry after all. After sufficient disquisition in this style, with abundance of homiletical discourse thrown in, the thrilling climax is reached in the narrative of a mother and her lost child. The child had died and the mother in a dream saw her in the flames of hell stretching out her hands in agony and crying out:—"O mother, if you had not allowed me to go to those missionary ladies, I would not have come to this place!"

The fact that the heathen rage and the people imagine a vain thing, is further illustrated by a incident connected with the Boys High School.
JULLUNDUR STATION.

We feel the more inclined to give an account of this, because in this age of "liberalism," and charity (for error) there are men in America and England, who, though no doubt, fairly intelligent in general, know little or nothing of the practical workings of heathen superstition. If ignorance is mother of credulity, it is not strange, however deplorable, that they should believe the statement made by a Hindu speaker at the late Parliament of Religions in Chicago, and from the Christian pulpits he was afterwards allowed to proclaim, that the Hindus believe in the Fatherhood of God, and brotherhood of man. Now it should be noted, and one would suppose that men of average general intelligence should know, that a Hindu cannot by any known process of logic believe in the Fatherhood of God, if he believes in his own religion. Pantheism is a fundamental belief of Vedic Hinduisrn, and this excludes personality in the Divine Being, and without personality there can be no Fatherhood. Nor can there be brotherhood without Fatherhood, unless it be such as is common to men and pigs and cabbages, for the pantheistic god is equally pervasive of human beings, animals and plants. The Chicago lecturer while claiming for his co-religionists a belief in the Fatherhood of God and brotherhood of man, neglected to define his terms, and as an American paper remarked omitted to state their belief in the motherhood of the cow.

But the incident referred to, which occurred in our Boys' High School a few months ago, shows more clearly than a volume of arguments, what the Hindu at home thinks of the brotherhood of man. There is an establishment connected with the school which is called by the boys the "boarding," and by us, the boarding house. It affords accommodation to students from the towns and villages of the district, who wish to attend the school. This boarding house has a well in front which supplies the students, the Hindu and Muhammadans drawing water from opposite side to avoid destroying each others caste. A few months ago, a Christian Scripture Reader drew some water from this well and the students rushed out in a state of great excitement and drove him away with violent threats. The well was polluted by the touch of a Christian. The Scripture Reader appealed to the Missionary Superintendent who of course decided that a Christian must be considered as good as a Hindu or Muhammadan, on Mission ground, and in regard to the use of a Mission well. The Hindu boys said they would leave the boarding house and the Mission
School unless we would prohibit all Christians from using that well. They did leave in a few days and many more with them, so that we lost some two hundred pupils, who thus vindicated their principles, and emphasized the Hindu doctrine of the "brotherhood of man."

It should be noted further that though this stampede occurred among boys and many of them from the country districts, where the light of the 19th Century has not penetrated, it was joined by more of our pupils who live in Jullundur city where there are four High Schools, a Normal School, a Model School and others of primary grade. Furthermore it was incited and sustained by the Hindu newspaper above mentioned, which is conducted by and represents the most advanced class of educated Hindus. As to the boys who left the Mission School, we may add they returned gradually until we had most, if not all of them, back again. Those who came back to the boarding house requested as a favor that the Christians who were now to use the well, should be required not to draw water from the Hindu side of it. This was willingly conceded, and as the Mohammedan students offered to share their side with the Christians, the difficulty was adjusted to the satisfaction of all parties. This speaks well for the Mohammedans, for although their religion does not require the observance of caste, they do generally observe it, having absorbed the principle from their Hindu countrymen. We are glad to say a word in their favor for they need it in these days of Armenian massacres.

Nevertheless it must not be supposed that the fifty millions of Mohammedans in India are above the need of the gospel. If the others need it, so do they. The following incident in our experience will show whether this is true or not, and save the reader a long argument to prove it: The subject of our sketch is a young Mohammedan policeman, a fine enough man and one who has been an inquirer for a couple of years past. He has at times been on the point apparently, of making a public profession of his Christian faith, by receiving baptism, but has thought it best on the whole, to wait until his wife could be brought over with him. With a view to this result, he asked our missionary ladies to visit his wife and instruct her in the doctrines of the Gospel. This they did gladly and found her a pleasant and docile pupil. But she got ill and died a few months ago. Some time ago the bereaved husband came to see us, and on being urged to come out now and make his public
profession without further delay, he said he was quite ready
to do so, but there was one proviso requiring preliminary
attention. It was high time arrangements were being made
for another wife. If we could guarantee him one from
among our Christian young women, he would be baptized and
marry at once. Since we could not take the contract however,
he said he must wait until he could secure a wife elsewhere,
and then she should be converted by the ladies and be baptized
with him.

We heard a story a generation or so ago, of a man in
America, who was advised to marry a wife. "Quite true"
said he, "but whose wife shall I marry?" Our Muhammedan
friend has found an answer to the query, as regards his own
case. He has a Muhammedan neighbor who has two wives.
One of these would just suit him, and she is willing. Better
still, the woman's husband is willing to part with her—for a
consideration. He agrees to give her a divorce for only one
hundred rupees, about thirty dollars. The process of granting a
divorce (not obtaining it, as we would say in the United States)
is very easy under Muhammedan law. The husband has
but to say "go" to his wife, and she goes. The divorce is
legal and complete. And this is the law which prevails for
the 50 millions in India, who profess that creed, for it is
the policy of the British Government to rule Muhammedans
by Muhammedan law and Hindus by Hindu law, so far as
civil cases are concerned. Our inquirer could not see any
impropriety in the plan, and asked us to pay the hundred
rupees required, from Mission funds, as he could not afford to
pay for the property himself.

We have seen that the evils of superstition and social
debasement which are found in connection with the two
leading religions of India, have not yet so far yielded to the
ameliorating influences of western civilization, or English
education, as to do away with the need of missions. This is
true notwithstanding the fact that the most advanced of the
Hindus have modified the rules of caste sufficiently to enable
them to drink French brandy with soda water. Besides the
two leading classes already mentioned we have the lower
castes or out-castes, who are neither Muhammedans nor Hindus,
although they are loosely classed with the latter. Their
religion is merely fetish worship, and their social condition
as low as their religion. Among their vices, drinking and
gambling are common, and girls are bought and sold for
marriage, as regularly as bales of goods.
We cannot, it is true, criticise this severely when we permit "marrying for money" at home, but when these people sell their wives or steal other men's, they go too far; and even the Churas disapprove of what a woman of our acquaintance did some time ago,—sell her daughter to two different men in different places, and get the money from both. Such are the populations we are trying to raise to a higher level both as to intelligence and morality, by teaching them the doctrine of Christ. The agencies employed for this purpose are schools, books, visiting and preaching, and a little amateur doctoring.

The boys school with two branches has had at the best, 675 pupils and at its lowest ebb, after the catechist spoiled the well, 466. Last year over 700 were reported. The number has been reduced by the opening of two Hindu schools in the city which have drawn away a few of our boys.

There are six girls' schools, which with 40 zenanas visited, have 283 pupils,—five more than last year.

The ladies write:—

We have had this year 201 pupils in our six schools and 82 in the 40 zenanas. This shows a loss of 26 in the schools and a gain of 31 in the zenana pupils. There has been most determined opposition to our work in the city and it is encouraging that there has been even such a slight increase. During the cold weather, all was pretty quiet; but with the first hot weather in April, the Hindus began to rage. We have noticed that opposition to our work always begins in the hot weather and dies away again when the temperature becomes more agreeable. The orthodox Hindus started a girls' school in April, and they sent criers through the city warning the people not to send girls to our schools or to admit us to their houses. We were told by Muhammedan women that even, they were warned to beware of us. Two of our Hindu schools suffered a good deal, but there were always some girls present, and now at the close of the year, although these schools are still small, there are a number of girls, who are very regular in their attendance. The Sunday School, which is specially an object of dislike to the enemies of Christ and his servants, has thriven through all the troubles. Even at the time when the opposition was at its height, the attendance did not fall below 60 while at other times it has risen to 134. Of our Schools, one is for Hindu widows, three for Hindu girls, and two for Muhammedan girls.
The Reading room mentioned in last year's report as having been opened in the old city Chapel has been kept open, 5 evenings of the week, with success. It is attended by the students of the Government High School and others, and religious as well as secular books, tracts and papers are read, and conversations and discussions held on religious topics.

The villages of the district have been visited frequently by the missionaries and assistants and an addition has been made of twenty-four converts to those mentioned in previous reports. Of these, 16 are men, 3 are women, and 5 are children. These all belong to the Chura class.

Before closing this report it is proper to refer to Mr. John C. Newton, who works as an honorary lay missionary in connection with the Jullundur station of the mission. He renders us valuable aid in instructing the new converts who come from the Chura class, in Scripture truth, gathering them together in their own bera or quarter on Sundays and Tuesdays, and has a few individuals to come to the Mission house for a Bible lesson on the remaining days of the week. He also makes frequent visits to the villages within a few miles of the city, taking one of the Licentiates with him. He has also recently organized a Christian Endeavor Society in the Church. The society has 24 members and holds weekly meetings, which there is reason to hope, will prove a blessing to the Christian community, with its considerable number of lads growing up to maturity.
LAHORE STATION.

(Occupied in 1849)

Missionaries:—Revds. J. C. R. Ewing, D.D.,* H. C. Velte,
R. Morrison, J. H. Orbison, M. D., J. G. Gilbertson, Esq.,* Rev. H. D. Griswold,
and their wives, Rev. E. D. Martin, M. D.,
Mrs. C. W. Forman.

Preachers and Teachers:—Revds. H. Golaknath, R. C. Das,
and Isa Charan, Messrs. J. C. Chatterjee, B.A., Head Master, M.
C. Mukerjee, B.A., Professor in the
College, Dr. Isa Das, Mathew
Khudá Bakhsh,† Bhajan Singh,
Bhai Ishák.

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

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

CUT-STATIONS.

Wagah:—Missionary:—Miss C. Theide.

Preachers and Teachers:—∥ Kanháya Lál, † Par-
tholomew, ‡ John Kendall.

Patti:—Rev. Dharam Dás.

Kasur:—Licentiate:—Nátha Khán.

Other district helpers:—∥ Ináyat Masih, Chas. Ratti, Minza,
∥ Mahnga, || Jacob, Ruh-ul-Dás, Sant
Dás, Hurma, Atú.

When the period of frequent experiment in methods has passed, and the weekly programme of preaching and teaching has been steadily carried on, along somewhat the same

* Mrs. Ewing and Mr. and Mrs. Gilbertson are at home on furlough,
† Arrived in August, ‡ Part of the year, ∥ Since May 1st in Presbyterian employ,
lines for years, it is not always easy to brighten up a Report with matter of novel and sensational interest. Yet, to an interested observer, revisiting this centre of missionary operations, after any considerable period of absence, the solid evidences of progress, along the lines of mission and congregational life and activity, are unmistakable.

**Chapel Preaching.**

has taken the place almost entirely of street preaching here. Of this line of work Mr. Velte reports as follows:

An important event in connection with this work during the past year has been the completion and opening of the Forman Memorial Chapel. It occupies the same site on which stood the Lohari Gate Chapel, pulled down to make room for the new building. It is a handsome structure with quite an imposing front. The hall seats about 250 people, with a gallery which will seat 150 more. We take this opportunity of once more thanking the many friends of the late Dr. Forman for their kind donations to this object; and we also wish to record our thanks to Rai Bhadur Ganga Ram, Executive Engineer, Lahore Division, who again kindly designed plans, and gave other valuable assistance.

We have two principal preaching places, the above named Chapel, and the Dehli Gate Dispensary. At both these places the work has gone on throughout the year with very little interruption, and some preaching has also been done at the Kang Mahal. The audiences have as a rule been quiet and attentive, our policy being to avoid controversy, and to confine ourselves to the preaching of the simple Gospel-message. But even this arouses at times bitter and determined opposition, and sometimes quite unexpectedly the storm bursts, and the meeting becomes wild and disorderly, showing us that the enemy is at work when we least expect it. This happened again during the past year, as it usually does, during the hottest and most trying season of the year, when one's patience is already put to very severe test. The disorder and rowdyism became so great that there was fear of furniture and lamps being broken and of injury to the building in the general tumult, and we were obliged to report the matter to the police. It is a comfort to know that in such mad attempts the enemy only defeats his own object and injures his own cause.

As in former years the missionaries and regular preachers
of the station have been assisted by a number of voluntary workers, some being students in the College, and others members of the Nowlakka Hindustani Church. Such assistance is of great value, not only to the Native Church, but also to the work, for the evangelization of India can only be accomplished by the Native Church, and by a large and ever increasing number of such voluntary workers.

Recently a book stall has been opened at the Forman Memorial Chapel, and it is intended also, as soon as money can be obtained, to have a public reading room at the same place. We could not find a better place for this purpose, as the Chapel is situated in the busiest thoroughfare of the city, where crowds of people, especially students, are passing to and fro all day long. A book stall and reading room will supply a long-felt want, and enable us to reach thousands every year with the printed message.

**English Preaching.**

Services for English-knowing people have been carried on twice week at the Forman Memorial Chapel by Messrs. Ewing, Orbison, Griswold, Morrison and Das, assisted from time to time by brethren of the C. M. S. Gospel hymns are always interspersed between the addresses, and they prove both attractive and helpful. They are printed on small slips and distributed among the audience. No one can calculate the good which is surely effected by the "good news" carried abroad and spread here and their in this form.

We have reason to believe that much benefit has resulted from these efforts to reach the large population of English-educated students and clerks resident in Lahore. Their number is about 5000, and it would undoubtedly pay if one Missionary were to devote his time to this class only.

**Sat Sangat Sabha.**

This is a service held each Tuesday evening at the Forman Chapel by some of our Indian Christian young men, under the superintendence of Dr. Orbison. It is conducted in purely native style, especially with regard to the vocal and instrumental music. At some of the meetings a good deal of disturbance was created by Muhammadans, who are ever more bitter and more aggressive in their opposition than the Hindus, and at times exhibit a very ugly temper indicative of what they might do if they could do as they pleased.
One evening on coming out of the Chapel, the young men were rather severely maltreated by a large and raging crowd which had collected outside. They were hustled about, threatened with personal violence, and pelted with dust, mud and stones, besides being treated to curses and abuse of a choice description, such as only an Oriental knows how to dispense.

On another occasion when Dr. Orbison with half a dozen of the young men had begun preaching in a Muhammedan village near Lahore, the people became excited and said they would have none of this pestilential doctrine. As the preaching and singing continued they became more furious and stirred up quite a riot. They hooted and yelled at the top of their voices, and kept up a regular assault and battery of stones, mud and cow-dung, until the preachers were all bespattered and had to beat a retreat, which was not a very graceful one under the circumstances. This is a specimen of the true inwardness of Muhammedanism.

Not less evangelistic than the Chapel, preaching are our educational institutions:—

**THE FORMAN CHRISTIAN COLLEGE.**

*Principal and Professor of English,* Rev. J. C. R. Ewing, D.D.

*Vice Principal and*  
*Professor of Philosophy,* Rev. J. H. Orbison, M.D.

*Professor of Science and History,* Mr. M. C. Mukerjee, B.A.

*Officiating Professor of Mathematics,* Lalu Tirath Ram, M.A.

*Assist. Professor of Science and Mathematics,* M. Hakim Ali, B.A.

*Professor of Persian,* Maulvi Muhammed Hussain.

*Arabic,* Maulvi Muhammed Baqir.

*Sanskrit,* Pandit Ganesh Dutt, Shastri.

The condition of the College throughout the year has, in many respects, been eminently satisfactory. The results in the University examinations have been most gratifying, as in both the Intermediate and B. A. tests, this College secured a higher per-cent age of passes than any other institution from which candidates appeared. Fifty-three young men appeared in the B. A. of whom thirty-nine were successful. In the Intermediate seventy were sent up of whom forty-seven passed. Many of these students gained very creditable positions in the pass test and several won Government or University Scholarships.

Early in May, Mr. Gilbertson left for Scotland on furlough,
and since that time Lala Tirath Ram, M.A., has officiated as Professor of Mathematics. With this exception the staff has remained unchanged.

The number of students in attendance has increased, being larger than ever before, i.e. on November 15th there were 299 names on the roll. Of these 155 are Hindus, 91 Muhammadans, 16 Sikhs, and 37 Christians. Tuition fees realized have amounted to Rs. 15,275.11.0. The number of Christian students has steadily increased since the opening of the College in 1886.

It is most gratifying to observe the advance thus being made by the Christian community in the direction of higher education. In the personal character also of these young men there is much to encourage, and to inspire us with hope for the future of the Indian Church. Many of the Christian students were greatly benefitted from their attendance at the Convention held last January under the leadership of Mr. J. A. Mott of America. Some of them publicly offered their lives for the service of the Lord, and some who did not do so, were also, we know, deeply impressed with a sense of their responsibility in relation to their non-Christian countrymen.

A graduate of the College of the class 1893, was, while a student, convinced of the truth of Christianity. In June last he returned to Lahore, and was baptized. He has passed through deep waters since then, but we have reason to rejoice in the firmness of his faith, and the promise which he gives of eminent usefulness in the Christian Church.

That the truths of the Bible are impressing the heart of many of our pupils is obvious to those who teach, and that still more definite and more abundant fruit will appear ere long there is every reason to believe. Since the departure of Professor Gilbertson, our good friends and co-labourers, in Lahore, of the Church Missionary Society, have come to our help, and the Bible lesson of the third year has been regularly conducted by either Mr. Wigram, Mr. Causton or Mr. Welshmen. As a Christian student put it, this does good in two ways, first, in the way of direct help to the missionary work of the College, and, second, it is a fine example of Christian comity.

Ten additional rooms have this year been added to the Kennedy Hall, in which Christian students reside. This building, together with the St. John's Hostel, managed by the
C. M. S., furnishes lodging to the greater number of the Christian students. The Kennedy Hall is under the direct supervision of Dr. Ewing, and the Hindu and Muhammedan Boarding Houses, under that of Mr. Griswold. The Principal and Professors have taken, as usual, an active part in the work of the Punjab University, and in a variety of other organizations peculiar to Lahore.

The Boys' School.

The work in a school is so largely one of routine, that there is little to report year by year. A good deal of hard work has again been done, and we have been able not only to hold our own against the many competitive schools that have sprung up, but also to make a little progress. The number of schools continue the same as before, namely, one main school with 416 boys on the roll, 5 Branch Schools, with 39 boys; making a total of 797 boys, an increase of 20 boys over the attendance at the close of the last year. The income received from fees for the year ending October 1896 was Rs. 4757-12-9. The grant earned from Government during the past year is larger by nearly Rs. 1000/- than the grant of the previous year. The results in the University and Departmental Examinations have been good. Of 23 boys sent up for the Entrance Examination, 19 passed, 5 standing in the first division, and two of them winning scholarships. Of 35 boys sent up for the Middle School Examination from the day school, 32 boys passed, while 3 more passed from the Night School. The number passed in the Departmental Examinations are as follows:—Upper Primary, 19; Lower Primary, 60; Infant 104.

Some changes have again taken place in the teaching staff; vacancies have been filled, in most cases by certificated teachers, and thus the school has been strengthened. We very much regret the loss of the Head Master, Mr. J. C. Chatterjee, who resigned in October to become the Head Master of the Lodiana School. His place has been filled by Mr. P. N. Dutt, B.A., son of the Rev. Kashi Nath Dutt of Banaras. The teaching of the Scripture has been carried on by the Superintendent, the Head Master, and Messrs Das and Matthew. At the beginning of the year our lessons were from the Old Testament, recently we have taken up the Gospel of Matthew and Luke. Christian hymns and bhajans have also been taught. The boys very much enjoy the singing, and many a Christian
truth will thus be impressed upon the heart, and, perhaps, carried also into many a home. We have recently prepared a hymn book for this purpose, containing 32 well-known Children’s hymns, which is sold at one pice, and we are also proposing a similar book of Bhajans and Gazils.

We have three Sunday Schools, one in Rang Mahal, the second in Chank Jhanda, and the third in the Kotwali school. Messrs Bannerjea and Amar Nath have had charge of the Chank Jhanda School, and Mr. Matthew of the Kotwali School. In the Rang Mahal School the following voluntary workers have given us their assistance throughout the year; Messrs Millicans and Lachman Das from Kenndey Hall, and Messrs. Ernest Dutta and Dina Nath, both students of the Forman Christian College. We use the Sunday School lessons published at Lodiana, and find them very helpful. The attendance is entirely voluntary, but we induce the boys to come by giving prize for regular attendance and for good lessons. We are glad to report that our request to the Board of Foreign Missions for a grant of money for renovation of building has been granted. Rai Bahadur Gunga Ram, Executive Engineer, is now drawing up a plan which will give a commodious and well-ventilated building, and we hope that within a few weeks the work may be begun.

CHRISTIAN GIRLS’ BOARDING SCHOOL.

Miss Keay, Lady Superintendent of the Christian Girls’ Boarding School reports as follows:

It is good for us from time to time to encourage our thoughts to dwell on the oneness, deep and strong, of all the members of the great family that is named of Christ Jesus. This glorious truth is borne in on our minds with power, when we consider the manifestations of interest in one another, shown by the members of that family, even though oceans should roll between, and though there should be no probability of their ever seeing one another in the flesh. Annually about this time, we are reminded that our brothers and sisters, in the Lord, in America are taking interest in what we are doing here, and one way of their expression of this interest is the very substantial one of giving us a yearly grant of six hundred rupees, and for this help towards our working expenses we desire to record our gratitude. But we are glad to feel sure that their interest does not stop here, but that we have also an interest in their prayers, and we ask for an increased
and intensified interest in these. I should like here to emphasize the facts of the importance of this kind of work. The regeneration of India, in so far as it is to be effected through human agency, before the glorious return of our risen, Lord, is to be mainly the work of the indigenous Indian Christian Church. This is to be the great lever by which the low tone of the Indian Code of Morals is to be raised, and the good seed scattered broadcast over the land which is famishing for lack of the Bread of Life, though largely unconscious of its need. Perhaps this is a trite remark, but it is one that needs to be frequently reiterated in order that more liberal support may be called forth for all those agencies that bear directly on the building up and strengthening of that church, and that aim, through that church, at accomplishing the evangelization of India. All schools and colleges for Christian boys and girls claim to be reckoned among such agencies, their object being, not merely to impart a sound education, but also and chiefly to bring those under instruction to Christ, that they may be imbued with His Spirit, and thus become centres of hallowing influence wherever their lot may be cast. This school desires to be such an agency. Will our friends in America, unite their prayers with ours, that it may be so indeed.

There is nothing of more than common interest to record during the current year, but we have great cause for thankfulness on many accounts. The numbers are very much the same, about a hundred. Instructional results have been, on the whole satisfactory; the health of both teachers and pupils has been almost uninterrupted. Some girls who passed out of school in the beginning of the year, having completed the High School curriculum, have joined the North India Medical School for Women, in Lodiana. This is for Christians only, and trains its students for Medical Mission work. Some among those who have left school have got married, entering thus on a new and untried experience, and taking upon themselves fresh responsibilities. Let these too be remembered in our prayers that their new homes may become radiating centers of light and love, and Christian usefulness.

Work Among Women,

In the city is carried on by Mrs. Forman, Mrs. Morrison and Mrs. Datta. Of the school for Muhammedan girls under her charge, Mrs. Forman reports as follows:
I have really nothing of much interest to relate regarding the five Muhammedan schools under my care. The work in them has been rather uphill this year. One of the Muhammedan teachers fell into gross sin. Her school, of course, was broken up, and all the schools were more or less affected by it. This was a particularly sad case, for I had had great hopes of this woman. At one time she seemed to be so much in earnest, and I could not imagine what was keeping her back.

Our numbers are looking up again. We have now about 120 on the roll. The result of the examination held by the Government Inspectress was not so good as usual, but I actually got a little bit of encouragement out of these failures when a girl said to me, "Our class did very badly, we must do better next year." I thought to myself, why they take more interest than I thought. Another thing which has encouraged me lately is to find quite a number of my old pupils reading with the missionaries in their zenanas. I do not believe we shall ever be able to furnish any interesting statistical table of results from these schools, but the good seed is being sown, and it must bring forth good fruit.

Mrs. Datta writes:—Work was begun by me, in this city towards the end of last year, and was carried on almost without interruption except for six weeks in the unhealthiest part of the summer. The work has consisted chiefly of visiting the wives, daughters, and sisters of Indian gentlemen of the higher classes, men who value education for its own sake, and who would like to see the social condition of their female relatives bettered. At the outset it may be mentioned that it was thought desirable to have a few houses at a time, and to give more attention to them than it would be possible to give to a large number of houses. From eleven to fifteen houses is the number generally on hand, with an average of twenty-two pupils. The visits paid to them are about two a week to the majority, and to the remaining few once a week. A certain amount of secular teaching is done. Hindi, Urdu, English and elementary Arithmetic are the chief subjects taught. There are a few houses where nothing except the Bible is read to the pupils.

The nationality of the pupils with regard to India, takes quite a cosmopolitan aspect: there are the Bengali houses the Dehli and Punjabi houses, and last the Parsi houses. All except the Parsis are taught the Bible in their own vernaculars,
a plan which of course answers very well. It is a matter of great thankfulness to know what an interest the pupils show in the religious instruction given. Small religious stories and tracts are eagerly received by them, and some even go to the extent of buying books, though perhaps for their own amusement, but it shows an awakening which by God’s help can be turned into the right channel. As to any of the pupils being seriously impressed, it is difficult to give a decided answer, except in the case of two who are in secret believers, and would perhaps come out but for outward difficulties. The work on the whole has been encouraging, though perhaps not many visible signs of growth; we can but “plant,” but “He giveth the increase.”

Of the Schools for Hindu Girls. Mrs. Morrison reports:

I have only had charge of these schools since the end of April, and as I was away four and a half months during the summer, I cannot feel that I have done much in them. The work seems to have gone on quietly and steadily. In the Annual Inspection, last July, three girls passed the Upper Primary, and ten girls the Lower Primary. I regret we have to lose our girls while still so young: their minds seem to be just awaking to some idea of the meaning of the Gospel story, when they pass out from under our care and influence. Though the fact that discourages me the most is what I suppose all teachers of children, no matter of what nationality, find, viz. the utter want of spiritual desire. They have never felt the load of sin, and so feel no need of a Saviour, as one of my girls said one day “We take thought for everything else, but we are never troubled a bit about our sins.”

The fact that special prizes have been offered in Scripture, seems to have produced new interest in Bible study. We can only trust and pray that the Word of God read and committed to memory must have its effect on these young lives.

District Work.

Of the work in the Kusur Tahsil, Dr. Martin reports as follows:

The past year has, I trust, not been fruitless. There has certainly been some apparent progress in our work, and I believe real progress. Just a word as to some of the difficulties in district work. One great difficulty is the heat. One cannot live in tents more than five months of the year, i.e. from Nov. 1st to April 1st, and April and
May, when one might do considerable work among the low-castes, they are labouring so hard at their harvests that it is extremely difficult to find them, by day or by night. However, we try to keep in touch with the work, and to deal with such people as we can find. It being impossible to live in the villages in the hot weather, we can only run out for a night and run back again before the heat of the next day. There are Government bungalows, which we utilize, but they are for the most part not situated, where we want them. Another difficulty is bad roads. In the dry season, they are difficult, and in the rainy season, often impassible. We would have been very glad, this year, however, to have had more mud to contend with. It has been a very dry year, and there has been much suffering from scarcity of food. In this connection, I must mention that our Indian horses cannot stand a large amount of work. The intense heat tells upon their energy, as it does upon that of their owners.

Generally speaking, the people of the smaller towns and villages are friendly. During the last camping season, I planned to spend a considerable time in each village which I visited. I pitched my tent successively in Lakhnah, Sahari, Laliani, Panghala and Vultoha, and made shorter visits to Sogga, Patti, Chuslewar, and other places. Quite a number of low-castes have been baptized in Lakhnah, as recorded in last year's report. With the assistance of the Rev. Dharm Das, I administered the Lord's Supper to them last March. Brother Dharm Das laboured very faithfully in instructing them as to the nature and meaning of the sacrament. Their ideas are rudimentary. Still we feel that it was right to give them the privilege. A few have been baptized in Sihari this year, and about 70 in Panghala. Of these, 18 are men, 15 women, and 39 children. Most of these in Panghala were baptized by the Rev. Dharm Das. I was encamped there with him in the latter part of February. It is a difficult place to reach being ordinarily surrounded with water for a number of months of the year. The Deputy Commissioner had opened a new road, which, though nothing to boast of, enabled me to reach the place from Kusur. I was much pleased with the faithfulness and energy of our brother Dharm Das in this work. Our Christians in this place, have built a place of worship, which though it is not a St. Peters, speaks eloquently for them. During my stay in Vultoha, I was treated in the most friendly way by all classes. The Sikhs were especially friendly. Their leaders came frequently to my tent. They professed great
admiration for the teachings of Christ, but they cling tenaciously to their "Gurus," about whom they believe many extravagant stories.

I had continual demands for medicines, and was kept busy administering the few simple remedies which I had with me. A number of books were sold. In the larger towns there was great demand for them by the boys in the Government Schools.

After the first week of June, Mr. Morrison and I had our head quarters in a Railway bungalow at Ganda Singhwala, about six miles from Kasur. We had a number of our workers gathered for instruction in the latter place. The road being very good, we drove into Kasur every day, to instruct our class, and to look after the preaching in the bazar. Though a bigoted Muhammedan town, the attitude of the people there is very different from what it was formerly. This is owing to the faithful labours, and the prayers of the two ladies who are stationed there, and to the efforts of our licentiate, Natha Khan, who is a devoted worker.

One little incident may, I think, be worth mentioning. In the hot season, I one day, visited a village near Kasur, with Natha Khan. The people seemed to be for the most part Muhammedans. As usual, they were eager to engage in controversy. One of them brought forward a little book in Urdu containing various critical objections to the Gospels. Among other names that of "Professor Baur" was mentioned. It was urged that the Gospels are full of contradictions, and that their late date is beyond question. One would hardly have expected to find Tübingen criticism in an obscure village of the Punjab. In this connection I may mention that the Aryas follow us wherever we go, even to the smallest villages, and are very bitter and intense in their opposition. My experience in attempting to establish schools has been similar to that of some of our missionaries, who have been a quarter of a century or more in the work. The children attend with enthusiasm for a time, but soon drop off. Some such system as that of our United Presbyterian brethren would seem to be necessary to make these schools a success. At present many of our Christians are scattered on account of scarcity of food. Some of those who were baptized in Lakhnah have gone to Egypt to work on the railroad. It will be readily seen, I think, that statistics are not of much importance, especially this year when our people are so scattered. I append
approximate statistics, for Kasur Tahsil for which I have been responsible during the past year.

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Our catechist and teachers in Kasur Tahsil with their families make about 25 more 25

Total ... 345

The work in the Lahore Tahsil, though begun several years before that in the Kasur Tahsil is not of so hopeful a character. Up to May it was under the care of the Lahore Missionaries, after which the Presbytery took it up. Mr. Morrison who began work in January reports as follows:—

To undertake efficiently work such as that among the villages of the Lahore Tahsil requires an understanding of the situation, detailed, particular and personal, not easily nor speedily acquired. A practical working knowledge of dialects, beliefs, customs, classes etc. etc., does not come by, intuition. To learn something of these and gain some personal acquaintance with workers, baptized persons, enquirers, hopeful cases, and localities, with attempts to instruct and evangelize furnished sufficient employment for the four months during which I was responsible for missionary operations in this region. In almost every locality visited there was much to encourage in the friendly feeling manifested, and the willingness of many to hear Christ's Gospel. In one large and prosperous village, while stopping in the rest house near by, my eyes fell on an approaching procession. The principle Lambardar for this place required a number of these officials and a goodly number of the leading men, had escorted their Guru, a truly patriarchal personage to the padri sahib's presence. He wished to pay his respects and converse on religious subjects. It was a fairly good opportunity to present the Truth. But the next day the call was returned. The missionary went by appointment to the shrine of the Sadhu (saint) a monastery on a small scale, and occupying the most conspicuous site in the town. The gathering was larger than that of the previous day. Men from other villages
were present. Here for about three hours we discussed earnestly, yet in the most friendly spirit possible, that great question “What must I do to be saved?” This it but a sample of the openings there are in many a town and village, for presenting our message under most favourable conditions.

As to baptisms, opportunities were numerous. A study of the situation, however, convinced me that God had sent me not to baptize—at least in a hurry. The two adults to whom I did administer that sacred rite, applied within a week for certificates of the occurrence, which would entitle them to land and other Christian privileges in a neighbouring settlement. Within twelve years there had been between two or three hundred baptized, in this Tahsil, among the low caste people. Some of these, I trust, are leading Christian lives, though in a very crude, imperfect fashion. Great allowance must certainly be made for the condition of intellectual and spiritual degradation in which we find them. It is certain, however, that some, perhaps many of the once baptized are now living, to all intents and purposes, just as the other heathen about them. Nor do these appear to be cases of relapse. “The word hay and stubble” is inevitable. In the walls it is serious enough. But to put in foundations of almost entirely such inflammable material, it seemed to me, would be a mistake. A method employed by some of the most experienced village workers in the Province seemed to me suited to the peculiar conditions of our work. When a man expressed willingness to receive Christian instruction, I put down his name on my list of “Inquirers,” and endeavoured to find regular teaching for him. When he expressed a desire for baptism, I endeavoured to find out what progress he had made in the knowledge of the truth, how much desire he seemed to have for more of the truth, what sort of a life he was leading, and whether he confessed himself a disciple of Christ among his own people. I then appointed a time when he might make a profession of his faith, and a formal application for baptism in a Christian assembly. This done, he became an “Iqrari” (a Professor). The simple ceremony of confession gave excellent opportunity for explaining to the candidate in some detail what practical Christianity meant for him, and of assuring him that, if his professions were sincere, he was already a Christian, that it was his privilege to join himself to the people of God, and his duty to give his neighbors and his friends to understand what he was and whom he served. It was also necessary to explain that we never baptized men to
make them Christians. But when there was evidence that heathen customs had really been abandoned, a change of life begun, and sufficient knowledge acquired to discern the Lord's body, Baptism and admission to Church privileges would follow. This is like dealing with children, but it is really children we have to deal with. The plan seems practical and well adapted, so far as I could test it, (1) to keep a hold on those wishing to become Christians, without committing ourselves to hasty baptism and (2) to offer the maximum of legitimate inducement for perseverance in learning the fundamentals of the faith.

The question of Christian giving is one of great importance and difficulty. As a class these people are desperately poor and desperately in debt. Yet, on the other hand, were a community of this poor class to apply for admission to Islam, they would expect, as a matter of course, to support a Muhammadan teacher. There is not a village without its supply of professional mendicants, who in their daily rounds, never pass by the poorest house, or fail to receive at least the little pinch of flour or grain from each door. These are the men who grow fat in times of famine. Then there are the saints of higher order, the frequent religious festivals, the innumerable domestic occasions and occurrences, each one crying give, and never crying in vain. Systematic beneficence, is thus not a habit to be developed, but simply transferred and transferred, not merely a grace but an important test of a genuine work of grace. The application of this test has not been neglected. Something has been collected from enquirers as well as converts, for we cannot begin too early, but the results have not been so encouraging as in other parts of the district.

Miss Thiede furnishes the following report of work under her charge:

We can thank the Lord that the year 1896 was a very healthy one for Wagah, we have been preserved from death and serious illness. Four children were born and five persons baptized—2 children and 3 grown-up persons. One of them was of the neighbouring village. We have at present 42 Christians living in Wagah, 23 of these are communicants. Average Church attendance 43. Collection Rs. 19—6—6.

We have no school in Wagah just now, though it is very desirable to have a good School here. The Sunday School has 98 children on the roll, Hindus, Sikhs, Muhammadans and
Christians, but average attendance is only 26. There are 10 women in the Women's Sewing class, 2 of them were inquirers. One of them has been baptized with her husband. There are two families of inquirers in Gopalpur, and four families in Niadmar. May God unite many of those, who are yet far off, to the family of faith who trust only in His Word. All our work whether metropolitan or district should culminate in the growth of Christian congregations. We have as yet but two organized Churches, but look forward to the time when in the near future, our district Christians instead of having a connection pro forma, with Nowlucka Church, shall be organized into separate congregations.

ANARKALI CHURCH.

Of the Anarkali Church, where our English services are held, we have the following report from Mr. Veito:

A missionary who carries on a large school-work, Bazar preaching, and besides has many other things to attend to, cannot be expected also to do the work of a pastor—at least not very satisfactorily. Still an earnest effort has been made during the past year to do this work in connection with the English congregation. One service has been held every Sunday evening, while a Sunday School has been held also every Sunday morning.

A good deal of visiting has also been done during the week. The attendance both at the Sunday and week-day services has been very good, and even during the hottest weather, when many of our members were away to the hills, the seats of the Church were pretty well filled. The Convention held by Mr. Mott at the beginning of the year helped to quicken and deepen the spiritual life of many of the members, and there has been an increased interest in the services, especially in the prayer-meeting. The Christian Students from the College have been regular in attending the weekly meeting, and it is very encouraging to see them taking an active part in it. "Christ's Prayers and their Lessons for us"—was the subject of the prayer-meetings for the year, and we found it very rich and helpful.

The departure of Mr. and Mrs. Gilbertson to Scotland on furlough has been a great loss to the Church, and to the Sunday School. They had very much endeared themselves to the people, and their return is earnestly looked for and will be welcomed by all. Mr. E. Penhearow kindly took charge.
of the Sunday School when Mr. Gilbertson left, and has faithfully discharged the duties of superintendent, and also of secretary of the Church during the year. Mrs. Veltje took charge of the singing and of the organ, and of Mrs. Gilbertson's Bible Class in the Sunday School. Mr. Griswold has taught the Men's Bible Class, until towards the end of the year, when his place was taken by Mr. Morrison.

One event in the history of the church is worth recording, the baptism of a young man, a convert from Muhammadanism. His father is a well-known physician of Kapurthala, and accompanied the Raja of that State on his recent tour to England and America. While a student at Aligarh, the young man was led at first out of mere curiosity to attend the services of the English Church of that place. On coming to Lahore to join the Government College, he found his way into our little Church, and became a regular attendant. By degrees the curiosity deepened into real interest, and he became an earnest and prayerful enquirer. Shortly after the Conventions he decided to take the final step, and wrote to his father informing him what he had decided to do. His father endeavoured to persuade him to return to Kapurthala, but neither promises nor threats were of any avail; the young man remained firm, and was baptized on the appointed day, February, 23rd, in the presence of the congregation. He has visited his father several times since his baptism, but his faith has remained unshaken, and he is, we think, making steady progress in the Christian life. May the Lord keep him faithful to the end, and make him a bright and shining light among his people.

The Nowlucka Church.

Is where vernacular services are held. Rev. H. Golak Nath makes the following report for the past year:

"As the stated supply of the Lahore Hindusthani Church, I have regularly kept up the weekly services and the Sunday School. The attendance on the services has been good and there is a general longing for revival in religion. People need to be brought to a sense of their responsibilities, and our work has been to develop such a spirit of responsibility among them."

Mr. Golak Nath's pulpit ministrations have been very acceptable to the people. It is a matter of regret that he did not see his way clear to continue longer to serve this important congregation, and resigned his position as a stated supply
At the last meeting of the Lahore Presbytery in November, 1896, to fill his place the Presbytery appointed Revs. H. D. Griswold and R. C. Das to take charge of the congregation. It is felt that pastoral visitation is a very important part of the work of the Church, and to secure this end, two have been appointed, that neither the work of preaching nor of pastoral visitation may be neglected.

Some interesting additions have been made to the Church this last year. Among these may be specially mentioned the family of Mr. Rustam Khan (including two adults and several children), and also the name of Mr. Siraj-ud-Din, a graduate of the Forman College. Over a hundred have been baptized in the Lahore District; and since there are as yet no churches organized in the District, these naturally belong to the Lahore Church.

An encouraging feature is the amount of voluntary work done by the members of this Church, both in the City Sunday Schools and in Chapel preaching. This is a step in the direction of self-propagation, a thing as important as self-support. On the whole, the outlook is good. An earnest spirit is manifest, and there are longings for blessings as yet unrealized. There are special reasons for encouragement in those whom the Lord has added to the Church this year. We have seen again how the seed sown in our Schools and College is not lost though the result may not be apparent during the period of student life. In both the cases mentioned above, the converts are still living in their old homes, in the heart of the city, among their old relatives, friends and neighbours. Thus the church is getting acclimatized becoming more thoroughly indigenous to Lahore. God grant it may strike its roots deeper into this soil.
AMBALA CITY STATION.
(Occupied in 1849.)

Missionaries:—REV. J. M. McComb and MRS. McComb, MISS M. E. PRATT; MISS J. R. CARLETON M.D: MISS E. MARSTON M.D: MRS. E. CALDERWOOD.

Pastor:—REV. B. B. Roy: Evangelist; REV. J. Masih.
Head Master:—MR. U. S. RAWAT.

Christian Teachers:—MESSRS. DAVID PEOPLE; P. C. BREACKE-ENRIDGE; MOHAN LAL. Also MRS. People; MISS M. P. Das.

Bible Women:—MRS. MOHAN LAL; *MRS. TULSI RAM; MISS A. SHAMAAUN; GENDI; ELIZABETH.

Licentiate:—MESSRS. G. H. STUART; *JOHN MANUEL; *ED-WIN JOHNSTON.

Catechists:—BABUS *SAIHA SINGH; *PHILLIP SAMUEL; *TULSI RAM; *GEORGE FRANKLIN; *ANTONE ABRAHIM; KENDAL SINGH.

Pensioner:—BUDH DAS.

The following is the order of the various reports:—
2. Low-Caste Schools.
5. Zenana and Village Work.
6. Medical Work for Women.
7. Church Sunday School.
10. Mission Church.
11. Leper Asylum.
13. Presbyterial Work.

* These are all working under the Presbyterial Home Mission.
I. THE MISSION HIGH SCHOOL.

This school still retains a high place amongst similar institutions in the Province. The following indicates our standing: 19 boys were sent up to the Entrance Examination and 16 passed, several of whom stood near the top of the Provincial List. 33 appeared at the Middle Examination, and 28 passed. 35 appeared at the Upper Primary Examination and 23 passed. 51 appeared at the Lower Primary Examination and 23 were successful, while from the Infant Department 58 were sent up and 58 were passed. The total number of pupils in the Main School and its Branches at the close of the year is 507. The average attendance during the year is 454. There are five Christian teachers in the school, two of whom teach only the Bible and religious subjects; while the other render assistance in Bible teaching. Spiritual instruction is constantly given and religious subjects are not as a rule avoided by the lads, still the results are not flattering. Although there have been a number of inquirers, we are able to report no conversions. Doubtless there is a general respect for Christianity amongst both teachers and pupils. We have reason to hope that there are many secret believers, but thus far they have not been able to renounce the faith which they have ceased to believe. We must not however, on this account think of abandoning the only practical way of reaching the high caste boys of India. If teaching has meagre results, the same might be said of preaching to the same class. The orthodox Religions will die hard, but they will die. We have to labour and wait, while the Master secures the result.

LOW CASTE SCHOOLS.

The school for sweeper boys which was mentioned in our last year's report has been kept open during the year with satisfactory results. There are more than 30 names on the rolls but owing to the work which they are obliged to perform it is impossible to secure a full and regular attendance. We have not as yet succeeded in taming the wild gypsies so far as to open a school amongst them; still we have not given up hope and trust that ere another year, we shall be able to report good work among them also. Mrs. McComb reports as follows:—The school for sweeper girls reported last year has made progress. 11 girls are reading Hindi while 5 are still in the alphabet, the remainder coming irregularly. A report got abroad that we intended making Christians of them as soon as they learned to read and in consequence a number
of the larger girls left the school, the facility with which they learn Bbajans is astonishing. You have only to repeat a few words to start them and they can then carry the tune themselves; they also can repeat the commandments and some texts, besides what they have learned of the Old Testament stories in question and answer. I think it a most hopeful work as brothers and sisters as well as fathers and mothers are all being taught the Gospel side by side. The reaping time will come in God's own time and way. A small school for boys now under the care of Mrs. Calderwood has been opened for the Chamars, near the Sweeper's quarters. This is also doing well while Miss Pratt expects, in connection with her work, to open a school for the same class, in another part of the city. This class of people should have been looked after long ago, and we look on these schools as ventures in the right direction.

MUHAMMEDAN GIRLS SCHOOLS.

Mrs. McComb reports:—Three schools have been kept up regularly during the year. There are now 91 enrolled with an average attendance of 80. Good faithful work for the most part has been done, Bibi Bano's school taking the lead. One girl in her school and one in Kulsum's gaining scholarships for passing the Lower Primary Examination. The IV class girls doing well also, and if allowed by their parents to remain in school, will be, by another year ready for the Upper Primary Examination. They exhibited needlework, fancy baskets and knitting. The same girls have been reading the Gospel of Luke and seemed to be deeply impressed with the wonderful Miracles and Parables of our Lord. The younger pupils have learned as last year the Ten Commandments, Lord's Prayer, and the Old Testament stories. The teachers and older girls have now an intelligent knowledge of the Gospel and the plan of salvation and can not help but see the great difference between it and Muhammedanism in its power to save. Only the Spirit of God can convert the soul and change the life.

THE COMPOUND SCHOOL.

We have nothing special to report concerning this school. In it the children of poor Christians and servants receive careful instruction, and if they so desire are able to pursue their studies, later on in the High School. This is a real blessing to poor Christians. This school is in Miss Pratt's care.
AMBALLA CITY STATION.

ZENANA AND VILLAGE WORK.

Miss Pratt writes as follows:—There has been nothing unusual in the zenana work in Amballa except, perhaps a desire on the part of several women to learn English. When reminded that they must pay fees for it, one quaint old lady with glasses, who is three times a "Hadji" swallowing her disappointment replied, "Oh well, I'll first break my tongue on the Hindi and then I'll learn English." Muhammedan women sometimes tell us that there are many who would like to read, but they do not want our religion. In the villages we are well received and generally asked to come again, but the most interested and interesting are those who have had their first lessons in the Hospital.

Mrs. Calderwood writes of her work:—A small part of my time has been given to Muhammedan women of the middle classes. I was acquainted with many of them when in the Cantonments, and when in charge of the city work, before I went home. Many of them have my deepest sympathy as I know their trials and difficulties. They are intelligent women and surely of all India's daughters they are the quickest to understand the plan of Salvation. During the long days of the past hot season we felt it often, refreshing to go very early in the morning to visit villages, and gave one morning during the week to each village. The work amongst the simple village people, was almost, always pleasant and so different to the visits among Muhammedans and Hindus in the city. Some months ago; the Bible woman (Gendi) and I began to visit among the Chumars and since my return from the Hills we have spent several hours daily in their homes. I have also spent a good deal of time amongst the Churas or (sweepers.) The Bible woman herself, is a convert from that class. Six women among them we believe to be near the "Kingdom," to those we give special instruction. They are eager to learn about "Jesus." As long as their intention to become Christians was kept a secret, all went well. But when urged to become Christians and be baptized openly, they said, "we will be outcastes, and loose our property and our employment." It seemed clear that they could not give up "All for Jesus' sake." It seemed rather strange, that those whom we consider outcastes should talk of losing caste still I cannot for one moment believe that our labour among those women has been in vain. Surely we shall see these women sooner or later come out boldly for Jesus."
Medical Work.

Miss Carleton M. D. reports as follows:—

"The year was been filled with odds and ends of work—zenana cases, village cases, training Daies, three of whom went up for the Government Examination and received their certificates. A constant anxiety has been the difficulty in securing land nearer the city, than our present property, for the new Hospital site. We are convinced that there is an under-current of opposition from the Aryas of the City, which has made it doubly difficult, but fully hope to end the matters soon."

Miss Marston M. D. writes:—There has been no interruption in hospital and dispensary work throughout the year. The majority of the patients are villagers although there is an increasing number of city people. Evangelistic work has been systematically carried on by Miss Pratt and her helper, not only by daily instruction in the dispensary and with patients, but also in zenanas opened by medical work. Village patients have been visited by us and every where the people have listened, with attention to Gospel teaching. In Thaneswar a Sikh women, whose husband had deserted her, was especially interested. Afterwards by the teaching of the catechist, she became a Christian and was sent by us with her little girl to the converts' home, Dehra. One high caste woman came into hospital this summer, who had in former years, been connected with the Dispensary. It was surprising to find how much she remembered of the Scripture teaching she had receive. She remained some time in Hospital and before her death accepted Christ and died trusting Him. Another case was that of a widow a Pathan from Peshawar, who with two children was trying to make her way home. We found work for her and gave her instruction. She determined to get her older children and be baptized, together. She was sent to the Converts' Home in Dehra, and was baptized with her two younger children having failed to secure the older ones. Two girls incurables, dropped at our gates, have been baptized and found homes in charitable Institutions.

P. S. Miss Marston since writing the above has been ordered home on account of ill health. We however hear that she is rapidly recovering and hope that she will soon be able to return to her work.
AMBALLA CITY STATION.

THE CHURCH SUNDAY SCHOOL.

This School has been in working order something over a year. During the year the average attendance has been 55, although a much larger number of names are on the roll. At first a large number of non-Christian boys were encouraged to come, but we soon found that we could not increase the number indefinitely for lack of room. Besides we thought that the instruction for Christian and non-Christian lads should be different. Since then the latter attend only the Mission High School Sunday School. Now we have few except Christians and servants who attend the Church Sunday School. Nearly all our Christians, both parents and children attend; the interest is genuine, and we believe that much Scripture knowledge is thus imparted. Recently we have held Quarterly Examinations (written) and trust that this system will cause the pupils to study more diligently than ever before. The contributions amount to Rs. 22—1—10.

THE MISSION SUNDAY SCHOOL.

About 200 pupils are reached by this School. One large class of boys is taught in English. The teachers of the High School also attend. A class of about 25 non-Christian teachers are taught in the Vernacular. They 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 know that the School is doing good. We know that the Gospel is faithfully taught and are content to leave the result with God.

LOW CASTE SUNDAY SCHOOLS.

The Sunday School for sweepers which was organized a little more than a year ago is still open. An average of 35 pupils, boys and girls attend each Sabbath. Some of the parents come, but irregularly. Two women who were regular attendants died. One was baptized and died a believer in Christ. The other was an inquirer and we expected her soon to make a profession of Christ, but death came suddenly, and we may hope she is in the better land. There are special difficulties in the way of conducting the School. The children work during the day and can only come to us at the time given them for rest or play. That they do come at all goes to prove that the school is very attractive to them. This school is conducted by voluntary workers from the Church. Miss Pratt and
Mrs. Calderwood have also kept up Sunday Schools amongst the Chumars, and have been encouraged by the good attendance.

**MISSION CHURCH.**

We still call the Church at Ambala city the Mission Church, although it has now passed out of the Mission and is entirely under the care of Presbytery. Rev. B. B. Roy was installed as Pastor early in the year. The Mission paid his salary for a few months, while the congregation supported a catechist in the Presbyterial work. Since then the Church has paid the pastor Rs. 25 per mensem and the Presbytery has supplemented his salary to Rs. 55. This pastorate promises to be a fruitful one to the people. The Session now controls their own affairs, with but little help from the Missionary. The Church proposes to take over the educational work, on the grant-in-aid principle. If the Mission gives ¾, the Church will give ¼, manage the work and aim to make the schools self-supporting in the near future. This proposal points in the right direction, and in our opinion should be encouraged. The Session also propose to repair their houses and the church on the same terms. The spiritual condition of the Church is improving. There have been a number of baptisms in the City during the year. Things move faster than formerly, even in India and we fully expect a larger number of converts in 1897 than we had in 1896. We believe that the Holy Spirit will enter more fully into our lives and transform our poor, imperfect labour into efficient, faithful service for the Master.

**BAZAR AND VILLAGE PREACHING.**

We have found that the policy of keeping few preachers in the city and depending on Christian teachers for evangelistic efforts, works well. We have during the year, kept only one man besides our Pastor, and he is practically laid aside, being very old and unable for his work. Recently we have engaged another helper for the low caste work. He lives in the Sweeper quarter and comes in close contact with the people. Already the good effects of this plan are apparent. The people are learning to regard the preacher as one who loves them and is ready to give himself for them. Several baptisms have taken place and a number of inquirers are the fruit of this work. The Christian teachers, led by the Head Master, go to the city and near villages, several times a week, and
preach to the people. This work is entirely voluntary and it may be questioned, whether more good would be effected by the employment of paid preachers. Volunteers here, as elsewhere, are highly prized and the willing evangelist carries with him a power unknown to the one who works wholly, or in part for pay. We endeavour to have all our people work, but do not wish to drive. Our province is to lead. It is a rare thing here not to find those who are willing to follow a wise and gracious leader.

**LEPER ASYLUM.**

The number of patients in this Institution has averaged about 26 during the year. The inmates are generally advanced in years and as the disease has made considerable progress, the mortality is very great. The work among these poor people is very distressing, the eye sight of most is defective and consequently it is very difficult for them to learn to read, or follow up if they have learned. No cures have been effected, yet in some cases the progress of the disease has been arrested. From different sources we learn that a remedy for Leprosy has been discovered. Further tests, however must be applied before we can accept this statement as trustworthy, should it turn out to be earnest, it will be a great blessing to these poor suffering ones. We are however permitted to transmit a greater blessing to the diseased souls in the person of the great Physician himself, who never fails to cure. Seventeen of the inmates have, we trust, applied to Him, and are known as Christians, while a number of the remaining 9 are inquirers and hope soon to be baptized. The spiritual aspect of the work is cheering and from the salvation standpoint, is more productive than any other undertaken by our mission, a large majority of our patients will find their way straight to heaven. Surely this is worth all the time and labour, that we bestow upon them.
AMBALLA CANTONMENT STATION.

(Occupied in 1849.)

Missionaries:—Rev. R. Thackwell and wife, Rev. Howard Fisher M.D. and wife, Mrs. E. H. Braddock, in charge of the Zanana Department.

Christian Teachers:—Mr. Rallya Ram, Head Master, Boys' Middle School, Mr. Pindi Dass, Subhan Baish, Hazara Singh, Bible teachers.

Bible Women:—Mrs. Perreira, Mrs. Subhan Baikesh, Mrs. Nasir-ud-Din, Mrs. Caston, Mrs. George.

Christian Teacher:—Miss L. Jeremy.

Other teachers:—Two.

OUT-STATIONS.

Jagadhri:—Rev. Jat Ram and three helpers.
Mubarakpur:—Baij Nath Bando, Licentiate, and four helpers.
Nahan:—Rev. Masih Charan, and one helper part of the year.
Naraingarh:—Pindi Dass, Licentiate and two helpers.

During the year under review we had the pleasure of welcoming Rev. Howard Fisher M.D. and Mrs. Fisher to engage with us in the work but more especially with reference to medical work in the district. Dr. Fisher's arrival was however too late in the season for that, and he had to confine his attention to similar work in the Sadr Bazar. His report in detail will be found below.

Our work during the year has been as follows:—

I. EVANGELISTIC.

The Missionary itinerated in the north of the district during the month of February visiting the out-stations and preaching in the intermediate villages. He found honest, faithful work being done in the Naraingarh centres. The Gospel was being regularly preached in Naraingarh itself.
and in the surrounding villages; and some of the people, both adults and children, were being taught to read so that they may themselves, by and by, be able to study the Scriptures; thus it is hoped the foundation for a good and permanent work is being laid but there have been no baptisms in that centre among the Chuhras. One Chuamar was baptized, having been taken to Nahan by the preacher in charge for that purpose, but on returning to his home he apostatized. One inquirer had been frightened by horrible stories of exile from his home and country. He was told that if he became a Christian he would be sent to England where the Christians lived, and the foolish man believed it, and apparently continues to believe it.

Beyond the neighbourhood of Naraingarh towards the north and north-west of the district there was very little that was encouraging; there were indications of interest in the Word, but the masses of the people are in dense ignorance, no preaching having been done in that part of the district. The roads are so bad as to make frequent visits of the missionary very difficult.

At the Mubarakpur centre the Christians assemble from time to time to receive instruction, with the exception of a few who live at a great distance. There are a great many inquirers in the villages within the bounds of this centre, and of the many candidates for baptism, twenty-two were, after examination, accepted and baptized. One of the helpers attached to this centre had not been loyal and we had to part with him. He is now openly doing what before he had been suspected of secretly doing, trying to detach those converts who are more or less under his influence in order to join another mission. On the other hand another of the helpers seems to have experienced a spiritual uplift and has been working very faithfully. Many of the converts too appear to have increased in knowledge of the truth and to have grown in grace. The work on the whole is full of promise in this centre and if we had more helpers of the right sort—men consecrated to the work—it would not be long before we should see very many turn from idolatry to the living God. Mr. Baijnath Bando who is in charge of the Mubarakpur centre says, "the field is wide and ripe for harvesting, but there is a sad lack of truly converted sowers of the seed. The seed however does not fall only on the wayside, but also on good ground, which results in the conversion of many souls to the Saviour." He further says, "The men of the higher classes not unfrequently taunt us for getting the Chuhras converted,
saying they have no right to enter the Kingdom with them for they are unclean and dirty, but they have no right conception of the transcendental holiness of God. They emphasize the external cleanliness but are altogether ignorant of true holiness. Our converts are not what one (who has attained higher Christian life) should expect them to be. They need much more spiritual nourishment and Christian training, but all our converts are staunch believers in our holy religion, and though from a worldly point of view they are not so favoured as other classes, yet I find from personal observation, that they have a love for the Redeemer in whom they have placed their trust.

"The one paramount need they have is that they should be spiritually fed by the Church of Christ. They are not a burden to the Church in regard to their support, but the Church is bound to look to the spiritual interests of the new converts, and look to the spiritual and moral training of the children, otherwise there is decidedly very great danger of their relapsing to heathenism. "As we have therefore opportunity let us do good unto all men, especially to them who are of the household of faith." Speaking of inquirers he says: "My work is a loving one and I cannot adequately thank the Master for having created an interest in the hearts of not a few, who I can without hesitation say are impressed with the beauty of our Saviour and are ready to accept him openly." I hope and pray that the people of God will not cease to pray for the Chuhra converts who are, as yet mere babes in Christ, but who look to the Church for spiritual food through the instrumentality of pious persons to live and work among them and bring them up to the measure of the stature of the perfect man in the Lord Jesus Christ. This is the crying need of the work.

At the Jagadhri centre work has been faithfully and systematically done. In addition to the regular daily work in the villages by the Rev. Jati Ram and his helpers, several melas have been visited and the gospel preached to an estimated number of about fifteen thousand souls. Interest in Christianity is thoroughly awakened, and there are many inquirers; but opposition (in some places of a violent character) has also been aroused, and the Christians maltreated, still the work goes on in spite of opposition and there have been twenty-seven baptized at this centre during the year. Every mouth some fifty or sixty villages are visited and the gospel preached in them to all who will listen, and Christian hymns sung
which the people greatly enjoy. On Sundays the converts in the surrounding villages gather at the evangelist’s house for worship and Biblical instruction. There is a Sunday School at this centre in which adults as well as children are taught. They all know the Lord’s Prayer, the Apostles’ Creed and the Ten Commandments, also the salient points in the history of Christ from His birth to His ascension. They are at present studying the book of Genesis. The converts when they come for worship are encouraged to contribute something according to their means for the work. It is very little they are able to give; but a weekly collection is taken, to train them into the habit of giving, and they are taught that it is a Christian duty and privilege to help according to their means in advancing the Lord’s work.

The people in Jagadhri itself, where the native evangelist in charge lives, are very bitter in their opposition to the work because it is a work among low castes. They wish to eject the Evangelist from his house on the ground that the visits of the Chuhras to his place exposes the caste people to the risk of defilement. There is the same difficulty (in less degree at present) at the other centers. At Mubarakpur the owner of the house rented to the preacher refuses to put it in repair with the hope that the preacher will be compelled to leave. The owners have it in their power and they know it, to double and treble the rent and so compel the preachers to leave. A small bit of land and a house are urgently needed at each centre for the accommodation of the preacher in charge. Indeed it is difficult to see how he can continue under present circumstances to hold his ground the landlord having it in his power to get rid of an undesirable tenant. Perhaps some kind Christian friend might feel inclined to help on this good cause by providing the means for the purchase of a bit of ground and the building of a small house for the evangelist at Jagadhri.*

From Nahan, where an evangelist has been located for several years, there is little that is encouraging to report. The preacher complains of bitter opposition and mourns over the fact that when he had on several occasions brought indivi-

* As an illustration of what is written above, while writing this Report on the 11th November a notice has just been received as follows:—

“Let it be known to you that from the 15th November 1896, we will charge Rs. 10. Ten per month for the “Serai” at Mubarakpur, if you do not wish to pay that amount, then vacate the house, from the 15th November 1896, for I am in need of it. Reply Sharp.” Translation of the notice sent in the Vernacular signed and registered, to Mr. Baij Nath Bando.
duals almost to the point of confessing Christ they have drawn back and in some cases have become his most violent opposers. Three however have during the year openly professed their faith in Christ and been baptized. Two of these have since left Nahan in search of employment leaving a solitary individual as witness for Christ. The Rev. Masih Charan in his work at Nahan has been seriously handicapped by sickness in his family, they are scarcely ever well. On this account it is thought advisable to transfer him to Naraingarh which needs strengthening. He however has asked to go to Sadhoura, a large town of some seventeen thousand inhabitants, where he has met with encouragement while attending a mela held there and he has been allowed, as a temporary arrangement, to go there with the hope that he may do good and his family be restored to health.

II. THE CHURCH.

The Church in Cantonments, in connection with the Lodiana Presbytery, has awakened up to a sense of its responsibility and is now making earnest efforts in the direction of self-support, the ultimate aim being to free the mission from all charges in connection with it. In April the members at a congregational meeting called a young man, the Rev. Durga Parshad to the pastorate, and he has been very helpful to them. By his tact and love and unremitting zeal he has drawn them to himself and to each other. He has been indefatigable in visiting them at their houses and in shewing sympathy with them in their troubles, so all regard him as their friend. He was installed as Pastor by a committee of the Presbytery on the 11th November, and much good is anticipated from the connection between Pastor and people.

III. ZANANA WORK.

Mrs. Braddock reports:

The work for women and children in Amballa Cantonment has been carried on during the past year in the following forms: (a) Zanana teaching. (b) Day-Schools. (c) Sabbath Schools. (d) Temperance.

Referring to Miss Pratt's report for last year it will be seen that it had been deemed expedient to reduce the working force to one Bible-woman and one teacher. Two weeks after I took up the work the one Bible-woman resigned and was married, hence I have had opportunity to learn the work from its foundation.
AMBALLA CANTONMENT STATION.

It has been very difficult to find good workers, and there has been much illness among those employed. However, in the course of the year 168 zenana pupils have been under instruction, though, on account of the shifting character of the Cantonments population, not more than half that number have been learning at any given time. Miss Pratt's school for Muhammedan girls is still flourishing with attendance slightly increased. A school for Hindu girls has been opened with 20 pupils enrolled. At our pastor's request a school for the children of our native Christians was opened, with 19 names on the roll. Lately a second school for Muhammedan girls and boys (20 pupils) has been taken under our care. In each day-school, except in that for native Christians, on some day of the week, a Sabbath School is held. The children of the native Christians and the children of the servants in the native Christian compound attend the excellent Sabbath School held in connection with the native Christian church. Throughout the year Mrs. Subhan Bakhsh has taught a class in the Sabbath School held in the Boy's School.

On September 26th there was organized a children's Temperance Society of 21 members. It is auxiliary to the Temperance Society of the Brick Presbyterian church, Rochester N. Y., U. S. A. The membership is chiefly from the native Christian community. Adults will be admitted as associate members. There have been some very pleasant gatherings held in connection with that Society. Our thanks are especially due to Miss Purves for a magic lantern entertainment.

The work as a whole, has shown many interesting phases this year. Many in the zenanas are in a state that keeps one on a strain of expectation. Two women have requested baptism, but the ever present and ever various surrounding circumstances bid us wait. Yet looking back over the busy year I feel that it has been a year's work for Jesus, and perhaps the blessedest and the pleasantest I have spent in India.

IV. EDUCATIONAL.

The Boys' School has suffered during the year from various changes in the teaching staff, changes however which could not in the interests of the school and of the Christian community have been well avoided. Biblical teaching in all the classes takes a prominent place, and is done by men, who, it is believed have experienced a work of grace in their own hearts. One
of these is the "Bible Teacher," and a graduate of the Saharanpur Theological Seminary. He thinks he sees an impression for good made by the teaching of the Word on the minds and hearts of some of the students deepening day by day and looks hopefully forward to further progress in the same direction. The school affords unrivalled opportunities for persistent and systematic instruction in the Word, and, though but few baptisms have taken place in the past, we cannot but hope that the character of many of the boys has been permanently benfitted by the instruction which they have received in the Mission School.

Notwithstanding the various changes in the teaching staff from which has resulted in a serious loss of Grant-in-aid from the Government for the coming year, the school has done better than some others in the various examinations. In the last Middle Examination 8 out of 15 passed. In the Upper Primary Examination 17 out of 21 passed; and in the Lower Primary 19 out of 25 passed. In the Infant Department of 34 pupils all passed. Thirteen boys are going up for the next Middle School Examination. There are 237 boys in the school, of whom 57 are in the Middle Department. The number of boys in the Branch school is 65. Total 302.

V. Work in the Station of Amballa.

The Christian teachers in the school have been very faithful in preaching and visiting in the different Bazars in the station. Through their efforts several inquirers are candidates for baptism. An interesting work is going on among the Mazhabi Sikhs in the Native Infantry Lines. It is hoped nothing will occur to arrest the progress of this work.

A colporteur has been employed for several months past, and a number of books and tracts have been sold. A Book Depot has also been opened at considerable expense for the supply of Bibles and good books to the English reading community. It was supposed to meet a want but the result up to date has not been encouraging. We hope however as the season advances and the Depot becomes better known to have a demand for books.

VI. Dr. Fisher's Medical Work.

The work at the Amballa Cantonment Dispensary has been most satisfactory to those who are acquainted with its short history. Without funds to conduct the work as it should be
done, the little building rented for the purpose was opened the last part of May by beat of drum. From the very start we were handicapped by the want of cash, the small building, the new work, the new Doctor Sahib and his assistants. None of those engaged in this Medical work were known to the people of the Cantonments. We started with three patients but before the month was over our daily number had run up to 50 a day. Had the dispensary been supplied with eye instruments there would have been many more, as cataract cases were quite numerous and great disappointment displayed when they were told we had no eye instruments. The estimate made for the work was a most modest one, Rs. 869, and the large numbers soon began to tell on our small stock of medicine so much so that but for outside financial help from friends the place would even have had to be shut up.

Preaching has been the regular practice at our opening in the morning, lasting from twenty-five to thirty minutes, often conducted by Mr. Fisher, at times by the compounder and twice a week by the native Pastor of the Cantonment church. That we have every reason to be satisfied with our start is shown by the daily register of the dispensary. The total number of daily visits in five months has been 3,604; the number of new cases 1,512. Quite a number were turned away because of lack of instruments and several indoor cases refused as the building was too small for more than one bed. That one bed has been in constant use since purchased. Operations, for the most part, have been necessarily few, one Psoas abscess, one Palmer abscess, boils, felons and one cancer case.

This medical work has also been the means of several friendships or acquaintances. Quite a number of young men drop in to chat, after work hours or before prayers. Some of the native doctors have introduced themselves, chatted about common work and afterwards called at the Mission bungalow. Strange to say, perhaps most of the patients are women and hardly a day passes but a crowd is to be seen following a doolie in which some woman is being borne to the dispensary. On the whole we have every reason to feel that from the start the work has had a measure of success that points to greater things in the future when the village people can be reached and our work becomes better known to both cantonment and district.
DEHRA STATION.

(Occupied in 1853.)


Assistant Missionaries:—Misses Grace Gardiner, and Alice Kenyon.

Native Pastor:—Rev. Ralla Ram.

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

Teacher at Harbanswala:—James Benjamin.

Colporteur:—Rattan Singh.


Matron:—Mrs. Murphy.

"Jane Cross Morse" Training Home for Zenana Workers, (under Mrs. Stebbins):—Robert Massey.

Bible Women:—Mrs. Grace Kerr, Mrs. Massey, Mrs. Edwin, Sundari, and Bikari.

Converts' Home:—Under Mrs. Stebbins.

During the year under review we have had to carry on our work under peculiar difficulties, with a diminished staff of workers. Very early in the year Herbert R. Francis Esq., the Evangelist, who for three years had charge of the English congregation accepted a call to minister to a congregation in Ootacamund, thus leaving that work to be done by Mr. Morrison. During the hot weather the English Congregation,

if we exclude the members of the Mission circle was a very small one, but the Mission circle itself, together with native
DEHRA STATION.

Christians who enjoy attending a service conducted in English, makes an audience quite worth considering, and therefore amidst discouragement the services were maintained throughout the whole year. On the return of English residents from the hills, as the cold season set in the numbers in attendance increased and the congregations are now large.

THE CHRISTIAN ENDEAVOR SOCIETY,
connected with this English congregation has been efficiently maintained and proves an admirable means of developing the Christian energies of both old and young. During the year there have been in its membership,

<table>
<thead>
<tr>
<th>Active members</th>
<th>Honorary do.</th>
<th>Associate do.</th>
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<tr>
<td>39</td>
<td>9</td>
<td>10</td>
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Total 58

One test of efficiency is the pecuniary results of an organization. There have been collected by this Society:

<table>
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<tr>
<th>Subscription of Members</th>
<th>Relief of the Poor</th>
<th>Missionary Fund</th>
<th>Library Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rs. 102 2 0</td>
<td>217 8 0</td>
<td>90 0 0</td>
<td>62 8 0</td>
</tr>
</tbody>
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Total 472 2 0

It will be seen that there is a circulating library in connection with the Society and that it is taking some missionary work under its care. Mrs. Ralla Ram, wife of the native Pastor, was engaged to work under the auspices of the society amongst the native women occupying servants' houses belonging to the European residents, especially those living in the compounds of members of our English congregation. The men-servants are preached to by Mr. Ralla Ram himself.

The Mission, and the Christian community, both European and Native, have sustained a heavy loss in the death of our Brother Ullmann. Early in the year his sufferings from a diseased leg increased, and often interrupted the work in which he was engaged, preparing tracts and instructing young Missionaries in the vernaculars. On the 3rd of August high fever set in with apoplectic conditions leaving him in a state of semi-consciousness until his death on the 10th August. After an unusually laborious and useful missionary life in India for 57 years our dear colleague was taken in his 80th year
to the rest and reward he had for some time been praying for. India has lost in him one of her best friends and greatest of hymn writers.

We also lost at the beginning of 1896, by resignation, the services of Misses Howatson, Ogilvie, and Judd, all of whom still labor for the Master in other parts of India in connection with other societies. Mrs. Morrison continued for a time the superintendence of the work in zenanas and city Girls' Schools, but ultimately resigned it into the hands of Miss DeSouza, who was transferred to Dehra from Jagraon by order of the Lodiana Mission. Miss Kenyon, after passing the requisite examination in the Training Home, was appointed by the Mission an assistant Missionary, and stationed at Dehra. Miss Colman also came to us from our Allahabad Mission and has found a field of usefulness in the Christian Girls' Boarding School. During the summer an epidemic of Cholera gave a great deal of extra work and anxiety to several of the Mission staff while it, for a time, seriously interrupted the usual work done in the city, especially in the Boys' and Girls' Schools, some of the pupils in the city died and the Mission compound did not entirely escape, though we are very thankful that we are able to state that no deaths occurred amongst us. One poor woman however a recent convert from Muhammadanism died of cholera in the city Hospital to which she had been sent on account of another disease.

City Boys' High School

This school under Mr. Morrison's superintendence, with Mr. Bose as Head Master has maintained its standing in the City and with the Government Educational Department. Daily service is held with the whole body of teachers and pupils. Beside this, each class gets daily religious instruction from the Bible or catechism.

Owing probably to an increase in the scale of fees charged, as required by recent Government rules the number of boys on the roll has been a little less this year than in former years, being now only about 300. Possibly the high prices of food brought about by prevailing famine may also affect the numbers on the roll.

Last year the average on the Roll was 336 while this year it has been only 313 with an average attendance of 261 as against 292 last year. The average was seriously affected by the prevalence of cholera during August and September. The total cost of the school was Rs. 4980—14—6 as against
Rs. 4850-5-0 last year, making Rs. 15-14-11 per pupil instead of Rs. 14-2-0. The fees realized were however greater than last year being Rs. 2,458-10-9 against Rs. 2,239-8-3 of last year.

**The Hindustani Congregation.**

Under the Pastoral care of Mr. Ralla Ram continues to be well attended, by the Mission staff, the girls of the Boarding School and by the men of the Christian community. The attendance of the women is fair but ought to be better. One service on Sunday, with a Sunday School at which both children and adults receive instruction, one weekly service, besides a monthly meeting of the Temperance Society constitute the regular work of this congregation. In the Temperance Society our friends of the Reformed Presbyterian church are united with our people.

Mr. H. D. Bose, Deacon of this congregation has started a club or Society for the lads and young men of the Christian community which will doubtless have an excellent effect in forming the characters of our young men. It has sufficient of the social element in it to make it attractive to them and we look for good results from this arrangement for them.

**Christian Girls' Boarding School**

Miss Donaldson writes:—"As the present year draws to a close we have blessings only to recount. The first is Miss Colman, who has proved to be just the addition needed, while the climate of Dehra has been the means of restoring her to almost perfect health. Twenty-six new pupils, nineteen of whom are boarders, have been admitted. One old pupil has gone out as a teacher, and two have been married to good Christian men. That our teachers continue to do good work may be shown from the report of our Government Inspectress who writes, "all the classes from the second to the tenth examined by me have been thoroughly and excellently taught and I cannot speak too highly in praise of the results." Considering the unusually unhealthy season, and the very close proximity of cholera, our excelled health record of the past five years has been even excelled since, with the exception of one mild case of cholera, another of indigestion and two or three sores we have no illness to report. To the Christian Endeavor Society formed last year seven active and four associate members have been added and a Junior Society of
twenty girls between the ages of ten and fourteen years has been organized. The influence of these societies is felt in every department of the school. The application of the C. E. pledge to the preparation of lessons and general conduct lessens the work of teachers and almost obviates the necessity of discipline.

If those who have so often prayed for this school could know personally some of our earnest Christian girls their belief in the efficiency of prayer as well as hope for the future of India could not but be strengthened. We still need among our pupils a deeper conviction of sin and a greater willingness to make personal sacrifice, but we trust that through your prayers this spirit may also be given." The number of pupils in this school is 75.

Mrs. Stebbins who superintend both the "Jane Cross Morse Training Home and the "Female Converts' Home" reports as follows:—

**Training Home.**

Last year closed with one pupil in the Training Home. Now our Father has given us the full number allowed by Mission funds which is four pupils. During the year there have been thirty applications for Prospectus and Rules. Many of these applicants continued to correspond with a view to entrance. Only one of these was from a native Christian girl. Several replied to the Prospectus that their parents or friends were not willing that they should bind themselves for a period of five years (two of study and practice and three of service.) Many applicants were not qualified educationally. One applicant was a Roman Catholic, who when refused, replied:— Why should my faith interfere with my secular (!) work? It is cause for thankfulness that among all these applications and in the face of our usual number six being cut to four, that we have not been obliged to refuse one who presented acceptable testimonials while desirable candidates are awaiting admission. The zenana Bible and medical missionaries in Bombay, having several times been refused workers from here because we had none to give them have decided to send us a candidate to train paying all of her expenses and expecting her back at the completion of her studies.

One petition has been uppermost, that we might have only those who were Divinely chosen and set apart for His
Many times the thought has come, some one in the home land has been praying for the Training Home. God knows who you are dear friends and will reward you. Miss Alice Kenyon creditably passed her last examination in March and has since been devoting all her time to the work. Miss Lena St. Joseph who entered in June passed her first year's examination the first of November. Besides the last mentioned, now a senior pupil, there are pursuing the first year's studies, Mrs. Aviet (widow) and the Misses Munrue and May Dowson.

Our motto is:—“Study to show thyself approved unto God.”

Mercy drops round us are falling,
But for the showers we plead.

CONVERTS' HOME

During the year the Converts' Home has been a shelter for three women. Two of these were baptized previous to coming. To all of them this place has fulfilled its object and been a city of Refuge from their heathen relatives who are persecutors and life seekers. On the 10th of August, God called one, Niaz Begum to Himself. During the July rains she seemed to be in a state of decline and was sent to the hospital. Her disease was pronounced the slow lingering consumption. The cholera which hastened her death could only seem a happy release. From the first all the time she was here she supported herself. A few weeks previous to her death, she had received baptism, and also presented in baptism her two little boys. They are now in the Saharanpur orphanage. Her one burden and object in life seemed to be to secure her oldest son and little daughter from her heathen relatives, that they too might be taught of the true God. Will not some one with her spirit of mother's intensity take up these petitions of the lips now silenced in death.

Sahibi and her little five year old girl were sent here from Amballa in May. She first learned of Jesus from her visits to the hospital for medicines. She learned more from a catechist in her village and was baptised in her own home in the presence of her relatives. It meant death to her to stay and she was protected by the missionaries and sent here. Although she is not very quick mentally and her age is a detriment to her in learning, still, not knowing a letter when she came, in these six months she has learned to read the Bible for herself and is teaching it to others.

Mariyam Begum, the third woman came in August, being sent by the I. F. N. S. ladies in Lahore who support her.
She has been taught by them for five years. For these years she was hidden from her relatives. She has a long and most interesting story, she attends the Girls' school as a day pupil and has also rendered assistance in a beginner's Urdu class in the Training Home, her sweet Christian spirit, her habits of neatness, and her advanced education have all contributed to and indeed been the prominent influence in the Home. This influence has been exerted for Christ, over the women and children of the compound who have gathered for daily prayers and service Sabbath afternoons. Also orphan children given to us have been sheltered and taught until provision could be made to send them to an orphanage. One poor ignorant woman who has recently given her decision that she is willing to be baptized, told us one evening to prayers, that when she first came here from her village she did not know what the word Christian meant. When she first heard it, she thought they meant some animal, one day she heard some one say of a man, 'He is a Christian' how surprised she was at first, her village language, being so different from our Hindustani she could not understand anything. She has been in constant attendance at prayers and church, now after a year she says she is just beginning to understand about Jesus, that which has seemed to help her most, is learning the hymn, "There is a fountain filled with blood," she loves to sing it, and it is through this that the plan of salvation has seemed to dawn upon her soul.

Self-support has been inculcated in the Home however there being as few, and one being wholly occupied in her school work, it has been a troublesome problem.

Their practical Christian lives have proven these women worthy of such a Home.

Of the schools for non-Christian Girls and the work in Zenanas Miss DeSouza reports:—

Our work in Dehra has been going on as usual for the year 1896. The five Day Schools are taught regularly. In the villages lessons are given only twice a week in Schools and Zenanas as the distance is so great and we have only one horse. Since I have come, some of the former pupils have given up reading and a few new ones have begun reading. Five Bible women and two of the Training Home, have been spending all their time in out-door work. There are over a hundred zenanas and of course more than one pupil reading in almost every house.
DEHRA STATION.

The work was hindered somewhat during the cholera scourge in the rains and I was obliged to close the work for a short time.

One of my village schools was all but broken up at this time and I was quite anxious about it. A woman who is our best pupil there and has stood to us to the last advised her not to fear but to go on teaching in the school. During the time the cholera was so bad the school was closed. When I went back to the village, I had hardly stepped down from carriage, when one of the girls told me that “Maya” our best and most promising pupil had died. I could hardly believe it. Her parents had just got her married and of course, were heart broken. They said if she had not attended the Christians’ school she would never have died.* For a long time nobody would come to the school but now it is looking up, again. Some of the old pupils have returned. The Gurkha School is the largest. Such bright, nice, intelligent people they are. There are zenanas in each of these villages and medicine is given to the people—those who cannot go to the City Hospital. There is a large Sabbath School too, in this Gurkha village. Young men attend my class who seem to be led by the Spirit. I have been trying to get them to attend our Church service in the morning. Some of the older boys have been coming quite regularly.

Sabbath Schools for boys and girls are held in different parts of the city every Sunday morning. A school on the Verandah was being taught for three hours every morning, at the beginning of the year. But, it was broken up for several reasons. The teacher left, another one came in her place and she was obliged to leave then some of the older boys left for the City Mission School and only a child or two was left. We hope that God may bless His work this coming year of 1897 and that many souls may be born into the Kingdom.

SUNDAY SCHOOLS.

There was one for Christian and 7 schools for non-Christians with about 330 pupils enrolled. This is a most hopeful form of work as these schools are scattered about the city.

* This girl when dying called out quite loudly several times “O, God save me.”
HOSHYARPUR STATION.
(Occupied in 1867.)

Missionaries:—Rev. K. C. Chatterjee, and Mrs. Chatterjee.
Assistant Missionary:—Miss Lena Chatterjee.
Catechists:—Ditt Ram and Pir Baksh.
Scripture Readers:—Amir Khan II and Atar Das.
Colporteur:—Ruldu Khan.

OUT-STATIONS.

Harianah:—Devi Dutta and Moti, Scripture Readers.
Garhdiwala:—Babu Agya Masih, Licentiate.
Dosuah:—Rev. Nizam-ud-Din, Evangelist.
          Abdul Masih, Catechist.
          Gorkhi, Nanar and Kirpa, Scripture Readers.
Tanda:—Rev. Muhammad Shah, Evangelist.
          Rahim Baksh and Ghasita Singh, Teachers.
Ghorawaha:—Pandit Har Golal and Sain Gamu Shah,
          Catechist.
Gakhshankor:—Munshi Amir Khan, Licentiate.
          Subha Khan, Catechist.

"Blessed be the Lord, who daily beareth our burden." Psalm
"To be a conscious willing instrument in the hands of God
for accomplishing any of His purposes, is the noblest lot of
men." Columbus.

The year under review has been a happy and blessed year
in connection with our work. It began in a most auspicious
manner. One of our old inquirers, named Ruldu Khan, a
Rajput Mohammedan of the village of Harta received baptism
on the second of January. His twin sons, Sirdar Masih
and Gulam Masih, ten years old, were also baptized with him.
His daughter Umda, a young woman of 22 years was carried through a course of instruction and baptized a few months later. This very respectable family is daily progressing in the knowledge and graces of Christ, and adorning his doctrines by a consistent Christian life.

We are also thankful to record the baptism of Mangal Das, the head of a Ram Dasi Fakir's establishment in the village of Premgarh. He was an inquirer and secret believer for many years and put off a public profession of Christ's name for fear of being turned out of the establishment and losing his position and influence as a religious teacher, God at last enabled him to overcome this fear, and he boldly came forward and received baptism before a large concourse of men on the same day with Ruldu Khan. We greatly rejoiced at his baptism and hoped it would be the means of bringing many others of his class to Christ. But God willed it otherwise. On the 26th of January he was attacked with Pneumonia and died two days after rejoicing in the faith of Christ. He was buried with a Christian service in the Dharmasala of which he was the head.

Another important baptism was that of Kirpa Ram, a wealthy Hindu citizen of Hoshyarpur. He has several sons and daughters and a number of grand-children and is the head of a family of considerable influence. Kirpa Ram is old and infirm through age. The history of his conversion is very interesting. His wife Dhan Kaur was a constant visitor of Mrs. Chatterjee and learned from her the truths of Christianity, and for many years privately confessed herself to be a disciple of Christ. She taught her husband the truths she learned and was the means of bringing him also to the Saviour. She died in the Christian faith, though unbaptized, and in her death-bed enjoined her husband to follow Christ and openly to profess his name. Kirpa Ram never forgot this injunction. He constantly visited me to hear and learn more about Christ and at the end of each visit, assured me of his faith in Christ. On April 10 he rode over to my house in a doolie and requested me to baptize him. He said he could not have peace of mind until he publicly professed Christ's name. Heart-belief and private confession did not give him satisfaction. His sons soon followed him and besought him to remain content with faith in Christ in his heart and not to bring disgrace on the whole family by making a public profession of it. They then carried him away by force. Three weeks after he again came to me in a doolie and repeated his request for baptism. This time he told
me that his blood will be on my head if I did not baptize him. So after informing his sons of their father’s intention and giving them another opportunity of satisfying themselves of the earnestness of their father’s desire, I baptized him in the city church in the presence of the Christian congregation and a large number of Hindus and Muhammedans. The day after his baptism his sons carried him home and a few days later forcibly washed him in the Ganges and restored him to caste. His faith in Christ however has not been washed away. He continues to believe in Christ and rejoice in that belief and witness for him.

I may also mention here one of our disappointments. It was in connection with the baptism of Munshi Nabi Bukhsh, second Master of the M. B. School at Harianah. He is an intelligent young man of Rajput descent and comes from a respectable family of Harta. Being dissatisfied with Muhammedanism, he studied the Bible and some controversial books and came to the conclusion of embracing the Christian faith, and requested me to baptize him. I thought it best, however, to keep him on probation for a month, and read with him two of the Gospels and other select portions of the Scriptures and two controversial works written by Dr. Wherry, "Nabi Masum" and "Tardid-i-Islam." During this time of probation, he showed every sign of being sincere and under the influence of grace, and I baptized him on June 7th. A few day’s after this event, he returned to his work in Harianah. There his faith was put to a severe test. His Hindu and Muhammedan friends forsook him and cut him off from all social intercourse with them. His wife and children, of whom he was intensely fond, were separated from him and he was forbidden all intercourse with them. The only Christian preacher at Harianah instead of sympathising with him and befriending him in his trial, became jealous of him and quarrelled with him. Being thus pressed with troubles from outside and inside the church, in a moment of weakness and despair, he read the Kalima to conciliate his Muhammedan friends. In this state of apostacy and fall he is for the present. We have however received information that he has no faith in Muhammedanism but still believes in Christ. Our prayer to God is that he may be pleased to raise him up again.

Besides these baptisms from the upper classes, 68 men, 41 women, and 32 children were baptized from the low castes. In all, the number of baptisms this year, including those in Hoshyarpar and out-Stations, has been 139, the largest number
of record in any one in connection with our work. We are thankful to God for this ingathering, and pray that He may give us grace to discharge our responsibility in connection with it.

Having said this much about the blessing vouchsafed on our work, we shall briefly notice the work itself. It consisted as before of preaching, teaching and circulation of Scriptures and tracts.

I. PREACHING.

This has been carried on systematically throughout the year. Our conviction is if the district is to be converted to Christ, the gospel must be promulgated in it in the same manner as it was in the time of Christ and his Apostles. With this conviction we have daily preached the Gospel in the city and its suburbs. We have preached it also repeatedly in the principal towns and villages of the district. We have visited the principal melas held in the district and delivered the message of Christ's salvation to thousands of people assembled there. This has been our principal work throughout the year and in connection with it, we have attempted to bring our personal influence to bear on our hearers, by conversing with them after the preaching was over. The consequence of this persistent work has been the spread of a vast amount of Christian knowledge in the district. The low-caste people have been awakened to seek the salvation of Jesus. Many high caste people have been lead to enquire quietly and fully about Christ and his teaching, and with this purpose have often visited us in our homes. Many of them regard him as one of the greatest religious teachers in the world, but are not willing to acknowledge him as the only Saviour of their souls. The doctrine of Atonement through the vicarious death of the Son of God is not acceptable to them. They also object to the supernatural element in the Bible. Non-observance of caste in the Christian community is a sore trial to many. Only the other day a man of position and influence in Hindu society assured me that he believed in Christ and was earnestly endeavouring to live according to his precepts. On my enquiring why he did not make a public profession of his faith, he replied that he could not receive baptism as that would at once cast him out of society and reduce him to the status of Churahs and Chamars. The admission of these to the communion of the Church is increasing this difficulty and making the already narrow way to life, narrower still. We are
however convinced, when the grace of God will touch the hearts of these people, all these difficulties will vanish and they will rejoice to be made low and to be counted with the mean and despised children of God.

II. Teaching.

Under this head are included the Girls' Orphanage and Boarding School, two Day Schools for non-Christian girls, and three Day Schools for Christian boys.

1. The Girls' Orphanage and Boarding School. The object of this institution and the principles on which it is conducted have been very fully explained in our previous reports. We shall only remark here that it continues to maintain its popularity and usefulness. The school has been full throughout the year and a large number of applications for admission have been refused for want of accommodation. We need most urgently another dormitory. There are 46 girls in the roll at the close of the year. They are divided into five classes, the highest being that of the Upper Primary standard of the Government Urdu and Persian course. Bible lessons and practical training in the performance of domestic duties are given to all the children with the greatest care. Four girls passed the Upper Primary Examination this year. One of these has joined the Middle School at Amritsar and the other three are formed into a Normal Class and being trained for teacher's work. The examination committee of the Mission was greatly pleased with the progress of the children.

2. Day Schools for non-Christian Girls. There are two of these, one for Hindu girls and the other for Muhammedan girls. The former contains 28 girls and is taught through the medium of Hindi up to the Lower Primary standard, and the latter, 30 girls and is taught through the medium of Urdu and Persian up to the Upper Primary standard. The Scriptures are taught in both the Schools. Knitting and embroidery work are also taught.

3. Day Schools for low caste Christian Boys. There are three of these. One of these is situated in Tanda, the other in Garhdiwala and the third in Hurianah. They altogether contain 49 boys, who are taught reading, writing, and arithmetic. Scripture lessons are given orally and by means of a Catechism prepared by the Rev. R. Bateman. All the boys are taught to sing hymns and bhajans.
HOSHYARPUR STATION.

THE CIRCULATION OF SCRIPTURES AND TRACTS.

III. This has been carried on by a Colporteur and all the Assistants engaged in preaching. The former has a Bookshop in the city which he keeps open from sunrise to sunset. The latter sell or distribute books at the conclusion of their preaching. The result of their joint labour has been the sale of 10 Bibles, 20 New Testaments, 50 Scripture-portions and 300 tracts, realizing Rs. 70 for their price. One hundred copies of Scripture portions and tracts have been given away to thoughtful inquirers. There is very little demand for our books in the district and few are able or willing to purchase them.

OUT-STATIONS.

We reported last year four out-Statons. Two more have been added to them during the year under review. They provide the wants of the village work in nearly half the district. I shall say a few words about each of them.

1. Harianah.—This is a Municipal town of considerable importance, 9 miles in the north of Hoshyarpur. It contains 7066 people of whom two-thirds are Hindus and one-third Muhammedans. There are two colonies of sweepers in this place, Devi Dutta and Moti worked principally amongst these and their efforts have been blessed with success. Seventeen men, women and children were baptized last year. There is now in this place a Christian community drawn from low caste people of 47 souls. We have not been able to provide for permanent work amongst the upper classes yet.

2. Garhdiwala.—Is another Municipal town 9 miles further north of Hoshyarpur. It contains 4045 inhabitants of whom two-thirds are Hindus, and one-third Muhammedans. The Hindu influence in this town is most predominant. There is a temple here dedicated to the worship of the goddess Kali in whose honor a large fair is held twice a year. The people of this place have always been friendly to our work and given our message an attentive hearing. A Brahman from this place embraced the Christian religion in 1871, and a whole Brahman family in 1876. The head of this family, Pandit Har Golal, is working as a pastor and evangelist in Ghorawaha. His son, Agya Masih, a graduate of the Saharanpur Seminary, has been licensed to preach the gospel and located in this place. He labored here most faithfully amongst all classes of people and the result of his labor has been the baptism of 27 souls from
the Churahs. He has under his care a Christian Community of 33 people.

3. **Dosuah.**—Is one of our oldest out-Stations, six miles north of Garbdiwala. It is also a Municipal town containing 7047 people of whom 1900 are Hindus and 5000 Muhammedans and the rest are low castes. The Muhammedan influence is greatest in this place. The Rev. Nazam-ud-Din has continued to labor here and the surrounding villages with four assistants. He makes extensive use of music in connection with his pastoral and evangelistic work. There were twenty-two baptisms at this centre last year. The Christian community in this place numbers 166 souls and is making steady progress in the life of Christ.

4. **Tanda.**—Is also an old out-Station. It is eleven miles west of Dosuah and twenty-two miles north-west of Hoshyarpur. Like the other out-Stations mentioned above, it is also a Municipal town and contains 11,632 people of whom 4453 are Hindus and 6772 Muhammedans and the rest are low castes. The Muhammedan influence is strongest in this place. The leading zamindar is a Muhammedan but very friendly to Christians. The Rev. Muhammad Shah has continued to work here with two assistants. There were 37 baptisms in connection with his work last year. He has a Christian community of 162 men, women and children under his care.

5. **Ghorawaha.**—Is a Muhammedan village of considerable importance. It is five miles east of Tanda and fifteen miles west of Hoshyarpur and has a population of 2000 souls. The Christian community of this place contains forty-five men, women and children recruited from the upper class Hindus and Muhammedans. Pandit Har Golal has continued to minister to this congregation and to preach the gospel amongst his non-Christian neighbors. There has been no adult baptism in this place during the year. The only event of importance in connection with this congregation has been the return of Niaz Masih to the bosom of the church. He was baptized as an infant with his father Abdullah Khan, the Zaildar of the village, in 1874. The next year the father reverted to Muhammedanism, and brought up his son in the Muhammedan faith. On attaining his majority, however, the son made a full enquiry into the Christian religion, and being convinced of its truth joined the church openly professing his faith in Christ. He gives every evidence of being a sincere and converted man.

6. Our sixth out-Station is **Garshankar.** It is 24 miles
from Hoshyarpur in the southern portion of the district, and has a population of 6064 souls, of whom 2258 are Hindus and 3701 Muhammedans and the rest are low castes. Amir Khan, a licensed graduate of the Sabaranpore seminary has labored here and the surrounding villages for the last three years. During the year under review two baptisms have taken place in connection with his work and there are several inquirers under instruction.

The Native Church

There is still one organized church in Hoshyarpur, all the baptized men, women and children of the city and the district being included in it. The member of communicants is 375 and adherents 192, forming in all a native Christian community of 567 souls. For the edification of this body, Sunday services, Sunday School, week-day prayer meetings and Bible classes have been maintained in 7 different centres. The attendance in the means of grace has been fair and encouraging. Nearly three-fourths of the congregation are drawn from the poorest classes of the community. Still all the members are being trained to contribute towards the support of their spiritual ministrations and works of Christian benevolence. The contributions last year amounted to Rs. 117 for congregational expenses and Rs. 60 for evangelistic work. We are doing all we can, with the limited means at our command, to raise the converts from the Churah and Chamar classes. But we must confess, all our efforts in this direction have met with but insignificant success. They are extremely poor and degraded and are simply struggling for existence, and all hands joined together, they earn a bare subsistence. They cannot afford to send their children with any degree of regularity to Day Schools, nor themselves reap the advantages offered them in the Night School. The experience of the last four years has taught us that if we want to attain full success, we must have, in addition to the agencies now employed, Free Boarding Schools for their bright and capable children, and Industrial school for those who are not bright and capable, and for their grown-up men and women. Will the church of Christ supply us with these institutions?

"I find that God always helped me and supported me, as far as I trusted in Him."

Glover.
FEROZEPORE STATION.

*(Occupied in 1881.)*

Missionaries:—Rev. F. J. Newton, M.D., and wife, Rev. J. N. Hyde, Miss H. R. Newton, M.D.

Licentiate:—Pandit Ratan Chand.

Muktsar sub-Station:—Bawá Amar Dás.

Dust and dirt and ditches and dogs. Four d's. Should one ask the special characteristics of a village in the Ferozepore district, I should say nothing would characterize it more truly than these four things. It is hard to convey a clear conception of the natural habitat of the zimindar to one who has not seen it for himself. And why should one wish to see what after all has nought but repelling features, or to have a conception of it, but for the one fact that the said village contains immortal souls, pearls of priceless value, of the same intrinsic worth as the most refined of those polished and sanctified souls, who, like these, were once lost, but whom Christ came to seek and save? And yet they are, like their surroundings, rough and uncouth and unclean in both soul and body.

It is hard to conceive of anything more forbidding or more disheartening than the prospect here presented, to the missionary in his first visit, or on any subsequent visit for the matter of that. It is a long pull from the mire, or rather from the dust and the ditches and the dogs, which form the normal surroundings of the zimindar as he now is, to the level he will attain by and by.

There is no exaggeration about the four d's. It would not be easy to exaggerate it. The zamindars (farmers,) it must be known, do not live in their lands, as English or American farmers do, but grouped together in villages. These vary in size, and this is estimated by the number of “houses,” or families they contain. A village with forty houses is counted a small one, and they run up to six and seven hundred, a good-sized town. Yet they are all very much of a kind. The village is sure to be surrounded in the first place with
ditches, whence earth has been dug to make bricks: kachcha bricks for the most part, unburnt, of which the houses are mostly built. There is one ditch, or more, larger than the rest, called a chhappar, containing water, which collects during the rainy season. This grows stagnant, and gradually less as the months go by, till the next rains, and here the cattle are watered, and the people brush their teeth. Then there are refuse heaps without and within, whereon all that is unclean is thrown and collects from year to year. And within a measurable distance of the place, not so very far from the village walls are cast the carcases of oxen and asses and dogs.

Another prominent feature, are the dogs, scores of them, angry, lean mangy brutes, that prowl about the streets and purliens and housetops, picking up what scant subsistence they may, from the carrion without and dunghills within. When the Jat squats to his meal on the ground near his chula, or hearth half a dozen of these dogs, self-invited guests, will squat perchance around him in a semicircle, eyeing with hungry gaze and watering mouth, each morsel, making a simultaneous rush for the bits that may be thrown them, the strongest or nearest seizing first and gulping down the — The harmony of this social feast is interrupted only when one more bold or hungry than the rest, ventures too near the festive Jat, who seizing a faggot from his chula, brings it down with energy upon the unsuspecting canine snout. Then is there a prolonged and piteous howl, with an inward resolve, no doubt to be more circumspect in the future.

I breakfasted with a Jat the other day, I mean with a Jat’s dogs, for he was far too polite to sit down to table with a guest so distinguished,—to sit with him on the ground that is, for tables are not known. “Taha’di barabari karna hain sachhe padshah” ? could I venture an equality with you O king of truth? But the dogs concealed their scruples, and ventured on full equality, taking their stations in a semi-circle round me on the floor of the room. A brass vessel of water was placed on the ground near by upon a potsherd containing live coals of cowdung. This was to wash up when breakfast should be over. Then my host did fetch in rice, to which he helped me with his hands—spoons are superfluous—on top of which he dished out curry made of goat’s flesh. The second course was taskmat, rice cooked in milk, the milk being boiled down to a creamy consistence, This was doled out in like primitive fashion, the particles sticking to the fingers being carefully
scraped off with a finger of the spare hand and fyllipped on top of the pile.

Once a cat, lean and famished like the canines, appeared of a sudden on the scene, made a dash at the potsherd, which in his haste, he imagined, contained victuals, and disappeared as suddenly with a mouthful of hot ashes. The dogs, oblivious of all for the time, but their chances of a bone, eyed my dishes wistfully, only warned occasionally by our host, with words of threatening, to be cautious,—words of abuse, directed, not at them, but as their custion is at their mothers and sisters. The ladies of the household took no part, but with some feminine neighbors sat in full view in the sun near by engaged in spinning, or picking certain things out of each other heads, an edifying and appetizing spectacle.

The house, situated in the centre of the village, was approached through a deori, or gateway. This Deori is a covered structure, sometimes arched, with recesses on either hand where cattles are turned in at night; so that the only approach to the house may be said to be through the stable. In some cases one side, with a raised platform, merely a bank of earth, or built up with bricks, is reserved as a baithak, or sitting place for the men of the household and their neighbors and friends. Within is a courtyard, the general sitting room of the family so to speak. Here too a part of the day the cows, buffaloes and oxen are tied: here the farming implements which are few and simple are thrown down when the day's work is done. The women sit here, on the ground or on low stools or on charpoys, and spin and talk and sun themselves and comb their hair—though this last process unlike the talking is gone through but once a month. And here in summer time the family sleeps. On one side of the area stands the house, flat-roofed, with generally but one room or at least one main room. This contains the furniture, what there is of it, and often, for safety's sake the cattle occupy one end of it at night safely, that is from thieves. In one corner is the chauka, or cooking place, in the open air where the women do the cooking, and the men do the eating, first, and the women afterwards. Near by the boroli, or bikhari, one or more, large, hollow, square or oval shaped, earthen things, from four to six feet high which contain the family's supply of wheat or other grain for the year. They have a long hole two or three inches in diameter, with a stopper, at the lower end which on being opened the grain runs out. The barola or bik-bari is tapped each morning at break of day by the wife or
mother, for the amount of grain needed for the day's consumption. Before the family is up she is at her millstone, grinding out the flour that will be used for the day's baking. This is the first sound that breaks the stillness of the dawn.

Here, in this courtyard too the children loll about and play in the dust, with sticks and rags for dolls, poor, unwashed, dusty little things, with unblown dusty little noses. The girls have their ears punched through with sixteen holes, for sixteen silver earrings, which they will proudly dangle by and by before the envious gaze of the other dusty little girls when they all come to the mature age of fourteen and get married.

Now all this looks like real poverty. But it is not. The Panjabi zimindar is, as a rule, well off, he makes no effort to conceal his wealth, if he has wealth; he is hospitable, and is not stingy about spending his cash to supply the wants of himself and his family. But then his wants are few, and his ideas of comfort and luxury radically different from ours. He spends nothing on the education of his girls, and very rarely anything on that of his boys. His habits are simple, and he is temperate in his drinks. His food is unleavened wheaten bread with ghee and dal (nurse) flavored with salt and chilies. He drinks nothing but water or milk or butter milk. And yet with his abstemiousness he is forever in debt. This is due partly to his extravagant marriage and burial customs, for on these occasions he must spend handsomely to keep up his izzat, (honor and good name) among his Bi adari (brother-hood) or pass for a miser.

If he has not the cash, he must get it somehow, and he generally gets it mortgaging his lands. But another, and perhaps the chief cause of his indebtedness is his inveterate propensity for plunging into law-suits. This is not confined to the zimindar, but is rather characteristic of the Panjabi generally. If you make a face at him, you may look out for a summons to court the next day. The law-suits the zimindar engages in either as plaintiff or defendant seem to be never-ending; and they involve not only the fees the Sarkar (Government) demands for its stamped paper, but the fees of witness, and bribes to the inferior police officials, and presents to the writers and chaprasies and underlings of all grades and degrees that swarm around the Kacheri or court-house. And then after numerous postponements of hearing, involving perhaps half a dozen journeys back and forth from his village, when all is done, and the case decided at last, then comes the inevitable
appeal, when all must be gone over again in the higher court. The time thus misspent, the vexation, the heavy drain upon his resources, the possible, perhaps probable, defeat and loss in the end—all this is nothing to him, nothing will deter him from fighting it out to the better end, till the last penny, if need be, is spent. For all this, money must be borrowed, and it is borrowed at exorbitant rates of interest, varying from fifteen to twenty per cent. Nevertheless in good years, when the crops are abundant, much is paid off, and many succeed in releasing their mortgaged lands.

There are two crops, one wheat and sarson' or mustard, reaped in the latter part of April (the Hari crop,) and the other, maize, barley, cotton, sugar cane and a grain called moth (mote,) reaped in October, (the Sauti crop.) In February and March the wheat and sarson fields, covering the broad plains without interruption of fences or hedges, form a sea of waving green and yellow. But alas for the rainless years, and we have now had two in succession. But for the irrigation canals the distress would be dire; and even as it is, the high price of wheat which is the staple food of the masses, has made it exceedingly hard for the poor.

Here is furnished another illustration of some of the peculiar traits of our people. Water is the great question of the day. The crops being sown in October and early November, the Jat sits down and waits for rain. Week after week passes but still the sky is cloudless. At last however the prospect begins to grow more hopeful: clouds gather dark and heavy and promise rain. Prices begin to fall, and the Banya grows disconsolate and the hopes of the Jat revive. But also it all passes away, the sky is clear again, so clear as ever, and prospect of rain has passed away. If this continues a few weeks longer the only hope for the coming year lies in the crops watered by the canals. The extent of territory thus irrigated is of course limited, and fortunate is the Jat whose fields lie within reach of the canals.

Now it must be known that each village has its patwari, whose function it is to let in the water, turn about, to each and to see to it that each gets his fair share. Yet endless are the quarrels gendered by all means of tricks as each strives to get water out of his turn and to over-reach his neighbors. He that will bribe the most will manage to get the most.

We sometimes receive requests from men eager to obtain some favor from the local authorities, to intercede for them:
or having a case in court, one will ask us to speak a word to
the judge in his behalf: or if, as in the present case there
is difficulty about the water supply, we are asked to intercede
with the authorities in charge of the irrigation. From the
village of x e gr. there comes one to complain that the patwari
has been ruining them all with his exorbitant demands, and
choking off the water from all who refuse to bribe him. Will
we not speak a word for them to the bara sahib, to have that
functionary removed or punished. He backs up his petition
with a letter stating the case in his behalf and that of his fellow-
sufferers. This in his estimation will give more force to the
appeal, and a babu has been hired with a manifestly compe-
tent knowledge of English to draw up the petition—"Dear, and
Rev. esquire," it begins, "with Humble respect and kind
submission we the undersigned most humble and obedient
poors respectably bring to your highness kind and merciful
notice that these unfortunates are under your kind protection
and graciously petition your honor that you may request the
S—sahib that he himself must know our unfortunate estate
because the patwari is fool fellow and brought us to state of
the poverty by taking the moneys if he can. We wish to lead
you to the particular Point as it is a long story and will waste
your time. Therefore go to the Sahib and request to him
that he will lend his merciful ears to the said petitioners and
give them respite by taking said patwari who is thief and
cheating chap above his fellows away from the function and
put some other in said post, for which act of kindness we shall
as in duty bound ever pray. Signed x. etc."

Who could refuse an appeal backed up so touchingly by
"these humble and obedient poors"? I have ventured, yea,
more than once, to approach the bara sahib, in the office of
intercessor. On the present occasion be promised to punish
the delinquent, if the "said poors" would give united testimony
against him. Accordingly he visited the spot and questioned
them all round. But now each and all denied having any
grievance at all, and so the matter ended, and so such matters
are apt to end. Each individual fears the rest will give him
the lie : and if his complaint fall to the ground the patwari
will soon find ample means of revenge.

They have no confidence in each other, neither is there any
public spirit. It is every man for himself, and combination
for any purpose is unknown, and in fact, impossible so long
as selfishness, untruth and perjury are so universal.
As the prices rose, and it became evident that famine was threatening the poor, the Municipal fathers met together, at the suggestion of our good Deputy Commissioner to consider the situation. After much parleying and the discussion of many wise schemes, the members as is their wont, all talking at once, it was at last agreed, by another suggestion from the Deputy Commissioner, that a fund be raised by public subscription; this fund to be expended on public relief works. Accordingly a subscription list was put in circulation, headed by several of the wealthier members, and before long several thousand rupees were raised—on paper.

After a lapse of some months a part of this sum was actually realized, and the relief works begun in real earnest. This consists in digging and leveling the earth in various places in and around the city, and the leveling off of a patch of land to be used as a cattle market. A special work of relief has also been put in operation for the women. A quantity of crude cotton has been provided, as well as belnas, or machines for separating the cottonseed, and the women supposed to be most in need set to work, each being paid a small sum according to weight of cotton she clears of the seed. The task of superintending this work, no light task it has been found has, been assumed by the ladies of the Mission, assisted by Miss Athim, a daughter of the late Mr. Athim, E. A. C., a retired judicial and executive officer, and by the Pandetani, wife of Pandit Ratan Chand, one of our licentiates. "We cannot trust our own women," the President of our Municipal Board said to me, "as both their illiteracy and dishonesty, disqualifies them for the responsibility; could not some of the Fâdi (Christian) women keep the accounts and disburse the funds?—a comment from a prominent Hindu citizen on what Christianity can do for women; especially considering the enormous disparity of numbers, a dozen of Christian women to ten thousand non-Christians.

Lachhu is a zamindar who lives in a small village five miles to the west of Fazilka. The annual rainfall in those parts is exceedingly light, and the country consequently dry and yielding scanty crops. The zamindars however have large holdings, and Lachhu is the owner of nearly eight hundred acres of land, free of mortgages, and a good many more acres which are not free. He is moreover the Lumbardar of his village, and a princely lumbardar he might be, one would think, only that eight hundred acres, or eight thousand, make a man none the richer when the acres yield no produce. Hence Lachhu
is poor. Moreover he is in debt. What shall we do for Lachhu? We should like to get him, and all the zimindars, who are in like circumstances,—and alas, their name is legion,—out of their debts, out of the hands of the money-lenders, out of the courts, out of their scrapes generally, and out of their darkness, and into the light and freedom we know the gospel only can bring them. Alas, they will not believe we have any such disinterested designs. Whatever we suggest, whatever we do they firmly believe we are after robbing them, and making fortunes for ourselves. They never co-operate for their own or one another's benefit, and they do not believe any man would be fool enough to go out of his way solely in their interests.

As for Lachhu he has for some years past been a mutalashi, an inquirer. He has come to our knowledge however quite recently, and in a recent visit to Fazilka. I found he had broken caste by cutting off his bodi, or pigtail, and eating with the Christians. He applied to me at once for baptism, and begged me to make no delay. I determined however first to find out something more of his circumstances. Next morning we secured two camels, and mounted on these, Amar Das, Nihal Chand,—preachers—Lachhu and I, started off. The camels were not in a hurry. They took two good hours and a half to make the five miles across the sandy plain. We were sadly jolted and the sun was hot, and we grew thirsty and tired. But would we not be rewarded with refreshments when we got to Lachhu's country home? It must be said we had no visions of a cordial welcome from the wife, or of sandwiches and tea, or of arm chairs, or other comforts one would expect and have, in a Christian home. But surely there would be a vessel of hot and smoky milk, milk from the buffalo tied in the courtyard, even though watered from the neighboring chhappar, or pond. This, Lachhu would pour into a brass cup and put in a lump of gurh and stir it with his forefinger and put it to my thirsted lips turn about. But this was only a fancy. The camels came to a stand, and down in their knees and then in their haunches, threatening to throw us first over their heads and then over their tails. But they did neither in the end, and we got safely to the ground, and were asked to be seated on charpoys near a very tumble down little hut in front of Lachhu's house but were not shown into the latter, not even into the yard. Then the brass cup was produced the very brass cup we were thinking of, and we were treated to water from that very same pond too, only with the milk and sugar left out.
The wife kept out of sight—not from modesty, we learned afterwards. She was not that kind, but a sort of Xantippe, who made life seem hard for Lachhu: and as for us, we were told, she regarded us as spies, who had come to spy out the fatness of the land. As a matter of fact, we spied out nothing of the sort. But it did not matter about her, we were introduced to her son, Lachhu's sole heir, who with some of the neighbors, took his seat upon the ground near by. This group was uncommunicative: they sat in silence, blank and stolid slowly and listlessly passing a hukka from one to the other. Each took a long slow pull of smoke into his lungs, and puffed it slowly out again through his nose. Amar Das read the Gospel to them, and preached, but it was preaching to sticks.

Afterwards Lachhu showed us into his house. There was one room twenty feet long by twelve in breadth, with some doors which were closed, leading apparently into other rooms. It was thirteen years ago this house was built and he pointed with pride to the two front doors which he said had cost six score of rupees.

They were made of thick planks, coarsely fitted together and fancifully carved all over and dotted with numerous rusty brass nobs like stars. These doors, and the wall, and the roof were plastered thick and black with smoke and dirt, the latter lined with cobwebs spun by the great ancestors of the present generation of spiders. It was clear that house-cleaning was not a strong point with the house-wife who presided here. Of cattle there were none visible. The other houses in the village were of much the same general appearance, while some were in partial ruin. Everywhere was dilapidation and thriftlessness.

An hour sufficed to see all we had come to see. We learned that Lachhu was at loggerheads with all his neighbors, as well as with his wife and son. He spent the greater part of his time at Fazilka, living on what he could borrow, and leaving the care of his farm to the care of his wife and son. The hostility of his family and the neighbors was due, in part at least, to his professed desire to be Christian. However we decided that it was not yet time for his baptism.

The thriftlessness of all these people may be due to the rare occurrence of rain. They sow their crops and wait for rain, which does not come. There are no harvests, and they are forced to idleness, till it becomes a habit. Occasionally there is rainfall, which produces good crops, and than a good
stock is laid in which does for several years. After that they relapse into the habitual attitude of sitting and waiting for something to turn up.

But the inundation canal has come now, and Lachhu has put forth energy to dig water courses leading from this to his fields, and now he can wait at least with the hope that next rise of the river will water his crops. And then there is this difference between him and the rest of his kind, that he is docile, and a not suspicious of our designs. He is seriously desirous of being a Christian: and though, no doubt not realizing all that that implies, yet still, being willing to be taught, it will mean to him the beginning of a new life. There will be new conditions, a new energy, and life must appear as worth living. With Christian friends to stand by him against the opposition of foes, why should be not develope the land he possesses, and pay off his debts, and by shere success win the respect of his enemies? and then, will they not know the padries are his friends? and who can divine what power the padries have for good or evil?

It is not a question which concerns Lachhu only. Here seems to be the opening of a new door for the Gospel: for it should be said that the attention of many in Fazilka and his neighborhood has been roused within the past twelve months. It is a town with eight or nine thousand inhabitants east of Muktsar. The people here, as well as in the villages around, are Bugries, whose language and character differ materially from those of the Panjabies.

**THE CHURCH.**

Our Church has a mission of its own, and has sent out several evangelists, who are supported by the contributions of its members and assisted by a grant-in-aid from the Board in New York. Fazilka is one of the points occupied and here Motinath is their representation. Motinath, a Bagri by race, was a beggar, a wandering religious mendicant, a sort of friar, formerly in his Hindu days. When he became a Christian he kept up his wandering habits for a time, but preached Christ. Then for a time he worked in the Methodist Mission at Bekaneer and was finally taken up by our church and posted to Fazilka. He spent some years at this place before he became a Christian, as the disciple of an old guru who is dead now. Hence he is well known to the people. He used to carry a sort of hollow gourd, a karmandal, after the manner of the sadhooes and
faqirs, and with this he would issue forth morning and evening, to the rounds of his parishioners, to collect his daily bread. He walks slowly up one street and down another, the Karmandal in his hand, stepping here and there in front of a shop, then down one of the narrower streets, or lanes, where the residences of the people are, stopping, as before, at the doors which open into the courtyards shouting Alakhi! shambhu. He is a privileged character, and is allowed into the house, and into the presence of the women. Here he may take a seat if he will, and have a chat with the matrons, and perhaps be treated to a meal. But, as a rule, he is met at the door by some member of the household, who throws a pice, or a few cowries, or a handful of flour, or a phulka (a cake of unleavened bread) into his gourd. Thus in the course of his morning and evening rounds he gathers enough for his daily need.

Some of these men can read and write, and repeat passages from the sacred books, but most of them are extremely ignorant. Much cannot be said for their morals, though they are revered for their piety, as men who have given up the world, and are devoted to lives of self-denial and prayer. It is no part of their business to preach or to instruct the ignorant and erring, but they are greatly feared and chiefly by women, for the power they are supposed to possess of uttering withering curses on any who may withhold their gifts or favors. There are many orders of them, some daintily clad in yellow garments, others almost nude, and covered with ashes, and with long matted hair besmeared with mud. Moti belonged to the former class, and was a respectable jogi, who could read and write. It is rather an exceptional fact, that notwithstanding he is now a Christian, sober and in his right mind he is still treated with respect by most of his old supporters. He still frequently carries his gourd from house to house receives gifts of food, pice and cowries but speaking a word here and there for Christ.

Some do object to his keeping up this old habit of asking alms, as derogatory to the Christian name but he argues that as the church pays him a salary of only two dollars a month he must thus eke out his living. And besides, does he not have access to many households, where he may preach the gospel in this way, which he could not otherwise reach? We shall see.
Where shall we begin to report what work has been done during the past year among the women in the city of Ferozepore, in the surrounding villages, at the hospital, at home, for it is not in one place but everywhere the seed is being scattered. To us there is no evidence that the soil is good or that those who have sown the seed will ever see the fruit of their labors. The seed is the word and though the sowers are unworthy we cannot doubt God's promise and feel sure his purposes are being accomplished. The zenana work is carried on almost exclusively by our Bible Teacher whose efficiency and faithfulness I have tested during the past fortnight by examining the pupils instructed by her. The welcome given by all and the readiness with which they responded when I called for John 3:16, 1 John 1:7-9 Acts Euth. Heb. and many other passages of Scripture, the clear understanding with which they grasped the lessons to be learned, the minuteness with which Old Test. stories of Noah, Moses, Joseph, etc. were remembered filled my heart with joy as I questioned and looked into their bright faces, longing to know that they believed it all. Some are young girls, most of them mothers, many eager to learn. One woman whose husband forbade her to learn refused food and cried for three days. She gained her point and is at alif, be, pe, of the Urdu character. It is quite an event in their monotonous lives to have a visitor. Most houses can boast of at least one chair for such occasions but it must be cleared of all sorts of rubbish, dusted and brought out while we stand in the courtyard watching the operation. In this place the chair has a morah made of reeds and only big enough for one of half my size still it was far preferable to a bed which could have been my only choice. Not unfrequently 3 or 4 women sit on the bed which is made of cord plaited on a wooden frame. In the place above mentioned, however, the little bright, black-eyed woman who was the learner took full possession and preemptions ordered every body to keep behind her so that she would have nothing to take her mind off her lesson which she recited very well indeed. Others crowded in and one woman said she had been looking and searching for me for 3 years, had sent everywhere to enquire for me to come again to her house. She had remembered all I taught her etc, etc. This was all by way of making me feel good but even then she listened only carelessly to what I had to say. How often there seems to be a voice whisper in my ear, what is the use they are too indifferent, too stupid, to take in the message. One needs to constantly turn one's thought to the promise "My word shall not return void
etc" and repeat over and over again the old old story believing firmly that its power can touch even the darkest, most sinful heart. A very forcible way of teaching is by question and answer, in rhyme and the little book we have has the whole system of theology almost between its covers. At the house of a very rich man the pupil was one of the most beautiful girls I have ever seen, the elder sister is dying of consumption and as I talked with the mother about the need of looking to Christ for help and comfort instead of feeding Brahmans, the tears came freely and her only answer was, "What can we do the heart wants to believe, but in our fear we cannot." They would spend all they have to save their daughter but are so bound by custom and superstition to do what might save her life for years and far better die than become a Christian. Quiet rest and good nursing with fresh air and change of scene away from all voice and confusion of brothers, sisters, babies, boys to look after the babies, servants and hangers on with continual visits from neighbors and friends, continuous hum of voice often loud and angry using the vilest of language, abusing all the relations of some offender who may be guilty of some slight fault. There are quiet rooms in the house but they are down stairs and belong to the head of the house nicely furnished with matted floors and curtained doors. All this is quite too good for the women folks who would not know how to use a place they had to keep clean, or that could not be washed, or cleansed by throwing dry earth on.

One house visited was that of a Munshi who became a Christian several years ago. He came out alone and no one ever knew that he had a wife but to our surprise we heard one day that his wife had come from her father to live with him. We began to teach her and she was a willing pupil. The Bible teacher visited her and she now has a thorough understanding of the way of salvation thro' Christ and has herself expressed a wish to be baptized. This will take place on the 1st day of the New Year at our own house. She is very timid about coming out of her house and shrinks greatly from it so that she and her husband have begged that it might take place here instead of the church which is near the city and is more public. This baptism has taken place. The service was held in our dining room and with no uncertain sound did the timid little woman make confession of her faith in Christ as the only Saviour renouncing all previous ideas in regard to any other way of salvation. Her husband in a few words stated how for ten years he had patiently waited, at times almost becoming weary, telling no one of the burden he bore lest he be persuaded to
relinquish his hope and marry again or to make an effort to secure his wife with the help of the law. His faith in God was firm and he grew spiritually under the trial, at last having the joy of seeing his wife stand there to confess Christ before men. She was enveloped in a sheet and saw no one and it will be a long time before she can give up her purdah.

There are opportunities for teaching those who come to our Hospital for treatment and hundreds have heard the word read and sung during the past year. In-patients are expected to attend the Dispensary prayers in the morning and in the evening they are taught in the ward. During this time of famine we have several spinning wheels to provide work for those who come to ask for help. Hundreds are relieved of pain and suffering of body, and may we not trust although we may never know it here, that many accept the only remedy for sin-sick souls. The two go hand in hand and we hope to meet many who look back to our Hospital as the place of their new birth. Some of us who are in the work meet every morning except Sunday in a little room in the building to seek blessing on the work. Shall we not believe He is faithful that promised, waxing strong thro' faith, giving glory to God and being fully assured that what he has promised he is able also to perform. Whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son. In this name we ask all and for His glory.

Medical Work.

We are very sorry to have to announce the death of Henry Baldeo, our Medical student at Agra. Nearly five years ago he was employed for the first time in the Mission Dispensary. For six months he worked with us, receiving instruction in Materia Medica, and in the practical work of dispensing medicines helping in the dressing of surgical cases, and making himself useful generally, showed such aptitude for the work, and such eagerness to learn that I proposed his going to the Medical College, which greatly pleased him. I sent him to the Agra College, there to study in the Christian Medical Institute under the care of Dr. Valentine. Dr. Valentine told me he was one of his best students. He bore a good character, and stood near the head of his classes, during the whole time of his stay at Agra. But physically he was weak, and succumbed at last as we have heard that many others have done, to the extreme pressure of work, put upon students in the Medical Schools.

Having developed all the symptoms of pulmonary consumption, he was obliged to give up his studies in July of last year.
He went to the hills for change of climate, but deriving no benefit from this, he went to his father's house at Gujrat. When near his end, he wrote to me begging me to allow him to come to Ferozepore, where he might be under my care and treatment. He came but was now beyond all treatment, and in a week from the time of his arrival he died. I especially mourn his loss, as one of the brightest and most promising of our young men and one whom I had hoped soon to have associated with me in the Medical Mission work. He was a man of few words, devoted to the profession he had chosen, and of decided Christian character.

I should mention also the loss of another young man who joined me in the early part of last year 1896, and who was being trained for the work of a compounder. It happened that he also was one for whom I had formed a strong attachment, being a young fellow of singularly straightforward disposition, and of sincere Christian character. His death took place in July after an illness of less than twenty-four hours. Both of these young men are sincerely mourned by the Christian community at Ferozepore.

A statement of the medical work at our station will be found in the following table:—
Yearly Return of the Male Patients attending in the Mission Hospital, Ferozepore City and Compound Dispensary for the year 1896.

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<th>Months of the Year</th>
<th>Out-Door Patients</th>
<th>In-Door Patients</th>
<th>Patients of the Compound Dispensary</th>
<th>Remarks</th>
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Yearly Return of the Women attending in the Mission Hospital, Ferozepore City and Compound Dispensary for the year 1896.

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<th>Out-Door Patients</th>
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FEROZEPORE STATION.

This Compound Dispensary was closed during this month.
ANI STATION.

Missionaries:—Rev. and Mrs. M. M. Carleton.

The Christian community at Ani comprise forty-two souls: of these eighteen are adults and twenty-four children. Sabbath morning services are attended by the Christians and also the strangers within the gates such as Carpenters and other workmen in the employ of the Missionary: and often Hindu neighbours not so employed compose part of the audience. Sabbath-School is attended by the entire congregation. Day school at present numbers twenty pupils and since the first of May has been taught by Jiwan Singh, one of the Ani farmers.

Congregational Prayer Meeting is held Wednesday evenings at the houses of the families in turn, and Women's Prayer Meeting is held Saturday afternoons.

Sales of farm produce have paid the salary of the Evangelist Rs. 10 per month, the salary of the Teacher Rs. 10 per month, besides supplying medicines for free distribution to the amount of Rs. 120, funds expended in charity Rs. 15, expended in assisting Ani farmers in clearing and improving land Rs. 100, paying travelling expenses of Mrs. Carleton to and from Annual meeting Rs. 75, or a total realized from sales of produce, of Rs. 550. We are under special obligations to the lady friend in Simla who, solely from love to the cause has negotiated all our sales and made the enterprise a success. We are also indebted to a lady in London for a second contribution of 50 little warm garments for distribution among the poor, also to various friends for cash donations aggregating Rs. 43. The tithe of our two helpers has this year been mostly spent in their attendance at the Christian mela at Ambala.

Our Evangelist, Robert Paterson, gives the following report of his work:

"My report will be brief. My work is in a region where people are unacquainted with God. The people worship idols and consider them divine. In their joys and sorrows, their
pleasures and their pains they resort to the temples of their idols. The eyes of their conscience and understanding are altogether blinded. Scarcely one person in five hundred knows how to read and write, for this reason very few religious books can be sold among them: this year my entire sales amounted to but Rs. 3-11-0. The Gospel has heretofore been preached along the main roads by itinerant preachers, but I do most of my work far from any road. I remain in the villages at night because it is the custom in this hill country for all the people of a village, men, women and children, to assemble at the threshing floor of one of the chief farmers and spend the evening from ten till midnight, in spinning wool, while some one called in for the purpose tells stories for their entertainment. These stories are usually about their gods and goddesses. Wherever I am present at an evening spinning-bee I take the place of the story-teller and entertain the audience with the Gospel message."

"I also attend all the melas far and near. The Sultanpur mela, in the capital of Kulu, is seventy miles distant; the Banjar mela is thirty-five miles and the Rāmpur mela thirty-two miles distant. There are numerous smaller melas within ten miles of Ani, of which I attended eight this year, where the attendance is from five hundred to one thousand. I always carry religious books and tracts for sale and quinine for free distribution. Not only in Kulu territory but also in Rāmpur, Suket and Mandi I have made preaching tours of twenty or twenty-five days each. The people generally listen with pleasure but sometimes they get angry and take revenge by refusing to either give or sell me food, and in one place they stole my shoes. In all the villages wherever I go they say, "Here comes the enemy of the gods."

The village nurse continues to do a good work not only in the Christian community but also in the surrounding neighborhood, giving free service to the poor and receiving fees from those able to pay.

Tooth-pulling goes on at the rate of about ten per month. In this way much suffering is relieved and the people preserved from the tender mercies of the blacksmith who extracts teeth with the tongs often breaking the jaw in the operation. The "dentist" is man of all work in the Missionary's household and is an honest upright servant. He says, you took me when I was a stone and made a man of me; you saved me from hell: I would have been baptized long ago only I am waiting to bring my family with me.
He has broken caste and has incurred the wrath of the Brahmins by shooting scores of sacred monkeys. We believe his conversion to be genuine and hope some day to see him enroll himself among the disciples of Jesus.
HOME MISSION OF THE LODIANA PRESBYTERY.

Shahabad:—Rev. Gulam Masih, Saidain Singh.
Thaneswar:—Tulsi Ram.
Ladova:—E. Johnston, Licentiate.
Indri:—Antone Ibrahim.
Pekewa:—Geo. Franklin.
Santok Majra:—John Manuel, Licentiate.

Another year has passed away since the report of about six months' work appeared. The Presbytery has now carried on this work for about 18 months, with results as follow:—

Baptism 32, of these, two have gone back to their old faith. One convert from this field has learned the work of a mason. He is now attending to the Lepers and filling an important post. We had tried long but in vain, to secure a man who would take up this work. The leper is shunned as a deadly thing by nearly all non-Christians in India. It is dishonorable in the extreme to minister to their wants, but this young man has had courage to brave public opinion and is now doing all in his power to relieve the sufferings of these poor afflicted ones. A Sadhu (religious mendicant) was converted at Thaneswar and sent here for instruction in the Bible. Up to this time he has been teachable and obedient. Anxious to do something for himself he applied for the position of a book-seller. No sooner, had this been secured than he was stricken with a severe illness and for a time his life was despaired of but now he is better and at his work again, although still weak. I think he is a truly converted man. A well-to-do Muhammedan was baptized and after being tested for sometime was sent to the Theological Seminary where we have good reports of his high Christian character. On our tour through the District, we picked up a lad of Christian parentage and finding him to be a Christian, at his own earnest desire sent him to the Theological Seminary. He gives promise of becoming an able and useful man. Another, one of our helpers has been sent to Saharanpur to complete his education. We have had a class here in Ambala City for new converts. It
HOME MISSION OF THE IODIANA PRESBYTERY. 99

is conducted by the Pastor and will, we hope, be the means of establishing many who are weak in the faith. One of our most difficult problems is to educate the Christians; this must be attended to or the church will soon become awfully corrupt. We from the start feel it our duty to discourage hasty baptisms were we inclined to accept those who came from worldly motives, a much larger number would be upon our rolls, but no better work would be done. The grant-in-aid system has been a success thus far. The contributions of the churches have greatly increased. Two out of the five are self-supporting, the other three are making advances in that direction and all are contributing for evangelistic and other purposes. Our Indian brethren now are interested in subjects, which formerly, scarcely commanded their attention. Our ministers not only study more carefully, "Presbyterian Law," "The Confession of Faith" but give themselves with real zeal to the attainment of a higher spiritual life. In view of the facts it is suicidal to place anything in the way of the movement now. Let it have a fair chance and the mission will gradually merge into the Presbytery without any violent change. As J. M. McComb is about to be transferred it is proposed to appoint some Indian brother as Presbyterial Missionary. This indeed was contemplated from the beginning and we think the time has come for practical application.
DONATIONS RECEIVED IN 1893.

RECEIVED AT LAHORE.

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<td>Mackworth Young, Esq.</td>
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<td>Col. G. Hutchison</td>
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<td>E. Tydeman, Esq.</td>
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<td>R. Anderson, Esq.</td>
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<td>Col. Smith</td>
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<td>Dr. Sime</td>
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<td>R. Howe, Esq.</td>
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<td>C. C. Caleb M. D.</td>
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<td>E. Flinn, Esq.</td>
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<td>Miss Bose</td>
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<td>S. M. Robinson, Esq.</td>
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<td>Mrs Datta</td>
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<td>E. Penhearow, Esq.</td>
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<td>R. W. Tancred, Esq.</td>
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<td>Funds raised by Dr. Otto for Mission Dispensary</td>
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RECEIVED FOR WAGAH.

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<td>Mrs. Smallman, Ferozepore</td>
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<td>A Gentleman from Lahore</td>
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<td>Mrs. Fenton for Sunday School Prizes</td>
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<td>Grain and Sheaves from one field</td>
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RECEIVED AT HOSHYARPUR.

For General Purposes.

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<td>A. Kensington, Esq.</td>
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CONTRIBUTIONS.

Brought forward, 180 0 0

For Girls' Orphanage.

Surgeon Captain H. A. Haines, 30 0 0
J. T. Christie, Esq., C.I.E. 30 0 0
Mrs. S. De Courcey, 12 0 0
Station Church Offertory, through Rev. C. W. Hume, 8 4 0

For New Year's Treat to the Orphanage.

Mrs. Bird, 30 0 0
Mrs. Inglis, 25 0 0
Mrs. Christie, 15 0 0
Mrs. Datta, 10 0 0
Mrs. Faddy, 10 0 0
Mrs. Nundy, 10 0 0
B. Roe, Esq., 10 0 0
J. D'Oyly, Esq., 10 0 0

For the City Schools.

Mrs. Faddy, 5 0 0
Mrs. S. DeCourcey, 3 0 0

For Native Christians.

Mrs. G. G. Young, 21 2 0

For the Support of two Boys in L. B. School.

J. T. Christie, Esq., C.I.E. 158 0 0

For a well at Tanda.

D. N. P. Datta Esqr., Civil Surgeon, 50 0 0

For a Church at Dosuah.

A. Kensington Esqr., 20 0 0

Total, Rs. 457 0 0

RECEIVED AT FEROZEPORE.

Capt. Martendale, 10 0 0
Mrs. English, 8 0 0
R. D. Dow, Esq., 20 0 0
M. Glynn, Esq., 8 0 0
A. Mitham, Esq., 54 0 0
H. F. Smallman, Esq., 37 0 0
Sergt. W. Hewitt, 10 0 0
A. Callow, Esq., 4 0 0
Mrs. Comber, 5 0 0
Mrs. Drake, 6 0 0

Total, Rs. 162 0 0
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<td>A. Athim, Esq.</td>
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<td>Col. Porter</td>
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## Received at Ambala Cantonment.

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<td>H. Lee, Esq.</td>
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<td>Miss Lumley</td>
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<td>H. Lee, Esq.</td>
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<td>W. Morris, Esq.</td>
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<td>Miss Lumley</td>
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<td>A. K.</td>
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SUMMARY OF STATISTICS
OF THE
LODIANA MISSION.

Mission Established 1834
Number of Stations 10
Number of Out-Stations 21
Population of Field 8,099,964

FOREIGN MISSIONARIES.
Ordained, (4 Medical) 20
Unordained, (1 Medical) 2
Wives of Missionaries 20
Single Women Missionaries, (5 Medical) 19
Total 61

NATIVE WORKERS.
Ordained Missionaries, (Pastors) 4
" " (not Pastors) 18
Unordained Preachers and Evangelists 95
Colporteurs 5
Bible Women 9
Teachers (men)—Christians 54
" " —non-Christians 143
" " (women)—Christians 35
" " —non-Christians 34
Physicians 1
Medical Assistants 6
Total 227

MEDICAL WORK.
Number of Hospitals 3
Number of Dispensaries 8
Number of Beds 28

Number of In-Patients 60
Number of Out-Patients 24,535

CHURCH STATISTICS.
Organized Churches 11
Meeting Places 57
Churches entirely Self-supporting 2
Communicants 2363
Adherents 3651
Added during the Year 452
Sabbath Schools 70
S. S. Teachers 158
S. S. Scholars 3187
Students for the Ministry 21

SCHOOL STATISTICS.
Christian Boys in Boarding Schools 142
" Girls " " 112
Christian Pupils in Day Schools 167
Christian Young men in College 30

FINANCIAL SUMMARY.
(Exclusive of Foreign Missionaries' Salaries)
Contributed by Native Congregations including Home Mission Fund Rs. 5,881
Received in Fees Rs. 75,398
Contributed by Foreign Residents, Missionaries, and received in Govt. Grants Rs. 41,385
Granted by the Board Rs. 110,807
Total Rs. 216,970