THE
SIXTY-NINTH ANNUAL REPORT
OF THE
LODIANA MISSION,
Including Stations at
LODIANA, SAHARANPORE, LAHORE, AMBALA CITY, AMBALA
CANTONMENT, JALANDHAR, HOSHIARPUR,
FEROZEPORE, DEHRA AND
MUSSOORIE.

With out-Stations at
JAGRAON, KHANNA, MALER KOTLA, BASSI, RAMPUR, MACHHIWARA,
ROPAR, MORINDA, RAKEY, WAGAH, JAGADHRI, MUBARAKPUR,
NABANGARH, RAIPUR, MUTANA, PHILIPUR, KAPURTHALA,
HARIANAH, GARHDIWALA, DASUAH, TANDA,
GHORAWAHA, GARHSHANKAR, MUKTASAR,
FAZILKA, LAURE
AND KASUR.

Also including
REPORT OF THE HOME MISSION WORK
OF THE LODIANA, AND LAHORE
PRESBYTERIES.

FOR THE YEAR 1902.

Published by order of the Mission.

LODIANA
PRINTED AT THE LODIANA MISSION PRESS,
M. WYLED, MANAGER.
1903.
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Cantonment, Jalandhar, Hoshiarpur,
Ferozepore, Dehra and
Mussoorie.

With out-Stations at
Jagraon, Khanna, Maler Kotla, Bassi, Rampur, Machhiwara,
Ropar, Morinda, Raikot, Wagah, Jagadhri, Mubarakpur,
Naraingarh, Raipur, Mulana, Phillaur, Kapurthala,
Harianah, Garihdiwala, Dasuah, Tanda,
Ghorawaha, Garhshankar, Muktasar,
Fazilka, Lauke
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TOPICAL INDEX.

Baptisms and Conversions, 5, 7, 11, 12, 13, 15, 43, 44, 49, 50, 52,
58, 61-63, 78, 91, 126.

Bazar and Chapel Preaching, 3, 34, 70, 71, 87, 120.

Bubonic Plague, 2, 8, 11, 12, 15, 19, 20, 21, 45, 48, 86.

Christian Literature, 25, 26, 50, 59, 60, 72.

Churches, 3, 36, 41, 49, 51, 58, 60, 68, 91, 96, 97, 118, 130.


Donations, acknowledgement of, 131.

Experiences with inquirers, &c., 5, 6, 9, 11, 14, 15, 79-81, 117-130.

Forman Christian College, 64, 65, 66, 69, 70, 72.

Health of Missionaries and Workers, and others, 2, 7, 8, 28, 56, 112.

Hospitals, and Dispensaries, 33, 41, 54, 77, 78, 88, 114.

Leper Asylum, 34, 39, 52.

Literary Work, 25, 26, 61.

Medical Work, 9, 10, 11, 33, 77-78, 89, 89, 102, 113, 115.

Núr Afshán, 3, 26.

Orphanages and Industrial Schools, 31-33, 88.

Presbyterian Home Missions, 117-130.


Schools, for Christian Boys, 6, 13, 20, 22, 123.


" " Women, 8, 10, 30, 124.

" " Non-Christian Boys, 22-24, 40, 47, 52, 59, 72-74, 93.


Schools for Christian Workers, 12.

Society of Christian Endeavour, 41, 71, 76, 84, 95, 101, 104.

Sunday Schools, 3, 36, 37, 49, 73, 76, 83, 91, 97.

Theological Seminary, 29, 30.

Transfers and Location of Missionaries and Workers, 3.

Village Work, 4, 5, 20, 34-36, 50, 52, 56-58, 81-83, 90, 91, 97, 114,
118-130.

Workers, lists of, 1, 2, 28, 39, 42, 51, 56, 64, 86, 92, 104, 112, 117, 125.

Women's Work in the Villages, 7-10, 34-36, 103.

Y. M. C. A, 94, 110.

Y. W. C. A, 51, 84.

Zanana Work, 24, 37, 41, 46, 61-63, 89, 102, 103, 113, 114.
The Mission Church at Lodiana.
THE LODIANA MISSION.

LODIANA STATION.

(Occupied in 1834.)


Evangelist:—Rev. J. B. Dales.

Head Masters:—Of the Boy's Boarding School, Mr. N.C. Ghose, B. A. Of the City High School, Mr. A. Amar Nath S. Singh, B. A.


Zanana Teachers and Bible women:—Miss Ghose, Miss K. Bannerjee, Panditān Ratan Chand, Mrs. Yūnas Singh, Mrs. Išar Dass, and Mrs. Prem Dass, (voluntary worker).

Colporteurs:—Baisākhī, Yūnas Singh and Narayan Masīh.

OUT-STATIONS.

Jagraon:—Missionaries:—Misses S. M. Wherry,* Maud M. Allen, M. D.,* C. R. Clark, and Miss E. Morris.


Scripture Readers:—Badhāwa Singh, Rām Ditt, and Atmā Rām.

Rupar:—Evangelist:—Rev. P. C. Uppal.

Scripture Readers:—Istīfān, Harnām Singh, Meg Nāth, Andhīs and Kirpa Masīh.
LODIANA STATION.

Morinda :— Licentiate :— Paul Kewal Singh.  
  Scripture Readers :— Barkat, Sukhan Singh, Sulaiman.


KHANNA.

Missionaries :— Rev. E. P. Newton and Mrs. Newton.  
  Licentiate :— Yusuf Devia.  
  Scripture Reader :— Basti.

OUT-STATIONS.

Bassi :— Licentiate :— Gurdit Singh.  
  Rampur :— Scripture Readers :— Munshi Sangat Masih and Munshi Khanaya Lal.  
  Teacher :— Robert Ishar Dass.  
  Machhiwara :— Evangelist :— Rev. Jatí Ram.  
  Maler Kotla :— Vacant.

The year, whose events we are to chronicle at this time, has been one of unusual anxiety on account of the terrible scourge of plague which came upon the city of Lodiana and the surrounding towns and villages. It is said that 2500 people fell victims to this scourge during the four months from February to May. Day by day the procession of the dead, moving along from the city of the living to the city of the dead, never seemed to cease. Long into the night was heard the weird sound of a multitude of voices crying to Heaven for mercy. The Bazârs were deserted by the frightened merchants and desolation held sway in some of the most thickly populated parts of the city. In the country the villages were deserted, the people living in huts or booths in the fields.

Of the Christian Community but five persons were stricken. Two of these died. The anxiety however was terrible. One can only liken it to that of a city closely besieged, no one within knowing when a deadly missile might fall upon him.

With all we have much to be thankful for. The Christian community was wonderfully spared during the plague. Many were engaged in nursing the sick and helping the bereaved
and yet they were spared. Then our numbers, reduced by
the transfer of the Rev. F. O. Jhanson to Ambala and of Miss
C. B. Herron to Firozepore, and the departure of Dr. M. M.
Allen to America, were reinforced by the transfer of Miss E.
Morris from Woodstock to Ludhiana and the return from
America of Miss S. M. Wherry, with the new recruits the
Rev. and Mrs. Frank B. McCuskey. A still further event
of great joy to us all was the marriage of the Rev. A. B.
Gould and Miss Hellen Newton, M. D. of Firozepore, whose
advent among us has already been marked by much energetic
and effective work.

Some changes have also occurred among our Indian fellow
workers. Among these we may mention the advent of the
Rev. Thakur Dass, who was transferred from Firozepore to
aid in the editing of the Nur Afshan.

The work of the year, notwithstanding the interruption
occasioned by the epidemic of plague, has been marked by
harmony and zeal among the workers and a measure of success
that is encouraging. In addition to the regular services of
the Church, an English service has been maintained throughout
the year for the benefit of the English speaking community,
especially the many students and teachers and nurses in the
Medical School and Hospital. These services have been well
attended and have not been without profit to the community.

The services of the Hindustani Church have been conducted
as usual by the pastor, the Rev. Nathaniel Prem Dass. The
morning service being a Sunday School service for the whole
congregation has been conducted by Mr. M. Wylie the
superintendent. The membership of this school is 265. The con­
gregation members in all 272 of whom 72 are communicants.

In the city the preaching at the Kotwali Chapel has been
conducted by the Rev. John Dales, the Rev. G. L. Thakur
Dass, the Rev. Jaimal Singh and the European missionaries.
The attendance is usually good. Here as many as 5000
tracts were distributed at the close of the services held during
the year. The seed is sown far and wide in this way, as about
one half of the audiences are made up of villagers who come
into the city on business.
LODIANA STATION.

The work of the station may be best set forth under the follows heads; Evangelistic, Educational, and Literary work.

I. EVANGELISTIC WORK.

All the work of the mission may be described in general terms as evangelistic, but for convenience we treat of the special work of preaching in the villages and towns under this head.

The district is divided into various sub-districts and of these we will report in succession.

THE LODIANA DISTRICT.

Of this the Rev. U. S. G. Jones writes:—

After the annual meeting of 1901, I went into the district with my family, and remained in tents till the 20th of February, 1902. The plague then became so bad and so wide-spread that it was impossible to continue our work, and we returned to Ludhiana. During the two and a half months we were out, we visited many villages in the Jagraon and Ferozepore districts, being well received everywhere. The people were beginning to waken up to the realization of the awful scourge that was stalking through the land, and their hearts were softened considerably. As one looks back, however, from the present writing, it must be confessed that the softening was only temporary. So far as my experience goes, the people seem to be about the same as they were before. This strange fact may be accounted for by two considerations. As far as the Mohammedans are concerned, by their belief in qismat or fate: and on the part of the Hindus by their belief in transmigration, this life being only one of innumerable stages of existence to be passed through. Both beliefs have the practical effect of hardening the heart not only to personal bereavment, but to "sin, and righteousness and judgment" as well.

We have been impressed with the wonderful way in which God spared the Christians in the district, not only in the part we visited, but also in the Rupar and Morinda districts.
Surrounded as they were by plague on all sides, we believe it can be accounted for in no other way than that Christ’s name, however unworthy they are has been stamped upon them. As will be seen from Mr. Uppal’s report, 20 or 25 died, but of those who were decided and satisfactory in their Christian life, only a few died, perhaps ten. For the sake of “His name,” we believe the number was not greater.

In an extended tour made several months afterwards, I was pleased to hear that they had refused money and food given as alms by the villagers, because dispensed at their former heathen worshipping places. “No, we are Christians now, and will take nothing unless you give it to us here,” was the reply given on one occasion, and their portion was given to them separately. I did not hear of a single instance in which the Christians made supplication to heathen gods or idols. At one of our centres a young man and his wife were baptized, who had been kept back by the violent opposition of the father. He was carried off by the plague, and the obstacle thus removed. Similar cases in other places came under my notice, where those hindering were taken out of the way, some of them being the most violent enemies of the Christians.

We are not discouraged in this work. One case of a young man named Nathu will show the slow but sure influences that are at work. About eight years ago, Nathu was a lad of 10 or 12, and came regularly to our meetings. His father had been baptized at one time and, having lapsed, was in a worse state than before. He violently opposed the inclinations of his son, but Nathu continued to come regularly to our meetings, all the same. Finally, he was baptized. His mother was a sorceress, a very wicked woman, and of bad reputation. During the tour I made with Mr. Uppal in May and June of the present year, this woman was baptized! The plague had much to do with it, but I doubt not the final day will reveal the prayers of her son and his bright earnest Christian life as more potent factors in her conversion. Her face even was transformed and she has given up her bad ways. With her were baptized two little children, relatives of hers,—a boy and a girl—whose parents were carried off by the plague, and who now come under her protection.
Nathu was married during the past year according to Christian rites. Before closing this paragraph, I remember an instance of Nathu's earnestness which I believe has never been mentioned in print. It was while his father was still living and before he became a Christian. The father was insisting on his son's going with him to sing in honor of heathen deities, by which in the month of August they receive much food and money from the people. Nathu declined to go, saying that it was not right to sing "Goga." At last, Nathu prayed he might get sore eyes, so that he should not be able to go with his father. He got sore eyes, and his father went alone! We know that this actually happened.

At another out-station, a row occurred during the year, which testifies to the fact that the Christians are now beginning to adopt Christian rites and to separate themselves thus from their heathen neighbours. A marriage was arranged between a Christian boy and girl living in the same village. This is contrary to the custom of the country, and the sweepers, their heathen neighbours, resented strongly this departure from long established custom. They said that the girl should be one of another village. But the engagement and marriage took place, although something like a fight and a court-case were the result. The reply given was, "We are Christians now, and are no longer bound by your customs." Mr. Uppal reports an increasing number of marriages according to Christian rite.

The question of the education of village Christian boys and girls is still a perplexing one. By enforcing the rule that each preacher must teach the boys in a circle of villages round his station, twenty-five boys have learned to read the gospels and bhajans. We regret to record the loss of one of our workers by death in September, Phailbus, who was suddenly called away while attending the summer-school at Rupar.

While Mr. Uppal, assisted by his wife and daughters, and his son Joseph, were teaching the workers and their wives in August and September, a similar summer class was held in Jagraon for those in that district. Rev. Jaimal Singh has itinerated over a large part of the district and reports a good
LODIANA STATION.

reception of his message. He baptized seven people during the year.

We regret to record the death at Miniyan of Kanh Singh, the pillar of the church there, in the 60th year of his age. He was a wonderful instance of a man converted in old age. Although he did not know much about the minor facts of the Bible, he had become possessed with "this one thing," that Christ was the Saviour, and the only Saviour of the world. Without much other knowledge, he held on to this precious truth, and it changed his life. His testimony before the Zamindars and Brahmins of his village was effective, because it was sincere, and after much bluff and petty persecution, following his baptism, they respected him and showed their respect afterwards.

THE JAGRAON DISTRICT.

Of the work at Jagraon Miss C. R. Clark writes:

In looking back over the year, so much of my time appears to have been filled with trifles that there would seem to be little to report. We have all found that it may sometimes require more of the grace of patience to do faithfully the duties which seem so common-place, than the work that calls into play all our working powers and faculties.

The work we had planned has been greatly hindered by the prevalence of plague, and we have been constantly hampered by the shortness of our working force. Two persons in such a place as this must work at great disadvantage; for in our outside work we must go two and two. It frequently happens that duties at home make it impossible for one to go, so the other party must stay at home too. Still we have always found plenty to do in our own little Christian community. The children get no religious instruction excepting such as we find time to give; and we always encourage all who are willing to learn to read. In the summer a day rarely passed but some one came for medicine or to visit and thus we often had a chance to tell the Gospel story. Sometimes we have visits from inquirers. One especially interesting instance was that of a high caste young Hindu who is a government surveyor in a neighbourhood some eight miles from here. We were teaching our compound school one afternoon when this young stranger walked up and very politely asked if he could get a Bible here. We did not have the kind he wished so we told him we could send for one if he wished. He asked how much it would cost and handed out two rupees saying he would come again and get the Bible.

He said he believed in Christ and wanted to become a Christian,
but if he should be baptized he would be unable, where he lived, to get his food and would even be forbidden water from the wells. There was no one near who sympathized with him, he said, excepting one sweeper with whom he often read the Bible. His desire was to get a transfer to Lahore or some place where he might have Christian companionship. Then he would be baptized. Sometime after, when we were away, he came and got his Bible and stayed all night with our Christian converts from the low caste—and even drank from the same well with them.

During most of December and January and two weeks of February, I was away from Jagraon itinerating in company with Miss Morris and Rev. and Mrs. Jones. We visited some villages twenty miles from Jagraon where no white woman had been for more than fifteen years. We almost invariably found the women most friendly. But in a number of places the men seriously objected to our presence in the village.

The ignorance of the women in these villages is almost incredible. They have asked us if it was wrong to strangle their girl babies. Recently a woman was relating the story of a horrible murder. "And what do you think," she said, "the Tahsildar said to us? He said that when we kill our girl babies we are just as much murderers as that man who kills our brother and throws his body into the well." They have the most distorted notions of what sin is. One of the first things we need to do is to teach them what sin is and awaken in them by God's help a conscience.

By the middle of February plague became so widespread, that we decided to return to our stations. From that time until near the last of May this dread disease spread death and terror all about us. Few villages escaped its ravages and Jagraon itself lost about 4000 or one seventh of its population. We have great reason for gratitude to God that our little Christian community of about 40 souls escaped; and only one from among the Christians in the district died.

Because of plague in this and the Rupar and Morinda districts we were unable to have the summer schools as planned. In July we called those in this district, but owing to sickness and stress of work in the fields at that time none came. However, three workers and their families came and they with our servants, families made it possible to have an interesting little school for a mouth. When one of the catechists was going back to his village, I told his wife who was in my class, that I hoped she would teach what she had learned to some one else. I was much gratified to hear since that she has gathered fourteen children and is teaching them the Ten Commandments and also to read. Even our servants' wives, in spite of their ignorance and dulness, show an interest in learning Bible texts. One day, when they were plastering our roofs in company with some heathen women, I heard them repeating texts which they had been learning.
A Christian in one village, whose wife did not come out with him, confessed to us that he had tried beating her to make her a Christian, but, when that failed, he tried praying for her, and now she was much softened. Thus we see that God's Spirit is working though inconspicuously. Truly "the kingdom of God cometh not by outward show."

Since the plague has disappeared, we have been visiting the city and such villages as are within driving distance. In this way over twenty villages have been visited once or twice; and the city has been pretty thoroughly worked—though our work there has been far from encouraging.

**Personal Report of Miss E. Morris.**

At the last Annual Meeting, I was transferred from Woodstock to Jagraon going there immediately after the meeting. Arrangements were made at once to go into camp, where I stayed until Christmas, visiting in all about eighteen villages, some more than once. I came in at Christmas time, thanks to the kindness of Miss Sircar, as my place in camp could be well filled I took January as vacation.

Returning in February, I went again into camp staying until the plague was so widespread that we doubted the wisdom of going into the midst of it. We visited six more villages—one of them many times.

March, April and May were spent in Jagraon. All attempts to visit the villages round us were hindered by the people's fear of our bringing plague to them. We visited in Jagraon occasionally, but not very satisfactorily, so finally gave ourselves to teaching the Christians about us, including the catechists, who had come in from their villages on account of plague. June was spent in the Hills.

Our best efforts in July and August were given to the Christians; and we have reason to hope that they have gained, not only in the power to know and use their Bibles but, in character and interest. We also visited seven villages, some of them more than once, and went into the city frequently.

September was also spent in the Hills. Since returning from the Hills we have given ourselves the task of visiting every village within reach of the house, especially those not already visited during the summer.

The work has been so new to me that I feel I have been much more a learner than a worker. Among the lessons impressed upon me are these: First,—the very great need of a medical worker for Jagraon. Even though there has been no doctor in our compound for more than a year, the number daily who come for medicine varies from one to a dozen. You may think they furnish their own opportunity for evangelistic work, but when they find there is no medicine to be had, they
LODIANA STATION.

are rarely willing to listen to anything else we have to offer. "My purpose is unfulfilled, why should I fulfill your purpose?" one woman said. The presence of a doctor in Jagraon would give us a hearing in some villages where now we are received with scant courtesy. "If you have no medicines, have we nothing to do but sit and look at you?" was our welcome in one village. This is from the point of view of medicine as a key to open doors. As to the real need, is it not enough to say that we have in Jagraon but one native government hospital assistant. Beside this one hospital, there is no modern western medical aid to be obtained in all that great district.

Another lesson I have learned is that a station with only two workers is very weakly manned, when their work covers a district 100 miles in length. Our efficiency would be much more than doubled by having four workers instead of two. A doctor on the premises with a worker to assist in local work, (anywhere within twenty-five miles) and two workers free for the itineration and summer schools, would strengthen our hands wonderfully.

A third lesson, partly learned before, but deeply impressed now, is the vital importance of the work for the newly baptized Christians. They must be taught line upon line, precept upon precept. There are now in the Jagraon district 12 villages with baptized Christians and inquirers in a number more. All need instruction. But the teachers much first be trained from among themselves. For this work Jagraon must stand ready. If we give our strength to this, we must yet not neglect the more direct evangelistic work. If teaching and evangelistic work in the Jagraon district occupy our time and force, we must still remember that Rupar and Morinda look to us for help in their work for the women, Christian and non-Christian. At present we divide our time, but we earnestly desire a larger force, so as to be able to do more justice to both fields.

Lift up your eyes and behold the fields, for they are white already to harvest. The harvest truly is plenteous but the labourers are few, Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.

REPORT OF THE CHURCH AT JAGRAON.

The Rev. Ahmad Shah Pastor writes as follows:

Notwithstanding the weakness of His Servant, the Lord has by His grace and that power which is through His Spirit continued to extend His kingdom. The Gospel is preached in the city. In the morning, when the people come to receive medicine, the word is read and explained in their hearing, showing the Lord Jesus Christ to be the Good Physician, who heals those who are sick and on account of sin are under the power of death. After the preaching, the sick are attended to. This is our daily duty for the sick and suffering.
The work in the villages was limited to a visit to Chuhar Chak, Madoke, and Tarkhanwadh and other villages in the district. The people heard the word gladly. The thought was deeply impressed upon us that the Lord was moving the hearts of the people. Three months later, three men come in from the town of Chuhar Chak and listened to the preaching at the house and then returned urging us to go to their village again. We felt that it was the Lord's will we should accept this call, we went and found the people watching for our coming. They took us to the Dharmasala, or religious rest house, and soon assembled as many as 20 persons to hear us preach. Here we sat conversing with the people until midnight. The next night, one Chanda Singh took us to his house where about 50 persons were assembled. We carried on the meeting until one o'clock at night. The host then came forward and placed before us a sum of money and begged us to accept it as an offering. We refused telling him the Lord did not want his money, but that He did want his soul. The people were all amazed because we did not take the money as their own teachers would have done.

The third night Meet Singh asked us to go to his house, where similar services were held until late in the night. He, too, offered money which was returned with the same message given to Chanda Singh. The next day we took leave of the people. Before letting us go they brought ten rupees and a turban as a present. We declined the money but accepted the turban as a token of their good will.

Shortly after, we went to the villages of Lopon and Minian, visiting the Christians there. Two men asked for baptism. After examining them as to their faith we baptized them. Further on, we came to the village of Kuse, where a woman with four children were baptized. Falling ill at the Takhtapur mela we were obliged to return home. About this time, the Lord visited the people with his judgments. The plague broke out in city and village and multitudes fell victims to this awful disease. Here, the writer gives many incidents of the plague. One especially interesting relates to his holding a prayer meeting in Jagraon when Hindus and Muhammadans stood bareheaded while the Christian minister prayed, all saying Amen at the close.

Of the work of the Rev. Ahmad Shah, the Rev. U. S. G. Jones Superintendent of the Evangelistic work of this District writes:

"The Rev. Ahmad Shah has continued to dispense medicines entirely on his own responsibility at Jagraon, and made four successful tours in the district, during the year. While attending a mela at Takhtapur in January, he became ill and was forced to return. During the plague he visited the city and had many opportunities of speaking to the sick and dying. In one case, a wealthy banker called him to his house, saying that two of his sons had died and the third was ill..."
Lodiana Station.

The dread disease: "I have prayed to my gods and goddesses," he said, "but they have not heard my prayer. Let me see what power there is in the Jesus you worship. Pray for my son." The Padri Sahib prayed and the son recovered.

The services have been held regularly in the church during the year, and also a Sunday School. In Jagroon and the district are 116 Christians, 83 being adults and 43 children. Four have died during the year, and 15 were baptized. The contributions amounted to Rs. 22.

Rupar Out-Station.

Of the work at Rupar and in the district, the Rev. P. C. Upal writes as follows:

I am sorry to report that from the beginning of the year our region suffered much for four months from the plague, which carried away about 1000 people from Rupar and 700 from Morinda, 600 from Chamkaur, 100 from Manela, 100 from Sill, and about 100 from Ghanauli. Of our Christians in the villages comparatively few died. It pleased our Father to spare the lives of all our workers. During the plague, our district evangelisation was stopped. We were not allowed to go anywhere.

Towards the latter part of April, our Merciful Father stopped the plague and we assumed our work. In May, in company with the Rev. U. S. G. Jones, I visited almost all our evangelistic centres and we met with success beyond our expectation. We baptized 42 persons at different villages, during May and June.

Anandpur, one of our outposts, has been visited by me three times during this year and I am very glad to report that the place is becoming a most important one. During my three visits I baptized 17 persons and now there is a community of Christians, numbering about 26 souls in and about Anandpur.* But the place is not properly equipped. I sorely feel the need of a competent worker to be permanently located there.

In August and September, I taught a school of workers. My daughters Lily and Louisa helped in this our work. They taught a class of women, sewing, knitting and crotchet work, besides Gurmukhi and Roman Urdu. Here, I am glad to report that our summer school proved a great blessing to us all—teachers as well as pupils. The Holy Spirit was present in our midst, to bless the Word of God read and taught, and we realized our nothingness and the fulness of our God through His Son our Lord. We mean to continue this school every year.

The bazar preaching in Rupar has been carried on by Mr. Joseph Uppal, who has been pretty regularly attending our Chapel, a shop hired

* It was at this place where, just 40 years since the Rev. Levi Janvier was murdered by a Sikh fanatic. Editor.
Christian workers in the Rupar District.
LODIANA STATION.

for that purpose. He has formed a regular habit of going to the shop every morning and remaining there for three hours, preaching and teaching those who happen to drop in, and in distributing Scripture portions, religious tracts, free of cost, supplied gratis to our shop by the Bible and Tract Society, Lahore. I have been helping him in his work at the Chapel.

The influence of education in the villages is illustrated by the following incident which encouraged and cheered me in a marvellous manner. A girl at Rupar had been betrothed to a boy of Chamkaur. When the marriage time drew near, the parents of the girl were persuaded by their non-Christian friends to perform the marriage, according to heathen idolatrous rites. I stood against it and tried to convince the parents of the girl of the sinfulness of their attempt. They half yielded to my instructions and said they would postpone the marriage till their son came back from Saharanpur. Their son Matti, a mere stripling came here to spend his summer holidays in August and September, after remaining in Dr. Forman's school for ten months. He came to call on me and I found a wonderful change in him. Listen to my short conversation with Matti. I said, "Matti, your parents are thinking of performing your sister's marriage according to heathen rites and they as well as you are Christians. Will you not exert your influence to change their minds that it may be solemnized according to Christian rite and by me?" He answered, "Certainly sir. I am a Christian and will never consent to their foolishness. I said: "well, Matti, you go home and do what can be done by you and I will see the result." He went home and told his parents that if they persisted in their wish and gave his sister in marriage by heathen rites, they should expect to see him no more. He said, it should be done by Christian rite and by the Padri Sahib. The parents yielded and to their loss the marriage did take place on the 10th of September last, according to Christian rites in the presence of a good many Christians. I saw to their loss, because none of their heathen relatives and friends attended the rite to give them their usual marriage gifts and presents. Is not the fruit of education and Christian contact sweet to God and man?

The total number of the Christian community, in connection with the six centres of Rupar and Morinda, according to the General Assembly's statistical report for 1901 is 613. Out of this number (communicants) some 25 died during the plague epidemic. During the year 75 persons have been added to the Churches. Adults 35 and Infants 40.

The contributions during the year, towards different objects, have been Rs. 60/- spent locally.

We are praising the Master and thanking Him for preserving us through the dreadful epidemic and feel assured that He will bless us abundantly in future to His own glory.
LODIANA STATION.

RAEKOTE OUT-STATION.

Of the work at Raekote the Rev. Jaimal Singh writes:

Early in November 1901, I preached in and around Raekote in more than 20 villages and also sold books and tracts. In four villages, the people heard very attentively and talked with me on religious matters in a very friendly manner. In two villages, there were two men who were inquirers. In one village, there was a faqir of the Udasi sect of Baba Nanak. He was a fine looking young man. He confessed that Jesus Christ was a true Sadhu (holy man) and an excellent teacher. He said his teachings were very good and capable of imparting moral lessons to every person of whatsoever sect or religion he might be. I told him about the way of salvation through Jesus Christ and the need of going to Christ for salvation, but he was not willing to accept this. I gave him a Bible portion and he promised to read and think over it.

In the month of December 1901, I went out with the Revd. U. S. G. Jones and Mrs. Jones and two lady missionaries to the Jagraon District and began preaching in the village of Jitwal, about ten miles from Jagraon. After preaching in a good many villages, we went to Chuhar Chak and after staying a few days there, we went to Dalla. Here we preached. When we were preaching to a crowd of Sikhs, two men, the followers of Nanak, came forward and asked certain questions, the answers to which were given. After this, the glad tidings of the Sat Guru Nishkalank* was given to them. We pointed out to them many passages from their Granth, the sacred book of the Sikhs. They were astonished to hear them. The Granthi (expounder of the Granth) of the place becoming very angry we left the place. We then preached in many other villages. “Many people heard the Word of God.” In some villages we met men, who disputed with us on different points of their religion. We then went on to Moga, a town of the Ferozepore District, where we met with members of the Arya Somaj and the Dev Somaj, and had a talk with them about Christianity. We preached also in the bazar and distributed tracts. We then went to Badhaur and preached in the villages near by. We talked with and preached to Christians living there. We preached also in the evening, going with a lantern after the people had done their day’s work and were ready to go to sleep. We sometimes found a good opportunity to preach at this time, especially to poor people who could not get time in the daytime, but who could freely sit and listen at that time.

Leaving this place, we went to Miniyan, where there are nearly 30 adult Christians. Including women and children, there is here a congregation of about 50 souls. We held evening prayer meetings with them and they were very glad to join us. Even women and young girls used to come. More than two years ago, these men were

* The Sinless Incarnation of God whom the Sikhs expect to appear in this age. Editor.
baptized and they have made good progress in learning the Ten Commandments, Lords Prayer and a few New Testament texts. There was an old man, named Kahn Singh, about 60 years of age, who was a very earnest Christian. He was the first man, who bravely came forward to cut off his long hair. He then persuaded other people to become Christians. He himself received baptism and was steadfast up to the time of his death. He suffered much from the village people and, especially, from his own son, who was bitterly opposed to Christianity. He died in the faith and urged other people not to leave the precious faith of the Lord Jesus Christ. From this place, we went to Manoke and preached in the villages round about. Many men listened the Word of God in the villages. We intended to go to Raekote, but the plague was spreading on that side and therefore we postponed our visit, returning to Dakha and after staying a few days we came back to Lodiana at the beginning of March.

In the month of March the plague was raging. Accordingly, I worked in the Chapel in Ludhiana. In April, plague destroyed thousands of people in Lodiana, so that all the work had to be closed. Chapel preaching was also discontinued.

In May 1902, I went again to Raekote and preached in some villages, but as that town was very much afflicted by the plague, and about 2000 people destroyed by it, I did not go to live there, but preached around in the villages for a short time.

In June, I went with the Revd. U. S. G. Jones to Jagraon to open a Summer School for the workers, and spent nearly two months there and also preached in the villages. Two men of the village of Kokri were baptized.

In August and September, I made a preaching tour with three workers towards Moga, Dall, Bhundari, Tehara and Badhni, Nihalawala and other places. I preached in nearly 40 villages, baptizing five persons in Dhudeke. There are inquirers in three villages and many people heard the plan of salvation. In Bhundari the people listened very attentively and were very friendly towards us. Many women also heard the Word of God. There were three big Muhammadan villages where the bigoted Muslims were not willing to hear or even to receive a book or tract from us.

Last month, we preached with the Rev. U. S. G. Jones around Lodiana in nearly 15 villages. But few men were found in these because the farmers were busy in the fields. In November, I went to Raekote and preached there for a few days. I have a great desire to spend my whole time in and around Raekote this year, making Raekote my centre, from which to preach in all the villages round about.

May God, whose work this is, bless the seed which has been sown during the year and grant strength to enable his servants to do more for him in the coming year.
Of the work in Khanna and the District, Rev. E. P. Newton writes:

In the winter of 1901-02, my itineration was cut short, and my work and that of my assistants much hampered by a severe outbreak of plague in the district. I was able to make two tours, however, before the epidemic had spread sufficiently to become serious: one in the direction of Sirhind, and the other in that of Rampore and Machhiwara. In the course of these tours, one has opportunities of conversing with men of different sorts and conditions and it is often exceedingly interesting to note the peculiar attitude of their minds in reference to moral and religious questions. The following are examples:

1. It is well known that in the estimation of the Hindus, the killing of the cow is the most heinous of all crimes. Hazara Singh is an elderly farmer living in the village of M. He can read Panjabi, and last year I gave him a copy of the Gospel of Luke. I met him again lately and he told me he had read it several times and understood it, but had found something in it that had scandalized him. It was the story of the Prodigal Son. The parable, he said, was a good one, and he seemed to have caught the idea; but it had one fatal blemish. Was it not stated there that the old man, the father of the prodigal, killed a calf? I told him it was only a parable, a story, and there was nothing in it to imply that Christ approved of this act. He only narrated what had occurred when the boy came home, without giving any opinion as to whether the father did right or wrong. Hazara Singh admitted it, but said the Hindus were of opinion that He ought not to have related so shocking a story!

A somewhat similar incident occurred some years ago, when I was visiting a village school of which I had charge. One of the books studied, contained a number of Old Testament stories; and as I was coming away, the teacher gathered up all the copies of this book and handed them to me saying, the boys really had not the conscience to read it any longer, because they had come upon that unhallowed story in it of Abraham killing a calf to provide for his three guests. We often hear mention of the moral difficulties of the Bible; but this is one which I suspect has hitherto escaped the notice of western critics. It is a moral difficulty that distresses a people whose conscience would not seriously disturb them, though they violated repeatedly each and all of the ten commandments, not to speak of several others.

2. The doctrine of transmigration is an article of faith with Hindus of all sects. According to it, at death, the soul passes immediately into another body, and this is repeated through countless ages, until at last, it is absorbed into the Divine Being and ceases to exist as a
separate individual. At each birth, and during the life that follows, it suffers the penalty, or enjoys the rewards of deeds, bad and good which were performed in previous states of existence, and it is, therefore, a fallacy to suppose that there is any possible release from the consequences of sin. This was recently illustrated to me in the following way. I was reading to a group of men a tract, the substance of which was that God not being, as was generally held, the author of sin, we should honestly acknowledge our transgressions and seek for a remedy. A brahman in the audience replied that there was no remedy for sin. My sin, said he, may be no more in weight than a penny. *pice* was the word he used) while my good deeds exceed a ton—say of grain. The penny lies hidden and forgotten underneath the mass of grain which I eat and enjoy, but sooner or later I shall have consumed the grain and then I shall at last come upon the penny. Even so, however great the sum of my good deeds, if I have been guilty of a single trifling sin, when I have enjoyed to the full the fruits of the former, I shall still have that to reckon with in the end.

But what I enjoy or suffer in this present life is not necessarily the fruit of actions in the life immediately preceding it. The problem is an exceedingly complicated one, and in order to determine the cause of any particular pain or pleasure of which I am conscious now, it may be necessary to make a careful survey of many previous births. Obviously, the solution of a problem like this, is possible only to those who are most deeply versed in this science. Here is a case in point. There was a famous king, who had the misfortune of being blind. Sorely puzzled to know the cause of this defect, he went to the god Krishn and asked him to explain it. The reply was that his blindness was due to his evil deeds. But, said the king, I never did anything wrong.

*Krishn.*—You must have done wrong, otherwise you would not have been blind.

*King.*—I assure you I have gone carefully over my whole career during a hundred births. On every occasion, I have been born a king, and have ruled justly. In fact, I can recall no fault that I have committed during all these births.

*Krishn.*—Nevertheless you must have done something wrong to account for your blindness. Perhaps if you go back ten births further you will discover the cause of this misfortune.

The king acted on this advice, and went over one by one nine more of his births but could recollect nothing with which to reproach himself. When he arrived at the tenth, the cause was disclosed. It came to his mind that in that *jûn* (birth or state of existence) when a child four or five years of age, he had on one occasion, when playing with the other children, caught a locust, and, while holding it with the fingers of one hand, had with the other thrust a thorn into each of its eyes and
then let it go. The painful mystery was solved. This explained why, after enjoying the fruits of his good deeds during a hundred and nine births, he was now at last suffering from blindness. And so it will be with all of us.

The following short story may be added in illustration of the same point, only in this case it was a virtuous act that met its reward long afterwards, and the person rewarded was none other than the good Queen Victoria. The subject of her greatness and the glory of her empire was being discussed in my hearing by a group of villagers, and the question raised was as to the cause of it. One wise man, more fully instructed in regard to these mysteries than the rest, furnished an explanation which appeared to satisfy them. It seems that many many centuries ago, when the illustrious Indian hero Ram was king of Ajudhya (Oudh), the late Empress of India occupied the humble station of a sweeper woman, and in that capacity rendered faithful service to Sita, Ram’s wife, and the heroine of the great epic poem known as the Ramayan. As a reward for this, she was born after the lapse of ages to the heritage of the British Empire.

It will be difficult for some to believe that the people really credit these stories, yet no one who mingles with them and understands, their ways of thinking will doubt it. True no proof is offered, but then neither is any asked for. It would be superfluous. They are in such entire accord with the commonly received philosophy of life that they excite no surprise, and they so fully and satisfactorily explain the facts that it is unnecessary to seek further for an explanation. In short, they carry the evidence of their authenticity on their face.

3. In the hour of death, alas, the people of this country have little to cheer them, but such consolation as they have seems to suffice. At least I have never known a Hindu or a Muhammadan in those circumstances to express any anxiety with regard to the future. The case of Kharka comes to mind. He was a chamar, whom I had known for a good many years, and who had often heard the Gospel. When in Machiwara, on my last winter tour. I went to see him, as I always did when visiting the town, but was told that he had died two months previously. ‘Had he any misgivings at the time of his death?’ I asked his son. ‘No’ he said, ‘he told us, when he was gone, to give in alms in his name a cow and a pair of shoes, and so he passed peacefully away.’ A cow and a pair of shoes! and that too given at a time when he could have no further use for them. With this, his conscience was satisfied; on this, his spirit rested. But why need we be surprised, when myriads of those, who are called Christians and who live in lands where the Bible is the cheapest of all books, are firm in their belief that, by leaving a sum of money to be expended on masses after they are gone, they can purchase release from the consequence of their sins! Truly heathenism is much the same in the east and in the west, though it goes by different names.
4. I was furnished with two rather good similes by a man at whose village I had been preaching and who afterwards accompanied me for some distance to show me a short cut back to my camp.

Your preaching, he said, is like striking a match. The match blazes up for a few moments and then goes out and all is darkness again. What he meant to say was that at long intervals we came and talked to them and then went away, and what we said was forgotten and the impression lost.

A somewhat similar thought was expressed in a different way. To produce light, there must be a lamp with oil in it, and some one to light it. There are such lamps, but no one to light them, hence they do not burn. There are persons in a fit frame of mind to receive the Gospel, but the preacher is wanting. This reminds us of a different figure used by our Lord, but expressing the same idea, 'The harvest truly is plenteous but the labourers are few.' Here it is the harvest, ripe but lacking reapers to gather it in; there a lamp, filled with oil and ready to burn, but failing to do so for lack of someone to apply the match. Will not some of those who read this consider whether it is not a call to them?

It has been said that my itineration this year was cut short by an outbreak of plague. I had much to say of this experience, but it cannot be said here. A brief account only of it can be given. The outbreak occurred in the latter part of the winter and in the early spring. Few villages in this part of the district escaped. It spread rapidly from village to village and swept across the country in a south westerly direction till checked by the approaching hot weather. In Khanna, during a period of about ten weeks, from the 27th January to the 5th April, out of a population of a little less than 4,000, five hundred and forty one deaths from this cause were recorded, and this notwithstanding a large number had fled from their homes to seek safety elsewhere. Thus the rates of deaths to the population, not counting those that were unreported, was a small fraction under fourteen per cent, and in some of the neighbouring villages it was even higher. During this time nearly all business was suspended. One might have walked from end to end of the bazar, which is ordinarily full of life, and see no more than twenty or thirty men moving about or sitting idly in their shops. The schools were closed and the children dispersed. The greater number of the people either locked up their houses and left the place, or camped out in the fields around the town in booths or under any temporary shelter that they had the means of erecting. It was a time of overwhelming sadness and of deep anxiety. In walking through the bazar, it was no uncommon thing to see a man lying dead in his shop, or dying, with no one to care for him. I entered a number of houses to find the only occupant a corpse, all the other members of the family having previously died.
or fled. In the case of Hindus, so great was their fear of contagion that serious difficulty was experienced in finding persons willing to carry out the bodies and burn them, so that it became necessary for the Municipality to offer high wages to any who would do it.

From the 17th February to the 12th March, my time was almost wholly occupied in superintending the disinfection of houses, in which cases had occurred. This, I undertook at the request of the Civil Surgeon of Lodiana, who supplied me with men and all the necessary disinfectants. The number of houses so treated was 243, but it is doubtful whether this had any appreciable influence in checking the epidemic.

Some idea may be formed of the ravages caused by this disease by the official report of 26,108 deaths throughout India occasioned by it alone in the week ending March, 22nd, of which number 16,829 occurred in the Punjab. During the first three weeks of the same month, in the Punjab alone, over 44,000 deaths were registered, and was exclusive of the large numbers that were not reported.

For a time, I entertained the hope that this terrible visitation, unlike anything that has been experienced in the country for generations past, would create a disposition on the part of the people to listen with greater seriousness to the Gospel, but in this I was disappointed. As the disease spread and gained ground day by day, the frequent sight of the dead being hurried out for cremation or burial had a solemnizing effect. The people looked scared and bewildered, none knowing at what moment he might be seized by the dreaded malady, against which no precaution appeared to be of any avail; but, as the spectacle became more common, this feeling passed off, and in the case of the majority seemed to leave them at least as callous as ever. Nevertheless, I am not without hope that in the end this will be found to have been one of the many agencies, which God in his providence is using to awaken the people of India from the long sleep of ages, and to infuse into them a new spirit. If it should be so, we cannot but rejoice, notwithstanding the bitter experience through which that result is achieved.

II. EDUCATIONAL WORK.

CHRISTIAN BOYS’ HIGH SCHOOL.

In regard to this Institution, the Rev. Dr. Wherry, the Principal, writes:

In the report for last year, it was stated that, owing to certain climatic conditions, the prevalence of malarial fever was unusually great. This year we have had comparative immunity from malarial fever, but, instead of an epidemic of malaria, we have experienced a siege of the plague. Early in February the disease was reported as
LODIANA STATION.

having at last attacked the city. Every precaution we knew of, was taken to prevent an invasion of the compound, but, when a little later a case was reported in the compound. we saw that quarantine could not be made effective for the school. Hence we determined to close the school for at least one month. In the meanwhile, we undertook to inaugurate a general inoculation with the Haffkine serum. The missionaries, domestic servants, teachers and pupils remaining during vacation were all inoculated. The movement spread to the Christian quarter of the city, where all old and young were inoculated. The school was opened at the end of the month's vacation, with the understanding that all boys returning should have been inoculated before coming, or that they should be quarantined until after inoculation here. During the vacation. just mentioned, two boys were stricken, both of whom died. one in Hoshyarpur, while yet on his way home, and the other in Lodiana. After the return of the boys to school, we had no cases and the school continued as usual. The number of boys was, however, sadly reduced, so that even at the date of writing we have 14 boys less on the roll than before the outburst of plague.

The effect of this calamity upon the school was seen in our Entrance Examination. Five boys were sent up, of whom not one passed. Five boys passed the Middle School Examination.

The status of the school at the end of the long vacation, as gathered from the Inspector's report, was satisfactory. The boys were classified as follows:

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<th>Department</th>
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<tr>
<td>Higher</td>
<td>12</td>
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<tr>
<td>Middle</td>
<td>27</td>
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<tr>
<td>Primary and Infant Classes</td>
<td>58</td>
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<tr>
<td>Total present on Sept. 30th</td>
<td>97</td>
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The whole number in attendance at any time during the year was 139. Of this number, 55 were sons of Christian teachers and preachers, most of whom were employed by our own Mission. The importance of this school, in the interest of our village preachers and teachers, should not be forgotten. These boys are received, if connected with our own Mission. at a merely nominal rate, accounting for the large sum spent annually for the maintenance of the school. The number on the roll at the end of the year is 102, of whom 82 are boarders and 20 day scholars.

The discipline of the school has been good, and the morale is steadily being improved. For this, we are indebted to the vigilant care of the Head Master, Mr. N. C. Ghose, aided by an efficient staff of teachers, of whom all but two are Christians.

In the Manual Training classes, 39 student have been taught. The trades learned are tailoring, carpentry, shoemaking and Persian Rug
LODIANA STATION.

weaving. To this, is to be added a Business Department for the teaching of stenography, typewriting and bookkeeping. At the Lucknow Exhibition of Native Christian arts and manufacture for all India, our school took the first prize for shoemaking. In this department, all the instructors are Christians but one. The trend of sentiment in India is more and more manifestly in the direction of handicrafts, and it is our privilege to help it on by turning out men capable of earning their livelihood by following a trade. One of our teachers in the shoe shop went to a large Mission Orphan and Industrial School, where he receives a salary of Rs. 25 per mensem and is a respected member of the Church. Another young man, an ex-student of this school, has taken the place of a teacher here, left vacant as already mentioned. The promotion and extension of this work has much to do with the settlement of the great question of the self-support of the native Churches.

The spiritual life of the school has been a continual growth. Several boys professed their faith openly. A Catechumen Class of 19 meets the Principal every Sunday morning. Of these, 16 are being prepared for an open profession of their faith by being admitted to the Lord's Table. There is connected with this school an active Young Men's Christian Association and also a Junior Society of Christian Endeavour. A number of boys appeared in the Lake Memorial Examination for knowledge of the Scriptures. Three prizes were taken, two in the Senior Division and one in the Junior. One young man left the school to enter the Theological School at Saharanpur.

Much of the improvement in Scripture knowledge and moral discipline has been due to the presence in the School of the Rev. Robert Tracy, who has thrown himself into this work with enthusiasm and earnest effort. We shall sadly miss him, now that he goes from us to Dehra Dun. The ideal arrangement for this school would be a principal, who could give his whole time to the school, assisted by two trained Christian lady teachers in the Primary Department.

Speaking of the Primary Department reminds us of what we have done to improve the quality of the teaching there. Our plan is to have every class taught each day by someone of the upper class teachers, thus giving the little boys the advantage of the teaching of the best masters in the school. The importance of this arrangement is already manifest.

THE CITY MISSION HIGH SCHOOL.

Of the work in this, the first Anglo-vernacular School established in the Punjab in 1834, the Rev. A. B. Gould, Superintendent, writes as follows: —

The Mission High School has done its work as usual, the attendance and grant being the same as last year's, with this exception that the
plague lessened considerably the number of successful candidates in the Entrance Examination, as it was raging during and for two months before the Examination. My part in the school work has been its supervision and also one period of Bible teaching and four of secular, daily. I quote verbatim from the Rev. F. O. Johnson's report of last year, because his words express my thoughts exactly:—

"This school is one of the most important evangelistic agencies in this great city of 55,000 inhabitants. A large proportion of its students come from the district, and thus the Indian Christian teachers, as well as the missionary in charge, have the great privilege of preaching the Gospel to and bringing their personal influence to bear upon the very pick of the non-Christian higher castes of this region. The greatness of this opportunity is apparent, when it is realized that those reached are not merely higher in social standing but superior in intelligence and ability to understand the claims of Christianity and also in the possession of a wider influence when once they do accept and become Christianised. The graduates of this school have gone out to fill important positions throughout the Panjab, and although very few of the thousands that have passed through its walls have been converted, in the ordinary sense of the word, yet they are certainly changed men in their attitude to Christianity. Active hostility has given place to friendly toleration, if not to positive sympathy. One great result of our work has been to train thousands of men to understand just what the Gospel message is. A great obstacle to the spread of Christianity in this country has been that the most ordinary religious terms used in preaching have one meaning in the mind of the Christian preacher and a totally different meaning in the minds of the Hindu or Muhammadan audience. Thus the conception formed in the mind of the Hindu when hears the words "God," "sin," "salvation," "regeneration," "heaven," is as different from our conception as night from day. Until the multitudes of India learn what new meaning we attach to these old words, we cannot expect an Indian Paul or Moody to arise, by whose preaching, under the blessing of God, thousands may become followers of Christ."

When that day comes, which we believe to be not far distant, it will have been hastened by the daily, careful, systematic instruction in God's Word given in schools like ours."

The Sabbath School of the Mission School in the City has been held as usual, except for the time the school was closed on account of the plague, from February 23 to April 10.

The attendance now is about 195, though the average for the year would be considerably less than this. Boys in India, as well as in other lands, are sometimes moved with "Sunday-school feelings" just before Christmas, or whenever the prize-giving day may come! The average attendance is lowered by the custom of giving the last Saturday in
LODIANA STATION.

each month as a holiday. Invariably the village boys, who form a large part of the school, go home on these Saturdays and remain until Sunday night or Monday morning. The attendance has increased somewhat since the addition of a small organ loaned by the kindness of the Lodiana Hindustani Church. Also, new interest has been shown on account of the large pictures illustrating the lesson, drawn by Mr. Wylie and explained by our Head master or one of the Christian teachers. The International S. S. Lessons are used.

In addition to the work of supervision and teaching in this Sabbath-school, every Sabbath morning I have been privileged recently to help in starting a Sabbath afternoon preaching service for men in the town of Gill, four and a half miles out from Lodiana. This town is somewhat like ancient Ephesus as described by Paul in I Cor 16: 9 (R V). The Gill service was begun upon the invitation of Miss Anderson, who has been for some years working among the women there. The service itself owes much to the voluntary assistance of Mr. Amar Nath, Head Master of the Mission High School and also to Sohan Singh, one of the older boys of the Christian Boys Boarding School here in Lodiana.

GIRLS' SCHOOLS AND ZANANA WORK.

Of the work among women, Mrs. Wherry writes as follows:

Miss Herron having been transferred last year to Ferozepore, I have superintended the Zanana and School work as best I could.

Five zanana and school teachers, and one Bible woman, Mrs. Prem Dass (doing voluntary work) have been under my care. Early in the year, plague became so bad that I thought it unwise to allow the women to run any risks by going into the city; not only so, but the risk of spreading the disease among the pupils was even greater. Accordingly, I closed the school during the month of March.

Many of our people went out of the city, and lived in tents and booths until the plague left the city. Our work was, in consequence, very much disorganized for some time.

After the month had passed, during which the schools were closed, we visited those of our pupils, who had gone out to live in the fields and gardens near by. When the great heat came and killed out the plague germs, people returned to their homes, and work went on as usual, very few of our pupils having died.

During the year, about one hundred and twenty-seven women and girls in zananas have heard the gospel through these teachers, almost every day, and many of them have learned to read it for themselves. We believe that some not only know the truth but are believers. We have one school for Hindus and another for Muhammadans. In each of these, there are about thirty girls. The fact, that one girl who had
LODIANA STATION.

been in one of these schools for a few years asked for baptism while on her death bed and confessed her faith in Christ only a few weeks ago, leads us to realize that our labour is being blessed of God, and so we go forward in a stronger faith for the future.

III. LITERARY WORK.

The periodicals issued from the Mission Press, of which Mr. M. Wylie is now the Lessee and Manager, have been the Nur Afshan, a vernacular Urdu weekly paper, with an English section, 16 pp. 4to in all, The International Sunday School Lesson leaves and the Illustrated Sunday School Leaflets, both of which are printed in the Persian Urdu. The issues of these Sunday School publications have been about 5,000 weekly, making an aggregate of 260,000 copies.

The work done for the Lodiana Mission has been as follows:

In the Panjabi language, 2,000 Daily Prayers for village Christians.

In the Urdu language 5,000 each of the following new tracts: Good news for you; The Dying Drummer Boy; Ho! Every One; The Harbour of Safety; The Word of God for you; What it is to believe on Christ; and Reconciliation with God. These are printed in the Persian character 16mo. Royal size. In addition, there is in Press a larger book entitled the Fauz-ul Asim, a story to illustrate the experiences of a Muslim in his transition from Islam to Christianity. These are printed at the expense of the American Tract Society. They are entirely free from any sectarian bias and also entirely uncontroversial, being a positive presentation of the claims of the Gospel to sinful men as men and not as to Hindus, Muslims or Christians.

The publication work of the Christian Literature Society, under its Honorary Secretary, the Rev. E M. Wherry D. D., has been the issue of 14,000 tracts and 2,000 books in Persian Urdu, and the reprinting of 4,000 school books in Roman Urdu, in all 20,000 publications.

In addition to this, Dr. Wherry has edited and carried through the press, an Urdu translation of Dr. Sell's Historical Development of the Quran, translated by Mr Muhammad Ismail, entitled in Urdu the Kashful-Quran. He also compiled and edited the Annual Report of the Lodiana Mission for 1901, of which 600 copies were published.

We are indebted to the American Tract Society for doubling their grant of the previous year making it Rs 608. There is great need for enlargement in the publication work. There is great need for the preparation and publication of many books, suited to the youth of the Church, and of others helpful to the pastors, evangelists and more mature among our Christian people. The Lord willing, effort will be made to accomplish something in this direction in the near future.
The Nur Afshan.

The Nur Afshan has been issued regularly every week during the year. It is now 30 years old, and is the oldest Persian Urdu newspaper in the Province. The English section is edited by the Rev. E. M. Wherry D.D. and the vernacular section by the Assistant Editor, Rev. G. L. Thakur Das, whose report is given below.

The Nur Afshan has issued a number of books in a serial form, which have since been published separately. The English section has been occupied in the work of maintaining the truth of the Christian Scriptures against the false teaching of the Arya Samaj and the Muslim pretender to Messiahship, Mirza Gulam Ahmad of Qadian. Much of positive Christian teaching has found place in our columns. The paper has been enlarged by a 4 page advertisement sheet, issued monthly. Something has been done in this sheet to bring the latest publications to the knowledge of our Missionary readers. It is probable that this section of the paper will be permanently enlarged.

The Rev. Thakur Das reports as follows:

"The Nur Afshan, a weekly religious paper, has just completed its 30th year. Its great object is to enlighten the people as to 'Christ and Him crucified.' Its course is defensive as well as aggressive, and in this capacity it has to keep pace with the times. It hesitates not to give battle to any enemy. During the past year, several important articles were published on Salvation by Grace in the editorial and other columns. The attacks of the Aryas, Muhammadans, and the new Sect of Qadian were repulsed, and the Holy Scriptures vindicated, and non-Christian brethren were shown the way to truth and salvation. We cannot tell, but all our readers should know, how far this paper has been the means of grace in turning souls to Christ. We have had some glimpses of it, but are not in a position to give details. The Christian public, also, has not been neglected, and all attention possibly has been given to their needs in order that they may increase in the knowledge of Christ.

We are thankful to our correspondents, who have continued to show their interest in the Nur Afshan by contributing edifying articles. Some old correspondents have been aroused and new ones persuaded to help the cause, maintained by this paper."

We desire to thank the London Religious Tract Society for a renewal of their grant for paper for the printing of the Nur Afshan. This noble Society has thus aided us for upwards of twenty years. We have tried to make some return for these gifts, by noticing and advertising the literature, published by the Indian Auxiliaries.
LODIANA STATION.

COLPORTAGE.

Something has been done in Lodiana towards the circulation of a Christian Literature. A book store is maintained, which has sold books and tracts during the year, amounting in value to Rs. 700. Many of these books were English publications and text books used in the schools.

The work of colportage has been almost entirely done this year by a few teachers and other employees of the Mission, selling books during vacations, holidays and at odd times when other duties do not hinder. The total sales reported aggregate 1193 copies, realizing Rs. 67/8.

At melas, the Kotwali Chapel and in the village tours four page leaflets, in Urdu and English, have been distributed gratis. The number thus distributed amounts to about 14,000.

Something has been done in the way of sending certain books out by post as gifts especially to Muhammadans. In this way, men have been reached in remote places. It is sowing upon the waters, but we believe some seeds will find lodgement in believing hearts.

It may be here remarked that the colportage of the whole Mission as far as reported, aggregated 7517 copies sold and 20,237 given gratis making a total circulation of 27,754 copies.
SAHARANPORE STATION.

*(Occupied in 1836).*

**Missionaries** — Revs. A. P. Kelso, C. W. Forman, M. D., and their wives; Miss A. B. Jones.


**Pastor** — Rev. J. A. Liddle.


**Catechists** — Sobha Singh and Juman.

**Head Master, Industrial School** — M. E. Chatterjee.*

**Instructor in Arts** — Mr. Martin.

**Other Christian Masters** — H. B. Geey, G. Scott and Phagu Ditta.

**Bible women and teachers in Girls Schools** — Miss Chatterjee, Mrs. Hanuk, Mrs. McKelvy, Mrs. Hutchinson, Mrs. Jiva, Mrs. Tika Singh, Mrs. Elias, Mrs. Sobha Singh, Basanti and Amy.

**Head Master of Industrial School and Orphanage** — Mr. O. W. Judd.*

There has been a great deal of sickness in the station this past year. In the Industrial School and Orphanage there were twenty-two cases of pneumonia, but all recovered.

Miss Goddard, who returned to us in January, had several severe attacks of fever, so that, when the hot weather came on, she was quite unfit for work. She was granted three months leave but at the end of this time she was not strong enough to

* For part of the year.
go down to the plains. She therefore has asked the Mission to release her from work. We are very sorry to lose her but hope that she may soon be strong again and able to engage in this work for which she is so well fitted.

Miss Graham was ill in the summer, but after taking a little longer vacation than usual she returned to us much stronger. Others in the station suffered more or less with fever.

In April, Miss Bessie and Mr. Alick Kelso left for America and Agnes and Henry Forman for Scotland. We all miss them very much, but what this separation means to both parents and children, only those who have gone through like experience can know.

Our station has been very highly favoured this year in having had visits from Dr. and Mrs. Brown and Miss Parsons. Their stay with us was very short but we were all helped and encouraged.

Through various experiences God has brought us to the end of another year, and for all His many mercies we render thanks.

THEOLOGICAL SEMINARY.

Mr. Kelso reports as follows:—

At the beginning of the session, there were eighteen students on the roll, and up until May, when one of the members of the Middle Class, Yaqub Lazarus, was called away from earth to the Saviour's presence above. He died at his brother's home in Jagadhri on the 23rd of May. He was a zealous and faithful student, and gave promise of a useful life in the Master's service. The conduct of the students has been commendable. There were no cases of discipline during the year. Towards the end of the year, there was a quarrel between two of the students which was settled by admonition, without the necessity of resorting to discipline. The health of the students has been much better than the previous year, and study has been much less interrupted by sickness. Our warmest thanks are due to Dr. Forman for his attention to and care of the students and their families when ill.

Dr. Wherry's course of lectures on Muhammadanism consisted of ten lectures connected with the history, doctrine and method of preaching to Muhammadans and were much appreciated and without doubt gave the students clearer views on some points, than books on the subject would have done.
The result of the examination, conducted by the Synod's examining Committee is as follows:—All the Senior Class passed and received certificates. All the Middle Class, consisting of three members, and seven out of nine members of the Junior Class passed the yearly examination satisfactorily."

We are very happy to be able to report that most of the men have grown, not only mentally, in the acquisition of Biblical knowledge, but also spiritually as evidenced especially by a fuller understanding of what is involved in the ministry of the Gospel of Christ to those who are perishing.

School for Christian Women and Children.

Mrs. Kelso who has charge of this school writes the following report:—

This school opened as usual on November 1st 1901, with seven women: five from the Seminary and two outsiders. There were fourteen children in attendance daily, though we began with more.

The conduct of the women was very good throughout the entire year, though we did suffer through losing the services of Mrs. Roy, as she was not only fitted by education and experience to be an acceptable teacher but she always made herself one with the women in their joys and sorrows.

I have Miss Chatterji now, who was formerly in the Dehra School, and Mrs. Hanuk, wife of one of the students, to teach the children. The Bible study, the catechism, memorizing of Scripture with the daily prayers, I reserve for myself.

After a short time, one of the women had to withdraw, as her eyes were badly granulated. She went to Delhi for treatment. Others were set aside for a season by sickness. We had quite a number of babies too which always hampers us. In spite of the inevitable baby and fever, a good deal of work was accomplished.

An examination at the end of June was held by Mr. Kelso and Mrs. Roy.

The books studied were as follows:—

I. Bible: Epistle of James and part of I. Peter. Catechism.

II. Two read a few chapters of Ben Hur. Three Dharm Tula in Hindi. Three a Sanitary Primer in Urdu by the Revd. T. Scott D. D., Bareilly. Tara, in Roman Urdu by Miss Droese. Two wrote dictation very readily in Hindi and Roman, one in Roman, the rest wrote from copies. A little
geography was read, but is not a lesson that is liked. Arithmetic was studied by two, up to proportion—the rest counting and simple addition.

The children are taught singing, reading, counting, and tables, and as many Scripture verses as their minds can hold. In looking back, we thank God and take courage.

**INDUSTRIAL SCHOOL AND ORPHANAGE.**

Dr. Forman presents the following report:

There have been between 150 and 160 boys in the Industrial School and Orphanage during the past year. This number is less than we had last year, but this is an advantage rather than otherwise, as the epidemic of pneumonia last year was unquestionably due to overcrowding. Within the year, a new dormitory, capable of accommodating 40 boys and an Infirmary, have been built. The latter is a suitable building with 3 rooms, and verandahs on two sides. It is furnished with iron beds also, with medicines and a few Hospital appliances. It fills a long and seriously felt want.

The boys in the Orphanage may be roughly distributed under the following head:—

I. Famine Orphans: II. Other Orphans, either of Christian or non-Christian parentage: III. Children of Christian parents who are too poor to pay anything, or at most only a nominal fee for the education of their children. The last class includes many of the brighter lads selected from the village Christian community and sent here for an education. The plan with regard to many is that they should become teachers and preachers amongst their own people, thus working towards the moral and social improvement of this branch of the Indian Christian Church. Too often, there is but little to distinguish baptised sweepers from their unbaptised neighbours. Testimony was given at the last annual Meeting to the fact that boys, who went to their homes from the Orphanage, held out stoutly against the practice of heathenish customs and showed themselves ready to take family prayers, and otherwise exerted a good influence in their homes. This is good news, and we may hope that the influence of this school will be felt still more in the future in uplifting this community, which is being drawn in ever increasing numbers into the Christian fold. Unless this be done, by this and other means, little is gained by baptising them; and they may indeed become a source of danger to the Church in this land. Many of the famine orphans belong to the better castes and are amongst our most satisfactory boys.

Industrial work is an important feature of this Institution, as its name implies. The following industries have been taught: shoe making, 15 boys, carpentry, 23 boys, blacksmithing, 3 boys, Tailoring,
SAHARANPORE STATION.

3 boys; total in this Department 43 boys. In addition to these, 31 smaller boys help with the making and the repairing of their own clothes, and 28 work in the Orphanage garden.

One of the objects in giving a manual training in America is to give an "all-round training, educating the whole man, the hand as well as the head, irrespective of the financial uses to which such a training may be put." This is not our object. It is not suitable as yet to the genius of the Indian people. The Indian is pre-eminently a man of one thing. The groom who attends your horse, as a rule, will object to cutting the grass for it; the mason, in the course of whose work it becomes necessary to break down a bit of wall, will call a coolie for the purpose. Moreover, while it may do for the American lad, who has a superabundance of energy to work off, it is not suitable for the Indian, who has by no means a superabundance of this article. So our experience has been that only those boys should enter the shops, who have taken up some trade as their profession, with a view to earning their livelihood by it. Give them this one thing to do, and they will do it well; but give them two things to do, and they will do neither of them well. Expense is another consideration. A carpenter's tools are expensive, and a boy in order to do good work requires a complete set of the more common tools for himself.

We give all one-trade boys some education in "the three Rs;" but here another danger has to be avoided. They must get no degrees, not even the Middle School diploma, or they will for ever consider it infradig to earn their living by any form of manual labour, but will aspire to become teachers or preachers, even though they may earn much less than they might at some trade.

In our opinion, the principal objects of industrial education, and the ones which justify Missionary Societies in undertaking and supporting it are,—(a). To enable poor boys to support themselves, without being dependent on Mission employment. (b). To help in raising up a self-supporting Christian community; that is, one which will be able to support its own teachers and pastors. An esteemed Indian preacher recently said from the pulpit in our hearing that if he had ten sons he should like all of them to enter the ministry. He, probably, did not consider that under the present state of things, the support for all these preachers must come from a foreign land. There is very little realisation as yet of the fact that the great needs of India, at present, are a demonstration of the power of Christianity to make men good, faithful, honest and upright, in every walk of life, and of a Christian community that is able to support its own religious institutions and carry forward the work amongst the surrounding heathen population.

We trust that this school may contribute its share towards the creation of such a state of things.
Saharanpur Hospital and Dispensary.
SAHARANPORE STATION.

A beginning has been made in starting a Business Department in connection with the Orphanage. Three typewriters have been purchased and the services of a Christian teacher have been secured, capable of teaching typewriting and short-hand. Our first class consists of two boys. More of this, however, in our next report, as at present this new department is in its infancy. There is, however, a great demand for young men with a knowledge of these two subjects, and we have great hopes regarding the success of this new venture.

Ten boys have been baptized during the year, and others are ready and have asked for baptism.

MEDICAL WORK—THE DISPENSARY.

The medical work in the Dispensary has been carried on, on much the same lines, as in former years. The number of visits has been nearly 17,000. The same conditions, as heretofore, have existed preventing the attempting of much in the surgical line. But still, to our minds the main object, of a Mission Dispensary have been accomplished; viz, the preaching of the Gospel and the relief of the suffering poor. The great majority of the patients have been the poorest of the poor. Naturally, and rightly, and yet we believe through a misapprehension of the real state of things, the question of self-support is often raised with reference to medical work. We admit, that the well-to-do should pay for their medical treatment, as for all else that they get; but as already said, very few indeed are of this class. Many are so poor that one instinctively puts his hand into his pocket and gives them a few coppers to enable them to get the food they are plainly in need of, or to buy milk for a starving baby, rather than to ask them to drop pice into the collection box. And even those who are not so poor as all this, still if they attempted to pay the cost of the medicines they receive, it would probably represent their earnings for several days. We believe medical work accomplishes a maximum of good with a minimum of the evil of giving to the rich, which Solomon condemns.

Medical work, more than other kinds of work, probably brings us in contact with suffering of every form. But the suffering of the sick, out here, is infinitely increased by the cruel treatment to which they are often subjected, generally through ignorance, but, not infrequently, wilfully. This gives the medical missionary many opportunities of telling what Christianity has done for other lands in ameliorating the sufferings of the sick, and improving the condition of woman in particular. Many of our patients are women, who are most chary of consulting a native practitioner for their ailments, but are generally quite free in the presence of a European doctor. The better class women are generally accompanied by some male relative who generally tries to dispel any bashfulness, by telling them that we are their “father and mother.” Strange are their ideas of modesty. If their
SAHARANPORE STATION.

faces are covered it seems to be all that decorum requires. A request to see the tongue generally gives rise to all kinds of devices to produce that member, without at the same time exposing any part of the face. But the sad sights are far more common than those that give rise to feelings of amusement. Patience under suffering, which is so marked a characteristic of all women, is doubly strong here; for the poor creatures generally suffer long and severely before they willavailthemselves of the services of a doctor.

THE LEPERS ASYLUMS.

There are eighteen men and six women in the two Leper Asylums. Of this number, eight men and four women are Christians.

The Herron Memorial Chapel was completed sometime ago, so that now the men have a suitable place for worship. A catechist gives the men daily Bible instruction, and a Bible woman teaches the women twice a week.

One of the women whose eyes were very weak when she came to us, went totally blind this last summer. She pleaded piteously with the "Missi Sahib" for medicine which would restore her eye-sight, and it was so hard to tell her that she would never see again.

Dr. Forman superintends the men's Leper Asylum and Miss Jones goes out once a week to see the leper women.

BAZAR PREACHING.

Mr. Kelso, Mr. Roy and Mr. Kānwar Sain, assisted by the Seminary Students, preach in the Bazar four evenings in the week. Many Gospels, tracts and leaflets are either sold or given away.

VILLAGE WORK.

In the Saharanpore District—a tract of land more than twice the size of Rhode Island and with a population of over one million—there are three licentiates and two catechists to proclaim the Glad Tidings. Is it too much to ask for one more worker—some one who could devote all his time to direct evangelistic work among these village people, or who could relieve one of the missionaries of station duties, so that he could spend all his time in the District?

Work is carried on from four centres, Nágál, Sarsáwa, Rámpur and Behat. In these four out-stations there are eighty-five Christians. This year, there has been only one baptism, but there are several enquirers who have asked to be baptized.
One evening, as the catechist at Behat was returning home from his day's work, he came upon a leopard. Fortunately, there was a tree near by, in which he took refuge. Here, he waited, the animal keeping guard below, until a crowd of men came by that way. Seeing the men the leopard took fright and disappeared in the jungle.

For weeks the people have been in constant terror, and, when they heard that the District Superintendent of Police had recently killed a tigress near Behat, they came to him begging that he would also shoot the leopard. He went with them but was not able to get a shot at it. Behat is near the foot-hills and these animals had probably wandered down from the mountains in quest of food.

Some of the villages near Saharanpore have been visited by the Seminary students. Not long since, a Christian servant asked permission to go out, after his work was done, into the city and neighbouring villages to preach to the people. He has an accordion and the music soon attracts the crowd and then he preaches to them. He has sold several Gospels and leaflets. Pray that there may be many more, who constrained by the love of Christ may go out as they have opportunity to preach the Gospel.

Miss Jones reports as follows of the work done last winter:

The latter part of January, Miss Graham and I went out to Sirsawa. As the old Mission tent was so dilapidated, the catechist and his wife offered to take us into their house. We accepted their kind invitation and spent ten very happy days with them.

They made us very comfortable, insisting on our using the best of every thing they had.

We stayed with them ten days, going out every day with the catechist to villages near Sirsawa. The first three days we went from village to village finding scarcely one person who listened to what we had to say. We were asked into many houses, only to be laughed at and then rudely ordered out. The mention of the name of Jesus seemed to enrage them. In one village, not being invited into any of the better houses, we went over to the Chamar quarters and sat down with the women. They were very friendly but begged us to excuse them as they had to go off to the fields to gather grain. Crossing the lane, we stopped to talk with a little Hindu girl, who was standing in a door-way. Suddenly, a man appeared and as soon as he saw us he began to shout at us to go away and not come near them after having been
over with the Chamars. He followed us all the way to our cart, venting his wrath in words only, though we did fear he was going to strike us.

After this, we went out in quite another direction and were most kindly received by the people. In many villages they begged us to stay longer and talk to them. Some of the women seemed to really grasp the truth.

While in Sirsawa, we had several meetings with the Christians.

After returning to Saharanpore, I went out twice a week to villages near here, taking one of the assistant missionaries or a Bible woman with me.

In a large village, about two miles from here, we had crowds of women, who listened well and asked many questions. Some of the women, who were busy making "samai," stopped their work to listen. They begged us to stay on, and it was with difficulty we could get away from the village. We went back once more to see them and were very kindly received.

In another village a woman kept repeating this sentence over and over, "Jesus can save me from my sins."

During the year we visited forty-one villages.

The Church.

At present, the communicants number ninety-one, twelve persons having been baptized this year. Of this number, ten were boys from the Industrial School and Orphanage.

The Church collections for the year were Rs. 387 and the poor village Christians out of their poverty gave about Rs. 6.

The Christian Endeavour is in a prosperous condition. There seems to be a great desire on the part of the members to do voluntary work. There are indications that there is a greater desire to help their own Church toward self-support.

Sunday Schools.

The Sunday School is superintended by the pastor, Mr. Liddle. Forty-three boys appeared in the Sunday School Union examination, but the results are not yet known.

Mr. Kelso preaches to the English congregation every Sabbath evening and also has charge of the English Sunday school. Mrs. Kelso teaches a class in this school.

In the Sunday Schools, conducted by some of the Seminary students, an average of one hundred and fifty men, women and children are taught the Word.

These schools are in the city and villages near by.
THE CHURCH SUNDAY SCHOOLS.

Small picture cards could be used to good advantage in this work.

The three Sunday Schools for heathen women and girls are conducted by Misses Moses, Graham and St Joseph. The average attendance is seventy. The children are much more reverent than they were a year ago. Now they close their eyes and fold their little hands during prayer.

The Hindu girls are very fond of learning prayers. This is one of their favourites: "Oh Lord open my eyes that I may see my sin and accept Jesus as my saviour." Some of the girls have told Miss Moses that they do not worship idols any more.

The beginners course, which is being followed, has been found very suitable for these little girls.

ZANANAS.

Miss Jones gives the following reports on Zanana work and Girls' schools:

The zanana teaching is carried on by Misses Graham and St Joseph and I have taught from eight to eleven women twice a week. Some of these women were reading last year and others are beginners, trying to master the letters and simple words in the First Book. It takes great patience to teach them to read, but may be we too would have found it no easy task to learn to read at the age of thirty or forty.

In one of the houses where I teach lives an elderly woman, a widow. She always brings her "piri" and sits by me while I am teaching the Bible lesson and she can repeat the Bible stories and the verses better than the woman who is reading. She has a special fondness for singing "bhajans" and is able to sing many of them from beginning to end without a mistake. It has encouraged me to see what real interest she shows in the Bible lessons.

Last winter, a Hindu gentleman called at our bungalow to ask if one of us would teach his wife to read. He had received his education in the Saharanpore Mission Boy's School and so knew what we would teach his wife. Soon after I went to see her. She is a nice little Panjabi woman and is very anxious to get on in her reading. I am always taken into the best room and if her husband is at home, he always goes out of the house at once, leaving me alone with his wife. There is a little hanging book-shelf in this room, and among the few volumes is God's precious Word. She took it down one day and showed it to me. I asked her if the Babu ji ever read it and she said, "Yes, he often reads it." Will you not pray that this man and his wife may soon be brought out of darkness into God's marvellous light.

We have had women tell us that they believe on Christ. Only
the other day one of Miss Graham's women told her that, since hearing the Gospel, she has seen how vain it is to trust in idols and she wanted to know whether a Zanana woman could be a Christian in her own home. Sometimes they say these things hoping to please us, but we believe that there are those who, though having not the courage to come out and confess Christ, are trusting in Him for salvation.

There has been an average of about fifty women receiving regular Bible instruction and many others have heard the Word.

Girls' School.

During the summer and autumn, there was so much sickness that the attendance was much less than in the winter, and so the average for the year is only 137 in the city schools. Several had smallpox and almost all suffered from fever, some of them coming back to school so weak that they were quite unfit for work. One dear little child died of cholera. She was such a bright little thing and so anxious to get on with her lessons. Five children who were attending the sweeper school succumbed to fever.

In the Government examination last spring most of the girls did well. The sewing in the schools was highly commended by the Government Inspectress. Mrs. Hutchinson has charge of this department of work and not only has she taught sewing faithfully, but she has been a help in many ways and her quiet gentle influence is felt by all the girls.

There are six Muhammadan girls reading "Peep of Day" in Urdu and one girl the New Testament. In the Hindu school there is a class of nine, who in a few days will begin reading the Gospels. For sometime they have been wanting to know when they could begin the "Injil." Some of the younger Hindu girls are reading Old Testament Bible stories.

Miss Graham was called to teach the sister-in-law of one of our girls, and was much surprised to find that she knew the Bible lessons. When asked who had taught her she said that Chando always repeated to them what she had learned in school.

Mrs. Brown's visit was much appreciated by the teachers and the girls.

Mrs. Liddle has kindly given what time she could spare from home duties, helping in the Hindu school.
SABATHU STATION.

(Occupied in 1837.)

Missionaries:—M. B. CARLETON, M. D.* and MRS. CARLETON, Rev. F. O. JOHNSON and MRS. JOHNSON.
Hospital Assistant:—REV. POORAN LALL.
Licentiate:—FARMAN DIN.
Catechists and Colporteurs:—B. PETER, P. NICKERSON, ISA DASS, GUMAN SINGH.

Teachers:—MASIH DAYAL, DIWAUN.
Compounders:—A. NICKERSON, N. DAVID.
Bible Women:—MRS. MASIH DAYAL, MR. NICKERSON.
Pastor:—REV. POORAN LALL.

LEPER ASYLUM.

The Leper Asylum has just finished another year of satisfactory and encouraging work. Here we feed, clothe, house and medically treat nearly one hundred lepers at practically no cost to the Mission—the funds being raised in India and England. We receive European as well as native lepers. This year we have had with us a Boer prisoner. Fortunately, he is no longer a prisoner as the Boer war is now over and he has signed the declaration of allegiance to King Edward VII and will soon be sent back to Heilbron, Orange River Colony, his home. The poor fellow has the mixed form of this terrible disease and evidently contracted it before coming to this country. He has seemed very cheerful and happy under the circumstances of his sad lot—separated by a wide ocean from his wife and five children. He is a fine strapping fellow and as yet the disease has made comparatively little progress outwardly.

Regular daily services are held which all the lepers attend and these together with the faithful teaching of Diwaun, one

* Home on furlough.
of the Christian lepers, has resulted in three baptisms during the year. There are now forty-three Christian lepers in the Asylum, very largely the result of Diwaun's personal work amongst them. One might think that it is a comparatively easy task to win lepers to Christ, as they have so little to lose and so much to gain by the step. But, not so. All castes get leprosy. There are Brahmins in our Asylum as well as Churas; and they all cling to their castes with redoubled bigotry and intolerance—perhaps because they feel that this is all that is left them. One day, I had to go into one of the leper's houses to see about the repair of the roof which was leaking. In the dark I did not see that I was stepping perilously near the Ghara (earthen water vessel). He cried out in great alarm, "Sir, beware lest you touch my ghara and thus pollute it!" His own physical pollution did not compare for a moment in his eyes with the defilement wrought by the touch of a Christian. Yet, in spite of this feeling and the difficulties of work amongst them, the Divine Healer has a strange fascination for these lepers of India and many are very zealous in His service. Our Christian lepers go out to the melas with musical instruments and preach Christ to the multitudes, who gather about them, amazed to see lepers preaching a Gospel of glad tidings and their testimony has a powerful and far-reaching effect.

Evangelistic Work.

Throughout the year, except when plague was raging, i.e. August to September inclusive, the work of preaching was carried on daily not only in Sabathu itself but in Kasauli, Solon and Dagshai. Those going out to preach carried religious books with them; and over a thousand books, tracts and handbills were thus sold and given away.

Schools.

Masih Dayal and David have conducted schools at Solon and Kakarhatti respectively, but during the past year, owing to the plague and illness prevalent in the hills, they have not been able to gather more than a mere handful of boys. These are Primary Schools and they report it very difficult in these places to get the parents to send their children.
SABATHU STATION.

Dispensaries.

There are two Mission dispensaries, one at Sabathu and the other at Kakaṛhaṭṭī, which is a village lying in the valley below Sabathu. Ten thousand patients have been treated and much medicine given away. The hillmen for miles around know our dispensaries and they have great confidence in the efficacy of the medicines dispensed to them. A few major and many minor operations have been performed during the year. This work makes it easier for our preachers to gain access to the people. This is a very important factor, as hillmen are proverbially hard to reach.

Zananas.

Mrs. Nickerson and Mrs. Masiḥ Dayāl have been faithful in the work of carrying the Gospel to the women of Sabathu and Solon. This work was temporarily stopped in Sabathu because no one was allowed to go into the city where the plague was raging except by special permit. However, during this time the women visited the villages near by where the cordon had not yet been drawn. We are sorry not to be able to report any conversions, but good work was done and the results will come later.

The Church.

The pastor of the Indian Christian Church at Sabathu is the Rev. Pooran Lall. He reports that his average audience numbers eighty. The total contribution of the Church during the past year amounted to Rs. 192/. There is in connection with the Church a live Sunday School, and two enterprising Christian Endeavour Societies. The Junior Endeavour Society presented the Church with a handsome pulpit Bible, which was bought with the money earned by themselves. The Junior Endeavourers have been a great help in distributing tracts and handbills in the melas. Isā Dass has, with occasional help from the pastor, kept up services for Indian Christians at Kasauli—ten miles away. Many officers and soldiers’ servants are Christians and they come to the Military Depot of Kasauli during the hot season. These Christians are much neglected as a class and good work was done amongst them by the Church.
JALANDHAR STATION.
( Occupied in 1846. )

Missionaries:—Rev. C. B. Newton D. D., and Mrs. Newton,
Misses C. C. Downs and M. M. Given.
Lay Assistant Missionary:—Mr. John C. Newton.
Head Master, Boys High School:—Rev. W. Brown.
Bible Teacher:—Mr. C. McCune.
Licentiate:—Mr. Khazán Singh.
Bible Women:—Mrs. Jackson and Miss Stephens.
Scripture Reader:—Máhtáb, in village work.

PHILLOUR OUT-STATION.

Missionary:—Rev. H. Golaknáth.
Licentiate:—Mr. Álam Sháh.

KAPURTHALA OUT-STATION.

Licentiate:—Mr. Jamál-ud-Dín.

The lights and shades described in our last report, have their counterpart in the experience of the year now closed. Not that we have anything very scandalous to record, in the conduct of the low caste people, but many, at least, seem to have settled down to heathen ways, while still claiming to be Christians.

One, whom we thought more enlightened and more hopeful than the average, has made an open recantation of his Christian faith, but, as he says, only outwardly and temporarily, in order to better his worldly condition and we at least admire his candor.

Most of those, who live in the city and suburbs, steadily absent themselves from the Church services, with the old excuse—that they have no clean clothes to appear in, and cannot afford to have them washed:—not because laundry charges are high, but because washing clothes wears them out.
It may be considered a real triumph, however, that we have had a Christian wedding at last,—the first in the history of our work among the low caste people.

This is an indication of radical improvement in one family at least; not two, as might be supposed, for the the bridegroom's family are in another district.

A case was mentioned in last year's report, of a Christian of some years standing, who had a wedding in his family, performed with heathen rites.

In reply to our remonstrance, he said he could not have the marriage performed according to Christian methods, because the Chura brotherhood would by no means allow such a departure from their time-honored customs.

In the case of our Christian wedding this year, there was no little opposition of the same kind and it proceeded not only from heathen, but from Christian Churas also. But it was bravely faced, and disregarded. The bride was educated at our school in Hoshiarpore and this, no doubt, had something to do with the enlightenment of her father. But he himself deserves a great deal of credit, for he conquered himself before he conquered the Chura brotherhood.

For sometime after his baptism, seven years ago, he seemed a particularly hard case to manage,—a gnarled and knotted, and twisted tree, as it were. The very fact that he was not a serf of the soil as so many of his class are, but a man who was independent enough to support himself by both labor and contract work on the public roads, seems to have reacted unfavorably on his character and temper.

It has been observed among the people of this country, in other classes, as well as his, that independence of character and position, a thing highly to be praised in itself, has an unfortunate tendency to produce a self-assertiveness which sometimes becomes insolence of demeanor. This is, no doubt, owing to the peculiar social arrangements of the country, in which most men are in a state, either of extreme servility to superiors, or of insolent domination over inferiors.

To be self-respecting without scornfulness, and reasonably humble without cringing, is the mature fruit of Christian principle and experience.

Certainly his religion has done much in the long run, for the man we are speaking of, and one such case is an offset and a compensation for many that are disappointing.

The wedding, which was held in our Church, had the effect of captivating and bringing to the point of making a public profession of faith, a branch of the bride's mother's family, consisting of nine persons. They belong to the general class known as Churas, but to that section
of the class which has adopted the religion of the sikhs at some past period of their history. These people, who are called Mazhabis, hold themselves aloof from the ordinary Churas, repudiating many of their most degrading customs, and are superior to them in many ways.

The family, here referred to, are tenant farmers and apparently thrifty and well-to-do. They have professed an interest in the Christian religion and a desire to learn more of it, for several years past; and on coming from their village, eight miles distant, to attend the wedding, were so impressed with the simplicity, solemnity, and beauty of the service, that they determined finally to embrace Christianity.

We visited them early in October, and somewhat later baptized them, four men, three women, and two children.

It is a hopeful indication, that the women take an intelligent interest in Bible instruction, as well as the men, a rare circumstance in our experience with the low caste people.

It will be remembered that in the last report, mention was made of a Brahmin inquirer and candidate for baptism, who seemed to have been lost to us. His baptism had been deferred on account of his wife's hesitation to come out with him. After considerable delay, he asked us to baptize him without her and a day was fixed for the performance of the sacred rite. But the indiscretion of a colporteur in Mission employ made the plan known to his relatives and others, whose interference was so emphatic and effective, that he disappeared from view, and as we supposed, was entirely lost to Christianity.

Nevertheless, he turned up again some months later, when the excitement had subsided, and was baptized on the 9th of March last. His friends again got hold of him and put all the pressure on him they could without resorting to violence to make him join the Arya Samaj; but he refused, and still professes to be a Christian.

We mentioned a Sikh convert of our Kapurthala Mission in the last report, who went to Calcutta on business, and was baptized there by a Missionary of the English Baptist Mission, who first consulted us about it and obtained our cordial consent.

That man has returned to this region and has shown himself worthy of the confidence placed in him. One of the vices to which many of the Sikhs are addicted is excessive indulgence in strong drink, and he had wasted a respectable property in this form of dissipation. He now appears to be and we believe he is, a man of earnest faith, entirely reformed.
He was invited not long since to dine with a native Christian, but on learning that there would be wine on the table, positively refused to go. This occurred in a neighbouring city. He tells us that whenever he happens to pass a liquor saloon in the bazar, he calls on the Lord Jesus Christ to save him from temptation, and any lingering desire he may feel to enter, is at once removed. This is the more remarkable, he thinks, because before his conversion he made special efforts to break off the habit, but utterly failed. On one occasion he went to Amritsar, the sacred city of Sikhism, and there swore on the Granth, their sacred book, to abstain; but before 24 hours had elapsed, he was drunk again. On another occasion he went to Hardwar and took an oath on Ganges water to the same effect, and with similar results.

Another young Sikh of respectable family applied for baptism last spring. His father is a retired army officer and a land owner living in a village of our district. He has himself been in Government service going as far as Burmah, and has not only a fairly good English education, which he acquired in one of our own Jalandhar Mission Schools, but also considerable general intelligence, owing to travel and contact with men. He also was baptized for us through the kind intervention of another Mission while a candidate here, but has now returned to us and has now secured a situation in a Government Office. He has suffered considerable persecution from his father and relatives and others of his caste, who are enraged beyond measure at his becoming a Christian. Every effort has been made by both threats and promises to reclaim him, but he has steadily resisted their assaults for several months past. It is his expressed wish to enter the theological seminary and devote the remainder of his life to preaching the Gospel. But a wise rule of our seminary requires a convert to wait a year after his baptism before he can be received as a student. As this young man was baptized only six months ago, he cannot be admitted to the seminary until next year.

We have had a visitation of the plague at last. After ravaging portions of the Jalandhar district for five years it came into the city as an epidemic last winter. So far from having a softening effect on the people, as we hoped it might, it seemed rather to harden their hearts against the Gospel, and we found that in bazar preaching, if we referred to the plague as a warning and a call from God to repent and believe the Gospel, our hearers seemed irritated and angered by the implication that their religion could be a cause of displeasure to God.

The philosophy of this super-sensitiveness may be found partly in a latent feeling of suspicion that the plague has been deliberately introduced by Government as a political measure designed to reduce a redundant population. This, however, is not a universal conviction, though held by many of the most ignorant.
But very generally, the pestilence is recognized as a divine judgment, yet not so much on account of sin, as we understand the word, for which the heathen have practically no conscience, but for neglect or inadequacy of superstitious observances, in which, with them, religion consists. The superstitious principle has therefore been called into more active exercise than usual, and this naturally awakens opposition to the truth.

When the black cloud of this awful calamity hung over the city, and its fatal bolts struck down men, women, and children, until there were 23 deaths in a single day, the devices of religion were resorted to with great energy, to stay the avenger. One of the chief of these was to stretch cards across the streets at an elevation of 12 or 15 feet to which an infinite number of tissue paper figures and streamers in variegated colours were attached. All the principal streets presented a gay appearance, with these pennants fluttering in the breeze.

Then there were midnight gatherings in the streets of multitudes, to sing bhajans or hymns of praise with drum beatings, to the more popular gods and goddesses of the Hindoo pantheon of 300 millions.

There were also great feedings of the poor, which was good, and feedings of fat Brahmins, which was not so good, and temple bell ringings and drum beatings, and screechings of so-called musical instruments,—and who can assert, or at least prove, that these measures were not more effective than the sanitation and disinfection diligently carried out by the Government plague doctor and his staff?

The plague had a specially disastrous effect on the work of the missionary ladies and their assistants. The boys schools were kept open and out-door preaching went on. In fact it was thought the boys would be better off at school, where the classes did not assemble inside the school buildings at all, but were distributed around under the trees in the Mission compound, than they would be in their homes in the city.

The case of the girls' schools was different. They are situated in the close and crowded parts of the city, and it became necessary to suspend them for a few months.

During a considerable portion of this period, the Missionary ladies and the Bible women continued to visit the pupils and zenana women in their homes, in order to encourage and instruct them as to the best way of dealing with the disease. These women, in common with many others, had imbibed the preposterous notion that plague was only a name for poison administered to the people by the Government doctors.

The plague doctor, although a well-known and till now highly esteemed Muhammadan gentleman, was reputed to have a subtle poison concealed under his finger nails, which he dexterously snapped into the mouths of patients when he pretended to examine their tongues.
Every effort was made by the ladies to disabuse their friends of these silly notions, but with very little success while the panic lasted. The crowning terror was inoculation. Mrs. Jackson and Miss Stephens assured the women that inoculation was nothing worse than the application of leeches,—a favorite mode of treatment among the natives. "We have been inoculated," they said, "and it is nothing." "O Yes," they replied, "the doctors put good medicine into your arms, but they will inject poison into ours."

"Why is it," they asked, "that the English have become so merciless? The people are cursing them morning and evening. You had better tell the officials to give up such cruel oppression. Many are ready to fight for their lives and much blood will flow."

As long as they were permitted, the ladies and their assistants continued to visit these women. Most of them had been visited and instructed for years and it was hoped they had been somewhat enlightened. Suitable Scripture texts were taught for comfort and encouragement in the hour of trial. Disinfectants were freely distributed and common sense counsel administered in reference to cleanliness, fresh air, and rat-killing.

But alas! the women, who for a time seemed to accept these sympathetic attentions, suddenly turned on their benefactresses and plainly told them, they were trying to introduce the plague among them, and clearly intimated that further advice and assistance were not needed!

The ladies and Bible women then withdrew telling the ungrateful creatures that they would not trouble them further at present but would see them again if invited to do so.

A little severe letting alone seems to have done them good, for the old friendly relations were re-established in the course of time and now many at least have begun to believe that plague is plague, and not English poison.

The schools were all re-opened after a few months, and now at the end of the year, there are 172 pupils in four Hindu schools and 30 in the one Muhammadan school, as well as 73 women and girls in 47 zenanas visited; making a total of 275 women and girls under instruction.

Rev. W. Brown, our trusted and efficient Head Master reports 285 boys in the main school, and 192 in the two branches, making 477 in all.

These make a grand total of 752 pupils, to whom the Bible is regularly taught;—an increase of 44 over last year's total.
This educational work, and bazar preaching and the sale of Christian literature, and two Sunday Schools with 172 pupils, and some itineration (though not so much as usual) and pastoral work in the Mission Church, have constituted the work of the Mission during the past year.

Books and tracts have been sold, as reported last year, without the aid of colporteurs, by the missionaries and assistant preachers, who have disposed of over 35 rupees' worth in this way. Mr. John C Newton and Mr. Khuraz Singh have sold the largest number, and as most of them sell at one pice apiece, the total is probably near 2,000, though we do not think it worth while to keep a detailed account of them. The baptisms of the year have been thirteen, including three of children.

The roof of the city chapel, used for many years as a reading room, has long been in a weak state, and has now become dangerous. We have therefore been obliged to close the reading room, and it must remain closed until some happy year when we can save enough from our close cut estimates, to make the roof safe.

At Kapurthala, the reading room and book shop is still kept open, and used by Mr. Jamal ud-Din as a preaching place. He has also started a Girl's School, which now has 15 pupils. He keeps on intimate terms with some of the leading men of the State and the Maharajah is entitled to our thanks for helping him with a grant of five rupees a month for the support of the girl's school.

PHILLOUR.

This Station is connected with the Jalandhar Station. During the year, it was visited by plague, which filled the city with weeping and terror-stricken people. Many in their fright even abandoned the dead in their own homes, or hired the low caste scavengers to carry them out and burn them. The general heartlessness of the people was only exceeded by their hopelessness. Their religion gave them no support or comfort in those awful weeks of sickness and death. Of this the Rev. Golok Nath writes as follows:

The people have come to see how helpless they are in times of calamity. They have also seen the self-sacrificing efforts of Missionaries in saving the lives of the famine and plague-stricken people. And yet, strange as it may seem, the people have not as yet made up their minds to accept Christianity. There are still many obstacles in their way.
(i) Caste restrictions.

(ii) They are woefully wanting in self-knowledge and the knowledge of God. They have no conception of their guilt before God. They believe in personal merit; and they think this merit will go a great way to balance their guilt; and thus, with a surface religion or the semblance thereof and with unhallowed hearts and undisturbed consciences, they prosecute the even tenor of their ways.

(iii) The modern "reformed" Hindus and Muhammadans keep throwing dust in the eyes of the people, by vilifying the motives of Missionaries, thus blinding them to Christian influences.

There are however some hopeful things to be noticed:

(i) Caste restrictions are breaking down slowly but surely. The many would-be-reformers are one with us in breaking down caste restrictions, in denouncing idolatry and evil customs and in throwing over board the atheism and pantheism of their forefathers.

(ii) We are no longer looked upon as aliens. In a recent tour, we were received as guests in many a house in villages and towns. This is something that we have experienced only lately. I think this is due to the indirect teaching and influence of the reformers of India. Our God, who in His providence makes all things work together for the fulfilment of His Sovereign design and the manifestation of His glory, is bringing good out of this very evil; so that, notwithstanding the temporary success that has attended the reformers in blinding the eyes of the simple people so that they are unable to see the good parts of Christianity, yet in pulling down the strongholds of superstitious customs and caste prejudices, they are paving the way for Christianity to come in. It seems to me that the opportune time has now arrived for us to go in and claim India for Christ. The harvest truly is white but alas, the labourers are few.

CHURCH WORK.

Services for the Railway people and the native Christians were continued as usual. Apart from the collections from Europeans, a separate collection from native Christians was taken up regularly every Sunday, which amounted up to Rs. 12 for the year. Two meetings of the entire Christian population of the district were held. Such social gatherings are a means of bringing together in Christian fellowship those, whose occupations otherwise keep them wide apart all the year round. The Sunday service for the native Christians consists of a Sunday School and the regular service. On the whole the attendance has been good, ranging, on an average, from 14 to 16 souls. We have not yet been able to make use of the Sunday School lesson leaflets in Urdu, but the pupils were taught the Gospel stories and other Scripture lessons. We baptized two men this year. We do not hurry baptism. When a request is made for baptism, we allow such an one
to be reckoned as a Christian and invite him to our services. If he is found faithful in the discharge of his duties and shows a fair knowledge of scriptural truths, he is then received into full communion.

**Evangelistic Work.**

This consists of 1. **Personal work**, by means of house to house visitation. Two men, both Hindus, show much interest in Christianity. One in particular is very hopeful and we hope and pray that he may yet see his way clear to accept Christ.

2. **Occasional Jalsas** (open air meetings), in which preachers from other stations are invited to make addresses. These are found to be very helpful.

3. **The Reading Room.** In the Reading Room, from three o'clock to six in the evening, religious books are exposed for sale by Alam Shah, Licentiate. I join him at five. Here we meet daily those people who are enquirers after truth. Some come to read books and papers, others to talk on religious matters. No street brawlers disturb us here. On one occasion, all the Aryas in the town congregated in the shop to hold a discussion, but they miserably failed to impress the people. They have aroused some opposition to us and have succeeded in getting the owner of the shop to oust us from it; but we have succeeded in securing another shop in a still better locality. Almost all the big jalsas of the Aryas take place right in front of us, so that we are in constant touch with them and their audiences, and we hope thus to counteract much of their evil influence.

**District Work.**

We have not been able to attempt much district work owing to plague. We have, however, visited the neighbouring villages as well as some of the villages of the Banga and Phugwara districts. The work round about Banga is most hopeful. The people are kind and attentive. They begged us to visit them frequently. We are greatly in need of a helper for Banga. Phugwara is another big centre; and I am hoping to send Alam Shah there, as soon as I can get a helper for Phillour. My field of labor is very poorly manned. We need workers, who will keep in constant touch with the people of the various centres. Our work is mainly in the district, and it seems to me it would be economical in the long run to have workers in the various centres. These houses can be made the base of operation and then we can dispense with tenting on a large scale.

In conclusion I would render thanks to our Heavenly Father, who has given us a new lease of existence to prosecute His work, and who by the hopeful signs of the times has encouraged us to labor on and to faint not, and is showing us, in the improved tone and temper of the people, that the time is not far distant when we shall reap the labor of our hands.
AMBALA CITY STATION.

(*Occupied in 1849.*)

**Missionaries:**—Rev. F. O. Johnson and Mrs. Johnson, Mrs. E. Calderwood, Miss M. E. Pratt, Miss J. R. Carleton, M. D.

**Pastor:**—Rev. Ghulam Masih.

**Licentiate:**—Mr. G. H. Stuart.

**Head Master:**—Mr. S. C. Ghose.

**Christian Teachers:**—Mr. D. Peoples, Babu Mohun Lall.

**Village Preachers:**—Bhai Kewal Singh and Bhai Izhaq.

**Bible Women and Christian Teachers:**—Miss Alice Jacob, Mrs. Subhan Bakhsh, Miss Elizabeth Singh, Miss Grace Steele, Miss Dhar, Mrs. Durga Pershad, and Gendi.

**Philadelphia Hospital for Women:**—Hospital Assistant; Miss Jacob; Matron, Mrs. C. Blewitt.

THE CHURCH:

The Rev. Ghulam Masih has continued to minister faithfully to a congregation which averages about 40 in attendance. Sunday School is held every Sabbath afternoon and the whole congregation, young and old, assemble for Bible study. On Thursday afternoons is the weekly prayer meeting service. The year's work has been satisfactory. While there is nothing startling to relate, yet, if it be true that often those years in a nation's life are the most prosperous which are the most uneventful and which offer little to the historian, so of our Church we may truly say that there has been a steady advance during past year. There has been very little contention or strife to mar the happiness of our Christian community and destroy its spirituality.

The Y. W. C. A. members determined early in the year to pray that the Holy Spirit might come so fully into the hearts
of the women of the congregation,—nearly all of whom are members of the Association and some of whom had grown careless in attending the meetings,—that it might become a pleasure to attend and take part. Their prayers were certainly answered, for never has the Association had a more energetic and effective year of work. They undertook, in connection with their devotional services, to make garments for the 29 inmates of the Leper Asylum. This meant a lot of hard work; but before October the clothes were all made and distributed. The gratitude of the poor lepers was a reward for all the time and labour spent, for the cold weather that begins in October found them well provided with warm clothes.

PREACHING IN BAZAR AND VILLAGE.

This work has been much hindered because of the plague, which appeared here toward the close of the cold weather and continued with increasing fury until June, when the intense dry heat seemed to check its ravages. As soon as it had somewhat abated, preaching in the bazar and neighbouring villages was resumed. That this kind of work is not without its results may be shown to be true by the following instance: Some weeks ago, a Sadhu (holy man) of the highest caste, a Brahman came to us and wished to be baptised. He had received an English education up to Entrance, that is what would correspond to that of a High School graduate at Home. He left school, after graduation, and took up the life of a wandering religious mendicant, like so many of his countrymen. Thus he came from Bengal to Hardwar to visit that sacred shrine, to get peace for his soul, and strange to say he got it there. A Missionary was preaching to the great crowds that gathered at the mela and curiosity led him to listen to the message. It struck home to his heart and a copy of the Gospels handed him led him to enquire further into the claims of Christ to be the only Giver of that peace which the world can not give nor take away. He is now satisfied and although he is meeting with much opposition and persecution on the part of his co-religionists, he is steadfast in his purpose to henceforth be a follower of the Christ. He impresses one as a thoroughly sincere man as he has nothing to gain and much to lose by the step that he contemplates taking. He is now under instruction and will shortly be baptised. He is very intelligent and will be a power if he remains constant.

EDUCATIONAL WORK.

The Boys High School has had a very successful year of work. The average attendance has been 442, and the number enrolled was 505. At
the last Government Examination we sent up 22 to the Entrance Examination, of whom 15 passed,—8 in the 1st Division and 7 in the 2nd Division. To the Middle Examination we sent 42 boys, of whom 28 passed. Regular Biblical instruction is given to each class in the school daily. Mr. Joshi resigned his post as Head Master in July, in order that he might visit America, and Mr. S. C. Ghose, late 2nd Master of the M. B. School at Amritsar, is his energetic successor. Mr. Ghose is one of Dr. Duff’s students, and a man of strong Christian influence in the school and community.

**Girls Schools.**

Of this work Miss Pratt writes:—

One great desire of my heart was gratified, when last January I was able to open a school among the Hindus. Notwithstanding I opened with Christian teachers, we were soon obliged to find quarters for the accommodation of sixty girls. In the autumn, twelve of these passed the first year’s examination. They are now begging for the scripture examinations which are to be held soon.

Some of the leading Hindus of the city are puzzling their brains to know why this school is free? Why is the Miss Sahib willing to take so much trouble? Why is she willing to work so hard and not even take fees?

My Musalman school has had its ups and downs. At the beginning of the school year, a Mohammedan woman, who considered herself invaluable, coolly walked off, saying, she would return after six weeks. She also forbade any of the Saiyad girls from attending during her absence. As a priestess among the people, her word was law and not many of her followers dared to disobey. After an absence of two months she was ready to take up her work again. Although I was bearing the burden almost wholly and saw no relief ahead, I refused to take her back. Daily she came begging and promising, but the hand of Providence was opening the way and to-day we have a hundred girls with no one to say, “When the Miss Sahib speaks, listen respectfully to what she says, but forget it at once as it is all lies that she tells you.” Today we have Christian teachers and Christian teaching. Mrs. Calderwood gave the higher classes a Bible examination not long since. The following I quote from the log-book: “Any question I asked the girls, they quickly and willingly answered, proving that they understood thoroughly what the Holy Word meant to convey.”

For one month, this school was wholly—and for two months more, practically closed an account of plague, which was most severe in that quarter, the school caller being one of the first victims.

In November we had a work exhibit. It was on a small scale, like a woman’s department of a country fair at home. There were kurtas,
beautifully knitted stockings, baby socks of soft white wool, crocheted lace, knitting lace, hem stitching and drawn thread work, besides a good show of plain sewing, hemming, over sewing, etc., of the beginners. Really it was a fine exhibit, when one remembers that most of the girls leave school at the age of thirteen.

Upon the whole the schools have been blessed and, a blessing through them, waits in time for the old city.

'The Philadelphia Women's Hospital.'

During the past year Miss J. R. Carleton, M. D., paid 15,000 visits to out-patients, besides treating 208 in-patients in the Hospital. For several months, while the plague was here in the city, the authorities forbade all bringing of the sick from surrounding villages into the city for Medical treatment. Hence the number of in-patients was materially reduced. There has been a great change in the attitude of the respectable classes of the city toward the Hospital. In India, it is very hard to get the relatives and friends of the sick to leave them in a hospital for any length of time, so that they may undergo a regular course of treatment. But such is the confidence of the community in the work of the Philadelphia Women's Hospital that there is now no trouble in this respect. This year some of the most prominent men of the city left their wives there for treatment and went off, knowing that they were safe in the hands of those who would not only give them the best of medical treatment but keep them as safely as in the privacy of their own zanánas. The great majority of the in-patients were purdah women. Two of these were Sardárnis. One of them has been here six weeks. She is so pleased with her new surroundings that she is going to persuade her husband to come and live in the city, so that she herself may receive instruction while her little son goes to the Mission School. She has already entered him as a pupil.

It is perhaps not generally known, that all Hadji pilgrims from the Punjab, on their way to Mecca, are required by Government to stop for ten days in a camp about a mile from Ambala City as a precautionary measure against carrying plague and cholera to that great gathering. Amongst the pilgrims are a great many purdah women. These Miss Carleton
examined daily, segregating suspicious cases. Miss Carleton was also asked by Government to assist in the work of plague inoculation. She has in the past summer months inoculated two thousand women and children. Shortly after the Patiala riots, when the feeling was so strong against inoculation among the ignorant classes as to induce them to rise and stone English Medical officers, Miss Carleton offered the municipality any help it might wish in this work. The municipality asked for Miss Jacob to act as plague Inspectress for the city. She saw every woman, who had plague, daily and treated all who preferred English to Yunání treatment. All this did much good in establishing the work of the Hospital as a power for good in this city and surrounding district. If there is plague here in the city this coming winter, it will not be among the children, for practically all have been inoculated. Besides the work above described, regular devotional services were held in the hospital in order that the spiritual as well as the physical wants of the patients might be cared for.
AMBALA CANTONMENT STATION.

(Occupied in 1849.)

Pastor and Inspecting Evangelist:—Rev. Asanand Rae.
Christian Teachers:—Head Master, Mr. A. Basil.
Other Masters:—Atiq Ullah (3 mos.), Baij Nath Bandu and Mr. Otto.
Bible Women:—Mrs. Isa Das and Mrs. Basil.

SUB-STATIONS.

Jagadhari:—Licentiate:—Mr. Moti Lal, and one helper.
Mubarakpur:—Matthew Brown and Patras.
Narasingarh:—Hari Mohan (8 months) and Uttar Singh.
Raipur:—Theodore Barhawa Singh, and one helper.
Mulana:—At present vacant.

The work, during the year under review, has been much interrupted by plague both in the Cantonments and in the District. The restrictions, necessarily placed on travellers, made it very difficult and often impossible to pass from village to village. Yet it is a matter for thankfulness that notwithstanding the prevalence of plague, we lost but one Christian worker from the disease—Jawahir of the Mubarakpur centre. He had been inoculated, but it is thought that plague was in his system at the time, as he had fever when inoculated and the disease developed rapidly. He died in the course of two or three days.

The Missionary was able to visit the sub-Stations of Jagadhari and Mubarakpur on three occasions, previous to the appearance of the plague; and after its subsidence, during the summer, the Rev. Asanand visited the several district centres, and in company with the local workers, preached in a large number of villages. He was much encouraged by the kind reception he often met with and the impression produced on him was that the plague had had a softening and subduing effect—making the villagers readier than usual to give thoughtful attention to the preached word. Earlier in the year, however, when the plague was
AMBALA CANTONMENT STATION.

present in the villages and the people dying daily, the most absurd
rumours were afloat against the Government and against others whom
the people thought had anything to do with the recommending of
plague rules to them. They seized on garbled reflections from the
newspapers; pondered and talked over them; drew their own con­
clusions from them, and at last circulated their conclusions as indis­
putable facts. For instance, there are too many people in England, and
the King is anxious to make room in India for the overflow: but, there
are too many people in India also. The farms and villages are all
occupied. They must be thinned out, and room must be made. Hence
the plague! The great majority of the villagers are so ignorant and
suspicious they believe anything, provided it be sufficiently absurd and
improbable. This itself would not be a matter of so much importance,
were it not that they are so ready to act on their belief. And it is here
where the danger comes in. One of the Christian workers was seen
near a well, in one of the villages he was just passing through, and had
sat down to eat his lunch. His presence there aroused the suspicions
of some one, who thought he must be a native doctor throwing "medi­
cine" into the well. He communicated his suspicions to others. Soon
an excited crowd rushed at him. He had not the courage to stand and
meet them, but ran before them. This confirmed their suspicions.
They caught him and were giving him a severe beating, when
some one came up who recognising him called out not to beat him as
he was only a padre preaching through the villages. Hearing this they
let him go. The most crying want today in India is that of primary
education for the great outlying masses of the people in the villages.
Such dense ignorance as at present obtains may be the cause of serious
trouble some day.

Prayer meetings were held with forty-nine Christian families in
eighteen villages. In the Jagadhari centre, 25 children, 16 young men
and women, and a few old men are being taught the Ten Command­
ments, the Lord's Prayer, the Apostles Creed and the outlines of Chris­
tianity, as contained in a small catechism. They also know a number
of Punjabi bhajans. These Christians meet for worship on Sundays at
Jagadhari and on week days in some other village, as previously arranged
with the evangelist. Repeated visits have strengthened the faith of
these village Christians, but much more of such visiting is necessary
throughout the district, if the faith of the converts is to be kept alive
and the evangelistic work prove to be of permanent value.

Mr. Motí Lál has done earnest and good work during the summer
months, notwithstanding the plague and other drawbacks. The most
successful part of his work has been not in dealing with crowds, though
he has often had large audiences, but with individuals. One peculiarity
of his work is that he takes hold of a man and never leaves him till
he is convinced and led to cast himself on Christ as the Saviour. Bala of
the village of Chirki was thus dealt with. Again and again he had been
spoken to, apparently to no purpose, for although he had known that
sin as ordinarily understood was an offence against caste laws, he did
not realize that all sin was sin against God and had its root in the
depri vity of the human heart. Gradually this became clear to him, and
on one occasion, when the brethren met together for prayer, while
singing a bhajan his eyes filled with tears, he fell upon his knees and
made a free confession of sin. Prayer was made for him and he accepted
Christ as his Saviour and was baptised. The audience was deeply
moved at the manifest presence and power of the Spirit in the conver-
sion of that old man.

There were 52 baptisms during the year, but there are many more
waiting who have been prepared, but have not yet been examined by
the Missionary or the evangelist as to their spiritual apprehension of
the truth.

Bazar preaching has been kept up steadily throughout the year.
Mr. Basil, Head Master of the Boys' School, has frequently given us
valuable assistance. The Rev. Asanand Rae has also taken part in
the preaching, given forcible and impressive addresses, which have
arrested the attention, but we regret to say there have been no
baptisms as the result of work done in Cantonments.

THE CHURCH.

The Rev. Asanand reporting on his church work says:—

The Sunday School and mid-week service have been conducted
punctually throughout the year. There are 23 Christians on the Sunday
school roll. 12 non-Christian boys also attend. Mr. Basil has kindly
helped us for some months in teaching the women's class.

Our hearty thanks are due to Mrs. Thackwell for providing us
throughout the year with suitable Sunday school and Temperance
literature.

In order to increase the interest of the children, she has very kindly
continued to provide us with beautifully illustrated Sunday School
pictures. She has also given us, on the occasion of the annual prize
distribution, handsomely bound books, pictures, clothes with a lot of
sewing and knitting material. Mrs. Thackwell was indebted for some
of those things to the kindness of lady friends. Through the generosity
of the Arlington Church, Brooklyn, who very kindly sent out a box
of very useful articles, some of these also were distributed at Easter
time, and the remainder will be at Christmas.

The members enrolled on the Church book number 45, but most
are absent for a considerable part of each year, as they are either
domestic servants, who accompany their masters to the hills or else-
where, or they are employed in Regiments which are quartered in the
hills in the summer. The contributions for pastoral support and other
purposes amounted to Rs. 205—22—9.
The School.

The Boy's School was closed for six weeks on account of the plague. Eleven boys died of it. Many left in the panic. When the school was re-opened, only about 40 boys were present out of 175. Gradually the greater number of the absentees have returned. At present the number on the roll is 154. The effect of the gradual return of the boys is that there is a considerable inequality in boys of the same class, some having read more than others. At the beginning of the year we had a small class that was sent up for the Middle examination which they all passed, one securing a scholarship, but he shortly after died of plague.

The whole body of teachers and pupils, Christian and non-Christian, gather together every morning in the school hall. After a short exposition of scripture, a prayer is offered for God's blessing on both pupils and teachers, after which the boys go to their respective classes, where they are daily taught in the scriptures as well as in secular subject.

Mrs. Thackwell's Report.

Since last Annual Meeting, in November 1901, I have done all in my power to distribute and circulate copies of the Gospels, and other portions of the Old and New Testament, along with religious tracts, catechisms and Bhajan Books, to Hindus, Sikhs and Muhammadans. The fine manly Sepoys, who guarded the Boer Camp, were particularly receptive. They took the Gospels, and other books with eagerness and gratitude. Once, when I went to them with a fresh supply of religious reading, they said, "the books you gave us have deeply impressed us, we have never read such books before. They are utterly unlike our religious books." A fine looking sepoy stepped forward and said, "May I be the spokesman for us all, and disclose the thoughts of our inmost hearts? You will not be offended?" Upon my assuring him that I would not be offended, and would like to hear just how they felt, after reading what were really messages from a Heavenly Father yearning to save his lost and sinful children, then he said most earnestly and with deep feeling, "All my comrades and I feel just alike. I speak for us all at their request. Before we read the Gospels and Acts and Daniel, we thought ourselves very fine men. Now we have seen ourselves as in a mirror. Oh! Mem-sahib; we are deeply humiliated and abased in our own sight. All our guilty past rises before us. What wicked, vile deeds we have each of us been guilty of! We groan aloud. Oh that we could blot out our shameful past and live our lives over again. Remorse gnaws at us but that cannot avert punishment, the just reward and consequence of our wicked lives." In reply I quoted passages of scripture to show that God convicts of sin, then gives us true repentance, if we cry to Him in Christ's name, and then He washes away our guilty stains, gives us new
hearts, new desires, new strength, new love and loyalty, and will take up His abode in the citadel of our hearts, after turning out of it all that He abhors, and will at last give us great glory and happiness, and work for Him in Heaven. I said, "It is God who has shown you what you really are, and He says to you. Thou hast destroyed thyself, but in me is thy help." He then said, "Now we each of us get eight rupees a month, and we are able to maintain our families. But if we leave the Army, we and our families would starve because we know no way of earning our own livelihood. If we went to the Missionaries for help, then people would say you have become Christians in order to be supported. There are some Sikhs in our regiment, who are persecuting us for reading Christian books, and they may plot to get us turned out of the Army, without any pensions. What would then become of us and our families?" I answered that, if they suffered persecution and the loss of every thing for Christ's sake, they must take it to Him in prayer, and trust to Him to provide for their future. Those who suffer for His sake, He will never forsake. At my next visit I gave them a copy of Bunyan's Pilgrim's Progress. We went to Kasauli on May 22nd. While there, I gave Gospels and Religious books to the servants of officers in Newton's Hotel. These officers come up in batches to study signaling, etc., etc. To the servants of each batch as they came up hill in succession, I gave Gospels, and had many interesting talks with them and with the Babus and Munshis up there. A sepoy came from the young Rajah of Patialah to us with money for the Subathu Leper Asylum. I showed him a lot of Bible Pictures, and explained the Gospel Plan of Salvation to him, and gave him a Gospel and other religious books to take away with him. He said over and over, "I have heard blessed words today. I shall read these books myself and get my comrades to read them."

We had service in the verandah with the servants, and for a while the Hindustani services for Native Christians was also held in our verandah. Of course, I gave religious books to many men that came around selling things. A "Sardarni" from Karnal came to live in the house just above us. I had many nice talks with her and her retainers, and her young son. The tall Sikh, who kept her purse and managed all her affairs, invariably listened with great attention, and asked very intelligent questions. It was a great pleasure to show him pictures and explain Bible truths to him. He had been educated in a Mission School and remembered many Bible Stories. I gave several books in this household. The Sardarni was a widow with one son, a boy about twelve, a bright intelligent lad.

Her attention sometimes wandered, and she would ask, how we Europeans made ourselves so fair. Did we have all our skin scraped off when we were babies, or did we use some wonderful and mysterious emollients when we bathed? She had had the skin scraped off herself, trying to become as fair as English ladies, but it had cause her great
suffering, and did no good. At other times she would ask if there was any hope of the heir of Bhai Jasmen Singh’s getting the Arnauli Estate? Did not the papers tell what Parliament had decided about it? When the crown was placed upon King Edward’s head, did he not then graciously declare that the Arnauli Estate should now revert to the young heir of Bhai Jasmen Singh? These interruptions were vexing even to the well-fed family priest. He, and the bright heir, and the thoughtful Major Domo would ask the Sardarni, very courteously to stop and let me go on “preaching,” for they wished to hear more of this matter. More than once the Major Domo, when the family priest was not listening, said, “Our religion is very unsatisfactory. Long ago I lost faith in it, and I believe our priests go through foolish and vain rites and ceremonies just in order to earn a living. I do not believe they have faith in it themselves.”

I had many interesting talks with different listeners, and religious reading has been very thankfully received on railway trains by travellers. I also try to give good reading to English soldiers, and to the Boers, at first our prisoners of war, but now, let us hope, our loyal fellow-citizens of the British Empire.

Occasionally, I have helped The Indian Standard, and some other papers. I supplied the articles for the Native Christian Temperance Meetings, and helped them to get up a nice programme for the Christmas Social. I wonder if there is any Temperance Paper in Hindustani? Interesting articles and dialogues on Temperance for the Parhezgari Meetings are greatly needed.

ZANANA WORK.

Of the work among women in this Station Mrs. Calderwood writes:—

While the plague raged in the Cantonments, secular teaching in zananas was greatly hindered. It was calculated that quite two thirds of the people fled, not realizing that they went to just as badly infected places, and, what was worse, that they spread the plague in the cities to which they fled.

As the Bible women and I were inoculated, we could carry on house to house visiting. Besides Bible lessons, a great deal of our time was spent in urging the women to allow themselves and their children to be inoculated, and to clean up their houses. Although it may seem incredible, in hundreds of houses no house cleaning had been done for fifty years! Some women told me quite calmly that though they had lived in their houses for over thirty years,—in fact ever since they came there as brides,—and had only left home once in a while to visit relations, the idea of house cleaning had never occurred to them! In the Cantonments the women were easily persuaded to be
inoculated, particularly the wives of Government officials, who were the first to yield. I was much pleased with one of these Government officials, a Brahmin, and a highly educated gentleman, who, when his only daughter was attacked by the plague, and the English plague Doctor advised him to take the girl to the plague camp, removed her there, in spite of considerable opposition from all the other Brahmins, who felt so strongly on the subject that I feel sure they would rather have seen their children die, than take such measures to save them. I am glad to say the daughter's life was saved, and the father was thus rewarded for the step he took. The girl is one of our best scholars in the Cantonments—can read and write Hindi and Persian Urdu, and has now begun to learn English. One good result of the plague is, that the sorrow it has brought to some homes seems to have softened the hearts of many men, who before were opposed to Bible reading and religious teaching in their houses.

The work in the city also was not interrupted by the plague, as the teachers were inoculated. But, as in the Cantonments, secular teaching in the zenanas was greatly interrupted, for though not very many people fled, numbers went into the plague camp, and for a time every one seemed panic stricken. In visiting the people, we urged them to allow inoculation in their families. As usual, the wives of Government officials, amongst whom zenana work is carried on, yielded willingly. But about five hundred Muhammadan women were very stubborn. I finally demanded that they should let me know their reasons for being so afraid of inoculation. At last, the leading woman in a mahalla, where not one would yield, with a frightened face gave me the following explanation. Our English rulers have finally found a way to exterminate us. They paid one doctor millions of rupees to bring from England a large quantity of poison. He began to poison the water that the natives drank at Bombay, and when he had succeeded in getting the plague well established there, he moved from city to city, till he reached Amballa. When the Government found that not enough people died of the plague, they sent another great doctor to India, who brought with him the poison which is used for inoculation. Now whoever is inoculated dies childless. In this way Government hopes to exterminate the race! I was quite bewildered by this extraordinary statement, and had to think a while what to say in reply. Finally I remarked, "you say the second doctor, who invented the inoculation medicine, sells it to the Government, which has bought millions of rupees worth for this country." Now, I urged, did it not seem likely that if the Government wished really to exterminate the people of India, it could have found a cheaper and more effectual way of doing it? But they insisted that what they had heard before, was true, and still refused to be inoculated. Both Hindus and Muhammadans were astonished that our Native Christians escaped the plague.
Some said that praying to Christ had saved them, while others maintained that they escaped because they lived more like Europeans.

A Muhammadan widow, about twenty-six years of age, had been four months in Dr. Jesse Carleton's hospital, and there learned from my Bible woman, some Bible truths. After she had left the hospital, I put her in the charge of one of my Bible women, with whom she lived for some weeks. Numerous relations and friends of the widow turned up and tried to persuade her not to become a Christian. And as we have no kind of Home for women converts in our Mission, we sent her to Palwal, where the London Baptist Mission has established a very practical and successful Home. Every woman has to learn such work as will make her independent for the rest of her life. The woman I sent is rather clever with her needle, and already earns her living. If taught fine needle work, she will always be able to keep herself in comfort, and not be a burden to any body. She was not ready for baptism before she was sent, so we shall lose her for the present, as she is now attached to the Lady Missionary at Palwal, and will also be baptized there. But it is the best that could be done for the woman, and by and by she may return to us.

Another young widow, only sixteen years old, had been sold four years ago by her sister, who could not support her. The men who bought her had not even paid the sum of Rs. 25, before he died (six months after he had made the girl his second wife). After his death, the first wife, an elderly woman, looked upon the girl wife as her property, and desired her to marry a son of hers, which the girl refused to do. It is well known to Dr. Jesse Carleton, that the older wife treated the young girl very cruelly, and constantly beat, and starved her. When at last the elder wife found that the younger would not marry her son, she again put her up for sale. Three men made offers for her, but none would pay Rs. 20, the sum demanded by the older woman. Finally a villager agreed to pay Rs. 10/- cash down, if the girl were made over to him at the City Railway Station at, ten P. M. on the 27th of March. The night she was taken to the Station, she managed to escape.*

* The further experiences of this young woman must be left for some other report. Cases like the above furnish unscrupulous non-Christians with the material wherewith to trump up the general false charge of “kidnapping” so commonly made in some of the Indian newspapers. The truth is that in every case some wretched woman is protected against those, who are oppressing or maltreating her, if not, as in this case actually bartering her as a mere slave to be sold to the highest bidder. The average Indian refuses to allow that a woman has any rights whatever. Editor.
LAHORE STATION.

(Occupied in 1849.)


Preachers and Teachers:—Rev. R. C. Dass, Rev. Masih Charan, Mr. Yuhanna Khan, Mr. Ali Haidar; Asst. Prof. M. C. Mukerji, B. A., R. Siraj ud Din, B. A. and Prof. M. S. Frame.

Doctor in Charge of Dispensary:—Miss E. Marston, M. D.

Colporteur:—Masih Charan Seth.

Preachers in Girls' Schools:—Mrs. Isa Charan, Mrs. J. Humphrey.

Zanana Visitor:—Mrs. Datta.

VAGAH OUT-STATION.

Missionary:—Miss C. Thiede.

DR. CUTHBERT HALL'S LECTURES.

Dr. Hall delivered his lectures during the first week in December. He is the third lecturer, who has come to Lahore in connection with the Haskell-Barrows series of lectures, the other two being Dr. Barrows of Chicago and Dr. Fairbairn of Oxford. He proved to be most admirably fitted for the task of presenting Christianity to the educated classes in India. He combines in a remarkable degree eloquence of style and delivery with depth and breadth of thought. Moreover he possesses an exceedingly attractive personality, and he treated his subject in such a spirit of sincere sympathy and broad-mindedness as to win and hold the earnest attention of his audiences, throughout the course. Hindus and Muhammadans, Brahmos and Aryas alike testified to the deep impression that had been made.
The highest enrollment of the year in the Forman Christian College was 362. In the month of May, at the time of the formation of the new classes, we were obliged to refuse many applicants for admission to the first year class. In accordance with the new Inter-college Rules, no student can be admitted, except at the beginning of the Academic year, and none received from other colleges, except in very extraordinary circumstances. The attendance on November 1st was 344, of whom 182 are Hindus, 117 Muhammadans, 25 Christians, 13 Sikhs and 5 others.

Fees for tuition amounted to Rs. 21,665, the largest sum ever realized in one year. The Grant from Government remains as in previous years Rs. 5,400. The results in the University Examinations were satisfactory. For the degree of Master of Arts, four candidates appeared, all of whom passed, and one of whom took the highest place in the University. Seventy-four men appeared in the B. A. Examination, of whom thirty-two were successful, and two in the Bachelor of Science test, both of whom passed. In the Intermediate Examination in Arts, seventy-eight out of one hundred and ten passed, and, in the Intermediate in science, six out of ten. A considerable number of the successful men secured high places in their respective lists, and won Government or University Scholarships.

The most important matter, in the development of this work during the year, is the erection of a new Boarding House. This structure is designed to accommodate one hundred and sixty students. It will be ready for occupancy early in January, 1903. The Government of the Panjab has dealt with us, in this matter, most liberally, giving us a grant of Rs. 33,500 toward the purchase of the site and the cost of building. Our most hearty thanks are due in this connexion to His Honour, Sir W. Mackworth Young, K.C.S.I, late Lieutenant Governor, to His Honour Sir Charles Rivaz K. C. S. I, the present Lieutenant Governor, and to the Director of Public Instruction, Mr. William
Bell M. A. In accordance with the action of the Board of Directors, the new building is to be named, "Newton Hall," in memory of the Rev. John Newton Sr, who had so large a share in laying the foundations of Christian work in this Province.

We rejoice in the prospect of soon bringing so large a number of students together in one building and in the opportunity which will thus be afforded for coming into closer personal contact with a large proportion of our students. The dwelling house adjoining the Newton Hall will be occupied by Dr. Orbison, who will have direct superintendence of the students there.

Another matter pertaining to the external equipment of the college is worthy of note viz:—the grant to us by Government of a piece of waste land between the college and the new building. This is of the greatest value to us, as hitherto this land has been the receptacle of all kinds of filth and had thus become an eye-sore. It now becomes necessary for us to enclose the plot, and, when this shall have been done; we shall feel that a great gain has has been achieved.

Our most imperative requirement is an Assembly Hall. Our present Hall possesses seating capacity for rather less than three hundred persons, while we have now about three hundred and fifty students.

A Hall, seating at least six hundred persons, is sorely needed, in order that we may assemble our own men, not to speak of the importance of our possessing such a building for public lectures.

This new enterprise will involve the expenditure of $10,000, a very petty sum, in comparison with the sums which are being poured into institutions in America. We propose to try very hard to secure this sum. The importance of this work and the great and far-reaching character of the influences going forth from this place impress every student of the situation. The men come to us from every quarter of the Panjab, the North West Frontier Provinces, and some from the United Provinces, and the Kashmir State.

The daily Bible lesson is attended by all the students,
divided, for the time, into seven classes. Great pains are taken to impart to every man a clear, and definite idea of the great truths of the Bible. Great interest is manifested by many in this study. The Spirit of God is manifestly working upon the hearts of some of the students. I am today, after fourteen years of connexion with this Institution, more strongly convinced than ever that we have here a wonderful open door, and that this college bears a most unique relation to the work of evangelizing North Western India. We are from this center sending forth the message of the Gospel even to the remote villages, as the youth, who come from thence to us, return to their homes imbued with something of the spirit of Christianity, and in many cases active friends of the Missionary and his work.

Many are intellectually convinced of the Divine character of Jesus Christ, but they shrink from public identification of themselves with His people. This they do from a variety of reasons, some of which are good, and some of which are to the Western mind most silly. But, that the work being done is leading many toward Christ and will bring many to Him, is a thing of which we entertain not the slightest doubt; and believing this, we rejoice in all the drudgery of the months and years.

REPORT OF THE REV. H. C. VELTE.

The last year has more than ordinary significance to me personally from the fact of its being the twentieth year of my service in the Indian Mission Field. Looking back over these years, I am conscious of much failure and deficiency, but all shortcomings of mine are vastly outnumbered by God's mercies. I have abundant reason for thanksgiving for being permitted to continue thus long in the Master's service, for the uninterrupted enjoyment of health and strength throughout this period, and for the measure of success with which God has blessed my efforts in serving Him. My time for furlough has again come, all too soon it seems to me, and the thought of going home, and being separated from the work in India for a season, is far from being one of unmixed pleasure.
It has been my privilege to have been permanently located in Lahore since 1886, and to have continued with little change or interruption in the same work. During this time, many attachments have been formed, ties which will forever bind me to the place, the work and the people. As during previous years, so during the year under review in this report, my work may be classified chiefly under three heads:—Pastoral, Educational, and Evangelistic.

Pastoral Work.

Since the arrival of our Missionaries in Lahore, in 1849, regular services in English have been conducted by them for the benefit of European and other English speaking Christians. During the last eight years, I have had entire charge of these services. Probably no work in which I have been engaged has been to me a greater or more fruitful source of joy and blessing. I also believe that by means of it I have been able to render service to the Master, and assist in advancing the cause for which missionaries are sent out to India. Speaking not long ago at a gathering at Poona of persons interested in Missionary work, the Bishop of Bombay said that, among the hindrances to that work, there was nothing so serious as the attitude of Europeans in India toward Missions, and their general mode of life. The very first mission of the Church in India, he observed, was its mission to the nominal Christians living in this country, Europeans and others. This undoubtedly is true, and hence, where other means and agencies do not exist, the Missionary is not only justified, but it becomes his duty to minister in spiritual things to this important section of the community. The need of, and the opportunity for, this kind of work in Lahore, have increased considerably in recent years, and it has been long felt that the English congregation needed a full-time pastor. We have explained in previous reports the steps which were taken to meet this need. It is now my pleasure to inform our friends that the long desired object has been accomplished. On the 1st of November 1902, the Rev. Arnold Boyd, a minister of the United Free Church of Scotland, took over the pastoral charge of the Church. I am thankful to see the work placed in such good hands, and I ask for Mr. Boyd and the Church the prayers of missionaries and of all who are interested in the Missionary cause. Mr. Boyd is, I think the only Presbyterian minister in the Panjab entirely set apart for work among Europeans, others than soldiers, and we desire especially to appeal to all Scotchmen in the Province to give to the new minister and to the kirk in Lahore all the support, moral and financial, which they will need. With such support, I am sure, we shall soon have a strong, growing, and largely self-support-
It has been a great privilege to minister to the Church during the past year. The services have been conducted as usual. I have been much encouraged to find that my services have been appreciated by the people, and I heartily thank them for their kindness to Mrs. Yelte and myself, and for the assistance they have given us in the work of the Church.

**Educational Work.**

With the exception of an interval during and after my first furlough, I have been working in the College since its foundation or resuscitation in 1886. No one then would have dreamed that the College would grow into what it now is. The 10 or 15 students at the beginning have become 350. In place of a small room, in which the first classes met in the Rang Mahal school, we now own buildings representing a value of close upon two lakhs of rupees. Our graduates are found in every part of the Province, and there are few places in the Panjab where the name of the college is not known, or its influence is not felt. With the growth of the College, my conviction of its importance and value as a Missionary agency, has deepened from year to year. Though we have little to show as yet in way of direct results, yet it is my firm belief that there are few institutions in our Mission, which do more than the college for the advancement of Christ's kingdom, for the spread of Christian truth and Christian influences, and for moulding the lives and characters of young men. Many silent influences are set at work through the College, the results of which cannot be tabulated, but they will yet prove important factors in the Christianization of India.

During the past year, I have, as before, taught four classes daily in English literature, and one class in the Bible. I have also had charge of the College Library and of one of the College Boarding Houses. In addition to these duties in the College, I have served as a fellow and syndic of the Panjab University, attending meetings of the faculties, the syndicate, and of various committees. Owing to the sudden death of the late Registrar of the University, and the inability of the University to secure an officer at once, I again consented to officiate as Registrar during the months of September and October.

As Superintendent of the College Library, I have during the year classified the books and prepared a Catalogue which will shortly be ready. The Library is a useful and important institution of the College, but it is as yet very inadequately equipped. It contains only a little more than 2,000 volumes, and we are not able to add more than 400 or 500 Rupees worth of books each year. What we need, is a special fund, or still better, an endowment for this purpose, and if any one who reads this,
should feel inclined to help us to enlarge our Library, he would render valuable service in the great work the College is doing.

The College is still without any endowment. I have always held that it is desirable to have an endowment. If two Chair's, or Professorships were endowed, the College would no longer need any help from the Mission, but would be supported out of its own resources. This would make possible an extension of the evangelistic work, which at present is not receiving the attention which it deserves.

**Evangelistic Work**

I have taken part as usual in preaching to non-Christians, in our Chapels. My practice during the year has been to select a subject for the evening, and assign some special part of the subject to each preacher. I have found this method very helpful and effective; it stimulates the preachers to earnest, definite study, and ensures more thorough preparation on their part. It is also calculated to awaken interest in the audiences, and concentrates their attention upon some definite point. We have preached on such subjects as Sin, Repentance, Faith, the New Birth, the Incarnation, etc. On some occasions, the people became deeply interested, and asked us to preach on the same subject a second time. Before the preaching, we all meet together for a little while to talk about the subject, to make suggestions as to the way in which it may be best presented, and conclude with a few short prayers for a blessing on the preaching service which follows. By this method we have hardly ever failed to secure the attention of the audience, and our preaching has become a great deal more effective.


My tasks during the last year have been of the usual multifarious sort. In the order of importance, as measured by time and strength demanded, my work in the Forman Christian College stands first. I have taught four periods a day in secular subjects including History, Political Economy, Psychology, Ethics, Theism, and early English. As might be inferred from this list of subjects, it takes a good deal of time to make the necessary preparation for one's classes. It would be easier if my work lay in one department and not in three. A fifth period each day has been given to the teaching of the Bible to a class consisting of the Christian students of the College. This class is not as large as usual this year, owing to the number of failures on the part of Entrance candidates among Christians.
LAHORE STATION.

last year. I have exceedingly enjoyed the teaching of this class. During the year, we have pursued together book-studies on First Peter and Amos; and also a course on the prayers of our Lord, as recorded in the Gospels, which has been specially interesting and valuable. The evidence of growing spiritual life on the part of several is very cheering. Some time has been given during the year to personal interviews with students at my house, but not the tenth part of such work has been done, which ought to have been done. The routine work has been very heavy, but still I think that more personal work might have been done by me. If the time, which the missionary teachers in College devote to Bázár preaching and other station work, could be largely given to close personal work among our students, the College would become a more definitely evangelistic agency than even now. If another Missionary could be stationed at Lahore, with a view to evangelistic and general station work, it would be a great step in advance.

With reference to the Bazar preaching in Lahore, there is little that is new to record. I have acted as superintedent of this work and have personally engaged in it for two or three evenings a week. At both the Lohari Gate Chapel and the Dehli Gate Chapel, the audiences have been encouraging and the attention, as a rule, good. Both Chapels furnish splendid opportunities for the general sowing of the seed. Men come in, listen attentively, and go their way. We can only hope that some of the seed may fall on "good ground." The regular staff of preachers has been reduced by the resignation of Chaudri Ali Haider. Every Missionary in the station helps in the Chapel preaching, and also the Rev. Talib ud Din, Pastor of the Naulakha Hindustani Church and Maulvi Siraj ud Din, Professor in the College.

As regards other forms of work, I have taught two Sunday School classes, one a class for non-Christian boys at the Rang Mahal Sunday School in the morning, and the other a Bible class for adults at the Naulakha Hindustani Church in the afternoon. A good deal of work, too, has come to me as a member of the executive committee of the Panjab Bible and Religious Book Society, as president of the Y P S C E. of the Naulakha Hindustani Church, and as a member of the Senate of the Panjab University.

REPORT OF REV. J. H. ORBISON M. D.

In reviewing the results of the past year, I believe we have reason to be encouraged. The chief aim of our College is to
develop and turn out men in the broadest sense of the word. The harmonious development of a manly character, a symmetrical growth of the physical, mental, and spiritual powers, is the ideal set before us, and it appears that, notwithstanding some grievous disappointments, a fair measure of success is being achieved. For example, it is openly remarked that Mission College men are generally preferred for Government services. Many of the students are brought into a position of sympathy with the religious principles inculcated in the College. They are for us, not against us. Some are known to us as sincere seekers, and some as convinced believers. Some have become leaders of reform movements within their own religions, and this we regard as an omen of good and not of evil. A Hindu graduate of a Mission College recently contributed an article to one of the leading Indian Magazines entitled "the Religion of our young men," in which he deprecates the prevailing indifference to religion among the educated young men and advocates the teaching of the Bible in all colleges and schools, because he thinks that men who have been instructed in Bible truth turn out better men. The other day, when Dr. Griswold and I were visiting one of our Hindu students, who had met with a serious accident, his father in the course of conversation stated most earnestly and feelingly that the best influences in his own life had come from the teaching and example of his Professors in a Mission College, and he wanted his son to come under similar influences. He also said that nothing made him happier than to find that his son's heart had been drawn nearer to God by the instruction received in our College.

The Rang Mahal High School.

Of the work in this institution, J. G. Gilbertson, Esq. writes as follows:

This year, like many that have gone before, has been one of steady work faithfully done. As the Inspector's Examination has just been concluded and his report is not yet to hand, I am unable to state his opinion on the work done; but in the University Entrance and the Middle School Examinations, the school has held its own. In the former examination, 25 boys
LAHORE STATION.

passed out of 37, and in the latter 36 passed out of 50, and two scholarships were won. Of the boys, who passed the Entrance Examination five joined the Forman Christian College. There are now 686 boys on the rolls of the Main School and 370 in the Branch Schools, or 1056 boys in all.

During the year we were unfortunate in losing the services of Mr. P. N. Dutt the Head Master, and the two senior assistants. Mr. Dutt, however is to be congratulated on his appointment to the Assistant Registrarship of the Punjab University, while Lala Kirpa Ram has gone to be Head Master of the Municipal Board School in Kasur. I had been looking forward to replacing non-Christian teachers by Christian ones, and have to some extent been successful, for now we have two Assistant Christian masters. The new Head Master, Mr. R. Dutt is a graduate of Calcutta and came to Lahore highly recommended. He has had no experience of school work, but he has taken hold of his work with a zeal which, properly directed, promises well for his success. Our staff now consists of four Christian teachers and 43 non-Christians.

With more teachers—seven including myself the Bible is now much more satisfactorily taught. The classes are smaller, but, while each boy can receive something like individual attention, the classes are still too large for such teaching as I would like every boy to receive. This is, however, to some extent remedied by the teaching in Sunday School. The boys still go to Sunday School, proving that the abnormal rise in the number last year was not a mere temporary enthusiasm. Our average Sunday School attendance has been upwards of 600. This average would have been much larger, but for the fact that the school is not closed for the various festivals which occur on Sundays. On these festivals the numbers are of course smaller, but the attendance has never fallen below 337.

The organ which we hoped for last year has been purchased. Through a friend, a dealer in Scotland, who is interested in our work, we got a beautiful instrument at greatly reduced cost. Our singing is now very much improved and the boys delight in learning new hymns. The Bible class for teachers which was dropped for a time is to be taken up again. All our Lahore missionaries, both men and women
are now engaged in this work, and we have as before many volunteer teachers, both from our own Christians and from the C. M. S. students. The late Head Master continues to come to the Sunday School.

On the 23rd February, we were honoured by the presence of Lady Young, and of Mr. Bell the Director of Public Instruction, at our annual prize distribution. Mr. Bell presided and Lady Young gave away the prizes. This is the Jubilee of the occupation of the Rang Mahal, though the school has actually been in operation for 53 years. In honour of the occasion, through the liberality of Indian friends of the school, silver and bronze medals were struck and presented to the boys, who stood first in each of the three departments of the school. These medals were struck from dies specially designed, and it is now possible for us to have medals every year.

During the time when the plague was in Lahore, nearly 200 boys and 27 teachers came forward voluntarily for inoculation.

Financially the school has done well. Without help from the New York Board, we have carried on the work of the school and also purchased that part of the school site owned by Government together with six shops under the school, four of which were unsightly and insanitary cellars, which we promptly cleaned out and walled in. We have been very much disappointed in not getting the building grant asked for from the Board. There is no question as to the need of rebuilding the old part of the school. Every season makes this part more dangerous, and if it cannot be rebuilt it must at least be torn down with the result that we shall lose four class rooms and one hall, and shall have to turn away about 200 boys.

THE HINDU GIRLS' SCHOOL.

Mrs. Gilbertson reports concerning this school as follows:—

The past year has been a very broken one for me in my usual Mission work. While I have had charge of the Hindu Girls School, I have not been able to do as much regular teaching as in former years. I have, however, been able so to arrange the work that the secular teaching has been carried on mostly by the non-Christian women, Mrs. Isa Charn teaching the Bible and having general oversight of the entire school. In this way the school has not suffered, except in so far as the women have little idea of neatness and order such as one likes to see in a school. At the time of the Government inspection, I was ill with fever. Mrs. Velte kindly went with Miss Francis. I have not yet received the Report, but Mrs. Velte and Mrs.
Isa Charn seemed to think that, on the whole, the inspection was satisfactory.

There have been no special cases of interest, only steady routine teaching. One great disappointment was the gradual dwindling away of the big girls forming the higher classes, but that we know has to come. When they begin to grow into young womanhood, they are almost always withdrawn and quickly married. It is discouraging because we only begin to see something of the result of years of teaching, when they go and we hear little or nothing about them afterward.

During my absence in the summer, about twenty girls went to the Aryā Samaj school, which has been opened in the same street. Our school has kept up in numbers notwithstanding, which were in the vicinity of 200 throughout the year. I am more and more convinced that the amalgamation of the small zanānā schools has been a good move.

In the early spring, when plague first made its appearance in Lahore, I thought we might have to close our school. The women and children were not only frightened over the disease but still more apparently over inoculation. Wild stories were circulated through the city. The little children simply would not leave their homes. I think deep down in their hearts they thought that inoculation would in some mysterious way make them Christians. You simply could not reason with them. It was another proof of the bigotry and ignorance of even the most enlightened of our women in Lahore.

I have taken great pleasure, and derived much good, from my Sunday class in the Rang Mahal Boys' school. I have been surprised and pleased at the regularity of these young men and the apparent interest they take in the lessons we are studying. Since the arrival of our organ, they are learning readily easy hymns or those with a decided swing to them. Such as, "Come to the Saviour make no delay." I take this opportunity of publicly thanking the kind friends at Water-town, who provided the money for our much appreciated organ.

**The Muhammadan Girls' School.**

Mrs. Ewing writes of this School as follows:—

There is a great deal of sameness about the report of city school work. The Mission school for Muhammadan Girls has been kept at work regularly, though at a disadvantage for a time, through illness in the teaching staff. We have had timely help from Miss Eva Datta in June and July, Mrs. Griswold through October, and Mrs. Suraj-ud-Din through November. Mrs. Orbison has continued the work, begun over a year ago,
of teaching the wee ones, and this autumn has been giving extra
time in the school in the enforced absence of others.

I had a Bible class of ten to twelve girls and women through
most of the year, and the increasing interest which they showed
in the lessons was very gratifying. I very much missed the
class that went out from us a year ago, most of whom had
grown up with us. I do not yet feel that their places have been
filled, although some of their successors have developed into
interesting girls. In the annual examination by the Govern­
ment Inspectress, we had very fair results. One woman of over
forty years of age, has worked away faithfully for two or three
years past. She passed her Infant class work two years ago,
and this year her Lower Primary. She is rather deaf, so has
had much to contend with. She is one of the most earnest in
the Bible class. Mrs. Humphrey continues her faithful work
in the school.

THE ENGLISH PRESbyterian SUNDAY SCHOOL.

Of this work Mrs. Velte writes:—

The past year has been one of blessing and of joy in the
Master's service. Our work among the young people has been
encouraging. The Sabbath school has kept up in numbers and
the children have been regular in their attendance. Our thanks
are especially due to Miss Scott who took entire charge of the
school during the summer months, the Superintendent Mr.
Tomlinson being away. A very successful Sunday School Treat
was held as usual in Shalimar Garden early in the year, when
prizes were given to the children, through the customary gene­
rosity of our friends in the Station. The Junior Christian
Endeavour Society Meetings were held during the winter months
at the house of the pastor. It has now reverted as formerly to
the Church itself, and we hope will begin to grow in strength as
well as numerically, and prove to be a real help in the life of
the Church. Two of our Sabbath School children united with
the Church at Easter last year. In closing this short report
I should personally like to thank all those who have so ably
helped me in my work in connection with the Presbyterian
LAHORE STATION.

Church in this place. I feel it is entirely due to the help and sympathy I have received that I have been enabled in any measure to further the cause of Christ.

MEDICAL WORK FOR WOMEN.

Miss Marston, M. D. writes as follows:

The attendance at this Dispensary was, as heretofore mostly Mohummadan.

The attention during the morning service, before the work begins is, in marked contrast to that of former years. Our old patients help to keep order. They too are very friendly and seem to have much confidence in the Dispensary. The faithfulness and patience shown by our three Christian helpers has done much to make the women have confidence.

The out-practice is very interesting. One has experiences that give rise to various emotions, some funny, some irritating (some intensely so) and some that are encouraging and that make one thankful to have this work to do.

Once I was turned out by dais. Once my patient was carried off to the hakim, as my medicine was too hot. Most of the houses visited were Hindu, but there were also Pathans, Kashmiries (Hindu and Mohummadan) and Parsees. In this land, where women are treated as such inferior beings, it is refreshing to go among the Parsees and see them treat their women relatives as though on equal standing with themselves. In a certain house I visited, the mother was treated with so much honor and love by her grown up sons. Her place in the household was at the head. One of the sons died two months ago, and the mother is heart broken. Her husband got leave from his office, and stays at home to try to comfort her.

One household I visited many times last winter impressed itself on my mind as the most miserable, unhappy and dirty, I had ever known. The ladies wore gold jewellery and good clothes, and chewed pàn all day and every day. But even the little children looked sick, miserable, dirty and unhappy. I said to the lady of the house, “What do you think is the reason you have so much illness in your house? I think it is due to the foul drains by which you are surrounded.” She said, carelessly, “It is on account of our sins.” I said, “Are you then greater sinners than your neighbours?” She said, “Yes the drains near them are just as bad, but they are not ill.”

This family when living in another station before coming here had lost a daughter-in-law. She died suddenly under very suspicious cir-
The medical Missionary who attended her thought she had been poisoned. The mother-in-law seemed to be the main mover in this plan which was carried out by a hakim. Some medicine left by the doctor was replaced by the hakim's. When this draught was given the woman became very ill and then the family said it was due to Dr, Miss Sahib's medicine.

One pathetic story is that of a widow who came to the dispensary last year. Her husband was an orderly and had good wages. While he lived the family lived comfortably. She had five children. The eldest son was grown up, but "Nalaiq," He does nothing to help his mother. The eldest daughter had been married to another "Nalaiq" but he ran away and left her. During last summer rains, the roof of the room fell in at night upon the girl and she was so badly injured that she died a few months afterwards. The second girl about twelve years of age had spinal trouble and had not been able to walk or to be down stairs for months before she died. These two daughters died within ten days of each other. The mother had to give four suits of clothes and cooking utensils to the priest for saying prayers for them. He knew how poor the woman was yet he robbed her like this. The mother was very ill for some days after the death of the daughters, but just as soon as she could, before she was fit, she had to go to work again for the support of her little children. She carded wool, which is a much better paying work than sewing.

It has to be done in a damp cold room. This together with the lime and dust in the wool is very injurious to the lungs and now she has consumption.

A wild looking Hindu woman came into the dispensary a few days ago. She used to be a regular attendant at the dispensary sometime since and had been very friendly. Her husband had died rather suddenly and had left her a good deal of property. From what I could find out, her relatives tried to relieve her of this burden. She went on a long pilgrimage. Her mind is in a very queer state. She told some one in the dispensary that morning that the "Doctor Miss had given her some pills which had made her mad." Land was offered us last year by a well-to-do woman. She wanted it to be used for Mission work—preferably woman's Medical work. As it was not at all in a desirable location we could not accept it. She insisted, however, in giving the dispensary two pocket cases of surgical instruments that her father had had in his shop. They were in good condition and have been very useful. She is a remarkable business woman, although living in purdah. She has a farm left her by her father. She manages it and has several other business enterprises.

The ladies of the Philadelphia Woman's Board gave the Dispensary $45,00 worth of surgical instruments which were much needed.
LAHORE STATION.

The number of visits made to out-patients during the year, was 407. Attendance at the dispensary for the year was 12,400.

REPORT OF MRS. S. E. NEWTON.

It is not easy, as the years go on, to make new and fresh to the reader a report of work which has been, in its main features, the same from year to year. Items there are, almost daily, which deepen one's interest in the Dispensary routine.

New comers glad of a little sympathy in their troubles, and not averse to unprofessional dignoses of their own cases which are always wide of the mark, are generally ludicrous.

Old faces, too, one is glad to see, and we see many. Seldom a day passes without bringing such. They do not always come for themselves, but bring children, neighbors and relatives.

One is glad of their trust in the Medical work done, and also glad for the opportunity to urge, again and again, the Gospel message.

Shall I tell you of some of these? Almost our warmest friend, and a most unfailing visitor, was J—. Sometimes for herself, sometimes for one or other of her five children, she was always there among the first to come and often the last to go. She was a large handsome woman, always cheerful and pleasant.

"Where is your husband?" I asked one day. "He" (a good Mohammedan wife does not mention her husband's name)—was in Africa. Her neighbours told her he was sure to have taken another wife and to have left her and her children: Did I think so? It was too probable to admit of much comfort, but I gave her all the hope I could and this time, the optimistic view proved to be the right one, for, one day she appeared with a beaming face. He was coming back. In due course he came and he had no other wife and after spending two months in Lahore, J—sailed away with him across the "black water," leaving four of her children here. She had always seemed a kind and loving mother. But "he" called and she went. Oh! if she would but hear the other call, and follow Jesus.

Then there is A—, who is slowly but surely fading before our eyes. She has scarcely strength to come now. "Keep me alive a little while longer for my children's sake" she says to the Dr. "Who will care for them when I am gone?" "Give them to me, I will care for them," the Dr. says. "Oh, I would, but—" We often talk of how her head has warmed to human kindness but has refused admittance to the help she most needs. N—and A—are two other friends, sisters. Both had
LAHORE STATION.

diseased eyes and were frequent visitors. A few months since, A—asked me for a Hymn Book. "Will you read it, if I give it to you?" "Oh yes, I will read it, and so will he. We read your Injil often." N—was married about two years ago, and we seldom see her now. "He is a very bad man: he beats N—," said her neighbors. Once she brought her baby, of whom she was very proud. "I am with my mother, now, so I have come, secretly. He will not let me come when I was with him; and he would be very angry, if he knew I had come."

I have not seen her since, but her mother told me of her a few days ago and "he" had not improved.

A bright cheery little woman is K—. "And what is the matter, now?" I say to her. "You look as well as possible." No, she has a very bad pain just here, indicating the spot, and then she goes off in a stream of talk, in broad Panjabi, with sundry little pats and pokes by way of emphasis. I wish I could tell you of harvest time with some of these in whom we are so greatly interested. It is not yet, but, may we not hope that in the softened ground good seed will lodge and spring up?

There are three Christian helpers in the Medical work. Two of these are always ready to talk of Christ. One can talk in Panjabi and I am always glad when she explains the hymn we sing at our daily service. She is so simple and earnest and wise.

I follow with a passage from the Gospels, and its explanation. No day passes in which Christ is not held up to these women as the one hope for a sinful world. Sometimes they listen with interest, sometimes their babies, their friends or some passing event distracts them.

After service, I write their passes into the Doctor's presence. This is not always as simple as it looks. The village folk generally suppose I am the Doctor, and when I ask "What is your name?" they give me a complicated account of their malady, often adding its supposed cause. At the first pause, I say "I am not the Doctor. She is in that room, and will give you medicine, Tell me your name." Here follow more details until my friends come to the rescue. Age, I guess at in such cases as they generally say their mother's may know, or a "High Power" but how should they? "If you say, your religion—what is it?" "Farmer," "Blacksmith," or caste sub-divisions are given.

Villagers can give the name of their "Pind," but city people often tell me they live just here by you, when their homes prove to be a good half mile distant.

In May, an attack of Bronchitis, which, though mild, refused to yield to remedies, made a change advisable. A friend in another Mission kindly permitted me to go to her mountain home and a fortnight of its cool air and the kindest of care soon entirely restored my health. I was so much benefitted, I did not feel the need of change in July when Dr. Marston was obliged to leave.
The Dispensary being closed, I took the opportunity to visit some of the patients in their own homes. I was most cordially welcomed everywhere, and it was an understood thing, that I should read the Bible and talk of it, before leaving. Often all the members of the household gathered around and listened. Once emerging from a narrow alley, as I waited for a few moments for my Jinrickshaw, a Hindu shopkeeper said abruptly “what do you do?” I repeated the question in some bewilderment. “Yes,” he said. “Are you a Doctor? “No.” “What then—a preacher?” Being a Presbyterian, I could not accept this position without modification.

The women were much troubled because I was alone and one of my zanana pupils invited me most cordially to come and live with them. I believe she was sincere, and it touched me deeply, even while it brought before me more vividly the great gulf that lies between the comfort of the East and of the West. My little friend scarcely looks older or taller than most of the children who cling to her. She is worse than widowed, with an insane husband. It is pathetic to hear the two women, wife and mother, tell me his sayings and appeal to me to know if they are sane or insane, and if they can safely bring him home from the Asylum where he now is.

Except for a month, during the hottest weather, I have had a Sunday School class in the Rang Mahal.

On returning after the summer vacation, I asked my class (40 strong), “Do you remember what I told you before I left?” —and all, led by my brightest scholars, promptly replied, “No we have forgotten it all.” After a brief moment of discouragement, I plied them with questions, the answers to which, proved that they retained a very fair remembrance of what they had been taught.

“Oh friends, the old year is slipping back behind us. *** We must go forth and leave our past. *** Let us go as those whom greater thoughts and greater deed await beyond. Let us go humbly, solemnly, bravely as those must go, who go to meet the Lord.”

Village Mission at Wagah.

Of this work Miss Thiede writes as follows:—

I am still at my post and I am glad to be here. I could never have been happy in my homeland, knowing that I left my place vacant. Not many things great or small can I report, but I can can praise the goodness of our Lord, who kept us from plague and famine. I had seven orphans most of the time, but now my little Bheel girl, Shantí, is in school, and the two eldest boys are in the Industrial school in Saharanpur. The two little babies, of whom I spoke last year, Miss Morrow kindly took under her care, when I was ready to go to Germany.
January; our teacher took another place, in Beluchistan. The new teacher had been trained in the High School at Lodiana. He was a good teacher and much beloved by his pupils. Only a short time was allowed to him for work. At the end of March the Lord called him up higher. Our present teacher is hardworking and likes his school; but he is not strong, having only recovered from a severe illness. The children make fair progress. There are 16 in school. In the harvest time we speak to the reapers. Generally the landowners like our coming and allow the reapers to rest a while and listen to the gospel. When they are not allowed to rest, we go with them, when they move on. In this way many hear the gospel who would otherwise not be able to listen to it.

One of my Bible women went bravely with me to all the fields. Afterwards, when the rains set in and she was sleeping outside as is the custom, she got partly paralysed. We tried all we could, but she could scarcely move. Even 2 months in the Hospital under kind care could not restore her health. She had to give up her work. I had to employ another Christian woman, who turned out a better worker.

Our Lambardar is very ill and wishes very much to get well. He promised to become a Christian, if the Lord Jesus would make him well in 8 days. He said he believed in Jesus and loved him. I said if this were true, you would become a Christian at once and not make conditions. You would never fulfill His conditions, as the man at the font of Bethesda, of whom I told you. He picked up his bed at once and carried it home. If the Lord Jesus told you to pick up your charpai and take it to the Mission house, you would make many excuses and never obey. Some years ago, we had a crippled man in the village who wanted to become a Christian. He begged of the Catechist and of me to tell him the gospel and to pray for him. If Jesus would make him well he would become a Christian. He got well, first his hands, then his feet; but did not wish then to be baptised and died lately unbaptised.

How difficult it is for sinful men to get free from the chains of Satan, if they do not give themselves unreservedly to Jesus. The Lord allowed me to go up to Dharmsala this year. I had been poorly for some time, but got soon well in the fresh hill air. I took my smallest orphan boy of 4 and 5 years with me and they proved a great comfort to me. They were glad to take long walks with me and to gather ferns which were afterwards carefully pressed and sent to various places. Two families of Brahmans came often to see us; only the ladies with their children and woman servants. They listened eagerly to the gospel, and though they pretended never to care for such things and never to read such books, took the Bible pictures and a Gospel in Hindi with them. I was able to distribute a large number of handbills and small Gospels, as we were living near the courthouse. In Wagah, I have only been able to visit near villages, as I could not take the children with me.
to distant villages and I did not like to leave them behind. In the Dispensary, they try to help by folding powders, or by showing their pictures and helping in the singing. Since last report, we have had 6093 patients.

Two Sunday services and two prayer meetings every day have been held as heretofore; also the women's sewing class every afternoon. Two orphan lads and 2 babies were baptised. Four have died this year. The catechists preached in our village and visited many other villages and I trust that good seed has been sown. God grant us not to be ashamed in the day of the harvest.

Statistics for 1902,

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DUFFERIN CHRISTIAN GIRLS' BOARDING SCHOOL.

Miss Keay, the Principal writes:

This has been, in some respects, a year of chequered experiences. Our barque has been now riding on the bellow's crest, now labouring in the trough between. With reference to cherished schemes, our hopes have been kindled, only as it seemed to be extinguished, and again re-kindled, only again to meet the same fate; but these experiences are, for the present, over and our craft has reached quiet waters. The clouds have dispersed, and the Star of Hope again illumines our firmament. "He maketh the storm a calm, so that the waves thereof are still."

In the beginning of the year, we got from Government the offer of half the sum required to add to our present building
an additional wing which was much needed. We intimated, to those at home the fact of this offer, asking for an equal amount from the Home Society, this being the condition on which Government aid is given.

The Society's funds being embarrassed, our request was at first met by a decided refusal. Then we were down in the depth, but not long; for, when further representations were made, showing the urgency of the case, the veto was recalled, and we breathed freely once more. Next, we had a good deal of trouble and long waiting, before we could get our plans sanctioned, first in England, and then here in Lahore, and only today has this difficulty been removed, and now we may build unhindered.

Another difficulty which we had was about the commencing of a college class. Naturally enough it took some time before our friends in England were able to give their unanimous consent to this. Now, however, as we heard by last mail, they have come to recognize, that an opportunity should be afforded to the Punjab girls, to take a college course; since this is now necessary before a girl can take the full medical training, and will probably shortly be necessary before a girl can be trained as a teacher. Much correspondence was required and many explanations had to be made, and only near the end of the year did the glad news reach us that we may now feel free to make this forward movement.

As regards the educational work, every thing has gone smoothly. Teachers and students have on the whole worked well and faithfully. The general health has been good. In examinations, the results were encouraging. Two girls took the Junior Anglo Vernacular Teachers' certificate. One matriculated in the 1st Division, and has joined the teachers' class, consisting of three girls. Eight passed the Middle standard, one of these taking a High School scholarship on account of being third on a list of several thousand candidates.

Turning now to the spiritual side of the work, I am glad to be able to give a cheering report. I think that the Y. W. C. and C. E. Associations have been more of a power in the school
than perhaps ever before. The members seem to have taken a better grasp of the fact of their responsibility for others than they have done before.

We take this opportunity of thanking our friends on the other side of the ocean, for the grant sent annually by them to aid our working expenses; and, we are the more grateful for this, because we feel sure that when remembering the school in the way of substantial giving, they will not be forgetful of it in their prayers that the work carried on in it may from year to year be increasingly crowned with the Divine blessing.
HOSHYARPUR STATION.

(Occupied in 1867.)

Assistant Missionaries:—Miss Lena Chatterjee and Miss Dora Chatterjee, M. D.
Evangelist:—Rev. James Hamilton.
Licentiate:—Pundit Ditt Rám.
Scripture Readers:—Amîr Khán II, Atar Dás and Moti LáL.

OUT-STATIONS.

Hariánah.—Licentiate:—Wazîr Sháh.
Garhdiwála.—Licentiate:—Âgya Masîh.
Catechist:—Abdul Masîh.
Scripture Readers:—Rahím Bakhsh and Nának.
Tánda.—Licentiate:—Amîr Khán I.
Scripture Readers:—Ghasîta Singh and Súbha Khán.
Ghorawáhá.—Catechists:—Pundit Har Golál and Gámú Sháh.

The year under review has been one of great sorrow, anxiety and distress in the annals of the Hoshyarpur district. The Bubonic plague, which first made its appearance in a village in the south-eastern portion of the district in October 1897, was confined by strict rules of quarantine to the Garbshankar Tehsil for four years. In January 1902, these restrictions were removed, and the consequence was that the plague rapidly spread throughout the district. Now all the four Tehsils have been infected, and thousands of people have been carried away by it. The general prevalence of this dreadful epidemic has not been conducive to the progress of our work. Free communication with infected villages, and villages suspected of being...
infected, has been restricted. Many of the inhabitants have deserted their homes, and are living in huts outside the towns and villages; and their minds are too much occupied with bodily cares and anxieties to attend to the claims of a foreign religion or to consider them. Out of our small community, 38 have died of the plague while 65 have left the district in search of a place of greater safety. Notwithstanding these unfavourable circumstances, we have endeavoured to carry on our work as best we could on the lines laid down before, and the following is a short account of it.

**The City Work.**

In the city of Hoshyarpur, we have had four different Missionary institutions: 1. The Preaching of the Word of God. 2. The Teaching of Christian and non-Christian girls. 3. The Circulation of the scriptures and Christian books and tracts, and 4. Medical work for women and children.

1. **The preaching of the Word of God.** This has been continued as before, for five evenings every week, either in the Chapel or from the Verandah of the Reading Room. Messrs Hamilton, Ditt Ram and Amir Khan II have taken part in this work, with occasional help from myself. It consists of the public proclamation of the Gospel accompanied with the singing of suitable hymns and Bhajans. Hundreds of people have been informed of the leading truths of the Christian religion by means of it.

2. **The teaching of Christian and non-Christian girls.** This has been carried on by means of an Orphanage and Boarding School for Christian girls, and two Day schools for non-Christian girls.

   (1) **The Orphanage and Boarding School for Christian girls.** This is the only institution that has not suffered from the effects of the plague. It is situated outside the city and all the girls residing in it have been inoculated, and kept carefully, as much as possible, from outside contact. It has continued to do good and useful work by affording home and Christian education and training to orphan girls, and to girls of the poorer classes of Native Christians. The standard of education in this School is up to the 5th class of the Urdu Upper Primary course. Besides the subjects prescribed in this course, reading and writing in Roman and Gurmukhi characters have been taught. Bible lessons are given to all classes, and special attention is paid to the growth and formation of the Christian character of the girls. Industries, such as are suitable to the girls of the poorer classes and likely to be useful to them in after life,—such as cooking, grinding
wheat, spinning, knitting, and plain sewing, are also taught. All the
domestic work of the school is performed by the girls.

There were 75 girls on the roll: 31 of these were Famine Orphans,
19 ordinary Orphans and 25 had both parents alive. All the famine
orphans received baptism last year, on their own confession. They
have been now with us upwards of three years, and have been carefully
instructed in the Christian faith. Some of them have learned to read
the Bible, others have learned the truths about Christ by means of oral
instruction, and all of them have made an intelligent profession of their
faith in Christ and are very satisfactory in their lives.

Five girls passed the Upper Primary examination this year and
five joined the Church.

Mrs Chatterjee continues to have the care and management of the
school. The Medical department was in charge of Miss Dora Chatterjee,
whose valuable aid has been a great help and comfort to her mother.
Two famine orphans died during the year—one from a sudden failure
of the heart and another from tuberculosis of the bowels. One girl
had typhoid fever, but was nursed through successfully, and recovered.
The remaining girls enjoyed pretty good health.

A teacher's house was constructed during the year, containing
comfortable quarters for three female teachers. This has enabled us
to remove the two male teachers we were obliged to entertain in former
years. Now all the tuition of the school is carried on by female Chris­
tianteachers. The Head Mistress is an Entrance passed girl, and the
second, Middle-passed. This is a very satisfactory arrangement, and
we are thankful to have been able to make it.

The rate of school fees for each girl is Rs. 3 per month. But those
who are not able to pay this fee are received for less. Orphans and
very poor girls are admitted free of charge.

(2) Two Day Schools for non-Christian girls. These have suffered
greatly from the effects of the plague. They are situated in the heart
of the city where most of the houses were infected with the plague.
Three of our girls died of this disease, and others gave up coming to
school for fear of catching the infection. The consequence was that the
4th and the 5th classes were entirely deserted. We have now only the
first three classes left in each, and the attendance in them is very
irregular. In the Hindu school, there are only 24 girls on the roll, and
in the Mohammadan 33. They are being taught by non-Christian
teachers. Miss Chatterjee visits them only once a week, the rest of her
time being spent in the Orphanage.

3. The circulation of scriptures and Christian books and tracts.
This has been carried on as before by means of a Book depository. A
colporteur is in charge of it and keeps it open for nine hours every day.
He also sells his books in the religious fairs held in the neighborhood.
of the city. All the preachers co-operate with him in this work. The result of their joint labor has been the sale of 10 Bibles, 15 New Testaments, 100 scripture-portions and 200 tracts realising Rs. 25—8—0. Some Bibles and select tracts have been given away to thoughtful inquirers.

4. Medical work for women and children. This work was opened on February 14th, in the city Mission House, where Miss Dora Chatterjee, who is in charge of it, was born and brought up, and which is connected with many pleasant associations of her early life. This place was selected to be the scene of her Christian benevolence. It is conveniently situated at one end of the city, and is within reach of the sister town of Bahádurpur. Purdah women of the most respectable classes, as well as women of the poorer classes, find access to it without any trouble or inconvenience. The house was first altered and fitted up for the purpose of a Dispensary. On the first day, there were 12 out-door patients. The number rose gradually till it attained the maximum of 100 a day, in the month of May. It again fell, in the rainy season. The average daily attendance now is 40. The work was so heavy during a part of the year that Dr. Chatterjee could not conveniently attend to it alone. In this emergency, her elder sister Mrs. Datta, the wife of the Civil Surgeon of this place, most generously came to her aid. She attended the Dispensary daily for six months of the year and helped her sister in various ways, especially by keeping the register and speaking to the women. Much of the usefulness and popularity of the Dispensary is owing to her work, and our best thanks are hereby offered to her for it. The work is opened daily with the reading of the Bible and prayer, and has not only been the means of relieving bodily pain and suffering, but we earnestly hope, also, of drawing the patients closer to God and Christ.

A small hospital containing four beds is attached to this Dispensary, where patients, requiring indoor treatment, are accommodated. Two of these beds were supported by the generous help of Col. Gordon Young, who was formerly Deputy Commissioner of Hoshyarpur, but has now retired to England to enjoy his well-earned rest. He still takes a deep interest in the welfare of the people of Hoshyarpur, particularly in the mission work carried on in it, and continues to help it with his sympathy, prayers and purse. The other two beds were supported by local subscriptions.

Besides the Christian work mentioned above, we have had a Sunday School and a service every Sunday morning, and another service on Sunday evenings. These were attended by the Christians residing in the city. A large number of visitors and inquirers called on us to hear and learn about Christ:
HOSHYARPUR STATION.

THE VILLAGE WORK.

This has been carried on upon the same lines as before. The same circles of work have been continued and the same agents have worked in those circles. Preaching, teaching and circulation of Christian literature have been the means made use of by them.

The following is a brief report of this work:

1. Hoshyarpur Circle. The villages round about Hoshyarpur have been regularly visited by Mr. Hamilton, Attar Das and Moti Lal. They have preached the gospel amongst non-Christian people, specially amongst those of the poor and depressed classes; taught the Christian congregations residing in the villages, and held Sunday services with them. There is a small school of 14 children under their care. The number of baptisms in connection with their work was 15, nine of whom were adults and six children.

2. Hurianah. This has been one of the circles of the district most infected by the plague and the work in it has suffered greatly because of it. The Licentiate Wazir Shah has continued to preach and teach in this circle. He has under his care a Christian congregation of 91 souls and a small school of 10 children. There has been no baptism in connection with his work.

3. Garhdiwala. The Licentiate, Agya Masih, has labored in this circle, being assisted by the Catechist Abdul Masih. They have preached amongst non-Christians of all classes and ministered to the Christian congregation of 71 people living in this circle. The school under their care had only 5 pupils. There were 33 baptisms in connection with their work, 22 of whom were adults and 11 children.

4. Dosuah. This has continued to be the sphere of the Rev. Nizam-ud-Din's work. He has been indefatigable in his labors for the Lord, and has carried the gospel to the town of Mukerian and its surrounding villages. His two assistants, Rahim Bakhsh and Nának, have worked faithfully under his superintendence. Mr. Nizam-ud-Din has 552 Christians to care for, of whom 350 are communicants. He maintains a school of 25 boys in Mukerian. He has preached also amongst non-Christian people of all classes, and distributed scriptures and tracts amongst them. His labor has been abundantly blessed. There were 52 baptisms under his ministration, last year, of whom 33 were adults and 19 children.

5. Tanda. The Licentiate Amír Khán, I, has continued to have charge of this circle, being assisted by Ghasita Singh. The Christian congregation under his care numbers 202 souls of whom 148 are adults and 54 children. There are two schools under his care—one containing 22 boys and another, 24. There were 37 baptisms connected with his work, 22 adults and 15 children. Tanda stands only second to Dosuah in point of blessing and prosperity amongst all village centres.
Like Hurianah, it was largely infected with plague, and the work here has been carried on in the midst of trying circumstances.

6. Ghorawaha This is the oldest of our village centres, and suffered greatly last year from the plague. The Christian congregation here numbers 93 souls, most of whom are converts from the upper class Rajput Muhammadans. The Head man of the village is a Christian. He holds the position of Zaildar of the whole circle. His wife received baptism last year. His son with his family is a Christian. So now the whole of zaildar Abdullah Khan's family have become Christian. The second man of the village with his whole family is also a Christian. So there is a great deal of important Christian influence in the village. There were 12 baptisms here last year, 7 from the Muhammadan community and 5 from the low caste people. Pundit Har Golal had has charge of this centre and labored faithfully amongst all classes.

Altogether there were 180 baptisms last year, in connection with our city and village work. Of these 125 were adults, and 55 children. God be praised for this ingathering of souls.

The Church.

We shall conclude this report with a few words about the Indian Church of the Hoshyarpur district. There were 1129 Christians in it, at the beginning of the year. In the course of the year, as mentioned above, 180 were added by baptism, but 103 died or dropped out. So we have now in the district 1206 Indian Christians of the Presbyterian Church, 774 of whom are communicants. They are recruited mostly from the poor and depressed classes only, about 100 being from the upper classes of Hindus and Muhammadans. They are distributed in the two Tehsils of Hoshyarpur and Dosuah, in more than 30 villages. The pastoral work in this community is performed by the evangelists, licentiates and the catechists stationed at the different centres. They teach them during the week days and hold services and Sunday-Schools with them on Sundays. The Bible, spiritual hymns and Bhajans and Rev. R. Bateman's Punjabi Catechism are used for their instruction. Much of the instruction is given orally and in the catechetical form. All are urged to present offerings to God at the services on Sundays according as the Lord has prospered them. The amount thus collected last year was Rs 121.

Such briefly is the record of our past year's services and the blessings vouchsafed on them. We thank God He has had mercy on us, not according to our merits, but according to the fullness of His love and grace in Christ Jesus our Lord.
DEHRA STATION
(Occupied in 1853)


Assistant Missionaries:—Misses Lena St. Joseph, and Alice Kenyon.

Pastor:—The Rev. Ralla Ram.


Zanana Visitors or Bible Women:—Mrs. Ganga Parshad, Mrs. Ratan Singh, Mrs. Durga Prashad.

Teachers in Girls School:—Misses Bannurji, Kamola Chatterjee, Grace Ahmed Sháh, Mercy Ahmed Sháh, Alvina McCollough, Monica Dass, Lizzie Scott, and Munshi Ganga Prashad.

Teachers in Boys Mission School:—Mr. H. D. Bose, Head Master; Mr. Kerh, Mr. Kripal Singh, Mr. Augustus, Mr. Edwin.

Owing to serious illness the Rev. W. J. P. Morrison was obliged to take a long rest in Kashmir. During this time his place was filled by the Rev. H. M. Andrews, who has furnished the following report:

The beautiful valley of Dehra. This is the usual expression of those who come from the heat and glare of the scorching plains, through the green fields and cool forests of Dehra Dun, on their way to the Hills.

The grass is never burned and brown in the Dun; the birds sing sweeter and with more varied songs; the flowers are more fragrant and like the Home flowers; the Tea Plantations amid the Toon trees, trimmed and cultivated like a garden, but stretching out their evenly-cut tops, like a green carpet for miles over the undulating fields;—all this renders the Dun
DEHRA STATION.

exceedingly attractive. Its elevation of 2200 feet above sea-level, together with the influence of the great, cool, restful mountains, rising into the Temperate Zone of the upper air, and bringing down within reach of men, the refreshing breezes that always blow in the free regions above, combine to temper the heat.

Our Mission selected this as a Station for Mission work in 1853 and began work in November of that year. On the second of January following, a School was opened for native boys, which has grown into our present prosperous and efficient Boys' High School, with its commodious building on the main thoroughfare of the City, and its annex at the old Tehsil building, not far away. When it was opened in 1854, two boys were in attendance. Now there are 256 on the roll, and the original building has become so inadequate, that the Government has granted to the Mission the use of a fine large building in the midst of a walled-in compound, suitable for a play and drill ground for the boys. This is the Annex, mentioned above. The lease is for 99 years, and the nominal rental one anna a year, renewable at the end of 99 years at the same rate.

The Head Master of this combined school, is Mr. H. D. Bose, B. A., a Bengali gentleman, and a fine specimen of the highest type of Indian Christianity.

He is as high in his ideals of Christian life and duty, and as faithful in the performance of his duties, as those who come from other lands as Missionaries of the Cross. For twelve years he has been practically in charge of all the arrangements of this great School and most ably has he fulfilled his task.

He is seconded by five Christian Teachers and twelve non-Christian. The Second Master, who received his appointment this year, is a member of the Brahmo Somaj Society and apparently not far from the Kingdom of GOD. The Pastor of the Hindustani Church, Padri Rallá Ram, a converted Brahmin, and the Catechists, assist the Christian Masters in the evangelistic services which are held at the opening of School every day, and Mr. Clark, the son of a Missionary, kindly volunteers to take one of the Bible Classes during the week.

Every class in School is taught the Bible every day, and on
Sunday there is a voluntary Sunday School, conducted by Mr. Bose and the Christian Teachers, which has an average attendance of 50 boys. The policy of making this Sunday School absolutely voluntary has been adhered to, and the number present is good, considering the fact that the Arya Samaj holds a Sunday School near by, and tries to attract the boys. It must also be remembered that the Christian boys, to the number of about twenty, attend the Hindustani Church Sunday School in the Morrison Memorial Church.

The following Associations of Christians and others, holding their meetings in the Boys’ High School building, are promoted by Mr. Bose and other Indian Christian gentlemen in Dehra.

(1) The Indian Christian Association. This has existed for some years, with the object of improving the social and religious status of the Indian Christians of Dehra Dun. This Association holds monthly meetings, when some subject with a practical bearing upon the well-being of the community is discussed. Often Missionaries or other gentlemen are invited to lecture to a general audience, under the auspices of this Association. It is an undenominational organization, and all Christians are welcomed to its membership. Among the practical work undertaken by this organization are the supply of cheap coffins, and of a hearse, which they have had built this year at a cost of Rs. 85/- A poor boy has also been supported from the funds of this Association.

This Society has decided to hold a Bazar this winter, for the display and sale of the handiwork of Indian Christians, “in order to give an impetus to industry and manual labor among the Christian communities of the Dun and surrounding Districts.”

(2) The Young Men’s Christian Association. There are 30 members. This Association has been in existence for the last six years and holds its meetings twice each month. Most of the members have pledged themselves to devote the first half-hour each morning to the study of the Bible and prayer. There are Committees who visit the sick in their homes and in the Hospitals.

(3) The Indian Christian Temperance Society. This is a Total Abstinence Association of young men, who do all in their power to warn and help others who are ensnared in the toils of this evil habit. Mr. Bose writes that most of the young people of the Christian Community in Dehra, are pledged total abstainers, and that those who indulge in this deadly habit, do so secretly, because this Association, among other agencies, has succeeded in creating a strong public sentiment against it.

I may say that, besides the above mentioned Christian Temperance Society, there is also another non-Christian Society, with the same
DEHRA STATION.

...purposé in view, whose work is confined to the Hindus and Mohammedans. This Society has a paid lecturer, whose duty it is to go around the City, visiting the various Wards or Mohallas, pointing out the evils of drink and urging the necessity of total abstinence. In some Mohallas, where a particular Caste is congregated, e.g. the Mochi (shoe-maker) Mohalla, nearly every one has been persuaded to give up drink and to pledge themselves to total abstinence. Under the auspices of this Society, Magic Lantern exhibitions are given in the open air, with a Temperance Address, in the various Mohallas of the City. All this has grown out of the Indian Christian movement in this direction.

(4) The Young People's Society of Christian Endeavor. Since the visit of the Rev'd F. S Hatch, General Secretary of the C. E. Societies of India, Burma, and Ceylon, a Society has been started in connection with the Boys' High School. Since starting this Society has had an attendance of 15, and it is hoped that it will be able to get hold of the non-christian boys in the School, and induce them to join at first as Associate members. There are two other C. E. Societies in active working order, in Dehra,—one in connection with the English Congregation, with an attendance (during the Summer) of about thirty. I can not say how many attend during the winter. There is also a Senior and a Junior C. E. Society in the Girls' High School, and one of the very best, most interesting and wide awake C. E. Meetings I ever attended in this Country or any other, was a joint meeting of these last two Societies, held in the Girls' High School.

The Girls' Society will of course, be reported by the Principal of the Girls' High School. Besides the Boys' High School, there are two other Boys' Schools. The one at Karanpur Mohalla is very prosperous and successful, with a Christian Head Master, trained in a Government Normal Training School, and one Hindu Assistant Teacher. The attendance at the school has been 65. We have had to enlarge the capacity of the little school building, by the addition of a Verandah on the North end this season, and still there is not room, and there will have to be another verandah built on the East side.

It is a great pity that a heathen Banya has been allowed to build his dwelling and shop on the Mission land adjoining this school, thus cutting off the possibility of increased accommodation for this growing School. At the suggestion of a Muhammadan gentleman, who is a member of the Municipal Board of Dehra City, I applied to the Board for a Grant in Aid for this school, and my request was very generously granted with an appropriation of Rs. 30 a month, from the 1st of November 1902. Upon the strength of this Grant in Aid I have given the worthy Head Master, through whose exertions and ability the school is now in this prosperous condition, a rise in salary which he well deserves.

Early in the season, when I first went down to take charge, in the absence of Mr. Morrison, I received an appeal from the Mochi Mohalla,
DEHRA STATION.

mentioned above, to establish a School there. This appeal was accom­
panied with an offer of a suitable place, free, for the use of the School.

I sent one of the young catechists down there to start the School, 
and now there are 24 boys and 6 girls in daily attendance.

The same man, with the help of other catechists, holds a Sunday 
School in that Mohalla which has a varying attendance of 35 and more.

I omit entirely any Report of the splendid school work done for 
Indian Christian Girls, by the Christian Girls’ Boarding School, which 
was begun in 1859 with 13 boarders and 5 day scholars. Now there are 
about 125 young women and girls, all boarders, and the purifying and 
elevating influence of the high ideals of Christian life, which are in­
culcated and lived out before the girls in this school, has gone out 
into hundreds of Indian Christian Homes throughout northern India. 
From this school 60 (now on the rolls of the Church) have been gathered 
into the Hindustani Presbyterian Church, and I do not know how 
many have united with other Churches in their own homes.

Turning from school work the most important, the most promising, 
and the most blessed work by far, that is done for Christ in India we 
notice another promising and encouraging form of work for Christ in 
Dehra: the Indian Christian Church, with 106 members, one Elder and one 
Deacon. This Church had its origin in a Sunday School, started in 
May 1855. There were nine Indian Christians in Dehra at that time, 
and eight of these were communicants of the Presbyterian and other 
Churches. Now we have an efficient, self-supporting Church, worship­
ing in a beautiful and suitable building, called The Morrison Memorial 
Presbyterian Church.

The Church has a well and a regularly paid Pastor, who is an earnest, 
able, and fearless preacher of the Word of God.

At present there is a spirit of harmony and kindliness prevailing 
throughout the membership, though this has not been the case through 
the whole year, and the Missionary in charge had all he could do for 
a time to pour oil on the troubled waters. The congregation averages 
207 at the morning service. A large part of this number is composed 
of the girls and teachers from the Girls’ Boarding School. The 
bright, intelligent faces of the girls, in their white chaddars, and their 
sweet singing are an inspiration to the Pastor in the services.

There were admitted during this year 15 upon confession of their 
faith, 13 of these from the Girls’ High School. One was admitted by 
letter, one was readmitted after discipline, and two are still under 
discipline. Four have gone home during the year. Three adults 
have been baptized and three children.

The Congregation has contributed Rs. 553–8–6 for congregational 
expenses during the year, and Rs. 31–7–6 for Home and Foreign 
Missions.
The Sunday School meets immediately following the morning service, and has 12 Teachers and 145 members enrolled.

The English Congregation, to which I have ministered during the season, has numbered about 125, including the older girls from the School, who practise the hymns and form a very efficient choir. They are a very intelligent and appreciative part of the audience, and I have found their presence a great help to the preacher.

The English service was begun in April 1854, almost immediately after the opening of the Station, and has been kept up ever since. The Church is organized with one elder. The Congregation consists mostly of members of other Churches worshipping here and having no other Church home in Dehra. Some, however, are members of the English Church, who prefer for various reasons to worship here.

There is here a nucleus of earnest Christian people, who are forward in every good work. As an illustration of their quick sympathy and ready helpfulness, when Mr. Morrison was taken ill. and it was suggested by a member of the congregation, that he should spend the summer in Cashmere, a purse, most generous in amount was made up for him by his people. The congregation keeps up a flourishing Christian Endeavor Society, with an attendance, during the summer months, of about thirty, and a larger number during the winter. This C.E. Society supports a Bible woman, and the English congregation pays for the care and lighting of the Church, and for the keep of a horse for the Native Pastor, who in turn furnishes weekly services for the native servants of those of the congregation, who may wish him to do so.

There is a little English Sunday School, conducted by the elder, Mr. McAfee, with the aid of several of the Ladies of the congregation.

There are two Licentiates, three Catechists, and one Colporteur in connection with the Station work, and regarding these men I have nothing but praise to report. I consider them, each and all, faithful, earnest workers,—the two Licentiates above the average in ability to preach, and tact in the conduct of Bazar preaching,—the most difficult and least encouraging form of our usual work. I have learned to love these workers as brethren in Christ, and to value them highly for their work's sake.

One of these workers lives in Saispur, a village about 15 miles out in the Western Dun. I am sorry I have not had the opportunity to visit him and see his work, but from his reports I have reason to believe he is faithful and earnest. I will not go into detail in regard to the methods, &c. of work, as these do not differ materially from those of other Stations. I have had an average of three meetings a week, whenever possible, with the workers, for conference and prayer together, and I have come into very close touch with them and with the work they are doing, in this way. A lesson I have learned from
one of the Missionary boys, Aleck Kelso, I have put in practice with very encouraging results. I have felt for a long time that we missionaries make a mistake in almost never meeting our workers, except as workers, and not, once in a while at least, simply as men, socially, letting the work drop for the time being, and cultivating the social side of their nature, and revealing to them that we are "men of like passions with themselves," and that we enjoy the innocent pleasures of life as well as they do.

They well know that we are "men of like passions with themselves" in the matter of impatience, and love of power, and love of leadership. They perhaps have learned to respect our ability to give advice and "Hukma" or commands, &c., &c., but they see little of the social lighter side of our life, and it is little wonder that they are not very much drawn to us. It seems to me that it would be wise for us to utilize the natural characteristics of the people among whom we dwell far more than we do, in so far as they are not sinful; e.g. their love of tamasha or shows, which our Methodist brethren have utilized to a great extent, for the purposes of Evangelistic work. Mr. Moody was strong on this point. In his Mt. Herman assembly. After the day's work was done, he would say "Come boys let us have some fun" and he would lead a party off for a brisk walk, or they would go to the Base Ball field, or some such active exercise. He used to think it made people more godly to have their blood circulate rapidly in their veins:

With all this in mind, I have set aside one evening each week for outdoor games with the men, when our work was not even mentioned. Sometimes I have taken them out to shoot at a target I find that they appreciate such efforts very much and it has drawn the workers very close together and very close to me. They work better and seem happier. I most unreservedly recommend this plan to others.

Aleck Kelso did, as I believe, as good Missionary work in a way, as he will ever do, when he used to lead the Seminary boys out to the Cricket field, and keep up their enthusiasm for outdoor games.

In conclusion, I am grateful for the kind Providence that has watched over my life, and given me strength for the added duties that have devolved upon me this year. Early in the season, after I had been down at Dehra sometime, I developed Malaria, and was obliged to return to Mussoorie and be treated, by the inoculation method, which, I hope has cleared the poison out of my system. Besides this I have only had a slight attack of Influenza. The constant changes of elevation, involved in the necessity of visiting Woodstock occasionally, have been trying, and I would not advise such a plan again.

It has been a pleasure to be associated with the workers, both Missionary and Indian, of this Station, and I shall look back to this season at Dehra Dun with gratitude for all the opportunities of service.
for the Master in the interests of His Children, and for all the experiences of His patience and His, love, that have entered into my life.


The year under review has been, in many respects, the best we have ever enjoyed.

The average enrollment has been one hundred and twenty but a number of pupils were admitted during the latter part of the year making a total enrollment of one hundred and thirty, the largest number in attendance since the year 1881, when eight more are recorded, but as this number includes day scholars, not now admitted, there probably have never before been so many pupils to be accommodated as boarders.

The necessity of arranging for the musical work of the school without the help of Miss Colman who, for so many years, has made such a success of this department, caused no little inconvenience, but through the kind help of Miss Goddard for six weeks, and of Miss Jenks for six months, the work has gone on satisfactorily.

With the exception of this difficulty in regard to music, all the work of the different departments has been carried on as usual. Our teachers are gaining in experience and efficiency. This year, the scripture classes were also taught by them with good results, as from among all our pupils, only three failed to pass the scripture examination given by the All India Sunday School Union and two of these were new pupils.

In the University examination of 1902, the eight girls of our Middle class all passed, two in the first division and six in the second. Two of the four sent for the Entrance examination passed, but without special honors. The classes now preparing for these examinations are perhaps the best we have ever been able to present. Six names have been sent as candidates for the Entrance to be held in January and twelve girls are preparing for the Middle to be held in February.

The Literary Society, which has been carried on entirely by the girls themselves, has prepared programs of unusual variety and interest and our Endeavor Societies have never been more
prosperous. We have had the joy of seeing thirteen more of our girls take a definite stand for Christ by uniting with our Hindustani church. Several others seemed equally sincere in their desire for admission and perhaps were as well prepared but, for various reasons, it was thought best for them to wait until a future occasion. One of the latter is the daughter of a Muhammadan, who, after making a profession of Christianity, has again returned to his own people. The change in this girl has been most marked, as she was very hard and sullen when she first entered the school in March, but has now become a bright happy-faced girl.

It has been difficult, during the latter part of the year, to find accommodation for our constantly increasing number of pupils. As only two class rooms have been provided for the school, the dining rooms and verandas have always been used for this purpose, but, with all these in constant use, some of the classes are crowded and uncomfortable. Every available nook of dormitory room has also been occupied and the library turned into a bed room. The applications received for next year already by far exceed the number who will pass out, so, unless an arrangement can be made by which we can have more space for school purposes, we shall be obliged to refuse admittance to a number of these and to all others who may apply. It has been proposed to provide another house for the ladies who are engaged in zenana work, leaving the entire building for school purposes. This would relieve the situation for the present, and, at the same time, would be in many respects more comfortable and convenient for the zenana workers.

We trust it may not be necessary to limit the number of pupils, as the school can never even approximate self-support unless large numbers of pupils for whom full fees are paid can be added to the children of our mission employees, for many of whom very little is received. At present there are 65 pupils in the school, for whom we receive a monthly fee of, from five to ten Rupees and for the remainder from one rupee eight annas to four rupees. Ten years ago there were not more than twelve pupils in the school for whom as much as five rupees a month was received.
The opening of the Debra Railway has brought to the school a number of the daughters of Railway employees, mostly Eurasians. This is a needy class, not financially, as they are quite willing to pay the highest fees required, but spiritually they have little help in their homes and less perhaps in their schools. The Railway Companies provide schools for the children of their employees, but those, who have come to us, seem anxious that their children should have the religious instruction and influence of our mission schools. When seven of this class of pupils entered our Middle grade, it was feared that their influence might prove hurtful, but as almost every other member of the six higher classes is a C. E. girl, the stronger influence has prevailed, and these girls are beginning to show a real interest in all that interests their schoolmates. They are bright and interesting girls, whose lives will count for much towards good or evil.

Three of our last year's pupils have begun work in our mission: one as a teacher in our own school and the other two as assistants to Miss Fullerton in Fatehgarh. A fourth, who was last year a pupil teacher, was married in June to a promising young Christian of the Indian Survey Department.

A Government arrangement for supplying drinking water to the school has been made possible through the kindness of friends in America, but the delay of the Municipal Board in giving final consent to pipe the water, and afterwards the summer rains have hindered the progress of the works. We trust, however, that it may be ready for use before another year begins.

The health of the school has been excellent, due largely to the presence of a doctor who, by timely assistance, has been able to prevent much that might have developed into serious illness.

Our girls have received much help and encouragement from the visit of the Rev. F. S. Hatch, General Secretary of C. E. and their missionary zeal has been increased by lectures from the Revs. Zwemer and Cantine of Arabia.

We are grateful to these and to missionaries of our own and
other missions who, from time to time, have encouraged us by short visits and addresses: and to all in India and the home land who, by gifts and prayers, have remembered our school, we return the united thanks of all beneath our roof.

**Medical Work.**

The medical work in Dehra may be briefly tabulated as follows:

<table>
<thead>
<tr>
<th>Nov. 15, 1901</th>
<th>Patients</th>
<th>Treatments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girls of the School</td>
<td>135</td>
<td>1310</td>
</tr>
<tr>
<td>Household and servants</td>
<td>75</td>
<td>474</td>
</tr>
<tr>
<td>Christian Community</td>
<td>55</td>
<td>288</td>
</tr>
<tr>
<td>Outside</td>
<td>99</td>
<td>187</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>364</strong></td>
<td><strong>2239</strong></td>
</tr>
</tbody>
</table>

From this it is seen that the service has been limited to the school and household in good part. This was found necessary for the past year, on account of the new conditions of the country and the work and to provide for language study.

The cases have offered some variety both in medicine and surgery. Major surgical cases have been referred to established hospitals elsewhere. For at least the first two years, it will be impracticable to undertake such.

The outline of the work has been given. No one can state the responsibility and care which lie between the lives of any Medical Missionary's report, nor need it be estimated. "Forgetting those things which are behind we press forward."

Two lessons must be emphasized: that there must be abiding prayer for wisdom, patience, love and that there must be constant vigilance to guard the evangelistic calling not only from utter absorption of time and strength by Medical work but to be ready to grasp opportunity for giving the message.

**Miss. Savage's Report of Zanana Work.**

The Zanana work in Dehra has been directed by me, but I have had only a small share in its labors. These have been
carried on by Miss St. Joseph, Miss Kenyon, till her marriage in March, and, since February, by five Bible women. Previous to this, Miss St. Joseph and Miss Kenyon worked alone, the Bible women being kept home by the necessity of caring for small children.

The responsibility has been good for them all and for some very markedly so. And it has been gratifying to see their interest and enthusiasm. This has been most remarkable in one, who eight years ago, was an ignorant pardah woman.

Two day schools have been kept up throughout the year with an average attendance of twenty in each. One Sabbath School, and part of the year two, have been held in villages within three miles of Dehra. One of the Sabbath Schools has to be discontinued because of there being no one to superintend it; and the other, a flourishing one of forty boys, mostly Brahmins, held its last session last Sabbath, as some unfriendly influence has been working for several months against us and it seemed best to close the School for the present.

In the city and villages, sixty houses have been visited and about one hundred and twenty women and girls taught beside the forty taught in schools. The number under instruction is limited by the number of workers only, as the whole Dun would be more or less open to us, if it were possible for us to reach all.

While the work of the year, as we look back at it, has not been all what we wish, yet we see the Lord has been good to us and we are thankful.
MUSSOORIE STATION.


**Teachers:**—Misses A. Mitchell, M. D.; M. Wyckoff; C. E. Wherry; A. Ewing; S. Soltau; F. J. Cameron, F. A.; S. A. Sircar; K. Robinson, F. A.; I. Pierce; A. E. Tanner; G. Smith; A. Anthony; F. Hickey; N. Hindmarsh and Mrs. Rose.

**Matron:**—Miss Rhine.

In presenting the Annual Report of the Mussorie Station, we have no hesitation in saying that better work has been done in some of the Departments than in any preceding year which we have had to report.

Certainly this has been the most successful of the four years in which Mrs. Andrews and I have had charge of Woodstock School.

1. **Missionaries:**—Miss Mitchell is the only Missionary teacher we have had with us during the year. She has been at her post throughout the term, hard-working, faithful and successful, as Head-Mistress and a Teacher of Latin.

As in previous years, she has been most earnest in her efforts to win the Pupils to Christ, and train them in ways of righteousness; and there is more than one girl, who in the years to come, will bear the impress of Miss Mitchell's Christian character, culture and refinement.

Personally, we have been greatly helped, in the many phases of work in Woodstock, by her quick sympathy and wise and efficient advice, and we feel it a great loss to have her separated from us for the year of her furlough. She left for America on November 11th, but we hope she will be with us again in 1904.

During the winter holidays, Mrs. Andrews and I were
constantly busy at Woodstock with the endless correspondence, repairs, cleaning and general making ready of the premises for the new school term.

Neither of us had even a week's rest, after a full year's work, beyond that which might come from having a small family to care for in place of a very large one. Then school reopened in March, in addition to the varied duties of my position, I taught Scripture every day in the Normal, First Arts, and Entrance Classes; and Psychology in the First Arts.

The Boys' Anglo-Vernacular School in the Bazar also reopened in March, and this, with its Sunday School, has claimed a share of my attention and time.

With the advent of the season's visitors, many of whom bring Christian servants from the plains, Hindustani services were begun in one of the school rooms of Woodstock, and these were kept up during the year. Various missionaries have preached at these services, while they have been at Landour for rest and change, and their ministrations have been very helpful to the little Church.

In April, I was given charge of the Dehra Station, owing to the absence of Mr. Morrison on sick-leave. The many departments of work in Dehra Dun, both Hindustani and English, have absorbed most of my time for the past seven months, and I have only been at Mussoorie occasionally, to help at times of special pressure and need. This means that Mrs. Andrews has had to stand in the breach, and in addition to her own domestic, social and public duties, as lady Principal, she has managed the large correspondence, supervised the school work, and taught my Scripture classes, as well as her own branch of Physiology in the seven highest standards of the school.

II. The Staff. The beginning of the year brought us two additions to the staff, who have been a source of great help and comfort in every way. Miss Mary Wyckoff and Miss Anna Ewing did not come from America as regularly appointed missionaries of the Board, but in spirit and influence have stood shoulder to shoulder with us in every effort to make Woodstock School a thoroughly evangelizing agency. We must record our
grateful appreciation of their sympathetic help in these directions, as well as their very efficient management of the classes in their charge.

When Miss Morris went to the Plains at the end of last School year, we thought we had secured a missionary of another Mission, who was in the Hills for a long change, to take Miss Morris' place in the Primary Department. But at the last moment, before school reopened, her health made it evident that she could not do the work, and we had to take any one whom we could find. Fortunately, the teacher, who came to us, as an unknown quantity, has proven very acceptable in the little children's school room, and we have reason to be satisfied with the manner in which she and her assistant, (also a new teacher) have done their work. Both of them have ranged themselves with the distinctively Christian element in the school and have tried to help in every way toward the right.

Miss Pierce is another new teacher this year. She came to take the position of Music Mistress left vacant by Miss Stowell's marriage. She is Scotch by birth and education; and has studied music at Leipzig for several years. Besides being a brilliant musician and successful teacher, she has been a pleasant member of the family.

The other members of the staff are the same as last year, and we have received from every one of them most careful and efficient aid. It is worthy of mention that during all the year the relations between the large staff of teachers, as well as between principals and teachers, have been most harmonious and helpful; and this spirit of friendliness has been reflected in the whole school. I would say, in this connection, that four of the present staff are former pupils in Woodstock, and it is gratifying indeed to find so many who come back to their old school with such loyal and loving helpfulness.

Miss Rhind, as Matron, and Mrs. Rose, as Housekeeper, have fulfilled their duties in a thoroughly satisfactory manner, and Mrs. Andrews has been greatly helped, in the burdens of a very hard year, by their efficient management of these two departments, so important to the welfare of the large family.
Mrs. Rose has also been in charge of the needle-work of the whole school, and her success in this department has been very marked. She has inspired the children with a love for this part of their school work, and in place of their finding the requirements of the Code a disagreeable duty, they have grown to delight in all forms of useful and art needle-work.

III. Educational. The results of the last Government examinations were, for the most part, highly satisfactory. The High School sent up five candidates and four passed,—two in the second division. The Entrance Class had only one member, who passed in the second division. The Primary Class numbered eleven, and all passed, giving the school a high percentage of successes in all these departments. The Middle School recorded the worst failure for many years past, and gave us an unpleasant surprise after so many successive years of very high average. Of ten candidates, who appeared in the Middle School, only two passed—and these two in the third division.

In the department of music, twelve candidates were presented for the various grades of the Trinity College (London) Pianoforte Examinations, and eleven passed with credit, while one gained honors, the only one from all the Mussoorie candidates to obtain this distinction. Six were sent up for the Trinity College Theory of Music Examination, one of these at the first examination in June, and the remainder in November. The one, who was presented in June, passed with credit, but the results of the second examination have not yet been received.

The department of Art has also won laurels. At the Mussoorie Fine Arts Exhibition, open to all classes of competitors, one of our Art students secured the first-prize for Oil Paintings, and another the First Prize for Water Colors.

This year has brought the school largely increased numbers of pupils, and the registers show one hundred and fifteen girls and twenty-five boys on the rolls. Of this number of boys, all but three were the sons of missionaries, either of our own or other Missions. The three non-missionary boys were admitted-
because of special circumstances, which seemed to make it advisable.

The Normal Kindergarten class has had five members this year. One of them, at the close of a two years' course, receives her certificate, stating that she has completed a course equal to the London College of Kindergarten, Intermediate Standard. We have found this Normal Department a very great satisfaction, and every year growing more desirable. Many girls pass their Government examinations, at an age when they are too immature to be successful teachers, and their utter lack of experience unfit them for any independent effort. They come to our Normal Class, and, under the supervision of a trained teacher, study not only the theories and principles of teaching, but gradually are helped to master the practical duties of the Class room. But, more than all professional training they receive, is the development which goes on in their own characters. We feel that one of the prime agencies of Woodstock is of that crystalizing the more or less unformed girlhood, which comes to our school. We have watched, with intense satisfaction, the developing and expanding into Christian womanliness of almost every member of our Normal Class.

A marked feature of this year has been the large proportion of older students in the school: Special and College students twenty-nine; High School seven; Middle School forty-two. This has had an important bearing on the tone of the school. Discipline has been easier, because the older girls have loyally seconded our efforts to guide them in the way of true self-control, while the younger ones have naturally copied the attitude of the older.

We may gratefully mention that very little sickness has visited us. An epidemic of measles made us anxious in July; but only fourteen cases in Woodstock was the outcome and none of them serious, so we were soon free from it. However, it again impressed us with our utter incapacity to deal with serious illness. At the time of this outbreak of measles, every bed in every room was occupied, and there was no place where we could isolate the sick. They had to be crowded into two
small rooms opening from a large dormitory, and while the sick were comfortable enough, the well children were exposed to discomfort and disease. One of the teachers had to be turned out of even this limited space, to make room for the sick. The attendants had no entrance to, or exit from, the sick room except through this dormitory, where eighteen well children were crowded together.

After a hard day of school work, these children had to get what rest they could, with lights and voices of sick-room attendants all about them, the moans of fretful sick children reaching them almost as plainly as though there were no division between the rooms. At the risk of seeming to repeat an old story, I must again plead for funds to build a suit of rooms for isolating the sick, and thus protecting the well from infection. This seems the only right way for such a school as Woodstock and our patrons may reasonably expect that their children shall have this amount of proper care, when they commit them to the school. In this same connection, I would again mention the need for a Gymnasium. Most of our children come from the plains, weak and indolent, and if we are to help them to develop "a sound mind in a sound body," we must give them physical drill as well as mental training. A part of the year, this is done out of doors, where the sun pours down on the ends of the lines of children, and much discomfort and danger results. During the rainy season the only available space under cover is the large Dining Room, and day after day this room has to be cleared out. Tables, chairs and benches must be put out in the rain, floor coverings must be removed, lamps taken down, and movable things generally shifted. Aside from the labor involved every day, the breaking and marring of furniture by such constant pushing and pulling about, amounts to a large item of expense every year. A Gymnasium and Sick Rooms are imperatively needed at Woodstock, and we again ask for funds to supply this need. To meet this need, we have a plan for a building to consist of a room for a Gymnasium, on the ground floor, teachers' rooms and dormitory above, and a set of rooms on the third floor,
which it is possible to cut off from all connection with other parts of the house. A Civil Engineer, of long practical experience as a builder, has assured us that such a building in the place we desire, will not cost more than fifteen thousand rupees. It seems to us that this is not a large amount of money to ask for, considering the importance of the object to be attained.

IV. Evangelistic. A very large proportion of the girls who were in the school last year, became Christians before they went back to their homes in December; and, as many of them returned to Woodstock in March, they formed an influential nucleus of Christian life to begin our new school year. Around them have gathered others, who were new pupils, and, by growth and development, the band of Christian students has given satisfaction to those who have been watching over them. It has been an encouragement to find that this year, some who have for a long time resisted all good influences, have yielded their hearts to Christ, and show His spirit in their daily lives. There has been no widespread revival in the school, but the quiet, personal work, has been going on, and its fruits have been evident in the spiritual development of many girls. The Senior and Junior C.E. Societies are still in existence, and make a focussing point for the religious activities of the students. During the year, the school has contributed eight rupees hundred to various charities, and we have considered this a very marked and encouraging sign of spiritual life and strength.

Lately we have met nine ladies, engaged in Mission work in various parts of India, who were educated in Woodstock, and who look upon the school as their Missionary Training Home. One, who is now in the High School, will enter Mission work at the close of the term, thus making at least ten whom we know Woodstock has turned toward the Master's work.

Special services have been held in the school by the Revd. F.S. Hatch, General Secretary for India of the C. E. Societies, Mr. Campbell White, Secretary of the Y. M. C. A. of Calcutta and Mr. T. R. Archibald, Missioner of the Children's Special Service Mission. Pastor Arnold Boyd, of
MUSSOORIE STATION.

the Union Church, has often spoken in the school. Other missionary friends have willingly assisted us in our efforts to make Woodstock a power for Christ in this land. All the experiences of another year have emphasised our conviction that Woodstock is under the special care and guidance of God, and while we rejoice in all that has been accomplished in the past, we look confidently for even greater blessing and success in the future.
FEROZEPORE STATION.
(Occupied in 1871.)

Missionaries at Ferozepore:—Rev. F. J. Newton M. D., Mrs. Newton, Rev. J. N. Hyde, Mrs. G. S. Forman and Miss C. B. Herbon.

In Charge of Woman's Hospital:—Miss Symes M. D.


Muktasar.—Licentiate:—Báwá Amr Dás.
Fázilka.— Báwá Bení and Prabhu Dás.
Lauke.— Kalyán Singh.

OUT-STATION.

Kasúr.—Missionaries:—Rev. R. Morrison and Mrs. Morrison.
Evangelist:—Nathe Khan. For part of the year.

The missionaries at Fepozepore were both absent from India on furlough during the past year. The Station was left in charge of Mr. Robert Morrison of Kasúr and the ladies at Firozepore. A serious illness obliged Mr. Morrison to go to Kash­mir for the whole summer. Mrs. Forman too was also driven to the Hills by ill health. Miss Herron and Miss Symes, the lady in charge of the Hospital, were left to represent the Mission work at this important centre. The work in the Dis­trict and the pastoral care of the Church were performed by the Licentiate preachers at Firozepore, Muktasar and other centres.
Interior of the Mission Church at Ferozepur.
in the District. At the end of the year the missionaries, who had gone on furlough, returned to their posts.

Miss Herron writes of her work as follows:

Last year leaving Ludhiana for Ferozepore I found myself in most happy surrounding with the missionaries stationed here.

Mrs. Forman, having in charge both city and cantonment work, gave over to me the work in the city. The fact that I lived in the house, which had been occupied by Dr. F. J. Newton, gave me a standing with some, while others, because of several conversions from among the Muhammadans, treated me with suspicion and indifference, and continued to do so until three or four months ago.

In reporting my work this year, I feel I have done so little. There were so many to be told of Christ and I seemed to reach so few. One missionary working among twenty-five thousand people or so cannot do very much, and when competent helpers are scarce, one has to plod on alone. However, I did what I could, feeling the work was out of the list of human enterprises, and instead the business of God and the work of faith and prayer.

School Work.

Mrs. Forman gave over to my charge a flourishing school of Muhammadan girls. After a time it seemed desirable to change the location, of the school. The Muhammadan from whom I rented was very plausible in his dealings at first, but later on showed his real self by opening near me a school for Muhammadan girls, where he said, the Qurán would be taught and the Gospel of Jesus barred out. But one can ask no higher compliment for the Lord's work than the world's hate and Satan's growl. It goes into the fire, but in the end God is able and does deliver it. The numbers steadily decreased for a time but are again on the increase. The big girls never left us. They were able to influence their parents in favor of us, as they said, "We learn more things here and we won't go." It was a large number of our little girls that were carried off.

During the Rozá (Fast) some of our big girls asked to be excused reading the Gospel lessons each day, as their parents considered it blasphemous to read the Gospels during the Rozá. I replied; "Very well, we'll not sing either as it would be wrong to sing of Jesus, if it is wrong to read of Him." In a chorus of voices, the reply came, "Oh no, we want to sing"!! The next day, according to the daily schedule, the lessons were being given when the big girls of their own accord took out their Gospels and came to me to read.
The work among the children is precious and encouraging. Poor neglected little creatures! When one sees their lack of training by mothers brought up just as they are, one wants to gather all the little ones together and bring them up to know goodness and truth.

The child rarely thinks of obeying. I have seen a mother scold and thrash her child because it wanted something they did not wish to give, and yet, in the end, still its cries by giving the thing it was told it could not have in the beginning. Sometimes it is hard to tell which one to pity the most, the mother or the child. Our work among the children is very important.

II. ZANANA WORK.

During my eleven months in Ferozepore, Zanana Work in the city was practically carried on by myself. For a few months I had a helper in one of our Christian women, who some five months ago left me. Ever since I have been alone. Along with my school work, I have been able to keep up regular visitation in a dozen or more zananas. In some, I did regular teaching, twice a week, and in others, I only visited to give a Gospel message and to sing. Such houses were always interesting and it was always with great pleasure that I made visits to them.

When I began my zanana work in the city, it seemed such uphill work. The apparent indifference of the women was at times exasperating. I wondered if they ever would care for me or the message I was longing to give. But by and by things worked out all right. In the quarter where I had my school there were several very influential Muhammadan families, which, if opened to me would give me access to a great many more homes. After being ignored for some months, suddenly one day, I was called into the home which had opposed me the most. I was called to treat a baby, only ten days old, almost covered with a loathsome disease. It was during August. Miss Symes was away and the hospital was closed. I had no one with whom I could consult. So I turned to my Doctor Book, took my directions, and went to work. I felt now was my opportunity, and, as I felt sure God made it for me, I could trust Him to help me with the child. For three weeks I made daily visits to the zanana and treated the child, until every vestige of the horrid disease had disappeared, and the baby began to grow fat and chubby. When I began to treat the child, an aunt said, "I hope the baby will get well. We had her engaged a few days since." The child did get well and made a place for me, not only in her own home and in her mother's heart, but in the hearts and homes of others.

I could trust the women's friendship and at all times be sure of a cordial welcome. I have especially felt this year that, "The work is so hard and the task is so mighty, no one can help us but God."
Some of the women have opposed the teaching of Christ, while others again have welcomed it. They say, "The singing and words you tell us make our hearts glad." One woman said, "I believe all you tell me. Our Qurán says Jesus' mother was a virgin and Jesus was born by the Spirit of God. Why do we not believe Him to be God? You people have everything, we have nothing. I sit here in this little room, I can't see anything, cannot go to your Church to hear. How can God show me these things you tell me He can?"

I'm again overwhelmed with the thought that the work is too great for us. "No one can help but God." Our refuge alone is in prayer!

### III. Evangelistic.

The Low castes. I have only been able to visit the Low Castes once a week and give a Gospel message. Some few were able to remember from one lesson to another, which was encouraging. I was also able to reach some Sikh women and poor Muhammadans living in the same neighborhood. Here I was able to reach a number, because the women gathered around me outside under the trees. Some at first were afraid of me. They thought I was a Government servant, that had been sent inocculate them for plague with a big needle, which was put in at the wrist and taken out at the shoulder! These people are so ignorant and so needy.

**Woman's Hospital.**

Miss Symes writes of her work as follows:

During the past year the Hospital and Dispensary were closed for one month and a half in the early part of the year for want of a Doctor, and for one month in August, the usual vacation time. The first day I arrived in Ferozepore, five patients came to the Hospital, and although the attendance gradually increased, it took some time before the regular attendance was established, as owing to changes in the Hospital, the women's confidence was shaken. The attendance varied from 20 to 30 daily, sometimes more or less, the highest number being 54.

We noticed that usually on Thursdays the attendance was small. On enquiry found that there is an idea amongst the people that owing to certain atmospheric influences, medicines taken on Thursdays are ineffective! The patients often expressed their approval and appreciation of the treatment received and shewed their gratitude by bringing presents or inviting us to their houses.

For want of a Hospital staff, I was much inconvenienced, especially in nursing in-patients: and, having no Compounder for three months, I was obliged to do the dispensing as well as Nurse's and Dresser's work, besides my own.

Mariam, our Bible woman, has been faithful in delivering the Gospel
message daily to the women who came for treatment, and in speaking to those who were admitted as in-patients. Her example and influence have been most beneficial to her associates. During the month of August, while the Hospital was closed, Mariam assisted Miss Herron in teaching children in the city school. During September, Sophy Cooper was engaged as compounder. She had been trained in the Sialkote Hospital. I found her efficient and conscientious in her work and very diligent in the performance of her duties. She was the greatest help to me, I found her willing to do the work of Dresser and Nurse as well as her own.”

Miss Symes work in the Hospital was somewhat restricted, but many people received Medical aid. The following statement shows that while there were only 21 indoor patients, involving 3 surgical operations, there were 5384 patients helped at the Dispensary, with 44 visits to the sick. The table is as follows:

<table>
<thead>
<tr>
<th></th>
<th>In-door.</th>
<th>Out-door.</th>
<th>Total.</th>
</tr>
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<tbody>
<tr>
<td>Patients</td>
<td>21</td>
<td>5384</td>
<td>5405</td>
</tr>
<tr>
<td>Visits</td>
<td>14</td>
<td>114</td>
<td>128</td>
</tr>
<tr>
<td>Major Operations</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Minor</td>
<td>3</td>
<td>42</td>
<td>45</td>
</tr>
<tr>
<td>Midwifery Cases</td>
<td>26</td>
<td>0</td>
<td>26</td>
</tr>
</tbody>
</table>

The Mission Hospital in the city was in charge of the Assistant, Munshi Faiz Ali. The following table shows the work done there.

<table>
<thead>
<tr>
<th></th>
<th>In-door.</th>
<th>Out-door.</th>
<th>Total.</th>
</tr>
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<tbody>
<tr>
<td>Patients</td>
<td>21</td>
<td>5002</td>
<td>5023</td>
</tr>
<tr>
<td>Visits</td>
<td>25</td>
<td>7864</td>
<td>7889</td>
</tr>
<tr>
<td>Major Operations</td>
<td>4</td>
<td>10</td>
<td>14</td>
</tr>
<tr>
<td>Minor</td>
<td>17</td>
<td>332</td>
<td>349</td>
</tr>
</tbody>
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REPORT OF THE HOME MISSION
of the Lodiana Presbytery.

FINANCE COMMITTEE.

M. Wylie Esqr., (Chairman;) Rev. J. A. Liddle

STATIONS AND WORKERS.

Ordained Minister:—Rev. K. B. Sircar, Supdt.

Catechist:—Tulsi Ram.

Bible Woman:—Mrs. Tulsi Ram.

Teacher:—Chhuttan Lal.

Licentiate:—E. Johnston.

Helper:—Sedha Singh.

Bible Woman:—Mrs. B. Singh.

Shahabad. Catechist:—Antone Ibrahim.

Indri. " " H. C. Ronser.

Radaur. " " David Singh.

Pehewa. " " Dharm Singh.

Pundri. " " W. J. Elias.


Helper:—Nanak Singh.

Santokh Majra. Licentiate:—J. Manuel.

Teacher:—Mrs. W. Dindayal.

During the year, the number of our stations has been reduced by one. In accordance with a resolution of the Presbytery, the work at Nahan, with the services of one of our workers, G. Franklin, was made over to Rev. Messrs Franklin and Selin of the Swedish Alliance Mission in January 1902. The other worker, Mr. P. K. Sircar, was sent to Thanesar, where he continued to assist the Presbyteral Missionary till the beginning of May, when the Lodiana Mission stationed him at Feroze-
Matthew Brown was permitted to leave the Home Mission Field and take up work at Mubarakpur under the superintendence of Rev. Dr. Thackwell; and, as it was considered undesirable to keep Pundri (the place he was working at) vacant even for a short time, W. J. Elias was transferred there from Ladwa. Antone Ibrahim was sent from Indri to carry on the work at Ladwa, while his place was supplied by H. C. Ronser, who had returned to the Home Mission field in July, after completing a three-years' course in the Seminary at Saharanpur.

Owing to the development of the work at Kaithal and its vicinity, it was found necessary to appoint another preacher; and accordingly Munshi Nanak Singh was sent there in February to assist our catechist James Brown.

During the year under review, we had nine stations and sixteen workers; i.e. 12 preachers, 2 teachers and 2 Bible women.

A short account of the work done in our several stations is given below.

I. THE CHURCHES.

We are thankful to be able to report progress both in the number and spiritual life of the members of the two churches in our field.

(a) The Church at Thanesar.—As the Christians at all our stations, except Santokh Majra, are considered within the jurisdiction of this Church, its members are a little below 100 in number; but the actual number of Christians in the town itself is only 23, including the pupils of the Industrial School. The average attendance in the Sabbath services, however has been slightly over 26 during the year. This is owing to the fact that all our workers came to Thanesar with families for the Summer School and stayed here for about six weeks. Moreover, as this place is the head quarters of the Home Mission work, it is very often visited by the brethren from other stations.

The Contributions for different purposes amounted to Rs. 98 last year.

(b) The Church at Santokh Majra. Besides the Sabbath services and Sunday school, a prayer meeting has been held every evening in each division of the village. Santokh Majra consists of 2 divisions, or to speak more correctly, of two villages distant about three quarters of a mile from each other.

Though chiefly meant for the instruction of the new converts and the ignorant portion of the new settlers, these meetings have been attended by all. In addition to the above, our licentiate preacher (now Rev.) John Manuel's wife has taught the women for an hour every day.

Owing to new converts and fresh accessions of settlers the Christian community now numbers 128 persons including children. As the-
Church building is not large enough to seat so many, it became a matter of urgent necessity to enlarge it. When the elder and some of the members spoke of it to the Presbyterial Missionary, during one of his visits to the place, they were told how it was their duty and privilege to do it themselves. Need we say how glad and thankful we were when we came to know that they cheerfully went at it and collected Rs. 32 for the purpose. In backing the brethren, we have endeavoured to keep the principles of self-support and voluntary work in view and we are glad to say that our instructions have not gone for nil. With regard to voluntary work, we may cite the instances of Gulab at Shahabad, of Raja Ram and Bhagwana, two young converts of Seivan of whom some mention will be made hereafter, and of a few others at Santokh Majra, who, when they find time and opportunity, do not fail to speak to others of the Saviour of men. As for self-support, we have already given an instance. We give another.

On the 17th of February last a congregational meeting of the Santokh Majra Church was held in the house of the oldest resident of the place and the following resolutions were passed:—

(a) That in the opinion of this meeting the time has come that the Church should elect a pastor for itself.

(b) That the Church pay Rs. 8 a month as a part of the salary of the pastor elected.

In accordance with the above resolutions the members elected Mr. John Manuel as pastor and prepared a call for presentation to the Presbytery at its next meeting in March. As owing to the plague the Presbytery did not meet in the spring the call could not be presented then but we expect it will be done at the November meeting.

Since the above had been written, the call was presented to the Presbytery in November and on its acceptance by Mr. Manuel he was ordained.

Although on account of certain reasons which it is not necessary to mention here, the Church promised to pay Rs. 8 (it has however been giving Rs. 10) towards the support of the pastor. From the conversation which the brethren had at the congregational meeting, it was evident that, if the Church had a pastor of its own, it would in a few years pay his salary in full and become self-supporting. We were confirmed in this opinion when in October last, in talking with the brethren, we came to know that some of them were prepared to set apart a part of the produce of their fields for this purpose and that two had already done so with a tenth. We wish we could say this of all. There are a few who are not so forward or earnest but we hope that as they come to be better acquainted with their duty in this respect they will endeavour to do it.
This has been regularly carried on at all our stations except three, where, on account of the illness of our preachers, the work suffered occasional interruption. The audience has been pretty fair in all places except Thanesar, where hardly a dozen men assembled to hear the Gospel, except on special occasions. There has been no open hostility on the part of the Brahmins, but it has sometimes happened that in the midst of our preaching, when there was a fair gathering around us, a Brahmin came and, either by threat or persuasion, induced all but two or three to go away. Yet a marked change is observable in the treatment of the Christians by the people of Thanesar. They (the Christians) are no longer held in such contempt as they used to be, Churka and Bhangi were names given to them and no one felt the least hesitation in using these terms to their face. Their very touch was considered polluting. When a Christian bought anything, the shopkeeper put it on the ground bidding him take it up from there. But now many of these men invite them to their shops, offer them seats, enter into friendly conversation with them and some even go so far as to shake hands with them. We mention this simply to show how the light of the Gospel has begun to dispel the thick darkness of prejudice that has enveloped their minds of centuries.

We had the privilege of baptising a Brahmin lad of 16 or 17 years, in January 1932. His parents had received baptism at Amballa, but he stuck to his gods and goddesses. On his arrival at Thanesar with his parents, he came in constant contact with the Missionary, who often talked with him about Jesus and salvation. At last he gave up his idols and made an open profession of his faith in the Lord.

At Shahabad, our licentiate preacher, E. Johnston, has made use of "the Nur Afghan" and "Taraqqi" as helps in making known Christian truths to the educated men of the place. This town contains more educated men than any other in the tehsil of Thanesar. These people, as a rule, do not attend bazar preaching. Johnston has, therefore organized a newspaper club among them and gives them the above-named two papers to read.

Nearly a hundred villages have been visited by our preachers this year and except in a few, chiefly inhabited by ignorant Mahomedans, the Gospel Message has been attentively heard. For nearly four months village work at Kaithal was interrupted. The plague raged so violently in the town that all communication with the surrounding villages was put a stop to by the municipality. Hence our workers, James Brown and Nanak Sing could neither visit our converts nor
carry the message of salvation to non-christians for this space of time. Since the restriction has been removed, they have visited 22 villages, in several of which there are enquirers. Three young men from this part of our field were received into the Church by baptism in October. Two of them, Raja Ram and Bhagwana are promising youths. They know how to read and write Hindi and can also sing and play on native instruments. With a copy each of the Testament, Dharm Tula and Bhajan ki Kitab (hymn book) and their musical instruments they sometimes go from village to village and by singing, reading or conversation make known the Saviour they themselves have found.

There are a few enquirers in some of the villages around Thanesar and Santokh Majra.

IV. Work in Melas (Fairs) and Among Coolies.

In November 1901 a very large mela was held at Thanesar, at the time of the solar eclipse. More than six hundred thousand pilgrims visited the place in order to bathe in the Krukshetra tank and have their sins washed away. Our experience of a former mela on a similar occasion, had taught us that the larger the number of preachers at such times the better. We accordingly called all our workers together. Rev. Puran Lal also came to our assistance from Sabathu with a party of 8 preachers; and, at his invitation, came Babu Moti Lal from Jagadhri, Babu Ishri Prasad from Mubarakpur and Mr. Sampson with a band of music from Kharar. In parties of 2 and 3 we preached the Gospel to these people for a week, sometimes to 11 o'clock in the night. On this occasion, we greatly felt the want of a tent and a good magic lantern. The former, however, we contrived to make by stretching two large daris (carpets) upon bamboo poles, but how to supply the want of the latter was more than we knew.

In April last there was a Mela at Pehewa. It was not so large as the one in 1901 had been. There were about ten or eleven thousand pilgrims, chiefly from the Punjab. For five days we had the privilege of preaching the glad tidings of salvation. What gave us great pleasure at this Mela was that we met an old enquirer, whom we had lost sight of for nine months. He lived in a village near Kaithal, but having left it and settled in another near Santokh Majra, we lost all trace of him. When he saw us at Pehewa, he came to us and as long as we stayed there he came to our preaching and helped us in singing bhajans. He is a Sikh sadhu and has some chelas (followers) among the Chamars in several of the villages near Kaithal and Santokh Majra. He told us that he now taught the Story of the Lord Jesus (Prabhu Tisu ki Katha) to his followers.

In these Melas we sold Rs 25 worth of books and tracts and distributed several thousand handbills.
A new opportunity of preaching the Gospel was afforded to our workers at three stations. At Shahabad and Thanesar the commissariat and regimental authorities employed five or six hundred men in October to cut grass bought from the zemindars. At Santokh Majra too, about 80 persons, men, women and children, came from the native state of Jind in September to reap the crops of the settlers and pick cotton. Our workers at these places began at once to speak to them of Jesus and his salvation. At Shahabad and Thanesar they were pretty regularly visited at mid-day, when they got 2 hours respite from their labour; but, at Santokh Majra, the men having put up their sheds near John Manuel's house, he could give time to them and often continued conversing with them to a late hour at night. We are glad to say that God blessed him in this work. Four families consisting of 9 adults and 8 children were baptized on the 26th of October. The baptism of 5 others was postponed to some future time.

A Jat, with his two sons, aged 6 and 8 years was also baptized on the day mentioned above. He is a resident of Fariabad, a village distant about a mile from Santokh. This, if we mistake not, is the first instance of a Jat openly professing his faith in Christ in these parts. His baptism has produced a great stir among the Jats.

We commend these new converts to the prayers of our readers. There have been 31 baptisms in the field during the year.

V. COLPORTAGE.

We regret very much to report that we have been very reluctantly obliged to close an important branch of our evangelistic work. This is colportage. The Punjab Religious Book Society very kindly paid the salary of a colporter at Thanesar, but new rules having been adopted by the Society we were informed that in future the colporter would get as much a month from it as the price of the books be sold during this period of time amounted to. After some correspondence this allowance was made in favour of the colporter so that it agreed to pay double the amount realized by the sale of books and tracts. As, owing to several reasons, the sale could not be expected to come up to more than Rs. 2 a month it was not possible to get a man to do the work for Rs. 4. Hence we had to dismiss our colporter. Now, although our preachers sell books (they have always done so) the work is not done satisfactorily and it is no fault of theirs. Preaching to non-Christians, instructing enquirers and building up new converts demands all their time and attention.

What an important factor in the work of evangelization the diffusion of Christian literature is will be admitted by all. But if it is necessary elsewhere, it is still more so in the district of Karnal. There is not a single colporter in the whole district. All sorts of books and pamphlets that act as poison on the morals of the people are exposed for sale at
every vernacular bookshop in the district. Story books, lauding such character as Jiwana Mor (a notorious robber) are eagerly sought for and read with greed by not a few of those who can read. Besides, the Aryas sow broadcast all sorts of anti-Christian publications, whenever they get an opportunity. At the last Solar Eclipse fair at Thanesar we saw them giving away hundreds of such publications. Can we counteract the effects of such books better than by placing the Bible and other Christian books within easy reach of all?

But Colportage at Thanesar was doing good in another way. To give an instance:

There are two Sanskrit pashalas (Schools) in this town and many young men from different places come here to learn the language and study the shastras. One day a Vidyarthi (student) came to our bookshop and asked for a copy of the Hindi Testament. On being told that the price was 2 annas he said that he was a vidyarthi and had not so much money about him but had only one anna. This he offered to the colporter and said, "When I pay the other anna, I will take the book away, but till then please let me come here and read it whenever I want." The colporter gave him this permission and accordingly he used to come now and then, and sited in a corner of the inner room of the shop, so as not to be seen by any one, and read the book. At length one day, he paid the other anna and took the book away, but the very next day came back and said, "My guruji (teacher) got very angry when he saw the book and ordered me to return it at once. Kindly keep it for me and whenever I can, I will come here to read it. He came for three weeks. Since the shop has been closed we have not seen him.

If the Finance Committee will sanction the salary of a colporter, we shall be glad to begin this useful work again.*

The sale of books during the year amounted to Rs. 45.

VI. Educational Work.

(a) The Industrial School: The year has been a trying one for this school. Our best pupil, Telu, suddenly died of fever, after 36 hours of illness. When he first came to school, he only knew the Alphabet, but in about 2½ years he was able to read his Bible with tolerable fluency. He could also make good shoes and we thought of employing him to teach shoemaking to the pupils. That he was a Christian, we do not doubt. In March last, two cases of bubonic plague took place at Thanesar. Hence, partly on account of this and partly on account of Telu’s death, the school was removed to the Mission Compound. On account of the

*After the above was written the F. C. sanctioned Rs. 6 a month for the salary of a colporter.
plague all the pupils did not come back from their homes after vacation and the number of pupils fell so low as five. We have now the full number.

We introduced Roman Urdu into the school this year. This we found necessary to do. During divine service, while all in the congregation lifted up their voices in singing praise, our pupils, unable to read the Roman character, in which our hymn book is printed, stood silent. Only those are taught to read Urdu in the Roman character, who can do so in the Persian character.

After the death of Telu, there was only one boy left in the school who was old enough to learn shoemaking. As our object is to teach the boys a trade, which would enable them to earn their living and become sellers of shoes themselves, we closed the industrial part of the work for the present and sent the boy to Saharanpur.

(b) Santokh Majra School. We regret to say that the Santokh Majra school had to be closed in the beginning of October. This school was begun by Dr. Carleton, who paid all expenses connected with it. When proceeding home on furlough, he made it over to the Presbytery. According to the rule of the Finance Committee, it was necessary for the existence of the school that there should be at least ten pupils. In October the number decreased to five. Three of the girls were sent by their parents to Hoshiarpur, two went to Shahjahanpur with their mother, and a boy, who was living at Santokh Majra with his sister, was removed from there by his father.

There is a fair proportion of children of school going age in the place but the parents (specially the new settlers) seem to care little for their education.

(c) The Summer School. All our workers, except John Manuel, came to Thanesar with their families in August, in order to spend the month in studying the Scriptures. John Manuel, on account of his wife's illness, had to go to Amballa with her for Medical treatment. Five hours every morning were devoted to the study of the book of Leviticus and the Epistle to the Hebrews. The afternoon was passed in preaching the good news of salvation in the bazar and majris.

In conclusion, we commend our Home Mission work to the prayers of our readers.
REPORT OF THE HOME MISSION
of the Lahore Presbytery.

THE MEMBERS OF THE COMMITTEE.*
Rev. K. C. Chatterjee D. D., (President).
Mr. S. David (Secretary and Treasurer).
Professor Siraj-ud-Din B. A.
Mr. J. Basten.
Mr. E. Maya Das B. A.

STATIONS AND WORKERS.


Manhala. Licentiate:—Samuel Jiwa.
Helpers:—Khudá Bakhsh and Ball.

Mean Mir. Catechist:—Ináyat Masíh.
Bhasín. Babu Maubga Das.
Sogah. Babu Imám ud Din.
Chuslewár. Babu Hukm Dás.
Panghála. Sant Das and Totú Dás.

The work carried on by the Lahore Presbytery is of two kinds; (1) Evangelistic, and (2) Pastoral. We shall first speak of the Evangelistic work, and then add a few words about the Pastoral work.

THE EVANGELISTIC WORK.

We begin our report for the year under review with deep gratitude to Him, who is the Supreme Head of the Church; who is represented in the vision of John as ever present in the midst of the candlesticks,

* It seems necessary to add a note here to acquaint the reader with the fact that this Committee represents the Lahore Presbytery and has been authorized by it to conduct and manage the Home Mission work, the great object of which is to educate and prepare the Indian Church to begin and carry on Missionary work independently of foreign help.
arrayed in the apparel of kingly and priestly dignity, ready to help and counsel His people. Our work has progressed as usual, though for a time it was considerably hindered, on account of the plague. Early last summer it broke out in Manhala, Padhana, Sogah and many other places surrounding these out-stations. Many places were laid waste by it, while others were deserted by their inhabitants. All intercourse was stopped for a while. Hence our workers were obliged to confine their work during this time to their own stations. But after a month or so, the Lord took compassion on the people, and having accomplished His purposes, unknown to man, He removed this scourge from them. Most humbly and gratefully we record the fact that not a single Christian died of the plague in our field. One of our converts at Chuslewar died in those days, but he had common fever which afterwards developed into pneumonia and ended his life.

At Manhala considerable progress was made in Sunday school work. In former years, we were not able to get more than eight or ten children to attend Sunday School, but this year there were more than forty names on the roll, with an average attendance of thirty. Brother Samuel Jiwa reports that Hindu and Muhammadan children have also begun to attend. As most of those who attend the school are illiterate, we find it difficult for that and other reasons, to use the International Sunday School lessons. The lessons are therefore selected by the teachers themselves, according to the capacity of their pupils. Some of the children were examined by the Superintendent and found well acquainted with the history of the creation of man, his fall and the first promise of the Saviour of the human race. They were also familiar with the chief historical facts in the life of our Lord. May the Lord God impress these truths on their hearts and enrich them with His own knowledge, which is life eternal.

There is a village named Mandianwala near Manhala, where a Muhammadan rather than a Sikh element predominates. But the Muhammadans of this place are exceptionally good in their treatment of Christians.

Nathu and his brother Budhu with their families have come from Sialkot and settled here as farmers. They are Christians. They were obliged to leave their homes partly because of the persecution to which they were subjected after they had embraced Christianity, and partly for want of work. Since they have come to Mandianwala, our work has taken on a more regular and systematic form. Brothers Jiwa and Khuda Bakhsh visit this village more frequently now than before, and it is hoped that the fruit of the seed sown here will be gathered ere long. Two more Christian families have recently been added to the two referred to above. There is love, harmony and sympathy among them, and they are not ashamed of the Gospel of Christ,
but with boldness assert that they are the followers of Christ. Five children were baptised in this place a short while ago.

We wish to say a few words about a Brahman girl who passed away from this world two or three months ago. Her parents lived in a house situated near that of brother Jiwa. When she fell ill, her father asked Mr. Jiwa to go and see her. But so full of prejudice and opposition was this girl at that time that she did not allow him even to feel her pulse. She was greatly annoyed with her father for bringing a Christian into the house. But Mr. Jiwa was not offended by her conduct. He offered a prayer in Panjabi for her as well as for her parents. No sooner had he left the house, than she got up, and in spite of the remonstrances of her parents she went to tank to wash her clothes, because the shadow of a Christian had fallen upon her. But she could not wash off the impression which was made upon her mind by the prayer that was offered for the salvation of her soul and the recovery of her bodily health. The thought that the man whom she had treated so contumaciously was deeply interested in her eternal welfare, recurred to her mind again and again, and with an irresistible force. Within a few days all antagonism disappeared and a deep regard for the man who had prayed for her sprang up in her heart. She sent for him and, after she had apologised for her previous conduct, she asked him to teach her to pray. From that time to the end of her life, she used the prayer she then learnt from him almost every evening before going to bed. She was not afraid of her father and mother who often rebuked her for taking the name of Christ on her lips. A few hours before her death, she sent for brother Jiwa and told him that she looked upon him and his wife as her brother and sister. She assured him that she found great comfort and consolation in his God and Saviour. She was about sixteen years old, when she breathed her last. Brother Jiwa and his wife believe that she died a Christian.

The Hindus and Muhammadans of Manhala have become more friendly. That violent opposition with which they treated the Christians in former years has to a large extent vanished and a more friendly and conciliatory spirit has taken its place. People invite the preachers to their shops and hear with attention the Gospel message preached to them. Mrs. Jiwa takes an active part in preaching the Gospel to the women of this place.

Mean Mir.

There are many Christians at Mean Mir. Some of them are connected with the Military department in one way or another, and the remaining part is composed of those who are working as Khansamans and Bearers. As many of them as can come together unite in divine worship every Sunday either at Brother Imám Masih’s house or at some other place easy of access.
A young man named Mihar was baptised at Harbanspur. Before his baptism he was thoroughly examined and his answers were quite satisfactory. The people of this place seem to have made some advance in Biblical knowledge and it gives us pleasure to state that some of them give liberally and cheerfully. Some of the converts have left this place and gone to Clarkabad in search of work. Four children were baptised here last November.

We want to add here a few words about Panghali, a village about six or seven miles from Mean Mir. More than fifty persons at this place have expressed their desire to embrace Christianity. They all belong to the Chuhra class. Most of them are really sincere and will be added to the flock towards the beginning of next year. A man named Charan Das came to this village from Sialkot district a few months ago, and began to preach the Gospel to the inhabitants of this place. After a short time he decided to live among them and teach them the Gospel truths. When they had received some instruction, he came to Rev. Talib ud Din and asked him to go and see them. His request was complied with. They urged him to baptise them there and then, but as some of them did not seem sufficiently instructed, it was thought better that a little more time should be devoted to their instruction in the fundamental truths of Christianity. Brother Jiwa and Brother Khuda Bakhsh help Bhai Charan Das in his work. May our Father in heaven bestow his rich blessings on this work and prepare these people by the aid of His Holy Spirit to accept Christ with pure motives and sincere hearts.

Padhuna.—With deep sorrow and humiliation we again remark that the state of things at this place is not any better than it was before. The converts still continue cold and indifferent towards Christianity. We need an earnest, zealous and energetic worker for this place. Mr. Jacob, who was mentioned in our last report was obliged to leave this place a few months after his arrival here. He fell a prey to the Malaria of this place which caused continuous fever which eventually ended his life in June.

We cannot forget to report the conversation we had with an educated Sikh a young man at this place. One evening after the preaching was over he came to us and said, he wanted to know what a Christian idea of salvation was. He had examined the religion of his forefathers, and had given it up because he found it unsatisfactory. He had joined the Aryas and accepted their tenets, but had to cut off his connection with them also because he soon discovered that the peace of mind which he craved could not be had from that direction. He was then without any religion. The Christian idea of salvation was unfolded to him. The deep attention with which he heard, and the readiness with which he accepted some of the truths presented to him showed that he was a real searcher after truth. We solicit the prayer of our readers.
for this man that the Lord may impress the truth on his heart that salvation cannot be purchased with good works, but that it is a free gift of God through His Son Jesus Christ.

Sogah.—At a communion service recently held at this place, many of the communicants were present and who in the answers to the questions put to them regarding the Lord's Supper, showed that they knew what it meant. It is interesting to notice that Brother Sawan of Tappa, who was baptised some years ago, but had since grown cold, has of late shown many signs of earnestness and life. He attends the services held on Sundays regularly, and often takes Brother Imam ud Din to his own village to preach Christ to the people there. His sons and their wives are under instruction and we hope that they will be added to the Church ere long. Brother Imam ud Din is carrying on his work at Sogah and the surrounding villages as usual.

Chuslewar.—This place has become quite interesting since last March. An old man named Juma was baptised there last March, with his son Khushbala and a nephew Jawala. Though an old man of sixty, Baba Juma is as full of life and energy as many a young man. He possesses in an abundant measure that zeal and enthusiasm which should mark the life of every Christian. He is constantly heard talking of Christ and exhorting his people to renounce their idolatry and follow Him, who is the true image of God. His wife and second son, who were taught the fundamental truths of Christianity by himself, were baptized last November.

Panghala and Bangla.—Bhai Sant Das and Bhai Totó Das preach the Gospel here and in the neighbouring villages. One adult and a few children were baptised here.

Bhasin—Budha, a resident of Dogaich, a village near Bhasin, was baptised in November. After his examination was over, he stood up before an opposing crowd and said, "I now renounce all gods and goddesses and follow Jesus Christ as my Redeemer and my Master. His wife and children also wished to be baptised, but were not baptised with him because they needed more instruction.

Some of those who gave our preacher no end of trouble during the past year, have now become friendly and two or three of them have become inquirers.

Eight adults and twelve children were baptised during the year. There are about 90 enquirers and 400 professing Christians in the Field. Many converts have removed to other places where the hope of getting employment attracted them. About 40 rupees have been received from the Field this year. This sum includes the subscriptions of the workers.
Pastoral Work.

This part of the Home Mission work is carried on in Lahore as none of the other churches, belonging to the Lahore Presbytery, has as yet called a minister to do Pastoral work.

The work at Lahore goes on as usual. Every Sunday morning, the Gospel is preached to the congregation with faithfulness and earnestness. Sunday School is held on Sunday evenings. All the boys and girls belonging to the Mission Compound, and all the girls and teachers of Miss Keay's school and the Missionary ladies attend the Sunday School. Weekly prayer meetings are held on Wednesday evenings. When the Pastor goes out to visit the Home Mission Field, some of the Missionaries very kindly take charge of the Sunday services. The officers of the Church take great interest in the affairs of the Church and are always ready to help the Pastor in his work. During the Summer, a sort of Catechumen class was opened and conducted by the Pastor in the Girls' School, at the request of the Superintendent of that institution. Some of the bigger girls attended the class and about 10 of them joined the Church after the class had closed. Special attention is paid to the instruction of enquirers, who are thoroughly examined by the Session before they are baptised. Two persons were baptised during the Summer. The Sacraments are regularly and duly administered. The Pastor also takes part in Bazar preaching twice a week. We conclude this report with acknowledgment of our shortcomings and an earnest prayer for the blessing of God on this work.
<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Col. Gordon Young (Equivalent of £ 8)</td>
<td>117 13 4</td>
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<tr>
<td>D. N. P. Datta Esqr. M. D.</td>
<td>60 0 0</td>
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<td>P. J. Fagan Esqr.</td>
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<td>Mrs. Faddy</td>
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<td>Sir Mackworth Young K. C. S. I</td>
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<tr>
<td>Honorable J. M. Douie Esqr.</td>
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<td>R. S. Macleagan Esqr.</td>
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<td>F. S. Murray Esq.;</td>
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<td>Lt. B. D. Fitzpatrick</td>
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<td>J. S. Martin Esqr.</td>
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<td>Rai Chuni Lal Mahto</td>
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<td>Col. Gordon Young, for the support of two beds in 1902, equivalent of £ 10</td>
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</tr>
<tr>
<td>Lala Har Naraun, Assistant Surgeon</td>
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</table>
A SUMMARY OF THE STATISTICS OF THE LODIANA MISSION, FOR 1902:

Mission established ... ... ... ... 1834
Number of Stations ... ... ... ... 11
Do. Out-Stations ... ... ... ... 48
Population of Field—about ... ... ... ... 9,000,000

I. Foreign Missionaries.

<table>
<thead>
<tr>
<th>Category</th>
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<tr>
<td>Ordained (3 Medical)</td>
<td>20</td>
</tr>
<tr>
<td>Unordained (1 Medical)</td>
<td>3</td>
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<tr>
<td>Wives of Missionaries (1 Medical)</td>
<td>18</td>
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<tr>
<td>Single Women (4 Medical)</td>
<td>20</td>
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II. Native Workers.

<table>
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<tr>
<th>Category</th>
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<tbody>
<tr>
<td>Ordained Preachers</td>
<td>20</td>
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<tr>
<td>Unordained</td>
<td>67</td>
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<tr>
<td>Teachers (men)</td>
<td>70</td>
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<tr>
<td>Do. (women)</td>
<td>33</td>
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<tr>
<td>Bible Women</td>
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<td>Other Native Helpers</td>
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<td>Total Native Do.</td>
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III. Medical Work.

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<tr>
<td>Number of Hospitals</td>
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<tr>
<td>Do. Dispensaries</td>
<td>8</td>
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<tr>
<td>Do. Beds</td>
<td>48</td>
</tr>
<tr>
<td>Do. In patients</td>
<td>308</td>
</tr>
<tr>
<td>Do. Out patients</td>
<td>60,340</td>
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IV. Church Statistics.

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<tr>
<td>Organized Churches</td>
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<tr>
<td>Meeting Places</td>
<td>38</td>
</tr>
<tr>
<td>Communicants</td>
<td>2109</td>
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<tr>
<td>Adherents</td>
<td>4133</td>
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<td>Added during the year (By confession)</td>
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<td>Sabbath Schools</td>
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<tr>
<td>Sunday School pupils</td>
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<tr>
<td>Students for the Ministry</td>
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V. School Statistics.

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<tbody>
<tr>
<td>Pupils in Christian College, Lahore</td>
<td>339</td>
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<tr>
<td>Do. do. Boys' Boarding School</td>
<td>139</td>
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<tr>
<td>Do. do. Girls School, Delira</td>
<td>135</td>
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<td>Do. do. do. Hoshayarpur</td>
<td>75</td>
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<tr>
<td>Do. do. Woodstock, Landour</td>
<td>140</td>
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<tr>
<td>Do. do. Industrial School, Saharanpur</td>
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<tr>
<td>United with Church during year</td>
<td>34</td>
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<tr>
<td>Pupils in non-Christian Boys Schools</td>
<td>3197</td>
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<tr>
<td>Do. do. Girls do.</td>
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