NINTH
Annual Report
OF THE
MISSION STATIONS
OF THE
METHODIST EPISCOPAL CHURCH, U. S. A., IN INDIA.
FOR THE YEAR 1873.

LUCKNOW:
PRINTED AT THE AMERICAN METHODIST MISSION PRESS.
REV. T. CRAVEN, Superintendent.
This District was organized as such, one year ago, and for a general description of it, I cannot do better than quote from a recent local report, edited by the Rev. Mr. Budden of Almorah.

"The province of Kumaon and British Gurhwal, is an irregular parallelogram, lying N. E. and S. W., the angles of which extend from about 78° to 81° longitude, and from 29° to 31° latitude.

It is separated on the N. E. from Thibet by the snowy range, whose majestic peaks rising to nearly 30,000 feet, are visible at suitable elevation in all parts of the province; on the S. E. from Nepal by the Surju river, which rushes impetuously at all seasons of the year through deep ravines, and narrow gorges to the plains; on the N. W. from Native Gurhwal by the Ganges and its tributaries, flowing from the glaciers of Gungootri, Kidarnath, and Budrinath, till it debouches into the plains at Haridwar (celebrated for its enormous annual Mela, from which in the spring, hosts of pilgrims travel through British Gurhwal to the above shrines in the snow); and on the S. W. from the plains by a remarkable belt of forest called Bharbar about ten miles broad, in which the roots of the trees are embedded in a soil of only a few feet in depth, resting on a substratum of boulders, which seem to indicate that the sea once washed the foot of the Himalayas. Beyond this belt, toward the plains is another of marshland of about equal breadth, caused by the re-appearance, at the foot of the
Bharbar slope, of the water of the mountain streams that had been lost in the boulders."

The total horizontal superficies is upward of 10,000 square miles. The Province consists of mountain ridges running in every direction, and rising one beyond and above another in close proximity like the waves of the sea in a storm. They are sometimes bare, but generally covered with forest-oak, Rhododendron, Deodar, Norway pine and an endless variety of large and small trees, flowering shrubs and creepers. The population consists almost entirely of Hindoos, with a large preponderance of Rajpoots and Brahmins. The British Government occupied the province in 1815, since which time much has been done for the social and material improvement of the people by the action of a fixed orderly Government. Nynee Tal and Raneekehert have been established as Sanitaria for Europeans in this part of India, while Nynee Tal is the head quarter of the Government of the North-West Provinces, during the hot and rainy seasons. Mission work was commenced in Almorah, the native capital of the Province in 1850 by the London Missionary Society, and the same Society occupied Raneekehert in 1869. Nynee Tal is one of the oldest stations of our Mission in India, having been taken up in 1857. Paori the head quarters of the British Government in the Province of Gurlawal was occupied in 1865. To secure the co-operation of laymen, committees have been organized at each station and a general committee for the Province in which each of the local committees are represented, the object of which is by mutual consultation and help to promote the one object of all the missions incorporated, viz., the evangelization of the Province without affecting the management of the internal affairs of each mission by its own committee or its relation to its parent society.
PRESIDING ELDERS’ REPORTS.

The Missionaries of the London Missionary Society had hoped for re-inforcements, but now look to us to occupy the remaining parts of this field.

For the interior we need men who are willing to forego the social privileges enjoyed in most of our mission stations. A noble example has been set at Paori in Gurbwal, and no doubt but other laborers will be found ready to do likewise.

Europeans as tea-planters are settling in various parts of the District, and surely we as servants of Christ should be willing to endure for Him, what men are enduring for the sake of a livelihood and to make money. But while deprived of many social advantages, the mountain climate very largely repays the loss of social privileges.

Travelling in the hills is very laborious, while the population compared with the plains is sparse, and often the villages are so situated as to render them almost inaccessible: but the Hill people in general are more primitive and less bigoted than their brethren in the plains, and mission work among them promises full as well, if not better than among the people of the plains.

The more populous parts of the Province have been visited during the year, also of Native Gurbwal—a Native State to the West, which together with Nepal on the East, and Thibet on the North, should be added to the Mission field as soon as possible: the way into the first named is already opening up. In about two thousand miles’ travel, many promising openings have been found. The harvest truly is great, but the laborers are few.

This being the first report of the District in its present form, any comparative statement of the condition of the work is impossible, but the work in hand is prosperous and we are having success.
NYNEE TAL.

REV. J. L. HUMPHREY M. D., Missionary.

Nynee Tal has a large Medical work. There are seven schools attended by 315 children. Under this head, Dr. Humphrey writes—"One boy a brahmin was baptised in Paori about two years ago and he now is useful to us as a teacher of the native church." "Some progress has been made during the last year. Native Christian communities are now growing up among the people in three different localities: our brethren have had some persecution to endure, but they have stood firm and are exerting a good influence; several others are almost persuaded to follow their example and become disciples of the Lord Jesus."

The English congregation at Nynee Tal is very large and asks for a Pastor, who may be wholly devoted to the English work, the congregation paying his salary.

PAORI.

REV. J. H. GILL, Missionary.

Mr. Weatherby was compelled on account of ill health to leave the country in the middle of the year. His disease was contracted while laboring in the plains, but it was hoped that he might be restored by a residence in the hill climate; the change however was too late, and a speedy development of the disease was the result, compelling him to leave the country in the most trying season of the year.

Mr. Gill who on account of illness was driven to the hills, has charge of the work at Paori. He writes, "Of the population of the Province of Gurhwal (310,282) 308,338 are Hindoos,
1,799 Mahomedans and 85 Christians. Of the whole population 14,000 are reported to be able to read and write. Of the 154,537 females, but 88 can read and write, or one in 1,756: these are largely the Christian women and girls together with Hindoo girls who have been taught in the Mission schools. The terrible truth is that scarcely a mother in Gurhwal has even the first rudiments of an education: this is too true of the entire province and a very small proportion of the men know anything of letters, but the foundation of our work is being laid: there are now twelve schools in Gurhwal attended by 400 Scholars, all in a flourishing condition. In all of them the Bible and catechism are text books. So no one can pass through them without some knowledge of Scripture. A number of heathen boys answer readily and well in Sunday School, almost any ordinary question from the Bible.” This also is true of all our Schools. In the Orphanage which is yet very young, there are 18 Christian children, 10 girls and 8 boys.

The new building for the Girl’s Orphanage will accommodate a large number of girls, boarders as well orphans.

Religious services are maintained at three places, Paori, Srinnuggar, and Chappel Ghaut. Itinerating or preaching tours among the villages distributing Scripture and tracts is peculiarly interesting work in Gurhwal as well as in Kumaon. These thousands scattered over all these mountains “in villages like birds’ nests, hard to be reached” must be climbed after, taught, preached to, and prayed over until Christ’s Church be established even upon the tops of these mountains.

One of the former laborers in the mission at Paori Mrs. Mansell, has already gone to her reward but is most tenderly remembered both by Christians and Hindoos. A few days
after the sad news of her death reached this country, a sermon was preached in Paori from Rev. 14-13. The slightest reference to her devoted labors and patient suffering called tears to the eyes of Hindoos as well as Christians. Her influence in that country is a living power and will continue. In response to the call of the Missionary society at home for contributions for the general work of the Society, Rs. 386 have been collected. More laborers, both European and Native are greatly needed for the Hill country, such as are willing to forego the social advantages of large civil stations, and live and labor alone in the interior, willing to forsake all for Jesus' sake.

T. S. JOHNSON,
Presiding Elder.

2. Rohilcund District.

In this District there are only seven Conference appointments but there are in connection with them about forty smaller circuits or out-stations, where native preachers and exhorters reside and work under the direction of the different Missionaries in charge. Nine American Missionaries, two native members of Conference, twenty-one Local Preachers, forty-two Exhorters and nearly a score of Christian teachers form the band of workmen. Most of these men are giving their entire time to the work and are supported either by the Mission, or by funds collected in the district. It becomes us to express our gratitude to God that all these laborers have been spared another year and have been permitted to work with so little interruptions from sickness. All the work can be best explained by noticing the different interests separately.
THE CHURCHES.

The growth in numbers in our little churches has been encouraging as our statistics will show, yet the growth most cheering is that of spiritual life which is manifest among the Preachers and people generally. At the District Conference, which was combined with a Camp Meeting, nearly three hundred persons were present, and the burden of all of the more experienced seemed to be that they might be wholly consecrated to God and to His service, and be fully saved from sin. The Preachers especially were united in seeking a fresh baptism of power to fit them to become more successful in their work. In the little village classes also this growth in spiritual knowledge, and faith is everywhere manifest. An evidence of growth is found in the willingness shown by the native churches to do what they can for the support of the Gospel. In the principal stations, as a rule, all pay freely in proportion to their means,—many giving one-tenth of their income regularly. The missionary collections very happily surprised us, being in most places more than double our expectations. Among the village Christians the problem of support for the pastors is more difficult to solve as nearly all the converts, thus far, are from among the poor classes, yet everywhere there is growth in this respect also, and every person is made to feel that it is his duty to do whatever he can to help on Christ’s cause.

THE VILLAGE WORK.

This work is perhaps the most trying yet most encouraging work in the district and is worthy of particular notice. Panâhpore the Christian village is steadily improving. Less aid has been given to the people than during any former year, and much more has been received from them as rent for land. Most of them are paying the rent fixed cheerfully and prompt-
ly. Eight rupees were also given towards the support of their pastor. Those who were anxious only for the meat which perisheth have dropped out but their places have been filled by better men: about 225 bighas more of land have been brought under cultivation, a mango grove has been planted and thirteen new houses have been built this year. There are at present about two hundred and twenty people in the village of whom eighteen children and sixteen adults have been baptized this year, and about thirty-five are children in school. The growth in good morals and in the Christian graces is also worthy of note. At Rampura also in the Shahjehanpore Zillah a little church has been formed from among the inhabitants of that place which is gradually yet steadily growing. There are other encouraging openings in the vicinity of Shahjehanpore, yet no classes have been formed in any other out-stations.

In connection with the Bareilly Station also the village and Mohulla work is steadily becoming more and more successful. At Khera Bajhera there are several very interesting inquirers among whom is the Hindoo Head Master of the school. At Pileebheet the foundation of a church was formerly laid and still remains firm, and a few visible stones have been added this year. In the village of Pardholee there is also the beginning of a church and in many other places promising openings appear.

The village work in Budaon is steadily going forward: forty-eight adults and forty children have been baptized this year, and a number of new villages have been occupied and either all attached to one of the former circuits or formed into new ones. These people are of the sweeper caste, but are mostly farmers or brick-makers in their vocation. There is a spirit of inquiry among nearly all the people of
this class in Budaon and this interest is extending to other districts around, so that more teachers are desired that can be supplied. In Moradabad the work among the Sikhs in the vicinity of Amroha is steadily increasing: seventy-three adults and forty-eight children have been baptized this year, and work has been commenced in a number of new villages. The education of the children is still a difficult problem, as there are seldom more than from two to four children in a village. Three itinerating teachers have done good work in teaching boys and a few young men are learning in Amroha. There is also a small Girls' school at Bashta and a number of girls are being well trained in the Moradabad Boarding school. In a village in Bijnour a very promising young man was baptized in Mandawar last year, and he has been instrumental through his consistent earnest Christian life in convincing his neighbours of the truth of Christianity, and twelve adults and six children have lately been baptized there, and others are inquiring the way. In this village work where many people of the same class are gathered in, there are of course, many who become Christians, because their friends do and hence extra efforts have constantly to be made to get these nominal Christians truly converted. Our work formerly was to convince the brethren of the truth and power of Christianity, but now it is also to bring believers in Christianity to Christ.

As a rule in all this village work we have nothing whatever to do with the question of the support of the people. Beside these places where little churches have been formed, we regret to say that there are many other towns in the district, where native preachers have been laboring for a number of years without seeing any visible result of their labours, except the spirit of inquiry that has been stirred up.
SUNDAY SCHOOLS.

These are of two kinds, those among Christians and those among Hindoos and Mahomedans. The Christian schools are attended by all our people old and young as it forms a regular service in all our churches. The International Berean Lessons are used in these schools. The Non-Christian schools are composed mostly of children who attend the day schools. These schools have increased considerably especially in Shahjehanpore and in Bijnour, where very interesting new schools have been formed. In Budaon the Sunday schools for Girls especially have greatly increased. In every station at present this Sunday school work among Non-Christian children, forms a very important department of our work. These children receive the truth without fear or suspicion and learn Scripture and hymns and answer questions like children in Christian Sunday schools. We do not teach them anything concerning their own religion, but faithfully sow the seeds of truth and good morals in their hearts. God is giving us these children by the thousand and is thus giving us a mortgage on the men and women of the next generation.

THE DAY SCHOOLS.

We are not endeavouring to increase the number of these schools, nor to raise their present grade, but to make them more efficient according to the standard fixed for each. There are important questions to be settled in connection with our school work. We are now receiving about twenty thousand Rupees Grant-in-aid from Government, but Government has lately formed stricter rules concerning Grant-in-aid, which if insisted on will compel us to abandon this aid almost entirely. The pressure brought upon wealthy natives to sustain Government schools almost forces the sons of the wealthy into those schools. Hence while our pupils are not a lower class they are as a rule
a poorer class than those attending the Government schools, and yet Government demands that we receive from our pupils a much greater sum in fees in proportion to the expenses of the schools than is received by Government schools. It appears as though we must either cease to offer a cheap education which is the only one that will meet the wants of our fast growing native church and of the classes who are most successfully reached by us, or we must give up Government aid. The Board of Education will report on the Orphanages and will I presume report prosperity. The schools in both institutions are good. A plan has been proposed for a Boarding Department for the education of poor but bright Christian boys in connection with the Boys' Orphanage. There is no doubt, but that too great a proportion of our educational efforts are put forth for the heathen, while too little is done for our poor Christian children.

THEOLOGICAL SCHOOL.

The educational Board will no doubt give a full report of this institution. Hence we need only remark, that the efficiency and progress of the school is such as will surely give great satisfaction to the Conference.

ZENANA WORK.

The work among the women and girls carried on by the ladies in the district and supported by the Woman's Missionary Society is prospering favourably in each station. New calls are received for schools, new doors almost daily open for Zenana visiting so that all the laborers have their hands full of work. There is great need everywhere for more laborers who are efficient in this work. The Woman's Hospital at Bareilly has been completed and is now open for patients. For a full account of the work of the ladies see the Report printed by them for 1873.
EVANGELISTIC WORK.

Evangelistic efforts of every kind are constantly put forth in every station and in every out-station for the salvation of the heathen, but these are so well understood and so similar from year to year that we need not report them. We may remark however, that every where there is an apparent drawing nearer and nearer to Christianity by hundreds of those who listen to the truth. Oh! for Evangelists through whom the Holy Ghost may speak and work with a power that shall bring in all these near ones, yea and those also who are far off in ignorance, superstition and sin.

ENGLISH WORK.

English services are held either on week days or Sundays at Shahjehanpore, Bareilly and Moradabad in such a way however as to interfere as little as possible with the native work. Much good we believe has been done and souls have been saved by means of these services. In Moradabad, about twenty soldiers have been led to Christ and have formed themselves into a Christian band; pledged to stand by and to help each other wherever this Regiment may go. A more decided, consistent, earnest band of faithful witnesses for Christ is seldom found any where. The accounts of each station have been duly audited, and found correct, and in a satisfactory condition.

With gratitude to God for all His blessings upon us as a district, yet with sincere regret that so little has been accomplished for Him; and with an earnest prayer that we may be more successful during the coming year, this report is respectfully submitted.

E. W. PARKER,
Presiding Elder.
The following Mission stations are comprised within the Oudh District: Lucknow, Seetapore, Gondah, Bahraich, Barabanki, Roy Bareilly, Hardui, Cawnpore, and Allahabad. These will be mentioned in the above order of their names.

LUCKNOW.

REV. E. CUNNINGHAM, } ...
"  T. CRAVEN, } ...
"  J. T. JANVIER, } Missionaries.

During the past year Mr. Cunningham has had charge of the English, and Mr. Janvier of the Native congregation, while Mr. Craven has had charge of the schools, and has also been Superintendent of the Press.

The membership of the English Church is about the same that it was a year ago. Conversions and additions to the Church have been frequent, but removals and a few defections have prevented any material increase in numbers. This is in the best sense of the word, a working Church. Nearly all the members engage in some kind of Christian work, and also evince a most praiseworthy liberality in supporting the Church. The aggregate contributions to the various benevolent objects brought before the congregation during the year have amounted to a sum equal to the pastor's salary, and it is hoped that this Church may soon become entirely self-supporting.

The Native congregation has done reasonably well during the year. The attendance at public worship is usually large, and the spiritual tone of the membership is higher than it was a year ago. A few valuable members were added to the Church during a revival service at the beginning of the year,
and a good spiritual interest has been manifested at other times. One-fourth of the pastor's salary has been paid by the Native members. But few of them are able to give much, and it would be unjust to measure their ability by their numbers. With proper care and encouragement there is every reason to believe that this congregation will yet develop an active aggressive power for evangelistic work in the city.

The Sunday-schools under the care of the Mission have maintained their former prosperity, and form a most interesting and important department of our work. The number in attendance at the close of the year is no less than 1,026, nearly 200 of whom are Christians, and the rest Hindoos and Mahomedans. The number of Sunday-schools is fifteen, six of which are for girls, eight for boys, and one for both sexes. The pupils have given much satisfaction to their teachers, and have improved in many respects. At the Christmas festival, the pupils of all the boys' schools formed in procession and marched through the streets, carrying banners with Christian mottoes and emblems, and singing Christian hymns. Many of their parents were present at the distribution of prizes, and manifested a most pleasing interest in all they saw and heard. One of the most interesting features of our Sunday-school work is the fact that large numbers of adults are benefited by the instruction given to the children. At some of the schools the doors and windows are sometimes crowded with spectators, and the instruction given to the boys at such times takes somewhat the form of a sermon to the spectators. It is worthy of remark, that one hundred and ninety Hindoo and Mahomedan girls attend Sunday-School regularly.

The Day-schools have done well since our last report, and are in a prosperous condition. The number of pupils in the nine boys' schools at the close of the year is 724, being a slight
increase over last year. Thirty-seven teachers are employed. The central school on Victoria street has done well, and has thus justified the wisdom of removing it from Hosainabad. The girls' schools in the city have not materially changed, the number of schools and the attendance being about the same as last year. There has been a perceptible improvement, however, in the advancement of the pupils, and the general condition of the schools. It is useless to expect striking results in a work which is carried on under so many disadvantages as even the best girls' schools labor under, and it is enough to find that steady, although perhaps very slow, progress is attained.

The girls' boarding school for Native Christians has continued to prosper, and gives fair promise for the future. The number of pupils on the rolls at the close of the year was ninety-nine, forty of whom were boarders. The new school house is now in process of erection and will be ready for occupancy before the hot weather. A new wing was added to the boarding house during the year, and if the school continues to increase it will probably be found necessary to add another wing at no distant day. This school is doing an excellent work, and begins to exert a wide influence for good. Many of the larger girls give satisfactory evidences of personal piety and some of them are very useful as Christian workers. Thus far we have failed to find the slightest indication that a good education in English and other branches similar to those pursued by their brothers, makes these girls any less humble or sensible than the same kind of education given to European girls. The popular fear of spoiling Native girls by educating them too highly is based on a fallacy. A false education will unfit them, or for that matter any other girls, for the practical duties of life, but a thorough education need not be a false one, and with proper care need never produce anything but
the very best results.

Six Bible women are employed in visiting from house to house, and in holding informal religious meetings at which God's word is read and explained. Some of these women have improved very much during the past year, and are now doing a most interesting and efficient work. They sometimes go with the ladies of the Mission to villages in the outskirts of the city, or to retired neighborhoods within the city limits, and collect the women in little groups to listen to singing and the reading and expounding of the work of God. These services are said to be exceedingly interesting and some of the Bible women are developing a fine ability for this kind of work.

Less bazaar preaching has been done than formerly. Two Native preachers have been regularly engaged in this work, and some bazaar preaching has been done by other parties, but less, perhaps, than in some former years. We feel less regret, however, on this account, in view of the larger amount of work done in other ways, especially in connection with the Native Sunday schools. More direct Christian labor is now performed in connection with our various Mission agencies, than at any former period.

The Mission Press has been unusually active during the past year, but as a full report of its work will be made by the Publishing Committee, it is not necessary to mention it further here.

SEETAPORE.

Rev. F. B. CHERINGTON, Missionary.

The work of this Mission is chiefly confined to two points, Seetapore and the old city of Khairábad five miles distant. At the latter place Baboo George Mayal is head master of the Anglo-vernacular school, and also preaches regularly, and
has general oversight of the work. In the earlier part of the year he was assisted by a Native preacher, but since October he has been alone. At Seetapore the Missionary has a Native preacher to assist him, but at both places additional help is greatly needed.

Two vernacular schools are held in villages adjoining Seetapore, and both are in a very satisfactory condition. A Sunday-school is held in connection with each of them, and the boys have made most encouraging progress in their scriptural lessons. The Anglo-vernacular school at Khairábád has improved a little during the year, but it seems nearly impossible to build up such a school there as might be expected in so large a town. Repeated attempts have been made during the year to establish branch schools in Khairábád, but thus far all efforts have proved unsuccessful. Girls' schools also have not done well. At one time in the earlier part of the year three schools were in operation, with 52 girls enrolled, but the teachers having failed to give satisfaction, the Missionary closed the schools in October.

Two colporteurs have been employed during the greater part of the year, and have done very well. It is extremely difficult to find men with tact and industry suitable for this work, but those at present employed give great satisfaction, and are really doing a most important and valuable work.

Preaching has been carried on at Seetapore and Khairábád as far as the limited force of the Mission permitted. The Missionary is just closing his first year in the country, and hence has not been able to take an active part in the work of preaching. He has nevertheless made two extensive itinerating tours, and has, with the aid of the Native preacher and colporteurs, reached a great many towns and villages. The great want in this field, as in every field, is a staff of devoted
preachers. The field seems white unto the harvest, but laborers called from on high are very few. Never has it been more incumbent on believers to pray for any blessing, than on God's people in India to pray that more laborers may be sent forth into the harvest.

GONDAH AND BAHRAICH.

Rev. B. H. BADLEY, Missionary.

At the last session of the Mission Conference, the Rev. B. H. Badley was appointed to Gondah, with the adjoining station of Bahraich attached to his charge, but owing to the pressing demands of the work in Lucknow it was subsequently thought best for him to remain in that city. He has been able, however, to make four visits to the trans-Gogra country, and has kept a constant oversight of the work by correspondence with the Native brethren at the several stations. Two visits were also made by the Presiding Elder during the year.

The work at both Gondah and Bahraich is in a very hopeful state. At the former station we have received very valuable assistance from Mr. H. W. Gilbert, especially in connection with the Native Sunday-school. The Native preacher has done well, and there has been a gratifying advancement in the schools both for boys and girls. The Sunday-school has more than doubled in numbers, and attracts a great deal of attention, not only from the children, but from adults as well. The school room is filled with boys every Sabbath, and the veranda is often crowded with spectators. A larger school house is an imperative necessity in Gondah, not so much for the day-school as for the Sunday-school and preaching services.

The Native preacher at Bahraich has also prosecuted his
work successfully, and there has been a marked increase in the school work under his care. A new school house has been erected during the year. It is an inexpensive, but commodious building, and accommodates three schools, one Hindee and one Urdu for boys, and a separate school for girls. A very interesting Sunday-school is held in this place. A number of inquirers have applied for baptism during the year, but none have been as yet admitted to the sacred ordinance. One went to another station and received baptism.

The Native preacher at Kurnelguoge did not give satisfaction during the earlier part of the year, and at the District Conference in October his brethren refused to recommend a renewal of his license as a preacher. The result was that he immediately avowed his belief in Mahomedanism, his former faith. His apostasy did us much less harm than his previous bad conduct had done. The latter had been a great reproach, but when he renounced Christianity he carried his shame with him to the Mahomedan ranks, and the Hindoos have thus been impressed with a conviction that Christianity is too pure a religion to retain immoral men among its adherents.

Upon the whole, the work in Gondah and Bahraich is in a satisfactory state. Three hundred children meet every week in Sunday-school, and we have abundant evidence that the prejudices of the people are giving way. The membership reported is smaller than last year, but the decrease is occasioned solely by the removal of persons in mission employ. In all essential respects the work is more prosperous than it has ever been before. It is also worthy of remark that this increased efficiency has been attained, not only without additional cost to the mission, but actually in the face of a largely reduced expenditure.
BARABANKI.

We are unable to present a favorable report of the work at this station. The Native missionary did not succeed in surmounting the local difficulties alluded to in last year's report; and during the latter part of the year he was led, for personal reasons, to resign his position. The girls' schools have suffered very seriously from quarrels among the teachers, and at one time were virtually closed. They have been recently re-organized, and it is hoped will soon regain their former prosperity. The boys' schools have not materially changed during the year. An efficient Native preacher has recently been placed in charge of the mission, and there is every reason to hope that, with proper oversight, a most interesting mission work can be developed in this important city and district.

ROY BAREILLY.

Rev. J. T. McMAHON, Missionary.

A steady and effective work has been carried on in connection with this mission throughout the year. In the station of Roy Bareilly this has been made apparent, if in no other way, by the increased opposition of a party of Mahomedans. Nearly every time the Christian preachers go to the bazaar three or four Mahomedan preachers take their stand near by and begin to preach in opposition to Christianity. Much annoyance has also been experienced in the Sunday-school work through the persistent efforts made to keep boys from attending. This opposition cannot but have an adverse influence upon our work, but less harm results from it than might be expected. The Hindoos seem to pay very little attention to it, and even among the Mahomedans its influence is limited to a comparatively narrow circle. The apostasy of one of the
Native preachers at this station, a brother of the one mentioned in the Gondah district, was a severe blow to our work. The man made two attempts to get employment in other missions, and failing in both cases, he returned to his former faith.

The Missionary has spent about three and a half months in camp during the year. About two hundred miles of itinerating was carefully done, most of the villages being visited, and the people all along the line of march having opportunities to hear preaching or to purchase books. One hundred and twenty miles of more rapid marching was performed, but in this case also a large amount of effective work was done. The great melú at Dálmão was visited, and also another smaller melú, twenty miles higher up the river.

The school work in and around Roy Bareilly has not materially changed since our last report, save that two new village schools for boys have been commenced. The Sunday-schools maintain their interest. One of the schools is composed of girls. About a dozen girls also regularly attend the Sunday-school held in the Mission Chapel, and three or four attend one of the other schools. A Christmas tree was kindly provided for the Sunday-school children by the residents of the station, and some of those present at the distribution of the presents were so much pleased with the recitations and other exercises that they requested permission to furnish a similar offering at the middle as well as at the close of the year.

It has been extremely difficult to carry on successful girls' schools in Roy Bareilly. Two small schools are maintained, but they are not in a very satisfactory state. The Missionary says, the people have "no special objection to Christian schools, but they dislike all schools and all instruction for the female
sex." The Director of Public Instruction made an attempt to establish girls' schools here, but failed completely, although the Missionary suspended his efforts during the time the experiment was going on. Zenana work is carried on with better success, and the Missionary's wife is confident that she could find ready access to a hundred families if assistants could be found for the work.

A small out-station has been established at a village named Bojhpore, about thirty miles from Roy Bareilly. A faithful Native preacher is stationed there, and his labors have been blessed with a measure of success. One family has been baptized, and two or three inquirers will probably be baptized at an early day.

The Missionary has maintained regular English services in Roy Bareilly, which have been attended by about twenty persons, and have, it is believed, done much good. At Pertabgarh, also, the services mentioned in our last report have been regularly maintained by Mr. Innes, and have been well attended. It is very encouraging to note these signs of religious interests among Europeans, especially in view of the fact that Missionary work to the Natives seldom fails to gain directly, or indirectly important help from those who have a practical concern for their own religious welfare.

HARDUI.

REV. SUNDAR LAL, Missionary.

The Native Missionary at this station is assisted by two colporteurs, one of whom has a wide acquaintance in the district, and is useful in interesting friends in the object of his work. More indications of an inquiring spirit have occurred in the Hardui district than in any other part of Oudh. A number of Mahomedan villagers applied for baptism during the
year, and although they did not prove to be intelligent inquirers, yet their very unusual willingness to renounce their own faith could not but excite our surprise. There is reason to believe, that a large proportion of the Mahomedan villagers in Oudh, or at least in some sections of Oudh, are free from the extreme bigotry and intolerance of the Mahomedans of the towns. They are, most probably, descendants of low-caste converts to Islamism, and have never heartily embraced the faith which they profess. They are accessible to Christianity merely to the extent that they are free from unreasoning bigotry, but they do not evince much interest in religious matters, and are exceedingly ignorant and indisposed to learn.

Four Christian Zemindars live in the Hardui district but their influence is less favorable to our work than might be expected. One of them is an "absentee landlord," and another, who was excommunicated from a neighboring mission some years ago, has done us much harm by his questionable conduct. He is at present an inmate of the Seetapore Jail, but his former excommunication has not removed his Christian name and the brethren at Hardui are compelled to suffer most unjust reproach on his account. It is to be regretted, that even in an English court of justice such a man is recognized, tried, and sentenced as a Christian, but there seems to be no way to avoid the unfortunate misunderstanding which the wrong use of a name causes in this case.

No inquirer has, as yet, been admitted to baptism in Hardui, although a number have applied. In nearly every instance the applicants have been so situated that a profession of Christianity would have cut off their employment and severed them from friends, and hence it would have been necessary to provide for them temporally as soon as they were baptized. In such cases the temptation is strong to provide some employ-
ment in connection with the Mission and admit the converts to the Mission premises, but such a course only postpones the solution of the difficulty, and complicates the situation when its solution is finally forced upon us. It is best to adhere to a right policy from the first. If we trust in God to guide us and deal faithfully with these inquirers, the time will come when some of them will be found brave enough and strong enough to accept Christ without regard to worldly consequences. It is best to build wisely, especially when laying the first stones of our Christian temples.

A beginning has been made in school work at Hurdui, but the progress made thus far, has been but moderate. A boys' school is carried on in the bazaar, and a girls' school in the Mission premises. A Christian zemindar named Josiah Karim, living near the Seetapore and Shahjehanpore road, maintains an interesting girls' school which is taught by a Brahmani woman.

CAWNPORE.

Rev. W. J. GLADWIN, Missionary.

The work of this station has been carried on throughout the year with little or no change of last year's plan. The Rev. S. Knowles, on his return from England in October, took up the Native work, and has done effective and successful service in both bazaar and chapel. This part of the work has long suffered for want of proper attention, the Missionary being so engrossed with his duties as pastor of the English congregation, as to be unable to give due attention to the Hindustani work. For some reason, too, comparatively few of the English members have taken a personal interest in Missionary work to the Natives, and hence the Native Church has
not prospered as much as was at first anticipated. The present indications, however, are more favorable. Three Natives, one Hindoo and two Mahomedans, have recently been baptized, and others manifest a spirit of inquiry.

The English congregation has been in a prosperous condition throughout the year. The salary of the pastor and all the current expenses of the Church have been paid in full, the attendance at divine worship has been large, and no month has passed without the conversion of souls. Many of the members have grown in grace, and have manifested a corresponding increase in zeal for the cause of Christ. As in all our congregations, some sorely felt losses have been experienced on account of the removal of members, but these removals are inevitable in India, and must be anticipated in all our plans. The only way to maintain the working strength of a Church in India, is to keep it constantly aggressive, and thus gain new recruits for the Master's work as rapidly as the old ones leave.

The Church building has been much improved during the year. A fine palkä veranda has been thrown around it, adding much to the comfort of the congregation during the hot season. This veranda was erected by a few kind friends, and has entailed no expense upon the Mission. A new Mission house is in process of erection upon an adjoining site, and will be ready for occupancy in a few months. When this is finished and the entire premises properly enclosed, the Cawnpore Mission will be well provided for, so far as its temporal interests are concerned.

Two schools for boys and one for girls are maintained in the city. The pupils are mostly small, and none of the classes are advanced. A new school house has been erected at Meerpoore, at a cost of Rs. 500, and a similar building is greatly
needed near the Canal Range. The latter, if made large enough, might serve as a Chapel for the Native congregation. For some reason, but few Native Christians manifest a willingness to attend a place of worship at a distance from their homes. Two Native and one English Sunday-school are carried on. The average attendance at the former is 180, and at the latter, including teachers, about 100. The Sunday-school work becomes more interesting and encouraging every year. This is especially noticeable in the Native schools, where the boys make marked progress in Scriptural knowledge, and join in singing Christian hymns without any apparent misgivings.

An interesting work has been done in the distribution of tracts and books. In addition to the work of the Native colporteurs, it is worthy of remark, that a lay member of the English congregation has engaged in this good work without remuneration, and has been very successful. In two months his sales amounted to Rs. 70, a very large amount when it is considered that the prices of most of the books are so low as to be merely nominal.

An additional Missionary should be stationed in Cawnpore. The work is most promising, both in the English and Hindustani departments, and should be pressed forward with unremitting vigor. God has, from the first, given us noble friends in this station, and it is due to them, as well as to the work, that a strong working force be kept among them.

ALLAHABAD.

The name of this city appears in our list of mission stations for the first time. Two years ago two laymen from Lucknow spent a few weeks in Allahabad, and finding two or
three persons who had been converted in Lucknow, they joined with them in holding prayer meetings in private houses. These meetings were greatly blessed, and nearly thirty persons were organized into an informal band of praying Christians, with weekly meetings. It was not thought best to attempt a distinct Church organization, and it was hoped that the work might go forward with such help as the Missionaries of the station might be able to give. This hope, however, was not realized. In a few months, the little flock began to scatter, and before the close of the year all except three or four had lost their interest in spiritual things, and their failure had brought great reproach upon the cause which they had espoused. A year later, one of these laymen, Mr. D. Osborne, again visited Allahabad, and again his Christian labor was greatly blessed. About twenty persons were led to Christ under his preaching, but, warned by the failure of the previous year, it was not thought best to leave these persons without further oversight from those to whom the Master had given them. Accordingly a separate Church organization was made at the beginning of the year, and the result, thus far, has more than justified the wisdom of this course. The little flock has grown and prospered, and instead of the lamentable failure of the previous year, we are now able to report 33 members, and 41 persons on trial for membership.

It is proper to say that this organization was made with the cordial consent and approval of the Presbyterian and Baptist Missionaries of the station, and that these brethren have not only manifested a kindly spirit towards the new work, but have offered to assist us in any way within their power. Some other parties have looked with less favor upon what they deemed an intrusion into pre-empted territory, while
others again have expressed their regret that an additional “sect” should be added to the Churches of the city. There is but one answer to such objections. We did not seek work in Allahabad, but God gave it to us, and our reluctance to organize a separate Church two years ago was followed by so complete a failure of work commenced, that it would have been more than unwise to have repeated the experiment. The “fruits” of the work must be its only justification. If God sets the seal of His approval upon it by blessing the efforts made, no possible objection can stand against it. We humbly believe, that this approval has been given, and hence have no misgivings about the step which has been taken.

This infant Church is active in Christian work, and is essentially a Missionary organization. A very interesting English Sunday-school, with 100 scholars and teachers, meets in the temporary Chapel every Sabbath morning. With less than a half dozen exceptions, these children were not connected with any other Sunday-school at the time of our organization. Three Native Sunday-schools are also carried on with encouraging success. One of these, for boys, is in the Chowk, and two others, one for boys and one for girls, in the Kattra bazaar. A service in Hindustani has been maintained during part of the year, and one young man, a Hindu, has been baptized. Another has applied for baptism, and will probably receive it at an early day. It is hoped that increased attention will be given to work among the Natives, from year to year, and in this way an important missionary work be carried on through lay agency. Prayer meetings in English are held at seven different points, and the work is so arranged that nearly every one connected with the Church is engaged in some kind of Christian labor every week.

The Sabbath congregation has become too large for the
room hitherto occupied, and a new church building is urgently needed. Mr. F. W. Mann has most generously offered a very eligible piece of ground for a building site, and it is hoped if the consent of the Municipal Committee is obtained, that a neat and commodious church may be erected at an early day. With proper oversight, and continued faithfulness on the part of the membership, there is every reason to hope that this humble but vigorous Church will continue to prosper, and become a great power for good in the important city of Allahabad.

In all the above stations, the prospects of the work for the coming year are favourable, and the Missionaries are, for the most part, full of encouragement and hope. While all expect and earnestly long for a time of marked success, a great ingathering of souls in the future, none are left without tokens for good in the present. Slowly but steadily the kingdom of Christ is being established in the land, and each succeeding year the Church is called upon to lengthen her cords and strengthen her stakes. Patient labor and unyielding faith are needed to carry forward the work which God has graciously prospered thus far. "A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time."

J. M. THOBURN,
Presiding Elder.