HISTORY
OF
A. P. MISSIONS
INDIA.

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HISTORICAL SKETCHES

OF THE

INDIA MISSIONS

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

OF AMERICA,

KNOWN AS THE LODIANA, THE FARRUKHABAD,

AND THE KOLHAPUR MISSIONS;

From the beginning of the work, in 1834,

To the time of its fiftieth Anniversary, in 1884.

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ALLAHABAD:

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1886.

PREFACE.

On November 5th 1834, Rev. John C. Lowrie, the first missionary of the Presbyterian Church in the United States of America to India, reached Lodiana and founded the Mission, now so well known as the Lodiana Mission. Since then the Mission has extended its borders as far north as Peshawar and as far south as Kolhapur. For convenience of administration, three missions, known as the Lodiana, Farrukhabad and Kolhapur, have been organized—the members of these missions being appointed and supported by the Board of Foreign Missions of the Presbyterian Church in the United States of America. The ordained foreign and native ministers, with representatives from the churches, constitute the Synod of India.

At the close of the half-century since the founding of the Mission, it was thought fitting that the members of the Missions and of the Synod should come together at Lodiana and commemorate that event. Accordingly the Synod of India at its meeting in 1883 appointed a committee to make arrangements for such a commemoration. The following programme, drawn up by the committee and followed in the main, will show the form the commemoration took.

Programme of the Semi-Centennial Celebration of the founding of the American Presbyterian Mission in India, held at Lodiana, from the 3rd to the 1th of December 1884.

First Day.

1. The Founding of our Missions in India: by the Rev. J. C. Lowrie, if present.

2. Historical Sketches of the same:—

(1) Of the Lodiana Mission: by the Rev. J. Newton.

(2) Of the Farrukhabad Mission: by the Rev. J. F. Holcomb.

(3) Of the Kolhapur Mission: by the Rev. G. W. Seiler.

3. Letters from Retired Missionaries: to bo collected and presented by the Rev. AV.Calderwood.
4. Our Deceased Missionaries, male and female: by the Rev. J. 8. Woodside.
5. *An Evening Conference:* Subject.—Adaptation of Presbyterianism to the Organization and Establishment of Churches in India: to bo conducted by the Rev. AV. J. I'. Morrison.

Second Day.

1. Our Educational Work:—
(1) For Boys and Men: by the Rev. C. W. Forman;
(2) For Native Christian Girls: by the Rev. D. Herron;
(3) For European and Eurasian Girls: by Mrs. Scott;
(4) For Non-Christian Girls: by Mrs. Kelso;
(5) Zenana work, and other Evangelistic work among Women: by Mrs. Hull, Mrs. Chatterjee, and Miss Belz;
(G) Sunday Schools: by the Rev. T. Traey.

2. *An Evening Conference,* on Spiritual Life in the Churches: to bo conducted by tho Rev. G. H. Ferris.

Third Day.

1. Preaching to the Heathen: by tho Rev. K. C. Chatterjee, and tho Rev. J. M. Gohoen.
2. General Medical AVork; including practice in Leper and Blind Asylums: by tho Rev. A. Rudolph.
8. Medical work among AVomen and Children: by Miss Seward, M. D.
4. Christian Colonization: by the Rev. At. M. Carleton.
5. Literary AVork: including Bible Translation and Revision, and the Circulation of Religious Books and Tracts: by the Rev J. J. Lucas.
G. The AVork of the Laymen of our Churches: by George S. Lewis, Esq., B. A., E. A. C.
7. *An Evening Conference'.* Subject.—Persecutions and Sufferings endured by Converts for Christ's sake: to be conducted by the Rev. Goloknath.

Fourth Day.

A Christian Mela Day, with exercises in Hindustani, as follows :—

At 10 a. *m*. A Praise and Prayer Meeting, to be conducted by the Rev. Mohan Lal.

At 11 *a. m*. Voluntary Addresses on our Christian Responsibilities : limited to 10 minutes, each.

1 *p. m*. Refreshments.

3 *p. m*. Consecration Service: to be conducted by the Rev. A. Rudolph.

Concluding Service.

Sunday, 4 *p. m*. *The Lord's Supper.*

Addresses, (1.) In English : by the Rev. J. C. Lowrie; (alternate, the Rev. J. Newton.)

(2.) In Hindustani : by the Rev. Goloknath.

The elements to be dispensed by the Rev. C. W. Forman.

Dr. Lowrie, the founder of the Mission, was not able to be present. In reply to the invitation of the Missions, he sent a letter which was read at the opening meeting and from which we give an extract. " Greatly indeed W'ould I prize the privilege of being present at your meetings. The hope of it has been much in my thought, and has deeply moved my feelings. This coming Anniversary is so connected with most tender memories of the past, with pleasant recollections of my intercourse with you all personally, with earnest sympathy with you in your great work and in the important questions which now call for your consideration, and with thankfulnes to God for the way by which He has led us all in his service in all these years, that I can hardly bear to think of not being one of your goodly company when you meet together."

In the Appendix will be found an interesting account by Dr. Lowrie of the Lodiana Mission in its early days. The Historical Sketches of the three Missions are given, with few changes, as they were read. It was thought best to give these in one volume—to be followed, perhaps, by two volumes containing the other papers read.

Of the semi-centennial celebration itself, a few words may not be out of place. The meetings were held in the Mission

Church at Lodiana and occupied the greater part of five days. Over one hundred persons, who might rightly bo regarded as members, were present. Of these about sixty were Americans and Europeans, most of them missionaries, male and female members of the three Missions. Besides these, there were representatives of other Missions who wero warmly welcomed, most of whom took part in the services. From an interesting account of the celebration by Airs. Al. J. Wyckoff of Jullunder, wo take the following extract:

"We came to Lodiana two weeks ago, and every day has been fraught with interest, particularly the first four, com memorating the founding of this Mission. As we entered tho spacious grounds, and saw the word "Welcome" inscribed in scarlet letters upon a blue ground, placed between the suggestive numbers 1834 and 1884, wo could not but rejoice, and heartily wish that all the friends in America, who arc so deeply interested in this ALission, could bo with us on this grand and jubilant occasion, and behold with their own eyes what God hath wrought in this far off heathen land. The courtyard was the scene of many happy meetings and hearty greetings, when missionaries from the sea to the Himalayas met here the first morning of the Jubilee. Here, too, were a number of Native con verts from Mahoinmcdanism and Hindooism, now faithful followers of the Lord Jesus, and efficient labourers in tho great work of preaching Christ to their benighted country men.

After breakfast the sound of the bell was heard, and •we all repaired to the neat Alission Church, which had been enlarged and beautified for tho occasion. The opening services were solemn and impressive. The three oldest members of tho Mission, two foreign and ono native, sat upon the platform. Ono of them, the Rev. J. Newton, is passed his three score and ten. He has been on the field from the beginning. Lev. Air. Rudolph is not much his junior, as his white locks plainly testify. Rev. Air. Golaknath, tho Native member of the honored trio, was the first convert baptized in this Alission. Ho left his home and friends in Bengal in early manhood, and soon after cast in his lot with the people of God in this then but little known frontier station. lie has over since been a faithful labourer in tho cause for which ho sacrificed somueh.

Each day's exorcises were commenced with a Praise and Prayer mooting, and the meetings throughout were cha racterized by deep spirituality. The first paper read was a Historical Sketch of the Lodiana Mission, by Rev. J. Newton. It was very compreheusive, and will bo an inva luable record for future reference. The History of the Farrukhabad Mission up to 1870, by Mrs. J. F. Holcomb, was most interesting throughout. The Letters from re tired missionaries manifested unabated love for missions and missionaries, and a longing to engage once more in the glorious work. The letter from the Rev. S. H. Kellogg proved so deeply interesting that by special request it was re-read. The dear departed were not forgotten, but their names and good deeds were tenderly recalled, and theii' virtues dwelt upon in a well arranged paper, prepared by the Rev. J. S Woodside. The paper on zenana work, and other evangelistic work among women, by Mrs. Chatterjee, was well received, and contained much valuable information.

The fourth day, a Christian *meld* was held, with exer- cises in Hindustani. The Native Christians evidently realized the importance of the occasion, and entered hear tily into all that was undertaken for their benefit. When addresses were called for, they required no urging to speak but spoke promptly and generally to the point. At 1 p.m. a repast was served, of which over three hundred partook. Here high and low, rich and poor, foreigner and native, met together on a social equality, and it must have seemed a most extraordinary proceeding in the eyes of the numer ous Hindoos and Mahommedans present as spectators of the scene.

When the Sabbath came and we saw the eager multitude thronging to the house of God, we could not help contrast ing the present with the past, when one lone pioneer, the Rev. John C. Lowrie, came upon the field, then barren and desolate, " scarcely a blade of grass to be seen," to say nothing of a Native Christian. Now the Christians are counted by hundreds, and the whole face of nature changed into a " fruitful garden which the Lord hath blessed."

Mr. Newton Sr. was abundant in labors during four days of the Jubilee Celebration. Certainly none of us shall ever forget the solemnity that fell upon our meetings as he led us to the Throne of Grace into the very presence of the

Master, and talked with Him as it were face to face; nor how our hearts burned within us as ho opened to us tho Scriptures, old familiar texts coming to us with new meaning and beauty as he made his simple comments upon them.

Wo shall always have pleasing memories of these days, and of tho people whom wc have met hero. Fifty years hence, when tho Centennial of this Mission is celebrated, those who participate in it will doubtless see much greater things than our eyes now behold. Then as now all tho praise be unto Him who hath so marvellously wrought by the hands of His servants. Truly "tho Lord hath made known His salvation; His righteousness hath Ho openly shown in tho sight of the heathen."

HISTORICAL SKETCH

OF THE

LODIANA MISSION,

From its beginning, in 1834,

TO THE TIME OF ITS FIFTIETH ANNIVERSARY,

in 1884;

BY JOHN NEWTON.

NOTE.

I feel bound to apologize to readers who know the true spelling of Indian proper names, for the form in which many of these names appear in the following sketch. I was persuaded to write them as they are written by Englishmen and Americans who have no knowledge of Indian literature, and who naturally attach the more common English sounds to the letters of the Homan Alphabet, wherever they hap pen to find them. The object of this mode of spelling was to help foreigners to a proper pronunciation of these Ori ental names. Through the force of habit, however, I have thoughtlessly written some of the names correctly ; and I failed to notice the inconsistency till it was too late. I fear I shall hardly be forgiven by some of the persons refer red to in the sketch, whose names have been so changed that there owners will scarcely recognize them ; for few people like to see their names mis-spelt. All I can do is to throw myself on their kindness. Ihe perversions which trouble mo most are those found in the names of some of my fellow-laborers :—such as

Esa Churrun,	properly written		Isa Charan ;
Esa Das,	,,	,,	Isa Das ;
JCallee Churrun,	,,	,,	Kali Charan ;
Kowar Sain,	,,	,,	Kunwar Sain ;
Poorun Chund Ooppel,	„	,,	Puran Chand Uppal ;
Ushruf dice,	,,	,,	Ashraf Ạll.

The Human Alphabet, with certain diacritical marks, is capable of indicating the exact pronunciation of every Indian word, save as to the syllable on which the accent should fall ; but few would trouble themselves to remember the explanation of such diacritical marks. J. N.

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THE LODIANA MISSION.

Former State of the Country.

The state of India fifty years ago was very different from what it is now. This is emphatically true of the north-west.

1. Political State. Oude and Rohilcund were under independent native rule. The Mogul Emperor, though without power outside of his own palace at Delhi, was still treated with the deference due to a crowned head. The Punjab, north of the Sutlej was under the government of the famous Maharajah Kunjeet Singh. Sindh was subject to Mahomedan chieftains, who bore the title of Nawab. The Sikh states south of the Sutlej some of the Hill states on the north-east, and the various principalities of Rajpootana and Central India, though enjoying British protection, were in a large sense independent. Lodiana, with its small territory, had just become a possession of the East India Company; but it was surrounded by the territory of native rulers.

At the present time British supremacy is acknowledged over this entire region. Oude, Sindh, and almost the whole country known as the Punjab,* are under the immediate jurisdiction of the Empress-Queen: while, of the feudatory chieftains, to whom a partial independence is still conceded, not one would think of resisting the mildest mandate of the English Viceroy.

2. Intercommunication. There were few facilities in those days for communication between one part of the country and another. The Grand Trunk Road, which

* Formerly the word Punjab was used to denote particularly, if not exclusively, the country lying between the Sutlej and the Indus; but as the name of an English province, it has a much wider signification,—denoting all the country lying between the Jumna, on the east, and the border of Afghanistan, on the west.

began at Calcutta, and in after years extended all the way to Pcshawer, reached, at the time now referred to, only as far as Barrackporc, a few miles from Calcutta. In the absence of regular roads, such as wheeled carriages require for easy locomotion, the first missionaries had to make their way up the country in palankeens, or by the more tedious process of sailing up the Ganges in native boats; which, except when there was a favorable wind, had to be drawn by tow-ropes; and woe to the vessel, when through tho force of a strong current, tho rope happened to break I Tho time required for such voyages had sometimes to be counted by months.

In the Rainy Season the Ganges is navigable by native boats as far up as Garhmuktisar Ghat, some 30 miles from Meerut. But this is often accomplished with difficulty. As an illustration of this it may be mentioned, that the second party of our missionaries, having arrived in India in tho beginning of 1835, sailed from Calcutta on the 23rd of June; reached Cawnpore about three months later; were obliged then, on account of the usual fall in the river at the end of the Rains, to change their boat for a smaller one; and finally to stop at Futtehgurh, From this place tho journey was accomplished in a palankeen carriage drawn by oxen. In some places the road was fairly good; but in others, certainly, bad enough, and intersected every now and then by iinbridged streams. Lodiana, the place of destination, was reached on the Sth of December; so that the whole journey from Calcutta was accomplished in just five months and a half I

After the lapse of twenty years, another party, having the same journey to make, was able to travel by the Grand Trunk Road as far as Umballa,—which is but 70 miles short of Lodiana,--the road having then been made up to that point. The mode of travel, this time, was in palankeen carriages, drawn and pushed by relays of coolies, and mov ing forward by night as well as by day: so that the timo required to reach Umballa, including Sabbath rests, was less than three weeks.

Now, thirty years later, the journey from Calcutta to Lodiana is made, by rail, in 54 hours; and it could be continued to Rawul Pindce, our extreme station in the north-west, in about 18 hours more.

Since the annexation of the Punjab to the British Empire, loss than 40 years ago, 1500 miles of metalled, and 23,000 of unmetalled roads have been constructed, in this province alone; while 19,000,000 pounds sterling have been spent on railways. Such are some of the material improvements introduced by western civilization.

3. Personal Security. In the early days of the Mission, such was the unsettled state of society, particu larly in the provinces under native rule, that special pre cautions had to be taken by travellers, to guard against attacks by robbers and brigands,—such as getting mounted policemen sent with them, from stage to stage, on their journey.

Now, since Oude and the Punjab, and some other native states, have come under British jurisdiction, or British influence, danger from this source has so far diminished as to make all such precautions unnecessary. A European traveller in these days, no matter what out-of-the-way place he may be in, feels more secure than he would in many Christian countries, so called.

Missions in the north-west, fifty years ago.

The missionary work of our church, in India, began in 1834.* At that time the only missionaries north and north-west of Benares, were the Rev. Mr. Bowley, of the Church Missionary Society, stationed at Chunar ; the Rev. Mr. McIntosh, English Baptist, at Allahabad ; the Rev. Mr. Thompson, Baptist, at Delhi ; and the Rev. Mr. Ri chards, C. M. S., at Meerut : though to these should be added, perhaps, a Mr. Greenway, Baptist, at Agra, who combined some missionary work with his secular calling ; also a native catechist, named Anund Museeh, who labored under the supervision of the English chaplain at Kurnaul. This was a very small force for a population of about 50,000,000.

Of this approximate 50,000,000, as much as 22,700,000, according to the late census, belongs to the Punjab :f —and

* It began under the auspices of *the Western Foreign Missionary Society ;* but after the lapse of a few years it was transferred to the General Assembly's Board of Foreign Missions.

t This does not include tho population of Kashmeer.

if Delhi, which till after the mutiny of 1857 was included in the North-West Provinces, be left out of the account, there was not a single Missionary for this vast population, besides the catechist at Kurnaul, just referred to, and there was not more than about half a dozen Native Christians altogether.

The Founding of the Lodiana Mission.

The first missionaries of our church, in this country, the Rev. Messrs. John C. Lowrie and William Reed, were authorized to make their own selection of a field to work in. Those sections of the country which may be said to have had the strongest claims on them, were (1) Assam, (2) Oude and Rohilcund, (3) the country lying between tho Jumna and the Ganges, commonly called the Dooab, (4) the Punjab, (5) Rajpootana, and (G)the Central Provinces.

After much consideration they chose the Punjab. No other section of India is so full of historic interest as this. It was from here that Ilindooism spread over the whole Peninsula. It was here that the great battle was fought which is described in the Mahabharat. It was through the Punjab that every successful invasion of India has ever taken place, except the British. It was here that the tide of Alexander's victories terminated.

But such considerations probably had little influence on the first missionaries in tho selection of their field of labor. This seems to have been due mainly to tho fact that this was the land of the Sikhs,—a people of fine physique, and unusually independent character ; a people, moreover, who had already, in principle at least, discarded the old idolatry of Ilindooism, and broken, in some measure, tho bonds of caste ; and therefore might bo considered to be in a favor able state to be influenced by the preaching of Christian Missionaries. Besides this, the Punjab lay in the way to Afghanistan ; and it was hoped that we might eventually penetrate into that country ;—a hope however which has never yet boon realized.*

* A step was indeed taken in that direction when Mr. Loewenthal went to Peshawor, in tho winter of 1856—'57, to loarn tho language of tho Afghans, and siezo tho first opportunity that might present itsolf, of proceeding to Cabul : but his lifo camo to au untimely end ; as will bo noticed hereafter.

In regard to the other great sections of the land just mentioned as presenting strong claims, one has since been occupied by Missionaries of our Board, while in others the work has been taken up by other churches,—such as the American Baptist, the American Methodist, the Church of England, the United Presbyterian of Scotland, and the Presbyterian Church of Canada ; also by certain English Ladies Societies, of an undenominational character.

Into the Punjab also other churches and societies have now entered ; though the districts in which their mission aries have established themselves are, for the most part, different from those in which ours are laboring.

The Lodiana Mission Field.

1. Area. The region lying within the limits of the Lodiana Mission is mainly a strip of country bordering on the Himalayan range of mountains,* and extending from the Ganges, on the south-east, to the Indus, on the north west,—the distance between the extreme points being, in the ordinary way of travel, about 500 miles : while the average width is about 50 miles. Counting also our Hill stations and their surroundings, the entire area covered by our mission is probably not less than 30,000 square miles ; while the area of the whole Punjab, (in one part or other of which the several missions above mentioned are at work,) is 142,000 square miles.

With the exception of the mountain range above-mentioned, the country, for the most part, is a dead level. It is intersected by several large rivers—the Jumna, the Sut lej, the Beeas, the Bavee, the Chenab, and the Jhelum,—the last five giving name to the major part of this mission field, viz. *The Punjab'*, that is, The Five Waters; or, The Land of the Five Bi vers.

Most of the country is susceptible of a high degree of cultivation ; especially since the construction, by the Eng lish Government, of some large irrigation canals : and so much of it is actually under cultivation, that a large quan tity of its agricultural produce is sent yearly to European markets.

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* The word *Himalaya,* or, more properly, *Himdlyu,* means *The Place,* or *Abode, of Snow,*—from *Him,* snow, and *ulyu,* place.

2. The People of the Punjab. Tho population of the whole Punjab, already mentioned as 22,700,000, is divided, in respect to religion, almost equally between Mahomedaus and the people commonly classed as Hin doos; (which however includes both Sikhs and Outcasts;)* while, in addition, there are a few Buddhists, Jains, Zoroastrians, &c.

Almost all castes of Hindoos are found in this region. Of tho Mahomedans, most are *Soonnies;* though there are also some *Shoe'as,* and some *Soofies.* The Hindoos, on account per haps of their long intercourse with Mahomedans, (most of whose ancestors were themselves Hindoos,) and on account of their subjection, successively, for many centuries, to Mahomedan and Sikh rule, are less bigoted than their brethren in some other parts of India; and they have not so strong a caste feeling.

3. Vernacular Languages. The vernacular of the country, generally, which lies between the Jumna and the Indus, (north-west of Delhi,) is Punjabee; though Oordoo is much spoken in the larger towns, and by the educated classes everywhere; while llindee occupies much the same place in the villages east of the Jumna, as Punjabee in the villages west of it. Oordoo is commonly written in

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* The word *Hindoo* never means a native of India, irrespective of religion or caste. As used by the people themselves, it denotes an adherent of tho Brahmauicul religion, and one who is in good standing in his caste. Foreigners however use the word, some times. in a loose way, so as to take iu outcasts who live among Hin doos. The Sikhs, though a few of them scorn to be called Hindoos, are in reality only Reformed Brahmanists; for they are followers of the Ten *Gooroos.*all of whom, though they professed to worship only the Supreme G-od, revered the principal Hindoo gods, and che rished Brahmanical rites The outcasts referred to have scarcely any religion, except a few who have been admitted within the pale of Sikhism, aud are called, some of them *Ramdassies,* (followers of Ramdass,) and some, *Muzhubies,* (people having a religion,) accord ing to the grade of outcasts to which they originally belonged: also a few who have become Mahomedans, and who consequently aro called *Moosullee,* (righteous.) The word *Hindoo* is never com prehensive enough to include Mahomedans and Christians It is therefore a solecism to speak of a Hindoo Christian, or a Hindoo Minister—moaning a native of India, or a convert from Hindooism, who has been ordained to the Gospel ministry,—a phrase wo some times see in American publications.

the Persian character; Hindee, in the Deva Nagreo; and Punjabec, in the Groormookhec. The corrupt Hindoo of the mountains is sometimes written in a character called the Thakooree.

Our Mission Stations.

The Mission has now ten principal stations, twelve sub-stations, and two isolated Christian colonies,—making altogether twenty-four centres of missionary influence. The names of those, beginning in the north-west, are as follows:—

1. *Principal Stations:* Hawul Pindee, Lahore, Ferozepore, Jullunder, lloshyarporo, Lodiana, Subathoo, Umballa, Suharunpore and Deyrah.

2. *Sub-Stations:* In the Pawul Pindee District, Murree; in the Lahore District, Kussoor; in the Hoshyarpore District, Ghorawaha, and Grarhdiwala; in the Lodiana District, Jugraon, Hooper, Morinda, and Khunnah; in the Umballa District, the Umballa Cantonment, and J ugadhree; to which Ladwa may perhaps be added; in the Suharunpore District, Moznffernugger. [But for modifications and changes see under these several heads below.]

3. *Christian Colonies:* Suntoke Majra, and Annee.

Of these it will be proper now to speak somewhat in detail,—the principal stations being taken in the order of their occupation; and the sub-stations, in the order of locality, beginning with the north-west, as before. The first to be mentioned therefore is

Lodiana * While the pioneers of our Mission were still in Calcutta, arranging for their future work, Mrs. Lowrie fell a victim to consumption; and the same disease

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* By the Punjabees this word is spelt and pronounced *Ludehdnd.* By the old Mahomedan rulers it was written *Ludhiana* : and the English Post-Office authorities have lately taken to spelling it in the same way. Our way of spelling it grew out of an attempt made by some English Civilians, about 50 year ago, to correct the spelling, by what they believed to be the origin of the name, as the *abode* of the *Lodi.* But this may be a mere fancy. It would be difficult now, however, to change the spelling of the name by which this station, (and from it the whole Mission,) has been known for fifty years.

being developed in Mr. Reed, he was obliged, with his wife, to re-embark for America,—to be buried in the deep, however, before the ship had left the Bay of Bengal. Mr. Lowrio was left therefore to proceed to the work alone.

The region selected, as already mentioned, was the one occupied by the Sikhs. It was then for the most part under the Government of native chiefs; but there were two places of importance which had already come under the jurisdiction of the East India Company. One of these was Umballa, and the other, Lodiana. Lodiana was not only nearer the centre of the Sikh population than Umballa, but it was more populous; and the chief political and civil officers there were more friendly,—so friendly indeed, that they offered Mr. Lowrie every inducement to make that place the starting point for his missionary work. To this should be added the advice of Mr. Trevelyan, (afterwards Sir Charles Trevelyan,) who was then Private Secretary to the Governor General, and who, on making Mr. Lowrie's acquaintance in Calcutta, showed a special interest in his work, lie had himself held an official position in the north-west, and was therefore competent to give an opi nion.

Mr. Lowrie arrived at Lodiana, and began the work, in November, 1834 ; and the first reinforcement, consisting of Rev. James Wilson and myself, with our wives, arrived in December, 1835. Only six. weeks after our arrival, Mr. Lowrie, whose health had been failing for some time, was obliged to leave—never to return: though, with health restored, he has been able, ever since, to serve the cause of Missions as one of the Secretaries of the Board.

Lodiana is an unwalled town, 6 miles south of the Sutlej, 116 miles south-east of Lahore, the capital of tho province, and 1,277 miles north-west of Calcutta. It stands on the Sindh, Punjab and Delhi Railway; the construction of which began some 20 years ago.

The population of Lodiana, at the present time, is 44,000, consisting both of Hindoos and Mahomedans,—many of the latter being Kashmeries.

Of tho villages in the district, those which lie on the low ground, near the river, are inhabited almost entirely by Mahomedans; those on the high ground, more remote

from the river, by Sikhs.* The population of the entire district is 618,000.

When the ex-kings of Cabul, Shah Zuman (commonly known as the blind king—his eyes having been put out by a successful rival,) and Shah Shooja were expelled, succes sively, from their own country, they took refuge in India, and became pensioners of the British Government. Lodiana was thereupon appointed to be their place of residence. A considerable number of their descendants are living there still, being commonly spoken of as the Afghan or Cabul princes, or simply as Cabulies. In late years some of them have received Christian baptism.

Lodiana, in the early days of our Mission, was a military as well as a civil station. At present the only Europeans living there, besides the missionaries, are such as hold civil offices under the Government, and employees of the Rail way Company, together with their families.

Among the industries for which Lodiana is noted, may be mentioned Kashmeer shawls, and cotton checks and ging hams. Of the latter some of the best are made by native Christians.

Suharunpore. The next station in the order of occupa- tion was Suharunpore. This, being in the North-West Provinces, is outside of the region chosen for our work by the founder of the Mission. What led to the taking up of that station was a letter received by the missionaries at Lodiana, in the summer of 1836. from Mr. Conolly, the Collector and Magistrate of Suharunpore, in which he recommended that place as a station for some of the new

* The Sikhs are divided into two classes,—the *long-haired,* ("Keswale,") and the *cropped,* ("Munne.") They are all disciples of Nanuk, the first of the *Gooroos,* who was a peaceable man; but the long-haired Sikhs are, in addition, special followers of Govind Singh, the last of the *Gooroos.* G-ovind Singh was distinguished as a military leader,—holding up the standard of Sikhism against the Mahomedan rulers of the Punjab. Sikhs become adherents of Govind Singh by an initiatory rite called *khand pdhul,* a kind of baptism, ("the baptism of the *sword,")* which entitles every one who has received it to be called *Singh,* (a lion,) and binds him to maintain his religion, if necessary, by the sword; and as a badge of this distinction, his hair is allowed to grow long, like the hair of a woman. Such at least was the spirit of the rite in the palmy days of Sikhism. Most Sikhs—especially those who are engaged in agriculture—belong to the *Munne* class.

missionaries, who were expected, and who were then on their way up the Ganges. Restated at the same time, that a large house lately occupied by one of the civilians could be purchased by the Mission for the paltry sum of Rs. 400. All this looked like the leading of Providence; especially as there were few places yet open in our proper field,—none indeed so inviting as Suharunpore: and so the house was bought, and a welcome from the English residents awaited the new missionaries on their arrival.

This station also is on the Sindh, Punjab, and Delhi Railway, a few miles west of the Jumna. It lies 111 miles south east of Lodiana, has a population of 59,000, and is the chief city of a well watered and highly cultivated district—the population of the district being 979,000,—of whom one-third arc Mahomedans, while two-thirds are classed as Hindoos.

Suharunpore is the point of departure for the Hill stations of Mussoorie and Landour. It is somewhat noted for its manufactures in leather and wood carving.

The missionary work was begun here in 183G, by the Rev. James R. Campbell and Jesse M. Jamieson, and their wives.

Subathoo. The next station taken up was Subathoo. The work was commenced here by the Rev. James Wilson and William S. Rogers, and their wives,—Mr. Wilson having been transferred from Lodiana, and Mr. Rogers being of the party that had recently arrived from America.

Subathoo is situated on the mountains, at an elevation of 4,000 feet above the sea, where the temperature seldom rises so high as 90' Fah., and rarely falls low enough for snow. It is about 110 miles due east from Lodiana, and 24 miles from Simla, the usual summer seat of the Indian Government. The native population is small—not more than about 2,000; and this consists largely of people who depend for their living on the wants of the European sol diers quartered there. It is favorably situated, however, for missionary work among the Hill people, as the number of villages within a radius of 20 miles cannot be less than 100. These villages are indeed very small; yet taken together they must contain a population of some thousands.

What led particularly to the occupation of Subathoo was this:—Luring the first summer after Mr. Lowrie's

arrival at Lodiana, he was obliged, under medical advice, to be in the Hills. This gave him an opportunity of making the acquaintance of certain Christian people at Simla and Subathoo: and having gained from them a good deal of information about the Hill tribes, he was led to think that Subathoo would be a good centre for missionary work; especially as the Hill-men were believed to be simple-minded and teachable. In view of this opinion, expressed by Mr. Lowrie, the missionaries at Lodiana thought they saw another Providential call, when, in the course of the summer of 1836, they received a letter from Dr. Laughton, Surgeon of the Goorkha Regiment then stationed at Subathoo, telling them that if a missionary could be sent to that station, a good dwelling house could be purchased for the small sum of Rs. 600. Thus they were led to make Subathoo their third station.

It should be mentioned that the idea of the Hill people being more teachable than others, as was once believed, has proved to be a mistake. The success of evangelistic work among them has been less than on the plains. Nevertheless it is an advantage to the Mission to have a station where a missionary can live and labor, who might otherwise be compelled, on account of the imperfect health of either himself or his wife, to retire from the field altogether: and it is only such that have been stationed at Subathoo since the first year of its occupation.

[In 1843 Mr. Caldwell, who had been stationed at Suharunpore, was sent to begin work, on behalf of the Mission, at Meerut. This station had been occupied by the Church Missionary Society; but it was now vacant, and that Society was understood to have abandoned the place. This afterwards proved to be a misapprehension; and in 1846 our missionary was instructed to withdraw.]

Jullunder. In 1847 Jullunder was added to the number of our stations, and the missionary who commenced the work there was the Rev. Mr. Croloknath, with his wife: both of whom continue there to this day; though on account of the infirmities of age it has been found necessary to have others associated with them.

This is both a civil and a military station. It is situated in the midst of the Dooaba—the country lying between the Sutlej aud the Beeas, on the railway already mentioned,

and 35 miles north-west ofLodiana. The city is surrounded by a wall; with, however, an addition, which includes seve ral bazars, outside the wall, iu the direction of the Mission premises. The population is 42,000; and the Military Uautonment, two or three miles distant, contains about 8,000 more.

There are also several large villages iu the neighbourhood. Here, as elsewhere, Mahomedans abound,—being as numer ous, perhaps, as Hindoos. The surrounding country is generally rich and well cultivated. The district has a population 789,000.

It had been the intention of the Mission, from the first, to cross the Sutlej, and carry the Gospel into the Punjab proper, as soon as possible. In those days no European was allowed to cross the river without special permission from the Lahore Durbar. An attempt was made, however, to do, by native agency, what foreign agency could not do. A native Christian was sent over with Scriptures and tracts for distribution, but ho was seized, beaten, and imprisoned. This was at Philour. But in the spring of 1846, after the first Sikh war, the Jullunder Dooab was annexed to the British empire, and this gave the missionaries free scope in that part of the previously forbidden territory. Thereupon it was determined to take a step forward. Jullunder was the chief city of the Dooaba, and the new civil authorities there were friendly. The Mission therefore issued a circu lar, setting forth its wish to occupy Jullunder, and asking the European community for contributions towards the building of a house for a native missionary, and a school house, or whatever might be needed. This call was res ponded to, and about Its. 3,000 were promptly contributed, A site was selected by Mr. Porter; and, with the help of the civil officer in charge of the district, a large lot was secured on favorable terms, houses erected, aud the work inaugurated, iu 1817,

Umballa. Umballa was occupied in 1849, by the Bev, J. M. Jamieson and his wife. It is situated on the railway, about 70 miles south-east of Lodiana; and is the point of departure for Simla. Umballa is a walled city, with a population of 26,000; but in the cantonmeut, at a distance of three or four miles, there is said to be an additional population of 46,000,

Umballa is the 'centre of a thickly populated district,—the number of inhabitants being more than a million ; of whom one-third are Mahomedans, and two-thirds, what, in a general sense, may be called Hindoos. The large city of Patiala, the capital of a native state, is only about twenty miles distant.

The only noteworthy manufacture of Umballa is the country carpet called *durree.*

Lahore. Next to Umballa, in the order of occupation, is Lahore, the capital of the Punjab. It had become a British possession by the annexation which followed the second *Sikh war. The Government of this new province was in the hands of a Board of Administration, of which the most prominent members were the two Lawrences who have figured so largely in Indian history—Sir Henry and his brother John; the latter of whom was afterwards made Viceroy, and eventually obtained a peerage.

These were both Christian men; and so was Mr. Montgomery, the Commissioner of the Lahore Division ; who in due time was advanced to the Lieut.-Governorship, as Sir Robert Montgomery ; and who, since his return to England has for many years been a member of the India Council.

Before the end of the year in which the annexation took place, the missionaries at Lodiana received a letter from Dr. Baddely, a Christian Surgeon at Lahore, urging them to move on to the capital, without delay,—assuring them that every encouragement might be expected from the Lawrences, and Mr. Montgomery, and others. Accordingly the Rev. C. W. Forman and myself were set apart by the Mission for this work; and, accompanied by Mrs. Newton, we were at Lahore before the beginning of 1850.

Lahore is one of the most ancient cities of India. It bears a name* which favors the belief that it was founded by a son of the famous Ram Chunder. Though once a city of wide extent, having a circumference, tradition says, of about 15 miles, the bulk of the present population, (which according to the last census is 138,000,) is shut in by a wall which in circuit is only about 5 miles.

Having been the capital of the Punjab, under every successive Government, for something like 3,000 years,

* Written by the natives *Lahaur*—the city of Laha.

and being on the highway for the numerous armies which during this period have invaded India from the north-west, it has doubtless been destroyed and rebuilt many times. Scores of houses which have been built outside the city walls since the English took possession of it, in 1849, (and some, before that time,) have been built for the most part of bricks belonging to former generations, dug out of the ground.

Not only is Lahore the scat of Government for the Punjab, but it is the point of junction for the railways running south eastward, towards Delhi and Calcutta, south-westward, towards Kuraohee, and north-westward, towards Pcshawer. Here also the Sindh Punjab and Delhi Hailway Company have very extensive workshops, which give employment to some thousands of native workmen.

Although it is but a few years since the power of the Sikh Rulers was concentrated at this place, the number of Sikhs now resident at Lahore is small. The population iu the main is divided almost equally between Mahomedans and what are called orthodox Hindoos.

Deyrah. Deyrah was occupied by the Mission in 1853, — the first missionary being the Rev. J. S. Woodside; who, with his wife, was transferred to that place from Suharunpore. Deyrah, like Suharunpore, is in the North-West Provinces. It is situated in a valley called Deyrah Doon, *(dun* meaning a valley) between the Himalya mountains and a low outer range of hills called the Sewalick range. The population, chiefly Hindoo, is 19,000.

The climate is comparatively cool; on which account it has become a favorite residence for Europeans, who having retired from the service of the Government, wish to spend the remainder of their days in India.

One of the Sikh *gooroos* has his Mausoleum at Deyrah; and so it has become a place of pilgrimage for adherents of the Sikh religion.

This valley has latterly become the seat of many Tea Factories, owned for the most part by Europeans. It extends from a point some distance west of the Jumna to the Ganges, and its jungles are favorite haunts of tigers and wild elephants.

The Deyrah district contains a population of 144,000.

L*llooi-kee,* 18 miles oast by south from Suharunpore, and,

like the latter, not within the limits of the Punjab, became one of the stations of this Mission in 1856, —the first missionary being the Rev. Joseph Caldwell; who with his wife was transferred from Suharunpore.

Roorkee stands on the Great Ganges Canal, and is the seat of an Engineering College; founded and supported by the British Government—mainly for the purpose of training native engineers.

It has a comparatively small population, probably not more than 10,000; but being only a few miles from Hurdwar, one of the most famous places of Hindoo pilgrimage, it was supposed to be a good place for missionary work. Latterly, however, this station has been made over, by our Board, to the Synod of the Reformed Presbyterian Church of North America.]

Rawul Pindee. Rawul Pindee was occupied in the same year, 1856, by the Rev. John H. Morrison and his wife, transferred from Lahore. Mr. Morrison and another of the Lahore missionaries having at different times extended their itinerations for preaching as far as Rawul Pindee, had discovered a community of Mehturs there, who seemed anxious to be instructed iu the Gospel; aud so the Mission determined to make that one of its stations. The hopes raised by what seemed then to be a spirit of enquiry were not fully realized: yet a number of those Mehturs were eventually baptized, and at least one of them has greatly honored his Christian profession.

Rawul Pindee is 170 miles north-west of Lahore, on the Lahore and Peshawer Railway, and 60 miles east of the Indus. The population of the city is only 20,000, but there is a native population in the neighbouring cantonment of 6,000. This is the point of departure for the Hill station of Murree, through which runs the best road to Kashmeer. The distance of Kashmeer from Rawul Pindee, is about 170 miles. The country about Pindee, is in some places broken and very irregular; and much of it is mountainous. Yet the population of the whole district is 820,000,—very largely Mahomedan. The cold weather is longer and more severe than in other parts of the Punjab, but the heat, during part of the summer, is very trying.

[What was called our *Mission to the Afghans* must be noticed here. Major Conran, well known as an earnest

Christian, feeling a deep interest in the spiritual welfare of the Afghans, (perhaps because they were thought by some to be descendants of the ten lost tribes of Israel,) made an oiler to the Mission, about the year 1855, of Ils. 15,000,—on condition of our spending it on missionary work among that people. The Mission accepted the offer;—the more readily, because it was part of our original plan to extend the work ultimately into Afghanistan; and the Rev. Isidor Loewenthal, a converted Jew, who joined the Mission in the beginning of 1856, cheerfully consented to undertake the work for which the money had been given.

The C. M. S. had already taken up Pcshawer as one of its Stations, with special reference to the Afghans, many of whom live thereabouts: and as that was a favorable place for studying Pushto, the language commonly spoken by them, the missionaries there, in a very fraternal spirit, invited Mr. Loewenthal to come to Pcshawer, and tarry with them till he had acquired the language, and felt able to proceed into the interior of the Afghan country. This invitation was accepted, and he remained at Pcshawer till the spring of 1863, when his life was cut short by the hand of violence, lie had learned the language so well as to be able to translate the New Testament into it. At ono time he asked the Mission to sanction his going to Cabul, but, on account of the hostility of the Mussalmans in that country, the danger was thought to be too great, and so the sanction sought was refused. By the time when his death occurred the whole of the money given by Major Conran, for this object, had been expended: and as the Mission had no one to carry on the enterprise in Mr. Loewenthal's place, it was given up. This particular work is now altogether in the hands of the Church Missionary Society: but they have not yet been able to advance, in tho direction of Cabul, beyond the Pcshawer valley.]

[Mention must be made of *Ku-poorthula* also. In tho year 1859 the President of the Mission received a letter from the Rajah of that state, asking that a missionary should be sent to his capital,—with a view especially to the education of his two young sons,—and promising to defray all expenses. This seemed to be a clear call of Providence, and so the Rajah's request was promptly complied with. As he had expressed a preference for Mr. Woodside, tho

Mission transferred him from Dey rah, to begin the work at this new and promising station. In the course of a year or two he was joined by Dr. Newton, as a Medical Missionary. The Rajah afterwards assumed an unfriendly attitude towards Mr. Woodside, and so it was thought best to suspend the work for a time. Meanwhile however two dwelling houses and a church had been built, fo'r the Mission, at the expense of the State.

For this church Mr. Woodside still holds a document executed by the Rajah, by which it is made the property of the Mission.

Though the work was suspended after the lapse of only a few years, it was not without fruit : foi' one of the young princes who were educated by Mr. Woodside, after reaching full age, was baptized, at Julluuder ; and is now a member' of the church there.

The Rajah died in 1871. His successor also, the elder of the two princes mentioned above, has been dead for some years. The present Rajah is a minor, and the government of the State is controlled by a British officer deputed for that purpose. The Mission has not receded from its purpose of resuming the work at Kupoorthula, but the favorable juncture looked for has not yet arrived.]

Hoshyarpore. Hoshyarpore was occupied in 1867. It is the chief town, aftei' Jullunder, in the country lying between the Sutlej and the Beeas ; having a population of 20,000. It lies north of Lodiana,.at a distance of about 40 miles, and distant from Jullunder, (the nearest point on the railway,) 24 miles. It is within half a dozen miles of the lower hills which flank the great Himalayan range of mountains, and much of the civil district of Hoshyarpore, with a population of 900,000, lies among the hills. Of the inhabitants of this district, 550,000, according to the late census, are Hindoos ; 290,000, Mahomedans ; and 59,000, Sikhs.

The station was occupied in the first instance by the Rev. Gooroo Dass Moitra. Very soon however he gave place to the Rev. Kallee Churrun Chatterjee, who has been the sole missionary there ever since.

Ferozepore. Ferozepore was taken up as a sub-station of Lahore, in 1870, and put in charge of the Rev. Esa Churrun ; who was succeeded in a short time by the Rev.

Jagendra Chundra Boso; but in 1882 it was adopted by the Board as one of its principal stations,—the work being then transferred to the Bev. Francis Janvier Newton. It is a walled town of 20,000 inhabitants; but counting with it the military cantonment, two miles distant, and villages that lie very near, it may be said to have a population of 40,000.

Ferozepore is on the southern side of the Sutlej, at a distance of about 6 miles, being at the same time 70 miles west from Lodiana, and 50 miles south from Lahore.

The Hindoo element of the city population is believed to be greater than the Mahomedan. The population of tho district is about 046,000; of whom about 310,000 are Mahomedan; 108,000, orthodox Hindoos, and 108,000, Sikhs.

Ferozepore is soon to be connected with Delhi by a railway which passes through Bohtuk;* while another connection is contemplated through Lodiana; and with the exception of 0 miles, and the unbridged Sutlej, it has already a railway connection with Lahore.

SuB-STATIONS.

Of the sub-stations a very brief account must suffice.

Murree. Beginning with the north-west, the first is Murree. This is a mountain sanitarium, 38 miles from Bawul Pindee. It is occupied by a native catechist, who usually goes up from Pindee in the summer season, when the bazar is full of natives. Part of the work, some years ago, was the teaching of a primary school; but latterly the work has been confined to preaching and the circulation of Christian books and tracts.

[Kussoor, a sub-station of Lahore, is a walled town of 17,000 inhabitants—largely Mahomedan—about 35 miles distant, in the direction of Ferozepore. It is a joint station of the Lodiana Mission and the Lahore Presbytery,—Dr. Forman, a Medical Missionary, representing the former, and the Bev. Poorun Chund Ooppel representing the latter. It was occupied in the end of 1883.]f

Ghorauaha. Ghorawaha is a large village 15 miles north-west of Hoshyarpore, of which it is a sub-station.

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* This has since been accomplished.

f This station has since been relinquished.

It has a small Christian community, with a neat chapel, and a dwelling house occupied by the Rev. Abdoollah, who is acting as pastor to the little flock, while also he preaches as au evangelist. The Ghorawaha Christians are formally connected, however, with the Hoshyarpore church.

Gurhdiwala. Mr. Chatterjee has selected Gurhdiwala also as a sub-station. It is a village of 3,400 inhabitants, 18 miles north of Hoshyarpore, and has a catechist. This measure will no doubt be formally sanctioned by the Mission.

Jugraon. The first sub-station connected with Lodiana is Jugraon, a walled town of 16,000 inhabitants, 24 miles distant, on the road to Ferozepore. It is occupied at pre sent by the Rev. Ahmed Shah.

Rooper. The second is Rooner, an unwalled town of 10,000 inhabitants, at the foot of the Hills, and at the head of the Sirhind Canal. It is about 40 miles east of Lodiana. The Mission has been represented there, till lately, by the Rev. Matthias.

Morinda. The third is Morinda, a small town 40 miles east by south from Lodiana, where the Rev. Ushruf Ullee was the missionary agent, till near the time of his death, in 18t>2. There is au organized church there, composed of converts living in the neighboring villages.

Khunnah. A. fourth sub-station, which however has not yet been formally sanctioned by the Mission, is Khunnah, on the railway, 27 miles south-east of Lodiana. It has a population of about 4,000.

Umballa Cantonment. The first and most important of the sub-stations connected with Umballa is the Umballa Cantonment, which is said to have a population of 46,000. It is only 3 or 4 miles from the city. Besides a foreign missionary, the Rev. W. J. P. Morrison, there is a Native Pastor there,—the Rev. Wm. Basten : who, according to his strength, preaches to the heathen, as well as to the native Christians.

Jugadhree. The second is Jugadhree with 12,000 inhabitants at a distance of 31 miles from Umballa, and within a mile and a half of the railway. The chief mis sionary agent here is a native Licentiate, Mr. George H. Stuart.

[At one time *Shahabad* also was counted among the sub-stations of Umballa. It stands on the Trunk Road, towards Delhi, at a distance from Umballa of about 16 miles. The principal Mission agent there was a native apothecary, named Sterling. Besides treating patients at a Dispensary he superintended a School. But this station was given up several years ago.J

Mozujfernugger. Mozufiernugger is a sub-station of Suharunpore. It is a town of 15,000 inhabitants, on the Delhi Railway, 36 miles from Suharunpore. It has been occupied successively by native brethren—the Rev. Kower Sain, aud the Rev. Mr. Wylie: but on the transfer of the Roorkee Mission Station to the Reformed Presbyterian Synod, the Rev. W. Calderwood was appointed to take up the work there, and it is likely now to be made a principal station of the Board.* The district of which it is the capital contains a population of 758,000.

[Rajpore, at the foot of the Mussoorie hills, was at one time a sub-station of Deyrah, but for some years past there has been no Mission agent there.]

The Christian Settlements of Suntoke Majra and Annee. These two Christian settlements were founded by the Rev. M. M. Carleton, who is recognized as a purely Itinerant Missionary; though most of his time is now spent at one or other of these villages.

The first of them, *Suntoke Majra,* is in the Kurnaul district; the other, *Annee,* is in the Kooloo district, far up in the mountains.

Ladwa. It should be further mentioned, that Dr. Carleton has been authorized to establish a Dispensary at the town of *Ladwa,* in the Umballa district,—a town of 4,000 inhabitants, near the Trunk Road, and about 30 miles from Umballa. This is not regarded, however, as a proper sub-station; nor yet a principal station of the Board: but, being in the Umballa district, it is spoken of as a sort of sub-station of Umballa.

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* This has since been done.

THE WORK, THE OUTCOME OE IT, THE WORKERS, etc.

I.—Evangelistic Preaching.

From the beginning of our missionary career, the public proclamation of the Gospel, or preaching in the technical sense of the word, has ever been regarded as of prime importance—as being emphatically what was contemplated by the commission to "go into all the world, and preach the Gospel to every creature."

Accordingly it has been made the duty of every missionary to give his chief attention at first to the study of the vernacular, so as to be able to declare to the people, in their own tongue, the wonderful works of God, and his wonderful purposes of grace.

It is true that this paramount duty has now and then been neglected :—sometimes through the eagerness of new missionaries to embark at once in some direct missionary work,—an opportunity for which is found at almost every station in an anglo-vernacular school ; and sometimes by medical practice. Others have been necessarily hindred by secular work connected with the erection of Mission buildings ; while a few have failed through a lack of power to master a foreign language.

The same evil has been encountered in other Missions, and various remedies have been resorted to. Some Societies forbid their missionaries to take up any work the first year, in order their whole time may be given to the study of the language. Some merely require the young missionaries to undergo examinations in the language ; with the understanding, that, if they fail by the end of the second year, they are to give up the enterprise, and go home. Latterly the rule in the Lodiana Mission has been to examine every new missionary at the end of the first year,

and again at tho end of the second year; and allow him no vote on questions relating to Mission business, till ho has passed one examination with success.

The language which is considered most suitable for preaching in, to mixed assemblies, in all tho cities of the Punjab, and the North Most Provinces, is Oordoo; while in the villages it is far better, (though not always essential,) in the Punjab, to preach in Punjabec, and in the N. W. P., in Hindoo.

1. *Bazar Preaching.* In the early days of tho missionary work it was the custom, at all our stations, to preach in the open bazar, or wherever an assembly of listeners could be found; provided of course that no obstacle was olTercd thereby to the traffic of the place; and in most places this is the custom still.

2. *Chapel Preaching.* Of late, however, in order to avoid the confusion which often arises from the continued interruptions caused by bitter opponents, who feel at liber ty in the streets to say what they please, the missionaries at many of our stations aim at having chapels, larger or smaller, situated on thoroughfares, where, if interrupted by gainsayers, they can insist on silence. At Lodiana there are two such preaching places; at liawul Pindee, one; at Lahore, five; at lloshyarpore, one; at Ghorawaha, one; at Jullunder, one; and at Lodiana, two.

Some of these are used for preaching only, some for schools and other purposes, as well.

At Lahore, for example, one is a chapel built expressly as a place of worship, by the Native Christian community,—aided largely, indeed, by our Mission, and somewhat also by the English Church Mission; and it is used in common by both these Missions. One is a large room, in our Mission Dispensary. Hero also the Church of England Missionaries take their turn in preaching, assisted by the students under training in their Divinity College. 'Dio other three are school houses. The two chapels at Lodiana were built, and are used, for preaching and worship only. Tho same is true of tho chapels in Jullunder and in Ghorawaha.

The chapel preaching is at stated times, and is usually accompanied by the singing of hymns and sometimes by prayer. Tho use of some musical instrument greatly aids the singing, where there are necessarily but few voices;

and it serves at the same time, to attract people passing by, and thus to enlarge the audience. The instruments which seem best adapted to this purpose are the Harmo nium and the Violin.

The first of our Mission Chapels was built at Lodiana in the year 1839, and opened for worship in January 1840. It is usually known as the " City Church," because it was originally intended, and for some years used, as a place of worship for the Native Christian congregation.—It is per haps the only chapel in the Mission, used for preaching to the heathen, which is furnished with a bell. This bell was a gift of the Bev. Dr. Beatty, of Steubenville, Ohio, recent ly deceased. This event owes its origin to a suggestion made by a Hindoo apothecary, living in a distant part of the city. He was in the habit of coming to my house to talk about our religion as a subject he was deeply interest ed in,—often bringing a number of his friends with him. In those days the Sunday services were held in my house; and both the apothecary and his friends attended the ser vices with a good deal of regularity. After the church was open in the city they were still more regular. One Sunday he and his friends met us on mu'way to the church, and after saying they had been waiting a long time, not being- aware of the hour, he suggested that it would be a good thing to have a bell, that might be heard all over the city; " for then," he said, " we should know when to come." When this was mentioned in a letter to Dr. Beatty, he immediately procured a bell, and sent it ; and almost ever since, except in the time of the Mutiny, when the church was in ashes, that bell, Sunday after Sunday, has called Christians, Hindoos, and Mahomedans, alike, to hear the Gospel's joyful sound.

The idea was a good one. Every Mission chapel, as well as every church, should, if possible, have a bell.

3. *English Lectures to Educated Natives.* Closely con- nected with the subject of chapel preaching is an arrange ment made by Mr. Dorman, at Lahore, for the delivery of English lectures to the English speaking natives of the city, in the cold season of every year. The lecturers represent different denominations: some of them are resi dents of Lahore, and some come on invitation from other parts of the Punjab ; while now and then a lecture is secured

from a passing stranger. Europeans and Americans and Christian natives of India have alike been enlisted in this service. Among the lecturers outside of our own Mission, we may mention the Professors of the C. M. S. Divinity College, Lahore; Bishop French of the Lahore Diocese; Bishop Johnson of Calcutta; Mr. Maclay, American Missionary to China; Mr. Ram Chunder Bose, of the Methodist Mission in Oude; Mr. Perkins of the Punjab Civil Service, &c. The subjects of these lectures are more or less evangelistic, according to the taste and judgment of the lecturers. The number of hearers generally varies from one to two hundred; and the address is always preceded and followed by the singing of hymns.

4. *Village Preaching.* It is made incumbent on every missionary, when ill-health or station duties do not prevent, to spend a part of every cold season in itinerant preaching. We aim thus at reaching the whole population: yet the number of villages and towns is so great, that even though the time given to each were but a day or two, many years must elapse before the present force of missionaries could reach them all; and as a matter of fact there are hundreds of villages within the limits of our Mission, that have never yet seen the face of a missionary. Once, at a meeting of the Mission, a special effort was made to carry the Gospel to all within our limits, by assigning to each station all the territory within certain geographical lines, and requiring all the towns and villages, within those lines, to be visited and preached in by the missionaries of that station, during the next five years. But it was a vain effort: the thing could not be done.

And yet village preaching is believed to be specially encouraging. This has been the experience of missionaries in South India, and also in Bengal. It is in this also that Mr. Chatterjee's work in the Hoshyarpore district of this Mission has been particularly blessed: and the same is true of the American U. P. Mission. It has therefore become a serious question whether Rural Missions ought not to have a much larger place in our plans than they have ever yet had.

This is a kind of work which has been found practicable even for lady missionaries. Miss Greenfield and her associates, of the Society for Promoting Female Education in the East, stationed at Lodiana, have carried their work into

the villages, to a distance of many miles from their centre; and have met with every encouragement. Miss Clay, of the Church of England Zenana Mission, went so far as to reside in a village of the Umritsur district, with no Europeans within ten miles, except the ladies who were associated with her in the work; and now they have begun to occupy other villages in the same way.

5. *Preaching at Fairs.* In every part of India large numbers of people are often found at Religious Fairs, which continue, variously, from a single day to a whole month. To the more protracted of these fairs, the pilgrims often come from a great distance. This affords an admirable opportunity of preaching to both men and women who could not be reached in any other way. One special advantage to the missionary is, that the pilgrims generally have a religious object in view,—such as the washing away of their sins by bathing in the Ganges;—so that they are in a favorable state of mind for hearing the Gospel. Besides this, as they are often kept waiting many days for the most favorable juncture to secure the blessing they are in search of, it is a period of leisure, and so there is nothing to hinder them from hearing what the missionary has to say, for hours at a time, day after day.

Some of the most important of these fairs, within the limits of the Lodiana Mission, are those held at Hurdwar, where the "holy" Ganges issues from the mountains; at Jwala-mookhee, where perpetual flames, issuing from the earth, are believed to represent the great Indian goddess; at Thanesur, between Umballa and Delhi; and at Pehoa, a place accounted sacred because it was the great battle-field in which the gods gained a victory over the Pandas; at Manimajra, Umritsur, &c.; besides local fairs of short continuance in many places.

From the beginning our missioneries made it a point to attend these fairs, accompanied by Native preachers and colporteurs: yet for some reason or reasons unknown to the writer, they are less frequented by missionaries now than they were formerly.

An Open Door.

In the olden time it was the opinion of the English Rulers of India that the preaching of missionaries would

so arouse the antipathy of the natives as to endanger the stability of the empire; and the early missionaries, in consequence, found it difficult to maintain their position in the country. This fear however has long since ceased to be operative, or even to exist, except in very rare cases,—in cases too where there is reason to believe there is an utter want of sympathy with missionaries, if not an entire misapprehension of the nature of their work. It is true that, so lately as 1849-'5O, shortly after the annexation of the Punjab, when our missionaries first went to Lahore, the advice they received from the Lawrences, then the highest in authority in the new province—themselves Christians, and very friendly—was that they should abstain for a while from public preaching, least disturbances should arise. The missionaries themselves had no fear, for all their former experience was against it; yet they deemed it proper not to disregard the advice given, considering the source from which it had come; and so they desisted for a few months, and then went into the bazars, and lifted up their voices as in other places, finding the people of the old Sikh capital just as ready to listen, calmly, as the inhabitants of the older British Provinces.

All experince shows that so long as missionaries are left free to preach the simple Gospel of Christ, they can do so without creating any breach of the peace. Even in the time of the mutiny, when the whole country was in a state of intense excitement, and foreigners were really in great danger, and many Christians were killed merely because they were Christians, the public preaching of the Gospel was discontinued by members of the Lodiana Mission only for a very short time; and it is well remembered that before the mutiny was entirely quelled during a preaching tour made in the Umballa district, the treatment received by the missionaries was every thing they could wish.

No doubt there are men to be found, always, and in every land, so much under the influence of the prince of devils, as to be ready to do his work in crushing the Ministers of Christ by main force; that is, where there are no restraints put upon them by the civil power. But happily this power, in India, and now in many other heathen countries, exerts a wholesome influence over the few miscreants who would be glad to imbrue their hands in the blood of

Christ's witnesses. It will not be so always. We should therefore make the most of our present opportunities, thanking God for having opened to us so wide a door.

II.—Evangelistic Education.

1. *Young men and Boys.* In a country where English education is iu great demand, a missionary finds a door open for usefulness even before he has a knowledge of the native languages. Accordingly, there are few, if any, of our stations, where the missionaries, have not plunged at once into the work of education.

When Mr. Lowrie arrived at Lodiana, he found an Anglo-vernacular School already in existence, established and supported by the Political Agent, Captain C. M. Wade; and superintended by Mr. K. Hodges, a clerk in Captain Wade's office. This school was at once transferred to the superintendence of Mr. Lowrie, while Mr. Hodges held the place of Head Master.

An interesting feature of this school was, that a number of the pupils belonged to distinguished families—Afghans and Sikhs; some of the latter having been sent by the Puling class on the other side of the Sutlej.

Mr. Lowrie had not been long at Lodiana, when he received an invitation from the Maharajah liunjeet Singh to visit Lahore. This invitation was accepted: and the visit extended through several weeks.—During the whole time he was treated as the Maharajah's guest, and every attention was shown him. The object of His Highness in this invitation was to negociate with the missionary for the establishment of a school at Lahore, for the education, iu English, of the sons of the nobility, and other promising young men at the capital. And such might have been the result of the visit, but that the missionary principle of teaching the Gospel in connection with literature and science, was unacceptable to the Maharajah; and so of course the negociation failed. Nevertheless Mr. Lowrie was dismissed with some valuable presents—to the benefit of the Mission treasury.

The school at Lodiana has been known as the *Lodiana Mission High School.* Though the founder of the school continued to be a most liberal patron, the Mission had the

entire control of it; so that almost from the beginning it was a Christian institution; and it has been carried on successfully, under the principalship of nearly a dozen missionaries, down to the present time. It was supplied at an early date with a fair stock of philosophical apparatus. It is doubtful however whether as much use has been made of this, as might have been made with advantage.

As early as 1837 the experiments made with it attracted the attention of one of the Afghan kings, Shah Shooja,—then a pensioner at Lodiaua, and at one time the possessor of the famous *Kohinoor*; and he invited the missionaries to come to his house and show him some of the marvellous things which these philosophical instruments could do. This, too, brought a tribute to the Mission treasury.

The average number of pupils in this school, for many years past, has been little short of 300, and the whole number of persons educated there, from the beginning, must have been as much as two or three thousand, at the very least. We can hardly count any of them as converts to Christ; though very many have seemed to be *almost* Christians; and no doubt the Christian influence of the school, through its pupils, has been felt far and wide throughout the Punjabi Of some, very high hopes have at times been entertained; but instead of taking the final step into the kingdom, they have gone back; or, as is the case with some, they have continued to linger at the door—almost saved, yet almost certain to be lost.

An account not very unlike this might be given of the Anglo-vernacular schools at other stations.*

We have had such schools at Suharunpore, Deyrah, IJmballa, Jullunder, Lahore, and Rawul Pindee; and for a while at Subathoo and Poorkee also.I The missionaries at Suharunpore were at first silent, in their school, on the

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* While these schools are called *Anglo-vernacular*, instruction is not confined to English, on the one hand, and to Oordoo and Hindce. (the common languages of the cities.) on the other; for in all of them Persian also is taught, as one of the classical languages of India.; and in some, Arabic and Sanscrit, in addition.

j-The same is true of Goojranwala, Shahabad, and Rajpore, when, years ago, these were sub-stations of the Mission, but the schools at these places were neither large nor very important. Goojranwala is now a station of tho American U. P. Mission, which is doing **a** good educational work there.

subject of Christianity. When the school seemed to be fairly established, they began to open the school with the reading of the Scriptures and prayer; and their school was virtually broken up by it. Afterwards indeed it recovered all that had been lost, and more; but no doubt a Christian stand should always be taken from the first.

This was done at Jullunder, and there was never any trouble on account of the religious instruction given in the school there. The popularity of the school, almost, if not quite, from the first, will be seen from a passage in a Gazetteer of the Jullunder District, which reads thus: "Simultaneously with the foundation of the Mission an Anglo-vernacular school was opened, supported entirely by the American Board; and its success was so marked, that a Government School, which was then already in existence, had to be given up for want of scholars," (which means, of course, that the scholars, or their parents, preferred the Mission School.) "In those days there was no grant-in-aid system; but when the Educational Department was organized, the Authorities, after due consideration and inquiry, decided that there should be no Zilla School at Jullunder, as the Mission School was quite competent to meet the local demands." And such is the state of things still.

At Lahore also, where the school began with three boys, the desire of the missionaries to see their pupils converted to Christ as the only Saviour of sinners, was avowed from the first, and never concealed for a moment. The custom for many years, in this school, has been to have all the classes brought together, not at the opening, but after some of the lessons have been given. When about 15 or 20 minutes are spent in reading and expounding the Scriptures, and in prayer, the whole school standing during the time of prayer.

So deeply has the propriety of this religious exercise impressed itself on the minds of the pupils, and perhaps of the parents, as contributing to the prosperity of the school, that when a rival institution was organized, 18 years ago, by a combination of Hindoos and Mahomedaus, the classes at first being made up of pupils withdrawn from the Mission school, and having for its Head-master a young man who had been educated by us, it was said to

have been made a part of the daily routine, for the secular studies to be suspended for a short time; when the Hindoo and the Mahomedan scholars were removed into two separate apartments, to get religious instruction, the former from a *Pundit*, and the latter from a *Moulavie*.

These Mission schools have all received grants-in-aid from the Government; and some of them have been specially commended, from time to time, by the Directors of Public Instruction, for their efficiency as educational institutions,—notably those of Lodiana, Jullunder, and Lahore.

At one time there was a collegiate department in the Lahore School, affiliated to the Calcutta University, but on account of a reduction in the Missionary staff this department was suspended, and ultimately abolished altogether. Whether this was wise or not may be doubted; for it left all the higher education in the hands of the Government College; where religious instruction is absolutely forbidden, and wnere the influence of the professors is said sometimes to be inimical—not only to Christianity, but to all religion. This evil is now remedied, in part, by the establishment of a Mission College at Delhi, under the auspices of the Cambridge Mission, connected with the S. P. G., but this is too far from the centre of the Punjab to answer well.

Most of the Anglo-vernacular schools educate up to the University entrance standard, and it is only a few pupils that wish to go beyond this. Of these few, however, some are Christians.

/kt most of our stations there are schools of an inferior grade, commonly called Branch Schools, because they are feeders of the High Schools. The largest number of these is at Lahore; as also the largest of our High Schools. There are now at this place about 20 branches, with more than 1000 pupils, while the Main School has about 650 students: the whole, united, being 1675. The number at llawul Pindee is little short of 900; at Jullunder, about 700. Much of the success of the educational work at Lahore is due to the energy and constant supervision of Mr. Dorman; who has acquired such eminence as an educator as to have been appointed by the Government a member of the Senate of the Punjab University.

Alter all that has been said about the success of these Mission Schools, it must be acknowledged that they have

shown very small results in the way of direct conversions. Their main justification, as a missionary agency, is to be found in the fact that they raise up thousands of influential men who entertain a life-long respect, and even friendship, for the missionaries; and most of them look favorably on Christia nity, as a religion which, if not exclusively a religion from God, is at least better than the other religions of the country.

2. *Women and Girls.* Thus far we have spoken only of the education of boys and young meu: but there is some• thing to be said of the education of girls and women also.

This is an enterprise of more recent date. The wives of missionaries, in some parts of the country, had indeed done something in this way before the history of our Mission began; but (except perhaps in the presidency towns) it was only girls of the lowest classes that could be induced to attend school at all; and these had to be bribed by the payment of pice, or by presents of clothes—sometimes both. Female education, except in rare instances, found no favor with either Hindoos or Mahomedans. Our Com mittee at home d;d indeed send out a young lady, with the second party of missionaries, as early as 1834. This was with the hope that a door might be opened for this kind of work; but such were the discouragements which stared this lady in the face, when she reached Calcutta, that she ventured to proceed no further.

It is only about 20 years since the education of Hindoo and Mahomedan females took a fair start in the Punjab. The first impulse may be said to have been given to it by the example of a pundit at Agra. He began to advocate the education of girls; and, to make the matter practical, he established several schools, and maintained them (so it was understood) at his own expense. This awakened attention, and respectable natives in the Punjab—men of influence took up the subject, and showed so much interest in it, that the Lient.-Governor, Sir Robert Montgomery, felt encouraged to hold an educational *durbar,* to which natives and Europeans were alike invited. A prominent object of this *durbar* was to give an impulse to female education. Addresses were made and resolutions adopted which were destined soon to bear fruit. Mahomedans, Hindoos, and Sikhs—all fell in with the measure; and it was not long before a large number of Girls Schools came

into existence, especially in Lahore, and in Umritsur,—all supported, in the main, by municipal funds.—True indeed, these schools were ill-managed, and many of them proved to be an utter failure. This was owing partly to the fact that suitable teachers were wanting; and some years must yet elapse before a sufficient number of duly qualified female teachers can be raised up.

It is not said that previous to this time missionaries ladies in the Punjab had organized and taught no schools. Among the lower classes they *had* done something in this way; but it was an up-hill work; and the old system of bribery in the form of stipends, or some equivalent, had to be resorted to; and to some extent this is true still. Yet from the time of the educational *durbar,* a desire began to be manifested by many gentlemen of liberal education, especially those who had been educated in English, to have some instruction given to their wives and daughters also; and the women themselves soon caught the inspira tion. But it was not book-learning only that they wanted. Such needle and fancy work as distinguishes cultured English ladies began to be attractive to them.

Now was the time, of course, for missionary ladies, not only to establish schools for the lower classes of girls, but to enter the zenanas, and teach women and girls who would never venture to appear in public. Zenana Schools had already proved somewhat successful in Calcutta, and perhaps in the other presidency town; but they were a new thing in the Norh-West Provinces and the Punjab. Now they are to be met with at all our Mission stations.

So popular has this branch of education become, that missionary ladies now find as much work as they can do, and more, by teaching in zenanas to which they have been specially invited. In some places the work is more among Mahomedans; in others, more among Hindoos. Since many Bengalee gentlemen are employed in Government offices, all over North India, and many of these have fa milies, a Bengalee community is found in almost every large town; and as Calcutta has led the van in Female Education, it is not surprising that missionary ladies are invited to teach in the families of many of these Bengalee gentlemen. Especially is this true of Brahmo families; for Brahmos, being reformers, are more enlightened than

Hindoos generally; besides this, they regard their religion as more nearly related to Christianity than to anything else ; and so they favor the reading of the New Testament,—which is an essential part of the instruction given by missionaries, whether in zenanas or elsewdiere.

Those stations at which our missionaries have been able to accomplish the most, in this department, are Suharunpore, Lahore, and llawul Pindee ; though at some of the others, too, a good work has been done. At Umballa, for example, the number of girls under instruction is about 100. At Hoshyarpore there is a school composed of Hindoo girls of the upper classes, with 53 names on the roll, and an average daily attendance of 38. This school was organized some years ago by Mrs. Chatterjee, and now it is managed entirely by Miss Chatterjee.

At Jullunder there is a non-christian Girls School, with about 80 pupils. The success of this institution is due largely to the efficiency of a native Christian Mistress, who was educated in the Deyrah Christian Girls School, and who works under the superintendence of Mrs. Goloknath.

The work at Lodiana among women and girls has for years been conducted largely, though not exclusively, by agents of the English *Society for Promoting Female Education in the East,* who work hand in hand with the ladies of our Mission.

The Mission at Lahore is equally favored by the co-operation of the agents of another English Society—*The Indian Female Normal School and Instruction Society.* The principal worker at this station connected with *our* Mission, is Miss Thiede, a German lady who joined us in 1870, and who has always been an indefatigable worker.

Several other ladies, residents of Lahore, have assisted in the work. Of the schools superintended by them those belonging to Mrs. Anderson received special commendation, this year, from the Educational Department of the Government.

But in none of our stations has the number of pupils in the Girls Schools risen so high as at Suharunpore. In one year the number on the rolls there was as high as 542. This took place under the management of Mrs. Calderwood, whose zeal and energy in this sort of work has seldom been surpassed. The Municipal Committee at Suharunpore,

composed mainly of native gentlemen, has formally recorded its high appreciation of her work, besides giving pecuniary help. When she was obliged to leave the country for a season, the work in this department suffered; and having passed more than once from one hand to another, it has not yet recovered its high standing. At present the largest number of pupils of this class, in our Mission, is found at Lahore; the number reported being 514; besides 98 zenana pupils.

It may be mentioned that, in most places, the Girls as well as the Boys Schools receive monthly pecuniary grants from Government: while, in other places, as well as at Suharunpore, the Municipalities, which are composed almost entirely of Hindoos and Mahomedans, sometimes mako additional grants in the same way.

Numerous instances have occurred of the happiest results of this female education. Many appear to have gained a saving knowledge of the truth; though for obvious reasons the number of baptisms has been small. But the value of this work depends, not only on the salvation of individual women, here and there, but on the general enlightenment of the class, and the removal of prejudices against Christianity. An intelligent native once said to a missionary, "If you get our women converted, it will be an easy thing to convert the men." Degraded, in one sense, as the women of India are, they exert a powerful influence over the other sex, just as women do in other parts of the world.

III.—Orphanages.

In 1837—less than three years after the foundation of the Mission was laid—a great famine occurred in the North West Provinces, which threw hundreds of orphans on the public. This gave rise to the large orphanages of Agra and Futtehgurh. The Punjab was not much affected by that famine; yet even in the Punjab, both then and ever since, there have been orphans to be provided for; and Magistrates have found it convenient to send them, from time to time, to such missionaries as were willing to take charge of them.

Early in 1836 a girl was sent to the missionaries at

Lodiana by the Magistrate of Kurnaul ; and in the same year a boy, by the Magistrate of Delhi. This was the beginning of the two orphanges at that station.

Before the end of the year the number of orphan *girl** grew to about half a dozen. These were soon sheltered in a house built contiguous to one of the new Mission houses, and placed under care of Mrs. Newton.

In the course of a year or two a number of orphan *boys* were brought to us. These were provided for in another part of the premises, and put in charge of Mr. Porter.

In 1838 Mr. Campbell, one of the missionaries at Suharunpore, received about 30 orphan boys from Agra and Muttra. This was the beginning of the Boys Orphanage there.

In 1840 the orphan boys at Lodiana were transferred to Suharunpore,—it being deemed unnecessary to have two such institutions in the same Mission.

In 1846, when Mr. Campbell went to America, the few boys remaining were distributed among the stations: and the school was suspended.

In 1847, on the occasion of 6 orphans being sent by Sir Henry Lawrence, it was re-opened by Mr. Caldwell, as an Industrial School. The chief industry taught was carpentry. But this never came to much. In after years some of the boys were sent to Boorkee, to learn engineering: but this also was a partial failure. Since then a few have learnt gardening, in the Botanical Garden at Suharunpore. As an Industrial School, more could probably be done for it, if a missionary of mechanical genius, of one skilled in some sort of manual work, were at the head of it.

The number of orphan boys in that institution, at the present time, is about 40.

The number of girls in the Orphanage at Lodiana increased gradually, till there were as many as 40, or more. Even tually, about the year 1871, it was amalgamated with the Christian Girls Boarding School at Deyrah. Prior to this amalgamation it had been superintended and taught, successively, by Mrs. Newton, Mrs. Janvier, Mrs. Rudolph, Mrs. Porter, and Mrs Myers.

The number of orphans that have been educated in these two institutions cannot now be ascertained without difficul ty. Almost all, if they had remained out, would have

been brought up in Hindooism or Mahomedanism. As it was, they were educated in the faith of Christianity; and a goodly number have become Church members. Some, it is true, have apostatized, and become Mahomedans; and some have become openly wicked, without renouncing the Christian name. Such have brought great disgrace on themselves, and injured the cause of Christ. Still the number, from both institutions, who have filled important places in the Church, or who have, at least, maintained an ordinarily fair Christian character, is sufficient to justify the money and time bestowed on them,—apart from tho consideration that to take in children, when deprived of parental care, and to nourish them till they are able to provide for themselves, is an act of charity demanded of us as followers of Christ.

As nearly as can now be ascertained, not less than six of the Suharunporo orphans have been ordained to the Gospel ministry; of whom four are still living,—three of them working in connection with the Lodiana Mission, and one, in the United Presbyterian Mission. Besides these, a dozen or more have been employed as Catechists or Teachers.

Prom among the pupils of the Female Orphanage, one is, at this time, the wife of a Licentiate Preacher; and ten are, or have been, wives of ordained Native Ministers; while about as many have been the wives of Catechists, or have been employed as Teachers and Bible Women.

But the good fruit of these Orphanages is not confined to the first generation. Their children have, in some in stances, trod in the footsteps of their pious parents. For example, from among the sons of ten ministers, whose wives camo from our Orphanage, one is the Head Master of a Mission High School, one has just finished his education for tho Bar, after graduating with honor at an English University; and as he is a professed Christian, it may be hoped that he will make his influence felt for good among his countrymen. One is a student of theology, and one is an ordained missionary.* Of the daughters of these ten ministers three are wives of men holding the same office as their fathers,—one is a Superintendent and Teacher of Mis sion Bazar Schools; one is a subordinate teacher in a Girls

* The student mentioned here has since been ordained.

Boarding School; one is a student of medicine, and an assistant to a Medical Lady Missionary; one was the wife of a Christian teacher and elder, who has since been ordained as a missionary; and one is the exemplary and influential wife of a converted Native Prince: while one, of the third generation, is recognized as a Native Lady Missionary. Mention might be made of others too, who have done honor to the Christian training received in the Orphanage. One such, for example, is a native lady, who has brought up a large family in a way which promises a career of usefulness for most, if not all, of her children. One of her sons is already an active member of the church, while she, not content with the influence she exerts in her own family, has been setting an example to other Christian women, by the voluntary help she gives to the missionary ladies of the station in their evangelistic work.

Of those who are engaged in secular pursuits, it is impossible to speak in terms of praise only. Some have turned out to be inveterately lazy, as well as worthless in other respects; while others are industrious, and exemplary as Christians. Some of these are found among Mr. Carleton's settlers at Suntoke Majra, and at Annee. The number of these, at present, who were educated in Orphanages, is 27; of whom 18 are married, and 9, unmarried. The members of the Annee settlement, Mr. Carleton says, are spoken of by the heathen of that region, as recommending the Gospel by their lives, more than it is recommended by the preaching they hear.

IV.—Medical Missionary Work.

The value of Medical missionary work was recognized more than 50 years ago,—the advantage of it having been experienced in SouthIndia and Siam, and in other parts of the Heathen world. It was my wish, therefore, after finishing my theological course, to study medicine, and thus become doubly qualified for missionary work; but as the Committee wished me to proceed to India, with Mr. Wilson, as soon as possible after my ordination, the idea of combining the practice of medicine with preaching had to be abandoned. Not knowing, however, how I should be situated with respect to Medical advice, I procured a number of Medical and

Surgical books, and a small number of Surgical and Dental instruments, with a view to any emergency that might arise: and during the voyage out, round the cape, I endeavored to obtain from these books as much knowledge, especially of medicine, as was practicable. On reaching Calcutta I obtained a good supply of medicines also. I was able consequently, in the course of our journey up the country, to treat a few sick natives with success; and so also a few of the Mission employees, soon after we reached Lodiana. It then happened that a press Moonshee became very ill; and after being treated by the native Doctors with no hope of recovery, he asked me to do something for him. As the case seemed otherwise hopeless, I thought it my duty to do what I could; and by the good providence of God my treatment was successful. The news of this soon spread over the city, and the sick began to Hock to my house,—so that I soon found myself in the midst of a regular medical practice. Difficult cases of course I could not undertake; yet it was hard to persuade the natives, that, if I could cure some diseases, I could not cure all.* From an English Surgeon at Lodiana I did indeed get some instruction, but not enough to enable me to bear the heavy burden of responsibility which was gathering upon me.

There was hope of relief, however; for in the year 1842 the Board sent out a regular physician, Dr. Willis Green, to take up the work. But unfortunately, after being at Lodiana only a few months, he came to the conclusion that the climate of India did not suit him; and so he went back to his home in Kentucky. His abandonment of the work was no small disappointment to me.

Shortly after this I was transferred to Subathoo, whore I was not known as a doctor, and so I had an opportunity of slipping out of a practice which I felt quite unequal to. But my place was soon taken by the Bev. A. Kudolph, who, though not an M. D., had already gained some experience, and who was far more competent to treat the sick

* There was a Government Dispensary in the neighborhood, in charge of a Native Doctor; and when I urged patients with dangerous diseases to go there, they would sometimes reply that they had more faith in my treatment than in that of the Government Doctor, because what I did was done for God's sake, while what ho did was done for the pay ho got.

than I had ever been. He went to work, moreover, in a more systematic way,—building a small Dispensary on the Mission premises, and employing a compounder to assist him. This compounder, taught from the beginning by Mr. Rudolph, afterwards attained a higher position somewhere down the country; and a son of his has for many years been a Catechist, and a respected elder, in our Mission at Allahabad.

The Rev. J. R. Campbell, having studied medicine, for a while, before coming to India, was able to practise more or less, at Suharunpore, as long as he lived.

The first regular physician, connected with the Lodiana Mission, after Dr. Green, was my son, Dr. J. Newton, Jun., a graduate of the Medical College in the University of Pennsylvania. He came to India independently of the Board, in 1858, and became a member of the Mission in 1860.* His first regular work, as a doctor, was in the Mission at Kupoorthula, where he was associated with the Rev. Mr. Wood side. Afterwards, from 1866 to 1880, he was stationed at Subathoo, where he had a Dispensary; and, in his preaching tours, he practised medicine in the villages also.

Within the last three years the Mission has been reinforced by two other regular physicians—Dr. M. B. Carleton, and Dr. C. W. Dorman. The latter, like Dr. Newton, received his appointment from the Board after coming to India. He is stationed at Kussoor,† while Dr. Carleton works during the cold season at Ladwa, and during the summer in the district of Kooloo, among the mountains, where his father has a Christian settlement. Neither of these can be said to have had his plans of work yet fully developed.

The Rev. F. J. Newton, having been obliged to go to America, in 1877, to recruit his health, spent part of his time, while there, in studying medicine. He was not able, however, to remain long enough to get a degree; yet a course of two years at the Jefferson Medical College in Philadelphia qualified him to do much for the benefit of the sick. He has accordingly opened a Dispensary, on a small scale, at Ferozepore, (where he has been stationed for

* He was afterwards ordained to the ministry, by the Presbytery of Lodiana.

† He has since been transferred to Lodiana.

the last four years,) daily treating a number of patients during the summer, while in the winter he connects medical work with his itinerant preaching.

Both he and Dr. Carleton are anxious to seo a Rural Medical Mission established, where there might bo not only a Dispensary, but a Hospital, so as to bring healing as well as the G-ospel to multitudes in the villages, who have no other medical or surgical help. The great diffi culty about such a scheme is the want of funds. Were the means forth-eoming, such a plan might work much good ; though doubtless it should begin on a small scale. This at least is the opinion expressed by an experienced Medical Missionary in regard to all Medical Mission work.

Dor several years past there has been a Mission Dispen- sary, at Lahore, under a Native Doctor. The daily aver age of patients last year -was59. The first doctor employed did well professionally, but his character as a Christian proved so faulty that it was found necessary to dispense with his services. The one now in charge, Dr. Lsa Das, bears a high Christian character, and is an elder of the church, lie makes himself useful not only as a practi tioner, but as a voluntary preacher. lie obtained his medical knowledge in the American Methodist Mission of Oude aud Rohileund,—where also he was baptized. The Rev. Ahmed Shah, having some knowledge of the old Gre cian system of medicine, practices somewhat at Jagraon, where he is stationed. The Rev. Abdoollah also has a small practice in and about Ghorawaha. Indeed there are few missionaries who are not in the habit of giving medicines for simple diseases.

Before leaving this part of the subject, it should bo mentioned that a native apothecary trained by Dr. New ton, whose name was Sterling, was for some years in charge of a Mission Dispensary at Shahabad, under the supervi sion of the Umhalla missionaries ; but Shahabad has since been given up as one of our stations.

As to the advantage of Medical Work, as a missionary agency, perhaps the most that can be said, thus far, is that it makes a favorable impression on the native mind, in respect to the character of Christianity ; and it concili ates many who would otherwise be hostile to missionaries. One or two instances may be mentioned to illustrate this.

When I was at Lodiana, one of our bitter opponents, at one of the preaching places, was a Mahomedan Kashmeree. It so happened, however, that his wife became very ill; and he asked me to see her. I went accordingly to his house, saw the case, and gave her medicine. In a few days she recovered. From that time the man never again opened his lips in the way of opposition, though he was a frequent hearer.—A man at Lahore not only opposed, but was very abusive; and Dr. Esa Das came in for a share of the abuse; but the good doctor had occasion, once, to lay his adversary under special obligation, by his medical practice—thus returning good for evil: and the man was completely won over—acknowledging the great wrong he had been guilty of: and now he is a quiet listener.

None of our medicals require the patients to wait for their medicine till all are assembled, as is done in some Missions, when a portion of Scripture is read and expound ed, and a prayer offered; though an assistant is sometimes employed to read and speak to those who are waiting their turn to be treated. It is thought better to adopt the plan of dropping a word to individuals, occasionally, as opportunity offers.

It might be mentioned that there is a Medical Missionary Society in the Punjab—one of the fruits of the Missionary Conference held at Lahore at the end of 1862—a Society which not only pays the local expenses of some of the Medical Missions, but assists in educating Native Christians for this work.

It is a noteworthy fact that the Government Medical College, at Lahore, is now open to women—both European and Native; some of whom receive instruction only in nursing, while others go through a regular course of medi cal study: and so much importance does the Government attach to the equipment of women for medical practice, that it gives a stipend to a certain number of female students, to support them during the period of study. One of the Bible Women at Lahore, taking advantage of this opening, has lately entered on a four year's course of study, with the view of practising, hereafter, as a Missionary, among women and children. This is the wife of Dr. Esa Das.

It is not easy to exaggerate the importance of female medical work in India. Ladies of different Societies, with

their dispensaries and zenana practice, are doing a great work in other parts of India; and some also in the Punjab. Of these, working on a larger or a smaller scale, may be mentioned, in particular, (1) Of the Church of England, Miss Engelmann, at Delhi; Miss Zeiyen, at Kurnaul; Miss Hewlett and Miss Sharp, at Umritsur; Miss Mitcheson, at Peshawur; Miss Grimwood, at Ujnala; and Miss Bose, at Turrun Taruu :—(2) Of an English undenominational Society, Miss Greenfield, at Lodiana:—(3) Of the English Baptist Mission at Delhi, Miss Thorne:—(4) Of the American U. P. Mission, Miss E. E. Gordon and Mrs. Johnson, at Goordaspore:—and (5) of our own Mission, Mrs. E. P. Newton, at Lodiana; and Miss Thiede, at Lahore. All these, except the two belonging to the Lodiana Mission, are understood to have Dispensaries, and some have Hospitals as well; while at least two of them have Training classes.

It will be seen that the Church of England Societies are quite a head of us in this department of the work.

A number of the Lady Missionaries in India, who practise medicine, are fully equipped for the work, having received the degree of M. D.; while all are doing much good, not only by healing the diseases of a multitude of women and children, who otherwise must be left to suffer, and perhaps to die, but by bringing to them, at the same time, the knowledge of salvation.

Missionary agents of this class, if of the right stamp, would receive a warm welcome in the Lodiana Mission. We should rejoice, indeed, to see a well qualified Lady Doctor added to the working staff of every mission station.

V.—Poor Houses, Leper Asylums, &c.

For more than twenty years there has been a Poor House on the Mission premises at Jullunder, supported partly by the interest accruing on a donation of Bs. G,000 made to the Mission by Col. Lake; the conditions of the donation being, that for the first ten years the principal should not be touched. At the end of ten years Rs. 1,000 were to be devoted to any missionary object the Mission might designate; and so another sum of Rs. 1,000 after every five years, till the whole was disposed of; the interest all through, however, being used for the Poor House only.

A portion of the expense is met by the Municipality of Jullunder, and something is contributed by the Europeans resident at the station. The house built for this purpose is capablo of holding only a small proportion of the paupers to whom alms from this source are dispensed by the Missionary. The number reported in 1880 was 65, and the average monthly expenditure was Its. 75. Some of the inmates from time to time have been Christians.

In 1848 a Toor House, with a Dispensary and a small Hospital attached, intended partly for Lepers, was estab lished at Umballa. This was kept up for several years, being supported partly by private contributions, and partly by Government, but remaining all the while under tho care of our missionaries, who regularly preached the Gospel there. Eventually, however, it was abolished by order of the Government, and a new Asylum was built Of this Mr. Carleton, who was then stationed at Umballa, gives the following account:—

" The Government ordered a Leper Asylum to be broken up, because it was too near a New Hospital and Dispensary in the city. The English officials, civil and military, came to the missionary, and asked him to accept funds to build a new Asylum. The missionary secured a good piece of ground, and at once began the work. The distinguished Christian men and women of the cantonment furnished all the funds required."

" The 9th Lancers was commanded by Col. Grant. He and Mrs. Grant collected from the Regiment from 150 to 175 rupees a month, while General Johnstone, commanding the station, collected as much more; so that Rs. 300, and more, was sent to the missionary each month, to build the Asylum and support the lepers. The Asylum was built at the cost of about Rs. 2,200, and the English officials continued to support all the lepers till May, 1857, when the Mutiny broke out, and the military men went to Delhi,"

More recently this institution has depended not only on local contributions, but on what is sent by a Society in England called the " *Mission to Lepers in India*" an insti tution w'hich owes its origin to the benevolent efforts of W. C. Bailey, Esq., a gentleman who was once connected with our Mission at Umballa, and who is now one of the Secretaries of a Missionary Society in Great Britain.

The number of inmates now, in 1884, is 40. The number of baptisms in the Asylum down to the present time has been 60. A prayer room has been built lately in connection with the Asylum, which is very convenient for the religious services hold there regularly.

There is a Leper Asylum at Deyrah also, which the Missionaries have some connection with. The number of inmates in 1881 was 75. A Christian leper is employed to read the Bible and give religious instruction daily. This Christian leper, besides teaching the younger ones and the children to read, has taught them also to sing hymns, At the end of 1883 three women were spoken of as candidates for baptism. Expenses are met by local contributions from Europeans, and by remittances from the *"Mission to Lepers in India."*

The Asylum, however, which has excited the greatest interest in the Mission, and the one which seems to have done the most good, is the one at Subathoo. This originated in a small Poor House more than 40 years ago. It was under the immediate care of the missionary, and was supported by the monthly contributions of the Europeans residing there. There were a few lepers in it from the first. It grew however into an institution of importance after Dr. Newton was posted to that station. As a physician he took special interest in the lepers, and experimented, with the view of discovering some medicine by which the progress of the disease might be arrested; and at one time he thought he had made such a discovery. He built a number of houses at a short distance from the Mission House, that he might have the objects of his benevolent attentions near him. He regarded them not as medical patients only, but as emphatically the poor who need to have the Gospel preached to them. So there was a small building erected which answered the double purpose of a Dispensary and a Chapel. Here the lepers voluntarily assemble every day, for worship, besides coming for the special service on the Lord's Day, which is intended for the little Christian community of the station as well. Out of the 80 or 90 lepers in the Asylum a few are Christians, and some who have not been baptized give such attention to the reading and exposition of the word, and sing with such apparent zest, that they seem really to be Christians in heart.

Every year some are added to the little Church; yet the lepers die so rapidly that the number of Christians among the living has rarely, if ever, been so much as 20.

This Asylum is supported at an expense of five or six thousand rupees, annually. Of this the sum of Its. 2,400 (and sometimes more) is furnished by "*The Mission to Lepers*" referred to above; while voluntary contributions come from benevolent individuals, living, not only at the neighbouring stations, but in distant parts of India, One gentleman alone, who is personally conversant wiih the work, has contributed Rs. 200 a year for the last four or five years. Contributions are annually acknowledged from some parts of the United States also.

A late census has shown the number of lepers in India, at this time, to be 135,000!

Poor Houses have been under the care of our missionaries at other stations also.

For example, there was one built on the outskirts of the Christian village lot at Lodiana, in the early days of the Mission. It was supported altogether by local contribu tions. The number of paupers at the end of 1849 was 41. But this institution has long since ceased to exist.

So at Lahore. Soon after the arrival of the missionaries there, they were asked to be the almoners of the European residents, and also of the young Maharajah Duleep Singh, who, although then living at Futtehgurh, sent a monthly sum for the relief of 100 of the poor at this old capital of the Sikhs. The missionaries of course were glad to be the medium of such charities to about 200 men and women, afflicted with blindness, lameness, leprosy, the infirmities of age, &c. Afterwards, however, this charge was relinquished, and the Poor House is now a Municipal Institution.

Besides the temporal benefit conferred on the poor, by such disbursement of alms, and the offer of spiritual benefits at the same time, it is believed that charities so manifestly Christian cannot fail to affect the public mind favorably, in respect to the source whence such charities flow; though it must be confessed that few things are harder for the hea then than to believe that such beneficence can spring from other than selfish motives. It is often intimated that we are aiming to lay up a store of merit that may avail for us in the matter of salvation. Yet as our preaching is all

opposed to the doctrine of salvation by works, it may bo hoped that some at least will be led to see the true charac ter of Christian benevolence.

VI.—The Press and Literature.

When Mr. Wilson and I were first in Calcutta, on our way to Lodiana, we were advised to take with us a printing press. We accordingly bought an old-fashioned wooden press, (such as were still sometimes used in those days,) to gether with a font or two of types, paper, and printing ink. These we got from the Baptist Mission Press, then working under the superintendence of the Bev. Wm. H. Pierce, a gentleman of most lovely character, who greatly befriended our predecessors as well as ourselves. We had, neither of us, any knowledge of press work, but Mr. Pierce gave us one of his own native compositors, to assist in inaugurating the work. In the course of the next year after our arrival, that is, in 1836, a small house was built, with three apartments, one for the types and press, another for blank paper and printed matter, and the third for a Book Bindery.

Since then the printing office has been greatly enlarged, and furnished also with iron and lithographic presses.

Superintendence and Training of Native Printers.

Before Mr. Lowrie's departure for America, it was ar- ranged that Mr. Wilson should have charge of the school, and that I should take the press.

When everything was ready, the compositor from Cal- cutta taught me, as well as he could, how to work the press ; and then he and I together undertook to teach some native apprentices.

The superintendence of the Press passed from one hand to another ; but the only practical printer from abroad, that ever had charge of it, was Mr. Morris, who arrived from America in 1838, and remained about G years. This however was enough to make good printers of some of the native apprentices, among whom was one who gave so much satisfaction that he has been retained, as Foreman and General Manager, down to the present time. He began in 183G, at the age of about 14, and now he is a grey-headed

man. He is almost everything that could be wished, but an open confessor of Christ.

The missionaries responsible for this branch of the work, besides myself, have been Messrs. Porter, Morris, Janvier, Rudolph, Wherry, Kelso, and now C. B. Newton.

Early Issues from the Press.

The first thing issued from the press in furtherance of our great design, was a Persian tract entitled "A *Sermon for the Whole World"* It consisted of what is commonly called " The Sermon on the Mount," with the last three verses of Matt. 4 :, for an introduction, and a supplement composed of passages selected from other parts of the New Testament, intended to set forth briefly the redeeming work of Christ, and ending with those words fromHeb. 13 : " Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever."

At the same time we printed for Capt. Wade, the Political Agent, who had greatly helped us in every way, a small Persian Newspaper called " *The Lodiana Akhbar"* consist ing of only four loosely printed 4to pages. Prior to the setting up of our press he had had copies of the "Akhbar" written out by hand. The circulation amounted to only about 30 copies. The articles were made up chiefly of political news from the neighbouring states, obtained offi cially through News-writers employed by the Government, or by the Representatives of those states, resident at Lodiana.

Printing in different Languages.

Printing has been done here in Persian, Oordoo, Punjabee, Hindee, Kashmeree, Sindhee, Chumba-Paharee, Thibetan and English Oordoo in both the Persian and the Roman characters ; Punjabee, in the Goormookhee ; Hindee, in the Leva Nagree character ; Kashmeree, in the Persian charac ter, modified by diacritical marks ; Sindhee in the Goor mookhee character, somewhat modified ; and the Paharee, which is a dialect of Hindee, with a mixture of Punjabee, in a character called Thakooree.

For many years past all the books printed in the Persian character have been lithographed, this character having been found to be ill suited to typography.

The Work of the Press.

It is impossible to say, with absolute accuracy, how many pages of matter have been printed at Lodiana; but, taking all issues together, the proximate number in the eight years of the *first* decade, that is, till 1844, was a little under 18,000,000; in the *second* decade, over 39,000,000; in the *third* decade, over 55,000,000; in the *fourth* decade, about 80,000,000; in the *fifth* decade, nearly 75,000,000; making a total, within the 48 years which have elapsed since the press was first set up, of about 207,000,000 pages. This, besides English, was in the eight languages and dialects spoken in the Punjab and neighbouring countries.

Expenses met.

The cost of all this printing has been defrayed by the American Bible and Tract Societies, the Punjab Bible and Religious Book Societies, the Presbyterian Board of For eign Missions, the Christian Vernacular Education Society, the Society for Promoting Christian Knowledge, the Lodi ana Mission, and the Hyderabad Mission; besides what has been paid for secular job work, by the Punjab Govern ment, the Maharajah of Kashmeer, and others.

The issues from tho Mission Depository, in 1883, amount- ed to more than 43,000 books and tracts. Since then almost the whole stock of religious books has been trans ferred, by a special arrangement, to the Depository of tho Punjab Bible and Religious Book Societies, at Lahore.

It should be mentioned that for many years past the work at our press has been done by contract,—the contrac tor being the man mentioned before, as having become an apprentice when the press was first set up. The Litho graphic Presses are his personal property.

The Binding is done in the same way, the contractor in this Department being, at first, a person who had been educated in the Suharuupore Orphanage; and now, one of his sons.

It is worthy of consideration whether our missionaries ought not to be relieved of all this kind of care, by selling

the Press to natives. There are now so many printing establishments in the Punjab, that it would be easy to get our work done, without having a press of our own.

Conflagrations.

Twice in the course of the first 25 years, two very serious reverses occurred. In the beginning of 1845 the press building was burnt, and most of its contents destroyed. The cause of this was never ascertained. The loss, chiefly from the consumption of books, was about Rs. 20,000.

When the establishment was restored, the Depository was built separate from the printing office. This divided the risk: but at the time of the mutiny, in 1857, the whole stock of books and tracts was again destroyed by fire. This time it was clearly the work of incendiaries, who sympathized with the mutineers.

Distribution.

In the earlier days of the Mission it was usual to distribute books and tracts gratuitously, to all who asked for them,—on the sole condition of their being able to read. For this reason missionaries of all Societies who required books for distribution, received freely whatever they indented for. It was difficult then for the Press to keep pace with the demand. So many as 25,000 copies were disposed of by the Lodiana missionaries, during a single visit to the Hurdwar Fair. And certainly these great fairs are excellent places for putting our books into circulation.

Selling.

More recently the policy of selling has been adopted; and though the price asked for the books is only nominal, the demand now is not nearly so great as it was in the days of free distribution. Small tracts, however, are still given gratuitously.

Colporteurs.

At almost every station colporteurs are employed to sell our books,—some by the Mission, but more by the Punjab Societies. Special facilities for this are found at the more important of the Railway Stations. People are often glad to get something to read while journeying by rail.

But Colporteurs were sometimes employed in earlier times too, when books, as well as tracts, were given without pay: yet with varied success. Carried into hostile states, the books have sometimes been confiscated—but not always to be destroyed.

Scriptures in Cabul.

Shortly after the Mission was established at Lodiana, two or three English gentlemen were sent on a political mission to Cabul. One of these gentlemen, after being there a short time, wrote to one of the missionaries at Lodiana, stating that many of the Afghans resident there bad expressed a desire to become acquainted with the Jewish and Christian Scriptures, and asking to have a mule load of them sent. This desire of the Cabulees to see our Sacred books was confirmed by a letter received at a later date from an American gentleman in the service of the Ameer Bost Mahomed.

In the light of such facts we know how to estimate the nervousness of certain officials, who always scent danger when efforts are made to disseminate Gospel truth. After the date of the letters now referred to, when Afghanistan was virtually occupied by British troops, with a friendly Sovereign on the throne, and many of the inhabitants were living on good terms with the English, the Lodiana missionaries, at the special request of a Christian officer in that country, despatched several mule loads of Bibles, and Portions of the Bible, with a view to their being given to any who might wish to obtain them. The road lay through Ferozepore. Capt. (afterwards Sir Henry) Lawrence was then the Political Agent at that place. lie was both a friend of the Missionaries and a Christian; but, being a man under authority, he did not dare to allow these boxes of Bibles to pass, without first informing his superior officer, Mr. George Clerk, at Umballa.* So they were detained till Mr. Clerk's answer could be received. The answer was "You can let them go, if you have a regiment of rifles to send with them." Of course they had to be sent back.

Some years after this the Lahore missionaries sent a Col-

* This was the gentleman, who, as Sir George Clerk, was afterwards Governor of tho Bombay Presidency.

porteur to Oabul with a supply of Scriptures: but they were disposed of iu a way not anticipated. The books were seized, as something of doubtful character; and by order of the Ameer they were carried to the Durbar to be inspected. When it was found that they were the sacred books of Jews and Christians, they were distributed by the Ameer him self among his courtiers then present, and the Colporteur was allowed to return empty.

JFbs/e?

No doubt multitudes of the books and tracts given gratuitously have been absolutely lost, at least as to the first intention of the distributors, but so are the most of God's gifts to men; yet here, as elsewhere, we are sometimes reminded of those inspired words of the wise man, "Cast thy bread upon the waters, for thou shalt find it after many days." Two or three illustrations may be given. (1) A Sunyasee came one day to one of the missionaries at Lodiana to learn something about Christ,—something more than he knew already. His story was, that a book called "Mangal Samachar," (literally, *Good News,)* had been given him at the Thanesur Fair. He had read the book, and had found the contents of it to be, indeed, the Good News it professed to be. In his wanderings he had come to Ra bon in the Julluuder Dooab. There he had learned that Lodiana was the place where such books were printed; and to Lodiana he had come, without delay. This man soon gave evidence of being a true believer; and in due time he was baptized. He was afterwards employed as a Catechist. Since then a daughter of his has become the wife of a preacher; and his son is now a Scripture Reader in our Mission. (2.) In the course of an itineration, one of our missionaries was visited, at his tent, by a man who said that in his village some half dozen people were in the habit of meeting to read and hear a book which spoke about Jesus; whose character and teachings they greatly admired. The book in question had been received by one of them at the Hurdwar Fair. (3.) One of the recent converts in our Mission was a pundit, who had a reputation for learning and sanctity. He hated Christians and abhorred Christian books,—yet without having read them. But it so happened that a copy of the New Testament, in Sanscrit, fell into his

hands. This to him was a sacred language, and so lie was induced to read the book. The cousequenco was his con version and baptism.

Many such facts might be called to mind.

But may not the printed truths of Christianity now lying unheeded, be read at some future time and yield a rich harvest of converted souls? A man in Lodiana once refused to have any of our books, because, though he was not, he said, afraid of their influence on himself, he didn't know how they might affect his children, after his death; for the children, finding these books in the house, would naturally say they must surely be good books, or their father would not have possessed them.

Secular Printing.

Besides purely religious works, there have been issues from the press of a different character, such as a Punjabee Dictionary and Grammar, and other books intended to aid foreigners in studying the language of the people; also a few school books; and various sorts of job work—chiefly for Government.

Weekly Newspaper.

Again, for some years past the Mission has published a weekly paper in Persian-Oordoo, named the " Noor Ufshan" (Light Scatterer) which is partly secular and partly reli gious. The paper consists of 8 quarto pages. It is taken and read by both Christians and Heathen. The number of copies issued monthly, now in the year 1884, is between six and seven hundred. This, though it may seem small, is really a large number for an Indian Vernacular paper.

Authorship.

As to the religious books published at the Lodiana Press, the responsibility of original authorship, and of translation, belongs partly to the members of our Mission, and partly to others. In Hindee we have done almost nothing. In Oordoo a large number of the tracts, and many of the volumes printed by us, were prepared by our owu missionaries. In Punjabee we are responsible for a large proportion of what has been printed.

VII.—Converts.

Number.

The first baptism in the Mission took place in 1837. Since then the body of converts has gradually increased, till, at the present time, the number of communicants is about 500. Some of these, it is true, were baptized in other Missions; but it is equally true that many of the converts of our Mission are now members of churches not connected with us.

It must be noted also, that, of the present members of our churches, some are not direct converts from heathenism, but children and grand-children of such converts.

Another fact to be remembered is that death has been at work in the churches all these years; and as many church members are now in their graves, probably, as we are able to count among the living.

According to the census of 1881, the entire native Christian community of the Punjab—communicants and non communicants together—then comprised about 4,000 souls. The communicants and adherents, in our Mission, in 1883, numbered altogether 1,171.

Conditions of Baptism.

It is not pretended that all the baptized are truly converted; for though our principle is to baptize only those who give credible evidence of having been regenerated, it has often been made painfully obvious, that our judgment was not infallible. Many have openly apostatized, and others for various gross offences, long unrepented of, have been excommunicated; though of both these classes some have ultimately been restored. The number of baptisms might have been vastly multiplied, if all candidates for the ordinance had been admitted; but in this way the Church would probably have been filled with merely nominal Christians, and the number of apostates too would have been greatly increased.

Sexes.

Male converts have been more numerous than female. It could hardly have been otherwise; since direct mission-

ary influence has hardly reached the female part of the community, till within the last few years,—to say nothing of special difficulties connected with the baptism of women, while their male relations are still heathen.

Nationalities.

Of the persons baptized in our Mission we reckon almost all the nationalities found in the Punjab, such as Punjabies, Hiudoostanies, Bengalies, Nepalies, Paharies, Kashmerics, Afghans, Israelites, and Parsies.

Ancestral Religions.

In respect to ancestral religion, some were Hindoos, some Mahomedans, some Sikhs, some Lal Bagies, some Jews, and at least one Zoroastrian, and one Jain.

Castes.

All the principal castes, too, have their representatives among our converts,—such as Brahmans, Khuttries, Bunyas, Jats, Syuds, Rajpoots, Faqocrs of different orders, Chamars, Mehturs, &c.

Social Rank.

There is the same variety also in their social rank :—thero being among them Pundits, Moonshies, Religious Teachers, Schoolmasters, Princes, Soldiers, Farmers, Shop-keepers, Domestic Servants, Artizans, &c.

Character of the Converts.

When inquiry is made about the general character of these converts, it is enough perhaps to say that while some of them are most exemplary, not a few exhibit the frailties which might be expected of persons who from childhood were under the influence of heathen customs and principles, and who have not the advantage, yet, of a healthy public sentiment, to sustain them in the steady practice of the higher virtues. A gradual improvement however may be looked for, under the influence of pastoral instruction, Sunday school teaching, and the growth of a Christian public sentiment. So it must always be in tho History of the Church.

VIII.—Spiritual Labors of Native Christians.

A large proportion of the Native Christians, in every Mission, in its earlier stages, is likely to find employment in some kind of Mission work; and so it has been with us.

The work to be done is so great in proportion to the number of missionaries sent out by the home Societies and Boards, that every convert who seems at all fit to be employed as a teacher, a colporteur, or a catechist, is eagerly enlisted for the work; and this the rather, in some cases, because the ban of society is almost sure to exclude men of good caste and social standing from their accustomed means of livelihood. And though we are able to be more particular now, than at first, in the selection of our agents, the number of Mission-paid workers, in various departments, is still large. But besides these we have now a considerable number of

Volunteer Workers.

These usually accompany the missionaries, and take part in preaching to the heathen; though sometimes they do this work alone—either singly, or in companies of two or three. In Lahore there are four or five such volunteers, and the Report for 1883 speaks of several volunteer preachers at Deyrah. The latter do not confine their preaching to the city, but on the last Saturday of every month, which is a holiday in all Government offices, they extend their evangelistic efforts to the neighbouring villages. Similar work is done at other stations also.

And the female members of our churches must not be excluded from the honor of this sort of labor. At Lahore, for example, several have done more or less in this way,—some of them poor women, with families. But the one who has done the most, by visiting and teaching in zenanas, is a native young lady, who is able to spare two or three hours daily, for this service of love. Mention should be made of a native widow lady also, at Lodiana, who sometimes accompanies the missionary ladies there, in their evangelistic tours among the villages, rendering them in this way most valuable assistance.

Some are active also in ministering, spiritually, to their fellow Christians—both in the church and in the Sunday School.

Such voluntary work is highly to bo commended: not only because it is a help to the missionaries, but because it evinces a Christian spirit on the part of tho volunteers, and because it tends to the personal edification of all who aro engaged in it.

IX.—Organized Churches, and Pastoral Work.

The Mission has been so far blessed in its work that churches have been organized at Lodiana, Suharunpore, Subathoo, Umballa, Deyrah, Jullunder, Lahore, Rawul Pindee, Hoshyarpore, Forozepore, Suntoke Majra, and Morinda. There was a church organization at Roorkee also, but this is virtually, if not formally, defunct. The station having been made over to the Reformed Presbyterian Synod of North America, the few Christians at that place, who once belonged to our Mission, will naturally be cared for by the missionary of that Synod.

Most of our Mission churches are under the spiritual oversight of the Missionaries, aided by Ruling Elders: and in some there are Deacons also, who look after the temporalities of the church. In a few cases there have been acting, if not regularly installed, native pastors; as at Jullunder, Hoshyarpore, Ferozeporc, Deyrah, Suharunpore, and Lodiana. At one time there was a native pastor at Lahore also. These pastors have never received much of their support from the congregations. This is because the congregations are too poor to make up their full salaries.

In most cases the churches prefer the ministrations of missionaries; and it is the opinion of some, that the spiritual interests of the churches will gain, in the long run, if largely ministered to by foreigners, till better qualified native pastors can be raised up: not indeed that some of the present native ministers are not highly qualified to instruct and build up the church: but such are not to be found everywhere; and where they are wanting, perhaps the best plan, for the present, is for one of the Missionaries to have the nominal position of pastor, so as to be able to exercise a controlling influence, without acting unconstitutionally; while yet he commits a large part of the work to the Ruling Elders,—that is, whore the Elders are qualified to

minister in spiritual things. This, in the main, is the plan adopted at Lahore. The Elders and Deacons, for the most part, are able to preach acceptably; and by dividing this service among themselves, and sharing it with the Mission aries, they are able, one or other of them, to prepare for, and conduct, at least one service every Lord's Day, while they depend, altogether, for their support, on their secular occupations.

It is not pretended that this plan has all the advantages of a stated pastorate; but, as a temporary measure, nothing appears to answer so well; while one special advantage of it is, that it teaches the Elders to look upon their office as something much more than a name. As to the Deacons taking part in pulpit duties, this must depend on whether they have natural and spiritual gifts for such work: and the same may be said of other members of the church. When such have been sufficiently proved, they may be formally ordained to the Elder's office. What can contri bute more to the edification of the church, than for each member, under the supervision of the pastor, to exercise the gifts which the Lord has bestowed on him!

Church Buildings.

Church buildings have been erected at Deyrah, Suharun-pore, Umballa, Lodiana, Ghorawaha, (connected with lloshyarpore,) Lahore, and Rawul Pindee. At the other stations church services are performed in chapels, school houses, &c. It should be mentioned, that at Umballa there are two church buildings,—one at the city station, and the other at the cantonment sub-station,—with regular services in both; while yet there is but a single church organiza tion. The services in the city church are conducted by the Rev. Messrs. Bergen and Soonder Lal; those in the cantonment church by the pastor, the Rev. Mr. Basten.

X.—Christian Villages.

In our Mission, as elsewhere in India, it is common for native Christians to congregate in the immediate neighbor hood of the houses occupied by the missionaries; which, at most of our stations, is at a short distance from the heathen population. And the clusters of houses in which they live are commonly known as Christian Villages.

Many are opposed to this Village system, as it is called, insisting that the converts should live in the midst of the heathen, so as to exert an influence there for good. The time will come, perhaps, when this can be done; but there are strong reasons why, at present, they should live together, separate from the heathen. (1) New converts are to be regarded as babes in Christ, and too weak, therefore, to exert much influence, singly, on the dense masses of heathenism around them. (2) The hostility of their old co-religionists might, in many instances, prove to be too strong for their faith not yet well matured. (3) It is natural for the weak and persecuted to cling to each other, and seek mutual support. (4) Congregational worship and pastoral oversight are facilitated by having the dwellings of the Christians near each other, and near the place of public worship. (5) The dread which Christian parents feel, of having their children brought up in immediate association with the children of their heathen neighbours, makes it reasonable that they should prefer living at a little distance, where they are surrounded by none but Christian families.

Under the influence of such considerations the village system has held sway, more or less, at all our stations except Ilosbyarpore, with its sub-station of Chorawaha, and at Ferozepore.

In all cases the ground on which the villages stand belongs to the Mission; and in some cases the houses too. Native Christians have been encouraged, however, to build for themselves—having some sort of lease for the land: and this has been done by some, particularly at Lodiana and Suharunpore, and in the Christian settlement of Suutoke Majra: and at nearly all our stations probably some of the houses are owned by the occupants.

Other Christian Settlements.

The settlements established by Mr. Carleton at Suutoke Majra and Annee, are on a somewhat different footing from the other Christian villages. The land on which Suutoke Majra stands, being then a waste, was given to Mr. Carleton by the Government, with a special view to its being settled by Christians. He alone is responsible for the success of the enterprise; and his plan is to allot to each

of the settlers as much of the land as he can make good use of,—the proprietorship being vested in him personally. The ground here is used mainly for pastoral purposes. Mr. Carleton's plan for the working of this settlement, as he informs us, is likely to undergo a change.

The land on which Annee stands was bought by Mr. Carleton with his own money;—so that he is the sole proprietor. The houses occupied by the settlers here, were built with money which he collected from his American and English friends. In neither one nor the other of these settlements has the Board any proprietary right; and the Mission has no sort of control. The cultivators in this settlement are gradually becoming proprietors.

It should be mentioned that Mr. Bose also undertook, some years ago, to establish a Christian farming settlement on land obtained for this purpose from the native Government of Bahawalpore; though up to this time few of the cultivators are Christians. The name given to this place is Greyabad.

Mr. Woodside made a similar attempt in the Doon, near Deyrah,—giving to his settlement the name of Hopetown; but since his removal from the Doon and from the Lodiana Mission, and his becoming a member of the Furruckabad Mission, several hundred miles distant, this enterprise has fallen into decay.

XI.—Various occupations of Native Christians.

Besides those who are engaged directly in the service of the Church and Mission, as Afissionaries, Pastors, Catechists, Colporteurs, School Masters, School Mistresses, Zenana Visitors, and Bible Women, we have been able to reckon, in our native Christian community, a Superintendent of a large Koyal Estate, Aledical practitioners, Apothecaries, Compounders, Dressers, Clerks in Government and Kailway offices, Government Collectors, a Barrister, a Clerk of a Court, a Judge of the Small Cause Court, an Inspectress of Government Female Schools, Aloonshies, Pundits, Police Officers, a Postmaster, Political Pensioners, Printers, Book binders, Masons, a Blacksmith, Carpenters, Kailway Fitters, Kailway Firemen, Engine Drivers, AVeavers, a Tailor, a Harness-maker, a Shoe-maker, a Goldsmith, Messengers,

Small Contractors, Domestic Servants, Gardeners, Day-laborers, Jinriksha Pullmen, Grooms, Shop-keepers, Agriculturists, Cattle farmers, Fukeers, and Paupers.

A few of these may be regarded as well-to-do in the world, though most of them are in the receipt of very email incomes.

XII.—Sunday Schools and Bible Classes.

1. *Sunday Schools.*

Sunday Schools for the heathen—mainly pupils in the week-day schools—have been common throughout the Mission almost from the beginning. The first was connected with a Goormookhee School at Lodiana, situated in what the natives call "Molly Gunj." In some cases the attendance of week-day pupils is compulsory; but even where this is not the case, the attendance is sometimes large,—for example, at Lahore and at Lodiana;—the number of Sunday scholars at Lahore being about 200. Umballa, at the end of this year, reports 523 non-Christian Sunday scholars.

The success of a Sunday School, in respect to numbers, where the attendance is voluntary, must depend largely on the interest the teachers are able to throw into the lessons: and unfortunately many teachers are not highly gifted in this way.

There are Sunday Schools at some of our stations for Christian children too; but these are of more recent origin. In some of them the International Sunday School Lessons are used.

A difficulty experienced in keeping up these schools, in the Hot Season, is that where there are two church services, one in the comparative cool of the morning, and the other in the comparative cool of the evening, there is no time for the Sunday School except in the burning heat of the day,—when most people keep themselves shut up in their houses. To obviate this difficulty, the missionaries at Lodiana, a few years ago, determined to convert the Sunday morning congregation into a Sunday School. Another advantage of this plan is that it secures an unusual amount of Biblical instruction for the whole congregation—the old as well as the young.

One of the interesting features of this school is that it is voluntarily attended by a goodly number of heathen children ; some of whom come regularly a distance of several miles : and when, at the close, the Superintendent questions the whole school on the subject of the lesson, these heathen children answer as promptly as the Christians, and some times more intelligently.

2. *Bible Classes.*

At most, if not all our stations, there are likewise Bible Classes, or Bible Readings. These are for the benefit of the Christian community. Some are for men, conducted by the missionaries ; some for women, conducted by the ladies ; and some, for men and women together. These are usually held on week days. Mr. Carleton has a *daily* Bible class for Christians, which is attended by heathen visitors also. Mr. Chatterjee has two classes every week,—one for the more advanced Christians, Catechists, &c. ; the other, for new converts and inquirers ; while Mrs. Chatter jee in the same way teaches the women and children of the church. A plan recently adopted at Lahore is to have two classes every week. One of these is taught in English, and is composed of such members of the congregation—both men and women—as speak English well, and is attended by some of the lady missionaries also,—the lessons being, not consecutive passages of Scripture, but Biblical topics—both doctrinal and practical. The other is taught in Hindoostanee—each lesson being a single portion of Scripture, selected with special reference to the capacity of those who compose the class.

The missionary ladies at Lodiana are in the habit of preparing and printing a list of Scriptural topics—one for each week—a whole year in advance. These are for the weekly Bible Readings which they hold with the women of the congregation : and it should be remarked that some of the more intelligent of the native women take their turn with the missionaries in conducting these meetings. As these topics are *printed*, the ladies at Lahore, and at some other stations outside of our own Mission, take advan tage of this fact, and use them for similar women's meet ings.

XIII. —Boarding Schools for Christian Children.

1. *For Native Christian Girls.*

A Boarding School for the daughters of Native Christians was opened at Deyrah, by Mr. and Mrs. Herron, in 1859. Though it was a Boarding School, day scholars also were admitted; and this has been the rule ever since.

The great aim of the institution was to give Native Christian girls such a training as might fit them for use fulness as members of the Christian community, and espe cially as the joint heads of future Christian households. Such training must include, not only the education of the intellect, but also the cultivation of good domestic habits, and bringing them as far as possible under the influence of sound Christian principles. With all this in view, the girls were instructed in household duties, and in such scholastic knowledge as is considered necessary even for the poor; w'hile the inculcation of Gospel truth and Christian duty was always made to take the first place. But for some a higher standard of literary education was aimed at; and that, not without success.

The Managers thought it advisable to give much of the instruction through the medium of English. Many will doubt the wisdom of this: and much can be said against it. The truth probably is, that while a knowledge of English—even a familiar knowledge of it—is desirable for some of tho higher classes of society, it is undesirable for the lower.

As to Christian influence, this perhaps is more marked than any thing else; for many have been hopefully converted there.

In this enterprise, which -was justly regarded as one of paramount importance, Mrs. Herron's zeal led her to exert herself beyond her strength; but happily she had the assistance of Miss Mary Goloknath, now Mrs. Chatter jee, who had herself been educated in Mrs. Eullerton's School at Agra.

Mrs. Herron died in 1862, and in tho early part of tho next year, the school was committed to Miss Beatty. She, however, after a service of about seven years, was obliged on account of a complete failure of health, to return to America. The school was thus deprived of its second efficient Lady Superintendent.

Meanwhile Mr. Herron, who had been some years absent in America, and, being newly married, had now returned to the Mission, was stationed once more at Deyrah; and the school was again committed to his charge.

While in America he had collected a large sum of money to pay for the erection of new school-buildings; and this was supplemented by a grant-in-aid from the Government, amounting to Rs. 15,000. The outcome of this is a large school-house, with apartments for the Principal and the several teachers required for so large an institution as this has now become. The buildings present an imposing appearance, and are well adapted to their purpose.

The school continued to grow, until the new suite of buildings, capable of accommodating about 150 pupils, was fairly filled. This was due partly, however, to the fact, that in 1871 it had absorbed the Girls Orphanage transferred from Lodiana to Deyrah, and from time to time had taken in other orphans. Yet a large proportion of the pupils have always been from Christian families.

From the beginning of its History to the time when Miss Beatty took charge, the chief management and control of the institution was in the hand of Mr Herron himself; and much of its success must be attributed to the interest he took in it, and the skill with which he managed it. Yet it was his conviction, expressed in the Report which he penned in 1863, that the School should be under the care of a lady missionary. His wish in this respect was fully gratified when Miss Beatty took charge. But after Miss Beatty's health failed, it again fell to his lot to bear the responsibility of both principalship and management, until he was relieved, at the beginning of the present year, by Miss Pendleton, who had been sent out by the Board for this express purpose.

While the achievements of this School are due primarily to Mr. Herron, and to the ladies already mentioned as having had much to do with it. in its earlier history, others also deserve to be mentioned, who from time to time have taken part in the work,—such as Miss Bolton, (now Mrs. Kelso,) who worked as a volunteer, Miss Woodside, Miss Thompson, (now Mrs. C. B. Newton,) Miss Craig, Miss Bacon, Miss Pratt, Miss Nelson, Mrs. Dr. Morrison, and Miss Herron.

The present staff consists of Miss Pendleton, Miss Wherry,

and Miss Evans—daughter of the Bev. Mr. Evans, English Baptist Missionary in this country.

Stimulated in a measure, no doubt, by what was seen at Beyrah, Missionaries of other Societies have since organized Boarding Schools for Girls, in different parts of the country. There is one such at Lahore, one at Lodiana, one at Umritsur, and one at Scalkote,—most, if not all of them, in a flourishing condition.

2. *For Native Christian Boys.*

A few years ago the Lodiana Mission determined to have a Boarding School for Christian *Boys* also. The object of this was to give them as good an education as is given to heathen boys in our High Schools, without sub jecting them to the necessity of associating daily with the heathen, and being influenced by heathenish ideas and practices. A beginning was made at Lahore, by Mr. C. B. Newton, in 1875. Two years later, when his health failed, and he was obliged to leave India for a season, the school was transferred to Lodiana, to be under the management of Mr. E. P. Newton. This transfer was the more easy, because no buildings had yet been erected for it. The school was kept up at Lodiana for two years; and then, for want of a Missionary who could devote his whole time to it, and still more for want of means to pay the salaries of first class teachers, (which was considered essential to success,) it was suspended. This was in the Spring of 1879.

After this the Ladies' Missionary Society in Phil- adelphia, being convinced that this would be a legiti mate work for them, undertook to raise money for tho resuscitation and permanent establishment of the school. In 1882, therefore, a building was erected for its accommo dation at Lodiana, and early in 1883 it was re-opened under the auspices of Mr. Wherry. The number of pupils reported at the end of that year was 65; of whom 38 were boarders; and 27, day scholars. The superintendence was afterwards transferred to Mr. McComb; and Miss Pratt was appointed to assist in teaching.

The building erected in 1882 being only a part of what had been planned, another of tho same size has been erected this year. The entire cost of these buildings has been about 25,000 rupees.

This institution has an Industrial Department, in which some of the boys, not capable of a high education, are taught shoe-making, book-binding, weaving, tailoring, and printing.

The wisdom of connecting Industrial Education with the higher branches of literature and science, in a country like India, will be questioned by many; and it is possible that the Mission will make some change in this respect.

3. *For European and Eurasian Girls.*

Two Boarding Schools of another class must be mentioned, as existing within the bounds of the Lodiana Mission, and supported in part by the Board, or by the Ladies' Auxiliaries in America, though only one of them has been under the exclusive control of this Mission.

The first of these is the *Woodstock* School at Landour. This school was connected at one time with an English Ladies' Society—that for "Promoting Female Education in the East." It was established and maintained in the interests of Protestantism. After some years however it was given up. The Philadelphia Ladies' Society, connected with our Board, then stepped in, and bought the property,—with the view of accomplishing two objects: first, the primary education of Missionaries' daughters; and second, the education, on a sound Protestant basis, of Protestant European and Eurasian girls; who, but for such an institution, would be sent to a Roman Catholic Convent, or to a High Church Episcopalian School, where there is almost always a tendency towards Rome.

The building was paid for, partly, by a grant-in-aid from the Grovernment: and a monthly grant from the same source helps to pay for the education given.

From the beginning of 1874 to the beginning of 1877, it was under the general management of Mr. Herron, whose station, Deyrah, was but twelve miles distant from Landour,—Miss Bacon, Miss Scott, and Miss Pratt acting successively as Principals: but in March, 1877, the principalship, with the entire management, was made over to Mrs. Scott, sent out by the Home Society for this purpose.

The building has recently been enlarged, and the premises in every way improved; yet something in this respect still remains to be done.

The number of Missionary children in the school, during the summer just ended, was about 20 ; while the boarders of all classes counted up to about 80. The number of teachers at present, apart from Mrs. Scott, is 7 ; of whom 5 arc young ladies from America, and 2 from Scotland. The good education given here, tho excellent management of the Principal, the character of tho teachers, the special attention paid to the spiritual interests of the pupils, and the Missionary spirit fostered among them, cause the school to stand high in the confidence of the Christian public.

Though the cost of maintaining the institution is necessarily high, it is expected very soon to be self-supporting.

The other school was begun by Miss Bacon, at Umballa, in 1875. It was afterwards removed to Kussowlie, on tho mountains, for tho sake of the better climate found there : hence called the *Kinmoiclie* School.

It was intended to meet the wants of a class of Eurasians and Europeans who could not well afford to pay the higher fees of the Woodstock School. The number of pupils never rose so high as 30.

In 1882, on account of Miss Bacon's ill health, which necessitated her return to America, Miss Pratt was appointed to take her place.

At the end of 1883, when the circumstances which led to the establishment of this school no longer existed, and there were openings elsewhere for the class of girls for which it was intended, the institution was abolished.

XIV.—Theological Education.

Early in the history of the Mission the necessity was felt of giving a Theological Education to catechists and candidates for the ministry ; and year after year this was done by one or other of the Missionaries at most of our stations. This method, however, was in itself most unde sirable. It took tho time of many men, (men too who were generally full of other work,) to do what could have been accomplished easily, and perhaps far better, by one or two ; if only the students had been gathered into classes, and the teachers had devoted their whole time, or nearly the whole of it, to this particular work.

In view of this a Theological School was established at

Allahabad, under the auspices of the Synod, in the year 1872, which was intended to meet the wants of both the Lodiana and the Furruckabad Missions. For one reason or another, however, the enterprise did not prosper; and in the year 1875 it was suspended.

A new effort in the same direction was resolved upon at the Synodical meeting held at Suharunpore in 1883; and Suharunpore was designated as the most suitable place for it. Instructors have been appointed, and arrangments are now being made to begin the work of instruction.*

XV.—Presbyteries and Synod.

Of the party of missionaries which joined the Mission in 1836, three were unordained. They had been sent out under the designation of *teachers*. They had all, however, had the ministry in view; and having gone through a regular course of collegiate studies, and obtained the de gree of B. A., they were prepared to prosecute their theo logical studies, under Presbyterial direction. But there was no Presbytery in the Mission field; and, in connection with the General Assembly, there was not a sufficient num ber of ministers to form a constitutional Presbytery. There were only two ministers, while the constitution re quired three. To meet this emergency it was agreed that the two, (viz: Mr. Wilson and myself.) and Mr. Camp bell, one of the party referred to, who was a minister of the Reformed Presbyterian Church, should organize a Presbytery, and so be able to give formal ordination to the others, whenever the way for such ordination might otherwise be opened. Accordingly the Presbytery was constituted, and after the usual trials the three candidates were ordained.

The whole thing was of course irregular; but the anoma- lous position the missionaries were placed in seemed to them to justify it: and the principle of it has since been recognized by the proposed alliance of different Presbyterian bodies occupying the same Mission field, for certain eccle siastical purposes.

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* The school was opened in January, 1885; and the number of students soon rose to 27. These were taught by two foreign mission aries, Mr.Wherry, transferred from Lodiana, and Mr Ewing, trans ferred from Allahabad: together with some learned native assistants.

The matter was soon after brought to the notice of the General Assembly; but while the Assembly disapproved the measure, it gave informal validity to it, by acknowledging the three brethren—Jamieson, Rogers, and Porter—as truly ordained ministers, and directing them, with the original two in its connection, to constitute the Presbytery of Lodiana. This Presbytery in its first form was constituted in 1837. Its present form was assumed two or three years later.

In 1838 another minister of the Reformed Presbyterian Church—the Rev. Joseph Caldwell—joined the Mission: and as two ministers, according to the law of that church, can form a Presbytery, Messrs. Campbell and Caldwell in due time organized the Presbytery of Suharunpore. This was in 1841.

Not far from the same time two Presbyteries of our church were organized within the bounds of the Furruckabad Mission—one, the Furruckabad; the other, the Allahabad Presbytery.

Hereupon the General Assembly, in 1841, adopted a resolution by which the three Presbyteries of Lodiana, Allahabad and Furruckabad, were to constitute the Synod of Northern India; and the first meeting of the Synod, so constituted, was held at Futtehgurh iu November, 1845. The second meeting was held at Agra iu December, 1848: and then no other for many years.

In 1868 a portion of the Lodiana Presbytery was detached, and formed into the Presbytery of Lahore;—the dividing line between the two Presbyteries being the river Sutlej; except that Ferozepore, though south of the Sutlej, was for special reasons connected with the Lahore Presbytery.

After the union of the Old and New School Churches the Kolhapore Presbytery was attached to the Synod of Northern India, and the name of the Synod was changed, by dropping the word *Northern*, so that the name by which it is now known is *The Synod of India*.

The ministerial members of tlie Synod at the time of its last meeting, held in 1883, numbered 44; of whom 15 were natives.

Referring particularly to the Presbyteries within the bounds of the Lodiana Mission, it must suffice to say, that in the Lodiana Presbytery, at the date mentioned above (Nov. 1883) there were 12 ministers; of whom 5 were

natives; while the number of churches, too, was 5. In the Lahore Presbytery also there were 12 ministers; of whom 6 were natives; and here too the number of churches was 5. In the Suharunpore Presbytery (Reformed,) at the same date, there were 5 ministers; of whom 3 were natives; and there were nominally 3 churches—one of them, the one at Roorkee—being practically defunct.

During the current year some changes have taken place. The three native members of the Suharunpore Presbytery, and one of the foreign members, have withdrawn from that body, and have been admitted into the Presbytery of Lodiana; while the Church at Suharunpore, at its own request, hasbeen taken under the care of thesamebody. A new church also has been organized at Deyrah, in connection with the Lodiana Presbytery. Meanwhile, however, the Suharun pore (Reformed) Presbytery has ordained another native, and installed him as pastor over the Reformed Congrega tion at Deyrah. Still further it should be noted, that during this same year the Presbytery of Lahore has dis missed two of its foreign members to the Presbytery of Lodiana, while it has received three additional members from more remote Presbyteries. At the present time therefore the statistics of these three Presbyteries may be written thus:

Lodiana Presbytery: Churches 7; Ministers 20; of whom 8 are natives.

Lahore Presbytery: Churches 5; Ministers 12; of whom 6 are natives.

Suharunpore Presbytery: Church 1; Ministers 2; of whom 1 is a native.

This makes altogether, in this Mission, 13 Churches, and 33 Ministers, of whom 19 are foreigners, and 15 are natives.*

* The following is a list, in alphabetical order, of the ministerial members of these Presbyteries, at the date of the printing of this paper, in 1885. The native members are distinguished by *Italics*.

In the Presbytery of Lodiana: *Ahmed Shah*, G S. Bergen, IF. *Basten*, W. Calderwood, M. M. Carleton, *J. B. Dales, Koiver Sain*, A. P. Kelso, *Mathias*, J. M. McComb, *Gr. McMaster*, W. J. P. Morrison, C. B. Newton, E. P. Nowton, A. Budolph, *Soonder Lal*, R. Thackwell, IT. C. Velte. E. M. Wherry, *T.* IF. *J. Wylie*.—In the Presbytery of Lahore: *Abdoollah, J. C. Bose, K. C. Chatterjee*, C. W. Forman, *Goloknath, Esa Chuirun*, F. J. Newton, J. Newton, R. Morrison, J. F. Ullmann. *P. C. Ooppel*. B. D. Wyc koff.—In the Presbytery of Suharunpore, (Reformed,) D. Her ron, *Manoah*.

The first native ordained in connection with the Lodiana Mission was Mr. Groloknath ; who was also the first person baptized by ns. He still lives, and labors at the station which he occupied, as a missionary, 37 years ago; though, being but three years short of three score and ten, he begins, as might be expected, to feel the infirmities of age.*

Besides Mr. Goloknath, two or three of our other native ministers are so far advanced in life as to be very little re lied on for further service. The Lodiana and the Suha-ruupore Presbyteries have each lost one Native Minister by death, and the Lahore Presbytery has dismissed one to Calcutta. But for these losses, the whole number of our native ordained brethren would now be 18.

XVI.—" The Mission."

This is the name given to the entire body of Foreign Missionaries, within certain territorial limits, considered as a committee, under the Board, for the management of all missionary business, not of an ecclesiastical nature; and for the transaction of business, it holds an

Annual Meeting,

sometimes at one station, sometimes at another. Before the introduction of railways, it was usual for the mission aries, in going to and from the annual meetings, to travel by short stages, so as to have an opportunity of preaching and of distributing books and tracts at most of the towns

*lle was a Kooleen Brahman, and son of a Tea Merchant in Calcutta. Like many a young man, he left his home without per mission. and wandered to the north-west, little knowing what was to befall him there. Having been a pupil in Dr. Duff's school, not only had he acquired a knowledge of Christianity, but hie strong leaning that way made it difficult for him to remain at home ; and by tho time he reached Lodiana, which was long after his departure from Calcutta, he had fully determined to cast in his lot with Chris tians. He was then 19 years old. He first presented himself at the door of the Mission house with a small English Bible in his hand, being well-dressed, and having a respectable appearance. When his story was heard, and there was every reason to believe that his professions were sincere, a room was given him to live in, and pains were taken to make him still better acquainted with Gos pel truth. His baptism took place after the lapse of about six months.

on the way ; and in order to widen the sphere of work done in this way, the direct road was often forsaken, and a circuitous route taken instead. A return to this practice, though involving more expense than railway travel, might secure a larger amount of itinerant preaching than we have at present.

Attendance of Ladies.

One object of these annual meetings, recognized from the beginning, was to increase the mutual acquaintance of the members, and thereby create sympathy and promote harmony, and stimulate zeal in the work : and with this in view it was considered important for the ladies also to attend the meetings,—a thing which formerly they always did, when not providentially hindered.

Annual Sermon.

In order to make the meetings the more profitable, it was arranged that a sermon should be preached, by some one appointed beforehand, whenever the members came thus together. The first sermon was preached in 1839, on the words. "Not slothful in business, fervent in spirit, serving the Lord."—In later years it was determined that, in addition to the sermon,

A Conference

should be held on some practical religious topic. The subjects for the Conference, and generally for the sermon also, are appointed at the preceding meeting.

Station Reports.

At these annual meetings the Reports of the stations are submitted ; though latterly, since the stations have been multiplied, and the Reports have become bulky, they are seldom read and voted upon ; but are committed, instead, to some one or two persons, to prepare from them a Report for the public.

For the first ten years no Report was printed in this country. Year after year, however, contributions were received from numerous friends at our several stations, and elsewhere, who felt an interest in the Mission ; and it seemed right that they should know something about the progress of the work, and have their contributions formally acknowledged. This led to the publication of the firstReport, which was in the end of 1844. The next Report was published three years later; and since then, the Reports given to the public have been annual.

Personal Reports.

Besides the station reports, which are handed in at every meeting, each foreign missionary of the Board, whether male or female, and each native missionary, is expected to hand in a brief narrative of his personal work during tho year, and of the Lord's dealings with him personally, together with any peculiar views of the work he may have. The utility of this, if tho narratives are faithful, cannot well bo doubted.

The Meeting of 1858.

The meeting held in November, 1858, was a meeting long to be remembered. It was the year after the Mutiny, and before the disturbances which agitated the country had been fully quelled. It was the year when great commercial depression in America cast a gloom over the face of society there, and brought Christians to their knees. It was tho year in which the Fulton Street Prayer meeting was in augurated. It was the year of that great Itevival which spread from the United States to Great Britain and Ireland, and brought multitudes in all these countries into the king dom of God; and it was a time of great spiritual refreshment to tho members of the Mission thou assembled at Lodiaaa. From that meeting it was that the invitation went forth to Christians of all denominations, throughout the world, to unite in supplication, during the second week of January, 1860, for an out-pouring of the Spirit on all flesh.

Such an invitation, from so obscure a body, might have seemed to be an act of the greatest presumption; but it was in the power of the Spirit that the Mission acted. As a Spirit of prayer, lie was then working mightily in our little compa ny; and from the readiness with which the invitation was gene-rally accepted, and the blessing which followed that concert in prayer, in many lands, widely separated from each other, it is clear that the whole movement was of the Lord. This union of prayer, during an entire week in January, has been kept up, year after year, ever since, on the recommendation of the Evangelical Alliance; and it has transpired, lately, that something of the same sort had already been thought of by the Alliance, before it was conceived by the Mission. Nei ther knew what tho Lord was prompting the other to do.

Circulars.

Besides business transacted at the Annual Meetings, questions often arise between one meeting and another, which demand the immediate consideration and action of the whole Mission. Such business is done by circulars, issued by the President,—the results being formally an nounced by him in the same way.

Action of the Mission on the work of Lady Missionaries.

In the year 1877, a paper was adopted by the Mission on the subject of the work of unmarried ladies. The paper was an elaborate one, prepared by a Committee of the Mission, in response to a letter of the Board, in -which a question was raised as to how the work of this class of agents could be systematized ; the Board, at the same time, asking to be kept informed of the necessities of this branch of labor. The Report of this Committee recommended, among other things, that Lady Missionaries should confer with each other, at the time of our Annual meetings, in regard to their own particular work ; and report to the Mission the results of such conference—so far as any action might be required on the part either of the Mission or of the Board. The Mission adopted the report by a unanimous vote, but its recommendations seem to have been overlooked. There can be little doubt that some such conference on the part of the ladies would be advantageous to the cause they represent.

Mission TFbrfc in Presbyteries.

It has been determined recently to transfer as much of the Mission work as possible to the Presbyteries ; and some thing has already been done in this way. The Presbytery of Lahore, for example, has appointed one of its own members, the Rev. Poorun Chund Ooppel, as its first Missionary, and the question of his location is now under consideration.

XVII. —The Foreign Missionary Staff.

This can best be shown by dividing the whole period of fifty years, during which the Mission has been in existence, into five decades ; and exhibiting the gains and losses of the decades separately, with a final summing up of the whole,—all in a tabular form, thus :—

A Ialmlar I icw of all (he Foreign Missionaries— male and female— ndto

	Beginning or Decade.		Accessions during Decade.		By Death.	
	Men.	Women.	Men.	Women.	Men.	AVoinen.
First Decade. From 1834 to 1*14.			J. C. Lowrio A\. Reed Jas. Milsen J. Newton J. R. Campbell J. Al. Jamieson \A Rogers J. Porter Jas. Craig J. Caldwell R. Alorris L. Janvier Dr. AV. Greon.	Mrs. Lowrio Airs. Reed Mrs Milson Mrs. Newton Miss Davis Mrs. Campbell Mrs. Jamieson Mrs. Rogers Mr». Porter Airs. Craig Airs. Caldwell Airs. Alorris Mrs. Janvier Mrs. Caldwell (2d).	W. Reed.	**Mrs. Lowrio** Airs. Porter Airs. Caldwell.
			13	14	1	3
Second Decade. From 18	1 J. Newton 1 J. R Campbell Lt J. Al. Jamieson S J. Porter 2 J. Craig 2 J. Caldwell 5 L. Janvier.	Airs. Newton Airs. Campbell Airs. Jamieson Airs. Craig Airs. Caldwell (2d) Airs. Janvier.	A. Rudolph C. AV. Forman J. II. Aloi rison **J. S. Woodside** J. II. Orbison.	Mrs. Rndolph (2d) Airs. Rudolph (3d) Airs. Alorrison (3d) Airs. AVoodside Airs. Orbison Airs. Jamieson (2d) Airs. Porter (2d).	J. Craig J. Porter.	**Alrs. Jamieson** **Airs Rudolph (2d)** Airs. Janvier.
	7	6	5	7	2	3
Third Decade. From 1861 to 1884.	J. Newton J. R. Campbell J. Af. Jamieson J. Caldwell L. Janvier A. Rudolph C. W. Forman J. H. Morrison **J. S. Woodside** **J. H. Orbison.**	Mrs. Newton Mrs. Campbell Mrs. Jamieson (2d) Mrs. Caldwell (2d) Mrs Porter (2d) Mrs. Rudolph (3d) Mrs. Morrison (3d) Mrs. Moodside Mrs. Orbison.	R. Mimnis R.S Fullerton R. Thaekwell E. Leavitt J. Newton, MD G. O. Barnes W. Cnlderwood. I. Loewenthal I). Herron M.M. Carleton A. Henry.	Mrs. Mnnnis Mrs. Fullerton Mrs. Tli.ickwell Mrs. Thaekwell(2d) Mrs. Leavitt Airs. Dr. Newton Mrs. Barnes Miss M.A. Campbell Mrs. Orbison (2d) Mrs. Calder*ood Mrs.Ca'derwood(2d) Mrs. Heiron (2d) Mrs. Carleton Mrs. Henry Airs Jamieson Miss Al. Newton (after*ards Airs. I Forman i Miss C. L. Beatty.	L. Janvier J.R.Campbell I.Loewenthal.	Mrs. Newton Mrs. Morrison (3d) Mrs. Jamieson(2d) Mrs. Thaekwell Mrs. Orbison Mrs. Calder*ood Mrs. Herron (2d).
	10	9	11	17	3	7

have been connected with the Lodiana Mission during these fifty years.

LOSSES.					
By Withdrawal.		By Transfer.		Remaining at THE END OF THE Decade.	
Men.	Women.	Men.	Women.	Men.	Women.
J. C. Lowrie W. Rogers R. Morris Dr. Green.	Mrs. Reed Mrs. Rogers Mrs. Morris.	Jas. Wilson.	Mrs. Wilson Miss Davis.	J. Newton J. R. Campbell J. M. Jamieson J. Porter J. Craig J. Caldwell L. Janvier.	Mrs. Newton Mrs. Campbell Mrs. Jamieson Mrs. Craig Mrs. Caldwell (2d) Mrs. Janvier.
4	3	1	2	7	6
	Mrs. Craig			J. Newton J. R. Campbell J. M. Jamieson J. Caldwell L. Janvier A. Rudolph C. W. Forman J. 11. Morrison J. S. Woodside J. II. Orbison.	Mrs. Newton Mrs. Campbell Mrs. Jamieson (2d) Mrs. Caldwell (2d) Mrs. Porter (2d) Mrs. Rudolph Bid) Mrs. Morrison (3d) Mrs. Woodside Mrs. Orbison.
	1			10	9
R. Munnis J. M. Jamieson G. O. Barnes E. Leavitt.	Mrs. Munnis Miss Jamieson Mrs. Barnes Mrs. Leavitt Miss Campbell.			J. Newton J. Caldwell A. Rudolph J. II. Morrison J. S. Woodside J. II. Orbison R. S. Fullerton R. Thackwell J. Newton MD W. Calderwood D. Herron M. M. Carleton A. Henry C. W. Forman.	Mrs. Campbell Mrs. Caldwell (2d) Mrs. Rudolph (3d) Mrs. Porter (2d) now Mrs. Janvier (2d) Mrs. Woodside Mrs. Orbison (2d) Mrs. Fullerton Mrs. Thackwell (2d) Mrs. Dr. Newton Mrs. Calderwood (2d) Miss Beatty Mrs. Carleton Mrs. Henry Mrs. Forman.
4	5			14	14

A Tabular View of all the Foreign

	Beginning of Decade.		Accessions during Decade.		By Death.	
	Men.	Women.	Men.	Women.	Men.	Women.
Fourth Decade. From 1864.	J. Newton J. Caldwell A. Rudolph C. W. Forman J. H. Morrison J. S. 'Woodside J. H. Orbison R. S. Fullerton R. Thackwell J. Newton, MD W. Calderwood D. Herron M. M. Carleton A. Henry.	Mrs. Campbell Mrs. Caldwell (2d) Mrs. Rudolph (3d I Mrs. Forman Mrs. Janvier (2d) Mrs. Woodside Mrs. Orbison (2d) Mrs. Fullerton Mrs. Thackwell (2d) Mrs. Dr. Newton Mrs.Cnlderwood (2d) Miss Beatty Mrs. Carleton Mrs. Henry.	J. H. Myers (I. S. Bergen W.J.P Morrison C. B. Newton E. M. Wherry A. P. Kelso J. F. Holcomb r. j. newton E. P. Newton.	Mrs. Myers Mrs. Bergen Mrs. Newton (2d) Miss M B Thompson (Mrs.C.B.Newton) Mrs. 'Wherry Miss II Morrison Mrs. Holeomb Mrs. F. J. Newton Miss 8. Morrison Mrs Herron i3d) Mrs. Kelso Mrs. Morrison (4th) Miss Bacon Miss Pratt Miss Craig Miss Woodsido JIiss Thiede Miss Nelson Miss L. Campbell.	A. Henry J. II. Myers J II.Orbison R.S.Fullerton.	Miss Beatty Mrs. Campbel] MrsThackwell(2d) Mrs. Herron (3d).
	14	14	9	19	4	4
Fifth Decade. From 1874.	J. Newton J. Caldwell A Rudolph C. W. Forman J. H. Morri'on J. 8. Woodside R. Thackwell J. Newton, MD W. Calderwood D. Herron M. M Carleton ©. S. Bergen Wm. Morrison C. B. Newton E. M. Wherry A IJ F. J. Newton E. P. Newton.	Mrs. Newton (2d)) Mrs. Caldwell (2d) Mrs. Rudolph (3d) (Mrs. Forman Mrs. Morrison (4th) Mrs. Woodside iMrs. Jam ier (2d) Mrs. Dr. Newton Mrs.Calderwood(2d) Mrs. Myers Mrs. Carleton Mrs. Bergen Miss H. Morrison Mrs. C. B. Newton Mrs. 'Wherry Mrs. Kelso Mrs. F J. Newton Miss S. Morrison (Mrs. Thackwell) Miss Thiede Miss Bacon Miss Pratt Miss Craig Miss Woodside Miss Nelson Miss Campbell.	J. F. Ullmann B. D. Wyckoff M.B.Carleton. MI) C.W. Forman, MLI J.M. McComb II. C. Velte It. Morrison.	Mrs. E.'P. Newton Mrs. Wyckoff Miss Amy Campbell Miss Thackwell (Mrs.M .Morrison) Mrs. McComb Miss Wherry Miss Herron Mrs. Carleton (2d) Miss (liven Miss Dow ns Miss Geisinger Miss Pendleton Mrs. Forman (2d).	Dr. Newton J. H.Morrison J. Caldwell.	Mrs. Forman Mrs. Carloton Mrs.Rudolph (3d).
	18	25	7	13	3	3

Total accessions in the a Decades, 45 men and 70 women : altogether 115.

Missionaries— inale and female— fyc.,— concluded.

LOSSES.				Remaining at the end of tub Decade.	
By Withdrawal.		By Transfer.			
Men.	Women.	Men.	Women.	Men.	Women.
	Mrs. Henry- Mrs. Orbison (2d) Mrs. Fullerton.	J. F. Holcomb	Mrs. Holcomb	J. Newton J. Caldwell A. Rudolph C. W. Forman J. II. Morrison J. S. Woodside R. Thackweil J. Newton, MD W. Calderwood D. Herron M. M. Carleton G. S. Bergen Wm. Morrison C. B. Newton E. M. Wherry A. P. Kelso F. J. Newton E. P. Newton.	Mrs. Newton (2d) Mrs. Caldwell (2d) Mrs. Rudolph (3d) Mrs. Forman Mrs. Morrison (4th) Mrs. Woodside Mrs. Janvier, (2d) Mrs. Dr. Newton Mrs. Calderwood (2d) Mrs. Myers Mrs. Carleton Mrs. Bergen Miss H. Morrison Mrs. C. B. Newton Mrs. 'Wherry Mrs. Kelso Mrs. F. J. Newton Miss S. Morrison Miss Thiede Miss B<con Miss Pratt Miss Craig Miss Woodside Miss Nelson Miss L. Campbell.
	3	1	1	18	25
	Mrs. Caldwell Mrs. Janvier Mrs. Myers Mrs. Dr. Newton Miss Campbell MissAmyCampbell Miss Morrison Miss Nelson Miss Bacon.	J. Woodside.	Mrs. Woodside Miss Woodside.	Newton A. Rudolph C. W. Fortnan R. Thackweil W. Calderwood D. Herron M. M. Carleton G. 8. Bergen Win. Morrison C. B. Newton E. M. Wherry A. P. Kelso F. J. Newton E. P. Newton J. F. Ullmann B. D. Wyckoff Dr. Carleton Dr. Forman J. M. McComb H. C. Velte R. Morrison.	Mrs. Newton (2d) Mrs. Morrison (4th) Mrs. Forman (2d) Mrs. Thackweil (3d) Mrs. Calderwood (2d) Miss Craig Mrs. Carleton (2d) Mrs. Bergen Mrs. W. Morrison Mrs. C. B. Newton Mrs. Wherry Mrs. Kelso Mrs. F. J. Newton Mrs. E. P. Newton Miss Geisinger Mrs. Wyckoff Miss Given Miss Downs Mrs. McComb Miss Pendleton Miss Herron Miss Pratt Miss Thiede Miss Wherry.
	9	1	2	21	24

Total remaining at the end of the 50 years, 21 men and 24 women : altogether 45.

SYNOPTICAL VIEW.

| Losses by | | |

For the better appreciation of the facts set forth in these tables, a few remarks are required.

1. These tables do not include the five missionaries sent out by the Board for the Woodstock School at Landour, because that institution, though doing a good work for the Master, by educating the daughters of our missionaries and others, is not directly connected with the Lodiana Mission.

2. *Of* the 115 persons, (45 men and 70 women,) who during these fifty years have been members of the Mission, as having been appointed, or at least recognized, by the Board, some never reached the field,—notably three of the first party, viz. Mrs. Lowrie, who died in Calcutta shortly after landing, and Mr. and Mrs. Reed, who were obliged, under medical advice, speedily to re-embark for America;—the former however, only to be buried in the Bay of Bengal: also Miss Davis, who was married, before leaving Calcutta, to the Rev. Mr. Goadby, an English Baptist missionary, of Orissa. Others remained so short a time in the Mission, that they can scarcely be said to have begun the work; such as Dr. Green, Mr. and Mrs. Leavitt, and Miss Jamieson; all of whom retired shortly after joining the Mission; also Mr. and Mrs. Holcomb, who were early transferred to the Furruckabad Mission. Again, many of the ladies have been hindered, by delicate health or domestic cares, from doing full missionary work.

3. Most of those who have long retained their connection with the mission, have been obliged sometimes to leave the work for a season, with a view of recruiting their health and strength.

4. A fact which ought perhaps to be mentioned is, that 20, out of the 115 mentioned in the table, were children of missionaries.

5. Of the 70 ladies named as members of the Mission, 23 entered it as single ladies; but 7 of these were afterwards married in India,—4 of them in the Mission, thereby retaining their connection with the Board; and 3 of them outside of the Mission.

XVIII. —Mission Sanitaria.

Acute diseases are no more common in India than in cooler climates, though there is a greater tendency to cer-

tain kinds of disease.—Moreover, no acclimatizing process is needed for new comers; but the intense heat of the summer season is very debilitating. This is felt more or less by all foreigners coming from a temperate zone; especially by ladies. It is for this reason, no doubt, that the mortality of women in our Mission has been greater than that of men. The children of foreigners too, if brought up on the plains, are almost sure to have weak constitutions. All this is emphatically true of North India, where the summer heat is much greater than it is in the South; though the winters are colder and of longer duration.

It was not long therefore, after the founding of the Mission, that the goodness of God was seen in providing such a retreat for invalids as is afforded by the great chain of mountains which borders our Mission field. In less than a year from the time our first missionary arrived at Lodiana, he was obliged to go to Simla for the benefit of his health. And year after year it has been found necessary for one and another to seek a similar change. Many who are not absolutely ill become so worn out, by labouring through several months of excessive heat, that rest for a few weeks in the Hills, if not altogether necessary, is found, nevertheless, to be very beneficial. This fact is fully recognized by the Government; which gives each of its servants the privilege of resting and recuperating one month every year. More than this, however, is required by invalids, and by the wives of missionaries who have the care of delicate little children. These often need to spend the whole summer in the hills. But house-rent at the hill stations is very high. On this account, it has been the policy of our Mission to own as many houses at the several hill stations as are necessary to meet its wants. At the present time, therefore, there are Mission Houses at several of the Hill Sanitaria: viz: at Murree, Kussowlie, and Landour. Occasionally, when these are not needed by members of the Mission, they are let, and the rent is used for keeping them in repair.

XIX.—Favour shown to the Mission.

1.—*By the Government.*

From the very beginning, officers of Government, generally, have done every thing in their power to facilitate

the work of the Mission. A few facts may he mentioned to illustrate this.

Before Mr. Lowrie left Calcutta, the Governor General, Lord Wm. Bentinck, expressly approved his establishing a Mission at Lodiana. The British Political Agent at Lodiana, Capt. Wade, procured land oil which to build the Mission houses, and afterwards another lot, close to the city, on which to build a Christian village, exempt from Government taxation, and liable to pay only the small rent claimed by the native land owners. After this, from time to time, five separate grants were made, of sites, in the city and cantonment, for school houses and chapels: for none of which was any rent or tax to be paid.

Similar advantages were obtained through the friendly spirit of the Civil officers at Suharunpore and at Jullunder.

When Lahore was taken up as a Mission station, the first act of kindness shown by the Government was to give the missionaries the use of one of the most desirable houses in the city, which happened to be Government property, for the nominal rent of five rupees a month: and afterwards the use of another good house, outside the city, free of rent altogether. They gave also the site on which the Mission Dispensary stands, the site for a school house inside the city,* and part of the lot on which the Mission dwelling houses are built—the other part being rented of a zemin dar ; which however is not exempt from the payment of a Municipal tax. They gave, still further, the lot on which the Christian Girls School stands. Besides all this, they let to the Mission, at a nominal rent, part of the premises in the city used for the High School—the other part having been bought at a very moderate price.

One other fact may suffice. All the houses at Subathoo, and all suitable sites for houses, are within the limits of a Military Cantonment: and it is a law of the Military Department of Government that a non-military resident in a cantonment shall give up his house, whenever it is required by an officer, or for any military purpose. The Mission house at Subathoo was so required in 1846. The Missionary was obliged in consequence to retire from the station ; but on his representing to the Governor General the

* Within the last few years similar favour has been shown to Miss Thiede, of the Lahore Mission.

inconvenience the Mission was thus put to, an order was at once issued to the effect that the Missionary at Subathoo should be allowed to occupy a house in the Cantonment there, exempt from the operation of the law which makes ejection possible, at any time when the wants of an officer happen to demand it.

A fact of another sort might perhaps bo mentioned in this connection. When Mission property, and the property of persons connected with the Mission at Lodiana, was destroyed by the mutineers of J857, and their sympathizers, to the value of about Rs. 50,000, the Local Government caused the whole to be refunded.

2.— Bij Influential members of Society.

There is probably not a station in our Mission, and perhaps not a single missionary, that has not experienced the friend ship and kindness of both Europeans and influential natives ; especially the former ; though in some cases the friendship of the latter too has been very marked. For example, a native builder at Lahore, named Sooltan, erected a building for the Mission at a cost of Rs. 1,200, while yet he took from the Mission only Rs. 800. And similar generosity was shown by his brother to the Mission at Rawul Pindee.

The Jullunder District Gazetteer says, " It is a noteworthy fact that during the turbulent and terrible days of 1857, when Christians were hunted out like dogs, to be brutally murdered, the native Christians of Jullunder, with their pastor, kept to their homes, fully confident that they would never be molested by the Jullunder people. Moreover, on that never to be forgotten night, when the native army stationed at J ullunder broke out, ready asylums were offered by their brother citizens, to guard them against the ruth lessness of some stray troopers, who were prowling about in quest of plunder and information as regards the hiding places of Christians and Englishmen. The safety of the Native Christians was further secured by the presence of the late Maharajah Rundheer Singh, the [? a] patron and friend of the Jullunder Mission."

It may be mentioned also that when the mutineers were devastating the Mission premises at Lodiana, the Native Christians found a refuge on the inclosed premises of an Afghan prince living near them.

It cannot be said, however, that hostility has never been shown, for there *has* been bitter and persistent opposition to the work on the part of many natives—especially Mahommedau Moulavies, and Government-educated young men; and in a few cases Englishmen also have been unfriendly; but these are exceptions to the rule.

The feeling of Englishmen towards ns and our work has been shown particularly by their pecuniary contribu tions, from year to year; also by what has been contribu ted in times of special need. For example, on several occasions the widows of our deceased missionaries have been partially, yet generously, provided for by the British public in this part of India; and at the time of the American civil war, when our remittances from home became preca rious, some thousands of rupees were raised by our European friends to meet the emergency. This was done at the spontaneous suggestion of Sir Robert Montgomery, then Governor of the Punjab.

The whole amount contributed directly to our Mission, chiefly by people living in India, during the 49 years ending with December 1883, was about Its. 470,000.

We take the more pleasure in referring to the kind feeling shown by our English friends, because, in many cases, it has been prompted manifestly by the very fact that we were Americans.

3.—*By Societies and Missions of other Denominations.*

For the first 18 years, the only missionary at work in this field, outside of our own Mission, was a representative of the English Baptist Missionary Society, stationed at Delhi; which then was not counted as belonging to the Punjab. In 1852 the English Church Missionary Society took up a station at Umritsur—32 miles from Lahore, and since then it has extended its work to many parts of the Punjab. This was followed by other Societies and Churches: so that the different Missionary Bodies now at work in the Punjab, besides ours, are the Church Missionary Society,—the Society for the Propagation of the Gospel,—the English Baptist Missionary Society,—the Established Church of Scotland,—the American United Presbyterian Church,—the United Brethren of Germany,—the Society for Promoting Female Education in the East,—the Indian

Female Normal School and Instruction Society,—the Church of England Zenana Mission,—the Church of England Village Mission,—the Christian Vernacular Education Society.—and the American Methodist Mission. The last mentioned, indeed, being occupied mainly with English congregations, has thus far done very little direct work among the natives.

With several of these Missions we have had little or no direct contact, because their stations are distant from ours: but whatever external relations have subsisted between us, they are altogether friendly. This is emphatically true of those we have had most to do with. Naturally it would be expected that if a want of harmony prevailed anywhere, it would be between us and Missions of the Episcopal order; but we have had no more cordial fellow-labourers than tho missionaries of the C. M. S. —an experience which has now lasted for more than 30 years: and as a mark of the good will and cordiality of that Society, it may be mentioned, that on one occasion, before the practice of selling books came into vogue, it sent us, direct from London, a cheque for £'200, in acknowledgment of the liberality with which W'e had supplied their Missionaries with books and tracts for distribution: and on several occasions members of our Mission have been consulted by the Committee and Secre taries of that Society, in regard to certain things connected with their work in India,—once at least by letter, and two or three times in their Booms in London, at interviews invited by themselves. And it should be especially men tioned, that the Cnurch of England Bishop of Lahore. Dr. French, whose diocese extends all over the Punjab and Sindh, has always shown as much personal sympathy with us, as if there were no denominational lines to separate us from each other.

XX. —English Preaching.

Preaching to congregations of Europeans and Eurasians, has been practised more or less at almost all our stations. It was begun at Lodiana, in the first year of tho Mission; but from time to time it has been intermitted. At the present time the members of our Mission there have no English service.

The Missionaries at Bawul Pindee have generally had one English service on Sunday, held sometimes in the Mission Church, and sometimes in the Soldiers' " Prayer Room."

The Missionaries at Lahore have preached in English, once, twice, or even three times, in the week, according to circumstances. These services were first held in the Soldiers' "Prayer Boom then, in what is called the Union Church ; and often, of late, in a Presbyterian Chapel in the Canton ment. The Lahore Missionaries are joint trustees of the Union Church building, and the sole trustees of the Cantonment Chapel.

The Missionary atFerozepore preaches in English, in the Soldiers' Prayer Boom, once every Sunday.

Mr. Chatterjee does the same at Hoshyarpore, but his services are held in the English Episcopal Church, there being no Chaplain to conduct the service, except two or three times in the year, when the Chaplain of Jullunder goes over for that purpose. Mr. Chatterjee is allowed by the Bishop to preach in the Church, in consideration of his using the liturgy of the Church of England.

The Missionaries at Umballa preach regularly in the Presbyterian Church of the Cantonment. This is mainly for the benefit of the soldiers; as indeed the services are in some of the other places mentioned.

The same is true at Subathoo, where there is a Presbyterian Church building in immediate charge of the Missionary.

At Suharunpore and Deyrah there are English services every Sunday, in the Mission churches there, conducted by the Missionaries.

In addition to all this, members of the Mission, having occasion to spend a few months at some of the Hill Sanitaria, have thought it their duty, when strong enough, to accept invitations to preach in the Presbyterian andUnion Churches there. This is particularly true of Murree and Kussowlie, when the churches are Presbyterian. The Union Churches of Simla and Mussoorie have had less need to look to our Mission for ministerial help.

It should be mentioned that whenever British soldiers constitute any part of the congregations to which we minister, a pecuniary allowance is made by Government, and this is credited to the Mission Local Fund.

It has been doubted sometimes whether it was right for

Missionaries to give any part of their time to English preaching; but for several reasons it is almost the unanimous opinion of the Mission, that within certain limits it is right. (1) Though our specific work is the evangelization of the natives, yet when it is seen that the unchristian lives of many Europeans and Eurasians constitute a stumbling block to the Heathen, it is plain that efforts made for their conversion must be subsidiary to the conversion of the Heathen themselves. (2) Preaching to European Christians interests them in our Missionary work. To this must be attributed in some measure the large contributions we receive in this country, to supplement what is furnished by the Board. (3) It seems to promote Christian fellow ship between ourselves and European Christians, some of whom are found at all our stations; and such fellowship and sympathy is likely to bo undervalued only by those who have never been debarred from the privileges and enjoyments of Christian society. (4) To the Missionary, whose preaching to the Heathen is often little more than a stormy debate, preaching to a congregation which accepts the Bible as the Word of God, and many of whom can appreciate and relish its precious truths, is a means of spiritual comfort and edification not be despised. To some extent this same advantage is experienced by one who ministers to a native Christian congregation; but many missionaries are not able to speak with the same freedom and fulness of thought in the language of the natives, as in their mother tongue; and besides this, native Christians, more than Europeans, need to be fed with the milk rather than the strong meat of the word. (5) The time required for these English services need be little more than the two hours of the Sabbath spent in going to and from the place of preaching, and in conducting the service; for no great preparation is needed, in ordinary cases, except the daily study of the Scriptures, which every missionary needs for his own growth in grace. This is particularly true of those who, in addition to facility of extemporaneous address, have their minds well stored with Biblical know ledge.

But, as intimated above, there should be a limit fixed for this kind of work. There is danger of one's becoming so much absorbed by it, as to feel more interest in this than in

direct Missionary work. When this is found to be the case, it is time to draw back ; for the Missionary who feels a subordinate interest in the spiritual welfare of the natives, has evidently lost sight of the work for which he was specially sent to India, and for which the Board supports him here. Nothing should be allowed to interfere permanently with the great object which led us to become Missionaries to the Heathen.

XXI. —The number and value of Mission Buildings.

The Board has always deemed it economical to build or buy the houses needed for Missionary purposes, rather than to rent them. To rent, indeed, would in many cases be altogether impracticable. Very few, therefore, of the buildings now in use by the Mission are not the property of the Board.

As nearly as can be made out, from information received from those members of the Mission who are most conversant with the facts, this property may be set down as follows :—

1.—*Ratoul Pindee.*

The principal houses here are—

2 Dwelling Houses for Missionaries, with out-offices;
A cottage, which might be called a Guest House ;
5 Dwelling Houses for Catechists and Christian Teachers ;
2 School Houses ;
A Mission Church ;
A Chapel.

The value of all these is put down by Mr. Thackwell at Rs. 72,000.

2.—*Lahore.*

The Board's property here consists of—

5 Dwelling Houses for Missionaries, with out-offices ;
12 Dwelling Houses for Teachers, Catechists, Bible Women, &c.;
A Barrack (in part) for Students ;
3 School Houses ; used also as Chapels ;
A Mission Church ;
A Dispensary ; used also as a Chapel.

Estimated by the Missionaries there at Rs. 50,000.

Note. This does not include the Government share in one of the school-houses, and the students' barrack.

3.—*Jullunder.*

We have hero—

1 Mission House, with out-offices ;
1 School House ; used also as a Church ;
5 Houses—for Teachers and other Assistants;
A City Chapel ;
A Poor-House, &c.

Valued by Mr. Goloknath at about Rs. 15,000.

4.—*Hoshyarpore,* and Sub-station—*Ghorawaha.*

(1) At Hoshyarpore,
A Dwelling House for the Missionary, w-ith out-offices;
A Dwelling House for an Assistant ;
A Chapel.
(2) At Ghorawaha,
A Church,
A Dwelling House for the Pastor.

Mr. Chatterjee's estimate of these is—for (1) Rs. 9,000 ; for (2) Rs. 3,000,—making a total of Rs. 12,000.

5.—*Ferozepore.*

Up to this time the Board has no property at this station.

b.—*Lodiana.*

The houses at this station are—

4 Dwelling Houses for Missionaries, with out-offices ;
A PrintingOffice, Bindery, Type Foundry & Depository;
A Christian Boys Boarding School (3 buildings) ;
A House in the city for the High School;
A Church, and 2 City Chapels ;
Some Houses in the Christian Village ;
Dwelling Houses for Assistants at sub-stations.

Altogether, with Press furniture, estimated by Mr. Wherry at Rs. 120,000.

7.—*Subathoo.*

The property here consists of—

A Dwelling House for the Missionary, with out-offices;

A Chapel ;
A School House ;
A House for an Assistant.

Mr. Rudolph estimates the whole at Ra. 9,000.

Note. This does not include the several houses which compose the Leper Asylum ; which, though standing partly, on the Mission premises, were built with funds contributed for this special object ; and so, can hardly be regarded as the property of the Board.

8.—*Umballa;* including *the Cantonment* Sub-station.

(1) Umballa City—
2 Dwelling Houses for Missionaries, with out-offices ;
4 Dwelling Houses for Catechists, &c. ;
1 School House ;
1 Church.
(2) Umballa Cantonment—
1 Dwelling House for Native Pastor ;
Dwelling Houses for Catechists, &c. ;
School Buildings ;
1 Church.

The estimate put on these by Mr. Velte and Mr. Morrison is (1) Rs. 27,500, (2) 14,000 ; making a total of Rs. 41,500.

9.—*Suharunpore.*

The houses here are—
3 Dwelling Houses for Missionaries, with out-offices ;
1 Dwelling House for Head-master ;
A Church ;
Orphanage Buildings ;
City School Buildings.

These are estimated by Mr. Calderwood at Rs. 49,000.

10. —*Deyrah.*

The buildings at this station are—
A Mission Dwelling house (nearly finished) ; with out-offices ;
The Christian Girls Boarding School Buildings ;
The Church ;
The City School House, and School House at Raj pore.

These are estimated by Mr. Herron at Rs. 100,000; which docs nut include the sum given by the Government,

as a grant-in-aid towards the building of the Boarding School,—a grant which gives the Government a lien on the property, in the event of its being diverted from educa tional purposes.

According to these estimates the entire value of the Board's house property at our several stations is Its. 468,500.

To this we must add the value of our Mission houses at the Hill Sanitaria,—say Rs. 63,000; or, if the Board's interest in Woodstock, estimated at Rs. 50,000. be added, the whole of the Hill property, not including what belongs to the Furruckabad Mission, may be put down at Rs. 113,000. This makes the total value of the Board's house property in the Lodiana Mission to be Rs. 581,500.

Mr. Calderwood would add Rs. 55,500 for the land held by the Mission at Suharunpore, outside the Mission pre mises, the value of which is greatly enhanced by the trees standing on it. At the other stations no estimate has been given of the value of Mission lands: but it could not bo very much, at the most.

It should be remarked that much of this property has cost the Board very little. For example: out of the Rs. 50,000 at Lahore, the Board paid only Rs. 3,600; out of the Rs. 12,000 at Hoshyarpore, the Board paid only Rs. 3,500; out of the Rs. 72,000 at Rawul Pindee, Air. Thackwell says the Board could not have paid more than Rs. 15,000; while of the Rs. 63,000, at which the houses at the Hill Sanitaria are estimated, not more than one sixth came from the Board's treasury.

XXII.— The Outlook.

While 16 out of the 32 Civil districts of the Punjab are occupied by other Societies, 7 districts, containing a popu lation of 5,660,000, depend for evangelization, almost en tirely, on our Mission, in conjunction with the English Ladies' Societies which co-operate with us, at Lodiana, Jullunder, and Lahore. On the eastern side of the Jumna, the population depending on us for the word of life amounts to 1,860,000. Altogether therefore the number of souls to whom our Mission is bound specially to preach the Gospel is about 7,000,000.

But what prospect is there o£ the conversion of these ? or even of a considerable portion of them ? If we know the eternal purposes of God's grace, we might answer such a question ; but these are hidden from us ; for it was never intended that our duty should be regulated by them. It is enough to know that we are commanded to preach the Gospel to every creature, and that an open door is set before us. We do know that God is gathering out of the nations a people for himself, and that be is doing this through human instrumentality. But how many of this generation, or of any other generation, will be thus gathered, cannot be foreseen. Is there room then for *expanded hopes?*

Probably every missionary, when he sets out for a foreign land, goes with large expectations of success; yet how few realize all that they looked for I Certainly this is tho experience of at least some of the members of our Mission. Where we looked for hundreds of converts, we have seen only tens; and where we looked for many earnest and zealous church members, we have seen only a few of this character; while the mass seem to have spiritual life in but a low degree.

Though it is often said, (and said with truth,) that tho increase of church members is much larger in India, in proportion to the number of ministers, than it is in America, yet the increase is anything but satisfactory, both here and there. The results of missionary labor in our Mission, in actual conversions, during the 50 years it has been in existence, have been so much smaller than we might fairly have expected, that it becomes us at this semi-centenary stage of our work, to ponder the situation. Did we under estimate the obstacles ? Did we over-estimate the loving purposes of God, and the power of his grace ? Is it not more likely that our error was in thinking God would work wonders of grace, through us, as his instruments, irrespective of our fitness for his purpose ? Have we been of one mind with him in this matter ? Have we lived and walked in the Spirit—mortifying all unholy passions, and carefully eschewing all that is worldly ? Have our lives been lives of fellowship with the Father and with his Sou Jesus Christ ? Have we felt the dishonor done to God by the idolatry, and wickedness of the land ? And, mourning

over the spiritual wastes around us, have we gone forth weeping as wo bore the precious seed of the Gospel, to scatter it broadcast on every side't Have wo been conscious that in our missionary labors we were workers together with God *Y* Has the Gospel preached by us been nothing but the simple Gospel of the *grace* of Gud, unfettered by legal conditions ? Again, *may* it not be that God has withheld the great blessings we looked for, because he saw we were not in a state of mind to give him all the glory ?

No doubt there are obstacles, outside of ourselves, to the conversion of the heathen ; and as a miraculous removal of these is not to be expected, their removal is to be sought in the use of the means God has put in our power ; and it may be that we have erred hitherto in our estimate of these obstacles, or in the means used to remove or surmount them. It may be that our methods of procedure have been at fault. The whole ground should be surveyed anew ; and when we have seen clearly what the strong holds of Satan are, and what are their most assailable points,—and when we have learned, from the inspired word, and from experi ence, what the mighty agencies are, which God has ordained for the overthrow of these strongholds, let us see to it, that, if there is to be failure, the responsibility of that failure shall not be ours.

Ignorant as we are of the time of the Lord's coming and kingdom, may we not hope that this semi-centenary will be the dividing line between small achievements and great success in the missionary work ? Shall we not take hold of God's strength ? And may we not hope that this will be a new era in the work of evangelization ?

The grand difficulty which the Gospel has everywhere to contend with, of course, is the natural corruption of the human heart : and this can be successfully dealt with only by the mighty power of God's Holy Spirit—exerted ordinarily in immediate connection with the preaching of Christ crucified. It was on this, instrumentally, that the apostle Paul mainly relied ; and he relied not in vain.

But, besides this, there are external obstacles which de- mand attention ; such, for example, as the godless education which multitudes are now receiving in Government schools and colleges; the anti-Christian books which are circulated among the better educated people by the Mahomedans of

India and the infidels of Europe and America; also tho wicked lives of many Europeans, who, bearing the Christian name, bring Christianity into contempt. And may not another serious obstacle be found in the worldliness which characterizes a large part of the church at home—the church whose representatives we are? Will God greatly bless the work of such a church? There ought surely to be great searchings of heart among the members of that Christian community in America which considers our work its own.

There are things, in the general outlook, which are calculated, in themselves, to encourage hope. There can be no doubt that many favorable influences are now at work, which, in forecasting the future, ought not to be overlooked. They form parts of God's providential arrangements; and are intended perhaps to prepare the way for the conversion of multitudes, when the proper time comes for an outpouring of the Spirit, whether that be before or after the Lord's coming. Some of these are of a religious, and some, of a secular nature.

Among them may be mentioned, (1) The gradual undermining of Hindooism, by the wide-spreading influence of Western Science; and in this way even the Government Schools may subserve, in a measure, the great end of Christian Missions, though their immediate influence is unfavourable: (2) The weakening of the bonds of caste—which has always been a barrier to the profession of Christianity. This is being effected by the general enlightenment which results from western education, by increasing intercourse of Hindoos with Europeans, by the elevation of many low-caste people, on account of their knowledge of English and their natural ability, to offices of honor and trust, by the levelling influence of railway travel—where the distinctions of caste are ignored, and by the fact that the Rulers of the country, to whom all must defer, are a people that have no caste: (3) The silent influence of the instruction given in Mission Schools, and especially the evangelization of Heathen females: (4) The circulation of Christian books: (5) The conciliating influence of Mission and other European Dispensaries, Hospitals, and Asylums: (6) The rise of reforming sects of Hindoos—such as the Brahmo Somaj—which discredit the

superstitions of TIindooism, and which, by comparison, if by nothing else, exalt the principles of Christianity: (7) The domiciling of Christianity in India, by which the people are becoming familiar with it as a fact: (8) The fact that conversions cause less estrangement between the converts and their families and friends than they did former ly: and (9) The growing conviction in the public mind that Christianity is destined to become the religion of India.

In considering what classes of society are most likely to be brought speedily under the influence of the Gospel, wo are taught by past experience not to look for these among the rich, the priests of other religions, or men educated in Government schools, nor even among the inhabitants of cities; for while a few of this last class have been numbered among our converts, much the largest part has come from villages, though the Gospel has been preached far less in the villages than in the cities. In connection with this it should be noted, that while the city population of the Punjab amounts to less than 3,000,000, the population of the villages (over 50,000 in number) is almost 20,000,000. Another fact worthy of notice is, that at some of our sta tions, and in missions of other societies, a large proportion of the converts have been from the lowest castes,—such as weavers, leather-dressers, and sweepers.

Many from the different classes of Religious Mendicants, too, have shown a readiness to accept Christianity; which has sometimes inspired a hope that large numbers of them might be won to Christ. Some of them have been converted, and of these some have become preachers: one of them has for several years been in the ministry of our church. Others however have greatly disappointed us—showing that they had no just appreciation of Gospel truth.

But these are not the only ones of whom high hopes have been indulged—only to be disappointed. Some have apostatized out of almost every class of persons baptized; while others—chiefly men educated in our schools—seeming to be very near to the kingdom of God, have hesitated year after year to receive baptism; and then have gone further and further off, resisting the Holy Spirit, and so making it less and less probable that they will ever be saved. Some of these have already become old and grey-headed. What may be the state of their hearts we know not. Per-*

haps they should not be regarded as altogether beyond hope; and if not, then should not special prayer be offered for them? And should not special private efforts be made to awaken their consciences anew?

Moreover, as salvation is the experience of individual souls, not of masses; is it not probable that more success would attend our efforts, if they were directed, more than they are, to private and personal dealing with those who show an interest in the truth set forth in our public addresses.

Let none be despaired of—not even the bitter opponents of the Gfospel. Saul of Tarsus is only one of many whose enmity has been turned by Divine grace into ardent love and whole-hearted devotion.

It is my deep conviction that on the possession of such love, and such devotion, on our part, more than on anything else, depends the success of our missionary work.

APPENDIX.

The correct spelling of the names found in the preceding pages will be shown by the following Table.

TV. *B.— In the Orientalized Roman Alphabet,*

a has the sound of *u* in the English word *but ;*

á	>> »	*a*	„	*far;*
e	jj >j	*e*	,,	*they ;*
i	„ „	*i*	»	*pin J*
ī	,j >>	*i*	„	*machine ;*
0	„ „	*0*	»	*note ;*
u	» »>	*u*	»	*pull ;*
ú	» »	*u*	>>	*rule ;*
ai	„ „	*ai*	„	*aisle;*
au	» »	*OU*	„	*our ;*
ch	„ „	*ch*	»	*change;*

gh is a deep guttural <7.

ḳh is a deep guttural *k,* with an aspirate, like ch in the Scotch *loch.*

q is a deeper guttural than simple *k.*

The dots are of no practical importance to a foreigner.

Note. The first column of names shows the method of spelling usually adopted by foreigners, while the second column shows the more correct spelling of the natives. The third column, which explains many of these names, is added for the sake of a certain class of readers who are like ly to be interested in whatever may serve to throw light on their etymology.

English.	*Native.*	*Explanation.*
Abdoollah	Abd-Ullah	A servant of God.
Afghan	Afgan	The Afgans are a haughty race of Muhammadans living West of the Indus,
Afghanistan	Afganistan	The country of the Afgans.
Agra	Agra	
Ahmed Shah	Ahmad Shah	
Akhbar	Akhbar	News.
Allahabad	Uahabad	
Amice	Ani	
Anund Maseeh	Anand Masih	The Joy of Christ.
Assam	Asam	
Bazar, bazaar	Bazar	A street in which there are shops, stores, &c.
Beeas, Beas	Biyas	One of the rivers of the Paujab.
Benares	Bauaras	This is considered the most holy city of the Hindus,
Bengalee	Bangalf	
Bose [mun	Bos	
Brahmin, Bruh-	Brahman	One of the Priestly caste of Hindus.
Brahmo	Brahmo	A member of t .0 Brahma Somaj—a sect of Reformed Hindus.
Cabul	Kabul	The capital of Afganistan.
Cabulies	Kabulles	People of Kabul.
Calcutta	Kalkat-a	The capital of British India.
Cawnpope	Kahupur	The place where onrFathgarh Missionaries and others were massupred in 1857.
Chenab	Chhanab	One of the rivers of the Panjab.
Chumar	Chamir	The caste of leather dressers.
Chumba-Paharie	Chambi-Pahari	Belonging to the mountains about Chamba,
Chmjar	Chpnar	
Delhi	Dihli	The capital of India in the time of the Muhammadan Empire.
Deva Nagree	Deya Nagari	The written character of the gods—the character in which the sacred books of the Hindus were written.
Deyrah	Dehra	
Dooab, Doab	Doab	The country lying between tho Ganges and the Jumna.
Dooaba	Dnaba	The country lying between the Satluj and the Biyas.
Door>	B]ln	A valley.
Duleep Singh	Dhalip Sipgh	Ason of the Maharaja Ranjft Singh, who became a Christian.
Durbar	Dgrbar	A court or assembly held by a chief, &c.
Durree	Dari	A kind of carpet.

English.	*Native.*	*Explanation.*
Esa Churrun	Psa Charan	Ono who is at the feet of Jesus.
Esa Das	j'sa Das	A servant of Jesus.
Ferozepore	Firozpur	The victorious or prosperous city.
Fuqueer.Fakeer, Fuqeer	Faqir	A mendicant.
Furruckabad	Farruḳhabad	
Futtehgurh, Futteghur	Fathgarh	Fort Victory.
Ganges	Gunga	Name of the most sacred of the rivers of India.
Garhdiwala	Garḥdiwala	
Garhmuktisar, Gurinookteesur	Garḥmuktisar	
Ghat, Ghaut	Ghaṭ	A landing place, A bathin? place,&c.
Ghorawaha	Ghoṛawaha	Where "plowing is done with horses" (?)
Goloknath	Goloknath	One of the names of Krishna: literally, Lord of the cow world.
Goorkha	Gurkha	One of the hill tribe which governs Naipal.
Goormookhee	Gurmukhi	The character in which the sacred books of the Sikhs are written.
Gooroo	Guru	A religious guide.
Gooroo Das Maitra.	Guru Das Maitra.	Guru Das is a "servant of the Guru." Maitra is a family name.
Govind Singh	Govind Singh	The name of the last Sikh Guru.
Himalaya, Himmaleh	Himalya	Name of the mountains on the North-east of India: lit. Place of snow.
Hindee	Hindi	The vernacular of a large part of North India.
Hindoo	Hindu	An adherent of theBrahmanical Religion.
Hoshyarpore	Hoshyarpur	
Hurdwar	Hardwar	A sacred place, where the Ganges issues from the mountains.
Hyderabad	Haidarabad	
J.igendraChundra Bose	Jogendra Chandra Bos	
Jhelum	Jihlani	[Pan jab. Name of one of the rivers of the
Jugadhree	Jagadhrf	
Jugraon	Jagrawan	
Jullunder	Jalandhar	
Jumna	Jamna	The principal branch of the Ganges.
Jwala Mookhee	Jwala Mukhi	A sacred place in the Panjab where a flame, issuing from the ground, is worshipped as a goddess.
Kallee Churrun Chatterjee	Kali Charan Chatarji	

English.	*Natice.*	*Explanation.*
Kashmecr.Kash-/ mero,Cashmere{	Kashmir	Name of a beautiful valley in tho mountains, in tho North-west,—spoken of, sometimes, by tho inhabitants, as having been tho Garden of Eden.
Kashmerco	Kashmiri	A person of the race which inhabits Kashmir.
Keswalc	Keswalo	Having hair: that is *long* hair.
Khunnah	Khanna	[Hindus.
Khuttreo	Khattrf	Name of a high easto among tho
Kohinoor	Koh-i-Nur	‘ Mountain ofLight”—a name given to a certain large diamond.
Koolccn	Kalin	Belonging to a good family—having a good ancestry: (applied to a class of Bangui! Brahmans.)
Kooloo	Kulu	Name of a district in the mountains.
Kower Sain	Kanwar Sain	
Kupoorthula	Kapiirthala	
Kurachee	Karanchi	
Kurnaul, Kurnal	Kurnal	
Kussoor	Qasur, Kasiir	
1jadwa	Ladwa, Ladua	
Lahore	Lahaur	The capital of the Panjab.
Lal Baigees	Lal Bogies	Followers of Lal Beg, believed by them to have been God’s sweeper.
Landour	Landhaur	
J.odiana, Loodianu. &c.	"ILudehana, Lii-) dhiana {	
Mahabharat	Mahabharat	Tho name of a famous Sanskrit poem
Maharajah	Maharaja	Literally, a great king.
Mahomedan, Mohammedan {	1 Muhammadan	
Munimajra. Munimajra J	Munimajra	
Meerut	Merath	
Mehtur, Mater	Mihtar	“A prince”—a compensative title given to sweepers.
Mogul	Mugal	[literature.
Mounsheo	Munshi	A scribe, and a teacher of Persian
Moosullce	Musalli	A name given to sweepers who have become Muhammadans; meaning one who prays.
Morinda	Moranda,Mohand:i	
Moulvio	Maulavi	A learned Muhammadan,—something like a D. D.
Mozuffernugger	Muzaffarnagar	
ɲ£UUU0	Munno	Shaven, or cropped; applied to a class of Sikhs who have their hair cut.

English.	*Native.*	*Explanation.*
Mussoorie	Mansun	
Musalman Musselman	Musalman	Ono who is in peace and safety; that is, a follower of Muhammad.
Muttra	Mathura	
Muzhubeo, Muzbeo	Mazhabi	Literally, one who has a religion: a name given to sweepers who have became Sikhs.
Nanuk	Nanak	Tho name of the founder of the Sikh religion.
Nawab	Nawab	A Muhammadan nobleman.
Nopaleo	Naipali	An inhabitant of Naipal.
Noor Ufshan	Nur Afshan	Literally, "Light Scatterer."
Oordoo	Urdu	The name of a language used extensively in India, made up of Hindi, Sangskrit, Persian, and Arabic, otherwise called Hindustani. [India.
Oudo	Awadh	Tho name of a province in North
Pandas	Paudas	Tho name borne by live brothers—princes distinguished in Hindu history.
Pehoa		
Peshawur	Peshawar	
Poorun Chund / Ooppel	Puran Chand $ Uppal	
Pundit	Panḍit	A learned Hindu, of the Priestly caste.
Punjab, Punjaub	Panjab	The country of the Five Rivers; viz the Satluj, the Biyas, the Ravi, the Chhanab, and the Jihlum.
Punjabee	Panjabi	The vernacular of the Punjab—especially the villages: an inhabitant of the Panjab.
Pushto	Pashtu, Pakhtu	Tho vernacular language of tho Afgans.
Rajpoot	Rajput	A king's son, name of a princely caste.
Rajpootana	Rajputana	Tho country of the Rajputs.
Ram Chunder	Ram Chandar	Name of a king who was regarded as an incarnation of the god Vishnu.
Ramdassee	Ramdasi	Sikhs, spring from a low caste of Hindus,—Leather dressers, weavers, &c.
Rajah	Raja	A king.
Rajporo	Rajpur	[Panjab.
Raveo	Ravi	Name of one of tho rivers of tho
Rawul Pindoo	Rawal Pinḍi	
Rohilcund	Rohilkhaud	
Rohtuk	Rohṭak	

English.	*Native.*	*Explanation.*
Rooper	Ropnr	
Roorkoo	Rurki	
Ruuject Singh	Raujit Singh	Name of a famous king who ruled over the Panjab in tho early part of this century.
Sanscrit	Sangskrit	The sacred language of the Hindus.
Shahabad	Shahabad	
Shah Shooja	Shah Shuja	The name of an Afgan king) Both of
Shah Zumau	Shah Zaman	,, ,, ,, ,, $t h e in having been exiled from Kabul, and become pensioners of the British Government, at Lodiana.
Sheo'a	Shia	A sect of Muhammadans.
Sikh, Sikh, Seik	Sikkh, Sikh	Literally, a disciple: a distinctive title of the followers of Nanak.
Sindh,Sind,Scind	Sindh	The region of country near the mouth of the Indus.
Singh, Sing	Singh	Literally, a lion.
Simla	Shamla	
Sindhco	Sindhi	Tho language of Sindh.
Sirhind	Sarhand	
Sounder Lal	Sundar Lal	
Soonnec	Sunni	A sect of Muhammadans.
Subatboo	Sabathn, Sapatu	
Suharunpore	Saharanpur	
Suntoke Majra	Santokh Majra	Tho village of content
Sunyasee	Sanyasi	z\ class of Hindu Faqirs.
Sutlej, Sutledgo	Satluj	One of the rivers of the 1'anj.ib.
Syud	Saiyad	A descendant of Muhammad.
Tnakooreo	'J'hakuri	One of tho written characters of the country.
Thanesur	Thanesur	
Umballa	Ambala	
Uinritaur.Umrit-j zur, Amritzur'	Amritsar	"Tho Fountain of Immortality;" the name of tho largest city in the Panjab,—so called from a sacred tank within its walls.
Ujnala	Ainala	
Ushruf Ulloe	Ashraf Ali	
Zenana	Zimina	Tho women's apartment of a house.
Zilla	Zila	A district, like a county.

SKETCH OF THE FURRUKHABAD MISSION

From its beginning in the year 1836 *to the close of* 1884.

By Mrs. H. EL Holcomb.

It may not be amiss in giving a short account of the Furrukhabad Mission to refer briefly to the beginning of the Foreign Mission work of the Presbyterian Church in America, a Church which from its organization has been **a** Missionary Church. The Presbytery of Philadelphia was the first Presbytery organized in America, and was founded about the year 1704. The General Assembly, comprising four Synods, was constituted in 1788, and met for the first time in Philadelphia, in May, 1789; and during its sessions the missionary cause claimed its earnest attention. ''The four Synods, then existing under the Assembly, were directed to provide and recommend, each, two missionaries to the next Assembly; and that funds might be prepared to meet the expense expected to be incurred, it was enjoined on all Presbyteries to take measures for raising collections in all the congregations within their bounds." The work so auspiciously begun, continued to grow in extent and interest, with the growth of the Church. In the infancy of the Church, when her members were poor in everything but courage, it did not seem practicable to undertake missions to the heathen of other lands. Yet very soon, and while the Church was still far from strong, either in numbers or in wealth, and while the needs at home were many and pressing, men and means were found for the beginning of a work for Christ beyond the confines of the new world.

The first formal Mission to the heathen, instituted by the Presbyterian Church of America, was a Mission to the Indians inhabiting the wilderness to which the Pilgrim Fathers had come, to make for themselves a home where they could worship God according to the dictates of their own consciences. " The Church of Scotland was their

mother Church ; and to her they looked, to enable them to eend the Gospel to the pagans of the wilderness." " The Society in Scotland for propagating Christian Knowledge," was organized in Edinburgh, in 1701. This Society, in 1841, established a "Board of Correspondents" in New York, and this Board appointed the Rev. Azariah Horton, a member of the Presbytery of New York, to labor as a missionary on Longlsland. among the Indians resident there. The second missionary appointed by this Board was the devoted David Brainerd, who was ordained as a missionary by the Presbytery of New York, on the 12th of June, 1744.

In arduous and self-denying labor among the Indians of Pennsylvania and New Jersey Mr. Brainerd was occu pied until his death, which occurred on the 9th of October, 1747, and before he had completed the thirtieth year of his age. But a short time before his death Mr. Brainerd was visited by his brother, the Rev. John Brainerd, who had been appointed to succeed him ; and the heart of the dying missionary was comforted by the thought that his beloved flock would not be left without a shepherd.

Both Air. Horton and Air. David Brainerd received their support from Scotland. Air. John Brainerd, like his predecessors, corresponded with the Christian Knowl edge Society in Scotland, but he was supported chiefly, if not wholly, by funds derived from the contributions of Presbyterian congregations in America.

Such a beginning had the work which now fills so large a place in the hearts of the Christian people of America.

The Synod of Pittsburgh, which from its organization had been distinguished for missionary enterprise and effort, in November, 1831, founded a society called the "Western Foreign Missionary Society," and elected the Rev. Elisha P. Swift its first corresponding secretary. In hearty accord with the objects of the society, Air. Swift resigned the pastoral care of an important congregation.to accept the office to which he had been elected, and devoted all his time and all his energies to the promotion of the infant enterprise. Destitute of funds as was the young society, the salary of the secretary, for the first year, was secured by the timely and liberal gift of one thousand dollars from the Hon. Walter Lowrie, at that time the Secretary of the Senate of the United States.

Western Africa and India claimed the first attention of the executive committee of the new society. A circular letter was addressed to the "Societies of Inquiry ou Missions" in the Theological Seminaries of Princeton and; Allegheny; and in response, communications were received from Mr. John B. Pinney of the Theological Seminary at Princeton, and from Messrs. John C. Lowrie, and William Peed of the Western Theological Seminary at Allegheny, offering to place themselves under the care and direction of the executive committee, as missionaries to the heathen. The heart of Mr. Pinney was set toward Africa, and this ulti-« mately became his destination; while the other two brethren w'ere assigned to India. Mr. Reed was ordained to the work of the Gospel ministry by the Presbytery of Huntingdon, in Pennsylvania. The ordination services took place in the church in which Mr. Reed was devoted to God, first by baptism, and subsequently by the public profession of his faith in Christ. The Presbytery of Huntingdon cheerfully undertook the support of their young missionary. The Presbytery of New Castle, Delaware, became responsible for the support of Air. Lowrie, and appointed a special meeting for his ordination, in the city of Philadelphia, during the sessions of the General Assembly. He was accordingly set apart to the work of the ministry, in tho presence of a large assembly, in the 1st Presbyterian church of the city, on the 23rd of May, 1833. On the evening preceding the departure of the missionaries from Philadel phia a very interesting missionary meeting was held in tho 2nd Presbyterian church Arch street. Ou this occasion the-assembly was addressed by the Rev. John C. Lowrie and, the Rev.William Reed *;and* also by the Hon Walter Lowrie, the father of one of the missionaries. On the following day the missionaries proceeded to New Castle, where in the stream opposite that place the ship "Star," in which they had taken passage for their long voyage, was anchored.

The departing missionaries united in prayer with their friends on the shore, before embarking, then bade them adieu with a degree of cheerfulness and composure which plainly proved that their minds were stayed on God. The little boat which had conveyed them to the ship, returned to the shore, the "Star" weighed her anchor, spread her sails, which a fine breeze soon filled;—and under circumstances

so favorable, did our first missionaries begin their voyage to India. \\ ith the history of the little band, going so bravely forth on its Christ-like mission, we are all familiar. The party reached Calcutta on the loth of October, but one of the number, the young and lovely Mrs. Lowrie, death had even then marked for his own. In delicate health before her departure, Mrs. Lowrie's illness had increased during the voyage, and she knew, when her feet pressed the soil of the land where she had hoped to be spent in loving service for the Master, that she had come only to find a grave. Yet her faith did not fail. The strangers upon their arrival were kindly received by the Rev. W. II. and Mrs. Pearce, of the Baptist Mission; and in this Christian home, which had opened its hospitablo doors to receive the mission party, Airs. Lowrie, on the evening of the 21st of November, passed peacefully away; and a little company of strangers followed her to her grave. Not thus had the first heralds of the cross sent by our Church to this country, thought to occupy the land; but the Master had so willed it, and to his will they bowed. But God had yet other lessons of sorrow for these his servants. Not long after their arrival in Calcutta Mr. Reed's health began to decline, and it soon became evident that he was suffering from pulmonary consumption. Medical skill availed nothing in his case, and when all hope of a life of usefulness in India was at an end, at the advice of his physicians, Mr. and Airs. Reed took passage for America, leaving Calcutta on the 23rd of July, 1834. Air. Reed's condition grow rapidly worse at sea, and on the morn ing of the 12th of August his happy soul was released from its prison of clay, to join the redeemed above." In the evening of the same day his body was committed to the deep, near one of the Andaman Islands, in the Bay of Bengal. Airs. Reed reached Philadelphia on the 8th of Pec.

After consultation with missionaries of experience in Calcutta Air. Lowrie decided to proceed to the Punjab, as that field was unoccupied by missionary laborers. Alone Air. Lowrie entered upon his long journey, leaving Calcutta but a few days after the departure of Air. and Airs. Reed for America. Air. Lowrie travelled by boat on the Ganges from Calcutta to Cawnpore, and from Cawnpore to Lodiana by palanquin, reaching his destination on the evening of

November 5th. Lodiana was as that time the frontier station of the English. The Political Agent residing at this out-post, Captain, afterwards Sir C. M. Wade, received Mr. Lowrie most cordially, giving him the assurance that to further his objects he would render such assistance as was in his power.

At a meeting of the executive committee held on the 15th of May, 1831, it was resolved to send to Northern India in the ensuing autumn, to engage in missionary labor, two brethren who had offered themselves for this service, Messrs. Newton and Wilson. In October of the same year, Mr. John Newton was ordained by the First Presbytery of New York; and Mr. James Wilson by the Presbytery of Hudson. On the 28th of October an interesting missionary meeting was he'd in the 10th Presbyterian Church of Philadelphia, when these brethren received their instructions, and took leave of their friends. A farewell meeting was held on the evening of the 29th of October, in the Bev. Dr. M'Auley's church, New York city; and on the 4th of November the party sailed from Boston in the ship " Georgia." The two missionary brethren were accompanied by their wives; and with this party sailed the first single lady sentout by the Presbyterian Church in America, to labor for the women of India. With this party the Hon. Walter Lowrie sent as a gift to the Mission, for the use of a high school in Northern India, a valuable philosophical apparatus, with the hope that " by the blessing of Heaven it might prove the means of undermining the false systems of philosophy adopted by the heathen, and consequently their false systems of religion, with which their philosophy is intimately, if not inseparably connected."

The missionary party arrived in Calcutta on the 25th of February, 1835, and were detained in that city until the following June. While waiting in Calcutta, persons well acquainted with the state of the country, represented to Miss Davis, that the way was not then open for work among the women of North India,—a great disappointment to one who had hoped to spend her life in such a service. While thus perplexed, away out of the difficulty was opened by what one of the brethren was pleased to designate as " a very happy interference of Providence." Mr. John Goadby, a Baptist missionary of Cuttack, was at that time

in Calcutta, and invited Miss Davis to engage in mission ary work among the women of Cuttack as Mrs. Goadby ; aud ou the first of April the two were united in marriage and set out for Cuttack.

The Rev. Messrs Newton and Wilson, with their wives, left Calcutta on the 24th of June, and reached Futtehgurh, on their journey to Lodiana, near the end of October. There they found tents prepared for their reception, and in these canvas houses they immediately took up their abode. The first stage of their journey from Futtehgurh was made on Saturday, the 30th of October. The following Sab bath was spent in a pleasant grove, between two ancient temples, outside the walls of the city of Furrukhabad On the afternoon of the Sabbath the two brethren went into the city to distribute among the people tracts in their own language, which they had brought with them from Calcutta. These were received with great eagerness by the people, and their supply was soon exhausted. The following day a young man followed their camp nine miles, to make request fora book. The missionaries were much pleased with Fnr- rukhabad and its neighborhood, and were persuaded that it would be a favorable place fox* the establishment of amission station.

Mr. Lowrie had suffered so much from ill health during his residence in India, that he at length decided, though with great reluctance, to follow the advice of his physi cians and return to America. He had found it necessary to spend the hot season of 1834 in Simla, but returned to the plains in time to go out one hundred and fifty miles to meet the mission party, and to escort the little band to Lodi ana, which place was reached on the Sth of December, 1835,

Mr. Lowrie left Lodiana on the 21st of the following January, on his return to America, and arrived in Calcutta in time to welcome the second reinforcement of missionaries, consisting of the Rev. Messrs James McEwen. James R. Campbell, Messrs William S. Rogers, Jesse M. Jamieson and Joseph Porter, and their wives. This party had sailed from New Castle, on the 16th of November 1835. and landed in Calcutta on tho 2nd of the following April. Mr. Lowrie left Calcutta in the ship " Hibernia" soon after the arrival of the mission party, and reached America on the 18th of February, 1837.

The new missionaries remained in Calcutta until the 13th of July. While coming up the Ganges, a little above Bhagalpur they encounted a severe storm, in which the cook's boat was upset, as well as one of the luggage boats. The mission library was lost, and also a box containing some parts of a printing press, as well as a quantity of printing paper. Upon the arrival of the party in Cawnpore it was ascertained that the missing parts of the press could not be supplied in the Upper Provinces; and it was accordingly decided that one of their number should return to Allahabad, where the parts lacking could be obtained; and where also the services of a printer could be secured. Joined to this necessity was the fact that the Christian residents of Allahabad had earnestly requested one of the party to settle in that city, to render assistance in English preaching. The only missionary at that time engaged in work at Allahabad was the Rev. Mr. McIntosh, who had been sent to that city by the Baptists of Serampore. It was unanimously decided that Mr. McEwen should return to Allahabad to engage in work there.

Mr. McEwen found the field so extensive, and the prospects for usefulness so encouraging, that it was decided to occupy Allahabad permanently. A boarding school was established, chiefly of orphan girls, and a day school for Eurasian children and youth was opened. Mr. McEwen engaged regularly in English preaching, and in January, 1837, a Church, consisting of twelve members, was organized and called the Mission Church. From his first arrival in India, Mr. McEwen had suffered from ill health, and at length his strength so rapidly declined that it was considered advisable for him to return to America; he therefore left India early in the year 1838. Mr. McEwen, though laboring in connection with the Presbyterian Church, was a missionary of the Associate Reformed Church of America. Upon Mr. McEwen's retirement from the field the Rev. James Wilson w'as transferred from Sabathu to Allahabad.

The third reinforcement of missionaries, consisting of eight persons, the Rev. Messrs Henry R. Wilson, John If. Morrison, Messrs James Craig and Reese Morris, with their wives, left America, sailing from New Castle on the 14th of October, 1837, and arriving in Calcutta the following April. Three weeks later Mrs. Morrison was attacked

with cholera, which proved fatal. Though the summons came suddenly, Mrs. Morrison was prepared for the change. " Death has no terrors," she exclaimed but a short time before bei*departure; " there is not a cloud, all is bright and clear." Then as her thoughts wandered back to the friends she had so recently left in another land, " Tell them all at home," she said, "much as 1 love them, and fondly as my heart clings to them, tell them all, I am not sorry that I have left them all for Christ, though it be but to die in his service; no, tell them 1 rejoice that I have been permitted to enjoy the privilege." When asked by her husband, as she seemed just on the confines of eternity, " How does the prospect now appear ?" she answered, "Glorious," and with that triumphant utterance her ransomed spirit took its flight. Mrs. Morrison's grave, at her own request, "was made beside that of Mrs. Lowrie.

Mr. Morrison joined Mr. Wilson at Allahabad and Messrs Craig and Morris proceeded to Lodiana to labor within the bounds of that Mission. It was decided that Mr. Wilson should begin work at Furrukhabad, as the city was a large and important one, and the field unoccupied Upon their arrival at Cawnpore the mission party learned that a pious physician of Futtehpore, Dr. Charles Madden, who had for some time supported one hundred orphan children, had been obliged, by the failing health of his wife, to leave the station, and was anxious to transfer fifty of these children to the care of a missionary, proposing, with them, to make over school apparatus and money, to the value of Its. 1000. Captain Wheeler, another earnest Christian, had supported twenty orphans at Futtehgurh ; and at the time of the arrival of the mission party in India this officer was under marching orders. The twenty orphan children for whom he had hitherto eared he therefore desired to transfer to the care of a missionary. For Mr. Wilson work was thus provided before he reached the station to which he had been appointed. The fifty orphans from Futtehpore were sent to Cawnpore by boat, and from thence conducted by Mr.Wilson to Futtehgurh, where the twenty other children consigned to his care by Captain Wheeler awaited his arrival. Mr. Wilson reached Futtehgurh on the 3rd of November, 1838, feeling that God had in a wonderful manner prepared the way for him.

Upon his arrival in Allahabad, Mr. Morrison took charge o£ the English services. He was married in February, 1839, to Miss Isabella Hay.

The fourth reinforcement to our missions in North India consisted of the Rev. Messrs Joseph Warren, James L. Scott, and John E. Freeman, with their wives. This party left America October 12th, 1838, and arrived in India the following May. The Rev. Messrs Warren and Freeman were appointed to labor in Allahabad, and Mr. Scott in Futtehgurh. With this party had been sent from Ameri ca a printing press, and as Mr. Warren had some practical knowledge of printing, it was decided that he should superintend the work of the press.

Mr. and Mrs. Scott reached Futtehgurh in August, 1839, and upon their arrival found a field of labor in connection with the orphanage, which at that time contained one hundred and nine orphans, twenty of this number having been bequeathed to Mr. Wilson by a gentleman from Bar eilly, on condition that they be known as the "Rohilkund Branch" of the orphanage. In order to provide employment for the larger boys in the orphanage, six workmen were brought from Mirzapore, to give instruction and aid in the art of carpet weaving ; and with an outlay of rupees three hundred this branch of industry was inaugurated.

On the 5th of August, 1840, tho Rev. Messrs John 0. Rankin, William H. McAuley and Joseph Owen, together with Mrs. Rankin, Mrs. McAuley and Miss Jane Vander- veer sailed from Boston for India, landing at Calcutta Deo. 24th. Air. Owen was assigned to Allahabad, and all the other members of the party to Futtehgurh. The necessity for a superior school for native youth having been felt at Allahabad, such a school was at this time organized and in connection with this school Mr. Owen rendered most efficient aid. While detained in Calcutta, before his journey to the north, Mr. Owen visited the Institution of the Gene ral Assembly of the Kirk of Scotland, under the superinten dence of Dr. Duff. The Institution had been in existence more than ten years, and numbered about six hundred pupils. Mr. Owen declared this school to be to him, by far, the most interesting object in the great city. On the 7th of Nov. 1844, Mr. Owen was united in marriage to Augusta Margaret, youngest daughter of Major General Proctor.

On the 5th of July, 1840, a native Church was organized at Allahabad, the ordinance of baptism having beeu at the beginning oft hat year administered for the first time by our missionaries of that city, to a native of the country, on profession of faith. Several others received this ordinance during the year. It was during this year that for the first time in Allahabad the Hindustani language was used when the Lord's Supper was administered. Of this infant Church the Rev. James Wilson was installed pastor in February, 1843.

Luring the year 1840 a small chapel had been erected in the Chauk at Allahabad, and this was dedicated on the last Thurs day of December, 1840. The site was donated by Government, and the cost of the building, about rupees seven hundred, was contributed by friends in India. In 1844, a chapel in Kydgunj, one of the large suburbs of Allahabad, was built, means for this purpose having been furnished by a legacy left by a Musalmani woman who had embraced Christianity. This woman, at hei' death, as she had no relatives, bequeath ed her property to the mission. In these chapels services were held several times during the week, and in each a vernacular school was also taught.

The mission property on the banks of the Jumna at Allahabad was purchased in the year 1840. To this place removed the Rev. Messrs Wilson and Freeman, with their families. A part of the extensive out-ofliees were put in order to receive the girls' orphanage, and a house for the boys' orphanage was built on the grounds. On the op posite side of the road was a parcel of land attached to this estate, and on this land was a building that had been part of an old mint. This old house was repaired, and made a place for Hindustani worship.

As has been said before, with Mr. Warren's party had been sent out from America a printing press and a quantity of paper; and upon Mr. Warren's arrival in Allahabad, he was asked by the mission to take charge of the press. Mr Warren undertook the work. There was no suitable building for a press, but in a bath-room in bis own bungalow the English type was opened and put in cases: a stand was set up, and Mr. Warren patiently instructed a boy, named John, who with his sister had been left des titute, and brought up in the care of the mission. In

this small room John began his career as a printer on a little catechism by John Brown of Haddington. The press was set up in one of the out-houses near the kitchen. The boy who thus began his life-work is now, and has been for many years, one of the proprietors of the press, and an elder in one of our mission Churches in Allahabad. As soon as practicable a printing-house was built. This consis ted at first of two large rooms, and a small store-room for paper. Two other rooms were afterwards added and in one of these rooms the Hindustani service was for a long time held on the Sabbath, for the " press congregation." Under Mr. Warren's energetic and efficient supervision the press became a most useful adjunct to the work of the mission. The first tract printed by this press, in the Arabic character, was one on " The Future State and the first tract in Hindi was called "Nicodemus the Inquirer." Both were prepared by Mr.Wilson. The first work in Roman-Urdu was a trans lation by Mr. Wilson of the " Child's Book of the Soul."

The Rev. Levi Janvier, and the Rev. John Wray, with their wives, embarked at New-Castle, on board the ship " Washington," for Calcutta on the 13th of September, 1841, arriving in Allahabad the following March. Mr. and Mrs. Janvier made the "overland journey" from Calcutta to Allahabad in a carriage drawn by a camel, the journey occupying more than a month. Mr. and Mrs. Janvier were appointed to Lodiana, and Mr. and Mrs. Wray to Allahabad. The health of Mr. Morrison had by this time so declined, that it was deemed advisable for him to try for a time the effect of a hill climate. A season spent in a Himalayan station brought him little relief, and it was therefore decided that he should return to America. Mr. Morrison with his family left Allahabad for Calcutta in December, 1842. After a lingering illness, Mrs. Morrison died in Calcutta on the 14th of February, 1843, and was buried by the side of the first Mrs. Morrison. Mr. Morrison with his three motherless children, continued his journey to America, where he arrived in October, 1843. Thus terminated Mr. Morrison's connection with the Allahabad Mission, as after his return to India, he labored within the bounds of the Lodiana Mission.

Until the year 1840 Futtehgurh had been connected with the Allahabad Mission, but it was then decided to put

it on an independent footing. In 1841 two mission houses were erected in Futtebgurh, and also a building for an orphanage, the latter at the expense of European residents in India. About this time a Church was organized, com prising ten members, four of whom were natives of the country. One of the most interesting and important acts of the General Assembly of the United States, at its meeting in May, 1841, was that of constituting the missionary brethren connected with the Presbyterian Church in India, into Presbyteries, the "bishops" of each mission being organi zed respectively into the Presbyteries of Lodiana, Allahabad, and Furrukhabad, with provision for their meeting together as the Synod of North India. Gopi Nath Nundy, from Dr. Duff's Institution in Calcutta, was taken under the care of the Presbytery of Furrukhabad, as a candidate for the Gospel ministry. He was licensed topreach the Gospel in December, 1843, and the following year was ordained to the work of an Evangelist, by the Piesbytery of Furrukh abad. This is the first instance, it is believed, in modern times, in the entire East when a native of the country received Presbyterian ordination. Gopi Nath Nundy was a native of Calcutta, and while a student in Dr. Duff's Institution, he became interested in Christianity, and at length decided, that cost what it might he would embrace it. He was baptized by Dr. Duff on the 14th of December, 1832. He afterwards became a teacher in the orphan school in Futtehpore, and when on the departure of Dr. Madden that school was disbanded, Gopi Nath Nundy was invited by Mr. Wilson to accompany him to Futtebgurh.

In January, 1843, the Rev. Henry R. Wilson visited Mainpuri and its neighborhood, chiefly in reference to the establishing of a mission station in that part of the field. He brought back a favorable report and accordingly the Rev. J. L. and Mrs. Scott were appointed by the mission to opeu work in Mainpuri. They left Futtehgurh for their new field in November, 1843. The civil surgeon, Dr. Guise, gave them a most cordial welcome, not only to the station, but to his own house, where they remained until the end of December, when the house they had engaged was ready to receive them. Dr. Guise, a few months before the arrival of Mr. and Mrs. Scott, had opened a school for heathen boys, and this he transferred

to the care of Mr. Scott, who found it necessary, as the school rapidly increased in numbers, to erect a building for its accommodation. The Bev. J. J. and Mrs. Walsh, both of Newburgh, N. Y., left America in the autumn of 1843, sailing for Calcutta in the ship "Gentoo," and arriving in India early the following year. They were stationed in Futtehgurh until some time during the year 1845, when the Bev. II. B. Wilson was obliged with his family to return to America on account of the failing health of Mrs. Wilson, and Mr. and Mrs. Walsh then found a home and work in the new station of Mainpuri. The orphanage had become a responsible charge, requiring the superintedence of a missionary of some experience, and at the request of the mission, Mr. and Mrs. Scott, after the departure of Mr. Wilson, returned to Futtehgurh, to take charge of that institution. A parcel of land conveniently situated had been made over to the mission on generous terms by the Government, and upon this the married orphans were settled. To provide for their employment and maintenance the manufacture of tents was added to the carpet weaving industry, and this new department of labor proved for a time very remunerative.

In October, 1844, the seat of Government was transferred from Allahabad to Agra. This transfer removed many English friends, who had rendered most efficient aid to the work of the mission in Allahabad, and the support and sympathy of these friends were much missed. A year after the transfer of Government to Agra, it was decided to begin mission work at the new capital. The missionaries were led to this decision not only because the field was **a** large and important one, but the friends who had so gener ously aided them in Allahabad assured them that in Agra the same help and sympathy would be extended to them.

The Bev. James Wilson of Allahabad, and the Bev. J. C. Bankin of Futtehgurh, were appointed by the mission to begin work at the new station. About this time the North India Bible Society was organized, with head-quar ters at Agra, and Mr. Wilson was elected its first secretary.

The year 1845 is memorable as the year in which the first Synod was held in India. The place of meeting was Futtehgurh, and the first session was held on the 15th of November, in the chapel of the orphanage. The opening

sermon was preached by the Rev. James Wilson, the senior missionary present, from I. Timothy 4 : 14. Mr. Wilson was elected moderator, and Air. Scott stated clerk. The Lord's Supper was celebrated on tlie Sabbath, the Rev. J. E. Freeman administering the ordinance, assisted by the Rev. Gopi Nath Nundy.

During the year 1845 Government decided to discontinue its school in the city of Furrukhabad, and by order of the Lieutenant Governor, the lion. J. Thomason, tho books, maps and school furniture were made over to the mission for use in its school. At this time the mission school was transferred from its confined quarters to tho large and commodious building formerly occupied by tho Government school.

In December, 1845, three missionaries with heavy hearts turned theii* faces homewards, the Rev. J. Al. Jamieson, who had lost his wife after a brief illness, Airs. Craig with her fatherless children, and Aliss A7anderveer with impaired health, not expecting to return. It is due to Aliss Vanderveer to say that she came to India at her own charges.

After the transfer of Rev. James AVilson to Agra, the Rev. J. E. Freeman was installed pastor of the Church at Allahabad, the installation taking place on the first of April, 184G. The missionaries of Allahabad about this time began to hold services in the Blind and Leper Asylum, this work having previously been carried on by the Baptist agent, the Rev. Mr. Alclntosh.

Besides the chapels in the Chauk and in Kydganj, a ehapel had been built in Kutra, Allahabad, chiefly through the energetic efforts of the Rev. Joseph Warren, to whom was committed the pastoral care of the native congregation worshipping atKutra. The church at the Jumna, Allahabad, was dedicated on tho first of January, 1847, with services both in English and Hindustani. The Rev. J. Warren presided, and conducted the opening exercises, the Rev. J. E Freeman offered the dedicatory prayer in English, and the Rev. J. Owen preached in Hindustani. Tho building cost Rs. 5,832, and of this sum. Rs. 3.917, were contributed by friends in India. At this date, there had been admitted to the communion of tho Church sixty-four persons, fifty-one of this number on profession of their faith.

In October, 1846, the Government school in Allahabad was relinquished, and leave-granted to the mission to occupy the Government school building, and to make use of the school furniture and library. When the mission received this institution from the local committee of public instruction, sixty or seventy pupils were in attendance, and all in alarm, as it had been rumored throughout the city that force was now to be employed in making Christians; and many in consequence left the school. There was a strong prejudice amongst the pupils against the use of the Bible, as it had been excluded from the Government school. After a few days, however, the first class, reading Milton's "Paradise Lost," and not understanding the allusions to man's first act of disobedience, asked permission to examine the Bible account of man's fall; and the Bible was thus gradually introduced into all the classes. Two months after the school had passed into the care of the mission, an examination was held, and every class had made a beginning in Bible study. The missionaries at that time engaged in the school were the Bev. Messrs Owen and Wray. During this year, 1846, Mr. Owen writes, " Bailway projects are commencing, engineers having been sent out from London to survey routes from Calcutta to the North West;" and then he adds, "A magnetic telegraph will likely be established."

On the 12th of July, 1846, the Bev. Messrs J. H. Morrison, A H. Seeley and David Irving, with their wives, and Mr. B. M. Munnis, embarked at Boston for Calcutta, where they arrived near the close of the year. Mr. Morrison's destination was the Lodiana Mission, and the other members of the party were appointed to the Bnrrukhabad Mission. During the year 1847 the health of Mrs. Scott so declined, that she was ordered by hei' physician to the hills. The change failing to bring the desired relief, in November of the same year Mrs. Scott, with her two little daughters, and a daughter of Mr. and Mrs. Breeman, set out on her return to America. Though very feeble in health, realizing how much her husband was needed at his post, she urged him to remain behind. We know the result of that sad journey. The loving wife, the devoted mother, the ardent missionary, died before the voyage was completed, and the motherless children continued the

journey, cared for by stranger hands. Mr. Scott for three years longer continued to have the care of the industrial and financial departments of the Christian village of Rakha. Of this period of his life, Mr. Scott says, "It has been a time of trial, perplexity, suffering, and sore bereavement, during which I have, in the midst of many discouragements, been endeavoring to do my part in the external service of the sanctuary." Anxious, if possible, to make the Christian village self-supporting, to the manufacture of tents, and of carpets, had been added the manufacture of saltpetre. This last venture proved a failure financially, the experiment "netting an actual loss of Rs. 2,500, and the year which opened so auspiciously, closed with a pathetic appeal to the friends of the institution for help. This appeal brought into the depleted treasury funds more than sufficient to make up the loss the mission had sustained."

Mr. and Mrs. Irving spent several months after their arrival in connection with the orphanage at Futtehgurh. It was then arranged that Mr. and Mrs. McAuley should succeed them, Mrs. McAuley having charge of the girls, and Mr. McAuley the educational department in general. In the year 1848 the Rev. A. A. and Mrs. Hodge arrived in India from America, and were appointed to Allahabad. On the 13th of October of the same year, Mr. J. F. Ullmann was licensed to preach the Gospel, by the Presbytery of Furrukhabad. He was ordained by the same Presbytery on the 19th of October, 1849, and soon afterwards sailed for Germany.

The second meeting of Synod was held in Agra in December, 1848, and we read that there were thirteen sessions. The meetings were held in the Bible Depository, the Rev. John Newton, moderator.

The year 1849 was in some respects a sad one in the mission. Early in the year Mr. and Mrs. Irving were compelled to return to America because of the continued ill health of Airs. Irving. Mr. and Airs. Wray soon followed, ill health being in their case also the cause. On the 9th of August, Mrs. Freeman, the wife of the Rev. John E. Freeman, died suddenly at Allahabad, in the thirty-fourth year of her age. Mrs. Freeman was carried to the grave by Christian natives, some of whom she had herself instructed

in the boys' orphan school. Mrs. Freeman was distin guished for great gentleness of character. Mrs. Scott was remarkable for great firmness and decision of character, shrinking not from any sacrifice that duty seemed to demand. While in feeble health she made a journey to the hills alone with her infant son, travelling a distance of five hundred miles by "dawk" in ten nights. When her physicians advised her to return to America, she determined to go alone, because she felt that her husband was required at his post. When parting from her husband, she said, "I trust that we shall meet again here below, but if not, it will all be ordered aright by our covenant-keeping God." Mr. and Mrs. Freeman accompanied Mrs. Scott to Calcutta, leaving in her care their daughter. As Mrs. Freeman was taking her little daughter in her arms for a last embrace, Mrs. Scott pressed her hand, and said, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." "This," she added, "has ever been my motto, and I have never trusted in vain." Thus they parted, those two dear saints of the Lord, soon to be reunited. Mr. Scott, in a letter to Mr. Freeman, after the death of Mrs. Freeman, said of her, "If I were to characterize her by any word, I would say that she was a peace-maker." Not long after the death of his wife, Mr. Freeman, on account of impaired health, returned to America.

In 1850, Babu John Ilari was licensed to preach the Gospel by the Presbytery of Allahabad. The parents of John Hari were Mohammedans and were in Dinapore when Henry Martyn was chaplain of that station. They made a profession of Christianity at that time, and were baptized by Mr. Martyn. The father took the name of Henry, from love to his spiritual guide, but was afterwards familiarly called Hari. The son was baptized in infancy and named John, and for the sake of distinction was called John Hari. He became most useful in the mission. The Rev. J. Warren writing of him says, "He is the peace-maker, the arbitrator, the father of all my establishment." He was also extremely useful in work connected with the press, and rendered valu able aid in translating.

The press continued to increase in importance as an agency in mission work, issuing many and very valuable works. Two young men were received into the mission Church, on

profession of their faith, in the year 1850, and one of these testified that he had been led to give attention to serious things by reading Mr. Warren's translation of Flavel's "Fountain of Life."

The press was not only constantly employed, but was ambitious in its enterprises issuing publications not only in English and in several of the vernaculars of the country, but in Hebrew and Greek as well. A type foundry had also been added, which greatly increased the efficiency of the press. Arduous as were the duties connected with the management of the press, they did not absorb all the time or attention of Mr. Warren, who rendered cheerful and efficient aid in other departments of mission work.

Early in the year 1850, the Lev. A. A. Hodge with his family left India for America, because of the failure of the health of Mrs. Hodge. Mr. Munnis, who had been ordained by the Presbytery of Furrukhabad, was then transferred from Mainpuri to Allahabad. In August 1850, a large party of missionaries left America for India, the Rev. Robert S. Fullerton and wife, the Rev. D. Elliott Campbell and wife, the Rev. Lawrence Hay and wife, the Rev. H. W. Shaw and wife, and the Rev. James II. Orbison. This party reached Calcutta, December 30th, 1850. Messrs. Hay and Shaw were appointed to Allahabad, Mr. and Mrs. Fullerton to Mainpuri, Mr. and Mrs. Campbell to Fnttehgurh, and Mr. Orbison to the Lodiana mission. In March 1851, the Rev. R. M. Munnis was married to Mrs. Fannie Mandal, widow of Dr. James Mandal. Early in the year 1851, the Rev. Messrs. James Wilson and W. H. McAuley sailed from Calcutta for America. Mr. Wilson had labored continuously in India for nearly seventeen years, and his constitution had become impaired. Mr. McAuley was also suffering from ill health. In consequence of the withdrawal of these brethren from the field, Mr. Walsh was transferred from Mainpuri to Futtehgurh, and Mr. Scott from Futtehgurh to Agra. After his settlement in Agra Mr. Scott, in addition to his other duties, accepted the position of secretary of the North India Bible Society, the departure of Mr. Wilson for America having left that post vacant. The Bible Society's house, situated in one corner of the mission compound, was also used for the purposes of the Tract Society. Mr. Scott remained in Agra until the

9th of December, 1851, when he turned his face toward America, feeling that his motherless children required his care. When it had been decided that Mr. Scott should return to America, Mr. Warren was transferred from Allahabad to Agra, setting out for this place in October, and Mr. Hay succeeded him in the management of the press at Allahabad. After his arrival in Agra, Mr. Warren was elected secre tary of the Bible Society in place of Mr. Scott. The office was then as now " one of labor and love, not of salary." The Bible Society was doing a noble -work in promoting the translation, the revision, the printing and the circulation of the Sacred Scriptures, and our missionaries did not hesi tate to accept the responsible trust, though the duties of the office added much to their labors.

The Rev. J. E. and Mrs. Freeman sailed from Boston for Calcutta on the 10th of July, 1851 ; and the Rev. J. F. and Mrs. Ullmann from London for Calcutta on the 8th of the same month. Both these missionaries were appointed to the Furrukhabad Mission, Mr. Ullmann to Futtehgurh and Mr. Freeman to Mainpuri.

The high school in Allahabad constantly grew in favor, and at this time numbered three hundred pupils. Mr. Owen, in charge of the school, mentions a young civilian, Mr. Richard Temple,* who was present at one of the examinations of the school, took part in the exercises, and expressed himself as delighted with the attainments of the pupils.

The removal of the Government offices to Agra brought to that city a large European and Eurasian population. When it was occupied by our mission as a station, one of the imperative needs of the place was felt to be that of a good English school. Mr. Wilson was much interested in the matter, but was obliged to return to America before even a beginning had been made. After his removal to Agra, Mr. Scott wrote and printed a pamphlet on the subject, which was circulated amongst all the missionaries of our Society in India, nearly all of whom approved of the proposed scheme, the more especially as the Lieutenant Governor, the Hou. J ames Thomason, had urged the mission to open a school in Agra, and they were therefore certain of his co-operation. Thus encouraged, Mr. Scott sent the

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•Afterwards Sir Richard Temple, Governor of Bombay.

plan to the Board in America. The scheme received the sanction of this body, and Mr. and Mrs. Fullerton were transferred from Mainpuri to Agra, to engage in this enterprise, the Board intimating that someone would be sent from America to assist them. Mr. Fullerton removed with his family to Agra in February, 1852, and the school was opened on the second of the following March, in a small hired bungalow near the Presbyterian Church, with an attendance of six pupils. For the use of the school, as well as for a residence for Mr. Fullerton and his family, a large house was purchased. Toward the cost of this property, the Lieutenant Governor contributed Its. 1,000. Other friends contributed generously, and soon the whole amount was subscribed. The school so rapidly grew in favor, that a year after its small beginning, the building purchased was found too small for both a school and a residence. The Itev. B. E. Williams, an old and valued friend of Mr. Fullerton, joined the workers at Agra, and at Mr. Fullerton's request was made principal of the school. The need of a school for girls was pressing, and Mrs. Fullerton resolved to make a beginning. She secured the aid of a teacher, and opened a private school of fifteen pupils. Some of the excellent ladies of Agra were much interested in this movement, and formed a committee to aid in the work, secured donations and raised subscriptions. The school steadily increased in numbers, as well as efficiency, until a separate building was required. Again the Lieutenant Governor rendered generous aid; and many others lent a helping hand. The amount contributed by the English congregation, in acknowledgment of the Bev. J. Warren's services, was applied to this object, and a house opposite the boys' school was purchased for a girls' school and a residence for Mr. Fullerton and his family. Mr. Warren was very active in devising ways and means for procuring funds for these schools; and he tells us, in his interesting volume, "Missionary Life in North India," that his importunity and zeal in this regard won for him the title of "the biggest beggar in India." The girls' school was designed for boarders as well as day scholars. The labor and care involved in such an undertaking Mrs. Fullerton carried bravely. It was an arduous work, but was not without its reward. Not only was Mrs. Fullerton permitted to

see a " marvellous transformation of character" in many of her pupils, hut some among the number gave their hearts to the Saviour ; and some of them are still living to honor their Christian profession, having labored faithfully for the Master. Mrs. Adam Anthony, one of the pupils educated in this school, after her marriage opened in her own house the first school for native girls in Agra, herself meeting all the expenses.

On the 9th of May, 18-53, after a short illness, Mrs. Seeley died at Futtehgurh. Death, which came so suddenly to this handmaid of the Lord, brought no fears. " Come Lord Jesus," she frequently exclaimed, as she calmly waited for her departure, after she had bade adieu to the loved ones about her, and had sent affectionate messages to absent friends. The death of Mrs. Seeley was a great loss, not only to her family, but to the mission, as she was devoted to her work and endeared to her associates. She was laid to rest in the mission cemetery at Futtehgurh, the first missionary "honored with a burial there." Beside her sleep the little ones God called to himself from some of the mission households, as well as many Christian natives. Early in 1854, Mr. Seeley, whose health was greatly impaired, returned to America with his motherless children. Of this event, Mr. Freeman writes, " By brother Seeley's departure we lose one of our best men, whose place will not easily be supplied."

Mission work was begun in the station of Futtehpore in the year 1853, the Rev. Gopi Nath Nundy in charge. During the same year Banda was made an out-station of the mission, an English resident of the place offering to defray all the ex penses connected with a school in the city. Two Christians from Allahabad were accordingly sent to open work there.

The Rev. J. L. Scott, during his sojourn in America, was married to Miss E. Jane Foster, and on the 24th of October, 1853, with his wife sailed from Boston for India. Upon their arrival they were stationed at Agra. Mr. Scott took charge of the Hindustani services, while Mr. Fullerton was responsible for the English services. Mrs. Scott was able to render most efficient aid to Mrs. Fullerton in the manage ment of the girls' school.

In November, 1855, the Rev. Messrs. David Herron, William Calderwood, Isador Lowenthal, Albert 0. Johnson,

and wife, and Miss Browning, arrived in Calcutta. Mr. and Mrs. Johnson and Miss Browning were appointed to the Furrukhabad Mission, Mr. and Mrs. Johnson to the station of Futtehgurh, and Miss Browning to Agra; the other members of the party to the Lodiana Mission. During the same year Mr. Shaw and his family returned to America, on account of the failure of Mrs. Shaw's health. Mrs. Owen also left India during this year, in order to make arrangements at home for the education of her little son. Until his departure for America, Mr. Shaw labored in connection with the high school in Allahabad, numbering at that time 550 pupils. After his transfer to Allahabad from Mainpuri, Mr. Muunis was also connected with the high school, Mr. Owen's time being chiefly employed in the work of Scripture translation.

On the 15th of December, 1855, the first Annual Meeting was held, embracing the members of the several stations, each station, until this time, having been regarded as a separate mission. At this meeting it was resolved to unite the several stations, the whole to be known as the Furrukhabad Mission. The meeting lasted ten days, and it is on record that the occasion was a very delightful one. Mr. and Mrs. Johnson and Miss Browning arrived in time to be present at this meeting.

During the year 1855 an effort was made to raise funds for the erection of a substantial church building at Rakha, and for this object the Maharajah Dhuleep Singh sent a donation of Ills. 500, promising a larger amount, should it be required. The Maharajah also contributed means for the support of ten village schools. The high school in Furrukhabad was in a flourishing condition, and beside the school connected with the orphan asylum, there was a Cantonment school for boys, one for girls, four bazar schools for boys, as well as schools in the city for girls.

The church at Rakha was completed and dedicated in the autumn of 1856, friends in India having contributed about Rs. 6,000 toward the erection of the new building. In the erection of this pleasant sanctuary Mr. Walsh had been deeply interested. Soon after its dedication, ho returned with his family to America, accompanied by Mr. and Mrs. Jamieson. The party reached Calcutta in time to welcome the Rev. Robert McMullin and wife, who had sailed from

Boston in September. The new missionaries were appointed to Futtehgurh, and reached their station in February. Upon Mr. Walsh's return to America, Mr. Freeman was appointed to succeed him in the orphanage. Mr. Ullmann was at this time transferred to Mainpuri, Mr. Johnson taking charge of the Furrukhabad high school, which had been in Mr. Ullmann's care. In April 1856, the new school building in Mainpuri, planned and built by Mr. Freeman, was ready for occupancy. This building had been erected at a cost of between four and five thousand rupees, and this amount had been subscribed chiefly by European friends in India Before entering the new build ing, the fee-paying system was adopted for the first time in Mainpuri.

The year 1857 opened auspiciously, and no one of the busy and hopeful mission band dreamed how darkly it would close. The schools were very prosperous, the press was doing a noble work, translation work was being vigor ously prosecuted, and during the cold season of 1856 —57, the brethren privileged to make tours in the district found unusual encouragement in their work. Books were eagerly sought, and there seemed unwonted interest in the Gospel message. But the letters sent to America in May carried the startling tidings of the mutiny among the troops in Meerut, and of the increasing disaffection in native regiments in other cities in North India. On June 2nd, Mr. McMullin wrote of the " danger now so immi nent," and on June 3rd, Mr. Ullmann wrote from Agra that he and his family " had fled for their lives." The missionaries in Agra, together with the children boarding in the schools, took refuge in the fort. From the ram parts Mr. Fullerton saw the first torch of the incendiary applied to the buildings occupied by Europeans. The normal school for the education of native teachers was first fired ; and in a short time five miles of the station were in flames. People continued to flock into the fort for protection, until Mr. Scott wrote, " We have a resident population of 6,000, and many more during the day." Here the wounded were brought, and the missionaries were able to render much valuable aid in caring for the suffering. At this time Mr. Hay was in Calcutta, whither he had gone with his family to embark for America. Mr. Owen

had made the journey to Calcutta to meet his wife, on her return from America; and with Mr. Owen was Mr. Muuuis, and J. J Caleb, a Scripture reader of Allahabad. The fort in Allahabad afforded protection to Europeans from tho city and vicinity. The city was nine days in the hands of the rebels, who plundered and burned many of its dwell ings, and inflicted great damage upon its churches and the mission press, but the Christians escaped massacre. While the missionaries in Allahabad and Agra had found refuge within the forts of these cities, their hearts were full of anxiety concerning their dear missionary friends in Futteh-gurh. The tidings that came at length were of the saddest. A boat had been secured in which they thought it possible they might escape to Cawnpore; but before they embarked they gathered around them the little band of Christian natives, and Mr. Campbell addressed them, telling them that while they themselves entertained but faint hopes that they could escape the vengeance of their enemies, tho Christians, w'bo w'ere natives of the country, might perhaps find refuge in the villages; and for their further encour agement, he said, "I know that the Church of Christ in India will remain, and that even the gates of hell shall not prevail against it." He then exhorted them to be stead fast, and laid his hands upon their heads in blessing. A final farewell it proved, for the boat upon which that true-hearted band embarked, bore them to their death.

Rev. Gropi Nath Nundy and his family escaped from Fut-tehpore, but only to fall into the hands of the mutineers, and to suffer much before they were finally released.

The mission chapel in Mainpuri w'as left a ruin, tho mission house was plundered and burned, the grounds appropriated by the Raja and zamindars, and rented for cultivation for the sum of Rs. G2 per year. The new school building escaped the general destruction, as it suited the Raja, during this reign of terror, to use it as his court of *justice!* After the supremacy of the English had been restored, some of the native Christians, who had made their w'ay to Cawnpore, returned to Futtehgurh, and finding no one to take an interest in them, wrote to Agra, asking one of the missionaries there to come to them. It was decided that Mr. Fullerton should go over. Tho road between Agra and Futtehgurh was not considered safe, and Mr.

Fullerton therefore gladly accepted a seat in the private carriage of Mr. Raikes, then civil Commissioner at Agra, who was travelling to Futtehgurh under the protection of an armed escort. Mr. Fullerton's heart was greatly saddened by the desolation in Mainpuri, a place endeared to him as his first home in India. On reaching Futtehgurh, he found it the head-quarters of the Commander-in-Chief ; ten thou sand British soldiers, and nearly as many camp-followers were encamped there ; while oxen, buffaloes, horses, camels, elephants, artillery wagons, baggage wagons, and pri vate conveyances, filled every available spot. The mission bungalows, the old church, tent factory and Christian village were all in ruin. The walls and spire of the new church were still standing, but the roof had been destroyed, and everything movable taken away. The orphanage was filled with oxen, the drawing-room of one of the bungalows held an elephant, and other parts of the building were used as stables for oxen. Even the little cemetery had not escaped desecration. Mr. Fullerton found it filled with oxen, and the tombs marred and broken. Mr. Fullerton reached Futtehgurh on Saturday evening, but did not succeed in finding any of the Chris tian natives until the evening of the following day. He then gathered around him the little band, prayed with them, read the 103rd Psalm, and together they sang the twenty-third Psalm. These faithful ones had endured much, and suffered the loss of all things. The blind girls from the orphan asylum, and one boy—a leper and blind—were sometimes days and nights together without shelter, and had the most scanty fare, yet only one had died. Mr. Fullerton did not find all whom he sought. Some had gone to wear the martyr's crown. Prominent among this number was Dhokal Parshad, the head-master of the mis sion school at Furrukhabad. When he and his family fell into the hands of the mutineers, and life and liberty were offered if he would renounce Christianity, he answered, "What is my life, that I should deny my Saviour ? I have never done so since the day I first believed on him, and by the grace of Grod, come what may, I never will." When a sepoy, sword in hand, approached him, he meekly bowed, and his head was severed from his body by a single blow. His wife and children were also put to death. " I have not

heard of a single case of apostasy," Mr. Fullerton wrote at the time.

Anxious to assist the native Christians, who were in circumstances of great need, Mr. Fullerton, in his con cern for them, was unmindful of his own wants. Dr. Farquahar, afterward surgeon to Lord Lawrence, hear ing of Air. Fullerton's arrival, called to see him about dinner time, and found him in a little hut, dining on pota toes. " How is this ?" he asked, and Air. Fullerton was forced to acknowledge that he had found so many destitute Christians, for whom he felt it necessary to provide, that he could afford nothing better. Dr. Farquahar at once rode to the camp, told his brother officers what he had seen, and soon Air. Fullerton had enough both for his own and his people's needs. AVhile in Futtehgurh Mr. Fullerton was able to find employment for many of the Christians.

Babu Prem Masih recovered money, which a Hindu had buried for him at the outbreak of the mutiny, and he im mediately began the manufacture of tents, employing the Christians who were without situations. John F. Houston, catechist, taught a school for the little community, and Robert Breckenridge, another native helper, cared for the blind. The Sabbath services they conducted in turn.

Early in 1858, a conference was held in Agra, which was attended by most of the surviving missionaries. It was then decided that Messrs. Scott and Fullerton should remove to Futtehgurh and Furrukhabad respectively, and Mr. Wil liams to Allahabad. Mr. Ullmann had been requested by the Bible Society to proceed to England, to superintend the printing of the New Testament in Hindi, and his missionary brethren concurring in this, accompanied by his family, he sailed from Bombay April 24th, 1858. Mr. Owen, accompani ed by Mrs. Owen, returned to Allahabad the same month. Mr. Munnis also returned about the same time. The high school at Allahabad opened with two hundred pupils. The Rev. Gopi Nath Nundy returned to Futtehpore, and continued his labors there. Alainpuri was occupied by native laborers, and the school opened with seventy pupils in attendance. Messrs. Scott and Fullerton reached Futtehgurh on the 29th of Alarch, 1858, and on the 5th of May, Mr. Scott wrote, " We have twelve or fifteen candidates for baptism, one of these a Brahmin, Mohun Lal by name."

The Rev. J. J. Walsh, and the Rev. Augustus and Mrs. Brodhead sailed from Boston in the ship "Roekail" for Calcutta on the 17th of September, 1858. On the 23rd of September, the ship encountered a heavy gale, which so disabled her, that she was brought back to Boston for re pairs. When the party re-embarked on the 8th of Novem ber, Mrs. Walsh having been able to make satisfactory arrangements for the education of their children, for whose sake she had previously remained behind, accompanied her husband.

On the 17th of September, Mr. Scott wrote from Futteh-gurh, "Last Sabbath we celebrated the Lord's Supper, and sixty-five communicants sat down to the table, nearly as large a number as we ever had." The following January, Mr. Scott wrote, "We have resolved to restore the old mission premises, and we have begun to restore two of the houses, Mr. Fullerton building one at Barhpur, and I one at Rakha." The high school was re-opened with 294 pupils. In February, 1859, the missionaries began a Sab bath evening service in the building occupied by the girls' school; and iu May, a communion service was held in a large upper room. The occasion was one of deep interest, as it was the first time that in the city of Furrukhabad this ordinance had been administered. In June of this year, Mr. Fullerton wrote, "The schools are more prosper ous than ever before, about 500 being under instruction."

Messrs. Walsh and Brodhead, with their wives, reached Allahabad July 18th, 1859. The mission meeting was held in the autumn of that year in Futtehgurh, and it was at that time decided that Mr. Owen should be transferred from Allahabad to Agra, and that Mr. Munnis should hence forth prosecute his labors in connection with the Lodiana Mission. Mr. and Mrs. Walsh were stationed at Allahabad, and Mr. and Mrs. Brodhead at Mainpuri.

At the mission meeting held the following year it was resolved to recommend the Board to take up the stations of Alligurh and Etawah, and Mr. Fullerton was appointed by the mission to write to the Board on the subject.

The Rev. B. D. Wyckoff, and the Rev. W. F. Johnson, a younger brother of the martyred missionary—the Rev. A. 0. Johnson—, sailed from Boston on the 28th of July, 1860, and arrived in Calcutta near the close of the year.

Both of these brethren were accompanied by their wives. For a time they were stationed at Allahabad.

In the autumn of 1860, Mr, Brodhead reported the mission buildings in Mainpuri as nearly restored, and in Septem ber, the little band of Christians assembled in the mission chapel for divine service for the first time since the mutiny. In November of the same year, Mr. Scott baptized Mohun Lal at Futtehgurh. At the close of this year, Mr. Williams was compelled by the failure of his health to return to America. Mr. and Mrs. Ullmann returned to India from England in the beginning of 1861, and joined Mr. Fullerton at Furrukhabad. The Rakha church, by this time restored, was re-dedicated to the worship of God. The Christian community at Rakha numbered 180, and the communicants seventy-five. Mr. and Mrs. Scott were in charge of this station. The Furrukhabad high school was in a flourishing condition, having in attendance 335 pupils. Ishwari Das, who had rendered most efficient service in connection with this school, was in 1862, compelled by partial failure of his eyesight to relinquish his duties.

In November, 1862, the mission meeting was held in Mainpuri. It was then decided that the Rev. J. Owen should be transferred to Allahabad, and that the Rev. A. Brodhead should be transferred from Mainpuri to Furrukhabad. The Rev. B. D. Wyckoff was stationed at Mainpuri, and the Rev. W. F. Johnson at Futtehpore. The latter station had been left vacant by the death of tho pastor of the Chris tian flock, the Rev. Gopi Nath Nundy. In March 1861, it had become necessary that he should submit to a severe surgical operation, as affording the only hope of saving his life. "I am not afraid to die," he said, when the hour of trial came; "I can trust that Jesus whom I have so often preached to others." The operation proved fatal, and he expired on the morning of tho 16th of March.

It was decided at tho meeting in Mainpuri that the Rev. J. F. Ullmann should take charge of the new station, Etawah, and that the Rev. Edward Sayre, then on his way to India, should be associated with the Rev. A. Brodhead in the work at Furrukhabad.

In the report sent home by the missionaries for the year 1862, they were able to make the encouraging statement that the number of native Christians in the North-West Prov-

inces and Oudh had more than doubled within the last decade, notwithstanding the mutiny. In April 1863, Mr. Walsh proceeded to America, on account of ill health. During his absence the charge of the blind and leper asylum devolved upon Mrs. Walsh, as Mr. Owen did not arrive from Agra until after the departure of Mr. Walsh, and Mrs. Walsh was thus for a time the only missionary of our society left in Allahabad. The chapels in the Chauk and Kydganj had before this time been removed, as the sites were required for Government purposes, but there were then, as now, two Christian congregations, one at the Jumna, and one at Kutra. During the absence of Mr. Walsh, before the arrival of Mr. Owen, John Hari and Yunas Singh, both licentiates, conducted services in the two congregations. The Saturday evening prayer-meeting at Kutra was conducted by J. J. Caleb, and the prayer-meeting at the Jumna by Paul Qaim Khan. The high school at the Jumna was in charge of Yunas Singh. The year 1863 was a trying one for the mission. At the opening of the hot season, Mr. Fullerton was obliged, on account of seriously impaired health, to leave Furrukhabad for Landour; and at the end of June, Mr. Scott with his family was forced by illness to hasten to the hills. Though the health of these brethren improved by a sojourn in Landour, yet it was not considered wise for either to resume work in the plains, and they were accordingly released by the mission from the confining duties of their station, and recommended to spend a part of the ensuing year at Landour. During this time, when able to labor, Mr. Scott turned his attention to the preparation of a commentary on the New Testament, a work much needed by the infant Church. A part of this commentary was sent to press early in 1865. As the station of Debra was left vacant in the beginning of 1864, by the return of Mr. Herron to America with his children, by agreement of the two missions, Mr. Fullerton was asked to take charge of that station. Here as everywhere Mr. Fullerton labored with untiring devotion, but as his health continued to decline, he began early in the following year to arrange for his return to America with his family.

That journey to the home land was never made. Mr. Fullerton died at Landour on the 4th of October, 1865. It had been his desire to revisit his native land, and to see

his family settled there, but when he felt that the Lord had ordered otherwise, he cheerfully acquiesced. He suffered much during his illness, but no word of murmuring ever escaped his lips. " All is peace," he frequently exclaimed, even in the midst of great suffering. He had numbered but forty-four years, when the Lord called him to himself. Mr. Fullerton was mourned not only by his family and his brethren of the mission, but he was also sincerely mourned by the people for whose welfare he had so earnestly labored. His missionary life had been spent in the stations of Mainpuri, Agra, Futtehgurh and Dehra, and in each station he had left a fragrant memory, and friends to mourn his loss among all classes in the community. Mrs. Fullerton with her children left India for America in January, 1866.

The Rev. J. J. Walsh, accompanied by his danghter Marion, who was under appointment as a missionary, left New York for India in July, 1864. They reached Allahabad on the 19th of November.

Mrs. Owen, wife of the Rev. Dr. Owen, died at Allahabad on the 13th of December. " She was sustained by the presence and grace of the Saviour, even to the last, ending her life in great peace. She enjoyed the respect and warm regard of her friends and missionary associates, and it was no doubt gain for her to die."

At the mission meeting in the autumn of 1864, it was decided that the Rev. W. F. Johnson, should be transferred from Futtehpore to Futtehgurh, and the Rev. Edward Sayre from Furrukhabad to Futtehpore. Schools for girls had been opened in Mainpuri by Mrs. Wyckoff during the year 1863, and these soon became so popular that at the close of 1864, Mrs. Wyckoff could report ten schools for girls in the station of Mainpuri.

The Rev. Messrs. S. H. Kellogg and J. H. Meyers, with their wives, sailed from Boston for Calcutta December 20th, 1861. Upon their arrival, Mr. and Mrs. Kellogg were stationed at Furrukhabad, while Mr. and Mrs. Meyers proceeded to Lodiaua, their appointed field of labor. The lev. J. M. and Mrs. Alexander sailed from Boston for \ndia on the 4th of October, 1865, and arrived in Calcutta February 9th, 1866. They were appointed to Allahabad.

The third Synod of India met in Ambala in November,

1865. The opening sermon was preached by the Rev. J. Newton. Dr. Owen was elected moderator. O£ the mem bers present at this Synod, one had been in India thirty-one years; one twenty-seven years; two twenty-six years; one twenty-five years; one twenty-two years; one seventeen years, and the remaining members from fifteen years, to a few months; twelve Churches were represented; and at that time within the bounds of the Synod the native minis ters, catechists, teachers and colporteurs numbered in all one hundred and twenty.

Miss Walsh was married February 5th, 1867, to the Rev. J. A. Lambert, of the London Missionary Society. In April of the same year, the Rev. J. L. Scott, with his family, left India for America, being compelled by failure of health to take this step. On the 16th of April, the Rev. J. Owen, D. D., was married at Allahabad to Mary Jane, daughter of D. 0. Bell, Esq., Inspector-General of Hospitals, Bombay.

On the 2nd of May, the Rev. Ishwari Das died in Futtehgurh. Ishwari Das was one of the orphan children made over to the Rev. H. R. Wilson by Dr. Madden, at Futtehpore, and with the Christian village at Rakha almost his whole life had been associated. He accompanied Mr. Wil son to America, and spent some time in that country. He was the author of several books, for one of which, his "Lectures on Theology," he received the prize offered by a learned Bengal civilian for the best work on Theology. He also took the prize offered for the best essay on Female Education. In every way Ishwari Das sought to be use ful to his own people, and was in consequence greatly loved and respected by his countrymen. At the close of 1865, when the station of Futtehpore was left vacant by the transfer of the Rev. Edward Sayre and wife to Etawah, upon the departure to England of the Rev. J. F. and Mrs. Ullmann, Ishwari Das was selected to fill this res ponsible post. A solemn ordination service was accord ingly held, in the presence of a large and deeply interested congregation, and with bright hopes, this evangelist was sent forth to his new field; but at the expiration of a year he returned to Futtehgurh with seriously impaired health, and after months of suffering passed peacefully away. One of the missionary brethren at Futtehgurh, writing of his illness, said, " You will be pained to hear that our brother,

the Rev. Ishwari Das, is at the point of death. He is dying in peace unspeakable."

On the 18th of October, 18G7, the Rev. E. M. Wherry and wife, the Rev. 0. B. Newton, and the Rev. Francis Heyl sailed from Boston in the ship " Zephyr " for Cal cutta. Mr. Heyl was stationed at Mainpuri; Mr. and Mrs. Wherry and Mr. Nowton were destined for the Lodi- ana Mission.

In July, 18G8, Mrs. Walsh, who had been on a short visit to America, sailed for India, accompanied by two of her daughters.

The first number of the " Makhzan i Masihi," a monthly religious magazine for native Christians, was issued in July, 1868, under the editorial management of Rev. J. J. Walsh.

The Rev. J. F. Ullmann returned to India from England in November, 1867, aud was stationed at Furrukhabad. The following July, he wrote, " There are sixteen young men in my theological class. They study with a will, and all are making progress."

The Rev. T. S. Wynkoop embarked for India on the 12th of November, 18G8. Mr. Wynkoop had for four years been pastor of the Huntington Church, Presby tery of Long Island. He was stationed at Allahabad. Some changes occurred in the mission in the autumn of 1868. The Rev. B. D. Wyckoff, on account of impaired health, found it necessary to return to America with his family. Upon his departure, the Rev. J. M. Alexander was transferred to Mainpuri from Allahabad, and the Rev. A. Brodhead from Furrukhabad to Allahabad.

The contributions to the Mission Boards in America had been materially lessened during the continuance of the Civil War, and near the close of 18G8, the Rev. S. H. Kel logg sent to the Foreign Mission Board in New York the sum of Rs.100, with the following explanation:—''It affords me peculiar pleasure to remit this sum towards canceling the debt of the Board. Of this amount, ten rupees and four annas were given by Mohammedan and Hindu teachers in the high school; the remainder, eighty nine rupees and twelve annas, is solely the contribution of our little Church, of about forty members, in the city." The Rakha Church, through the Rev. AV.F. Johnson, subscribed $ 201,75 towards the fame object. From the Mainpuri Church, through the Rev.

B. D. Wyckoff, was received $ 125. European and native friends in Allahabad, through the Rev. J. J. Walsh, sent to America, to aid in canceling the debt, Rs. 862.

The fourth meeting of the Synod of India was held in Saharanpore in December, 1868, and the sessions were full of interest.

The Rev. J. Owen, D.D., after nearly twenty-eight years of continuous labor in India, left for America, *via* Scotland, early in 1869, having just completed for the Bible Society a second revision and edition of the Old Testament in Hindi ; and also a commentary on Isaiah in the Urdu language for the American Tract Society. Miss Emma Walsh, who came to India with her mother in November, 1868, died at Allahabad, after a very brief illness, on the 15th of August, 1869, in the midst of happy preparations for a school for the daughters of the native Christians, and the orphan girls at Kutra. The sudden death of this young missionary, just as she was beginning her work for the Master' in this country, was a sad loss, not only to her family, but to the mission.

The Rev. A. Brodhead left India for America in the summer of 1869, and on the journey kindly cared for Miss Beatty of Dehra, who with shattered health was returning home. They reached New York on the 8th of October. On the 4th of September, the Rev. C. W. Forman and family, accompanied by the Rev. T. Tracy, the Rev. A. P. Kelso, Miss Margaret Thompson and Miss Sarah Morrison, embarked at New York for India. Mr. Tracy upon his arrival was stationed at Furrukhabad. The Lodiana Mission was the destination of all the other members of the party. Early in 1869, the Rev. F. Heyl was transferred from Mainpuri to Allahabad. The Rev. E. and Mrs. Sayre, on account of the feeble state of Mrs. Sayre's health, were obliged to return to America, and the Rev. J. F. Ullmann was then transferred from Furrukhabad to Etawah.

On the 12th of October, 1870, the Rev. A. Brodhead and wife embarked at New York for India. They were accompanied by a large party of missionaries coming to India for the first time, the Rev. Messrs. F. J. Newton and J. F. Holcomb, with their wives, the Rev. Messrs. J. J. Lucas, G. A. Seeley and G. W. Seiler, Miss Dickey and

Miss Craig. The two first named missionaries had been sent out to reinforce the Lodiana Mission. Mr. Newton was a son of the Rev. John Newton, two of whose sons had previously entered upon mission work in India. Mr. Hol comb had left the pastorate of a Church in Athens, Ohio, having been four years a pastor at home. Miss Craig, whoso destination was also the Lodiana Mission, was a daughter of Mr. James Craig, who died at Saharanpore on the 16th of August, 1845. the Rev. Messrs Gr.A. Seeley, and J. J. Lueas, and Miss Diekey were sent as a reinforcement to the Furrukhabad Mission. Mr. Seiler's destination was the Kolhapore Mission. The party landed at Bombay on the 10th of December. Air. and Mrs. Brodhead, and Air. See ley were appointed to Furrukhabad. With this station tho childhood of Air. Seeley had been associated, and here his mother had passed away. Air. Lucas was stationed at Allahabad, and Aliss Dickey at Mainpuri.

AVhile the workers in the field •were cheered by the arri- val of so large a reinforcement, there came, almost at tho same time, tidings of the death of Dr. Owen, who had left India but a few months before. Dr. Owen died in Edin burgh, Scotland, on the 14th of December, after an illness of three months. To his friends in America from his dying bed he sent this message :—" Tell them that I have never for one moment regretted that I went to India as a mis sionary. I only regret that I was not more faithful." To the native Christians at Allahabad he sent a message, urging them to be "firm in the faith, always abounding in the work of the Lord." The death of a veteran in the service, so active and so efficient in the various departments of missionary labor, was deeply felt. He rests from his labors, but his works do follow him.

The year 1870 is memorable as the year in which the "AVoman's Foreign Alissionary Society of the Presbyterian Church" was organized, with head-quarters at Philadelphia ; the "Ladies' Home and Foreign Board of Alissions," with head-quarters at New York ; and the " Woman's Presby terian Board of Alissions of the North-West," with head quarters at Chicago.

The work in heathen lands had continued to grow in interest year by year, and these organizations at home did not come into existence before there was a work for them

to do, not only in aiding the workers abroad, but in arousing an interest among the mothers and daughters at home in their sisters in heathen lands.

When Miss Dickey reached Mainpuri, her appointed field, she found an interesting work in progress. In September 1870, Mrs. Alexander had written of a normal school for girls in successful operation, and ten other girls' schools. Six of these schools were in the city of Mainpuri, and four in adjoining villages, and in all Christian books were used. The opening for work among the women in their homes was also encouraging.

Mrs. Kellogg found the work in the city of Furrukhabad continually growing in interest, and during this same year reported six schools for girls, and increasing opportunities for work in the zenanas. She received a peculiarly warm welcome in the homes of the Sadhs, an interesting community of people in the city of Furrukhabad. The "Sadhs reject idolatry, caste and pantheism, but believe in transmigration, are careful of animal life, and rely greatly on works of merit for salvation." Mr. Kellogg had felt much encouraged to labor among the Sadhs, and had been invited to bring Mrs. Kellogg to talk with the women of their households. There was much to gladden the hearts of the missionaries in Furrukhabad and Futtehgurh at this time. Mr. Kellogg wrote, "A few high-caste women have begun to attend the Sabbath services, a thing without precedent in these parts."

The work at Kakha under the care of Mr. and Mrs. Johnson was a responsible one, and though in some respects trying, had yet elements of encouragement and interest. Mr. Johnson wrote in April, 1871, that he had a class of seven studying theology under him.

Mrs. Walsh wrote from Allahabad some time during the year 1870, that thirty zenanas in the city were visited, and that the work was limited only by the small staff of laborers. Miss Lizzie Walsh during this year received her appointment as a missionary, and soon became much interested in a school taught in the Kutra mission compound for the daughters of the native Christians and the orphan girls in the care of the mission.

Early in 1871, Mr. Kellogg, on account of impaired health, found it necessary to return to America with his

family. In the autumn of 1871, Mr. Wyckoff, leaving his family in America, embarked at New York on his return to India. He was accompanied by Miss J. A. Nelson, of Dayton, Ohio, and Miss Eva Sly, of Vermont. Miss Nelson cameto India under appointment for theLodianaMission, and Miss Sly for the Eurrukhabad Mission. The party reached Allahabad in November. Mr. AVjckoff was stationed at Eurrukhabad, and Miss Sly joined Miss Dickey atMainpuri.

The Bev. J. J. \\ alsh, who had labored in India for many years, was at this time suffering from ill health, as well as from a partial failure of eye-sight. It -wastherefore decided at the mission meeting held in Allahabad in the autumn of this year, that Mr. and Mrs. Walsh should return to America. Mr. Brodhead "was at this time transferred from Eurrukhabad to Allahabad, and appointed editor of the Alonthly Magazine, which from its beginning had been ably edited by Air. Walsh.

The Synod of India met in Allahabad the same autumn, and at this meeting it was decided to open in Allahabad, early the following year, a theological training school, and to this work Air. Brodhead and Mr. AVynkoopwere appointed. Mr. Holcomb was at this time transferred from the Lodiana to the Eurrukhabad Alission, and stationed at Eurrukhabad.

The Church at Kutra had been ministered to by Air. Walsh after the departure of Dr. Owen for America. In the beginning of 1872, J. J. Caleb, who had been brought up and educated by the mission, had served the mission as a catechist, and had been for some time a licen tiate preacher, was ordained and installed pastor over this Church. Not long after this event, Mr. and Mrs. Walsh left India foi' America, and thus terminated their connection with the mission. To abandon altogether their chosen work, and the people among whom they had so long labored, was a severe trial to both Air. and Mrs. Walsh, for both had loved the work, and were justly held in high esteem by both the European and Native community. After their return to America, Mr. and Airs. AValshsettled in Millerton, N. Y., and for a year or two Air. AValsh was pastor of the Presbyterian Church in that place; but his gradually failing eye-sight compelled him to resign a work which he had found most congenial. Air. and Mrs. AValsh then removed to Amenia, N. Y., where they continued

to reside until the death of Mr. Walsh, which occurred on the 7th of February, 1884. Mr. Walsh was bom April 4th 1820. He was educated at Uuion College and Princeton Seminary, and with Mrs. Walsh sailed for India in 1843. An enthusiastic missionary, cheerful in disposition, and possessing great tact in dealing with the people of the country, he was regarded by them with more than ordinary affection, and his loss was sincerely mourned.

On the 29th of March, 1872, another catechist, who had been cared for by the mission from his youth, Nabibakhsh, was installed pastor over the Church in Etawah.

The 2nd of April, 1872, was a memorable day in Mainpuri. The mission house was full of guests, and there were tents under some of the trees in the compound to accommodate those for whom room could not be found in the mission bungalow. The church was prettily decorated, and every thing wore a gala look. On that day in the mission church at Mainpuri, the Rev. T. Tracy was united in marriage to Miss N. M. Dickey, and the Rev. J. J. Lucas to Miss Eva Sly, the Rev. J. M. Alexander performing the ceremony in each case.

Mr. Lucas had a short time before been transferred from Allahabad to Mainpuri. Mr. Johnson and family in the beginning of the year had returned to America, and Mr. and Mrs. Tracy were appointed to take charge of the work at Rakha.

The theological school opened at Allahabad on the 15th of April, 1872, with twenty-seven students.

In June of the same year Miss Christine Belz, who had come to India eight years before under the care of the Ladies' Missionary Society at Berlin, Prussia, was transfer red from that Society to our own, and stationed at Etawah, where she has ever since faithfully labored.

In October, 1872, the Rev. S. H. Kellogg and family left New York on their return to India. Mrs. Wyckoff and three of her children accompanied them. This party was joined in London by Miss P. A. Brink, M. D., who had been sent out from America to labor in the Furrukhabad Mission.

On the 23rd of the same month, the Rev. J. Warren, D. D., and Mrs. Warren embarked at New York for India. Dr. Warren had been absent from India since 1854, and great-

ly did he rejoice that the way was at length opened for hta return. When he left India, Dr. Warren was accompa nied by Mrs. Warren, two sons and one daughter. Mrs. Warren died some tunc after their return to America, and the younger son, in the time of his country's need, laid down his life in her service,—one of that great company that perished so miserably in that living grave, Ander sonville.

Dr. Warren ou his return to India, came accompanied by a companion in fullest sympathy with him in the work to which in his early manhood he had consecrated himself.

The missionaries sailing from New York in October, reached Allahabad in time to be present at a Missionary Conference of unusual and peculiar interest. This Conference continued from the 26th of December, to January 2nd inclusive. In this Conference were assembled 118 mission aries, representing 19 Societies, and "every region of the country from Cape Comorin in the South, to Peshawar on the North-West frontier. Englishmen, Scotchmen, Irish men, Norwegians, Germans and Americans were found in this almost Ecumenical Council, and best of all, India herself was represented by 21 ordained clergymen, conspicuous not less for their Christian dignity and courtesy than their high education and culture."

Dr. Warren was appointed to Futtehgurh, and Mr. Tracy was transferred from that place to Furrukhabad. Mr. Kellogg was stationed at Allahabad, to take part in the work of the theological training school, and Mr. Holcomb was transferred from Furrukhabad to Allahabad.

During the cold season of this year, Mr. Ullinann and Mr. Kellogg, at the request of the mission, visited, Jhansi, a city on the borders of the North-West Provinces, and di rectly west of Allahabad. These brethren brought back a most encouraging report, having found the people through out their whole journey to Jhansi uncommonly ready to bear the Gospel, and having everywhere had large and attentive audiences. Of the city of Jhansi, Mr. Kellogg said in his report:—" It seems to us both an admirable place for a station." Jhansi was at that time made an out station of the mission.

During the summer of 1873, Miss Mary N. Wilson and Miss Sara Seward, M. D., both of whom had come to India

under the auspices of the "Woman's Union Missionary Society," became associated with our mission, and both were stationed at Allahabad, where Miss Seward still labors. During the same year Miss Edith Blunt of Futtehgurh was placed on the staff of workers in that city, and has ever since been engaged in work among the women and children in schools and zenanas. A widowed sister, Mrs. Brown, was associated with Miss Blunt in this work until her marriage, when she removed to another station. On the 23rd of October, 1873, Mrs. S. J. Millar, of Philadelphia, embarked at New York, to engage in missionary work in India. Mrs. Millar, upon her arrival, was appointed to the station of Mainpuri.

The Synod of India convened in Dehra in November, 1873, and in connection with this meeting was held the annual meeting of the Furrukhabad Mission. At this meeting it was resolved to send a missionary to the native state of Gwalior. A committee appointed by the mission had visited Grwalior in January, 1867, for the purpose of ascertaining if the way was open for the beginning of missionary work there; but the brethren with sad hearts turned away, "having received no encouragement to prosecute their endeavors." Now, however, the way to the accomplishment of what had so long been desired, seemed open, and upon work in this untried field, Dr. and Mrs. Warren gladly consented to enter; and the English Cantonment of Morar, adjacent to the "Lashkar," as the Grwalior capital is called, thenceforth became their home.

Upon the transfer of Dr. Warren from Futtehgurh to Morar, Mr. Lucas was transferred from Mainpuri to Futtehgurh.

In the spring of 1874, the Rev. J. M. Alexander and family were compelled for reasons of health to return for a season to America. Mrs. Brodhead also returned to America the same year.

On the 23rd of April, 1874, Pundit Mohun Lal was ordained and installed pastor of the Church in Furrukhabad. He had been baptized by Mr. Scott in 1860. At the time of his baptism he was in Government employ, but in May, 1862, he resigned his position, and thenceforth labored as a catechist in the mission until the time of his ordination.

Miss Brink's connection with the mission was dissolved in 1874.

The summer of 1875 is memorable in Allahabad for a fall of rain almost unprecedented. In a single day 17 inches of rain fell, of which 15 inches fell in 13 hours, this amount being nearly one half the usual fall for tho whole rainy season. As the result, tho Granges and Jumna rose alarmingly, and the Ganges at last burst the embankment beyond the fort, and covered an area of several square miles with deep water. A few hours later the Jumna burst its embankment just above the mission bungalow, and flowed though the native city five feet deep. The mission compound was flooded, and nearly all the *kachcha* (unburnt brick) houses of tho native Christians, as w'cll as tho theological school houses, were swept away, and only the ruined walls of one or two remained. Tho Jumna mission bungalow was at that time occupied by Messrs. Brodhead and lleyl, and during the night of greatest danger, a boat was moored to the rear of the house, and tho two brethren, with portmanteaus packed, wore ready to flee at a moment's notice, should the river break into the house. Happily no lives were lost. The native Christians, as the river entered their houses, took refuge in tho high school building, which is a substantial structure. Looking across the Jumna from tho railroad bridge toward the South, tho whole country, as far as visible, was under water. All the villages within two or three miles of the river on that side were swept away. Twelve thousand persons, it is said, were made homeless by this flood. A similar calamity overtook the city of Allahabad in the year 1838, v'hen the Ganges burst its embankment, and the plain between this river and the Jumna was inundated.

The Rev. W. F. Johnson and family sailed from New York, on their return to India, on the 13th of October, 1874. They were accompanied by Miss A. E. Scott, eldest daughter of tho Rev. J. L. Scott, Miss M. Hardie, of Pitts burg, Pa, and Miss Anna MeGinnis, of Canonsburg, Pa. Mr. Heyl, who had paid a brief visit to America, joined this party on the continent. Mr. and Mrs. Johnson were appointed to Mainpuri, and Mr. Heyl to Allahabad. Miss Hardie was appointed to Mainpuri. Miss Scott was asked to go to Landour to take charge of tho school known

as "Woodstock," and this work she consented for a time to undertake. Miss McGinnis had come to India under appointment for the Kolhapur Mission.

The Bev. J. M. Alexander and family returned to India in the autumn of 1875, and were stationed at Mainpuri, where before their visit to America they had passed several years. Mr. Johnson was at this time transferred from Mainpuri to Allahabad.

Dr. Brodhead in the beginning of 1876 left India to rejoin his family in America. He was accompanied by Miss Walsh and Miss Hardie, the latter not expecting to return to India, on account of continued ill health, the cli mate of India having proved unsuitable to her constitution. The Rev. G. A. Seeley also returned to America the same year.

On the 4th of March, 1876, Mrs. Kellogg, after an ill- ness of only a week, was called home. Almost her last words were, " Saved entirely, entirely through Christ." A devoted mother, an earnest missionary, a true, unselfish friend, her death was a loss not only to her family, but to the work and the whole mission circle.

This sad event removed permanently from the field one of our most valued missionaries, for shortly after the death of Mrs. Kellogg, Mr. Kellogg returned to America with his motherless children, and unable to make suitable pro vision for them, resigned his position as a missionary, and accepted a post at home.

A few months later the Bev. T. S. Wynkoop turned his face homewards, summoned thither on account of the death of his father, and as the way to his return seemed hedged up, another valued missionary was lost to the field.

While in attendance upon the annual mission meeting held in November, 1876, in Allahabad, l)r. Warren was stricken down with the disease which a few months later terminated his life. It was after an evening when he had seemed more than usually animated, that a night of great suffering follo'wed, and death seemed at the door. He rallied, however, and after a few days was one afternoon at his own request driven in an easy carriage to the Kutra mission house, which, before his return to America, had been for many years his home. We can never forget that visit, for the invalid was full of tender feeling, as if fully

realizing that he was visiting for the last time a place endeared to him by many sacred associations.

Dr. Warren asked to be conducted to one of the sleeping rooms of the bungalow. Standing for a moment on the threshold, he said with faltering voice, pointing to one corner of the room, "In that corner my sweet little daughter lay when dead." This little lamb had been taken to the Saviour's bosom long, long years before, but as the father looked into that little room, the sense of his bereave ment for a moment overcame him, as if his grief had been of yesterday.

Dr. Warren recovered sufficiently to return to his home in Morar, but his work was done. His health continued to decline, and he suffered greatly, but his sufferings were borne with patience. It was a great mercy that during the last two or three days of his life he was relieved from extreme bodily pain. He passed away on the 7th of March, 1877. Dr. Warren was highly esteemed by all classes of the people amongst whom he lived.

In the last note received from him at the Mission House, New York, he said, "If this should be my last letter to you, let me express my ardent wishes for the prosperity of the Board of Missions. I am very ill now, but our King will do all things well."

It was Mrs. Warren's desire to remain in India, and she was therefore left in charge of the station of Morar, to carry on with the assistance of native laborers the work Dr. Warren had begun; and there she still continues to labor. After the death of Dr. Warren, an eligible site for a church was donated by Government, and with funds contributed by frieuds in America, England and India, Mrs. Warren is erecting a small but substantial house of worship. One of the most interesting features con nected with the work in Morar is the large Sabbath-school of native children which Mrs. Warren has succeeded in establishing, and the truths there taught are doubtless con veyed to many a home.

The valuable property at Landour, known as "Wood-stock," was purchased by the Woman's Foreign Missionary Society, of Philadelphia, in the beginning of 1873. It was designed at first as a school only for the children of mission aries, but it was afterwards decided to admit others. The

school grew in numbers until it was deemed advisable to send out from America some one fitted to take the entire charge of it.

Mrs. Scott, the wife of one of our esteemed missionaries, with practical knowledge of India, and with experience as an educator, was invited to undertake this responsibility, and Miss Mary Fullerton, a daughter of the Rev. R. S. Fullerton, was asked to become her associate in the work of the school. These ladies, yielding to the request made for their services, arranged to come to India together.

On the evening of Monday, January 15th 1877, a large audience gathered in the Princeton church, West Phila delphia, to bid farewell to these two ladies. "This meet ing, so full of interest, both in connection with past events, and in its hopes for the future, was concluded with the benediction, pronounced by the Rev. J. L. Scott," W'ho a few months later joined Mrs. Scott in India.

Mrs. Scott and Miss Fullerton embarked from Philadel- phia for India, on January 25th. It was the day of prayer for schools and colleges, a fitting time for these mission aries to set out upon their journey. They reached India in season to open the school in March, the time appointed. It was decided that Miss Scott should also be associated with Mrs. Scott and Miss Fullerton in the work at Wood- stock. This school, over which Mrs. Scott still presides, assisted by a very efficient corps of teachers, holds a dis tinguished place among the educational institutions of India, and is doing no unimportant service in a missionary point of view, in the education of many, who, it is hoped, will labor for the evangelization of the people of India.

During the cold season of 1877, Dr. Brodhead, accom- panied by Miss Walsh, returned to the work in India. Dr. Brodhead was stationed at Allahabad, and Miss Walsh joined Mrs. Warren in Morar.

During this year, Mrs. Millar's connection with the mission was dissolved.

Near the close of the hot season of 1878, Dr. Brodhead was constrained by sudden failure of health, once more to turn his face towards America. This was a sore trial to him, as he had so recently returned to India in apparent health, and the trial was the more severe, as he feared that he would not again be able to labor in his chosen field. Dr.

Brodhead is still in America, a great loss to the mission field.

In May, 1879, death again entered our mission circle at Allahabad, taking from our midst another valued laborer, Mary Nevius Wilson. Miss Wilson sailed for India on the 6th of July, 1868, and until the summer of 1873 was connected with the Woman's Union Missionary Society. She was a devoted missionary and greatly beloved. Of her it could be said with peculiar significance that, ready to defer to the wishes of others, she pleased not herself. Faithful, patient and self-denying, she quietly pursued her labors, ceasing not from toil until the summons came to call her home. She passed peacefully away after a brief illness, on the evening of May 29th, 1879.

On the 2nd of October, 1879, a party of twelve adults and eight children embarked at Philadelphia for India. Of this number six were destined for the Furrukhabad Mission, and the others for the Lodiana Mission. The Bev. G. A. Seeley had married while in America, and now returned with Mrs. Seeley. His sister, Miss E. Seeley, was a member of this party, but she came out under appointment for the Woodstock school. The Bev. J. 0. B. and Mrs. Ewing, Miss Sara Shook Hutchinson and Miss Fannie Perley, completed the reinforcement for the Furrukhabad Mis sion. Mr. and Mrs. Seeley, and Mr. And Airs. Ewing were stationed at Furrukhabad. Miss Hutchinson and Miss Perley were appointed to Mainpuri, to labor with Miss Walsh. The three ladies occupied the house built in 1872 as a home for single ladies, "the earnest workers in Pittsburg and Allegheny" having furnished the means for this purpose. This house is known as the " Louisa Lowrie Home," so named in loving memory of the first mission ary of our Society who laid down her life in India.

Miss Seeley, after a year or two spent in work at "Woodstock", was appointed by the mission to Furrukhabad, and has ever since been actively engaged in work in schools and zenanas in that city.

The Bev. J. L. Scott, whose health had for some months previous been declining, died at Dehra, in the cold season of 1880. Thus passed away one of the veterans of the service, a man greatly beloved, and whose missionary life had been a most useful one. Mr. Scott was patient, conscientious and

faithful in the discharge of all his duties, the same earnest, cheerful worker whether presiding over the Christian village of Rakha, with its many perflexing cares, engagedin literary labors, or preaching the Gospel on tours in the district.

In the spring of 1880, the Rev. T. Tracy and family, the Rev. J. F. Holcomb and wife, and Mrs. Lucas and her children returned to America. Mr. Lucas joined his family a year later.

The Rev. J. S. Woodside, who had labored many years in connection with the Lodiana Mission, paid a brief visit to America during the summer of 1880, and after his return, labored in connection with the Furrukhabad Mission, and was stationed at Futtehgurh. Miss Woodside, who along with her parents became a member of the Furrukhabad Mission, has rendered most efficient service in the orphanage and in the girls' school at Rakha, as well as in other depart ments of labor.

Miss Seward left India on a visit to America early in the year 1880. She embarked at New York on her return, on October 30th of the same year, accompanied by two ladies, Miss Patton for the Kolhapur Mission, and Miss Butler, sent out by the ladies of the North-West Board, for work in Gwalior.

The Rev. Francis Heyl, because of impaired health, left India for America during the summer of 1881, and is still at home. Mr. Heyl was an earnest missionary, and left the field with great regret.

The Rev. J. F. and Mrs. Holcomb sailed from Quebec on their return to India, September 24th, 1881. The Rev. T. Tracy and family embarked at Philadelphia on their return, on the 1st of October. The Rev. G. W. and Mrs. Pollock left New York to enter upon missionary work in India, on the 6th of the same month. Mr. Ullmann, having spent the summer of 1881 with his family in England, was upon his return transferred from the Furrukhabad to the Lodi ana Mission, and Mr. and Mrs. Tracy were appointed to Etawah, the station which by Mr. Ullmann's transfer had been made vacant. Mr. and Mrs. Holcomb were again stationed at Allahabad. Mr. and Mrs. Ewing were at this time transferred from Furrukhabad to Allahabad, and Mr. and Mrs. Pollock were stationed at Furrukhabad.

Mr. and Mrs. Lucas returned to India during the sum-

mer of 1882, and were appointed to Mainpuri, Mr. and Mrs. Alexander having been transferred from that station to Allahabad. Feeling the need of a chapel in the city of Mainpuri, Mr. Alexander in 1881, secured an eligible site, on a much frequented street of the city, and near a large tank which was a favorite place of rendezvous during the hot months, and began to build. Mr. Alexander gave much time to the supervision of the work, which was completed near the end of 1882. Toward the erection of this chapel the Board in New York made a grant of Rs. 3000, friends in America sent nearly Rs. 1000, and in India, Europeans, Christian natives, Hindus and Mohammedans contributed nearly Rs. 1200. Through the kindness and liberality of friends in Philadelphia a bell was provided. One of the last services Mr. Alexander performed before leaving Mainpuri for Allahabad, was to preach the first sermon in this building, setting it apart for the sacred use for which it was designed.

In September 1882, Miss Walsh was married to the Rev. J. Smitheman, a missionary laboring in Assam, in connection with the Society for the Propagation of the Gospel.

The Rev. B. D. Wyckoff and family left New York on their return to India, on September 29th, 1883. Since their return, Mr. Wyckoff has labored within the bounds of the Lodiana Mission.

At a meeting of the Presbytery of Allahabad, held during the summer of 1883, Pandit Rajaram Chitamber was ordained as an evangelist, and soon after was appointed to take charge of the work at Etah, which had been an out-station of Mainpuri. This young man came from Bombay, where ho had been a student in the Free Church Institution, under the late Dr. Wilson. He had learned enough of Christianity to desire to be a Christian himself, and the change which had taken place in him was apparent to his fellow students, so that to avoid persecution he left Bombay. Coming to Allahabad he was further instructed by our missionaries and baptized. Subsequently he became a student in Muir College, and after completing the course of study for the B. A. degree, served the mission as a catechist until his ordination.

The Rev. W. F. Johnson, D. D., with his family, and the Rev. J. M. Alexander and family, left India, on their return to America, early in 1884.

We have at the present time in connection with the Furrukhabad Mission the following foreign laborers :—on the field, including missionaries and their wives, and single ladies engaged in mission work, nineteen ; on furlough in America, four ; in England, one.

This brief sketch furnishes but a very imperfect account of this mission and its work. Because of its brevity much of interest has necessarily been omitted ; besides, the reports from which the facts have chiefly been gathered, are some of them meagre in the extreme. There are several out-stations in connection with the Furrukhabad Mission, of which no mention has been made, but in none of these is the work devoid of interest, and some of the number give much promise for the future.

Besides the little company of natives of the country who have received ordination, there are other valued laborers from among the people of the land, including teachers, catechists, Scripture-readers, Bible-women and zenana visitors.

The hearts of the laborers here have not been gladened as in some other parts of India, by seeing great multitudes turn to the Lord ; ours has not been the joy of seeing a nation born in a day ; yet we are not without precious tokens of the Lord's blessing. We confidently believe that God has a favor unto this people, and that from this part of India also many, many more bright jewels shall yet be gathered for the Saviour's crown.

1884.

HISTORICAL SKETCH OF THE KOLHAPUR MISSION.

BY BEV. G. W. SEILEB.

The Country Occupied.

The " American Presbyterian Mission in Western India" (generally known as the " Kolhapur Mission") occupies that part of Maharashtra called the "Southern Maratha Country," and a strip west of the Syhadri (Ghats) mountains called the "Southern Concan." The average length of the district is one hundred miles; width, seventy-five miles. It is mountainous in the western part, undulating, with plains of considerable size in the eastern part, and is watered by the Krishna, Warna and other rivers. In the Southern Maratha Country the soil is black, and very fertile, and the staple cereals are zhondala (IIolcus Sorghum) rice, bajri and wheat. Sugar-cane and cotton arc also largely produced.

The population, which is about 4,000,000, consists of Brahmans, Kshatriyas, Vaishyas, Marathas, Shudras, Mahomedans, and out-castes. The Marathas claim descent from the Kshatriyas, but all of the middle classes, including the farmers and Shudras generally, are called Marathas. The Marathas are divided into many castes representing the different trades. The out-castes are Chambhars (shoe makers), Dhors (Tanners) Mahars, Mangs, Holars, &c. Bhills live north of our field.

The predominant religion, of course, is Hinduism. In Kolhapur the Mahomedans are probably not more than one-tenth as numerous as the Hindus, but in Ratnagirf, and in most of the towns on the coast they constitute more

than a fourth of the population. There are also Jains in tho large towns and soiuo villages, and a few native Christians.

Marathi is the principal language spoken, and the Mahomedans and many Marathas also speak a corrupt Hindustani. In the lower part of tho Southern Maratha Country Canaresc is better understood than Marathi.

The Stations.

The principal station of this Mission is *Kolhapur,* a city of 45,000 inhabitants, situated 250 miles South East of Bombay. It is the capital of Kolhapur State, and is ruled by the descendants of Shivaji, tho founder of tho Maratha kingdom.

Sangli, a city of 15,000 inhabitants is situated in a fertilo plain 30 miles East of Kolhapur. It is a very Brahminical place; nevertheless, wo have received permission to build mission houses on premises we havo purchased very near tho city.

Panhdla is in a largo fortress on a spur of the Syhadri mountains, 12 miles North of Kolhapur. It was first occupied as a sanitarium only, but since 1875 a missionary has been stationed there throughout the year. It is 3000 feet above the sea, and has a population of 3000.

Ratndgiri is on the coast, 125 miles South of Bombay. It has a population of 12,000, a third of whom are Mahomedans. The most of these latter and some Hindus aro fishermen, and subsist largely on fish, oysters and mussels. Many thousands of cocoa-nut trees at Ratnagiri furnish tho means of a livelihood to a numerous caste called Bhandaris, who are toddy drawers. Rice and raggy, (Cynosurus coroeanus) are the principal cereals. There is a steam saw mill and a Government " School of Industry" connected with it which gives employment to many persons. At our other stations there arc only the common industries of inland town.

Missionary Work.

By whom begun, fyc.

Rev. R. G. Wilder having been directed by Rev. R. Anderson, D. D. Secretary of tho A. B. C. F. M. to commence a mission at Kolhapur S. M. C. moved there with his family in December 1852. For a while the natives of

Kolhapur were hostile to the mission, and kept aloof from the missionary, but their prejudice was lived down, and hun dred of children were sent to the schools of the Mission. The royal family, too, were kindly disposed towards Mr. Wilder.

In 1870, the mission was taken under the eare of the American Presbyterian Board, and at the end of that year Bev. G. W. Seiler was sent to Kolhapur, where he remain ed until a few months after Mr. Wilder's final retirement in 1875, and then was transferred to Batnagiri.

In December 1872, the Bov. W. P. Barker and wife, Bev. Messrs. Graham and Hull and Miss Mary Bunnell (soon afterwards married to Mr. Graham) joined the mission. And in January 1873, Mr. Barker was directed by the mission to begin a mission in Batnagiri. Mr. B. had been in Western India 10 years under the A. B. C. F. M. and after spending a few years in America to regain his health, returned to India as a missionary of our Board. It is a cause for regret that in January 1876, he was obliged on account of illness, to finally leave India. He died suddenly in Utah, January 17, 1882, while making arrangements for beginning evangelistic work there. lie was an earnest, faithful missionary, and beloved by the natives.

In December 1874, Miss Annie M. McGinnes arrived from America, and was married to Mr. Hull, and in a few months (on the departure of Mr. and Mrs. Wilder) took charge of the girls' school.

In December 1875 the Bev. J. M. Gohecn and wife arrived at Kolhapur. Mrs. Goheen was in very delicate health, and she could do little beyond setting a true Chris tian example to the natives, for, after a wearisome illness, she died in Kolhapur January 17, 1878.

In December 1876, Miss Amanda B. McGinnes arrived in Kolhapur, and after making some progress in the study of the language, began to assist Mrs. Hull in the girls' school and elsewhere. She married Mr. Goheen May 1, 1879.

The Bev. G. H. Ferris and wife joined the mission Jan. 24, 1879, and after the rains of 1880 were sent to occupy Panhala, where they still are. Continuous missionary work was begun at that station by Bev. J. P. Graham and wife in Oct 1875, who labored there unremittingly till

May 1879, gathering a church of a dozen or more mem bers, and then they were transferred to Katnagiri. Miss Esther E. Patton came to Kolhapur in December 1880, and was sent to Panhala, where sho spends much of her time in teaching girls and visiting.

In November 1880, Kev. L. B. Tedford and wife camo to the mission and remained in Kolhapur until they were transferred to Batnagiri in 1884.

In December 1881 Mr. Seiler returned with his wifo after a visit to America, and is now in Kolhapur. Mr. Hull's health failing, he very reluctantly went to America in March 1879, and died in March 1881, much regretted. Mrs. Hull returned with her children, to Kolhapur in De cember 1881. At the direction of the mission, Mr. and Mrs. Graham went to occupy Sangli in April 1884, and already there are a few inquirers.

Evangelistic Education.

Wo have always tried to give much prominence to Chris- tian truth in our educational work. Twenty-five years ago there were flourishing vernacular mission schools in Kolha pur, and Mrs. Wilder's girls' school, which consisted of high and low caste girls, was maintained until her retire ment in 1875. It has been succeeded by two girls' schools and a Christian school of boys and girls. An English High School was started after Mr. Seiler's arrival in 1870, which was attended for a while by nearly fifty students, but afterwards, as many were unwilling to attend tho Sunday preaching service, the number dwindled down to fifteen. In February 1875, the school was suspended.

There arc now, in this Mission, twelve boys' and fivo girls' schools, in which the Lord's Prayer, the Ten Com mandments, Elementary and Shorter Catechism, Summary of Christian Doctrine, and Bible portions arc taught. An English night school has just been opened in Kolhapur, which though small now it is hoped will soon grow larger. Since the Kolhapur Alission was begun, nearly 4000 boys an1girls have studied in our English and Vernacular schools, tho large majority of whom are of the Alarathi caste. Several high and low caste pupils have been baptized, and many of all classes have been made more liberal-minded by long attendance in tho schools.

Evangelistic Preaching.

Preaching is conducted chiefly in chapels, in or near school-houses, occasionally in bazars and in villages. When a new station is opened we usually rent a house or erect one, if possible, for holding divine services. At the meetings in chapels, bazars and in villages, hymns to native tunes are sung as often as translated hymns. In the chapels at Kolhapur, Panhala and Ratnagiri the singing is accompanied with a cabinet organ; in the bazars and villages the flute, violin and native instruments have been used. This year several exhibitions of the magic lantern have been given at Kolhapur and Panhala to packed houses, when many heard the Gospel who seldom, if ever, come to church.

Our Christian teachers make weekly oral reports of controversies and individual conversations held near their schools and in other localities. As to itineracy, there is not a town or village in the Kolhapur State that has not been visited, and in many villages Bibles have either been sold or placed in the hands of the authorities with the advice that they should be lent to persons desirous of reading them. About 2,500 towns and villages in this kingdom and surrounding districts have been visited by the missionaries accompanied by native Christians, and within a year 5,000 Gospels have been sold, besides Bibles and Testaments.

It is known that some have received permanent impressions from reading the Scriptures or tracts, and a few Christians received their first impressions by hearing the Gospels in the chapels or schools. Yet, most of the conversions have been from unexpected quarters, and through means and instrumentalities that seemed peculiarly providential.

Medical Missionary Work.

We have no Medical Missionary, but at each station, especially at Panhala, where there is no hospital, a good deal of quinine, santonine and pain-killer are given to native Christians and others. Mr. Ferris estimates that during 1883 he gave medicine to about 2,000 persons.

Poor Houses, &c.

There is no poor house at any station, but a few poor and

crippled Christians have been eared for and supported by missionaries and converts. At Ratnagiri there is a Leper Hospital built by a benevolent Parseo at an expense of Rs. 27,000, and capable of accommodating a hundred lepers. It is supported by annual grants from Government. Much mission work has been done there, but with no visible success.

Orphanage.

We have an orphanage of eighteen boys and girls at Kolhapur, established during the famine of 1876—'77. All the orphans have been carefully instructed, especially in religious truth.

Nearly all of them have been baptized and have become communicants. Last year they organized a Literary Society for their mental and moral improvement, which meets every Saturday evening, when short essays are read by boys or girls, and remarks or criticisms are made.

Literary Work.

This Mission docs not own a printing press. Its literary productions are chiefly those of Mr. Wilder, namely:—(Marathi) Scientific Errors of Hinduism, Commentary on Matthew, Mark and Luke, Theological Class Book. Arithmetic; and the following translations: Jane, the Young Cottager, The Shepherd of Salisbury, Plain, The School boy, and an English Essay Primer. Other members of the Mission have translated into Marathi, the Wood cutter of Gutech and the Shorter Catechism, and arc now translating tho Eorm of Church Government and Book of Discipline.

Converts.

The Mission was begun in 1852, and each year afterwards there were inquirers, some of whom removing to other stations were baptized by other missionaries, but none wero baptized at Kolhapur before the close of 1856. In 1857 there were about half a dozen Christians; in 1869 there were 21 communicants and 5 baptized children, and at the end of last year there were 77 communicants reported. 215 members have been connected with the churches of the Mission since its foundation.

The converts arc mostly from the out-caste or Mahars and Tanners, but we have a sprinkling from the high

castes, and considering their early training and surroundings, their general character is fairly good. The male and female converts are about equally divided.

Work of Native Christians.

There are in the Mission 2 Licentiates, 2 Bible Women, and 12 Teachers. The Bombay Bible Society employs a Colporteur within our bounds. The teachers as well as the Licentiates are expected to do evangelistic work. All these agents are paid by the mission. At the end of 1882 the Kolhapur Church thought it was time to elect and support a native pastor, but the election of a candidate gave rise to a split in the church, and the pastor-elect did not accept the call. We are sorry to say that no election has taken place since. There are two organized churches in the mission.

Occupations of Native Christians.

Most of the native converts are agents of the mission, or servants and workingmen. None of them are wealthy. Some had to forsake everything to become Christians.

Sunday Schools.

There are Sunday Schools for heathen and Christians at all the stations and several sub-stations. The Sunday School is one of the most encouraging features of the work in Kolhapur. During the past year there has been an average attendance of nearly 400 pupils in Kolhapur and three out-stations, many of whom attend the mission day schools. They are conducted as in America, and superintended generally by missionaries, those at the out-station by Christians teachers, while missionaries and native Christians teach the classes.

Presbytery.

There is only one Presbytery connected with the Kolhapur Mission *i. e.* the Presbytery of Kolhapur, which was organized in December 1872, and consists of six ministerial members, none of whom are native, as no helper has been ordained yet.

Mission Meetings.

Our meeting for the management of mission business takes place annually about the end of December. The

ladies generally attend them, when convenient and ladies having special appointments by the Boards at home, aro expect to attend.

Sanitarium.

Panhala has generally been used as a Sanitarium, but as it is only 800 feet higher than Kolhapur, and is so near the centre of our field, and has an organized church, missionaries spending the hot season there do not experience the physical benefit or diversion that they require. Hence the mission is occasionally represented by one of its families at Mahabalcshwur, the groat sanitarium of western India. Mahabalcshwur is 110 miles North West of Kolhapur, and 5,400 feet above the sea.

Friendship (or Hostility) shown to the Mission.

The Government has almost always shown friendship towards the mission. When the chapel was to be built in Kolhapur city, the King Shivajf, offered to float timber down the Puuchagunga river for it. Some European offi cials have helped us much with their moral influence and with funds, and a few have been unfriendly, or afraid of stirring up native prejudice and laying themselves open to the charge of sympathizing too much with missionaries in their efforts. A few native officials and gentlemen have been very kind, but it is natural that there should be others who grumble at our aggressiveness. In general, there has been no malignant hostility on the part of the state or British Government.

Special aid in India.

Before the mission was adopted by our Board, it was supported almost entirely by English residents in India, many of whom still contribute to it. H. B. Boswell Esq., retired, gave Rs. 2000 towards building the chapel in Ratnagiri. Very few natives outside of the Christian body, have donated anything.

Preaching to Europeans.

At Ratnagiri the resident missionary has frequently preached to the English in the rainy season, when they arc in from the districts. At Kolhapur there has been **a**

Church of England Chaplain for many years, and nearly all the Europeans there belonging to the established or the Homan Catholic Church, our missionaries have seldom had service in English. In former years Mr. Wilder sometimes preached to the English and officiated at funeral services and marriages.

Mission Buildings.

There are now in this field 14 bungalows, chapels and school-houses, whose aggregate value is about Rs. 52,000.

The Outlook.

The advance of education has to a great extent caused a decline of faith in popular Hinduism, and many who have lost faith in their own religion conclude *per saltuni* that Christianity, too, is false. Tens of thousands of skeptical books are imported from Europe, and by this means people fortify themselves against Evangelical attacks.

In Kolhapur the people have prospered by English enterprise, and thousands of people find employment in pub lic works; epidemics do not rage as formerly and physical suffering has been alleviated, and, upon the whole, they are receiving at once the earthly benefits of a civilization that people in Europe struggled for generations to obtain. This seems to make them indifferent to spiritual things, or even to ridicule and despise true religion. Then last but not least, is the force of time-honored institutions—or custom. Intemperance too, is increasing. These are the chief hin drances to the progress of Christ's cause.

On the other hand, some of the circumstances that constitute a hindrance are also a help to the cause. I mean education, and the benefits our western civilization is con ferring on the people. Some whose eyes have been opened by education, have been led to inquire into true religion, and then abandon Polytheism and some of its evils. The tendency of some of these educated men is in the right direction. Another encouraging fact is that in the Go vernment English schools the "Royal Readers" in which Christian principles are judiciously taught, are used.

The Mahomedans—especially fishermen and shopkeepers—and the Vaishyas seem to be the least hopeful classes, The Marathas and Mahars are the most hopeful.

APPENDIX A.

The Lodiana Mission in its early days.*

Our brethren in India, as our readers know, have set apart four days—December 3rd to 6th—for services to commemorate the fiftieth anniversary of theii' work. This interesting observance suggests a few notes, not aiming at anything later than what relates to the first two or three years, concerning the beginning of our mission in that country. For complete accounts, reference must be made to the *Annual Reports,* the *Foreign Missionary Chronicle,* 1833-1836, and *Two years in Upper India ;* and still earlier, to the history of the venerable Synod of Pittsburgh. The synod at its first meeting, in 1802, in what was then the frontier of the country, organized itself as a missionary society, with its administrative committee, treasurer, etc., thus practically adopting the great idea of church work in missions. This true theory is now generally adopted. It was more fully formulated by the synod in 1831. It had a great deal to do with the first missions of our Church to the Indians, to Africa, and to India, as commenced by the synod and afterwards transferred to the General Assembly. Its leading men and its members generally favored these foreign missions, though their own boards then contained numerous vacant churches and missionary districts ; and now no part of our country is better supplied with ministers and churches.

The first two missionaries appointed by the Western Foreign Missionary Society, Messrs. William Peed and John C. Lowrie, were appointed in January, 1832 ; but they and their wives did not embark for India until May 29th, 1833. The limited funds of the Society caused this delay. They spent several of the intervening months preaching among the churches on the subject of missions. They arrived at Calcutta in October, 1833. Their general

* Thia paper by Dr. John C. Lowrie appeared in the Record of December 1884.

instructions mentioned the northern part of India as standing in need of missionaries; but as little was then known in this country of the interior provinces, they were left free to go elsewhere in India, or to regions further east, as Providence might load them. It was considered that in Calcutta they could learn where they should go. The Society incurred some degree of criticism for entering on so distant and expensive a mission in view of its limited income and its inadequate information. It might have been more justly criticised for entrusting- such large discretion to men of such inexperience—young and new. But the Directors of the Society were men of wisdom and largo experience, and they represented churches eminent in faith and prayer. Limiting those remarks to a few subjects, we may note:

1. The immediate work of the new missionaries was to choose their field of labor, In this counsel from on high was surely given to them. They met with friendly aid from gentlemen who had been stationed in the Upper Provinces, and from one, the late Dr. Dull', who had been led to make special inquiries for missionary purposes in that region. It was then a region spiritually destitute. Northwest of Allahabad for nearly a thousand miles, among people estimated at from thirty to fifty millions, there were no European or American missionaries, and but two East Indian brethren—one at Allahabad, the other at Delhi. Tho people were regarded as the most energetic for the Hindus. They were mostly worshippers of idols, but some were Mohammedans, equally without God and without hope in the world. The adjacent countries, north and west, were unoccupied by Christian men. The climate had certain advantages in regard to health. The way was considered open for missionary work. No other missionary board was expecting to enter this part of India. There were dilficu11ies, but mainly such as the Gospel only could remove. The choice was made of the north-western provinces, looking particularly to the Punjab, the country between the rivers Sutlej and Indus. All our friends in Calcutta concurred in this decision, and Church at homo afterwards approved it. To the Calcutta mission families the brethren felt deeply iudebted for many kindness. Their sympathies were the more called forth by the great loss which the little company

met with, a few weeks after their arrival, in the death of one who was lovely in every grace, gifted with qualifications for eminent usefulness, everyway devoted as a missionary, but thus early in her years taken to be with Christ, " which is far better." And so the first possession of the mission was a grave, lighted by a blessed hope.

2. The next duty of the missionaries was to reach their station at Ambala or Lodiana—preferably the former—both nearly 1,200 miles north-west from Calcutta, both regarded as frontierposts and as centres of wide influence. The journey can now be made by rail in two or three days. But then, by boat and tent, it required several months; by palauquin, with relays of bearers, travelling day and night, in about a fortnight, but at a large expense for each traveller, and almost without baggage. The first plan was chosen, but several mouths must pass before a favorable time for the voyage of a thousand miles on the Granges (six hundred direct distance) would come round. It was deemed advisable to wait; meanwhile they could be studying the language of the north-western Hindus, for which excellent opportunities could be had in Calcutta. During these months of waiting and study the health of one of the brethren began to show signs of serious and perhaps fatal illness. The disease gained strength, but seemed likely to continue for several years, hindering all active work. Under medical advice his return to this country with his devoted wife was eventually settled, and they embarked for this country, July 23, 1834. It was a severe trial to them both and to their colleague. It was a second dark ordering of Providence to the mission, now reduced from four members to but one. Nearly a year afterwards it was learned by the remaining member that his friend and class mate had entered into rest not long after setting out on the voyage. He was kept in peace unto the end; and his young widow was sustained by divine grace in her sore bereavement. His early removal was, however, not one that proved his consecration to have been without practical fruit. His excellent good sense and careful judgment were traits of great service in deciding on the question first to be considered—that of the field to be occupied. And his life of sincere, humble, earnest piety made his example one to bo followed by his successors. It is his

honor and reward that ho was one of the founders of Lodiana .Mission.

The survivor left Calcutta on the journey to the north west part of India July 25. Ilis boat made the usual stopping places, such as Berhampore, Patna, Benares aud Allahabad, always resting on the Sabbath, and arrived at Cawnpore October 9—the city where so many of our missionaries and so many more English people, mostly women and children, were massacred during the rebellion of the Sepoys; but all was peaceful there in 1834. The journey, after leaving the Ganges at Cawnpore, was made in a palanquin. Visits of a day or two were made at Agra and Delhi, and the traveller arrived at Lodiana Nov. 5.

Ever so many things must be omitted in these brief notes. The long and tedious journey, its dangers on the great river, its solitariness in the midst of the innumerable people, its depressing daily sight of heathen life, its countless opportunities of speaking of Christ our Lord if only the gift of tongues had been acquired, and perhaps specially its often raising the question as to the wisdom of going so far into the interior and passing through so many provinces and cities then unoccupied by missionaries—these were things hard to bear, but in them all the careful choice was kept steadily in view. On the way certainly many encouraging things occurred, especially in the cordial and sympathetic interest taken in the new mission by European Christian people at the few stations; and it is still believed, after so many years of observation, that the journey was not too long nor its discouragements too serious for the work that was given to the Church for its labors and prayers in Upper India.

3. But these notes should refer specially to the Lodiana of 1834, and a few things should be mentioned as of that date. It was then a city of about twenty thousand inhabitants, situated on a small tributary of the river Sutlej, the eastern boundary of the Punjab, from which it is but five miles distant. It was then the frontier military post of the British, having a civilian residency at one end of the city and the cantonments at the other, a mile or more apart, with a small but well-planned fort at one side. It was under the rule of a native chief, in the somewhat large region known as the Protected Sikh States—" Protected" by the British

as " the paramount power" from the despotic grasp of Kunjeet Singh, the last great ruler of the Punjab. About a hundred of these protected states sent their *vakeels*, or representatives, to Ambala, the chief political agency of the English government in that region; and its being thus a centre of influence made Ambala the first choice of our missionaries as their station. They had permission from the governor-general in Calcutta to live at Ambala; but for a reason that could not then be controlled it was necessary to go ou to Lodiana, where a cordial welcome was received from the political agent, Captain afterwards Sir Claude Wade.

In those days there was no dwelling-house to be rented, and after his recovery from serious illness the missionary obtained permission to occupy rooms in the officers' quarters in the fort. A year later, when the llev. Messrs. James Wilson and John Newton and their wives arrived at Lodiana, it was found practicable to rent a house for a short time from a native gentleman, situated near the city on the opposite side from the fort. The "house question" was one of difficulty. It was so ordered that the native chief died early in 1835, as now recollected, and as he left no heirs his principality fell, according to native custom, to the British as the paramount power, and the city passed from native to foreign rule, with an immediate and large increase of population. Soon afterwards the grant of a small piece of land almost adjoining the city was made, through the kind intervention of Captain Wade, on the usual terms, involving a small ground rent. It was at first a sandy, barren looking place; but when seeded and the grain sprang up it was a beautiful little, field, promising a rich harvest. As first seen by the writer of these lines and last seen on the morning of his leaving Lodiana, it was an emblem of heathen barrenness, and then of the higher purpose and fruit to which it was predestined.

Tho obtaining of this land was not, however, the first practical question of the mission, nor was it at all the most important. It must be remembered that tho people of the north-w'est provinces were accustomed to times of misrule and violence, and were but entering on the stages of settled life after ages of turbulence. Moreover their European rulers, now adopting the policy of a liberal and beneficient administration of public affairs, were not generally ready to

sanction Christian schools, and dreaded the risk'of introducing missionary education among the people. Especially was this the case in parts of the country which had not been long under their authority, and the protected Sikh States were only in part under their rule. It was not evident at that period that a Christian teacher in active service would be tolerated by bigoted and fanatical natives, nor was it surprising that even enlightened and friendly men should hesitate to encourage missionary work on the frontiers; but the right of residence at Lodiana was secured from the highest authority, and the political agent was entirely cordial in favoring all judicious and practicable measures, lie had established a small school for instruction in English before the arrival of the missionary, expecting to transfer it to his charge; but he preferred that it should still bo conducted without including Christian instruction. Such instruction was of course essential to a missionary school. Moreover the school seemed to be almost indispensable to the beginning of evangelistic work in the circumstances then existing. It was a matter of much moment that a right decision should be made, and after frequent and friendly conversation on the subject the Christian character of the instruction was conceded. It was apparently a minor question; but for the fifty years that this school has been maintained the importance of the position then adopted has never been called in question.

Other matters of moment had to be considered, especially as to stations to bo occupied by new missionaries on their arrival. Information was sought, and after Messrs.Wilson and Newton arrived at Lodiana earnest consideration was given to this subject. It was still further considered in Calcutta in 1836 on the arrival of the third company of missionaries. Eventually, in the case of each station from Allahabad to Rawal Pindi, the places now occupied were taken in view of the leadings of Providence. Still other matters—religious services, native teachers and assistants, printing presses—might be referred to, but these notes are transgressing their appointed limits.

In general, even a slight review of the earlier years of the work of our Church in India shows clearly the good hand of God upon it. From very small and humble beginnings it has become a somewhat large work. Lays of

darkness, seasons of perplexity, events full of trouble, times of weeping and tears, of humiliation, of unwilling returns of missionaries from the field, of sorrowful bereavements and disappointed hopes—all these mark the record from 1834 to 1884 ; but it is nevertheless a record of grace given from on high, of kind providences, of work well begun, of the gospel preached, of Christian schools taught, of the sacred Scriptures widely circulated, of hopeful conversions, of native churches and ministers, of the blessing of God upon the labors and prayers of his people in our country and in India, which call forth thanksgiving and praise. A bright and blessed future awaits this work of our Church, and grateful should all feel who may take any part in it for the sake and by the grace of Christ our Lord. So may we expect more and more encouragement in our work in India ; and when the next fifty years are ended far greater results will be recorded to the glory of God.

APPENDIX B.

*Remarks on the American Presbyterian Missions in North India and the Punjab.**

By J. Murdoch, LL. D.

After having made the circuit of the India missions, from the Punjab to Cape Comorin for about twenty times during the last quarter of a century, I venture to say that the American Presbyterian Mission has as much, if not more, to show than any other mission in India *under the same circumstances.* The missions of the Church Mission ary Society are among the oldest and largest in North India, and they have had able aud devoted laborers, yet the senior secretary in London questions me as to the cause why their efforts had been attended with so few visible results.

Mere statistics may be very delusive. One requires to be intimately acquainted with the details of the different missions before he can form a correct judgment regarding their comparative success.

It is well known that the early Danish missionaries in South India had considerable numbers of what are termed "Bice Christians." I do not blame the missionaries; they acted according to the best of their judgment, but they lacked experience. While Euglish missionaries have avoid ed this, there is no doubt that great numbers of the lower castes placed themselves under their care from the *hope of protection from oppression.* The laud tenure in the South differs from that in North India. Zemindars and the higher castes have apparently (or at least had) the lower castes more at their mercy. The well-known missionary Ithenius regularly employed a vakil, or native lawyer, to take up the cases of native Christians suffering from injus tice.

*This paper appeared in the Foreign Missionary of April, 1882.

No blame is attached to the Tinnevoly Missionaries, and there is provision for protecting those who placed themselves under Christian instruction; only the facts should be known. Pottitt, one of them, expresses the fact thus: "God works by His providence as well as by His grace." Thousands placed themselves under the missionaries *primarily* with a view to protection, but the use of the means of grace, with God's blessing, led many to obtain what was far more valuable.

The hope of rising in the social scale, in addition to the foregoing, operated a good deal in tire Telugu country, where the converts of late years have been so numerous. Their caste name they considered opprobrious. "When they became Christians they repudiated it, and claimed to be called Christians in legal notices.

It is not said by any means that the above are the *only* motives, but those best acquainted with the native converts acknowledge that many came from what may be called mixed motives.

There is only one city in Tinnevelly which may at all compare with those where the American Presbyterian Mis sions have been located, and there the Church Missionaries have been comparatively unsuccessful. So far as I am aware, all the Brahmin converts in Tinnevelly might be reckoned on the fingers of one hand.

Take the missions of the Free Church of Scotland, with laborers like Duff of Calcutta, Anderson of Madras, and Wilson of Bombay. In the shape of *direct visible results* they have no more to show than those of the American Presbyterian Board. And this remark applies to all mis sions planted *in cities,* or under the *same circumstances.*

The grand aim of all missionaries ought to be able to say with truth, "Lord, we have done as Thou hast commanded." They may be constrained to say, "Who hath believed our report?" but they are not responsible for results.

Missionary labor is usually divided into three principal heads. 1. The direct preaching of the gospel. 2. Educa- tion. 3. The press.

Only a few remarks may be made on the work of the American Presbyterian Mission under each division:

1. Perhaps no mission in North India has done more in the way of direct preaching to the heathen.

2. Superior schools have been maintained in the principal cities, and there has been greater care to preserve the evangelistic character, than, I am sorry to say, is some times shown in British mission schools. Mr. Forman's is the most powerful Christian influence in Lahore. The girls' schools at Dobra and other places, and the Zenana laborers have also to be considered.

3. By means of the press the American Presbyterian Missionaries have done as much in North India and the Punjab as all the other missionaries taken together for the diFusion of Christian truth through this agency. The Hindu Scriptures owe much to the labors of American missionaries, and have been chiefly printed at the Allahabad Press established by them. All the Punjab Scriptures at present in circulation were printed at the Lodiana Press, Bev. J. Newton being the translator. Largo numbers of tracts have been circulated. Bev. W. F. Johnson is the most popular tract writer in India, and Bev. J. F. Ullmann has done good service in this and other ways. Commenta ries and other works have been prepared; the *Christian Treasury,* of which about twenty volumes have been issued, is a mine of instruction for the native church.

Space does not permit me to go into details, but it may be said that, as a body, the American Presbyterian mission aries have faithfully endeavored to carry out the " Great Commission."

When Judson was asked regarding his hopes of the conversion of Burmah, he said, that they were " bright as the promises of God." The same promises apply to India. We do not indeed known when they will be fulfilled. A very long list of Old Testament workers "died in faith, not having received the promise."

It may be that the churches may have long yet to wait for the conversion of the world. " God's mill grinds slow." Even the nominal conversion of the Boman Empire took centuries, and it is not surprising if the much larger population of India, welded together by caste, should take even a longer time to accept the gospel. The Hindus are a very gregarious people. They will move in masses. Christian truth is gradually spreading and changing popular ideas.

The late Mr. Thomason, an esteemed Christian Lieutenant Governor of the N. W. P., expressed the following opinion:

" If we carefully examine history we shall find that generations passed away in the gradual accomplishing of objects which our impatient expectations wish to see crowded into the brief space of our own lives. We must bear in patience and hope, and see laborer after laborer pass through the field, expectation after expectation disappointed, and at length be content to pass ourselves from the stage in full faith and confidence that Grod, in His own way and in His own time, will bring about the great end which His truth is pledged to accomplish. Looking to the way in which Providence would ordinarily work such changes, I think we may expect a gradual preparation for any great natural change; and then a rapid development whenever the change has decidedly commenced."

Nowhere perhaps will the promise be more signally fulfilled. " Who are these that fly as a cloud and as doves to their windows?" than in India.

But Grod demands faith as a condition of success. If the feeling is that the cities of Hinduism are walled up to heaven and efforts hopeless, let such churches return from the field and leave the enterprise to others. But surely this ought not to apply to what is now the largest Protestant nation in the world, the richest in material resources.

It is allowed that other parts of the globe, as China, " The Dark Continent," etc., have also claims. China no doubt deserves the first place, but India comes next. "This ought ye to have done and not to leave the other undone."

APPENDIX 0.

Number of converts in our India churches *

This number is small compared with the number in some of the other missions of the Board. It has indeed increased, being now twice as large as it was a few years ago. It is yet but small—less than one thousand, as stated in the last reports. How is this to be accounted for ?

Not by mission fields more widely open, nor enjoying better governmental protection, nor giving more ready access to the people ; nor yet in fields having better laborers,—for onr India brethren are men of the same families at home, church and Christian experience, theological training and earnest consecration, as are their fellow laborers in China J apan and other countries. We do not deny, on the contrary we believe, that the sovereignty of the Holy Spirit, which suffered not the apostle to go into Bithynia, regards with infinite wisdom the state of things in India, but does not yet grant large *visible* success ; yet we may not doubt that there are the best reasons of this apparent delay ; and we are sure that the real progress towards success is far greater than mere numerical statistics can show.

The conditions of gospel work vary greatly in every country. Compare the Japanese with the Chinese, for example, or the Karens with the Hindus, or different castes in India with each other, especially the poor with those of high ancestral rank. It is, we think, still true that the Gospel makes most progress among the poor. Among the Hindus this is manifest; compare the Kols or the Chuhras with the Brahmans, or the Teloogoos with the Bajpoots. Apart from this, there may be something- to hinder the acceptance of Christianity in the fondness of the educated classes for metaphysical studies, ending too often in pan theism ; in their pride of a vast literature, with all its sensual histories of goddesses and gods ; in their ancient conservatism ; besides the common dislike of human nature in its fallen state to a holy religion.

* By Dr. J. C. Lowrio in the Record of March 188G.

But India differs from all other heathen countries in its dreadful system of caste. This system now holds in bondage all the people in greater or less degree, and usually in so great a degree as to make every convert to Christ an outcast—cut of from home, family and friends, deprived of property and reduced to poverty, persecuted and utterly despised. It is no wonder that Christian converts are so few, and for the most part so little able to support their own churches. The times are, however, changing. The bonds of caste are weakening, owing to many causes; but this terrible bondage is still a great barrier to the spread of the Gospel among the Hindus. All the subdivisions of caste, over a hundred, have their adherents—each inter linked with all the families and members of his own class. Even Muhammadans and Sikhs observe caste usages; and so the land is held in bondage to the great enemy.

In 1834 one of the missionaries of the Board wrote that no great number of Hindus could ordinarily be expected to become Christians until this system of caste was broken. In the meantime conversions would probably be few and occur' in isolated cases; but that eventually caste itself would become a great means of its own overthrow. This would result from the leavening influence of the Gospel by the power of the Holy Spirit, reaching each member of each subdivision; but no one moving till all moved, and then conversions would be numbered by thousands and scores of thousands. This impression has gained strength. It is held more firmly now than it was then. It has been signally exemplified.

Our blessed Saviour's ministry on earth was largely a work of sowing seed not yielding a large harvest at first. But it was followed by the day of Pentecost. Thus it was in the land of Israel. So it is still in far less degree, but there shall be, and perhaps soon, days of Pentecost in India. Indeed, in this point of view the work of missions among the Hindus is far more successful than it is among most other heathen peoples.

	Beginning of Decade.		Accessions during Decade.		By
	Men.	Women.	Mon.	Women.	Men
First Decade. From 1836-1846.			James McEwen	Mrs. McEwen	
			J. Wilson	Mrs. Wilson	
			J. H. Morrison	Mrs. Morrison	
			FI. R. Wilson	Mrs. Wilson	
			J. Warren	Mrs. Morrison(2d	
			J. L. Scott	Mrs. Warren	
			J. E. Freeman	Mrs. Scott	
			J. C. Rankin	Mrs. Freeman	
			W.II. McAuley	Mrs. Rankin	
			J. Owen	Mrs. McAuley	
			J. Wray	Miss J. Vanderveer	
			J. J. Walsh	Mrs. Wray	
				Mrs. Walsh	
				Mrs. Owen	
			12	14	
From 1846-'56.	J. Wilson	Mrs. Wilson	A. H. Seeley	Mrs. Seeley	
	J. Warren	Mrs. Warren	D. Irving	Mrs. Irving	
	J. L. Scott	Mrs. Scott	R. M. Munnis	Mrs. Hodge	
	J. E. Freeman	Mrs. Freeman	A. A. Hodge	Mrs. Fullerton	
	J. U. Rankin	Mrs. Rankin	J F. Ullmann	Mrs. Campbell	
	W.U. McAuley	Mrs. McAuley	R. S. Fullerton	Mrs. Hay	
	J. Owen	Mrs. Owen	D. E.Campbell	Mrs. Sha"v	
	J. Wray	Mrs. Wray	Lawrence Hay	Mrs. Munnis	
	J. J. Walsh	Mrs. Walsh	H. W. Shaw	Mrs. Ullmann	
			R. E. Williams	Mrs. Scott (2d)	
			A. O. Johnson	Mrs. Johnson	
				Miss Browning.	
	9	9	11	12	
Third Decade. 1856—1866 (Second Decade.	J. L. Scott	Mrs. Scott	R. McMullin	Mrs. McMullin	J. E. Freeman
	J. E. Freeman	Mrs. Freeman	A. Brodhead	Mrs. Brodhead	D. E. Campbell
	J. Owen	Mrs. Owen	W. F. Johnson	Mrs. Johnson	A. O. Johnson
	J. J. Walsh	Mrs. Walsh	B. D. Wyckoff	Mrs. Wyckoff	R. McMullin
	R. M. Munnis	Mrs. Munnis	E. Sayre	Mrs. Sayre	
	J. F. Ullmann	Mrs. Ullmann	S. H. Kellogg	Mrs. Kellogg	
	R. S. Fullerton	Mrs. Fullerton	J. M. Alexander	Mrs. Alexander	
	D. E. Campbell	Mrs. Campbell			
	Law. Hay	Mrs. Hay			
	R. E. Williams	Mrs. Johnson			
	A. O. Johnson				
	11	10	7	7	4

Losses.

Death.	*By Withdrawal.*		*By Transfer.*	
Women.	Men.	Women.	Mon.	Women.
Mrs Morrison Mrs. Morrison(2d)	J. McEwen H. R. Wilson	Mrs. J. McEwen Tkliss J. Vanderve er Mrs. Wilson	J. H. Morrison	
2	2	3	1	
Mrs. Freeman Mrs. Scott Mrs. Seeley	D. Irving J. Wray A. A. Hodge J. Wilson W.H. McAuley J. C. Rankin A. H. Seeley W. H. Shaw	Mrs. Irving Mrs. Wray Mrs. Hodge Mrs. Wilson Mrs McAuley Mrs. Rankin Mrs. Shaw		Miss Browning (afterwards Mrs Herron)
3	8	7		1
Mrs. Freeman Mrs. Campbell Mrs. Johnson Mrs. McMullin Mrs. Owen	Lawrence Hay R. E. Williams	Mrs. Hay	R. M. Munnis R. S. Fullerton	Mrs. Munnia Mrs. Fullerton
5	2	1	2	2

* F or a tabular view of the Lodiana Mission, see page 74.

	Beginning of Decade.		Accessions during Decade.		By
	Men.	Women.	Men.	Women.	Men.
Fourth Decade, from 1RGG—187G.	J. L. Scott J. Owen J. J. Walsh J. F. Ullmann A. Brodhead W. F. Johnson B. D. Wyckoff E. Sayre S. H. Kellogg J.M. Alexander	Mrs. Scott Mrs. Ullmann Mrs. Walsh Mrs. Brodhead Mrs. Johnson Mrs. Wyckoff Mrs. Sayre Miss M. Walsh Mrs. Kellogg Mrs. Alexander	F. Heyl T. S. Wynkoop T. Tracy. G. A. Seeley J. J Lucas, J. F. Holcomb J. Warren	Mrs. Gwon (2d) Miss E. Walsh Miss N. Dickey (afterwards Mrs. Tracy) Miss L. Walsh Miss M. Eva Sly (afterwards Mrs. Lucas) Mrs.J F.Holcomb Miss C. Belz Mrs. Warren (2d) Miss P. A. Brink Miss M. N.Wilson Miss S. Seward, Mrs. S. J. Millar Miss A. E. Scott Miss M. Hardie	J. Owen M.D. M D.
	10	10	7	14	1
Fifth Decade. From 1877 to 1887	J. F. Ullmann A. Brodhead W. F. Johnson S. H. Kellogg J.M. Alexander F. Hoyl T. S.Wynkoop T. Tracy G. A. Seeley J. J. Lucas J. F. Holcomb J. Warren	Mrs. Ullmann Mrs. Brodhead Mrs. Johnson Mrs. Kellogg Mrs. Alexander Mrs. Tracy Mrs. Lucas Mis. Holcomb Miss Belz Mrs. Warren Miss L. Walsh „ M. N.Wilson S.ScwardM.D Mrs.S.J. Miller Miss A.E. Scott ,, M. Hardie	J. C. IL Ewing J. S. Woodside G. W. Pollock Henry Forman T. E. Inglis	Mrs. Seeley Mrs. Ewing Miss E. Seeley MissS.Hutchinson Miss F. Perley Mrs. Woodside Miss Woodside Allies Butler Mrs. Pollock Mrs. Inglis Miss J.F. Bell m.d Miss Hutcheson	J. Warren
	12	1G	5	12	1

Losses.

Death.	*By Witkclrazcal.*		*By Transfer.*	
Women.	Men.	Women.	Men.	Women.
Miss E. Walsh	J. L. Scott E. Sayre J. J. Walsh B. D. Wyckoff	Mrs. Scott Mrs. Sayre Mrs. Owen Miss M. Walsh Mrs. Walsh Mrs. Wyckoff Miss Brink, M.D.		
1	4	7		
Mrs. Kellogg Miss M.N.Wilson	A. Brodhead g. H. Kellogg F. Heyl T. S. Wynkoop	Mrs. Brodhead Miss L. Walsh Mrs. S. J. Millar Miss M. Hardie Miss F. Perley Miss Butler	J. F. Ullmann	Miss A.E. Scott
2	4	6	1	1

SYNOPTICAL VIEW.

Period	Union	Beginning of the Decade.		Accessions during the Decade.		Losses.						Remaining at end of the Decade.		Total.		Balance of Gain.
						By Death.		By Withdrawal.		By Transfer.				Gain.	Loss.	
		Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men and Women	Men and Women	Men and Women
Members	'36 to '46	0	0	9	14	0	13	0	20	4	4	9	10	26	8	18
	'46 to '56	9	9	7	12	0	10	0	0	0	0	16	20	23	1	22
	'56 to '66	11	10	4	7	1	10	0	4	0	0	14	20	14	8	6
	'66 to '76	10	10	4	14	1	14	0	4	0	0	13	20	21	8	13
	'76 to '86	12	16	5	12	1	6	0	0	0	0	16	22	17	5	12
	Total.			41	59	3		0		4				101	31	70

Names of Miss.	Year of joining Mission.	Year of with drawal.	Yoar of Death.	Present address.
James McEwen	1836	1838	1845	
James Wilson	1838 (1)	1851	1883	
J H. Morrison	1838	1843 (4)	1882	
Henry R Wilson	1838	1846		New York City.
Joseph Warren	1839	1854 (2)	1877	
James L. Scott	1839	1867	1880	
John E. Freeman	1839		1857 (3)	
John C. Rankin	1840	1848		Basking Ridge, New
William H. McAuley	1840	1851	1882	Jersey.
Joseph Owen	1840		1870	
John Wray	1842	1849		
J. J. Walsh	1843	1872	1884	
A. H. Seeley	1847	1854		Amenia, New York.
David Irving	1847	1849	1885	
R. M. Munnis	1847		1861	
A. A. Hodge.	1848	1850		Princeton, NewJ orsey.
J. F. Ullmann	1848	1882 (4)		Rawal Pindi, India.
R. S. Fullerton	1850		1865	
D. E. Campbell	1850		1857 (3)	
Lawrence Hay	1850	1857		Indianapolis, Indiana.
IL W. Shaw	1850	1855		
R. E. Williams	1852	1861		Pittsburgh, Pa.
A. 0. Johnson	1855		1857 (3)	
R. M. McMullin	1857		1857 (3)	
A. Brodhead	1859	1878		Bridgeton, New Jersy
W. F. Johnson	1860			Washington Pa.
B. D. Wyckoff	1860	1874 (5)		Sabathoo.
E. H. Sayre	1863	1869		Garden Plain, Ill.
S. H. Kellogg	1865	1876		Toronto, Canada.
J. M. Alexander	1866			Allahabad.
F. Heyl	1868	1881		Philadelphia, Pa.
T. S Wynkoop	1869	1876		Washington City.
T. Tracy	1869			Etawah, India.
G. A. Seeley	1870			Mainpuri ,,
J. J. Lucas	1870			Allahabad ,,
J. F. Holcomb	1872 (1)			Jhanei ,,
J. C. R. Ewing	1879			Saharanpur ,,
J. S. Woodside	1881 (1)			Fatehgarh ,,
G. W. Pollock	1881			Mainpuri ,,
Henry Forman	1884			Allahabad ,,
T. E. Inglis	1884			Fatehgarh ,,

(1) Transferred from the Lodiana Mission.
(2) Retired in 1854 and returned in 1872.
(3) Massacred in the Mutiny at Cawnpore.
(4) Transferred to Lodiana Mission.
(5) Transferred to Lodiana Mission 1883.

Names.	Year of joining Mission.	Year of with-drawal.	A.CiLr of uenLii.	Address.
Miss Jane Vanderveor	1810	1846		
,, Mary L. Browning (1)	1856	1857	1863	
,, Marion Walsh (2)	1865	1867		Rancekhet, India
,, Emma Walsh	1868		1869	
,, Elizabeth Walsh (3)	1870	1882		Tezpur, Assam.
(N. M. Dickey	1870			
") afterwards Mrs. Tracy				Etawah.
jMary Eveline Sly				
")afterwards Mrs. Lucas	1871			Allahabad.
,, Christine Belz	1872			Etawah.
,, P. A. Brink M. D.	1872	1874		
,, Sara Soward M. D.	1873			Allahabad.
,, Mary Nevius Wilson	1873		1879	
,, A. E. Scott (4)	1874	1876		Landour.
,, M. Hardie	1874	1876		
Mrs. S. J. Millar	1874	1876		
Miss Elizabeth Seeley	1879			Mainpuri.
,, Sara S Hutchinson	1879			Philadelphia.
,, Fannie Perley	1879	1882		Washington City,
,, J. Woodside (5)	1880			Fatehgarh.
,, Butler	1880	1881		Peoria Ill.
„ J. F. Bell, M. D.	1885			Fatehgurh.
,, S. Hutcheson	1886			Mainpuri.

(1) Afterwards Mrs. Herron of Lodiana Mission.
(2) ,, ,, Lambert of the London Missionary Society.
(3) ,, ,, Smithoman of the S. P. Q-.Society, Assam.
(4) Transferred to tho Woodstock School.
(5) Transferred from tho Lodiana Mission.

A word as to these tables. (1) Nineteen missionaries have died while connected with the Mission. Of these, eight (four ordained missionries with their wives) were massacred at Cawnporo in the Mutiny of 1857.

(2) Four ordained missionaries served over twenty-five years; eleven served fifteen years; three served ten years; sixteen, five years, and five, two years.

(3) Of the unmarried lady missionaries, three served ten years and over, and five served five years and over.

(4) Since 1868, eighteen unmarried lady missionaries have been added to the Mission, of whom two have died; three have married missionaries and are still in India; five have withdrawn from India; and eight remain in tho field.

(5) Since 1868, eleven ordainod missionaries havo been added to the Mission of whom one has died; two have withdrawn from India; and eight remain.

(6) Seven daughters and one son, children of missionaries named aboyo havo returned to India as missionaries.

List of ordained foreign missionaries who have been connected with the Kolhapur Mission.

Names of Missionaries.	Year of joining Mission.	Year of withdrawal.	Year of death.	Present address.
R. G. Wilder, ...	1870 (1)	1875		Princeton, New Jersey.
G. W. Seiler, ...	1870			Kolhapur.
W. P. Barker, ...	1872	1876	1882	
j. j. Hull, ...	1872		1881	
J. P. Graham, ...	1873			Sangli.
J. M. Goheen, ...	1875			Kolhapur.
G. H. Ferris, ...	1879			Panhala.
L. B. Tedford, ...	1879			Ratnagiri.

(1) Mr. Wilder began the Mission at Kolhapur in 1852 by direction of the A. B. C. F. M. A few years later he withdrew from the A. B. C. F. M. and carried on the Mission independently. In 1870 the Mission was taken under the care of the Board of the F. M. of Presbyterian Church, U. S. A.

STATISTICAL TABLE FOR THE YEAR 1885.

Names of the Missions.	Mission Agents.											
	Foreign.						Native Christian.					
	Ordained Missionaries.	Unordained Missionaries.	Wives of Missionaries.	Other Female Workers.	Total Male.	Total Female.	Ordained.	Unordained.	Total Male.	Communicants.	Adherents.	Schools.
Lodiana.	1	0	0	17	1	0	1	27	28	507	Rs. 2307	5339	1495
Farrukhabad.	1	0	0	1	1	0	1	20	21	386	1043	1416	1037
Kolhapur.	0	0	0	0	0	0	0	2	2	84	167	661	100
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