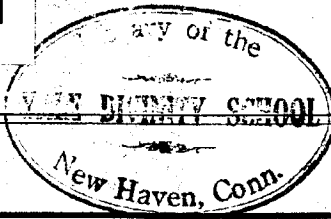


YALE UNIVERSITY



3 9002 07494 6113



North-West India Conference Report



1916

Bdx
M49x
v. 24

LUCKNOW
METHODIST PUBLISHING HOUSE
1917

ANNUAL REPORT AND MINUTES

of the

TWENTY FOURTH SESSION

of the

North-West India Conference

of the

Methodist Episcopal Church

held at

Muttra, January 11-16, 1917



LUCKNOW

METHODIST PUBLISHING HOUSE

1917

OFFICERS OF THE CONFERENCE.

President:

BISHOP FRANK W. WARNE, D.D.

Secretary:

F. C. ALDRICH, P. O. ALIGARH.

Assistant Secretaries:

C. B. STUNTZ.
C. W. CLEMES.

Statistical Secretary:

C. H. PLOMER.

Assistant Statistical Secretary.

J. H. WILKIE.

Vernacular Secretaries:

G. L. LORENZO,
M. L. DAVIS.

Corresponding Secretary:

BENSON BAKER.

Literary Secretary:

E. M. RUGG.

Finance Committee.

Chairman:

BISHOP FRANK W. WARNE.

Secretary:

BENSON BAKER.

Treasurer:

ROCKWELL CLANCY.

Ex-Officio:

MOTT KEISLAR,
G. W. BRIGGS.
A. L. GREY.
W. W. ASHE.
F. M. WILSON.
J. T. ROBERTSON.
JAMES LYON.

Elected:

P. M. BUCK.
C. H. PLOMER.
J. H. WILKIE.
ALFRED LUKE.
I. U. DANIEL.
GEORGE GORDON.

Alternates:

C. B. STUNTZ.
S. W. CLEMES.

E. T. FARNON.
J. D. RANSOM.

CONFERENCE OFFICERS.

Auditing Committee.*Chairman:*

ROCKWELL CLANCY.

BENSON BAKER.	A. L. GREY.
JAMES LYON.	C. H. PLOMER.
G. W. BRIGGS.	ALFRED LUKE.
MOTT KEISLAR.	N. T. CHILDS.
W. W. ASHE.	S. W. CLEMES.
J. H. WILKIE.	E. M. RUGG.
J. T. ROBERTSON.	C. B. STUNTZ.

Board of Examiners.*President,* MOTT KEISLAR.*Registrar,* ALFRED LUKE.

P. M. BUCK.	B. S. EDSON.
F. B. PRICE.	J. T. ROBERTSON.
W. W. ASHE.	C. H. PLOMER.
G. L. LORENZO.	I. U. DANIEL.
M. S. BUDDEN.	N. T. CHILDS.
F. M. WILSON.	ROBERT GARDNER.
DANIEL BUCK.	JOSEPH NELSON.
BARTHOLOMEW GARDNER.	MOHAN LAL.
MOTI LAL DAVIS.	E. T. FARNON.
G. W. BRIGGS.	F. C. ALDRICH.

Triers of Appeals.

F. M. WILSON.	JAMES LYON.
C. H. PLOMER.	J. T. ROBERTSON.
E. T. FARNON.	DANIEL BUCK.

JOSEPH CORNELIUS.

Board of Stewards.

MEMBERS OF THE FINANCE-COMMITTEE.

Joint Advisory Board.

ROCKWELL CLANCY.	MISS A. E. LAWSON.
MOTT KEISLAR.	MISS M. A. LIVERMORE.
BENSON BAKER.	MISS ISABEL MCKNIGHT.

Board of Education.*President,* G. W. BRIGGS.

MISS L. D. GREENE.	F. M. WILSON.
MISS C. C. NELSON.	BENSON BAKER.
MISS M. A. LIVERMORE.	MOTT KEISLAR.
MISS C. HOFFMAN.	J. T. ROBERTSON.

Board on Language School.

President. F. M. WILSON.

Secretary, MISS J. I. KIPP.

MISS L. D. GREENE.	P. M. BUCK.
MISS M. A. LIVERMORE.	G. W. BRIGGS.
MISS A. E. LAWSON.	J. T. ROBERTSON.
MRS. E. G. WILSON.	C. B. STUNTZ.

Deaconess Board.

Term ends 1918. *Term ends 1919;* *Term ends 1920:*

MRS. MATTHEWS.	MRS. F. M. WILSON.	ROCKWELL CLANCY.
J. T. ROBERTSON.	F. M. WILSON,	MISS RICHMOND.
F. C. ALDRICH.	MRS. L. B. JONES.	MISS E. L. NELSON.

Board of Orphanages.

ROCKWELL CLANCY.	MISS BODY.
F. C. ALDRICH.	MISS BOBENHOUSE.
F. M. WILSON.	MISS HOFFMAN.

Standing Committees.

1. *Statistics.*—C. H. PLOMER, J. H. WILKIE, ALFRED LUKE.
2. *State of the Church.*—A. L. GREY, JOSEPH NELSON, PREM DASS.
3. *Self-support.*—F. M. WILSON, M. S. BUDDEN, H. DANIEL.
4. *Sunday-schools.*—J. H. WILKIE, I. D. REVIS, G. L. LORENZO.
5. *Temperance.*—J. T. ROBERTSON, DANIEL BUCK, GEORGE GORDON.
6. *Public Worship.*—MOTT KEISLAR, C. H. PLOMER, N. T. CHILDS.
7. *Conference Relations.*—DISTRICT SUPERINTENDENTS AND BOARD OF EXAMINERS.
8. *Publishing Minutes.*—THE SECRETARIES.
9. *English Work.*—G. W. BRIGGS, J. H. WILKIE, E. M. RUGG.

Sunday School Union.

President, JOSEPH NELSON; *Secretary,* S. K. SWAMI.

Treasurer, ROCKWELL CLANCY.

CONFERENCE OFFICERS.

Historical and Literary Society.*President*, MRS. E. G. WILSON.*Secretary*, S. W. CLEMES, *Lecturer*, P. M. BUCK.**To Preach Missionary Sermon.**F. B. PRICE, *Alternate*, M. L. DAVIS.**Conference Visitors.***Bareilly Theological Seminary:*

W. W. ASHE, DANIEL BUCK.

Philander Smith College:

F. C. ALDRICH, J. T. ROBERTSON.

Conference Boards of Trustees.1. *Lucknow Christian College:*

BENSON BAKER	..	TERM EXPIRES IN	1918
ROCKWELL CLANCY	..	" "	1919
F. B. PRICE	..	" "	1920

2. *The Theological Seminary, Bareilly:*

BENSON BAKER	..	TERM EXPIRES IN	1918
MOTT KEISLAR	..	" "	1919
ROCKWELL CLANCY	..	" "	1920

3. *Blackstone Institute:**Ex-officio.*

The Bishops of Southern Asia.

District Superintendent of Muttra District,—*Principal.**Elected.**North-West India Conference.*—MRS. E. G. WILSON, MISS C. C. NELSON.*North India Conference.*—MISS R. ROBINSON, REV. E. STANLEY JONES.*Bengal Conference.*—MISS STAHL.*South India Conference.*—MISS WISNER.*Bombay Conference.*—MRS. HUTCHINGS.*Central Provinces Mission Conference.*—MRS. HOLLANDS.*Burma Conference.*—MISS ORCUTT.

4. *Cawnpore Girls' High School.*

BISHOP FRANK W. WARNE, *Chairman.*
 W. W. ASHE
 ROCKWELL CLANCY.
 F. B. PRICE.
 J. H. WILKIE.
 MISS A. E. LAWSON.
 MISS ISABEL MCKNIGHT.
 MISS RUTH ROBINSON.

Board of Governors of the Naini Tal Schools.

ROCKWELL CLANCY. J. T. ROBERTSON. F. B. PRICE,
 W. W. ASHE. BENSON BAKER. MOTT KEISLAR.

Conference Epworth League.

President, MRS. F. M. WILSON.

DANIEL BUCK, *1st Vice-President*; MISS SCHROEPPPEL, *2nd*
Vice-President; B. S. EDSON, *3rd Vice-Presi-*
dent; B. GARDNER, *4th Vice-President.*

Secretary, N. T. CHILDS, Treasurer, G. L. LORENZO.

District Epworth League Secretaries.

Allahabad District	ROBERT PORTION.
Cawnpore "	K. M. DAVID.
Delhi "	A. R. BUDDEN.
Meerut "	J. H. PEARSON.
Muttra "	ALFRED LUKE.
Panjab "	
Rajputana "	H. DANIEL.
Roorkee "	R. S. WELLINGTON.
Hissar "	M. L. PETER,

Board of Central.

MRS. PRICE, MOTI LAL DAVIS, I. U. DANIEL.

Commisson on Aggressive Evangelism.

JOSEPH NELSON. F. B. PRICE. MOTT KEISLAR.
 MISS LIVERMORE. F. M. WILSON. MISS S. C. HOLMAN.
 BENSON BAKER, *Chairman*; J. T. ROBERTSON.

CONFERENCE OFFICERS

Secretaries of Ministerial Bands.

Allahabad	District	HIRA LAL SINGH
Cawnpore	"	K. M. DAVID.
Delhi	"	UMMED MASIH.
Hissar	"	H. B. MITCHELL.
Meerut	"	J. H. PEARSON.
Muttra	"	M. S. BUDDEN.
Panjab	"	JOSEPH CORNELIUS.
Rajputana	"	HENRY DANIEL.
Roorkee	"	THOMAS SHARING.

Committee for Electoral Conference of United Provinces

Provincial Council on Missions.

G. L. LORENZO, GEORGE GORDON, DANIEL BUCK.

CONFERENCE ROLL.

Name Effective Elders.	Admitted in Full	Home Conference.
Aldrich, F. C. ..	1905	Des Moines.
Asgar Ali ..	1914	North-West India.
Ashe, W. W. ..	1895	Georgia.
Baker, Benson ..	..	South Kansas.
Brave, R. S. ..	1901	North West India.
Briggs, G. W. ..	..	Baltimore.
Buck, Daniel ..	1893	North-West India.
Buck, P. M. ..	1865	Kansas.
Budden, M. S. ..	1897	North-West India.
Budden, S. S. ..	1914	" " "
*Butcher, J. C. ..	1885	Rock River.
*Calkins, H. R. ..	..	" " "
Caleb, J. R. ..	1898	North-West India.
Childs, N. T. ..	1901	" " "
Clancy, Rockwell ..	1881	Montreal, (Michigan 1882)
Claudius, David ..	1902	North-West India.
Cornelius, Joseph ..	1896	" " "
Daniel, Henry ..	1906	" " "
Daniel, I. U. ..	1907	" " "
Davis, M. L. ..	1902	" " "
*Donohugh, T. S. ..	1909	" " "
Edson, B. S. ..	1901	" " "
Fazl Masih ..	1892	North India.
Farnon, E. T. ..	1889	" " "
Gardner, Bartholomew ..	1900	North-West India.
Gardner, Robert ..	1901	" " "
Gendan Lal ..	1916	" " "
Gordon, George ..	1901	" " "
Grey, A. L. ..	1912	" " "
Gulzari Lal, Lorenzo ..	1911	" " "
Ji Sukh Rae ..	1916	" " "
John, Robert ..	1906	" " "
Jones, L. B. ..	..	Iowa.
Joseph, K. H. ..	1901	North-West India.

*On leave in America.

Name Effective Elders.	Admitted in Full.	Home Conference.
Kallu Mall ..	1916	North-West India.
Keislar, Mott ..	1899	Upper Iowa.
† Little, John ..	1898	North West India.
Luke, Alfred ..	1900	" " "
Lyon, James ..	1879	Delaware.
McGee, N M. ..	1906	North-West India.
Massey, Karim. ..	1896	" " "
Mohan Lal ..	1892	North India.
Naim-ud-Din ..	1912	North-West India.
Nelson, Joseph ..	1906	" " "
Peter, M. L. ..	1902	" " "
Plomer, C. H. ..	1882	South India.
Parbhu Lal ..	1896	North-West India.
Prem Dass ..	1909	" " "
Price, F. B. ..	..	St; Louis.
Puran Mal, ..	1901	North-West India.
Rahim Khan ..	1912	" " "
Ram Sahae ..	1895	" " "
Ransom, J. D. ..	1895	" " "
Revis, I. D. ..	1913	" " "
Roberts, C. A. ..	1914	" " "
Robertson, J. T. ..	1892	Bengal.
Sampson, M. L. ..	1902	North-West India
Shaw, James ..	1912	" " "
Stuntz, C. B. ..	1915	Upper Iowa.
Swami, S. K. ..	1912	North-West India.
Taj Khan ..	1895	" " "
Thakur Dass ..	1898	" " "
Titus, B. L. ..	1898	" " "
Wahid Ullah Khan ..	1906	" " "
Wilkie, J. H. ..	1916	Canadian Presbyterian Church.
Wilkinson, S. S. ..	1912	North-West India.
Wilson, F. M. ..	1904	Central Illinois.
Zahur Khan ..	1902	North-West India.

†Supernumary, Fourth Year.

CONFERENCE ROLL.

619

Retired Elders.	Admitted in Full.	Last Year.	Home Conference.	Years of Active Service.*
Bhola Nath ..	1896	1914	North-West India ..	21
David, P. M. ..	1900	1913		16
Isa Dass ..	1893	1914	" " " ..	24
Jacob Anthony..	1899	1901	" " " ..	5
Makkhan Lal ..	1908	1915	North India ..	9
Phillips, Albert	1897	1910	North-West India..	16
Tulsi Ram ..	1896	1913	" " " ..	21

Probationers.	Admitted on Trial.	Home Conference.
Clemes, S. W. ..	1917	North-West India.
Judd, S. E. ..	1917	" " "
Lartius, C. A. ..	1916	" " "
Pearson, J. H. ..	1915	" " "
McGee, P. L ..	1916	" " "
Portion, Robert ..	1916	" " "
Rugg, E. M. ..	1916	Genessee.
Ummed Masih ..	1917	North-West India.

Widows of Members of Annual Conference.	Admitted in Full.	Last Year Active Service.	Years of Active Service.*
Mrs. Matilda Lal, widow of Chunni Lal ..	1889	1909	23
Mrs. Yaqub Cornelius, widow of Yaqub Cornelius ..	1893	1905	15
Mrs. Ishwari Pershad, widow of Ishwari Pershad ..	1895	1914	22
Mrs. Kallu Das, widow of Kallu Das ..	1880	1913	36
Mrs. Miriam Franklin, widow of Isaac Franklin ..	1898	1901	6

*Including two (2) years of probation.

Children under sixteen of Conference Claimants.	Age.*	Parents Name.
Alfred, boy ..	15	Rev P. M. David.
Ariel, boy ..	11	" " " "
Eveline, girl ..	13	" " " "
Elvina, girl ..	9	" " " "
Salvina, girl ..	7	" " " "
Theodore, boy ..	9	Rev. Anthony Jacob.
Herbert, boy ..	7	" " "
Rosie, girl ..	13	" " "
Benjamin, boy ..	14	Rev. Albert Phillips.
Malfred, boy ..	12	" " "
Maxwell, boy ..	9	" " "
Livingston, boy ..	4	Rev. Makkhan Lal.
Horatia, girl ..	13	" " "
Delitia, girl ..	7	" " "
Portia, girl ..	5	" " "
Faniel, boy ..	15	Rev. Bhola Nath.
Emmanuel, boy ..	12	" " "
Macoel, boy ..	9	" " "
Joel, boy ..	7	" " "
Pollie, girl ..	14	" " "
Athena, girl ..	6	" " "
Ezekiel, boy ..	14	Mrs. Kallu Das, widow of Kallu Das.
Nathaniel, ..	9	Mrs. Kallu Das, widow of Kallu Das.

*Age. Information as to age furnished by Rockwell Clancy, Sept. 7, 1916.

DISCIPLINARY QUESTIONS.

1. *Is this Annual Conference incorporated according to the requirement of the Discipline?*

Yes.

2. *Who have been received by transfer, and from what Conference?*

E. M. Rugg, Genessee Conference.

3. *Who have been re-admitted?*

None.

4. *Who have been received on credentials, and from what Churches?*

None.

5. *Who have been received on trial?*

(a) *In studies of First Year.*

Stanley W. Clemes, Samuel Edwin Judd, Ummed Masih.

(b) *In Studies of the Third Year?*

None.

6. *Who have been continued on trial?*

(a) *In Studies of the First Year.*

None.

(b) *In Studies of the Second Year.*

Robert Portion, P. L. McGee, C. A. Lartius, J. H. Pearson.

(c) *In Studies of the Third Year.*

None.

(d) *In Studies of the Fourth Year.*

None.

7. *Who have been discontinued?*

H. B. Grey.

8. *Who have been admitted into Full Membership?*

(a) *Elected and Ordained Deacons this year.*
None.

(b) *Elected and Ordained Deacons previously.*
None.

(c) *Elected and Ordained Deacons under the Seminary Rule.*
None.

9. *What Members are in Studies of the Third Year?*

(a) *Admitted into Full Membership this year.*
None.

(b) *Admitted into Full Membership previously.*
Gendan Lal.

10. *What Members are in the Studies of the Fourth Year?*
Thomas S. Donohugh, A. L. Grey, Ji Sukh Rae
Kallu Mall.

11. *What Members have completed the Conference Course of Study?*

(a) *Elected and Ordained Elders this year.*
None.

(b) *Elected and Ordained Elders previously.*
C. A. Roberts, I. D. Revis, Mott Keislar.

(c) *Elected and Ordained Elders under Seminary Rules.*

None.

12. *What others have been elected and ordained Deacon*

(a) *As Local Preachers.*

Samuel Singh, Robert Benjamin, Arjun Singh
Lakshmi Chand, Lakshman Singh Joseph
Madho Parshad, Bhika Chand, Roger Sukh
Wellington, Bachchu Lal, Nihal Chand.

2. *Disciplinary Questions.*

Question 12 Concluded.

(b) *Under Missionary Rule.*

Stanley W. Clemes, James Devadasan.

13. *What others have been elected and ordained Elders?*

(a) *As Local Deacons.*

Bishwas Chandar Fisk.

(b) *Under Missionary Rule.*

Stanley W. Clemes, John Henry Pearson,
James Devadasan.

(c) *Under Seminary Rule.*

None.

14. *Was the Character of each Preacher Examined?*

Yes.

15. *Who has been transferred, and to what Conference?*

G. E. Stokes, New England Conference.

16. *Who have died?*

Chedda Lal.

17. *Who have been located at their own request?*

None.

18. *Who have been located?*

None.

19. *Who have withdrawn?*

None.

20. *Who have been permitted to withdraw under charges or complaints?*

None.

21. *Who have been expelled?*

None.

22. *What other personal notation should be made?*

None.

23. *Who are the Supernumerary Ministers, and for what number of years consecutively has each held this relation?*

John Little,.....4.

24. *Who are the retired Ministers?*

Anthony Jacob, P. M. David, Albert Phillip, Isa Das,
Bhola Nath, Tulsi Ram, Makkhan Lal.

25. *Who are the triers of Appeals?*

F. M. Wilson, James Lyon, C. H. Plomer, J. T.
Robertson, E. T. Farnon, Daniel Buck, Joseph Corne
lius.

26. *What is the Annual Report of the Conference Board
of Home Missions and Church Extension?*

No Report.

27. *What is the Annual Report of the Conference Board
of Foreign Missions?*

Rs. 627.

28. *What is the Statistical Report?*

(See the Statistician's Report.)

29. *What is the Conference Treasurer's Report?*

(See Treasurer's Report.)

30. *What is the aggregate of the Benevolent Collections
ordered by the General Conference, as reported by
the Conference Treasurer?*

Rs. 2,413-7-0.

31. *What are the claims on the Conference Fund?*

Rs. 1,680-0-0.

3. *Disciplinary Questions.*

32. *What has been received on these claims, and how has
it been applied?*

Received in full and applied as directed by the Board
of Conference Stewards.

33. *What is the five per cent of the amount raised for the
support non-Conference Claimants, and paid by the
Conference Treasurer to the Board of Conference
Claimants for connectional relief?*

Rs. 49-9-0.

34. *What amount has been apportioned to the pastoral charges within the Conference to be raised for the support of Conference Claimants?*

Rs. 300.

35. *Where are the Preachers stationed?*

(See Appointments.)

36. *Where shall the next Conference be held?*

Meerut.

RULES OF ORDER.

I.—All the business of the Conference, excepting such as may be brought forward by the President, shall be introduced by motion.

II.—All questions of order shall be determined by the President, whose decision shall in all cases prevail, unless over-ruled by an appeal to the Conference; and three members dissenting from the President's judgment shall have right to appeal.

III.—The President shall appoint all committees not otherwise specially ordered by the Conference.

IV.—All motions or resolutions introduced by any member of the Conference shall be reduced to writing, if the Secretary or any member requests it.

V.—No new motion or resolution shall be entertained till the one under consideration shall be disposed of, which may be by adoption or rejection, unless one of the following motions should intervene, namely, indefinite postponement, postponement till a given time, to lay on the table, or to amend; and these motions shall have precedence in the order in which they are placed.

VI.—Every member shall have a right to speak on any motion but shall not speak more than fifteen minutes at any one time, nor more than once on any one subject, until all have spoken who desire to do so, unless by special permission of the Conference.

VII.—Every member, when he speaks, shall rise from his seat, and respectfully address the Chair; and shall not, on any occasion, use personal reflections or intemperate language.

VIII.—When a member intends to make complaint against another having a bearing upon his moral character, he shall apprise such brother of his intention before he brings it into Conference.

IX.—No member shall absent himself from the services of the Conference, unless he be sick or unable to attend.

X.—It shall be in order for any member of the Conference, when he thinks a question has been sufficiently discussed, to move that the question be taken without further debate; and if the motion be sustained by two-thirds of the members present and voting, the main question shall be put without further discussion.

CONFERENCE APPOINTMENTS

North-West India Conference, 1917.

ALLAHABAD DISTRICT.

G. W. Briggs, District Superintendent, (P. O. Allahabad).
Allahabad English Church, G. W. Briggs.
" Hindustani Church, (Supplied by Saul Johnson, L. P.)
" Boys' School, G. W. Briggs.
" Circuit, G. W. Briggs
Banda, (supplied by Bachchu Lal, L. D.)
Bharware, (Supplied by E. T. Downey, L. P.)
Chunar, K. H. Joseph.
Karwi, (supplied by Simon Jacob, L. E.)
Manikpur (supplied by Baldeo Parshad, L. D.)
Shankargarh, Robert Portion.
Sub-District Superintendent, Daniel Buck, (P. O. Manikpur)
Retired, Bhola Nath.
EDITOR, "INDIAN WITNESS", and Agent Methodist Publishing
House, F. B. Price. (P. O. Lucknow.)

ALIGARH DISTRICT.

F. C. ALDRICH, District Superintendent, (P. O. Aligarh)
Aligarh Circuit, David Claudius
" Church and City Work, David Claudius
" Boys' Industrial School, (To be supplied.)
Atrauli, Thakur Das.
Dibai, (Supplied by Robert Benjamin, L. D.)
Iglas, Naim-ud-Din.
Jahangirabad, (supplied by J. D. Sigler, L. E.)
Khair, (supplied by Fazl Masih, L. E.)
Sikandra Rao, W. U. Khan.
Tappal, (supplied by Mohan Sain, L. D.)
On leave to America, L. B. Jones, Financial Agent.
Bareilly Theological Seminary, James Devadasan.

CAWNPORE DISTRICT.

W. W. ASHE, District Superintendent, (P. O. Cawnpore.)
Akbarpur, Kallu Mall.
Bilaiya, B. L. Titus.
Bhaur, Bartholomew Gardner
Bithur, Ji Sukh Rae

Cawnpore English Church, J. H. Wilkie.
 ,, Hindustani Church and Circuit, G. L. Lorenzo.
 ,, Central School, N. T. Childs.
 ,, Industrial School, W. W. Ashe.
 Konch, (supplied by C. L. Paul, L. E.)
 Madhogarh, J. R. Caleb.
 Moth, Rahim Khan.
 Orai, M. L. Sampson.
 On leave to America, H. R. Calkins, Secretary, Department of
 Christian Stewardship.

DELHI DISTRICT.

Rockwell Clancy, District Superintendent,
 (43 Rajpur Road, Delhi.)

Bahadurgarh, S. E. Judd.
 Delhi, Ummed Masih.
 Delhi North, To be supplied.
 Gurgaon P. L. McGee.
 Gohana, (supplied by J. Morgan, L. E.)
 Jhind, To be supplied.
 Panipat, J. D. Ransom.
 Rohtak, (supplied by Ruskin George, L. P.)
 Sonapat, (supplied by K. H. Runyan, L. D.)
 Sub-District Superintendent, P. L. McGee, (P. O. Gurgaon.)
 Sub-District Superintendent, (K. H. Runyan, L. D., P. O. Sonapat).
 Retired, P. M. David.

HISSAR DISTRICT.

James Lyon, District Superintendent, (P. O. Hissar.)
 Abohar, (supplied by Baron Smart, L. P.)
 Badhlada, Asgar Ali.
 Barnala, Zahur Khan.
 Barwala Khedar, (supplied by B. C. Fish, L. E.)
 Bhatinda, James Shaw.
 Dabwali, (supplied by Sadal Masih, L. E.)
 Fatehabad, (supplied by K. B. Khan, L. D.)
 Hansi, M. L. Peter.
 Hissar, M. L. Davis.
 Rama Mandi, (supplied by C. T. Pace, L. P.)
 Sangrur, (supplied by N. R. Williams, L. E.)
 Sirsa, (Supplied by Ilahi Bakhsh, L. E.)
 Tohana, (Supplied by Samuel Singh, L. P.)

MEERUT DISTRICT.

Benson Baker, District Superintendent, (P. O. Meerut.)
 Baraut, Fazl Masih.

Begamabad, (supplied by C. A. List.)
 Bilochpur, Robert John.
 Bulandshahr, R. S. Brave.
 Chhalera, (supplied by Thomas Franklin, L. P.)
 Dasna, (supplied by Sandal Lal, L. D.)
 Ghaziabad, (supplied by Ernest Dass, L. P.)
 Hapur, N. M. McGee.
 Khurja, C. A. Lartius.
 Loni, (supplied by M. Mathew, L. D.)
 Meerut City and Circuit, S. W. Clemes.
 Meerut Boys' School, and Training School, S. W. Clemes.
 Meerut Bible Training School, S. K. Swami.
 Meerut Boys' School Hostel, S. S. Wilkinson.
 Meerut Compound Church, (supplied by Samuel Johnson, L. P.)
 Meerut Circuit, J. H. Pearson.
 Mowana, (supplied by M. G. Samuel, L. D.)
 Muradnagar, (supplied by S. Caleb, L. P.)
 Pilkhua, (supplied by S. Jeremy, L. D.).
 Sikandrabad, Prem Dass.
 Sardhana Circuit, (supplied by M. C. Harrison, L. D.).
 Siyana, (supplied by Prabhu Lal, L. E.).
 Sub-District Superintendent, George Gordon, (P. O. Ghaziabad.)
 District Sunday School Secretary, (supplied by A. P. Fisk, L. D.,
 P. O. Meerut)
 On leave to America, T. S. Donohugh, Candidate Secretary.
 Retired, A Phillip.

MUTTRA DISTRICT.

Mott Keislar, District Superintendent, (P. O. Muttra.)

Agra English, C. H. Plomer.
 Agra Hindustani Church and Circuit, Ram Sahae.
 Bharatpur, C. A. Roberts.
 Brindaban, (supplied by Lazar Shaw, L. E.)
 Dig, (supplied by Sannu Lal, L. D.)
 Firozabad, Karim Massey.
 Hathras, S. S. Budden.
 Kosi, (supplied by Chunni Lal, L. D.)
 Muttra, M. S. Budden.
 Muttra, Assistant Pastors, Alfred Luke, (supplied by C. Silas,
 L. P.)
 Muttra, A. V. School, Alfred Luke.
 Sadabad, Taj Khan.
 Sub-District Superintendent, C. H. Plomer, (P. O. Agra.)
 Sub-District Superintendent, M. S. Budden, (P. O. Muttra.)
 Retired, Isa Das, Tulsi Ram.

PANJAB DISTRICT.

F. M. Wilson, Superintendent, (P. O. Lahore.)

- Aliwal, (supplied by Khushiya Mal, L. D.)
 Dayalgarh, (supplied by B. D. Judd, L. D.)
 Ferozepore, (supplied by Yuhanna Singh, L. E.)
 Ghanieki. (supplied by Sundar Das, L. D.)
 Ghuman, (to be supplied.)
 Gohawa, (supplied by K. Saul, L. P.)
 Horton Harchowal, Joseph Cornelius.
 Horton Kalwan, (supplied by J. M. Jams, L. E.)
 Janjate, (supplied by Umar Bakhsh, L. P.)
 Kana Kacha, (supplied by G. M. Sylvanus.)
 Kot Lakh Pat, (to be supplied.)
 Lahore, (to be supplied.)
 Lahore Cantonments, C. B. Stuntz.
 Lahore, Boarding School, C. B. Stuntz.
 Lahore, Training School, C. B. Stuntz.
 Lahore North, (supplied by Ganda Mal, L. D.)
 Lakhoke, (supplied by Mahi Shah, L. P.)
 Multan, Gendan Lal.
 Pandoke, (supplied by Chandu Lal, L. P.)
 Rajajang, (supplied by Barkat Masih.)
 Sathiala, (to be supplied.)
 Sultanke, (supplied by Haweli Ram, L. P.)
 Sub-District Superintendent, I. U. Daniel, (P. O. Batala.)
 Sub-District Superintendent, N. P. Sampson, L. E., (P. O. Raewind.)
 On leave to America, J. C. Butcher.

RAJPUTANA DISTRICT.

- A. L. Grey, District Superintendent, (P. O. Phalera.)
 Ajmer Circuit, E. M. Rugg.
 Ajmer English Church, E. M. Rugg.
 Ajmer Boys' Boarding and Training School, E. M. Rugg.
 Bandikui, (supplied by P. D. Wilson, L. E.)
 Bikanir, (supplied by Ganga Gir, L. D.)
 Mangaliawas (supplied by Lakshmi Chand, L. D.)
 Naraina, (supplied by Charles Bahadur, L. D.)
 Nawa, (supplied by Arjun Singh, II. L. D.)
 Nagaur, (supplied by Prabhu Lal, L. E.)
 Phalera, (supplied by Beni Singh, L. D.)
 Pisangan, (supplied by Anwar-ul-Haqq, L. D.)
 Ramsar, (supplied by Daniel Ram, L. D.)
 Rupnagar, (supplied by L. S. Joseph, L. D.)
 Rattangarh, (supplied by L. R. Paul, L. P.)
 Sri Madhopur, (supplied by S. U. Simon, L. E.)

Suratgarh, (supplied by Masih Dayal, L. D.)
 Sub-District Superintendent, Henry Daniel, (P. O. Ajmere.)
 Sub-District Superintendent, Puran Mal, (P. O. Bikanir.)
 Sub-District Superintendent, Mohan Lal, (P. O. Phalera.)

ROORKEE DISTRICT.

J. T. Robertson, District Superintendent, (P. O. Roorkee.)
 Deoband, (supplied by B. R. Richards, L. D.)
 Hardwar, (to be supplied.)
 Jansat, B. S. Edson.
 Khandla, Joseph Nelson.
 Mangalaur, (supplied by Niadar Shaw, L. D.)
 Muzaffarnagar, I. D. Revis.
 Mussooree, P. M. Buck.
 Mussooree English Church, P. M. Buck.
 Mussooree Hindustani Church.
 Roorkee English Church, J. T. Robertson.
 Roorkee Hindustani Church, E. T. Farnon.
 Shamli, (supplied by K. L. Sahai, L. E.)
 Thana Bhawan, Robert Gardner.
 Retired, Anthony Jacob, Makkhan Lal.
 Conference Evangelist, P. M. Buck.
 Special Literary Work P. M. Buck.

WOMAN'S CONFERENCE.

ALLAHABAD DISTRICT.

Evangelistic Work, Mrs. Briggs.
 English Work, Mrs. Briggs.
 Boys' School, Mrs. Briggs.
 Literary and Temperance Work, Mrs. Price, P. O. Lucknow.

ALIGARH DISTRICT.

Evangelistic Work, Mrs. Aldrich.
 District Evangelist and Aligarh City work, Miss S. C. Holman,
 Aligarh Girls' School, Miss C. Hoffman, Miss R. Cochran.
 Aligarh Woman's Industrial School, Miss Boddy, Miss Murray.
 On leave to America, Mrs. L. B. Jones.
 On leave, Mrs. Matthews.
 Bareilly Theological Seminary, Women's Department, Mrs.
 James Devadasan.

CAWNPORE DISTRICT.

Evangelistic Work, Mrs. Ashe.
 Cawnpore Boys' Hostel, Mrs. Ashe.

Cawnpore Girls' High School, Miss M. E. Schroepfel, Superintendent.

Cawnpore Girls' High School, Miss L. Wheat.

Cawnpore Girls' High School, Miss Moses Commercial Department.

Cawnpore Hudson Memorial School, Miss Bragg.

Evangelistic Work, Miss Richmond.

Literary Work in America, Mrs. Hoskins.

On leave to America, Mrs. Calkins, Mrs. Tomlinson.

DELHI DISTRICT.

Evangelistic Work, Mrs. Rockwell Clancy.

Evangelistic Work, Miss E. M. McLeavy, Deaconess,

HISSAR DISTRICT.

Evangelistic Work, To be supplied.

MEERUT DISTRICT.

Evangelistic Work, Mrs. Baker.

Evangelistic Work, Miss Livermore, (P. O. Ghaziabad.)

Evangelistic Work, Miss Christensen, (P. O. Ghaziabad.)

Meerut Boys' School and Training School, Mrs. Clemes.

Meerut Girls' High School, Miss G. C. Nelson, Principal.

Meerut Girls' High School, Miss Dease, Vice-Principal.

Meerut Girls' High School, Miss Britt.

On leave to America, Mrs. Donohugh.

MUTTRA DISTRICT.

Medical and Evangelistic Work, Mrs. Keislar.

Brindaban Medical and Evangelistic Work, Miss Porter.

Evangelistic Work, Miss Ogilvie.

Blackstone Missionary Institute, Miss McKnight, Superintendent.

Blackstone Missionary Institute, Miss Ball.

Blackstone Missionary Institute, Miss Shute.

Training School and Zenana Work, Miss McKnight.

Girls' Boarding School, Miss Ball.

Agra English and Zenana Work, Mrs. Plomer.

On leave to America, Miss Scott M. D., Miss Terrill, Miss Clancy, Miss Cora Kipp, M. D., Miss Randall.

PANJAB DISTRICT.

Evangelistic Work, Mrs. Wilson.

Lahore Girls' Board School, Miss Greene, Miss E. L. Nelson.

Lahore Boys' Boarding School, Mrs. Stuntz.

Lahore Training School, Mrs. Wilson, Mrs. Stuntz.

On leave to America, Mrs. Butcher.

RAJPUTANA DISTRICT.

Evangelistic Work, Mrs. Grey, (P. O. Phalera.)
 Evangelistic Work, Miss E. M. Forsyth, (P. O. Ajmer.)
 Ajmer English Church and Boys' School, Mrs. Rugg.
 Ajmer Girls' Boarding School, Miss Bobenhouse.
 Tilaunia Sanitorium, Miss E. L. Huffman, M. D., Physician-in-Charge.
 Tilaunia Sanitorium, Miss Julia Kipp, Superintendent.
 On leave to America, Mrs. Scott, Miss Lee, Miss Mills.

ROORKEE DISTRICT.

Evangelistic Work, Mrs. Robertson, (P. O. Roorkee.)
 Evangelistic Work, Miss Holman, (P. O. Roorkee.)
 Evangelistic Work, Miss Gabrielson. (P. O. Muzzaffarnagar.)
 Mussooree English Church and Evangelistic Work, Mrs. Buck.
 Mussooree, Treasurer of North India and North-West India
 Woman's Conferences, and Correspondent of the Language
 School, Miss A. E. Lawson.
 Roorkee Girls' School, To be supplied.
 On leave to America, Mrs. E. Dennis Clancy.

CONFERENCE JOURNAL.

FIRST DAY.

MUTTRA, *Thursday, January 11, 1917.*

Opening Exercises.

Immediately following the Communion Service, the Twenty-fifth session of the North-West India Conference of the Methodist Episcopal Church was called to order by Bishop F. W. Warne at 9:30 A. M.

Roll Call.

The Secretary of the last Conference, A. L. Grey, called the roll and the following brethren answered to their names:—

Aldrich, F. C.	Gordon, George	Ransom, J. D.
Asgar Ali	Grey, A. L.	Revis, I. D.
Ashe, W. W.	Gulzari Lal, Lorenzo	Robert, C. A.
Baker, Benson	Isa Das	Robertson, J. T.
Brave, R. S.	John, Robert	Sampson, M. L.
Buck, Daniel	Jones, L. B.	Shaw, James.
Buck, P. M.	Joseph, K. H.	Stuntz, C. B.
Briggs, G. W.	Keislar, Mott	Taj Khan.
Budden, M. S.	Luke, Alfred	Thakur Das.
Budden, S. S.	Lyon, James	Titus, B. L.
Caleb, J. R.	Makkhan Lal	Wahid-Ullah Khan
Childs, N. T.	Mohan Lal	Wilkie, J. H.
Clancy, Rockwell	Moti Lal Davis	Wilkinson, S. S.
Claudius, David	Naim-ud-Din	Wilson, F. M.
Cornelius, Joseph	Nelson, Joseph	Zahur Khan.
Daniel, Henry	Peter, M. L.	<i>Probationers.</i>
Daniel, I. U.	Plomer, C. H.	Gendan Lal.
Edson, B. S.	Prabhu Lal	Ji Sukh Rae.
Fazl Masih	Prem Das	Kallu Mall.
Farnon, E. T.	Puran Mal	Mc. Gee, P. L.
Gardner, Bartholomew	Rahim Khan	Pearson, J. H.
Gardner, Robert	Ram Sahae	Portion, Robert

Election of Secretaries.

On motion of Rockwell Clancy, F. C. Aldrich was elected Secretary with C. B. Stuntz and S. W. Clemes as assist-

ants. G. L. Lorenzo and M. L. Davis were elected Vernacular Secretaries. On motion C. H. Plomer was elected Statistical Secretary, and on his nomination J. H. Wilkie was elected Assistant Statistical Secretary.

Conference Treasurer.

On motion of Benson Baker, Rockwell Clancy was elected Conference Treasurer, and upon his nomination L. B. Jones and E. M. Rugg were elected Assistant Treasurers.

Hours of Session.

On motion of Mott Keislar the Conference printed programme was adopted as the Conference programme, which fixed the hours of session at 11 A. M. to 2 P. M.

Bar of Conference.

On motion of F. M. Wilson the first eight benches were made the bar of Conference.

Introductions.

The following were introduced to the Conference: S. W. Clemes, Rev. and Mrs. C. B. Stuntz, Miss J. I. Kipp, Miss Bobenhouse Rev. and Mrs. G. W. Briggs, Miss W. H. Diefenthaler of the American Evangelical Mission, and three laymen from Cawnpore,—A. M. Shaw, M. C. Singh and C. Reubin.

Order of Business.

On motion of Rockwell Clancy it was ordered that at the resumption of business at 11 o'clock the same order be followed that obtained in the North India Conference, namely that each of the District Superintendents give a brief ten minute resume of the work of his District for the past year in Hindustani.

Introduction.

The Rev. A. A. Parker, Director of Religious Education was introduced and addressed the Conference.

Literary Secretary.

On motion E. M. Rugg was elected Literary Secretary.

Benediction.

The Benediction was then pronounced by Isa Dass, and the Conference adjourned to meet at 11 O'clock.

Second Session.*January 11, 1917.***Opening Exercises.**

The Conference re-convened at 11 o'clock, Bishop F. W. Warne presiding. The devotional hour was in charge of P. M. Buck.

Fourteenth Question.

The order of the day was taken up. The name of F. B. Price was called and his character passed. The name of George W. Briggs was called, his character passed, and he reported briefly for the work of the Allahabad District in Hindustani.

The name of Rockwell Clancy was called, his character passed, and he gave in Hindustani a short resume of the work of the Delhi District.

The name of James Lyon was called, his character passed, and he gave in Hindustani the essential facts of the work for the past year on the Hissar District.

The name of Benson Baker was called, his character passed, and he gave a short resume of the work of the Meerut District in Hindustani.

Journal.

The Secretary read the minutes of the previous session which, after correction were approved.

Roll Call.

The names of the brethren who were not present at the first session were called and the following responded;—

McGee, N. M.; Massey, Karim; Phillips, Albert; Tulsi Ram.

Excused.

On motion of Benson Baker, S. K. Swami was excused from attendance on Conference because of illness.

Rules of Order.

On motion of Benson Baker the rules of Order as printed in the last Minutes were made the Rules of Order for this session.

Transfer.

Bishop F. W. Warne announced the transfer of E. M. Rugg from the Genessee Conference to the North-west India

Conference, on trial, having finished the Conference Course of Study.

Postmaster.

On motion of L. B. Jones, E. M. Rugg was elected postmaster.

Correction.

On motion of Rockwell Clancy the name of Makkhan Lal, which had been printed in the Minutes of 1916 under Question 17 by mistake, was removed.

Standing Committees.

On motion of Benson Baker, the Standing Committees of last year were continued with the following substitution, —Robert John for H. B. Grey in the Committee on Sunday Schools,—and the name of M. T. Barrett was dropped from the Committee on Public Worship.

Memoirs.

On motion of C. H. Plomer, Mohan Lal and N. T. Childs were elected a Committee on Memoirs.

Reporters.

On motion, C. B. Stuntz was elected as Conference Reporter for the INDIAN WITNESS, and Joseph Nelson as Conference Reporter for the *Kaukab-i-Hind*.

Fourteenth Question.

The names of the following elders were called, their characters passed, and they reported the collections in their respective charges:—

Allahabad District,—Daniel Buck, K. H. Joseph,—Retired, —Bhola Nath. His character was passed and on motion of G. W. Briggs he was continued in the same relation.

Cawnpore District,—J. H. Wilkie, B. L. Titus, Bartholomew Gardner, G. L. Lorenzo, N. T. Childs, J. R. Caleb, Rahim Khan, M. L. Sampson, H. B. Calkins.

Delhi District,—J. D. Ransom. Retired,—P. M. David. On motion of Rockwell Clancy he was continued in the same relation.

Hissar District,—Asgar Ali, Zahur Khan, M. L. Peter, M. L. Davis.

Meerut District,—Fazl Masih, Robert John, Naim. ud. Din, N. M. McGee, S. S. Wilkinson, Prem Dass, George Gordon, S. K. Swami. Retired,—Albert Phillip. On motion of Benson Baker he was continued in the same relation.

Muttra District,—Mott Keislar, C. H. Plomer, Ram Sahae, L. B. Jones R. S. Brave, Thakur Das, C. A. Roberts, S. S. Budden, David Claudius, M. S. Budden,—Alfred Luke, Taj Khan, W. U. Khan. Retired, Isa Dass, Tulsi Ram, On motion of Mott Keislar they were continued in the same relation.

Panjab District,—F. M. Wilson, J. Cornelius, James Shaw, C. B. Stuntz, I. U. Daniel, J. C. Butcher. On motion of F. M. Wilson the report of Karim Massey was heard, and his name referred to the Committee on Conference Relations with reference to retirement.

Rajputana District,—A. L. Grey, Henry Daniel, Purran Mall, Mohan Lal, F. C. Aldrich. Supernumerary,—John Little. On motion of A. L. Grey he was continued in the same relation, it being his fourth year in such relation.

Roorkee District,—J. T. Robertson, B. S. Edson, E. T. Farnon, P. M. Buck, Joseph Nelson, Robert Gardner. Retired, Anthony Jacob. On motion of J. T. Robertson he was continued in the same relation. Makkan Lal. On motion of J. T. Robertson the request of Makkan Lal to be made effective was referred to the Committee on Conference Relations.

Transfer.

Bishop Warne announced the transfer of G. E. Stokes from the North-west India Conference to the New England Conference.

First Question.

Answer, Yes.

Second Question.

E. M. Rugg, Genessee Conference.

Third Question.

Answer, None.

Fourth Question.

Answer, None.

Order of the Day.

On motion of Rockwell Clancy it was ordered that Mrs. G. W. Briggs be given an opportunity to present a new plan of village instruction immediately at the opening of the session on Friday, January 12th, and that she be allowed thirty minutes.

Committee on Resolutions.

On motion a Committee on Resolutions was appointed as follows,—P M. Buck, Convener, J. T. Robertson, E. T. Farnon, Daniel Buck. On motion of Mott Keislar it was ordered that a Special Committee on Resolutions be entrusted with the task of suitably expressing the relation of our Mission to the Government under which we are working. This Special Committee was as follows,—P M. Buck, Convener W. W. Ashe, Benson Baker, Fazl Masih and Prem Dass.

Conference Reporters.

On motion of the Literary Secretary, E. M. Rugg, the following were elected as correspondents of our Church Papers:—

California Christian Advocate ..	Mott Keislar.
Central ..	Benson Baker.
Christian Advocate N. Y.	S. W. Clemes.
North-western Christian	F. M. Wilson.
Western " "	James Lyon.
Methodist Advocate Journal ..	W. W. Ashe.
Sunday School Advocate Journal	L. B. Jones.
Epworth Herald	E. M. Rugg.
Indian Witness	C. B. Stuntz.
Kauka-bi-Hind	Joseph Nelson.
Way of Faith, Pentecostal Herald and Christian Witness	A. L. Grey.
World Outlook	C. B. Stuntz.
Zion's Herald	J. H. Wilkie.

Adjournment.

On motion of Benson Baker, adjournment was ordered After the names of the Chairmen of the various Standing Committees had been read, and announcements had been made, the Conference arose and joined in singing the Doxology, and was dismissed by Joseph Cornelius with the Benediction.



SECOND DAY.

Friday, January 12, 1917.

Opening Exercises.

Conference opened at 11 o'clock A. M., the devotional exercises being conducted by N. T. Childs, Bishop Frank W. Warne, presiding.

Journal.

The Secretary read the Minutes of the previous session, which after correction were approved.

Order of the Day.

The Order of the Day was then taken up, Mrs. G. W. Briggs being introduced and addressing the Conference on modern methods of Primary instruction. At the close of the address the Bishop suggested that the Hindustani brethren appoint a committee to assist Mrs. Briggs in collecting the material desired by her. The following committee was appointed,—N. T. Childs, Alfred Luke, Daniel Buck, Bartholomew Gardner, M. C. Singh.

Announcement.

Mott Keislar announced that the procession to Flora Hall would start promptly at 3-30 P. M. and asked all who expected to walk to be in the procession.

Reports.

The reports of the District Superintendents was then resumed.

Mott Keislar gave a brief report in Hindustani of the work of the Muttra District during the past year.

F. M. Wilson presented a brief resume of the work of the Panjab District for the past year in Hindustani.

A. L. Grey reported briefly the work of the Rajputana District for the past year in Hindustani.

J. T. Robertson presented a short summary of the work of the Roorkee District in Hindustani.

Introduction.

Rev. A. A. Parker, Director of Religious Education, was introduced and addressed the Conference.

Slogan.

On motion of Mott Keislar, it was ordered that the slogan of the North-West India Conference for Sunday Schools for the coming year be "Not Less than two Sunday Schools for each paid worker."

Appreciation.

At the suggestion of the Bishop the Conference expressed its hearty appreciation of the presence and constructive suggestions of the Director of Religious Education by a rising vote.

Introduction.

Mr. A. E. Butler, Secretary of the British and Foreign Bible Society was introduced and addressed the Conference

Request.

On motion of F. B. Price, the Conference requested that Mr. Butler furnish the District Superintendents of this area

with envelopes for each worker in which the collection for Bible Sunday may be gathered.

Introduction.

Rev. T. C. Badley, Principal of the Lucknow Christian College was introduced and addressed the Conference.

Extension of Time.

On motion of Rockwell Clancy, the time was extended to hear the Editor of the INDIAN WITNESS, Rev. F. B. Price.

Rev. F. B. Price, Editor of the INDIAN WITNESS was introduced and addressed the Conference.

Introduction.

Mott Keislar presented Rev. P. D. VanValen, of the Faith Mission now residing in Muttra. Mr. VanValen was introduced and briefly addressed the Conference.

Subscriptions.

On motion of F. B. Price, Daniel Buck was appointed to take subscriptions for the INDIAN WITNESS.

Greetings.

The Secretary read a letter from Bro. Bhola Nath. On motion of E. T. Farnon, the Secretary was instructed to send our greetings to Bro. Bhola Nath.

Announcement.

Bishop Warne announced the sad news of the death of Rev. W. N. N. Brewster of the Hinghua Conference, China.

Adjournment.

On motion of C. H. Plomer, adjournment was ordered. Prior to adjournment Professor James Devadasan was introduced. After announcements were made the Doxology was sung and the Conference was dismissed by Professor Devadasan.

THIRD DAY.

Saturday, January 13, 1917.

Opening Exercises.

The Conference opened at 11 A. M. with the devotional exercises, conducted by Professor James Devadasan, Bishop Frank W. Warne presiding.

Journal.

The Secretary read the Minutes of the previous session which were approved.

Twelfth Question.

The names of the following brethren were called, and the Board of Examiners and the Committee on Conference Relations having reported favourably, they were, after signing the necessary papers and on motion of their respective District Superintendents, elected to Deacon's Orders, as Local Preachers:—Samuel Singh, Robert Benjamin, Arjun Singh, Lakshmi Chand, Lakshman Singh Joseph, Madho Parshad, Bhika Chand, Roger Sukh Wellington, Bachchu Lal, Nihal Chand. Under the Missionary Rule, James Devadasan and Stanley W. Clemes.

Thirteenth Question.

The names of the following brethren were called, and the Board of Examiners and the Committee on Conference Relations having reported favourably, they were, after signing the necessary papers and on motion of their respective District Superintendents, elected to Elder's Orders. As Local Deacon, Bishwas Chandar Fisk, Under the Missionary Rule, John Henry Pearson, James Devadasan, Stanley Wilson Clemes.

Fifth Question.

The Board of Examiners and the Committee on Conference Relations having recommended the following brethren for Admission on Trial they were, on motion of their respective District Superintendents, admitted Samuel Edwin Judd, Ummed Masih, Stanley W. Clemes.

Sixth Question.

The names of the following brethren were called and the Board of Examiners having reported favourably they were, on motion of their respective District Superintendents, advanced to the studies of the Second Year, C. A. Lartius, P. L. McGee, Robert Portion, J. H. Pearson.

Seventh Question.

The name of H. B. Grey was called, and the Committee on Conference Relations having reported, on motion of his District Superintendent, he was discontinued.

Eight Question.

Answer, None.

Ninth Question.

The Name of Gendan Lal was called, and the Board of Examiners having reported, on motion of his District Superintendent he was continued in the studies of the Third Year,

Tenth Question.

The names of the following brethren were called, and the Board of Examiners having reported, on motion of their respective District Superintendents, they were continued in the studies of the Fourth Year—T. S. Dono-hugh, A. L. Grey.

The names of the following brethren were called, and the Board of Examiners having reported, on motion of their respective District Superintendents they were advanced to the studies of the Fourth Year,—Ji Sukh Rae, Kallu Mall.

On motion of P. M. Buck it was ordered that Mott Keislar be exempt from the studies of the Fourth Year because of his trouble with eyesight.

Eleventh Question.

The names of the following brethren were called, and the Board of Examiners having reported favourably they were passed from the Conference course of Study and placed on the effective list,—C. A. Roberts, I. D. Revis.

Sixteenth Question.

The name of Chedda Lal of the Allahabad District being called, the Conference rose, and at the Bishop's request Dr. P. M. Buck offered prayer.

Seventeenth Question.

Answer, None.

Eighteenth Question.

Answer, None.

Nineteenth Question.

Answer, None.

Twentieth Question.

Answer, None.

Twenty-first Question.

Answer, None.

Twenty-Second Question.

Answer, None.

Twenty-Third Question.

John Little, Four Years.

Twenty-Fourth Question.

Anothony Jacob, P. M. David, Albert Phillip, Isa Dass Bholu Nath, Tulsi Ram. The name of Makkhan Lal was called and the Committee on Conference Relations having reported, his character being passed, he was on motion of his District Superintendent continued in the same relation.

Introduction.

Rev. J. W. Pickett was introduced and addressed the Conference.

Remarks.

Bishop Warne made remarks on the necessity of reverent worship and of kneeling while in prayer. On motion a Committee to promote this matter was appointed as follows: Daniel Buck, Convener, Ram Sahae, B. S. Edson, Bartholomew Gardner, I. D. Revis, M. L. Davis, I. U. Daniel J. D. Ransom, H. Daniel.

Report.

The report of the Laymen's Missionary Movement was presented and accepted.

Excused.

On motion of Benson Baker, Robert John was excused from attendance on the sessions of the Conference on and after Monday, January 15.

Officers of Conference Epworth League

On motion of G. L. Lorenzo the following were elected as the officers of the Conference Epworth League:—Mrs. F. M. Wilson, President; Daniel Buck, 1st Vice President; Miss Schroepfel, 2nd Vice-President; B. S. Edson, 3rd Vice-President; Bartholomew Gardner, 4th Vice-President; N. T. Childs, Secretary; G. L. Lorenzo, Treasurer.

Price of Minutes.

On motion of Benson Baker the price of the printed Minutes be fixed at annas four per copy.

On motion of Benson Baker it was ordered that the Minutes be sent to the District Superintendents V. P. P.

On motion of Joseph Nelson it was ordered that the appointments of all the Conferences of India be incorporated in the back of the Minutes of this Conference.

Official Minutes.

On motion the printed minutes were made the official record of the Conference.

Reference.

On motion of C. H. Plomer it was ordered that the matter of the statistical blanks which come from New York be referred to the Executive Board.

Recommendations.

The Secretary reminds the District Superintendents that blanks of recommendations would have to be filled out for each candidate appearing for ordination, in order that the ordination papers of the Deacons and Elders might be made out and ready for the ordination service on Sunday.

Announcement.

Bishop Warne announced that on Sunday we would have a special day of prayer which he hoped would continue from eight in the morning till four o'clock in the afternoon.

Election.

The tellers announced the result of the ballot for members of the Finance Committee as follows,—P. M. Buck, C. H. Plomer, J. H. Wilkie, Alfred Luke, I. U. Daniel George Gordon, elected members. Alternates, C. B. Stuntz S. W. Clemes, E. T. Farnon, J. D. Ransom.

Adjournment.

On motion of Benson Baker adjournment was ordered. After announcements the Doxology was sung and the Conference was dismissed by E. T. Farnon with the Benediction

FOURTH DAY.

Sunday, January 14, 1917.

According to the Programme of the Conference, Sunday was set apart as a day of Intercession. The Conference assembled at eight o'clock in the morning, and under the leadership of Bishop Warne devoted itself to intercessory prayer for the great problems of Idolatry in the Christian Community, Evangelistic Work, The English Work, The Educational Work. It was a day of great power and blessing to all.

At four o'clock the Ordination Service was held. Bishop Warne with the assistance of Rockwell Clancy ordained the following brethren Deacons, as Local Preachers :—Samuel Singh, Robert Benjamin, Arjun Singh, Lakshmi Chand,

Lakshman Singh Joseph, Madho Parshad, Roger Sukh Wellington, Bachchu Lal, Nihal Chand.

Under the Missionary Rule:—James Devadason, Stanley, Wilson Clemes.

Bishop Warne, with the assistance of the District Superintendents, ordained the following brethren Elders, as Local Deacon:—Bishwas Chandar Fisk.

Under the Missionary Rule, Stanley, Wilson Clemes, James Devadason, John Henry Pearson.

The Services of the day were brought to a fitting climax in the sermon of Bishop Warne.

FIFTH DAY.

Monday, January 15, 1916

Opening Exercises.

The Conference opened at 11 A. M., with the devotional, exercises in the charge of P. M. Buck. Pending the arrival of the Bishop Dr. Buck presided.

Journal.

The Minutes of the Third Day of the Conference were read, and after correction, approved. The minutes of the Fourth Day of the Conference were read and approved.

Language School.

On motion of F. M. Wilson the recommendations of the Finance Committee relating to the Language School were accepted.

Report:

Daniel Buck presented the report of the Committee on Promoting Reverence in Worship and Kneeling in Prayer On motion of E. T. Farnon it was adopted.

Treasurer's Report.

Rockwell Clancy presented the Treasurer's Report. On motion of Mott Keislar it was accepted.

Language School Board.

On motion of Benson Baker it was ordered that the Committee on Language School be made a regular Conference Board on Language

FIFTH DAY.

Nominations.

W. W. Ashe presented the nominations for the following, which were accepted:—Standing Committees, Sunday School Union, Historical and Literary Society, Auditing Committee, Board of Examiners, District Epworth League Secretaries, Triers of Appeals, Board of Stewards, Conference Visitees, Board of Governors of the Naini Tal Schools, Musoorie Christian Schools Society, Commission on Aggressive Evangelism, Secretaries of Ministerial Bands, and Committee for Electoral Conference of United Provinces Provincial Council on Missions. (See under Officers of Conference.)

Conference Trustees.

On motion of Benson Baker, F. B. Price was re-elected a Trustee of the Lucknow Christian College, his term having expired.

Punjab Provincial Council on Missions.

On motion of F. M. Wilson, Rockwell Clancy and F. M. Wilson were re-elected representatives of the North-West India Conference to the Punjab Representative Council on Missions.

Conference Trustee.

The Secretary read a letter from Dr. Bare, Principal of the Theological Seminary, Bareilly, informing the Conference of the expiration of the term of Rockwell Clancy as Conference Trustee. On motion of E. T. Farnon Rockwell Clancy was re-elected.

National Missionary Society.

The Secretary read a request from the National Missionary Society that N. T. Childs be appointed a member of the Council from this Conference. On motion it was so ordered.

Chair.

Bishop F. W. Warne took the Chair.

Bombay Conference Communication.

The Secretary read a communication from the Bombay Conference relative to marriage laws. No action was taken,

Instructions to Board of Examiners.

On motion of Rockwell Clancy the Board of Examiners was instructed by the Conference as follows:—

First: That the dates for examinations be duly notified in the *Kaukab-i-Hind*. *Sec ond:* That all results of examinations be sent to the Registrar not later than December 1st *Third:* That the Registrar report to the District Superintendents the results of examinations before the 15th of December.

Mission Claimants Fund.

In accordance with the instructions of the Central Conference that ten per cent. of the profits of the Methodist Publishing House at Lucknow be divided equally between the North India, North-West India and Central India Conferences, F. B. Price, Agent of the Methodist Publishing House, Lucknow, presented the Conference with Rs. 630 as its share.

Remarks.

Bishop Warne stated that the Commission on Evengelism of the North India Conference recommended that the Self-Denial Fund be given over to the Mission Claimants Fund. Rockwell Clancy moved that this be also the action of this Conference. It was so ordered.

Children's Day Collection.

On motion of Rockwell Clancy the Children's Day Collection of our English Churches was ordered given to the Cawnpore Girls' High School for use as scholarships for needy girls.

Thirty-sixth Question.

Benson Baker presented the invitation of the Meerut District Council to hold the next session of the Conference in Meerut. The invitation was accepted.

Adjournment.

On motion of Benson Baker adjournment was ordered. After announcements were made the Doxology was sung, and the Conference was dismissed by Joseph Nelson with the Benediction

SIXTH DAY.

Tuesday, January 3.16th, 1917.

Opening Exercises.

The Conference opened at four o'clock P. M., the devotional exercises being conducted by Alfred Luke, Bishop Warne presiding.

Journal.

The Minutes of the previous session were read by the Secretary and after correction approved.

Ordination.

Bishop Warne ordained Bhika Chand as Deacon.

Nominations.

The following nominations were brought from the Cabinet by F. M. Wilson, and on motion were accepted:—To preach Missionary Sermon, F. B. Price.—Alternate. M. L. Davis; As representatives of the North-West India Conference to the United Provinces Representative Council on Missions, G. W. Briggs, J. T. Roebtson; for Corresponding Secretary, Benson Baker; for joint Advisory board Rockwell Clancy Malt Keislar Benson Baker.

Report.

The report of the Committee on the State of the Church was presented by A. L. Grey. On motion of J. T. Robertson it was accepted, and ordered printed in the *Kaukab-i-Hind*.

Ritual.

On motion of Benson Baker a committee was appointed to prepare a suitable ritual for this Conference to be used in the reception of members in the villages. The Committee was as follows:—Benson Baker, Convener; Prem Dass, Robert John, George Gordon, I. D. Revis.

Prem Sabha.

Joseph Nelson presented the nominations of the Officers for the Prem Sabha for the year 1917. On motion the nominations were accepted and the officers elected. They are as follows,—President, Daniel Buck; Secretary, J. H. Pearson; Treasurer, Joseph Nelson; General Secretary, James Devadasan. Business Committee, G. L. Lorenzo, George Gordon, M. S. Budden, Ram Sahae, E. T. Farnon.

Report.

The report of the Committee on Sunday Schools was presented by J. H. Wilkie. On motion of James Lyon it was accepted. The Bishop at the conclusion of the report on Sunday Schools called for the Conference Slogan for this year, namely, "Not less than two Sunday Schools for each paid worker." The Conference rose, and vigorously led by

the Bishop, repeated the slogan a number of times both in English and Hindustani, and then sang "Glory, Glory Hallelujah."

English Work.

The report of the Committee on English Work was presented by J. H. Wilkie. On motion of Mott Keislar it was adopted.

Temperance.

The report of Committee on Temperance was presented by Daniel Buck. On motion of E. T. Farnon it was adopted.

Self Support.

The report of the Committee on Self-support was presented by F. M. Wilson. On motion of James Lyon it was accepted with the understanding that it be corrected if necessary.

Twenty eighth Qusetion.

The Statistical Report was presented by C. H. Plomé' Statistical Secretary.

Reference.

On motion of Rockwell Clancy the matter of extra columns in which to properly show the statistics of the Indian Missions, and also of printing the forms necessary was referred to the Executive Board.

Greetings.

G. W. Briggs brought the greetings of Brother N. K. Mukerji of the North India Book and Tract Society.

Journal.

The Journal was then read and approved up to this point.

Joint Session.

Chair.

At Bishop Warne's request Dr. P. M. Buck took the Chair to conduct the memorial service. An appropriate hymn having been sung, Rockwell Clancy led in prayer. The memorial of Chedda Lal was read by Mohan Lal and that of

Mrs. Lyon by Mrs. Buck, N. T. Childs then spoke a few words in memory of Dr. Zabardast Khan, who though not a member has always been a good friend of this Conference.

Board of Education.

The nominations for the Board of Education were accepted.

Chair.

The Bishop resumed the Chair.

Commission on Evangelism.

The report of the Commission on Aggressive Evangelism was presented by Benson Baker. On motion it was adopted.

Nominations.

W. W. Ashe presented the nominations for the following, and on motion they were accepted: The Deaconess Board, The Conference Board of Trustees for the Cawnpore Girls' High School. On motion it was ordered that the Superintendent of the Blackstone Institute and the District Superintendent prepare the names of the Conference Board of Trustees of the Blackstone Institute and forward them to the Secretary for incorporation in the printed Minutes.

Prayer Cycle.

On motion it was ordered that Dr. Price be asked to prepare the Prayer Cycle for both English and Hindustani.

Resolutions.

For the Special Committee on Resolutions, Dr. P. M. Buck read the following resolution:—

THE BRITISH GOVERNMENT.

Whereas: We, the members of the North-West India Conference of the Methodist Episcopal Church, foreign and Indian, are possessed of a firm and abiding conviction that British Rule in India is in harmony with the divine will and plans, and that such rule has been of immeasurable benefit to the people of this country, and that the welfare of the Indian Empire is bound up with the continuance of the British Raj, and,

Second: Whereas, under the impartial administration of justice, and the continuous maintenance of law and order that attend British rule in India, all work that seeks the

social and moral and religious advancement and welfare of the people finds worthy opportunity for the accomplishment of its ends, and

Third: whereas, we are fully persuaded that to be true to itself and to the principles of righteousness and justice in the world, and to maintain the welfare of various nations during generations to come, the British Empire was compelled to accept her place in the present war, therefore, be it

Resolved: First, That we pledge to British Rule under which we live continued and unhesitating and unswerving loyalty and devotion.

Second: That it is our unquestioning belief that the British Empire still has a very great mission to fulfill in India and in the world in the interests of civilization and the moral and spiritual development of mankind.

Third: That the fact gives us much pleasure that from among the students trained in our institutions and those who have been moulded by our influence none have been found among seditionists and enemies of the Government.

Fourth: That we pledge ourselves for the future, as has been done in the past, to do our utmost to make all our people and those with whom we have influence loyal and patriotic and worthy subjects of the King-Emperor.

Fifth: That it gives us pleasure to know that numbers of our Indian communicants are serving in the Army, and we pray and trust that they may approve themselves as worthy of the confidence made manifest in their acceptance for this service.

Sixth: That the fact that many of our American Missionaries are serving as Chaplains of His Majesty's troops gives us much pleasure, as does also the further fact that most of our missionaries have a place in the volunteer forces of the country, and we are entirely confident that all would be ready to do their full part in the maintenance of order should their service be required.

Seventh: That the King-Emperor and the Government, both in Great Britain and in India, shall continue to have our most earnest and sincere prayer for the largest and most real prosperity in every sphere.

Finally: That believing the Empire to be waging a just and righteous warfare, we pledge our most earnest prayers

for the success of the Allies, and that such a success may be speedy and complete, gaining for the world a satisfying and abiding peace.

Committee { P. M. BUCK.
FAZL MASIH.
PREM DASS,
BENSON BAKER.

At the conclusion of the reading of the resolution it was adopted by a rising vote, audience breaking forth into "God Save the King" both in English and then in Hindustani.

On motion of C. H. Plomer it was ordered that a copy of these resolutions be sent to the Viceroy, and on receipt of his answer that it be printed in the daily press.

Resolution.

Dr. P. M. Buck presented the following resolutions:—

REV. DR. W. N. BREWSTER.

Resolved: That it is with deep regret and sorrow that we learn of the home-going of Rev. Dr. W. N. Brewster who for many years has rendered efficient and fruitful service in the mission field of our Church in China, which service was begun in our Southern Asia Missionary area.

Resolved Second: That we extend to his bereaved family our deepest sympathy and assure them of our prayer for abundant grace as they pass through the deep shadows.

REV. A. A. PARKER.

Resolved: That it has afforded us much pleasure in our Conference Session to be favoured with the presence and ministrations of our dear Brother, Rev. A. A. Parker in the interests of Religious Education in Southern Asia. We trusts and pray that he may have many, many years of very fruitful service in this great field. His presence and service will ever afford us much pleasure and we are sure will bring us much inspiration.

MR. A. E. BUTLER.

Resolved: That we express to Mr. A. E. Butler, Secretary of the British and Foreign Bible Society for Northern India, our deep appreciation of all he and his Society are doing for the cause of the Kingdom in these Provinces and of our deep debt to them for their co-operation with us in our work.

PRINCIPAL T. C. BADLEY.

Resolved: That it was with great pleasure we heard from Brother T. C. Badley, Principal of the Lucknow Christian College regarding the great work being done by the institution under him, and especially of the work of grace in progress at the present time among the students under his care. We believe it will be a matter of much pleasure and profit to our Conference to have his visits made year by year as its sessions are held. Our prayer is that the richest blessing of God may attend him and his work.

METHODIST PUBLISHING HOUSE.

Whereas: under the agency of Rev. F. B. Price, D. D., our Methodist Publishing House, Lucknow, has been blessed with a measure of prosperity that has permitted important help to our needy Mission Claimants' Fund, therefore, be it

Resolved: That we express to Dr. Price and those associated with him our great appreciation of the work being done in the multiplication of literature for our mission field, and that we express our gratitude for the help given to the worn out workers and widows of such as have fallen in the ranks of these employed of our Mission.

BISHOP FRANK W. WARNE, D. D.

Resolved: That it affords us great pleasure to have with us again our beloved Bishop Warne after his unusual stay in America in caring for the interests of our mission field our great satisfaction with him there, and that we express our great satisfaction with his administration as the Bishop in charge of our Conference. We pray and trust that he may have many years of service in our midst.

CONFERENCE ENTERTAINMENT.

Resolved: That we hereby give expression to our hearty appreciation of the excellent arrangements that have been made for our entertainment during our Conference Session by Revs. Mott Keislar and M. S. Budden, and those associated with them. Our every comfort seems to have been made a matter of thought and care.

Committee { P. M. BUCK.
J. T. ROBERTSON.
D. BUCK.
E. T. FARNON,

On motion it was ordered that a copy of the resolutions referring to Dr. W. N. Brewster be forwarded by the Secretary to Mrs. Brewster.

On motion of Rockwell Clancy the heartiest appreciation of the Conference of the presence and help of Mrs. Warne and Miss Edith Warne was extended by a rising vote.

Adjournment.

On motion of Rockwell Clancy, it was ordered that after the reading of the Appointments the Conference be adjourned to the call of the Bishop.

After prayer and the singing of a hymn, the Bishop briefly addressed the Conference, and then read the appointments.

The Doxology was sung, and the final benediction was pronounced by Bishop Warne.

ORDINATION OF DEACONS AND ELDERS.

This is to certify that on the election of the North-West India Conference, on the 14th day of January, 1917, at Muttra, I ordained, to the office of Deacon, Samuel Singh, Robert Benjamin. Arjun Singh, Lakshmi Chand, Lakshman Singh, Joseph, Madho Parshad, Roger Sukh, Wellington, Bachchu Lal, Nihal Chand, James Devadasan and Stanley Wilson Clemes. At the same place and on the same date, with the help of the elders, I ordained to the office of Elder Biswas Chandar Fisk, John Henry Pearson, James Devadasan and Stanley W. Clemes.

At the same place on the 16th day of January 1917, I ordained to the office of Deacon, Bikha Chand.

Frank W. Warner

Presiding Bishop.

Tahrirat i Yaddasht.

Roz i Awwal.

Mattra, Jum'arát, January 11, 1917.

Ibtidáí 'Ibádat.—'Ashá i Rabbání kí rasm adá hone ke ba'd North West India Kánfarans ká 25wán jalsa Mathra Mission Compound shámiyáne men faráham húá. Ibtidáí 'ibádat 9-30 par Bishop F. W. Warne sáhib ne adá kí.

Házirí.—A. L. Grey guzre sál ke Secretary ne házirí pu-kárfí, aur zail ke shuraká házir the. (Dekho Angrezí yád-dásht).

Mír i Munshí.—Bamújib 'arz R. Clancy, F. C. Aldrich Mír i Munshí aur S. W. Cledes, C. B. Stuntz, Náib Mír i Munshí aur G. L. Lorenzo aur M. L. Davis Hindustání Sec-retaries chune gae.

Kánfarans ká waqt.—Bamújib 'arz Mott Keislar, chhapá húá Programme manzúr húá, aur kánfarans ká waqt 11 baje se 2 baje tak muqarrar húá.

Kánfarans k̄hazánchí.—Bamújib 'arz Benson Baker, R. Clancy kánfarans k̄hazánchí, aur un kí 'arz se L. B. Jones aur E. M. Rugg un ke madadgár chune gae.

Kánfarans kí hadd.—Bamújib 'arz F. M. Wilson, kán-farans kí hadd ke liye sámhne kí 8 benches thahráí gaín.

Muláqát.—Zail ke missionary sáhibán kí muláqát kán-farans se karáí gaí. S. W. Cledes, C. B. Stuntz, Mrs. Stuntz, Miss Kipp, Miss Boben house, G. W. Briggs, Mrs. Briggs, Miss W. F. Diefanthlar, American Evangelical Mission, aur Cawnpore ke tén Laymen, A. M. Shaw, M. C. Singh, C. Rew-bin.

Kánfarans kí kárrawái.—Bamújib 'arz R. Clancy, yih manzúr húá kí 11 baje kánfarans kí kárrawái bamújib North India Kánfarans ke anjám dí jáe, aur kí har ek District Su-perintendent apne District kí muqhtasir report 10 minutes men dewe.

Ta'dád ká munshí.—Bamújib 'arz, C. H. Plomer, ta'dá-dí munshí aur J. H. Wilkie náib chune gae.

Muláqát.—Rev. A. A. Parker, Religious Education ke Director kí muláqát kánfarans se karáí gaí aur unhon ne kánfarans ke sámhne dars diyá.

Literary Secretary.—Bamújib 'arz, E. M. Rugg Literary Secretary chune gae.

Barq̄hást.—Tamjíd i Taslís ke gáne aur 'Isá Dáss ke kalimát i barakát se 11 baje tak ke liye kánfarans barq̄hwást húí.

Roz i Awwal.

DÚSRÁ JALSA.

Mattra, Jum'arát, January 11, 1917.

Ibtidáí 'ibádat.—Din ke 11 baje kánfarans faráham húi, Bishop F. W. Warne sáhib kursí-nashín húe. Ibtidáí 'ibádat Dr. P. M. Buck sáhib ne adá kí.

14wán Suwál.—F. B. Price ká nám pesh hokar un ká chál o chalan pass húa. G. W. Briggs ká nám pesh hokar un ká chál o chalan pass húa, aur unhon ne Hindustání men apne District kí muḡhtasir report sunáí, W. W. Ashe ká nám pesh hokar un ká chál o chalan pass húa aur unhon ne Hindustání men apne District kí muḡhtasir report sunáí, R. Clancy ká nám pesh hokar un ká chál o chalan pass húa aur unhon ne Hindustání men apne District kí muḡhtasir report sunáí. James Lyon ká nám pesh hokar un ká chál o chalan pass húa aur unhon ne Hindustání men apní District kí muḡhtasir report sunáí. Benson Baker ká nám pesh hokar un ká chál o chalan pass húa aur unhon ne Hindustání men apní District kí muḡhtasir report sunáí.

Yáddásht.—Secretary ne un ke nám jo gair házir the pukáre, aur guzre jalse kí yáddásht parhí gai aur manzúr húi.

Ruḡhsat.—Bamújib 'arz Benson Baker, S. K. Swámí ko basabab bímári ke kánfarans se ruḡhsat dí gai.

Rules of Order.—Bamújib 'arz Benson Baker Rules of Order jo guzrí yáddásht men haiṅ, is sál ke liye Rules of Order manzúr húe.

Tabádala.—Bishop F. W. Warne sáhib ne E. M. Rugg ká tabádala Genessee Kánfarans se North West India Kánfarans ko mushtahar kiyá.

Post master.—Bamújib 'arz L. B. Jones, E. M. Rugg kánfarans ke Post Master muqarrar húe.

Tarmím.—Bamújib 'arz R. Clancey, Makkhan La'l ká nám 17wen Suwál se haṡiyá gayá, jahán kí galatí se chhápá gayá thá.

Standing Committees.—Bamújib 'arz Benson Baker, Standing Committees jaisí kí guzrí yáddásht men haiṅ siwáe zail kí t bdílíon ke manzúr húín. Bil'iwaz H. B. Grey, Robert John. Public Worship kí Committee se M. T. Barret ká nám nikálá gayá.

Maut kí Yádgári kí kamitté.—Bamújib 'arz C. H. Plover, Mohan La'l aur N. T. Childs is kamittí ke liye chune gae.

Náma-nigár.—Bamújib 'arz O. B. Stuntz, Indian Witness aur Joseph Nelson Kaukab i Hind men kánfarans ká hál likhne ke liye muqarrar húe.

14wán Suwál.—Zail ke Effective Elders ke nám pesh ho kar un ke chál o chalan pass húa aur unhon ne apne apne chande kí report dí. Allahabad District, Daniel Buck, K. H. Joseph, Bholá Náth ká nám pesh hokar un ká chál o chalan pass húa aur bamújib 'arz G. W. Briggs za'if wá'izon ke darje men rahe. Cawnpore District, J. H. Wilkie, B. L. Titus, Bartholomew Gardner, G. L. Lorenzo, N. T. Childs, J. R. Caleb, Rahím Khán, M. L. Samson, H. R. Colkins, Delhí District, J. D. Ramsom, P. M. David ká nám pesh hokar un ká chál o chalan pass húa, aur bamújib 'arz R. Clancy, za'if wá'izon ke darje men rahe. Hissar District, Asgar 'Alí, Zahúr Khán, M. L. Peter, M. L. Davis, Meerut District, Fazl Masáh, Robert John, Na'im ud Dín, N. M. McGee, S. S. Wilkinson, Prem Dáss, George Gardon, S. K. Swami. A. Phillip ká nám pesh hokar un ká chál o chalan pass húa aur bamújib 'arz B. Baker, za'if wá'izon ke darje men rahe. Muttra District, Mott Keislar, C. H. Plomer, L. B. Jones, R. S. Brave, Thákur Dáss, C. A. Roberts, S. S. Budden, David Cladius, M. S. Budden, Alfred Luke, Táj Khán, W. U. Khán, Rám Saháe, 'Ísá Dáss aur Tulsí Rám ke nám pesh hokar un ke chál o chalan pass húa, aur bamújib 'arz Mott Keislar, za'if wá'izon ke darje men rahe. Punjab District, F. M. Wilson, J. Cornelious, James Shaw, C. B. Stuntz, I. U. Daniel, J. C. Butcher, Bamújib 'arz K. Massey kí report sunne ke ba'd un ká nám kánfarans Relation Kamittí ke supurd kiyá gayá. Rájputána District, A. L. Grey, H. Daniel, Púran Mall, Mohan La'l, F. C. Aldrich. John Little ká nám pesh hokar un ká chál o chalan pass húa aur bamújib 'arz A. L. Grey we Supernumerary darje men rahe, yih un ká chauthá sál isí darje men hai. Roorkee District, J. T. Robertson, B. S. Edson, E. T. Farnon, P. M. Buck, Joseph Nelson, Robert Gardner. Antony Jacob ká nám pesh hokar un ká chál o chalan pass húa aur bamújib 'arz J. T. Robertson, za'if wá'izon ke darje men rahe. Makkhan La'l ká nám pesh hokar un kí 'arzi kánfarans relation Committee ke supurd húa.

Tabádla.—Bishop F. W. Warne sáhib ne G. F. Stokes ká tabádala N. W. India Kánfarans se New England kánfarans ko mushtahar kiyá.

Suwálat.—1 se 4 tak. (Dekho Angrezí yáddásht). Bamújib 'arz R. Clancy, yih muqarrar húa kí Jum'a ke din jalse ke shurú' men Mrs. Briggs ko mauqa' diyá jáwe kí dihátí ta'lím ke liye naqsha pesh karen.

Resolution kí kamittí.—Bamújib 'arz, Dr. Buck, J. T. Robertson, E. T. Farnon, aur D. Buck is Kamittí par húa.

Special Committee—Bamújib 'arz, Dr. Buck, W. W. Ashe, B. Baker, Fazl Masáh aur Prem Dáss, Government ke liye Resolution tahrír karne ke liye muqarrar húa.

Náma-nigár.—Bamújib 'arz E. M. Rogg, zail ke náma-

nigár Church papers ke liye chune gae. (Dekho Angrezí yáddásht).

Ba'dahú Standing Committees ke Chairman ká nám pukará gayá aur kamittí ke faráham hone ke liye waqt aur jagah mushtahar kí gai.

Barkhást.—Bamújib 'arz Benson Baker, tamjíd i taslís ke gáne aur J. Cornelious ke kalimát i barakát se kánfarans barkhást húi.

DÚSRÁ DIN.

Muttra, Jum'a, January 12, 1917.

Ibtidáí 'Ibádat.—Din ke 11 baje kánfarans faráham húi. Ibtidáí 'ibádat N. T. Childs ne adá kí. Bishop F. W. Warne sáhib kursí-nashín húe.

Yáddásht.—Guzre jalse kí yáddásht parhí gai aur tarmím hokar manzúr húi.

Muláqát.—Mrs. Briggs kí muláqát kánfarans se karái gai aur unhoñ ne Primary ta'lím ke taríqon par dars diyá, ba'dahú Bishop sáhib kí saláh ke bamújib ek komittí Mrs. Briggs kí madad ke liye muqarrar húi. Kamittí, N. T. Childs, Alfred Luke, Daniel Buck, B. Gardner, M. C. Singh.

Ishtihár.—Mott Keislar ne Flora Hall men jalsa hone aur waqt ká ishtihár diyá.

Report.—Zail ke District Superintendents ne apní apní District kí muhtasir report Hindustání men sunái.

Muttra—Mott Keislar, Punjáb, F. M. Wilson, Rájputána, A. L. Grey, Roorkee, J. T. Robertson.

Muláqát.—Rev. A. A. Parker, Director of Religious Education kí muláqát kánfarans se karái gai, aur unhoñ ne kánfarans ke sámhne dars diyá.

Bamújib 'arz Mott Keislar yih thahráyá gayá kí har ek kárguzár kam se kam do Sunday School kiyá kare.

Bamújib saláh Bishop sáhib ke kánfarans ne Director of Religious Education ke 'umda Programme aur un kí maujúdagi ká shukriya adá kiyá.

Muláqát.—Mr. A. E. Butler Secretary, British and Foreign Bible Society, Allahábád kí muláqát kánfarans se karái gai aur unhoñ ne kánfarans ke sámhne dars diyá.

Bamújib 'arz F. B. Price yih muqarrar húa kí Mr. Butler Bible Society ká chanda lene ke liye District Superintendents ko chanda lene ke liye lifáfe taiyár kar ke bhejen. T. C. Badley, Principal, Lucknow Christian College kí muláqát kánfarans se karái gai, aur unhoñ ne kánfarans ke sámhne College ká hál bayán kiyá.

Waqt.—Bamújib 'arz R. Clancy, Indian Witness ke editor kí muláqát ke liye waqt barháyá gayá.

F. B. Price kí muláqát kánfarans se karáí gaí aur unhoṅ ne kánfarans ke sámhne dars diyá.

Mott Keislar ne Rev. P. D. Vanvalen Faith Mission, Muttra kí muláqát kánfarans se karáí, aur unhoṅ ne kánfarans ke sámhne dars diyá.

Bamújib 'arz F. B. Price, D. Buck, Indian Witness ká chanda lene ke liye muqarrar húe.

Secretary ne Bholá Náthká khatt parhá, aur bamújib 'arz E. T. Farnon Secretary ko hidáyat húi ki un ko kánfarans ká salám bhejen.

Bishop sáhib ne Rev. W. N. Brewster, Hinghna Conference Chin, kí intiqál kí afsosnák khabar dí.

Muláqát.—Pro. J. Deva Dasan, Theo. Sem. Bareilly kí muláqát kánfarans se karáí gaí.

Barkhást.—Ishtihárát sunáne aur tamjíd i taslís ke gáne ke ba'd Pro. J. Deva Dasan ke kalimát i barakát se kánfarans barkhást húi.

TÍSARÁ DIN.

Muttra, Saníchar, January 13, 1917.

Ibtidáí 'Ibádat.—Din ke 11 baje Kánfarans faráham húi. Ibtidáí 'ibádat Pro. J. Dewa Dasan ne adá kí. Bishop F. W. Warne sáhib kursí-nashín húe.

Yáddásht.—Secretary ne guzre jalse kí yáddásht sunáí aur manzúr húi.

12wán sawál.—Zail ke bháíon ke nám pesh húe, Board of Examiners aur Relation Kamittí kí sífárish aur zarúrí kágazát par dast-khatt karne aur un ke District Superintendents kí sífárish se Local Deacon ke ordination ke liye manzúr húe. Samuel Singh, Robert Benjamin, Arjun Singh, Lakshmí Chand, Lachhman Singh, Joseph Mádhó Parshád, Bhíkhá Chand, Rogers Sukh, Wellington, Bachchú La'l, Nihál Chand, James Dewa Dason, S. W. Clemes.

13wán Sawál.—Zail ke bháíon ke nám pesh húe, Board of Examiners and Relation Kamittí kí sífárish aur zarúrí kágazát par dast-khatt karne aur un ke District Superintendents kí sífárish se Local Elder ke Ordination ke liye manzúr húe. Bishwás Chandar Fisk. Missionary Rule ke mutábíq, John Henry Pearson, S. W. Clemes, James Dewa Dasan.

5wán Sawál.—Zail ke bháíon ke nám pesh húe, Board of Examiners aur Relation Kamittí kí sífárish aur apne District Superintendents kí sífárish se Kánfarans ke dákhila ke liye manzúr húe, Samuel E. Judd, Ummed Masíh, S. W. Clemes.

6wán Sawál.—Zail ke bháíon ke nám pesh hokar un ke chál o chalan pass húe, Board of Examiners aur un ke District Superintendent kí sífárish se un ko dúsre darje-men

taraqí dí gaí, C. A. Lartious, P. L. MacGee, Robert Portion, J. H. Pearson.

Ṭwán Sawál.—H. B. Grey ká nám pesh húá, aur un ke District Superintendent kí sífárish se, us ká nám Kánfarans kí sharákat se 'aláhida kiyá gayá.

Ḡwán Sawál.—Gendan La'l ká nám pesh ho kar us ká chál o chalan pass húá, Board of Examiners aur us ke District Superintendent kí sífárish se usí darje men rahe.

Iowán Sawál.—Zail ke bháfon ke nám pesh ho kar un ke chál o chalan pass húe, Board of Examiners aur un ke District Superintendents kí sífárish se we chauthe darje men rahe. T. S. Donohugh, A. L. Grey, Jisukh Ráe, Kallú Mall.

Ba-mújib 'arz P. M. Buck, Mott Keislar, ánkhoṅ kí kam-zorí kí wajh se chauthe sál ke imtibán se barí kiye gae.

Zail ke bháfon ke nám pesh ho kar un ke chál o chalan pass húe, Board of Examiners aur un ke District Superintendents kí sífárish se Kánfarans kí khwándagí se fárig darje men rakhe gae, I. D. Rewis, C. A. Roberts,

16wán Sawál.—Allahábád District ke Chhedá La'l ká nám pesh húá aur Kánfarans kharí húi aur Bishop sáhib kí darkhwást par Dr. P. M. Buck sáhib ne du'á mángí,

Ḍwán Sawál.—Zail ke bháfon ke nám pesh ho kar un ke chál o chalan pass húe, aur un ke District Superintendents kí sífárish se we za'if wá'izon ke darje men rahe. Anthony Jacob, P. M. David, Albert Phillip, 'ísá [Dass, Bholá Náth, Tulsí Rám, Makkhan La'l.

Muláqát.—Rev. J. W. Pickett sáhib kí muláqát Kánfarans se karáí gaí aur unhoṅ ne Kánfarans ke sámhne dars diyá.

Hidáyat. Bishop Warne sáhibne du'á men ghuṭne ṭekne kí hidáyat kí, aur bamújib 'arz is mazmún par gaur karne ke liye zail kí Kamiṭṭí muqarrar húi, D. Buck Conviner, Rám Saháe, B. S. Edson, B. Gardner, I. D. Rewis, M. L. Davis, I. U. Daniel, J. D. Ransom, H. Daniel.

Report.—Laymen Missionary Movement kí report pesh ho kar manzúr húi.

Ruḡhsat.—Bamújib 'arz Benson Baker, Robert John ko Pír ke din ruḡhsat dí gaí.

Epworth League ke afsarán.—G. L. Lorenzo kí 'arz se zail ke afsarán Epworth League ke liye chune gae. Mír i Majlis, Mrs. F. M. Wilson, pahlá, Náib Mír i Majlis, Daniel Buck, दूसrá Náib Mír i Majlis, Miss Schroepal, tísrá Náib Mír i Majlis, B. S. Edson, chauthá Náib Mír i Majlis, B. Gardner, Secretary, N. T. Childs, Kḡhazánchí, G. L. Lorenzo.

Yáddásht kí qímat.—Bamújib 'arz B. Baker, Yáddásht kí qímat fí jild chár ána muqarrar húi, aur kí Yáddásht V. P. P., District Superintendents ko bhejí jáweṅ.

Bamújib 'arz C. H. Plomer, yih manzúr húa ki Ta'dádí naqsha New York Executive Board ke supurd kiyá jáwe.

Secretary ne District Superintendets ko yád diláyá ki Deacon, aur Elders ke Ordination ke sífárishí kágazát Itwár ke wáste taiyár kará den.

Ishtihár.—Bishop sáhib ne mushtahir kiyá ki Itwár ek k̄háss du'á ká din hogá, aur 'ibádat subh 8 baje se 4 baje shám tak jári rahegi.

Fáinans Kamittí.—Zail ke bhái Fáinans Kamittí ke liye muntakhib húe, P. M. Buck, C. H. Plomer, J. H. Wilkie, A. Luke, I. U. Daniel, George Gardon, 'iwazí C. B. Stuntz, S. W. Clemes, E. T. Farnon, J. D. Ransom.

Bar̄khást.—Bamújib 'arz B. Baker, ishtihárát ke sunáne aur tamjíd i taslís ke gáne ke ba'd E. T. Farnon ke kalimát i barakát se Kánfarans bar̄khást húi.

CHAUTHA DIN.

Muttra, Itwár, January 14, 1917.

Bamújib Kánfarans ke Programme ke Itwár ká din du'á ká din qarár diyá gayá, Kánfarans subh ke 8 baje faráham húi, Bishop sahib hádí húe, aur púrá din du'á men sarf húa. K̄háss taur se butparastí, Evangelistic, Angrezí aur sarishta i ta'lím ke liye du'áen mángí gain aur ham sabhon ke liye yih din barí qúwat aur barakat ká thá.

4 baje shám ko Ordination kí 'ibádat adá kí gaf, Bishop sáhib ne R. Clancy kí madad se zail ke bháfon ko Deacon ká Ordination diyá, Samuel Singh, Robert Benjamin, Arjun Singh, Lakshmi Chand, Lachhman Singh, Joseph Mádhó Parshád, Rogers Sukh Wellington, Bachchú La'l, Nihál Chand. Aur ba-mújib Missionary Rule ke, James Dewa Dasan, S. W. Clemes, aur Bishop Warne sáhib ne District Superintendents kí madad se zail ke bháfon ko Elder ká Ordination diyá, Bishwas Chandar Fisk, aur ba-mújib Missionary Rule ke, S. W. Clemes, James Dewa Dason, J. H. Pearson.

Itwár kí shám kí 'ibádat men Bishop Warne sáhib ká wa'z ham sabhon ke liye barí barakat ká bá'is húa.

PAN̄CHWÁN DIN.

Muttra, Pír, January 15, 1917.

Ibtidái 'Ibádat.—Din ke 11 baje Kánfarans faráham húi. Ibtidái 'ibádat Dr. P. M. Buck sáhib ne adá kí, Bishop Warne sáhib kí 'adam maujúdagí men Dr. P. M. Buck sáhib kursí-nishín húe.

Yáddásht.—Tísre aur chauthe din kí Yáddásht Secretary ne parhín aur tarmím ho kar manzúr hún.

Ba-mújib 'arz F. M. Wilson Fainans Kamittí kí sífárish dar báb Language School manzúr húi.

Report.—D. Buck ne 'ibádat men ghutne tekne kí Kamittí kí report parhá aur ba-mújib 'arz E. T. Farnon manzúr húi.

Khazánchí kí report—R. Clancy ne khazánchí kí report, sunái aur bamújib 'arz Mott Keislar, manzúr húi.

Nominations.—Bamújib 'arz B. Baker yih manzúr húa kí Language kí School Kamittí Standing Kamittí men shámil kí jáe, aur W. W. Ashe ne zail ke Nominations pesh kiye jo manzúr húa. (Dekho Angrezí Yáddásht.)

Conference Trustees.—Bamújib 'arz B. Baker, F. B. Price ká intikháb phir Lucknow College kí Trustee par húa.

Punjab Provincial Council on Missions.—Bamújib 'arz F. M. Wilson, R. Clancy aur F. M. Wilson, North-West India Conference pesh karne ke liye Punjab Provincial Council on Missions par chune gae.

Conference Trustee.—Secretary ne Dr. Bare Principal Theological Seminary ká khatt parhá, aur bamújib 'arz E. T. Farnon, R. Clancy, Bareilly Theo. Sem. kí Trustee par phir chune gae.

National Missionary Society.—Secretary ne N. M. S. ká khatt parhá aur N. T. Childs ko dobára council par muqarrar kiyá.

Mír i Majlis.—Bishop Warne sáhib phir kursí-nishín húa.

Khatt. Secretary ne Bombay Conference ká khatt bábat Qawánín i shádi parhá.

Board of Examiners ko hidáyat.—Bamújib 'arz R. Clancy Board of Examiners ko hidáyat kí gai. 1. Imtihán kí táríkh *Kaukab-i-Hind* men chhápi jáwe. 2. Tamám imtihán ká natíja Registrar ke pás pahlé December tak bhej diyá jáwe. 3. Registerar District Superintendents ko imtihán ke natíje kí report 15wín December se pahle bhejá karen.

Missions Claimants Fund.—Central Conference kí hidáyat ke muwáfiq, Methodist Publishing House ká munáfa' das fí sadí North India aur North West India aur Central Conference ko barábar taqsím kiyá jáwe.

F. B. Price, Agent Methodist Publishing House, Lucknow ne mushtahir kiyá 630 Rupae North-West India Conference ko hissa milá hai.

Remarks.—Bishop Warne sáhib ne bayán kiyá ki North India Conference kí Commission on Evangelism kí Kamittí ne thahráyá ki khudinkárfi ke hafte ká chanda Mission Claimants Fund ko diyá jáe, aur bamújib 'arz R. Clancy yih manzúr húa ki hamárfi Kánfarans bhí waisá hí intizám kare.

Children's day Collection.—Bamújib 'arz R. Clancy yih manzúr húa ki Angrezí Kálsiyáon ke Childrens day ká

chanda Cawnpore Girls High School kí garíb larķion ke wazife ke liye diyá jáwe.

36wán Sawál.—Benson Baker sáhib ne Meerut District Conference Council kí taraf se da'wat dí ki ánewálí Kánfarans Meerut men faráham ho, da'wat manzúr húi.

Barķhást.—Bamújib 'arz B. Baker, isatihárát ke suná - ne aur tamjíd i taslís ke gáne aur Joseph Nelson ke kalamát i barakát se Kánfarans barķhást húi.

SIHATWÁN DIN.

Muttra, Mangal, January 16, 1917.

Ibtidái 'ibádat.—Chár baje shám ko Kánfarans ká jalsa faráham húa. Ibtidái 'ibádat Alfred Luke ne adá kí Bishop Warne sáhib kursí-nashín húe.

Yáddásht.—Mír i Munshí ne guzre jalse kí yáddásht parhí jo ba'd tarmím manzúr húi.

Ordination.—Bishop Warne sáhib ne Bhíká Chand ko Deacon ká Ordination diyá.

Nominations.—F. M. Wilson ne zail ke nominations cabinet kí taraf se pesh kiye aur ba-'arz manzúr húe. Missionary wa'z karne ke liye F. B. Price.

'Iwazí.—M. L. Davis. North West India Conference ko United Provinces Representative council on missions par pesh karne ko G. W. Briggs, J. T. Robertson. Correspondence Secretary ke wáste. Benson Baker.

Joint Advisory Board, Rockwell Clancy, Mott Keislar, Benson Baker.

Report.—A. L. Grey ne kalísiyá ke hál kí Committee kí report parhí jo ba 'arz J. T. Robertson manzúr húi aur yih thahráyá gayá ki yih *Kaukab i Hind* men chhápí jáe.

Tartíb.—Ba-mújib 'arz Benson Baker zail kí Committee muqarrar húi ki dihát men kalísiyá kí sharákat men lene ke liye ek munásib rasm ká tariqa is Conference ke liye taiyár karen. Benson Baker Conviner, Prem Dás, Robert John, George Gordon, I. D. Revis.

Prem Sabhá.—Joseph Nelson ne Prem Sabhá ke liye zail ke afsarán ke nám pesh kiye jo manzúr húe. President Daniel Buck, Secretary J. H. Pearson, Khazánchí J. Nelson, General Secretary James Devadason, Business Committee G. L. Leronzo, George Gordon, M. S. Budden Rám Saháe, E. T. Farnon.

Report.—J. H. Wilkie ne Sunday School kí Committee kí report parhí jo ba-'arz James Lyon manzúr húi. Akhir men Bishop sáhib ne Conference ke sámhne ek kháss qasd Sunday School ke kám ke muta'alliq nae sál ke liye karne par zor diyá ki "Har ek mission mulázim do Sunday School se kám ná kare" Conference ne khare hokar bár bár istajwiz

ko Angrezí aur Hindustání men Bishop sáhib ke sáth dohrá-yá us ke ba'd saná saná Hallilúyáh gayá gayá.

English Work.—J. H. Wilkie ne Angrezí kám kí Committee kí report parhí jo bamújib 'arz Mott Keislar manzúr húi.

Temperance.—Daniel Buck ne Temperance kí Committee kí report parhí jo ba-mújib 'arz E. T. Farnon manzúr húi.

Self-Support.—F. M. Wilson ne Self-support kí Committee kí report parhí jo ba 'arz James Lyon manzúr húi. Aur yih thahráyá gayá ki agar zarúrat ho to is men tarmím ho saktí hai.

25wán Sawál.—C. H. Plomer ta'adadí Mír i Munshí ne ta'adád kí report parhí, aur bamújib 'arz Rockwell Clancy yih manzúr húa ki naqshon ká chhapwáne aur barháne ká mu'amala Executive Board ke supurd kiyá jáe.

Greetings.—G. W. Briggs ne N. K. Mukerjee Secretary North India Book aur Tract Society ká salám Kánfarans ko diyá.

Joint Session.

Chair.—Bishop Warne kí darqhwást par Dr. P. M. Buck yádgár kí 'Ibádat ke jalse ke Mír i Majlis húe. Ek waqt ke mutábíq gít gáne ke ba'd Dockwell Clancy ne du'á mángí, marhúm Chhedá La'l kí yádgár Mohan La'l ne parhí aur Mrs. Lyon kí Mrs. Buck ne parhí.

N. T. Childs ne kuchh der tak marhúm Dr. Zabardast K'hán kí yádgár men kahá jo Kánfarans ke sharík na the par hamesha is Kánfarans ke rafíq the.

Board of Education.—Board of Education kí report manzúr húi.

Chair.—Bishop sáhib kursí-nashín húe.

Commission on Evangelism.—Benson Baker ne Commission on Aggressive Evangelism kí Committee kí report parhí jo manzúr húi.

Nominations.—W. W. Ashe ne zail ke Nominations parhe jo ba 'arz manzúr húe.

Deaconess Board, Conference Board of Trustees for the Cawnpore Girls High School.

Ba-mújib 'arz yih thahráyá gayá ki Superintendent Blackstone Institute aur District Superintendent Conference Board of Trustees of the Blackstone Institute kí taiyár kar ke Secretary ko Yáddásht men chhápne ko bhej den.

Prayer Cycle.—Ba-mújib 'arz Dr. Price se darqhwást kí gai ki Angrezí aur Hindustání men Prayer Cycle taiyár karen.

Resolutions.—Dr. P. M. Buck ne resolutions kí Committee kí taraf se zail ke resolutions parhe (dekho Angrezí Yáddásht.)

E. T. Farnon ne resolutions parhe jo manzúr húe.

Barqhást.—Ba-mújib 'arz Rockwell Clancy yih thahráyá gayá ki taqarrurát sunáne ke ba'd Kánfarans phir Bishop sáhibán ke buláne tak barqhástho.

Du'á mángne ke ba'd ek gít gayá gayá] Bishop sáhib ne thori der tak Kánfarans ko nasihat kí aur taqarrurát parhi Tamjid i Taslis ke gáne aur Bishop Warne sáhib ke kalamát i barakát se Kánfarans khatm húi.

G. L. LORENZO,
Hindustáni Secretary.

M. L. DAVIS,
Asst. Hindustáni Secretary.

LIST OF LOCAL PREACHERS.

ALIGARH DISTRICT.

Fazl Masih	..	Khair	..	Local Elder.
Mohan Sain	..	Tappal	..	Local Deacon.
'Abdul Samad	..	Sisa Para	..	Local Preacher.
A. Sharring	..	Chherat	..	do.
Boyce Sterling	..	Aligarh	..	do.
Bhagwant Masih	..	Sikandra Rao	..	do.
Chidammi Lal	..	Chherat	..	do.
F. Jacob	..	do.	..	do.
G. L. Brave	..	do.	..	do.
Hulkar Singh	..	Somna	..	do.
Isaac Samuel	..	Chherat	..	do.
J. C. Booth	..	do.	..	do.
K. S. Keeper	..	Aligarh	..	do.
Makkhan Lal	..	Sikandra Rao	..	do.
Mangal Sain	..	Aligarh	..	do.
M. Cornelius	..	Gangiri	..	do.
M. B. Shaw	..	Chherat	..	do.
Mani Ram	..	Charra	..	do.
P. D. Revis	..	Atrauli	..	do.
Sobha Ram	..	Sikandra Rao	..	do.
M. Scott	..	Tappal	..	do.
Khub Chand	..	do.	..	do.

ALLAHABAD DISTRICT.

Simon Jacob	..	Karwi	..	Local Elder.
Madar Buk	..	Badausa	..	Local Deacon.
Baldeo Pershad	..	Manikpore	..	do.
Timothy Smith	..	Allahabad	..	Local Preacher.
L. H. Nibblet	..	do.	..	do.
H. Ward	..	Aruvankado	..	do.
Sergeant Locke	..	Allahabad	..	do.
Bachchu Lal	..	Banda	..	do.
E. T. Downey	..	Bharwari	..	do.
M. Martin	..	Allahabad	..	do.
Debi Singh	..	Ahraura	..	do.
S. P. James	..	Allahabad	..	do.
S. Richards	..	Chitarkot	..	do.
H. L. Ariel	..	Allahabad	..	do.
Ansuiya Pershad	..	Manikpur	..	do.

H. L. Singh	..	Allahabad	..	Local Preacher.
M. C. Daniel	..	do.	..	do.
D. D. Panth	..	Fyzabad	..	do.
B. S. N. Kishore	..	Allahabad	..	do.
S. Edwards	..	Allahabad	..	do.
N. K. Mukerji	..	Rai Bareli	..	do.
S. Butler	..	Allahabad	..	do.
Kallan Masih	..	do.	..	do.
H. K. Herbert	..	do.	..	do.
B. Roshan	..	do.	..	do.
Mool Chand	..	Lucknow	..	do.
David Paul	..	Handia	..	do.
Faqire Masih	..	Mogul Sarai	..	do.

Note:—Mawashi Singh, Benares, Local Elder, name not before District Conference.

CAWNPORE DISTRICT.

Muasi Singh	..	Cawnpore	..	Local Elder.
C. L. Paul	..	Madhogarh	..	do.
Ram Singh	..	Sheorajpur	..	Local Deacon.
John D'costa	..	Makanpore	..	do.
Baisakhi Lal	..	Phapund	..	do.
Mathra Prashad	..	Kailiya	..	do.
O. Woods	..	Cawnpore	..	Local Preacher
Sohan Lal	..	Sachendi	..	do.
Thakur Sen	..	Kakwan	..	do.
Khunni Lal	..	Derapore	..	do.
Fateh Singh	..	Cawnpore	..	do.
Thomas John	..	America	..	do.
Ram Lal	..	Jhuijhak	..	do.
John Brown	..	Dibiapur	..	do.
Zakarya Jacob	..	Erich	..	do.
Misri Lal Lorenzo	..	Cawnpore	..	do.
M. C. Singh	..	America	..	do.
Kalkatti	..	Cawnpore	..	do.
Ramzani David	..	Churkhi	..	do.
S. Millicans	..	Cawnpore	..	do.
A. M. Shaw	..	do.	..	do.
L. D. Wishard	..	do.	..	do.
K. M. David	..	do.	..	do.
T. R. Johnson	..	Jalaun	..	do.
Afzal Bakhsh	..	Bilhaur	..	do.
Simon Reuben	..	Cawnpore	..	do.
T. Matthews	..	Indore	..	do.
B. S. Singh	..	Cawnpore	..	do.
Thos. Ephraim	..	Dalelnagar	..	do.
Girwar Masih	..	Bilhaur	..	do.

LIST OF LOCAL PREACHERS

Piyare Lal	..	Moth	..	Local Preacher.
Bhopal Singh	...	do.	..	do.
Ilahi Bux	...	Konch	..	do.
Israel Lal Lorenz	..	Cawnpore	..	do.
Daniel Lal Lorenz	..	do.	..	do.
C. Reuben	..	do.	..	do.
A. Briscoe	...	Bithuor	..	do.
Chatar Masih	..	Rawatpur	..	do.
Ram Dayal	..	Jhujhak	..	do.
Sukh Das	..	Bilhaur	..	do.
Isa Charan	..	Madhogarh	..	do.
James	..	Cawnpore	..	do.
Luqa Victor	..	do.	..	do.
Milton Lal	..	Phaphund	..	do.

DELHI DISTRICT.

S. E. Judd	..	Bahadargarh	..	Local Elder.
Ummed Mashri	...	Delhi	..	do.
P. L. McGee	..	Gurgaon	..	do.
James Morgan	...	Gohana	..	do.
D. V. Jacobs	...	Gharaunda	..	do.
K. H. Runyan	..	Sonepat	..	Local Deacon.
Nihal Chand	..	Faraquagar	..	do.
Isaac Davis	..	Jhind	..	do.
Mathew Lal	..	Hassangarh	..	do.
R. George	..	Rohtak	..	Local Preacher.
C. Paul	..	Narela	..	do.
Kehri Singh	..	Palam	..	do.
S. B. L. Chambers	..	Gohana	..	do.
Nihal Chand	..	Mahrauli	..	Local Deacon.
Prem Singh	..	Alipur	..	Local Preacher.
A. R. Budden	..	Delhi	..	do.
Walter David	..	Delhi	..	do.
Kundal Lal	..	Bhadarpur	..	do.
A. C. Spencer	..	Tughlakhabad	..	do.
Godwin	..	Murthal	..	do.
Mahbub Masih	..	Delhi	..	do.
B. Bright	..	Sonepat	..	do.
D. P. Andrews	..	Ganaur	..	do.
Simon Peters	..	Bala	..	do.
Bakhtawar Singh	..	Kasaindi	..	do.
Nanak Chand	..	Nangloi	..	do.
W. H. Sinclair	..	Delhi	..	do.
J. V. Franklin	..	Basra	..	do.
C. G. McArthur	..	Delhi	..	do.
Frederick Paul	..	Panjab Khan	..	do.
Barnabas Singh	...	Meerut	..	do.

HISSAR DISTRICT.

N. R. Williams	...	Sangrur	..	Local Elder.
Ilahi Bakhsh	..	Sirsa	..	do.
Sadal Masih	..	Dabwali Mandi	..	do.
John Net Ram	..	Narwana	..	do.
B. C. Fisk	..	Barwala Khedar	..	do.
K. B. Khan	..	Fatahabadi	..	Local Deacon.
C. T. Pace	..	Rama Mandi	..	Local Preacher
Samuel Singh	..	Tohana	..	do.
Sukh Lal	..	Dabwali Mandi	..	do.
J. R. Lawrence	..	Hissar	..	do.
G. S. Wilson	..	Do.	..	do.
Kundan Lal	..	Jakhal	..	do.
Daleep Singh	..	Do.	..	do.
Barn Smart	..	Abohar	..	do.
B. P. Smart	..	Gidarbaha	..	do.
Harnand Lal	..	Siwani	..	do.
Rodhu Mall	..	Handiaya	..	do.
A. L. Johnson	..	Hansi	..	do.
Kewal Ram	..	Jaito	..	do.
Genda Singh	..	Sunam	..	do.

MEERUT DISTRICT.

Parbhu Lal	..	Siyana	..	Local Elder.
Girwar Singh Small	..	Binauli	..	Local Deacon.
B. Wilson	..	Nabada	..	do.
Masih Charan Harrison,	..	Sardhana	..	do.
P. John	..	Ghaziabad	..	do.
H. M. Davis	..	Sardhana	..	do.
S. Jeremy	..	Pilkhuwa	..	do.
Sandal Lall	..	Dasna	..	do.
A. P. Fisk	..	Meerut	..	do.
M. G. Samuel	..	Mawana	..	do.
M. Mathews,	..	Loni	..	do.
Rikkha Singh	..	Phalanda	..	do.
Chet Masih	..	Bagpat	..	do.
William Barnes	..	Pariekhatar	..	Local Preacher.
Isa Charan	..	Lohara Sarai	..	do.
Earnest Dass	..	Ghaziabad	..	do.
B. L. Fardell	..	Masuri (Ghaziabad)	..	do.
S. Caleb,	..	Muradnagar	..	do.
Mc C. McLaren	..	Meerut City	..	do.
M. C. Colvin	..	Meerut	..	do.
Colvin Wilkinson	..	Sikandarabad	..	do.
E. B. Grey	..	Meerut	..	do.
S. Gardner	..	Do.	..	do.
Mohan Singh,	..	Kirthal	..	do.

LIST OF LOCAL PREACHERS

Thomas Franklin	..	Chhalera	..	Local Preacher.
Alexander Chand	..	Kithaur	..	do.
Daniel Dhar	..	Bahsuma	..	do.
Saiyad Hasan	..	Faridnagar	..	do.
J. W. Alexander	..	Meerut	..	do.
J. V. Griffith	..	Do.	..	do.
Charley	..	Meerut City	..	do.
Mathra Parshad	..	Ghaunda	..	do.
Tez Jang	..	Dhaulana	..	do.
Mangal Singh	..	Khiwai	..	do.
Dal Singh	..	Mitli (Baraut)	..	do.
P. D. David	..	Meerut	..	do.
S. L. Camester	..	Bulandshahr	..	do.
D. G. Martyn	..	Pahasu	..	do.
Samuel Johnson	..	Meerut	..	do.
Saul Johnson	..	Do.	..	do.
Baldeo Parshad	..	Bahagarh	..	do.
K. Cornelius	..	Attrara	..	do.
J. P. Sherring	..	Baruli	..	do.
Net Ram	..	Garhmukhtesar	..	do.
A. J. White, M.	..	Meerut	..	do.
Daniel Singh	..	Bulandshahr	..	do.
Kundan Lal	..	..	..	do.
Yusuf George	..	Sikandarabad	..	do.
Madar Baksh	..	Aurangabad	..	do.
Thomas Jacob	..	Mirzapur	..	do.
Yaqub Masih	..	Jhajhar	..	do.
Tullan Masih	..	Khurja	..	do.
F. M. Wesley	..	Siyana	..	do.
Birbal Dass	..	Dadri	..	do.
Kahin Singh	..	Dibai	..	do.
Alfred Phillip	..	Bilaspur	..	do.
H. S. Wilson	..	Khurja	..	do.
Paulus	..	Do.	..	do.
Henri Martin	..	Bulandshahr	..	do.
Erick Wilkinson	..	Meerut	..	do.
Masih Dayal	..	Bilochpur	..	do.
N. D. David	..	Ghaziabad	..	do.
J. W. Lartius	..	Ghlaothi	..	do.
H. Martyn	..	Sikandarabad	..	do.
Robert Stone	..	Chandpur(Bilochpur)	..	do.
Barakat Masih	..	Chhauas	..	do.
Kallan Clement	..	Jahangirabad	..	do.

MUTTRA DISTRICT.

Tori Dutt	..	Muttra	..	Local Elder.
Bhola Nath	..	Firozabad	..	do.
Lazar Shaw	..	Brindaban	..	do.

Chhitar Mall	..	Matt	..	Local Deacon.
Chunni Lal	..	Chhata	..	do.
Sannu Lal	..	Deeg	..	do.
Baldeo Masih	..	Kumhar	..	do.
H. L. Mathews	..	Agra	..	do.
Gauhar Masih	..	Firozabad	..	do.
C. Sailas	..	Muttra	..	Local Preacher.
Nathaniel Jacol	..	Itimadpur	..	do.
Colvin Cornelius	..	Beswan	..	do.
Balmakund	..	Tajganj	..	do.
Buddha Singh	..	Kotla	..	do.
Hira Lal	..	Kosi	..	do.
Bhairon Bakhsh	..	Agra	..	do.
H. S. Clive	..	Do.	..	do.
Mati Izhaqq	..	Nagar	..	do.
A. S. Singh	..	Muttra	..	do.
Edward Shibly	..	Agra	..	do.
Indar Munn	..	Muttra	..	do.
J. W. Singh	..	Do.	..	do.
H. H. Blanchfield	..	Agra	..	do.
W. T. Newton	..	Do.	..	do.
McKenzie Cornelius	..	Gangiri	..	do.
George Bentick	..	Hathras	..	do.
Abiel Sherring	..	Cawnpore	..	do.
P. D. Revis	..	Do.	..	do.
M. S. Joel	..	Sasni	..	do.
Samuel Irvin	..	Mahaban	..	do.
J. A. DeSouza	..	Agra	..	do.
R. F. Hankins	..	Do.	..	do.
R. Cutting	..	Bichpuri	..	do.
R. L. Peters	..	Bharatpur	..	do.
Nihal Singh	..	Agra	..	do.
George Wesley	..	Sadabad	..	do.
S. S. Joseph	..	Muttra	..	do.
Yusuf Lal	..	Farah	..	do.
Mati	..	Narki	..	do.
A. Brave	..	Lucknow (College)	..	do.
B. S. Benson	..	Do.	..	do.
George Wilson	..	Baldeo	..	do.

PUNJAB DISTRICT.

N. P. Sampson	..	Raewind	..	Local Elder.
J. M. James	..	Kandila	..	do.
Yuhanna Singh	..	Ferozpur	..	do.
Sundar Dass	..	Ghamieki	..	Local Deacon.
A. D. Judd	..	Dayalgarh	..	do.
Khushiya Mal	..	Aliwal	..	do.
Ganda Mal	..	Chaura	..	do.

LIST OF LOCAL PREACHERS

J. N. Shahbaz	..	Multan	..	Local Preacher.
Chandu Lall	..	Pandoke	..	do.
K. Saul	..	Gohawa	..	do.
D. Gardner	..	Lahore	..	do.
Joshua Cutting	..	do.	..	do.
Umar Bakhsh	..	Janjate	..	do.
Mahi Shah	..	Lakhobe	..	do.
S. Nathaniel	..	Komaha	..	do.
T. A. Mitchell	..	Ferozpur	..	do.
Ata Ullah	..	Butala	..	do.
Ayub Khan	..	Kot Lakhpat	..	do.
Nasir ud Din	..	Lahore	..	do.
Haweli Ram	..	Sultanki	..	do.

RAJPUTANA DISTRICT.

J. Stephens	..	Tilaunia	..	Local Elder.
P. D. Wilson	..	Bandikui	..	do.
S. U. Simon	..	Sri Madhopur	..	do.
Prabhu Lall	..	Nagaur	..	do.
Ran Bahadur	..	Naraina	..	Local Deacon.
Suraj Mall	..	Ajmeer	..	do.
S. Cornelius	..	do.	..	do.
Masih Dayal	..	Suratgarh	..	do.
Ganga Gir	..	Bikanir	..	do.
Dhani Ram	..	Ramsar	..	do.
A. Haqq	..	Pisanagan	..	do.
Lakhshmi Chand	..	Kharwa	..	do.
L. S. Joseph	..	Rupnagar	..	do.
Charles Bahadur	..	Dudu	..	do.
Beni Singh	..	Phalera	..	do.
John Singh	..	Makhrana	..	do.
Madho Parshad	..	Muhua Road	..	do.
Bhika Chand	..	Reengus	..	do.
Arjun Singh II	..	Nawa	..	do.
Jiwan Singh	..	Phalna	..	Local Preacher.
J. S. LaVerne	..	Ajmeer	..	do.
G. Anthony	..	Aaradhna	..	do.
K. Daud	..	Hamara	..	do.
Govind Ram I	..	Kishangarh	..	do.
Dhundar Masih	..	Nawa	..	do.
John Elisha	..	Pasbatsar	..	do.
G. L. Remsen	..	Phalna	..	do.
Nathu Lall	..	Renwal	..	do.
Arjun Singh I	..	Baswa	..	do.
Govind Ram II	..	Sali	..	do.
Moti Lall I	..	Phalera	..	do.
Pitam Dass	..	Ajmeer	..	do.
Duli Chand	..	Gala	..	do.

L. R. Paul	..	Cherrer	..	Local Preacher.
Gokal Masih	..	Suratgarh	..	do.
John B. Singh	..	Phalera	..	do.
Nan Singh	..	Nagaur	..	do.
E. T. Orr	..	Ajmeer	..	do.
Chatar Bhujh	..	Makhrana	..	do.
Asa Chand	..	Ajmeer	..	do.
N. S. Joseph	..	do.	..	do.
Har Parshad	..	Ramsar	..	do.
Kabir Das	..	Ajmeer	..	do.
K. L. Sunny	..	Kishangarh	..	do.
Bhika Lall	..	Srinagar	..	do.
S. Johnson	..	Ajmeer	..	do.
A. C. Andrew	..	do.	..	do.
Chatar Singh	..	Rajgarh	..	do.
Alton James	..	Bikaneer	..	do.
Mehand Lall	..	Ajmeer	..	do.
Samuel Dass	..	Nawa	..	do.
Jonathan Stephen	..	Bandikui	..	do.
Oscar	..	Ajmeer	..	do.
F. S. Lean	..	do.	..	do.
S. Singh	..	do.	..	do.
N. S. Marcellus	..	Makhrana	..	do.
J. S. Claudius	..	Ajmeer	..	do.

ROORKEE DISTRICT.

Nadir Shah	..	Kandla	..	Local Elder.
Samuel Barnard	..	Shahpur	..	do.
M. S. Bailey	..	Mussoorie	..	do.
B. Robert	..	Deohand	..	do.
K. L. Sahai	..	Shamli	..	Local Deacon.
H. J. Ransom	..	Garhi Pukhtu	..	do.
Patras Singh	..	Bhagwanpur	..	do.
B. R. Richards	..	Dehra Dun	..	do.
John Alexander	..	Landhaura	..	do.
R. L. Lance	..	Pur Qaza	..	do.
Sam Lall	..	Sri Chandi	..	do.
Rahu Robin	..	Bhukkarheri	..	do.
Chhote Singh	..	Chirthawal	..	do.
Vishnu Singh	..	Khatauli	..	do.
Mukhtar Khan	..	Roorkee	..	do.
Lalji Mall	..	Laljiwala	..	do.
Thomas Sherring	..	Jhabrera	..	Local Preacher.
Narotam Dass	..	Kailaspur	..	do.
R. S. Wellington	..	Lakhsar	..	do.
S. L. Joshua	..	Meerut	..	do.
P. John William	..	Saharanpur	..	do.
A. C. Wiseman	..	Mussoorie	..	do.

LIST OF LOCAL PREACHERS

J. R. Roy	..	Kairana	..	Local Preacher.
Baldeo Parshad	..	Matauli	..	do.
Yaqub Singh	..	Shahpur	..	do.
Jani Shah	..	Libbarheri	..	do.
Ram Gopal	..	Roorkee	..	do.
B. Joshua	..	Saharanpur	..	do.
P. D. Edward	..	Dehra Dun	..	do.
John William	..	Mussoorie	..	do.
John Bhambal	..	Basera	..	do.
Samuel Johnson	..	Saharanpur	..	do.
Masih Dayal	..	Mansurpur	..	do.
Budh Singh	..	Bagra	..	do.
Sain Dass	..	Duheli Nagla	..	do.
Claudius Singh	..	Saharanpur	..	do.
D. R. Edwards	..	Rajpur	..	do.
Masih Bakhsh	..	Hardwar	..	do.
Balwant Singh	..	Kandla	..	do.
Raki Robin	..	Barla	..	do.
Leo, Magregor	..	Moradabad	..	do.
E. G. James	..	Nanauta	..	do.
Bishan Singh	..	Roorkee	..	do.
D. Washington	..	Manglapur	..	do.
John Robert	..	Imli	..	do.
Samuel Peters	..	Ruhana	..	do.
Yaqub Charan	..	Miranpur	..	do.
B. Jacob	..	Saharanpur	..	do.
Chiddu Lall	..	Shamli	..	do.
M. C. John	..	Deoband	..	do.
R. D. Phillips	..	Mussoorie	..	do.
U. C. Edwards	..	do.	..	do.
Gulab Singh	..	Doibala	..	do.
P. L. Roy	..	Budhana	..	do.

MEMOIRS.

Buzurg Pádrí Chhedá La'l sáhib ká wafát-náma.

Pádrí Chhedá La'l sáhib mauza' Maráholí zila' Bareilly ke rahnewále the, áp bairágion ke firqe Rámánandí men se the, qabl 'fsái hone ke wuh Hindí likhná parhná khúb jánte the, un ke qaríb 400 chele the, unhn chelon se un kí guzar hotí thí, Pádrí Ishrí Pārshád ke zarí'e un ko 'fsái mazhab kí chand kitaben dí gaín, jin ko áp ne gaur ke sáth parhá, aur zubání bát chít bhí 'arse tak hotí rahí, ákhirkár Khudá kí Rúh kí hidáyat se wuh mazhab 'fswí kí taraf rujú' lae, aur apná sab kuchh chhor kar ma' apne khándán ke Budaun men chale áe, aur buzurg Pádrí R. Hoskins sáhib ke háth se baptisma liyá. San 1876 men jab kí áp 30 baras ke the Urdú parhná shurú kiyá aur do baras men achchhí liyáqat paidá kí, ba'd ko áp qasba Dátáganj, Injíl kí khidmat karne ke liye bheje gae aur chand baras ke ba'd áp Bareilly Theological Seminary men parhne gae, aiyám talib ul 'ilmí men áp har dil 'azíz rahe, kisi se kabhí larái jhagrá nahín kiyá balki kull faráz ko wafádári se anjám diyá. Seminary se Graduate hone ke ba'd áp ká taqarrur Dátáganj men húá, wahan áp ne barí ján-fishání o sar-garmí se kám kiyá aur bahut phal paidá hue, un ke bartáo se har mazhab ke log un kí 'izzat karte aur unhen piyár karte the, ba'dahú áp kí tabdilí Cawnpore District ko húi, aur Qasba Akbarpore men kái baras khidmat kí, bálán kí wahán se gae hue áp ko 14 baras ho gae tau bhí áp kí muhabbat ke sabab ab tak wahán ke log áp ko yád karte hain, isí jagah ba-sabab za'ifí ke áp ko pension dí gaí, aur áp ne Cawnpore ke pás Nawábganj men sukúnat ikhtiyár kí, ba'd ko áp Allahabad chale gae aur ákhir waqt tak wahán hí rahe. 20 June 1916 ko áp ne fání jagah ko chhor diyá aur abadí aur jaláli mulk ko rihlat farmái, ab áp usí men raunaq-afroz hain, jahán muqaddasín kí sukúnat hai, áp sachche aur laiq aur wafádár Masíhí khádim the, áp ká libás sádá, mizáj sádá, balki hál sádá thá, agar koí un ká záhirá hál dekhtá, to khiyál kartá kí yih shaqhs kuchh liyáqatwála na hogá, magar áp ko aisi Khudá-dád liyáqat thí kí kisi mazhab ká koí admí kyún na ho us se mazhabí guftogú kar ke use ma'qúl jawáb dete the, Bible ká 'ilm un ko bahut achchhá thá, aur hazáron rúnon ko Masih ke pás khinchá. Áp jab Bareilly Theological Seminary men parhte the to áp ká ek betá thá jo 'fsái na thá aur na 'fsái honá cháhtá thá, unhon ne bahut koshish kí magar wuh rází na húá, tab unhon ne mujh se kahá kí áp koshish kar ke zarúr is ko bacháwen,

main ne bhí use samjháyá aur ákhirkár wuh 'Isáí ho gayá, tab ap ne farmáyá ki ab mujhe barí khushí aur tasallí hai ki merá beṭá Shaitán kí gulámi se chhút kar Masáh ke galle men shámil ho gayá.

Khudá ká shukr ki wuh apní khidmat ko púrá kar ke ásmán men hamesha kí khushí aur árám men maujúd hain ab ham sabhon ko cháhiye ki un kí bewa aur ná-bálig bachchon ke wáste du'á karen ki Khudá un ká muháfiz ho. Amín.

Kamittí, } N. T. CHILDS,
 } MOHAN LA'L.

IN MEMORIAM.

"They rest from their labours and their works do follow them."

Entered ministry.	Name.	Died.	Place of Death.	Year. effective
..	Antone Dutt ..	1892	Patiala ..	..
1885	Charles G. Conklin,	1898	Cawnpore ..	13
1882	Hasan Raza Khan ..	1899	Kasganj ..	17
1891	Isaac Franklin ..	1901		18
1866	Robert Hoskins ..	1903	Cawnpore ..	37
1874	Chrinman Lal ..	1903	Khurja ..	29
1891	John F. Deatker ..	1903	Allahabad ..	12
1889	Elias Massey ..	1904	Amroha ..	15
1880	Yakub Cornelius ..	1905	Firozabad ..	25
1871	Joshi Shumer ..	1907	Roorkee ..	20
1876	Chunni Lal ..	1909	Ambala ..	32
1878	J. S. Joseph ..	1910	Shikohabad ..	22
1856	Henry Mansell ..	1911	Bristol, Conn, U.S.A.	46
1884	Edwin Gay ..	1912	Lahore ..	13
1871	Mahbub Khan ..	1912	Khasganj ..	42
..	A. R. Wesley ..	1912	Hapur ..	..
1876	Kallu Das ..	1913	Delhi ..	37
..	W. E. Tomlinson ..	1914	Battlecreke, Mich,	..
1885	Fazal Haqq ..	1914	Muzaffarnagar ..	29
1880	Ishwari Parshad ..	1914	Cawnpore ..	10
..	William Dorsey Beale,	1915	Meerut ..	..
1885	Dennis Clancy ..	1915	Naini Tal ..	30
1892	Chheda Lal ..	1916	Allahabad ..	24

No.	Place.	Time.	President.	Secretary.
1	Agra ..	Jan. 18-23, 1893	J. M. Thoburn	C. W. DeSouza.
2	Cawnpore	Jan. 12-16, 1894	Do.	J. W. Lawson.
3	Muttra ..	Jan. 10-15, 1895	Do.	Do.
4	Meerut ..	Jan. 22-27, 1896	Do.	Do.
5	Cawnpore	Jan. 15-20, 1897	Do.	Do.
6	Allahabad	Jan. 13-18, 1898	{ C. D. Foss J. M. Thoburn }	{ D. C. Monroe.
7	Aligarh..	Jan. 12-16, 1899	J. M. Thoburn	J. T. Robertson
8	Muttra ..	Jan. 17-22, 1900	Do.	Do.
9	Cawnpore	Jan. 17-22, 1901	F. W. Warne ..	Do.
10	Meerut ..	Jan. 22-28, 1902	Do.	Do.
11	Muttra ..	Jan. 15-20, 1903	J. M. Thoburn	Do.
12	Do.	Jan. 15-20, 1904	F. W. Warne ..	Do.
13	Meerut ..	Jan. 18-24, 1905	F. W. Warne ..	Do.
14	Allahabad	Jan. 18-23, 1906	Do.	H. R. Calknis.
15	Muttra ..	Jan. 16-21, 1907	{ J. N. FitzGerald F. W. Warne }	{ T. S. Donohugh.
16	Do.	Jan. 9-14, 1908	{ J. E. Robertson F. W. Warne }	Do.
17	Do.	Jan. 14-20, 1909	F. W. Warne	Do.
18	Do.	Jan. 13-19, 1910	Do.	Do.
19	Cawnpore	Jan. 11-16, 1911	{ W. E. McDowell F. W. Warne }	Do.
20	Meerut ..	Jan. 11-16, 1912	F. W. Warne	F. C. Aldrich.
21	Aligarh..	Mar. 6-11, 1913	Do.	Benson Baker.
22	Meerut ..	Jan. 15-21, 1914	Do.	Do.
23	Muttra ..	Jan. 21-27, 1915	Do.	A. L. Grey.
24	Cawnpore	Jan. 5-11, 1916	J. W. Robinson.	Do.
25	Muttra ..	Jan. 11-16, 1917	F. W. Warne	F. C. Aldrich.

General Conference Delegates.

1896	J. E. Scott	Reserve	R. Haskins
1900	Rockwell Clancy	Reserve	H. Mansell
1904	J. E. Scott	Reserve	F. M. Buck
1908	P. M. Buck	Reserve	J. C. Butcher
1912	{ T. S. Donohugh H. R. Calkins	Reserve	{ James Lyon .. Dennis Clancy.
1916	{ P. M. Buck J. C. Butcher	Reserve	{ T. S. Donohugh H. R. Calkins

COURSE OF STUDIES.

For Foreign Missionaries.

Who are studying and appearing for examinations in the vernacular as approved by the Bishops.

A.—ENGLISH STUDIES.

(I) ADMISSION ON TRIAL.

Full Course as in the Discipline.

(2) FIRST YEAR.

1. Divine Library of the Old Testament.—Kirkpatrick.
2. System of Christian Doctrine, pp. 1-322.—Stevens.
3. Lectures on Homiletics.—Kern.
4. Written Sermon.

To be read:

1. Sermons (Vol. I.) I-XXXIII.—Wesley.
2. A Compendious History of American Methodism.—Stevens.
3. How to be Pastor.—Cuyler.
4. Methodist Review.

(3) SECOND YEAR.

1. The Ancestry of our English Bible.—Price.
2. System of Christian Doctrine, pp. 325-635.—Sheldon.
3. Essay.

To be read:

1. Sermons (Vol. I.) XXXIV—LVIII.—Wesley.
2. History of Methodism (Vol. I.)—Sheldon.
3. History and Examination of the Twenty-five Articles of Religion of the Methodist Episcopal Church.—Wheeler.
4. The Pastor and Modern Mission.—Mott.
5. Methodist Review.

(4) THIRD YEAR.

1. Biblical Hermeneutics.—Terry.
2. Outlines of Descriptive Psychology.—Ladd.
3. History of the Christian Church, (Vol. I.)—Hurst.
4. The Governing Conference in Methodism.—Neely.
5. Written Sermon.

To be read:

1. The Christian Faith, pp. 1-253.—Curtis.
2. History of Methodism (Vol. I.)—Stevens.
3. Ecclesiastic Architecture.
4. The Bible: Its Origin and Nature.—Dods.
5. Methodist Review.

(5) FOURTH YEAR.

1. Ground of Theistic and Christian Belief—Fisher.
2. Analogy of Religion.—Butler.
3. Ethical Principles.—Seth.
4. History of the Christian Church, (Vol. II.)—Hurst.
5. Essay.

To be read:

1. The Christian Faith, pp. 257-531.—Curtis.
2. History of Methodism (Vol. III.)—Stevens.
3. The Study of the Child.—Taylor.
4. Methodist Review.

For Missionaries.

The Manual of the Board of Foreign Missions of the Methodist Episcopal Church provides as follows:—

“Failure to acquire the language will be deemed a sufficient reason for the recall of a missionary at the end of two years, and, unless such missionary can be given work in his native language *i. e.*, his vernacular on the field, the Bishops in-charge of foreign missions are requested to recommend to the Board of Managers the return to this country of those who fail.”

In view of this provision, the Board of Bishops of India has adopted the following rules to govern the examination of all missionary candidates:—

(1) All examinations shall be arranged by the Conference Board of Examiners. Advancement in Conference classes shall be conditional on the candidate passing a satisfactory examination in the combined Vernacular and English courses.

(2) The following course of studies in English shall be combined, present year by year, with the Vernacular course of studies as printed already in the Conference Minutes:—

Course of Studies in English for Missionary Candidates.

For admission on Trial. The full course as printed in the Discipline.

I. Year. “The Preparation and Delivery of Sermons;” “Digest of Methodist Law.”

To be read.

“The Christian View of the Old Testament;” Wesley’s Sermons, Vol. I; “Jesus and the Gospel;” “Extemporaneous Oratory.”

II. Year. “Biblical Hermeneutics;” “The Bible, its Origin and Nature.”

To be read.

“History of Methodism” Vol. I: “The Resurrection of Jesus;” “St. Paul, the Traveller and Roman Citizen.”

III. Year. “System of Christian Doctrine” (pp. 1—322); “The History of the Christian Church.”

To be read.

“The Indwelling Spirit;” “The History of Methodism,” Vol. II; “The Fact of Conversion;” “The Governing Conference in Methodism.”

IV. Year. “System of Christian Doctrine” (pp. 225-635); “Theism.”

To be read.

“Prophecy and the Prophets;” “The place of Christ in Modern Theology;” “The History of Methodism,” Vol. III; “Lectures on Preaching;” “Pastoral and Personal Evangelism.”

(3) Missionaries appointed by the Board, arriving on the field previous to having been received into Conference, in lieu of the usual examination required for admission on trial may take the first year of the course of English studies, and be received on trial if a satisfactory examination be passed. The remaining part of the course may then be completed in three years, but advancement in Conference classes may not be expedited thereby.

(4) Members received by transfer after having passed a part of, or all the English Course as provided in the Discipline, shall be excused from taking the Vernacular studies as prescribed, unless sent out for specifically English work. However, members transferred to this Conference in the second, or some subsequent, year of Conference relationship, shall not be denied the right of regular promotion in Conference classes, provided they pass in the English studies of the class to which they belong, and also in the Vernacular studies of the current year.

Vernacular Studies.

I.—This course shall consist of three standards of two sections each *i. e.*, Lower, Middle and Proficiency Standards, in both the Urdu and Hindi Languages.

II.—The Urdu and Hindi of the Lower Standard shall be compulsory and one section, either the Urdu or the Hindi, of the Middle and Proficiency Standards, respectively.

III.—The candidate will be expected to pass the first section of the Lower Standard examination within, or at the close of his first year's residence, and he may be allowed to complete both sections in that time; but must pass in both within two years from time of joining his Conference in India.

IV.—All Conference examinations shall take place under the direction of a board of six or more examiners appointed by the Bishop, which board shall, as far as possible, remain unchanged from year to year.

V.—The Annual Conference examination shall begin on the morning of the day preceding the day fixed for the opening of the Conference, a majority of the board being present.

VI.—The following course of study, in accordance with Rule I, is proposed:—

Lower Standard.

A.—URDU: FIRST YEAR.

1. CUMMINGS MANUAL (Phonetic System).
2. GRAMMAR: Platt's, omitting chapters on Arabic and Persian Constructions and Derivations and Syntax.
3. READING: (Roman, Lithograph and Type):
Matthew and Mark's Gospels.
4. TRANSLATION:
 - (1) Urdu English: 10 lines from Urdu Sec Bk. C. L. S.
 - (2) Essay (100 words) in the character, at the time of the examination. Subject to be named by the examiner.
5. PRONUNCIATION.
Read: De la Fosse's History of India.

B.—HINDI: SECOND YEAR.

1. GRAMMAR: Greaves' Hindi, and Kempton's Syntax, part I
2. READING: Dharam Tula and Luke.
3. TRANSLATION:
 - (1) Hindi-English: 10 lines from Hindi. Sec. Bk. C. L. S.
 - (2) English-Hindi: 10 lines from Eng. Sec. Bk. C. L. S., half written in Nagri and half written in Roman.
 - (3) Essay (200 words)—as in First Year.
4. PRONUNCIATION.
5. CONVERSATION.
Read Jones' "Krishna or Christ?"

Middle Standard—Third Year.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR: Kempson's Syntax and Idioms, Part II.
2. READING: (Lithograph and Type):
John's Gospel.
Din-i-Haqq ki Tabqiq.
Taubat-ul-Nasuh.
3. TRANSLATION.
(1) Urdu-English: 10 lines from Urdu, Third Bk. C. L. S.
(2) English-Urdu: 10 lines from Eng. Third Bk. C. L. S.,
half written in Persian and half in Roman.
(3) Essay (200 words) as above.
4. PRONUNCIATION.
5. CONVERSATION.
Read: Muir's Life of Mohammed.

B.—HINDI.

1. GRAMMAR: Review.
Ballantyn's Elementary Sanskrit.
2. READING: Luke and John's Gospels.
Sakuntala (edited by Raja Lakshman Singh.)
3. TRANSLATION.
(1) Hindi-English: 10 lines from English Third Bk. C. L. S.
(2) English-Hindi: 10 lines from English Third Bk. C. L. S.,
half written in Nagri and half in Roman
(3) Essay (200 words) as above.
4. PRONUNCIATION.
5. CONVERSATION.
Read: Wilkin's Hindu Mythology.

Proficiency Standard—Fourth Year.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR: Forbes' Persian.
2. READING: Mizan-ul-Haqq.
Gulistan.
Mark and John in Persian.
3. TRANSLATION.
(1) Urdu-English: 20 lines from Urdu Fourth Bk. C. L. S.
(2) English-Urdu: 20 lines from English Fourth Bk. C.L.S.,
half written in Persian and half in Roman.
Short Sermon in Persian character.
4. PRONUNCIATION.
5. CONVERSATION.
Read: Zwemer's "The Moslem Idea of God."

B.—Hindi.

1. GRAMMAR: Hindi Review.
2. READING: Sat-Mat-Nirupan.
Prem Sagar.
3. TRANSLATION.
(1) Hindi-English: 20 lines from Hindi Fourth Bk. C. L. S.
(2) English-Hindi: 20 lines from English Fourth Bk. C.L.S.,
half written in Nagri and half in Roman,
Short Sermon in Nagri character.

4. PRONUNCIATION.

5. CONVERSATION.

Read: Monier Willams' "Religious Life and Thought in India."

VII.—The candidate, in order to pass, must obtain at least one-half the aggregate marks in each subject.

VIII.—The Board of Examiners, through the Registrar, shall, at the close of the examination, inform the candidate and the Secretary of the Conference of the result.

Sálána Kánfarans kí K̄hwándagi.

DAKHILE KE LIYE.

1. Ummédwár Theological Seminary ká Diploma-yáfta aur Middle pass-shuda yá us ke barábar ho.
2. Masíhí Kámiliyat.
3. Tawárikh i Hind.
4. Blakie's History of Bible (Lahore).
5. Táríkh ul Kalám. *
6. Discipline.

Mutála'a ke liye.

1. Bádsháh aur us ke 'Ajíb o Garíb Mahal.

* May be had of Sadar Daftar of Epworth League, Lucknow.

PAHLA SAL.

1. Filásafí dar báb Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation.
2. Intikháb i Kalisiyá. (Caleb.)
3. Tahzíb Aqhláq.
4. Baibal Bar Haqq.
5. Yúhanná ká Pablá K̄hatt ma' Dr. T. J. Scott sáhib kí Tafsír.
6. Masíhí Ta'limát ká K̄hulása, (Buck.) First half.
7. Qadím Tawárikh ká Ikhtisár.
8. Tahrírí Wa'z.

Mutála'a ke liye.

1. Stobart's Islám or Tawárikh Mohamadá or Áwágawan Bichár.
2. * Masíhí Amánatdári.
3. Popiyat ká Ahwál (Ullman).

DUSBA SAL.

1. Binney's Compend, or Maq̄hzan 'Ilm i Iláhi.
2. What think ye of Christ? (Vaughan's) or Masíh Ibn Ulláh yá Dharam Pustak se ádhe bhág men K̄hris̄t ká Samákhár
3. Masíhí Ta'limát ká K̄hulása, (Buck) Second half.
4. Paidáish aur K̄hurúj par suwál o jawáb. (Lucas.)
5. Hidáyat ul Wá'izin (T. J. Scott.)
6. Rúmíon ká K̄hatt ma' Tafsír.
7. Tahrírí Wa'z.

Mutála'a ke liye.

1. Aryá Samáj. (Clark yá Forman yá koi aur.)
2. Shuja'an i Iláhi. Hamáre Namúne.
3. Tawárikh i Kalisiyá.

* May be had of Sadar Daftar of Epworth League ke Lucknow.

TISBA SAL.

1. Bushnell's Character of Jesus, or 'Isá kí Sírat.
2. Butlers Analogy yá Millat i Tashbíhí.
3. Fisher's Manual of Christian Evidence in English or 'iswí Subút Roman Urdú men. (Hoskins.)
4. Iláhiyát i Baibal, Hissa Auwal (T. J. Scott.)
5. Teg o Sipar.
6. 'Ibráníon ká Khat, ma' Tafsír.
7. Tahrírí Wa'z.

Mutála'a ke liye.

1. Murdoch's Popular Hinduism or Lakshmi Shanker's Primer of Biology in Urdú or in Hindi.
2. With Christ in the School of Prayer. (Murray.) Maktab i Masih men Du'á kí Ta'lím.
3. Aina i Dil.

SUWALÁT CHAUTHE SAL KE LIYE.

1. Rúhání zindagí kyá hai. Us kí asliyat bayán karo.
2. Kyúnkar ma'lúm hotá hai, kí ham men rúháá zindagí hai?
3. Wá'iz ko kis tarah ma'lúm hotá hai, kí KHUDÁ ne mujh ko wa'z ke kám ke wáste talab kiyá hai?

FASL 1.

DÍNDARÍ AUR AUQÁT-GUZARÍ KE BAYÁN MEN:—4. Kĥádím ud dín ke kĥáss kám bayán karo, aur yih batáo kí is kĥidmat ke wáste kaun kaun se wasf chábíyen?

5. We kaun se taríqe hain, jin se yih ausáf parhte játe hain?
6. Batláo kí logon ke gharon par ahwál-pursí ke liye jáná kaisá zarúr hai, aur yih kaho, kí tumbári is kám men kis qadar tawajjuh hai?
7. Yih batáo kí kis tarah parhte likhte ho?
8. Jab se tum kánfarans kí imtíhán-bardári men ho, tab se tum ne jitní kitáben har sál dekhí hain, un sab ke nám batáo?
9. Kutub i Muqaddasa ke parhne men tumbará kitná waqt sarf hotá hai, aur kis taríqe se parhte ho?

FASL 2.

BAIBAL KÁ IMTIHÁN:—1. Kis i'tibár se tum Baibal ko kalám i Iláhí jánte ho, aur kin daláil se tum yih ráe rakhte ho?

2. Kis dalíl se Majmú'a i 'Ahd i 'Atíq ko, jo ham men murauwfj hai, mu'tabar jánte ho? Kĥulása bayán karo.
3. Kis dalíl se we sab kitáben, jo is Majmú'a i 'Ahd i Jadíd men dáĥíl hain, mu'tabar o sahhí jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíon ke is da'wá ko kí Kutub i Muqaddasa mansúkh ho gai hain, galat sábit karte ho?
5. Kĥurúj i Misr se Yashú' kí maut tak, Isráélion kí táriĥ ká kĥulása batáo.
6. Das firqon kí bagáwat ke muta'alliq jo kĥáss wáqi'át hain unhen bayán karo.
7. Yahúdíon kí sálána 'íden aur níz yih kí kis bát ke wáste mu-qarrar húi thín, aur kis tarah par adá kí játí thín, batláo?
8. Kĥáss kĥáss nabíon ke nám aur jis zamáne men unhon ne nubúwaten kí, wuh zamáne aur níz yih kí we nabúwaten kis báre men thín, bayán karo?
9. Kĥudáwand Masih kí báton se kuchh aisí misálen do, jin se zāhir hotá hai, kí we Puráne 'Ahd ke nawishton ko mu'tabar samajháte the.

10. Kaun sí pesh-khabarián Masih se muta'alliq haiñ, khususan us kí ámad aur sirat aur kám aur maut se?
11. Masih kí zindagi ke hálát kis kis waqt ke ma'lúm haiñ, aur muddat 'ahd í risálat kis qadar thí?
12. Us kí risálat ke kháss wáqi'át aur jabán jabán kí we guzre haiñ, batláo?
13. Kháss kháss báteñ mundarija í A'amál í Rasúl batláo.
14. Mu'ajiza kyá hai aur mu'ajizon se kyúnkar ma'lúm hotá hai, kí Kutub í Muqaddasa min-jánib Alláh haiñ?

FASL 3.

BAIBAL KÍ TA'LÍMÁT KE BAYÁN MEN:—1. Khudá ká wajúd Baibal se kis tarah sábit hotá hai?

2. Baibal se Taslís ká kyá subút hai, ya'ne kí ek Khudá men tñ aqnúm haiñ?
3. Khudá kí sífat batláo aur har sífat ká subút Pák Nawishton se do.
4. Khudá ke mujassam hone ká masala jo Kutub í Muqaddasa men páyá jatá hai, use bayán karo, aur yih batláo, kí us ta'lím ko naját ke bandobast se kyá 'iláqa hai?
5. Masih kí ulúhiyat Kutub í Muqaddasa se sábit karo?
6. Baibal kí kaun kaun sí áyát ulúhiyat í Masih ke mukhálif Musalmán pesh karte haiñ, aur tum un ke kyá ma'ne lete ho?
7. Rúh í Quds kí aqnúmiyat ká aur ulúhiyat ká aur us ke kám ká pák Nawishton se subút do?
8. Adam ke gunáh ká natíja us kí aulád ke haqq men kyá húa?
9. Masih ke kafáre aur gunáhon kí mu'áfi men kyá 'iláqa hai?
10. Masih ke jí utñne ká subút do?
11. Masih kí shifá'át kí asliyat aur fáida, jaisí Kutub í Muqaddasa men ta'lím hai, bayán karo?
12. Rúh í Quds kí gawáhi kí nisbat kyá ta'lím o dalíl hai?
13. Masihí Kámiliyat ká masala jo Wesley súhib ne síkhláyá hai, use mukhtasaran bayán karo. Baibal se us ká subút do?
14. Naí paidáish aur kámil pákizagi ke darmiyán jo farq hai, use samjhá do.
15. Is da'we ke báre men, kí "Jo koí az sar í nau paidá hotá hai, is taurse nahín giregá, kí ákhir í kár halák ho jác." Hamári kalisiyá kí kyá ráe hai? Sábit karo kí yih ráe Kalám í lláhi ke bamújib hai.
16. Batláo kí bapisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai, har bát ká subút do?
17. Sábit karo, kí bachchon ko bapisma dená munásib hai?
18. Baibal men 'Ashá í Rabbáni kí nisbat kaun kaun se muháware áe haiñ, aur wuh kis garaz se haiñ, aur Masihíon par us ká mánná kyún farz hai?
19. Hindúon ke masala í tanásukh, ya'ne káyá-palaṭ ko kyúnkar galat sábit karte ho?
20. Jism ke jí utñne ke báb men Kutub í Muqaddasa men kyá ta'lím hai, hawála do?

FASL 4.

KALÍSIYÁ KE INTÍZÁM O TARTÍB KE BAYÁN MEN:—1. Kalisiyá ke tarah tarah ke intizámát bayán karo?

2. Methodist Episcopal Kalisiyá men General Conference aur Annual Conference aur Quarterly Conference ke muta'alliq kyá kám haiñ?
3. Kalisiyá ke 'uhdedáron men "Bishop," "District Superintendent" aur "Eldar" aur "Dikan" aur "Khádim-ud-dín" aur "Lokal Wá'iz" aur "Mukhtárkár" aur "Amánatdár" aur Kilás ke Hádi jo haiñ, un men har ek ká kifná ikhtiyár hai, aur kyá kám muta'alliq hai, aur kis ke sámhne jawábdihí hai,

FASL 5.

TAWARÍKH I KALÍSIYÁ:—1. Yahúdíon ke k̄háss firqe Masíh ke waqt men kitne the, un ká bayán karo?

2. Awáil zamanon men jo uzíyaten Masíhíon ne uṭhái hain, un ká kuchh bayán karo ?

3. Un wasáil ká bayán karo, jin ke sabab ibtidá men Masíhí mazhab bahut phailá, (Mather sáhib kí Tawaríkh i Kalisiyá, tísrá báb, daf'a 1, 2, 3 ko dekho.)

4. Gnostikon kí kyá ta'lim thí aur us se qadím kalisiyá par kyá kharáb asar pará ? (Mather sáhib kí Tawaríkh i Kalisiyá, tísrá báb, daf'a 85.)

5. Luther sáhib se 'ain qabl Dín i 'fswí ká kyá hál hai?

6. Bari isláh i mazhabí jo Luther sáhib ke waqt men húi, us ká hál batláo, kis sabab se wuh isláh húi thí, aur kaun kaun log us men sharík i hál the ?

7. Britániya i 'Uzmá men Methodist Kalisiyá ke muqarrar hone ká sabab batláo aur Wesley sáhib kí táwaríkh men k̄háss log kaun the ?

8. Methodist Episcopal Kalisiyá kis sabab aur kis waqt men auwal kahán baní ? (Discipline báb auwal dekho.)

9. Hinúd ke muḳtaliḱ firqe aur yih kí we kahán se nikle aur un ká bání aur un ke k̄háss 'aqíde batláo ?

10. Mohammadíon ke dín kí ibtidá aur Mohammad sáhib ká kuchh bayán karo aur muḳtaliḱ firqon ká aur un hádíon ká kuchh zikr karo.

11. Sikhon ke mazhab kí ibtidá kahán se hai, aur use Hinúd o Islám ke mazhab se kyá 'iláqa hai ?

12. Brahma mazhab ká ágáz jo taraqqí aur hálát i maujúda aur k̄háss 'aqídon ká ho, bayán karo

Hidáyat.—Cháhiye kí chauthe sál kí k̄hwáḱdagí ke sawálát ke jawáb ek kitáb men saḱíh taur se likhe jáen, aur imtihán kí kamiṭṭí ko diye jáen, kamiṭṭí is kitáb ko jánche, agar munásib jáne, 'aláwa in ke aur bhí suwál kar saktí hai.

'*Ann* *Hidáyat.*—(Har sál ke liye.) Har ek mutála'a kí kitábon ká k̄hulása tahrír karke kamiṭṭí ko dená cháhiye.

COURSE OF STUDY FOR VILLAGE SCHOOLS IN THE NORTH-WEST INDIA CONFERENCE.

The Object Stated:

First.—(READING) To enable students to intelligently read the Bible in one character;

Second.—(WRITING) To enable students to write a properly worded and spelled letter;

Third.—(ARITHMETIC) To enable students to work in the four simple Rules, including sums in Indian money and weights.

FIRST YEAR.

1. *Reading.*—Inductive Primer in Hindí or Urdu;

2. *Writing.*—All simple characters from dictation;

3. *Arithmetic.* (a) Simple Combinations up to 10 and (b) counting and writing up to 100.

Religious Teaching.—“Zarúfí Ta'lim.”

SECOND YEAR.

1. *Reading.*—First Book in Hindi or Urdu;

2. *Writing.*—Simple words from dictation;

3. *Arithmetic.*—Addition and subtraction up to the hundreds;

Religious Teaching.—“Bajbal kí chída Kahániyáḱ.”

THIRD YEAR.

1. *Reading*.—Second Book in Hindi or Urdu;
2. *Writing*.—Simple sentences from second book.
3. *Arithmetic*.—Multiplication to 10×10 and Simple Division.
4. *Religious Teaching*.—Bibal kī chīdā Kahāniyān.

FOURTH YEAR.

1. *Reading*.—Third Book in Hindi or Urdu;
2. *Writing*.—Simple letter-writing;
3. *Arithmetic*.—Application of Four Rules to Indian money and bazar weights;
4. *Religious Teaching*.—St. Mark's Gospel.

KHWANDAGI.

EKZHARTARON KE LIYE.

EKZHARTARON KE LAISANS PANE KE
UMMEDWARON KE LIYE.

1. Roman aur Hindī (yā Urdū). Iikhnā aur paṛhnā.
2. Hisāb Taqīm Murakkab tak.
3. Primary Jugrāfiya.
4. Bunyād kī bāteṅ ma' 'Aqida aur Hukm.
5. Tuḡhm i Ta'limāt.

PAHLA SAL.

1. Kitāb i Muqaddas kā Ahwāl, Pahlā Hissa.
2. Masihī Ta'limāt kā Usūl, Chapters I-VII, Revised Edition.
3. Masihī Raftār.
4. Mudge's Catechism.
5. Lūqā kī Injil.

DUSEA SAL.

1. Kitāb i Muqaddas kā Ahwāl, Dúsrā Hissa.
2. Dharm Tulā yā Mízān-ud-Din.
3. Masihī Ta'limāt ke Usūl, Chapters VIII-XIV, Revised Edition.
4. Bibal Barhaqq.
5. Paulus kā Khatt Rúmion ko.

TISEA SAL.

1. Discipline men Ta'limāt aur Qaw'id-i-'Amm.
2. Haqāiq-ul-Maujudāt.
3. Tawāriḡh i Hind, Pahlā Hissa.
4. Shāh-i-Ma'ūd (Dr. Waugh.)
5. Badley's Catechism.
6. Khatt 'Ibrānion ko.

CHAUTHA SAL.

1. Discipline men Ekzhartar, Istuard, Simāhī Kānfaraus kā Bayān.
2. 'Aqāid Nāma II.
3. Tawāriḡh i Hind, Dúsrā Hissa.
4. Masihī kā Safar (Pilgram's Progress).
5. Hidāyat-ul-Mubashshirīn.
6. Paidāish kī Kitāb.

LOKAL PRICHARON KE LIYE.

LOKAL PRICHAR KE LAISANS PANE KE
UMMEDWARON KE LIYE.

1. Kitāb i Muqaddas kā Ahwāl, tamām.
2. Masihī Ta'limāt ke Usūl, Revised Edition.

3. Discipline, Hissa Auwal, aur wá'izon ke chál o chalan ke qawá'id, hizf (Daf'a 114, 115).
4. Masíhí Kámiliyat.
5. Manáhi Isti'mál Tambákú.

PAHLA SAL.

1. Discipline—Pahlá Hissa.
2. Miftáh-ul-Kalám—1-75 Safha.
3. Maḡhzan-i-'Ilm-i-Iláhi—1-92 Safhe.
4. Guldasta-i-Aḡhláq.
5. 'Ilm-i-Iláhi Bible—Pahlá Hissa (Neeld).
6. I aur II Samuel.

DUSRA SAL.

1. Discipline, Dúsrá Hissa.
2. Miftáh-ul-Kalám—76-148 Safhe.
3. Maḡhzan-i-'Ilm-i-Iláhi, 92-188 Safhe.
4. Hindú, Muhammadí aur Masíhí Mazhab ká Muqábala (Ewing.)
5. Jngraḡfiya Baibal (Neeld.)
6. 'Ilm-i-Iláhi—Baibal, Dúsrá Hissa.
7. I aur II Salátín.

TISRA SAL.

1. Mufid i Sihbat.
2. Miftáh-ul-Kalám, 151-231 Safhe.
3. Maḡhzan-i-'Ilm-i-Iláhi, 188 se ákhir tak.
4. Wesley sáhib kí Sarguzasht (J. E. Scott.)
5. Naját kí ta'lím (Hooper).
6. 'Ilm-i-Iláhi Baibal, Tísra Hissa (Need).
7. A'amál kí kitáb.

CHAUTHA SAL.

1. Tariq ul Hayát.
2. Stalker's Life of Christ (P. R. B. S.)
3. Masíh kí Ta'lím (Robertson).
4. Rúh se Bħarpúr Zindagí (McNeil).
5. Tawaríḡh-i-Káisiyá.
6. 'Ilm-i-Iláhi Baibal, Chauthá Hissa.
7. Paulus ká Ḳhatt Rómíon ko.

LOKAL DIKAN KE LIYE

1. Maḡhzan-i-'Ilm-i-Iláhi.
2. Baḡíqat-i-Gunáh.
3. Hidáyat-ul-Wá'izín.
4. 'Iswí Subút (Hoskins).
5. Tahrírí Wa'z.

LOKAL ELDAE KE LIYE.

1. Masíhí Ta'límát ká Khulása.
2. Filásafí dar báb Tadbír-i-Naját.
3. 'Isá kí Sírat.
4. Teg-o-Sípar.
5. Rúh se Bħarpúr Zindagí (McNeil).

Report of Board of Examiners, 1917.
CONFERENCE MIDDLE EXAMINATION.

Nám.	History of India.	General and Physical Geography.	Arithmetic.	Geometry.	Dictation.	Remarks.
Hirá La'l ..	78	75	70	70	70	Pass.

ADMISSION ON TRIAL.

Nám.	Mas'hi Kámiliyat.	Tárikh i Hind.	Tárikh i Bible.	Methodist Kalisi-yá kf mukhtasar Tawárikh.	Discipline.	Remarks.
James Devadasan ..	95	P	90	100	90	Pass.
S. E. Judd ..	80	75	90	74	90	Pass.
Ummed Masih ..	72	74	73	71	P	Pass.

LOCAL DEACONS.

Nám.	Makhsan 'ilm i Iláhi.	Hidáyat ul Wá'izín.	'Iswí Subút.	Haqíqat i Gunáh.	Tahriri Wa'z.	Remarks.
Nihal Chand ..	P	85	70	P	85	Pass.
Robert Benjamin ..	P	P	80	P	94	Pass.
R. S. Wellington ..	P	80	74	71	78	Pass.
Samuel Singh ..	P	P	88	73	75	Pass.
Bachchú La'l ..	70	70	70	P	70	Pass.
Arjun Singh ..	P	90	74	72	70	Pass.
Jachhman Singh ..	P	P	70	70	86	Pass.
Bhiká Chand ..	P	P	71	P	70	Pass.
Lakshmi Chand ..	P	P	72	73	80	Pass.
Mádhó Pershád ..	P	P	73	P	70	Pass.

LOCAL ELDERS.

Nám.	Teg o Sipar 'iswí	Mas'hi Ta'limát.	Rúh se Bharpúr Zindagi.	Filásafí darbab Tadhír i Naját.	'Isá kí Sírat.	Remarks.
R. C. Fisk ..	72	P	83	71	84	Pass.

FIRST YEAR.

Nám.	Filásafí darbab Tadhír i Naját.	Intikhábi Kalisiyá.	Tahzib i Akhláq.	Baibal Barhaq.	Yúhanné ká pahlá khatt.	Mas'hi Ta'limát.	Qadum Tawátik'h ká ikhtisár.	Tahríri Wa'z.	Remarks.
Rebert Portion ..	72	P	P	P	P	P	P	P	Pass.
C. A. Lartins ..	P	89	P	81	83	83	83	P	Pass.
J. H. Pearson ..	78	P	P	90	75	70	80	80	Pass.
P. L. McGee ..	P	P	P	89	72	78	79	85	Pass.

THIRD YEAR.

Nám.	'Isá kí Sírat.	Millat i Tashbíhí.	'Iswí Subút.	Iláhiyat i Baibal.	Teg o Sipar 'iswí.	'Ibr. ko Khatá.	Tahríri Wa'z.	Remarks.
Jí Sukh Ráe ..	76	70	88	72	76	88	75	Pass.
Kallo Mal ..	77	70	76	70	72	80	70	Pass.

FOURTH YEAR.

C. A. Robert ..	Pass.
I. D. Revis ..	Pass.

FIRST YEAR. FOREIGN MISSIONARIES.

U: dū.

Nám.	Grammar Platt's.	Translation.	Reading.	Pronunciation.	Cummings Maund.	Remarks.
C. B. Stuntz ..	96	97	P	P	P	Pass.
S. W. Clemes ..	92	90	P	P	P	Pass.
Mrs Clemes ..	99 ½	97	P	P	P	Pass.

The Conference Examinations will be held on the 5, 6, 7 of November 1917 in all centres under the district supervision of the District Superintendents concerned.

A. LUKE,
Registrar.

MOTT KEISLAR,
Chairman.

Examining Committees for November 1917.

LOCAL DEACONS.—P. M. Buck, G. L. Lorenzo, I. U. David, B. S. Edson.

LOCAL ELDERS.—G. W. Briggs, D. Buck, Joseph Nelson, N. T. Childs.

ADMISSION.—C. H. Plomer, I. U. Daniel, J. Nelson.

FIRST YEAR.—F. C. Aldrich, N. T. Childs, Motí Lal Davis.

SECOND YEAR.—M. Keisler, B. Gardner, A. Luke.

THIRD YEAR.—W. W. Ashe, E. T. Farnon, R. Gardner.

FOURTH YEAR.—J. T. Robertson, Mohan Lal, M. S. Budden.

TREASURER'S REPORT

STATEMENT OF BENEVOLENCES, NORTH WEST INDIA CONFERENCE, 1916.

Missions.

	Rs.	A.	P.		Rs.	A.	P.
To Balance from 1915	29	8	0	Paid Board of Foreign Missions,			
„ Collections	597	8	0	New York	627	0	0
	<hr/>				<hr/>		
	627	0	0		627	0	0
	<hr/>				<hr/>		

Conference Claimants.

	Rs.	A.	P.		Rs.	A.	P.
To Balance from 1915	4,984	10	0	By Paid Claimants	1,680	0	0
„ Collections	262	12	0	„ Bank charges	30	1	6
„ Book Concern Dividend	3,113	8	0	„ Treasurer Conference			
„ Interest	1,491	11	0	Claimants, New York	49	9	0
„ Repaid loan Nort -India Confer- ence	3,097	1	0	„ Loaned out	7,737	10	0
				Balance Cr.	3,452	5	6
	<hr/>				<hr/>		
	12,949	10	0		12,949	10	0
	<hr/>				<hr/>		

TREASURER'S REPORT

Episcopal Fund.

	Rs.	A.	P.		Rs.	A.	P.		
To Balance from 1915	..	32	0	0	By paid Treasurer New York	..	391	8	0
„ Collections	..	359	8	0					
		<hr/>					<hr/>		
		391	8	0			391	8	0
		<hr/>					<hr/>		

General Conference.

	Rs.	A.	P.		Rs.	A.	P.		
To Balance from 1915	..	99	12	0	By Paid Treasurer New York	..	273	6	0
„ Collections	..	173	10	0					
		<hr/>					<hr/>		
		273	6	0			273	6	0
		<hr/>					<hr/>		

Indian Missionary Society.

	Rs.	A.	P.		Rs.	A.	P.		
To Balance from 1915	..	40	12	0	By transferred to M. Claimants	..	40	12	0

Tract

	Rs.	A.	P.		Rs.	A.	P.		
To Collections 1915	..	114	12	0	By Paid Tract Society	..	111	12	0
					„ Credit balance	..	3	0	0
		<hr/>					<hr/>		
		114	12	0			114	12	0
		<hr/>					<hr/>		

Invested:

Bombay Conference 5½ per cent .. Rs. A. P.
294 0 0

Sunday School Union.

	Rs.	A.	P.		Rs.	A.	P.
To Collections 1915 ..	169	13	0	By Paid S. S. Union ..	165	13	0
				„ Cr Balance ..	4	0	0
	<hr/>				<hr/>		
	169	13	0		169	13	0

Woman's Work.

	Rs.	A.	P.		Rs.	A.	P.
To Collections 1915 ..	31	0	0	By Paid locally ..	15	0	0
				„ transferred M. Claimants ..	16	0	0
	<hr/>				<hr/>		
	31	0	0		31	0	0

Central Conference.

	Rs.	A.	P.		Rs.	A.	P.
To Balance 1915 ..	51	8	0	By Paid Out ..	26	10	0
„ Collections 1915 ..	18	4	0	„ Cr. Balance ..	43	2	0
	<hr/>				<hr/>		
	69	12	0		69	12	0

Self Denial.

	Rs.	A.	P.		Rs.	A.	P.
To Collections 1916 ..	56	13	0	By Transfer to M. Claimants ..	56	13	0

REPORTS OF COMMITTEES.

Committee on the State of the Church.

With gratitude to the great Head of the Church, your Committee has learned of the progress made during the year under review along the following lines:—

First: A growing sense of the urgent need of heart purity and the baptism of the Holy Spirit as the only adequate preparation for a life of fruitful service here and Heaven hereafter.

Second: The urgent need of eliminating from our Christian community all idolatry together with all its appendages in faith and practice.

Third: Increased effort to get the masses who have already been baptized, together with the multitudes that knock for admission at the Doors of our Church, to see, to know and forsaking all else and others, to trust alone in Jesus Christ for salvation.

Fourth: Greater strides in the direction of self-support. Figures may not tell of this, but it is apparent that more thinking and careful planning along this line has been done than in former years by our Indian Christians and workers.

For the above we thank God and take courage. But before we can come into the full possession of our inheritance along the above lines your Committee believes the following suggestions must be carried out:—

First: Simple faith must take the place of struggle. The seeker after heart purity and the baptism of the Holy Spirit must cease to struggle, and, having made a full surrender of all, believe that the blood of Jesus Christ does now cleanse from all sin and that the Holy Spirit comes to abide, empower and equip for testimony and service. The Revival Month affords a great opportunity for work along this line.

Second: A greater realization of the importance and claim of the second Commandment and the necessity of all enquirers forsaking idolatry before baptism. If we thus raise the standard of our requirements the baptismal service will have added meaning and dignity and the candidates will be made to realize that baptism is the outward sign of that inward purity which finds expression in righteous deeds and a holy life.

Third: It is the judgment of your Committee that there is urgent need of immediate steps being taken to so organize the work of each circuit that there shall be a regular day, hour, and place fixed upon for a religious service in each village and

mohalla where our Christians live and that the service should be conducted reverently and simply so as to insure the maximum of instruction and inspiration to the converts living there.

Fourth: Your Committee also feel the need of immediate reform in the method of building up our Church Membership. We urge that no one from this time forth be received either on Probation or into Full Membership except as our Discipline provides. The baptized convert should be taught regularly for some weeks the meaning of being a member on probation, and where possible, we would suggest that the reception of candidates for Full Membership should be one of the items on the Quarterly Conference programme. This will give the Preacher in-Charge and the District Superintendent an opportunity to make the most of that service. Carelessness here will make possible an idolatrous membership of our Church in India, the very thought of which is extremely alarming.

Fifth: In order that our people may be better taught by the force now at the command of our Church in India, and that self-support may be the more quickly realized, we urge that immediate steps be taken to, in some way, connect the salary of our Indian brethren with the giving of our Christian Community. As it is, the income of the majority of the paid workers of our Church is in no way dependent upon the giving of the Indian Christian Community. As a possible connecting link between the income of our pastors and the peoples' giving we suggest the following:—

1. A minimum salary from foreign funds.
2. A maximum salary from foreign funds and self-support
3. That all increments in salary depend entirely upon Self-support funds.

Committee. { A. L. GREY,
JOSEPH NELSON,
PREM DASS.

Committee on English Work.

In only one of the eight places in the North-West India Conference where our missionaries are doing English work, that is at Cawnpore, does the missionary devote his entire time to that work, and in the remaining seven places, that is at Agra, Ajmere, Allahabad, Meerut, Mussoorie, Muttra and Roorkee, our missionary with the help of local preachers or other laymen in some of the places, tries to do the best he can for this very important work, but of necessity on account of his other numerous duties in the Hindustani work cannot give the time to this work which he would like to give it, and which it ought to have. In these eight places only four are regularly organized congregations with separate re-

ports in the statistics ; and at Meerut our Missionary is merely supplying temporarily for the Wesleyan Chaplain. Five of our missionaries are acting as Chaplains for the English troops, and doing work among the soldiers.

On account of the lack of definite statistics for some of these churches, it has been impossible to get exact figures, but as correctly as possible we report as follows for our English work :—

Total Membership	..	..	185
Average Attendance, Morning	..	..	327
Evening	..	..	550
Meetings during week	..	..	9
Sunday Schools	..	..	11
Total Membership	..	..	250
Epworth Leagues	..	..	2
Membership	..	..	45

Amount raised for all purposes during year Rs. 11,038.

We would like to draw attention to Paragraph 510, Sec. 9 of the Discipline which refers to the action of the General Conference of 1916, with regard to the forming of a separate missions or missions for the English work in India, and we would like to recommend that efforts be made to make this Enabling Act effective as speedily possible.

Committee. { Geo. W. BRIGGS
 { A. L. GREY
 { J. H. WILKIE.

Report of Committee on Self-support.

As the strength of a Church depends to a great extent on the recognition by its membership of their financial responsibility for the church in their own, and other parts of the world, it is gratifying to note the increase in Self-support from year to year.

The statistics of the past year would indicate that there had been a decrease in this, but investigation has shown that this decrease is seeming rather than real.

The total amount raised on the field is so greatly affected by contributions for special objects which are not recurring, that comparisons of this item would be misleading unless accompanied by an explanation of the variation. The seeming decrease in this for the past year is almost entirely accounted for through the unusually large amount reported the previous year as contributed for building. The emphasis put on the collections for the General Conference and Central Conference expenses, explains most of the remainder of the deficit.

Similar difficulty is experienced in comparing the Benevolences. There is a seeming decrease in these of Rs. 1, 547 but as there was a decrease of Rs. 1, 647 in "Other Benevolences" which is a greatly varying item, it appears that there was an actual increase of Rs. 100 in the authorized Benevolences.

The safest point of comparison is in the amounts raised for Pastoral Support. But even here the figures without explanations would be misleading. The total of Ministerial Support reported is Rs. 23, 939 and the total of Pastoral Support raised by the Native Church is Rs. 17,583 being a decrease of Rs. 685 in Ministerial Support, and of Rs. 755 in Pastoral Support raised by the "Native Church."

In one District some items which have hitherto appeared as Pastoral Support were omitted as they seemed to legitimately belong in other accounts, and their omission would more than account for the reported decrease of the entire Conference. Then it was found that through some misunderstanding some monies actually raised were not reported, so in reality there was an increase rather than a decrease in the Ministerial Support, and in the Pastoral Support raised by the "Native Church."

However, gratifying as it is to find that there was a slight increase in the monies raised in the Conference through the regular sources, it is a matter for regret that the increase was not greater and that we are not making more rapid progress toward actual Self-support.

Believing that we shall never realize the full possibilities for Self-support while giving is left to the impulses of the contributors be it resolved.

1. That greater emphasis be placed on teaching Scriptural giving.
 - a. That adequate time for such instruction be arranged for at the Summer Schools and District Conferences, and that such giving be placed on the consciences of those attending.
 - b. That we recognize our duty to teach Scriptural giving in the villages, and will begin a systematic tithing campaign with a prevailing faith in the possibility of winning our young Christian communities to adopt this plan of giving, and the expectation of seeing this plan soon adopted throughout the Conference.
2. That in this campaign the emphasis be placed on the duty and blessedness of giving, rather than on the mere getting of money.

Committee. { F. M. WILSON,
M. S. BUDDEN,
MOHAN LAL.

Report of the Committee on Sunday Schools.

In reviewing the Sunday School situation your Committee finds much that encourages. In the first place, the Central Conference gave us a definition of a Sunday School and we now have a standard which, though it may for the time being interfere with our statistics, will nevertheless act as a stimulus to all our workers and will prove of real and lasting benefit to the schools themselves. This standard is as follows:

1. Regular sessions, on Sunday, if not on a definite and regular day.
2. A fixed time and an appointed place of meeting.
3. A prescribed course of lessons.
4. A Record shall be kept.

We urge that in all our villages where regular visits by Bible women or preachers are possible, a school to conform to these requirements be established.

We welcome the new Course of lessons for Village Sunday Schools and Primary Departments which has been prepared by the I. S. S. U. in connection with our own Sunday School department, as authorized by the Central Conference. We are glad to report that the Text Book for the teacher, designed to help the humblest village worker in the preparation and presentation of the lesson story, and edited by Mrs. Annett, is now coming from our Press at Lucknow. We trust that it will at once find its place in all our village and *mohalla* Sunday Schools.

We would further recommend that this Course be used in the Primary departments of our Station Schools, and as the Text Book is available in English that it be used also in the beginner's department of our English Schools.

We call attention to the uniform Sunday School Register authorized by the Central Conference, which has been issued by our Press at Lucknow in Roman-Urdu. This register in the hands of every teacher will impress upon him the necessity for care and accuracy and will make it easy for him to keep more dependable records.

The last General Conference took action looking toward the closer co-operation of the various Boards whose sphere of influence makes them the natural allies of the Board of Foreign Missions. We welcome this action and are especially pleased that in conformity therewith the Board of Sunday Schools with the approval of the Board of Foreign Missions, have taken over the support of Rev. A. A. Parker, Director of Religious Education, and have arranged to support a professor of Religious Education in our Bareilly Theological Seminary. It ought to mean much to this phase of our work to have two men devoting time and energy to the solution of its problems.

We recommend that in all our districts, either in connection with the District Conferences, Summer School or in Special Sessions, there be held Teacher Training Conferences in order that our Sunday School Teachers may be helped to better methods of preparing and presenting the lesson story.

In this connection we would mention the hand book for Village Sunday Schools prepared by Rev. A. A. Parker, which is already in the hands of most of our teachers. This has in some cases been made the basis of a short course for the instruction of teachers.

The I. S. S. U. course of teacher training consisting of three books, two of which are in the vernacular, provides with the supplementary courses offered the basis of helpful teacher training. We commend it to all our teachers.

We desire to express our thanks to the Teacher Training Department of our Board of Sunday Schools for their generous offer of free copies of Barclay's First Standard Manual of Teacher Training to those who will study the book and send in the recitation sheets. We call the special attention of our English reading Indian people to this offer and ask them to enroll their names with Mr. Parker as candidates for this course.

When we turn to the statistics for the year we find much that could be desired. At first glance the figures are discouraging.

But a careful study of the figures and the conditions under which they were made reveal the fact that the apparent decreases are due not to lessening interest or slackening endeavour, but rather to a very real attempt to conform to the standards set by the Central Conference and to a more careful scrutiny of the figures presented by the teachers. We can only urge that great care be taken lest we go to the opposite extreme in our efforts to be correct, and that we do our very best to make up for apparent decreases by actual increases. There is room for this. We would call attention to the fact that while in six out of nine districts there are more Sunday Schools than paid workers, no district has an average of two schools to the worker. It would seem that this would be not too difficult goal. Let us make it our objective for next year.

J. H. WILKIE,
I. D. RURS.

Finance Committee Recommendations.

LANGUAGE SCHOOL.

The following recommendations in regard to a Language School for the new Missionaries were presented by the Finance Committee and adopted by the Conference:—

- 1.—That we have a Language School in Mussoorie.
- 2.—That it be conducted in accordance with the plan of the Language School in Landaur, and in co-operation with it.
- 3.—That we recommend to the Board of Bishops and to the Women's Board to take steps toward co-ordinating our language course with that of other missions.
- 4.—That the new missionaries be released from their work to attend the school while it is in session.
- 5.—That the Methodist Church furnish two sets of three teachers for the coming session.
- 6.—That the fees be the same as that of the school in Landaur.

'Ibádat men Du'á ke Waqt Ghuṭne Ṭekne ki Kamīṭṭī

Yih niháyat munásib o farz hai ki hamári kalisiyá ke sab log, bare se chhoṭe tak 'Ibádat men niháyat ádab o sanjídagi se sharík húa karen, aur hattul imkán du'á ke waqt sab ghuṭne ṭeken, yá khare hokar sijde men hon. Aur níz Kalám Muqaddas ko bare ádab o tamíz se kám men láwen.

Committee.	}	D. BUCK. RAM SAHAE. B. GARDNER. J. D. RANSOM. I. U. DANIEL. GEORGE GORDON. M. S. BUDDEN. M. L. DAVIS.
------------	---	--

Laymen's Missionary Movement.

1917.

The Annual Meeting of the Laymen's Missionary Movement was held on Thursday, the 11th January 1917. There were two Sessions held in connection with the Movement, *viz.* Business Session (open to members only) at 11 A. M.; and the Mass Meeting at 5 P. M. (open to all). During the Business Session, which lasted from 11 A. M. till 2 P. M., 23 Members were present. Many important questions and new suggestions were discussed, and as an outcome a special sub-committee consisting of the following was formed:—

A. M. SHAW, CONVENER.
 E. W. LALL.
 M. C. SINGH.
 MOOLCHAND.
 JAS. DEVADASON.

The retiring Officers gave their respective reports, and the following were elected for the ensuing year:—

A. M. SHAW, *President (Re-elected)*
 E. SHIPLEY, *Vice-President.*
 SAM. JOHN, *2nd Vice-President.*
 E. W. LALL, *Secretary.*
 C. REUBEN, *Treasurer.*
 M. C. SINGH, *Historian.*

G. W. SINCLAIR. }
 INDAR MAN. } *Executive Committee.*
 P. H. EDWARDS. }

The second Session, presided over by the Bishop F. W. Warne, D. D., was held at 5 P. M. There was a fairly good audience, and the following subjects were introduced:—

1. The aims of the Laymen's Missionary Movement.
2. Laymen in the Missionary Work.
3. War cry of our Master.

Bishop's remarks on the occasion were very encouraging, and have created a new zeal in the hearts of laymen.

A. M. SHAW,

President.

LAYMEN'S MISSIONARY MOVEMENT.

North-West India Conference.

Resolution.

1. Ham sab shuraká i Kánfarans apne har dil 'azíz o buzurg Bishop F. W. Warne sáhib ke tah i dil se mashkúr haiñ, ki unhoñ ne kull Kánfarans kí kárrawái ko barí khúb súratí se anjám diyá, aur ki un ke wa'z o nasihat se ham logon ko fáida i kasír huá.

2. Ham apne mihrbán o piyáre Dr. P. M. Buck sáhib ke dil o ján se mamnún haiñ, ki unhoñ ne ham ko rúhání khúrák pahunchái, aur hamári rúhání zindagí ko quwat pahunchái, Khudáwand un kí 'umr ko daráz kare.

3. Ham sab shuraká i Kánfarans apne 'azíz Rev. Mott Keislar aur un kí Mem sáhiba aur Rev. M. S. Budden aur Muttra ke logon ke dil se shukrguzár haiñ ki un ke intizám o mihrbání se ham log bahut árám se aiyám Kánfarans men rahe.

Kamittí, } D. BUCK,
 } E. T. FARNON.

Parhezgari ki kamitti ki riport.

Khudá ká shukr ki hamáre darmiyán men kisi munashshí chíz ká 'ámm isti'amál nahín hai, ya 'ne Mission ke kár-kun sab tarah ke nashe se barí hai. Lekin nau-murídon kí nisbat itní safái ke sáth nahín kah sakte hai. Kihushí o shukr kí bát hai ki is waqt kull mazhab o faríq ke logon ká rujhán parhezgári kí taraf hai, liházá ham Methodist logon ko hasb i ma'múl is kám men agwá rahná cháhiye. Is liye ham bahut hoshiyári o chaukasí karen ki har qism kí munashshí o láiq perhez chíz ká isti'mál hamáre darmiyán se ma'lúm howe.

Kamitti kí ráe hai ki hamáre desi Masábion men chae ke isti'amál kí 'ádat ziyáda na barhne páwe, ki yih fuzús kharchí o be-súd 'ádat hai. Ab chúnki Sigarette ke báii tambákú ká isti'amál karná ásán ho gayá hai, liházá bahut hí fázat cháhiye, ki bachche is makrúh isti'amál ke bas men ná á jáwen.

Munásib hai ki ham gair-aqwám kí bhí har taur se parhezgári ke mu'ámale men madad karen. Munásib hai ki waqtan fu-waqtan apne logon ke darmiyán parhezgári ke jalse karen, aur larakon ko munashshí ashyá kí mazammát men nazm hifz karáwen.

Kamitti, { J. T. ROBERTSON,
D. BUCK,
G. GARDON.

REPORTS OF DISTRICTS UPON THE TENDENTS.

ALLAHABAD DISTRICT.

The year has been a good one. At a Conference of the preachers-in-charge, held early in the year, a decision was arrived at with reference to the tithe, and now all of our workers in the circuits are giving their tenth. During the latter part of October, and the first week of November, our whole mission staff attended the Summer School and District Conference, at Allahabad. It was a time of special blessing and power.

During the year death has claimed two of our workers, the Rev. Chedda Lall, a superannuated minister of this Conference; and Bundo Martin, the wife of one of our local preachers. In two families amongst our workers death has claimed children.

The principal castes amongst whom we are working are the Doms, the Bansphors, the Kols, and the Chamars. The Doms, within our territory, are nearly all evangelised; and one of our problems is to build up this Christian community. The Bansphors are very few in number, and the winning of the whole of this group would not materially increase our Christian community. The Kols are more numerous, and there is hope of important results among them. But they are found chiefly in two circuits. From none of the castes, just considered, can we expect a great movement. So far as they are concerned our aim will be to perfect the work that has been begun.

On the other hand, the Chamars are found every where, and number, in the civil districts in which this Conference district lies, more than half a million. While we have been doing some work amongst them, and there are some places where a break is near at hand, still, there are whole sections of the district where nothing has been done to meet the opportunity which the Chamars everywhere present.

In many villages Hindus of high caste, and Mohammedans listen to our preaching, and receive our workers in a friendly spirit. The chief opposition, which we meet, lies in the attitude of the zamindars. Those Chamars, who rent the land which they cultivate, are afraid of the land owners. In some places the Kols are in a state which is practically servitude, and they are consequently, under the heel of the landlords.

The women's work of this district has not received sufficient attention. The city of Allahabad and the district both need the help of an evangelist of the Women's Society. During the last

few months, in Allahabad city, we have had the assistance of an experienced missionary, Miss F. G. Smith, formerly of the London Missionary Society, who has helped us as an honorary worker. Her assistance has been invaluable, but she is not able to do all that ought to be done even in the city.

One of the out-standing needs of the district is a more adequate supervision of the work. This is impossible with the present missionary force. The other pressing need is the bringing of the district force up to the standard of some years ago. To do this, eight places must be supplied with workers. This does not speak of advance at all. With what may be called a normal working force, and with proper supervision, we would be able to report substantial gains.

The English Church has had a good year. For a time our numbers were reduced more than is usual in the summer months, because a number of our families and friends moved away, and no one came to take their places. But, with the cold season, our numbers have increased, and the attendance is very good. The Sunday School has been unusually successful.

In July the standard of our Boys' School was changed to Upper Primary. This new arrangement has not resulted in a decrease in attendance of Christian boys. We could, in fact, increase our numbers if funds would permit. We have many applications which we can not accept. Our staff now is wholly Christian. For the "A" class we have a woman teacher. We hope to make similar provision for the "B" class. An experienced Matron has been employed, who lives in the boarding school, and who gives all her time to the boys. The schedule has been remodelled along the lines of the successful school at Sitapur. The Inspector on his recent visit expressed himself as well pleased with the changes that had been made, and with the results.

In Allahabad city a problem presents itself for immediate solution. We have there a large and growing community of educated Indian Christians, who are employed in secretarial, and educational work. For them we are making no adequate provision. The English Church, which is used for the Hindustani Services, is so situated that very few or our people find it possible to attend. We must have a church to meet the needs of our growing congregation there. In addition to this, we must make better provision for the pastoral supervision of our people. Not only must we have a qualified Indian pastor to give all his time to the Allahabad church, but, besides this, a missionary should be free to devote a considerable amount of his time to pastoral work amongst these Indian Christians of ours. This is imperative. All of the time that can be spent in pastoral work by the present missionary staff, must be devoted to the English congregation. Other missions are doing this pastoral work that we ought to do, and the results are not good.

The site for a church raises the question of a Methodist centre for our Indian laymen. In Allahabad there are no adequate housing accommodations available for our Indian Christians. If we were to build a hostel for these laymen, we would create such a Methodist centre, and, at the same time, render them a real service. The local conditions make this hostel imperative. Both of the other large Missions, who are working in Allahabad, have provided hostel accommodations for Christians. For example at Katra the Presbyterians have a hostel for single men. A number of our young men are living there. There is a talk of a similar hostel, at Katra, for married men, and their families. The result of these conditions is that our Indian Christians are attending other Churches, and some of them have already ceased to be Methodists. Those who live at the hostels contribute to pastor fund of those Churches. Unless we do something immediately to meet the needs of our Indian Methodists, they will be lost to our church and, what is more, serious, lost to the great work of our church in Allahabad which needs just such men and women. It is our duty as Methodists to look after our own members. The possibility of our having a strong, self-supporting Hindustani Church in Allahabad, and the conservation of a very important portion of the fruits of all our mission work in North India, depend upon the solution of this problem peculiar to the city of Allahabad. More and more of our educated Indian Christian young men are going into government service, and that means Allahabad as a place of residence. There are located in the Government offices and the High Court; and the city is the educational centre of the provinces.

The needs of the district then present themselves in the following order: (1) A larger Indian force, not as an advance, but to bring our staff up to that which previously worked here; (2) a missionary of the Woman's Society, to devote her whole time to evangelism in Allahabad city and in the district; (3) provision for the English Church so that the district superintendent may be free to bring the district up to a fruit-bearing condition, and so that the care of our Allahabad Indian Methodists could be more adequately undertaken; and, (4) An Indian Christian Hostel to meet the peculiar and urgent needs of our Indian laymen in Allahabad City.

CAWNPORE DISTRICT

The boundaries of the Cawnpore District include the two entire civil districts of Cawnpore and Jalaun, with parts of Etawah out the northwest and Jhansi in the south. The total population of this field is 1,800,000, of whom only about 6,000 are Christians. In the civil district of Cawnpore alone we have six towns and 1,962 villages. The district itself is part of the great alluvial plain lying

between the Ganges and the Jumna. Outside the city of Cawnpore evangelization is chiefly among the lower castes.

CAWNPORE

Cawnpore (population, 200,000) is situated upon the west bank of the Ganges, 120 miles above its junction with the Jumna at Allahabad. By rail it is 684 miles from Calcutta and 339 miles from Bombay. Cawnpore is the third largest city in the United Provinces. The city is called "the Manchester of India" because of its many factories. There are numerous cotton and woolen mills, and the largest tanneries and shoe factories in India are in Cawnpore. Cawnpore has a large cantonment for British troops. In 1857 it was the scene of several of the most terrible episodes of the Mutiny. The Memorial Well, into which more than two hundred and fifty murdered English women and children were thrown, stands in the centre of a beautiful garden.

Besides the Methodist Episcopal Mission, which was opened in 1871, the other mission boards at work here are the Society for the Propagation of the Gospel, the American Presbyterian Mission, and the Women's Union Missionary Society of America.

Missionaries: Rev. William W. Ashe, M. D.; and Mrs. Ashe; Rev. Harvey R. Calkins (on furlough) and Mrs. Calkins; Rev. James H. Wilkie; Mrs. Viola S. Tomlinson (on furlough); W. F. M. S.: Misses Hilma A. Aaronson (on furlough); Jessie A. Bragg; Clara G. Porter; Mary Richmond Marguerite Schroepel; Ethel L. Whiting and Lemira Wheat.

Institutions: Central School and Mission Workshop (Hindustani). W. F. M. S.: Girls' High School (English); Hindustani Girls' Boarding School.

W. W. Ashe, Superintendent.

The close of another conference year finds the district in a more satisfactory condition than that of the preceding year. While there has been a slight decrease in ministerial support, there has been a substantial increase in all other interests. The decrease is due to the heavy toll levied by the war. The English Church has paid the heaviest in both men and money. The soldiers have been called to the front, leaving their pews vacant and the chaplaincy grant blank. This has thrown a heavy burden upon the domiciled membership, but they have responded loyally to the demands of the situation, and the pastor's salary and all other expenses have been paid in full. In response to the call of the king and country several of our young Hindustani men have gone to the war, leaving their places in the church vacant. The greatly increased price of food, clothing and all other commodities of life has thrown another heavy burden upon our already impoverished people, but they are not discouraged. They have assumed it with christian fortitude and

are patiently struggling on, awaiting better times.

Effects of the war.—Aside from the financial conditions, the people are not greatly concerned about the war and its final issue. Being fatalistic, they are quite willing to consign it all to the "raj" and "qismat." The various religionists are more active in propagating their creeds, but to what extent this is due to the war is difficult to tell. But one thing is certain, the depressed classes have become more restive under the yoke of caste and are seeking salvation through Christ by the thousands. While this is not a direct result of the war, there is little doubt but that it has been largely influenced by it.

Evangelistic Work.—There are nine circuits in the district, and each circuit is divided into sub-circuits, according to the number of assistants employed. Each circuit is under the care of a preacher-in-charge who has direct supervision of the sub-circuits. This arrangement enables us to shepherd our own people more easily and preach the Gospel more systematically among the non-Christian people.

Special revival services have been held throughout the district with encouraging results. By the aid of a Bioscope we were able to draw large crowds from all classes and present our message in a new and attractive form. Through this agency thousands have been induced to listen to the Gospel Message who would otherwise never have given it a thought. More Scripture portions have been sold than in any previous year. This is largely due to the special efforts of our workers on this line.

Owing to the impossibility of securing suitable workers we have not been able to push the work opened among the Chamars last year, but the door is still open, and we are trusting and praying that "the Lord of the harvest" may send the labourers. On the Konch circuit considerable interest has developed among the Weavers, and two or three influential families have been baptized.

The English Church, Cawnpore.—As above stated, this Church has had a strenuous year, of which Rev. J. H. Wilkie, the pastor writes:

"Conditions in our Church are far from being what they ought to be, in fact, at times it has tended to be very discouraging and it is difficult to say just what is the cause of it all, but we believe that better times are coming, and we believe we are seeing signs of them already. What we need is a good old-time revival and some of us are praying that the revival fires which are burning so brightly in some districts of our vernacular work may drop a few good live sparks in our midst and start a conflagration. May it hit Cawnpore soon and may it get in some good work here. We severely need a mighty outpouring of God's Holy Spirit—commencing with her Pastor"

The Lizzie Johnson Memorial Church. This report would be incomplete without mention of the splendid work this Hindustani

Church is doing. Notwithstanding the hard times this congregation has paid the pastor's salary and all the current expenses in full and raised about one hundred dollars for improving the church grounds. The loyalty and devotion of the Laymen of this church is an inspiration to other churches. The Sunday School heads the list of successful schools in Northern India.

Educational institutions. The Girls' High School, Cawnpore Miss E. L. Whiting, Principal reports as follows:--

Our enrollment at the present time is fifty-two boarding and seventy-eight day-scholars. Teachers and pupils have been working well and we hope for good results at the end of the year. We are very thankful for the good health of the children, as we have been spared epidemics and serious illnesses.

This a school for European and Anglo-Indian children, and all classes, from the highest to the lowest, are represented here.

Education is not free in India, and sometimes the school fees for a number of children amount to more than it takes to support the whole family at home, and very often they are more than the parents can afford to pay. In that case, the children must remain uneducated unless some school can furnish free scholarships. We have fourteen scholarships from the Woman's Foreign Missionary Society, and a few more given by the friends here, but they are not sufficient. The Roman Catholics are using this condition as a great opportunity, as they are taking all the protestant children they can get, free of charge, on condition that they may be taught the Catholic faith.

We ask your prayers for the English work that we may meet this emergency and provide Protestant education for these children.

Hudson Memorial School, Cawnpore. This school is for Hindustani girls and is conducted by the Woman's Foreign Missionary Society. Miss Jessie A. Brag, Principal reports as follows:—

In this Anglo-Vernacular school for girls there are one hundred boarding pupils and twenty-five day pupils. Thirty girls are orphans. We gladly report that during the year there has been no epidemic and very little sickness of any kind. The four Sixth-class girls who took the Government examination in April all passed well. Two of them are teaching for us this year. One of our orphan girls is receiving a Municipal scholarship which enables us to give her a high school training. She and two others are in the Meerut Girls' High School. We are working and praying earnestly for Christ-like purity in every heart. Miss Wheat who came in January, 1916 has been a congenial co-worker during the year.

The Central School, Cawnpore is an Anglo-Vernacular school for Hindustani boys. This school has been crowded throughout the year, and many boys have been turned away for want of scholarships. Of the two hundred and thirty boys attending sixty-nine are boarders, from Christian homes. The Government has

again shown its approval of the work this school is doing by giving us a grant of two hundred and fifteen dollars to buy new furniture for the class rooms.

In connection with this school there is a work-shop in which all the Christian boys are taught some useful trade while they are securing an elementary education. This enables them to get employment on good wages as soon as they are old enough to leave school.

Village Primary Schools. To meet the ever increasing demand for Primary education among our poor village Christians we have established small schools wherever possible, but with the limited number of teachers we have it is not possible to meet all the demands. The Government has established schools in all important places for the caste people, but there is no provision for the out-caste. We need ten more teachers urgently for these schools. We could get the teachers if we could get support for them.

Needs: Again we emphasise the need of a missionary to take charge of the educational work. Our young people must be educated or we can never hope to establish a strong self-supporting church. Our large Central school demands more attention than it is possible for the District Superintendent to give. The future of our church will largely depend upon this institution. If we want our people to be methodists we must educate them as such.

Also a lady evangelist is needed for the district.

Support for ten teachers at \$ 50·00 a year.

and twenty scholarships at \$ 25·00 are urgently needed.

DELHI DISTRICT 1916.

ROCKWHEEL CLANCY, *Superintendent*

Property.—When I wrote my last report of the Delhi District I had to tell you of our disappointment in not being able to secure the beautiful garden on the back of the Jamna river for which we had hoped and prayed for months. The owner of the garden has built several fine bungalows in it, from which he will receive a large income in rents; so there is no longer a hope that we may secure the garden for our Mission. When we saw the building going up we knew that the property would no longer be suitable for our purpose. There was no other property available in Delhi so far as we knew, but we continued to pray that God would guide us to the place He would give us. Last spring an old friend who lives near Culcutta visited us for a few days. He had spent his childhood in Delhi, and we asked him if he knew of any property suitable for our mission. He knew of nothing, but he promised to pray God to give us property in this city. Not long after he had gone back to his home, he wrote us

enclosing a short advertisement from the *Culcutta Statesman*, telling of land for sale in Delhi, and he said that this might be the place for us. The advertisement appeared only once. I wrote to the *Statesman* and got the address of the owner of the land; within a few days we had bought it, and the land was transferred to the Mission. We borrowed the money to pay for it. The location is one of the best in Delhi, adjoins the famous "Ridge" and is near the centre of the Civil Station. Government owns a piece of land adjoining ours which contains about seven and a half acres and we hope to secure this on favourable terms. There is another piece of land on the east of ours which is for sale. If we can secure these two pieces of land we will have a block of nearly twelve acres. We have not yet received a dollar towards the purchase of the property but we hope friends who may read this account may decide to invest money in the "William Butler Memorial which we hope will be located on this land. So far as I know Delhi, there is no better location for our Mission than this. We hope in time that hostels and schools for girls and boys, a church, bungalows for missionaries, two for the Board of Foreign Missions and two for the Woman's Foreign Missionary Society, may yet be built on this land.

Mass Movement.—Delhi District is in the very heart of the mass movement territory. During the year ending 31st October 1916, we baptized nineteen hundred and ninety-one people. We have now 14,667 Christians. We have not been working for numbers, but for the salvation of the people. In every one of the eight circuits there are hundreds of people asking for baptism; but we have had to refuse many because we could not give them pastors and teachers. In one circuit there is a group of six Chamar villages in which the people are asking to be baptized, but up to the present we have not been able to give them a teacher. In another circuit where Bishop Eveland baptized several scores of people in 1913 there are now over eight hundred Christians, and many hundreds who are accessible. The same is true of every circuit in this district. There are probably not less than five thousand people who could be baptized within a year if we could give them pastoral care. We are praying the Lord of the harvest to send us workers of His own choosing. We have recently made a tour of circuit centres. In one village where the people had been Christians only a short time they were able to sing many sons of the life of Christ and His death. Few of our Christians are able to read, but hundreds of them know Jesus Christ through songs. Recently, Mrs Clancy was out visiting some villages where the people have been baptized only a short time. As she went along a road she saw a lot of boys waiting for her. She asked them, "who are you?" They replied, "Ham Isai hain" (we are followers of Jesus). They all began

to sing "Raja Yisu aya" (King Jesus has come) and they sang the whole song telling how King Jesus has come to save his people. The children are very keen to learn these story-songs. Many of them know the Ten Commandments and the Lord's Prayer. The Prodigal son and many other stories from the Gospels.

Chaudhris.—Chaudhris are leaders of village communities. Every caste has its own leaders; they form the village council and are men of authority. As we never baptise any person in a community until we can get all the people of that community living in a village, we always get the *Chaudhris* with the others. These leaders are invaluable helpers in our work. Our Indian preachers never baptize in a new village until the *Chaudhris* of the adjoining villages recommend them. We have four hundred and forty six Christian *Chaudhris* in this district who are helping the Indian teachers and pastors in the places where they live. In the absence of the pastor, the *Chaudhris* gather their people for song and prayer. One hundred and sixty three *Chaudhris* visit adjoining villages and we are constantly increasing the number of these voluntary workers who are helping outside their own village. The hope of our work is the unpaid *Chaudhri*. During May and June a series of *Chaudhri* meetings were held by the Indian preachers in all the circuits. At least three preachers were present at each *Chaudhri* meeting. There was a great spiritual revival among the leaders during this campaign. In connection with our quarterly conferences we have held twenty-one *Chaudhri* meetings in eight circuits. A few days ago forty six leaders were present in one meeting. In another there were seventy six of whom six were the wives of the *Chaudhris*. We hear their reports of work they have done, sympathies with them in their sore persecutions from men of higher castes, take part with them in the Lord's Supper and make them feel that we love them and trust them. In one village a young man took off his turban and showed a great cut on the top of his head, where he had been struck with a club by the land owner. These people are wonderfully patient, but the time will come when Christian character will be so strong that men of higher caste will respect them. This is true of many cases now. Whenever we hold a meeting of *Chaudhris* they bring their offerings of money for the work. Out of deep poverty they are giving for God's work.

Summer School.

From July 15th to August 15th, all our workers and their families lived in an old palace of the Moghuls in Delhi city. It is called "Kalan Mahal" (great palace.) It was built centuries ago and we often think that the builders had our Summer School in mind; it suits our purpose well. This year we allowed none of our workers to preach, but each man and woman had to tell a

Bible story which had been assigned. Our workers are learning to tell Bible stories in a most interesting way. We had twelve new songs composed by one of our Indian preachers on such subjects as. "The snake in the garden of Eden," "The prodigal son," "The lost coin," "The lament of the mother of Jesus Christ," "The death of Christ," "Who will roll away the great stone?" "Christ's ascension" and many other similar stories in song. Hinduism teaches the common people by song-stories and we have found no method so good as the story-song to teach our village people. During the summer school one hundred and fifty-four *Chaudhris* and other village helpers and thirty eight wives of *Chaudhris* were present. Some remained for nearly a week and others for a few days. One preacher devoted his whole time to teaching them. These people came entirely at their own expense. All our workers give special attention to the teaching of the *Chaudhris*.

Workers.

I cannot speak too highly of the work done by our Indian preachers and teachers. Without them this great work would be impossible. They are increasing in spiritual power and devoted service. Deaconess McLeavy and her band of Indian workers have gone from village to village wherever we have Christians or Inquirers. Eighty old shrines have been broken down and many of our people have entered into a deeper spiritual life. Mrs. Clancy and I have been greatly encouraged by what we have seen in our tours among the circuits. We believe that "The battle is the Lord's." We believe that Jesus Christ will yet save India from idolatry.

Special Gifts.

We cannot sufficiently thank our friends in America for the help they have given us during the past year without which the work of evangelisation would be impossible. We thank each one of our donors for every dollar they have given, but most of all for their prayers and sympathy. All Special Gifts for Delhi should be sent to the Treasurer, Board of Foreign Missions, 150, Fifth Ave., New York City. In sending gifts please state that they are for Delhi District.

HISSAR DISTRICT.

REPORT FOR THE YEAR ENDING OCT. 31ST 1916.

Hissar District covers an area of 400 square miles and has a population of three millions and is situated entirely in the Punjab. There is no other Mission at work in this new District except the English Baptists, who have a good medical work at Bhiwani, 40 miles South of Hissar, with which the most friendly relations are maintained, they freely assisting us and we on our part as freely helping them.

OUR STAFF.

We have nine ordained Hindustani ministers and 91 other workers all told to care for 7,000 Christians and evangelize three millions of people. Truly we may say, what are they, or what are we among so many? The Lord of the harvest will surely send forth more labourers and will speedily send, for the harvest is ripe for the cutting.

BAPTISMS.

On my last tour I found five thousand waiting to be baptized but not being able to provide them with teachers we had to postpone their baptism. From all sides we have calls from the people for teachers and for baptism. If we had been able during the year to respond to all we would have baptized 10,000 instead of 3,000. In baptizing we strive to get family by family, hence it comes to pass that a fair proportion of these baptized are women and girls. These numerous calls for baptism from the people result from two causes I think. First, God is answering the prayers of His people and is pouring out His Holy Spirit upon us and upon the people around. Second, the workers have been filled with a holy zeal and have pressed and pushed forward in the Name of the Lord, preaching and scattering the printed Word far and wide. Fifteen thousand Gospels have been sold by our workers during the year, and who can tell the good results sure to follow? The calls for baptism and for teachers are not all from the poorest depressed classes, the Chamars and others are calling, and we have opened work in a few centres of the Chamars (leather workers,) and the outlook for a good work among them is very encouraging.

A FEW SAMPLES OF SOME OF THE CONVERTS.

Showing how the Mass Movement moves in Hissar and how God is working mightily in our midst.

A BOY IS USED TO WIN 500.

It was on a very hot summer day in the railway station of one of the towns in the Punjab when a lad of 12 summers, who was selling Gospels at a halfpenny each, was accosted by a proud Brahman, a *Shashtri*, B. A. of the Hindu College at Benares. "Come with me, my lad, and I will make you holy." "No," replied the boy, "come with me to my father who is a preacher, and he will show you the way of salvation and the way of true holiness." "Has your father room for a stranger?" said the boy. "Come and see." He went and saw and was entertained for two months, during which time by day and by night, the story of Calvary was kept before him, and in the process his great knowledge of India's so-called holy books and the way of salvation as taught by them was daily compared with God's simple plan of salvation through the Lord Jesus Christ. The result was

that the great stronghold of Brahmanism crumbled to pieces before the power of God, and the Brahman could hold out no longer. Renouncing his Brahmanism and forsaking his work as a teacher of the *Vedas and Shashtras* he earnestly requested baptism in the name of Jesus and was publicly baptized.

Great was the excitement in the town. From far and near the people came to hear and see the converted Brahman. The high-caste people got afraid lest others might follow him, and the priests were also afraid lest the hope of their gains should depart by the gods being dishonoured and despised. They took counsel together, and, with the intention of stopping his mouth, putting him to shame or winning him back to Hinduism, they summoned their expert teachers and lecturers from the capital of the Punjab, Lahore, and he was challenged to a public debate. God stood by the young convert and his servants and gave them a complete victory. Every mouth was stopped. They were confounded and put to shame and silenced by their own weapons, the *Vedas, Shashtras* and knowledge of Sanskrit on which they relied for victory, and by the simple testimony of the power of Jesus to save. Like wild-fire the knowledge of this victory spread, and high and low, rich and poor, began to enquire concerning the new religion, and they are still coming and enquiring. Within the past few months, no fewer than five hundred within that circuit have forsaken their dumb idols and turned to the living God and have been publicly baptized. Pray for this Brahman convert and for the hundreds coming to Jesus through his ministry,

THE CONVERSION OF A "BHAGAT."

The *Bhagat* (ascetic) spent all his time in fasting, praying, on pilgrimages, ablutions and devotions, and had become so holy in his own estimation that he almost thought it a sin to spend any time in eating. He was led to one of the towns where we had opened new work and stationed a Hindutstani preacher. The preacher and the *Bhagat* met. He and his disciples heard the blessed tidings of free salvation—salvation without money and without price, without ascetism and without the millions of trans-migrations prescribed by the so-called holy books of the Hindus. At first he thought the news too good to be true, but finally surrendered, and with a good number of his followers was publicly baptized. He is now one of our evangelists under instruction, and giving the Gospel to his people and former disciples.

HOW THE WARD GOT A CHAUDHRI.

The whole family were given over to idol worship and the worship of the gods. They had altars for worshipping and offering sacrifices to gods and idols at their very doors. Suddenly the eldest son, who was greatly beloved by the aged mother, became very sick. This led them to multiply their offerings and sacrifices

to the gods, but all availed nothing. He became no better but rather worse. The old mother was advised to call in the Christian preacher and his family. They were called and asked to pray for the sick son. God heard and answered. The son recovered, and the old woman with her children and grand-children, numbering thirty souls, believed and were baptized. The son whose life was spared is now the Christian *Chaudhri* (leader) of that Ward. Altars have been broken to pieces and idol worship abolished.

HOW "KING JESUS" CAME.

On a recent tour we arrived at a village, and taking our stand in the midst of the people we sang, "Rajah Yishu aya" (King Jesus has come.) The crowd gathered. After singing we had prayer and then told the story of the Cross. In the midst of the talk the Spirit seemed to fall upon the people and a number of them cried aloud, "Truly, the religion of Jesus is true and our idols and gods and goddesses are nothing. Make us disciples of the true Saviour." We replied, "If your gods and idols are nothing, forsake them, break down their altars and follow the Lord Jesus, the only true Saviour." Immediately they brought out picks and broke to pieces the altars of the false gods and idols, and thirty of them received public baptism and hundreds of others are enquiring.

SELF-SUPPORT.

The subject is ever kept before the people and the workers, hence we are able to report real progress. Last year the amount given was Rs. 1,000. This year the amount given is Rs. 1,800, an increase of fully sixty per cent. The workers have all given their tithes cheerfully and freely and are thus an example to the people, and especially to the new converts who are slowly learning to give out of their deep poverty. We humbly praise God for the measure of success and are pressing forward expecting far greater things.

TRAINING SCHOOLS.

The ideal method is to get the students into head-quarters under an experienced Master-teacher when such is possible. When, however, it is not possible on account of the lack of a Mission Plant, we are obliged to do the next best thing, and that we found to be putting the students under their own pastors in their own towns, the men under the men and the women under the wives of the pastors. The above has been our plan this year, and thus far it has worked very well and we have seen good results. Men and women too who one year ago could not read a word in their own mother tongue are now able to read the Bible, and some have passed a fair examination in the first elements of Christian doctrine. They spend three hours each day in studying and the rest

of the time in preaching and visiting with their pastors, and in this way develop into good workers very fast, when the Spirit of work like men God is allowed to have His way with them.

The CHAUDHRIES or VILLAGE LEADERS.

They are often the key to the situation here as elsewhere and we are getting hold of them. A goodly number came of their own accord into our District Conference and revival services paying their own way and bearing their expenses, and in addition giving some financial aid. Our District Conference and revival Services were a great success. We were favored with a visit from Bishop Warne, Bros. Clancy and Badley, and in a special manner God answered prayer, pouring out His Spirit upon and filling and baptizing anew many of the workers who have returned to their work like men and women filled with heaven's best wine.

THE GREAT WAR.

The great war has exacted its toll from our band of new converts, and 145 of them have been called to go to the front to fight for King and country. We have no doubt they will prove faithful unto death and give a good account of themselves. Otherwise the effect of the war upon the general conditions of life, with the exception of higher prices for everything and a demand for higher wages, is almost nil.

THE PROSPECTS.

We are profoundly grateful to all our patrons, to our staff of official workers at the Home Base, to all our helpers and to all who have been and are praying for us. God is surely answering prayer, and it is not too much to say, brethren, that but for your prayers and timely generous help we would now be in the valley of defeat or retreat instead of on the hill of victory praising and glorifying God and pushing the battle to the gates of the enemy. To God be all the glory! Only keep on praying and God will do far greater things. The prospects were never brighter.

Your fellow-worker,

JAMES LYON.

MEERUT DISTRICT.

4,418 men, women and children have been baptised in the Meerut District this year. There could have been many more but the fact of the matter is that we have not baptised all we should have baptised, we have not workers with which to care for baptised Christians, it is not wise to baptise. There are now over twenty

thousand inquirers in the Meerut District, most of these could be baptised any time if we are able to care for them.

We have now in the Meerut District 38,788 Christians; to care for these Christians we have something like 330 workers. We should have twice as many workers to care for the Christians already baptised. Some of the preachers have over 20 villages. No Christian preacher can look after more than 7 or 8 villages and do it properly.

The Meerut District has the best band of Christian workers of any district in India, men and women who are devoted to God and to His service. Preachers in charge especially deserve the credit for the splendid work that is done in the Meerut District. Some of the Preachers in charge have under them more workers than are to be found in some districts. These Preachers in charge run to and fro and night and day are busy in the Master's service.

We had this year the best Summer School we ever had. It was a time of real victory and we all learned in a new sense the full meaning of intercessory prayer.

Sunday Schools:—

There are several things upon which we are just now laying great emphasis, for instance, we believe that the Sunday School is the key that will solve many of our problems. If only we can get the boy and girl lined up for Jesus Christ, we are on the road to victory. We have set aside one of our very best men as District Sunday School Secretary. He spends his time in going from circuit to circuits showing the preacher how to conduct an efficient Sunday School and at the same time he examines the Day School, as education must go hand to hand with Christianity. One of our greatest problems, just now, is that of the education of the village Christians. We have this year largely increased the number of our Day Schools.

Public Worship.

When in committee meetings with members of other Missions, I often heard them use the expression "Public Worship" and it suddenly dawned on me that we were not laying enough emphasis on public worship. When this matter was presented to the Preachers in charge, they at once realised our weakness and began to put emphasis on it. We now expect every preacher to make out a programme assigning a certain day to a certain village and on that day he goes to that village and at the appointed time gathers the people for worship. Men, women, and children are expected to come; specially, do we emphasize the coming of the women. One of our problems has been, how shall we teach the women of the villages? We believe that the women should be and can be taught by the preacher. They should be present in the same congregation and taught with their husbands, and we find that this can, and is being done. It is remarkable how women will

come and sit and sing and take part in the services. In connection with this service we have adopted a simple form of service and we believe that under God progress is being made.

Full Membership.

If you will examine the statistics of North West India Conference, you will find great differences in the numbers of full members, even in the circuits in the same districts, there is much difference. Some circuits have a large number of full members and other circuits have a very small number, depending very largely on the preacher in charge. Going to any village and ask a Christian whether or not he is a full member and he will reply, "I do not understand what you mean." The fact of the matter is, it has been largely a matter of book-keeping. A certain number of names year by year is taken from the column of probationers and entered in the column of full members and the poor Christian in the village does not know that any change has taken place.

The Church of England puts great emphasis on Confirmation and after long preparation the people are confirmed at the hand of the Bishop. Perhaps, we should not go as far as that but in the Meerut District we are doing as follows:—

In every sub-circuit the preacher has formed a class of those who are to be received into the full membership. A special Catechism has been prepared and every preacher is to give special attention to this class, and at the end of the time the District Superintendent is to be present. A large meeting is to be held, the people in this class are to be publicly examined and then formerly received into full membership. The District Superintendent laying his hands on the head of each candidate and individually receiving him into full membership.

In these Mass Movements we are baptising very large number with the thought that after having received the people into the Christian Church we will train and prepare them for a real Christian life. It seems to us that in emphasizing full membership we can do this thing that we have laid ourselves out to do.

The Chaudhri.

The work that we have been doing for the Chaudhri is beginning to bear fruit. When we begin to put the emphasis on Sunday School and Public Worship and Full membership, we find the Chaudhri at hand, willing and able to help us. We have made a remarkable progress in the matter of Christian weddings, Christian burials and the doing away with Idol Worship. We try to get every Chaudhri into a big Chaudhri Meeting, at least once a year, in order to do this, we divide the District into groups and hold Chaudhri Meetings from group to group. We still believe that humanly speaking the Chaudhri is the key of the situation. In the Mass Movement work the Gospel spreads from village to village, largely through the Chaudhri. We are getting

around us in the Meerut District a splendid band of well trained enthusiastic helpful Chaudhri.

Village Revival Meetings.

The District evangelists Miss Livermore and Miss Christensen under Divine Guidance have inaugurated a new method of work in the villages. Instead of going from village to village, and spending a brief hour with the people, they have thought it better to do intensive work. The plan is something as follows:— They go to a large village where we have a large Christian Congregation. They set up a shamiana and plan to stay for ten days or more. Revival Meetings are held every night and in the day time nearby village are visited and in the village where they are camping; schools are conducted and personal work is done. In the big meeting at night they have a Choir and Musical instruments. Special teaching is given along the line of Sin and the need of Conversion. Then the next day people are visited in their homes and every effort is made to get the people to step out into a new life. The meetings, held so far, have been very remarkable and they plan to hold three or four such meetings in every circuit, believing that the influences of these meetings will extend throughout the entire circuit. These meetings have proved most helpful indeed to the workers themselves.

Problems.

The whole work bristles with problems. How can we get the people taught? How can we get them to give up their old heathen customs? How can we get them to enter into a large Christian life? Sometimes the problems seem almost overwhelming and yet we have no cause for complaint. We have had some wonderful victories. We have learned this year as never before the mighty Power that there is in prayer. We have seen the impossible happen as the result of prayer. Our faith is stronger than ever before and we believe that the kingdom of Jesus Christ has come to India.

BENSON BAKER

MUTTRA DISTRICT REPORT. 1916.

In closing last year's report I mentioned one object of prayer—a revival. I wish to begin this one with thanksgiving. Not that we have seen the desire of our hearts and been satisfied, but that we know our prayer has its answer begun. Early in the year the preachers-in-charge of the Meerut and Muttra Districts gathered together in a quiet place to spend several days in prayer and council for two objects; first, to personally obtain the Spirit filled life; and secondly, to give this life to all our workers. When we broke up our camp we felt that none of us could be the same as

before. Many of the men returned to their village full of a mighty power.

During the year there has been all through the District an evidence of a turning to God. Never in our experience in India have we found people more eager to learn of Christ. School children have been attentive as never before. One evening in our little boys' dormitory while the monitors were conducting evening prayers, the Spirit came upon them. They prayed, wept, shouted, sang, some confessing sins committed, others apologizing to those whom they had wronged.

The Sub-district Superintendent went one evening, as was his custom, to a village a few miles from here. Nearly three hundred people gathered, filling the enclosure and the housetops. For two and a half hours they listened attentively. Then they urged him to come more frequently. The meetings since then have been largely attended, and several have asked for baptism. This village has been taught for twenty five years without such results. In many circuits we find the same condition. The people are hungry for the Gospel.

Progress.

Our Christian community now numbers 23,513. Of these 1837 have been baptized during the year. But we have ceased to reckon our progress by the number of baptisms. Other features of the work, better instruction, especially of the children, further removing the people from their old customs and life, are of even greater importance but cannot be shown by statistical reports. We are thrilled as we find the changing attitude of the non-Christians. Many, abandoning time honored customs, are now reading devotionally the Bible daily.

Among our Christians we have been gratified to see so many seeking to learn. As I go about on the District in every circuit I hear the plea, "Send us teachers." This is our problem—teachers. There seems but one solution—they must come from among the people themselves. Our Bible training school for villagers is the place of preparation. Promising young people are selected, and after a course of training are sent back as instructors. At the close of the school term this year two fine young men were put into the work. Two more are now ready to go out. Then from our Conference Normal School four higher class young men who graduated in May were appointed to village schools. Six other are now in training, expecting to be sent out next May. Thus we are providing teachers.

Village work.

What a tremendous task! If I could be free to visit the villages every day I could complete the round in about four years. We must teach them some other way. Paid workers will always be too few to reach them as frequently as they should be taught.

The Chaudhri (village leader) must be the man. But he is ignorant. We must teach him. He can't come to school, so we are holding short conventions in each circuit. During the last month these have been inspiring. The Chaudhri is beginning to understand his place and assume his burden. Through him the people will be removed from their old life and customs, and Christian ideals will be implanted among them. Miss Holman, our District evangelist, has had the most wonderful year of her work. She writes: "This year the interest manifested by people in the District has been even beyond that of last year. Old men have fairly cried, and old women have entreated us to send more teachers. One day we had planned to go to three villages, but could not get away from the second one. About three times we were surrounded by non-Christians begging us to come again to-morrow. Over and over we were asked 'when will you come again?'" Miss Ogilvie, another District worker, has had wonderful experiences. One day as she entered a village garden to pitch her camp the villagers asked the Hindoo gardener who these people were. "Oh," he replied, "these are the people who worship some one who died and is alive again. The incarnations we worship are dead and gone, but their God is alive and saves them from sin." This shows how the Gospel is finding its way into remote places.

Non-Christian awakenings.

Aroused by the zeal and progress of the Christian church, India, like a lazy man stretching himself after a long sleep, is attempting to adapt the ancient customs and philosophy to the new life and thought. Hindooism must needs be reconstructed to keep pace with the spirit of the present. The societies which are attempting to revivify declining religious beliefs are increasingly active. Conventions, assembling thousands of people, in some of which women were given seats—a custom unprecedented in non-Christian India—have been held in our midst this year. In one such convention the education of the masses, and the uplifting of the low castes, were made a prominent slogan. The education of women and girls was given a place of unusual importance. Within the year one of these societies has opened a school large enough to accommodate several hundred girls. In one of our large cities there is, belonging to this same society, a splendidly endowed boys' school for manual training. While opposed to Christianity the methods employed—and indeed the very idea of the school itself—are the direct result of Christian Missions.

Christian education.

The Blackstone Missionary Institute has been under the management of the Misses Randall, Boddy, and Ball. The dormitories are full, the staff efficient, and the work of the usual high order. This is the only institution in India that offers such a Bible course to girls. Misses Hoffman and Cochrane have had

a successful year in the Aligarh Girls' School. One special feature of this school is the very large kindergarten and primary departments. The Widows' Industrial Home at Aligarh, still the only institution of its kind in North India, affords a home for approximately 225 women and children. A fine new wing has been added to the bungalow during the year. Mrs. Matthews, who for many years has so successfully managed the institution, has been on furlough. Miss Murray has carried on the work in the same efficient manner. She was relieved for a three months forced rest by Miss Boddy who went from Muttra to meet the emergency there.

The Boys' Industrial School at Aligarh under the management of the Rev. L. B. and Mrs. Jones has had the most successful year in its history. A fine new building has been constructed by a gift from the civil district, an evidence of the appreciation of Mr. Jones and his work. The shoe-making and carpentry departments have been flooded with orders.

The Boys' School at Muttra has 135 Christian boys enrolled, 98 of whom are in the hostel. This is the school's record enrollment. There are several others expected soon. An average of about 120 non-Christians have attended school. This enrollment includes the largest number of village Christian boys we have ever had.

The Conference Normal School reported last year as having been made possible by the generous gift of Mrs. Geo Wyman, of Indiana, closed its first year in May. Seventeen splendid young men were sent back to their various Districts, well equipped for village school work. This year eighteen others are enrolled. These boys have practice classes in the city which are also evangelistic agencies. The training in primary methods is very interesting. The equipment consists in a pile of clay, coloring matter made from vines and leaves, some sticks, and a few boards. With the clay they learn to make models, which, when colored with the juice of vines, represent remarkably well, both in shape and color, various kinds of fruit and vegetables. Marbles of many colors, toys, and many articles pleasing to children are made. With the sticks they teach numbers and games. The boards are for slates. Thus trained to use things every where available they go to the villages to teach school by the natural method. We consider this school one of our greatest assets in our great village educational plans.

Medical work.

Although no doctor was available for the Brindaban hospital this year, the work has been well cared for by Miss Porter, Missionary nurse, and her Indian medical assistant. There have been 13,500 dispensary patients, and 119 have been admitted into the hospital. Miss Shute has assisted in the evangelistic work in Brindaban.

English work.

The usual English services and Sunday School have been held in Agra by Rev. C. H. and Mrs. Plomer. He has also had charge of Agra Sub-district. In March, British Territorial troops were sent to Muttra. Since that time two services on Sunday and one on Thursday have been held among them. It has been a great inspiration to preach to the audiences numbering sometimes nearly three hundred. Many of the men are earnest Christians, and have shown great interest in our Mission work. The Bible class and prayer band among them have been inspirational.

The Workers' Institute.

It was too big to be held in Muttra. The houses built for been this purpose here were mostly filled with school boys who had crowded out of the school dormitories, training school families, and the Conference Normal School. So we went to Aligarh where there were more houses and a big church. Aligarh and five adjacent circuits came back to this District since the last report, a change necessitated by the death of the Rev. Dennis Clancy, so we took possession of Aligarh's large compounds. There were 272 from the District. These with the children in the schools made up a congregation of nearly 700: Our work was to impart Normal methods for school work, and regular Bible teaching; the story method for Sunday School work; preparation for Conference course examinations; and above all the deepening of the spiritual life. A number of those who came to help were impressed with the evident spiritual life of the people. Never in all my work have I held such sweet and helpful meetings with the preachers-in-charge.

The Self-denial week.

Self-denial was observed in real earnest. Special meetings were held during Passion Week throughout the District. Alike from remote villages and city churches came the testimonies of joy in personal sacrifice. These stories of sacrifice, could they all be told, would put many to shame. The children in all of our schools glad gave up part of their food and ate dry bread for the week; yes, some of them even for a whole month, so that the price could be put into the collection. One of our teachers gave the price of a new pair of shoes which he needed, and for months went barefooted. The testimonies from the villages were in many cases pathetic. People living on two meagre meals a day gave one in Self-denial. Over Rs. 200 (\$66.00) was thus gladly given.

Time will not permit us to tell of the work of our Indian workers, many of them as good as gold. Padri Budden, Sub-District Superintendent, Masters Luke, Silas, and Singh, as well as the many preachers-in-charge have given splendid service. We're glad to be here.

THE PUNJAB DISTRICT.

At the last session of the North-West India Conference I was appointed Superintendent of the Punjab District, to succeed Dr. J. C. Butcher who had been Superintendent for eleven years, and had seen the District divided into four, either one having a larger Christian community than the original District had when he came. As I had spent a little more than a year in this District about seven years before, it was in a sense a home-coming when I moved to Lahore. The years had of course brought many changes but, as these have been mentioned in past reports, I will not touch on them in this.

Attempting to get acquainted with the work in a territory so large that one round of Quarterly Conferences necessitates traveling more than a thousand miles, several hundred miles of this in the crudest kinds of springless vehicles, has kept my wife and me extremely busy, and there are hundreds of villages in the territory we have not yet seen, and also hundreds of our Christians whom we have not yet met.

While the responsibilities of the work have been great and the burdens heavier than human strength unaided by Divine power could endure, the year has seen many heart-rejoicing victories.

THE MASS MOVEMENT.

The Panjab District is in the heart of the Mass Movement, and in addition to our present baptized Christian Community, there are several thousand inquirers under instruction, and other thousands who are desirous of instruction for whom we cannot care until a larger financial income makes it possible for us to place more preachers and teachers in the work.

From experience in my former district, I was persuaded that the public shrine of the *muhalla* as well as the individual shrines of the residents of the *muhalla* must be destroyed before the inquirers are baptized, or they will be a temptation to the new Christians, and that the only way to get rid of the public shrine is to refuse to baptize any of the people in a new village until all the people of the *muhalla* are ready. So shortly after taking over the work of the District I requested the preachers not to baptize in any new villages except when the entire *muhalla* are ready for baptism. This has kept many people who are anxious to receive this rite from baptism, and has made considerable difference in the statistics as compared with last year, but a few days ago word came from a village that all the people of the *muhalla* there were ready for baptism, so my wife and I went with the preacher in whose circuit the village is located, and the munshi of that section. Arriving at the outskirts of the village we were met by about fifty men, and as we got in near to the *muhalla* the women and children began to appear, and by the time we had arrived at the place set apart for the meeting we had a large escort. There was a band seated near

the chairs which had been placed for us, and lead by the band, the audience began singing one of the Psalms of faith in God, and desire for cleansing of heart.

After getting a little in touch with the people, and finding that they had no motive in seeking to be accepted as Christians, except the desire to be saved from sin, and to be helped in Christian living, I inquired for the public shrine, and was taken to it. They all expressed their willingness to have it destroyed. I then went to each house, and made a careful search for any household shrines or other objects used in their worship but found that there were none. My wife then examined the necks of the women and girls, while I examined the wrists and heads of the men for the symbols of their former religion. After they had surrendered such symbols as we found, I questioned them to find whether they were sufficiently instructed to be ready for baptism, and told them of the persecutions they were sure to have to endure, and that they would be expected to contribute as largely as possible towards the support of the work among them.

We then went to the shrine, and the head-man of the *muhalla* with his hands tore down the flag, and a handful of earth and brick from the top of the shrine, and was followed by the younger men who with their tools broke down the former object of their trust level with the ground platform on which it had stood. Then the leaders, the preacher and munshi and I stood on the pile of ruins and sang,—

“Rajah Yisu aya, Rajah Yisu aya,
Rajah Yisu aya, Rajah Yisu aya,
Shaitan ke jitne ke liye
Rajah Yisu aya,
Shaitan ke jitne ke liye,
Rajah Yisu aya.”

The interpretation being,

Jesus the King has come, Jesus the King has come
Jesus the King has come, Jesus the King has come
To have victory over Satan
Jesus the King has come
To have victory over Satan
Jesus the King has come.

When we came to this chorus the second time, they in the fifth line substituted the name of of their former god for that of Satan, and sang—

Jesus the King has come, Jesus the King has come
Jesus the King has come, Jesus the King has come

To have victory over Satan
Jesus the King has come
To have victory over Bal Meek
Jesus the King has come.

None but those who have heard a similar song under similar circumstances can appreciate the spiritual electricity of such a moment when in song the people attribute the victory over their former idolatry to the true God.

Since then there have come requests from several other entire *muhalla* for baptism. During the year just closed there have been 1,626 baptisms, and our membership is now 21,183.

I have noticed an increasingly friendly feeling on the part of members of castes in which the Mass Movement is not yet operative and while it would be rash to predict that this movement will soon begin in these castes, the changing attitude of these people is encouraging, and does lead to a hope that they will ultimately embrace Christianity.

More Muhammedans than usual have applied to us for instruction and baptism, and I am very hopeful that the day is rapidly approaching when we will see large numbers of people from this religion forsaking Muhammad for Christ.

THE CHAUDHARI MOVEMENT.

Among the *Chaudhris* or leaders of the Church who have heretofore largely confined their work to assistance in raising the self-support, several have recently manifested a new interest in the spiritual work of the District. As one among several instances of this new interest that I might mention, a leader came to my office recently bringing a friend who had not yet been baptized, and pleading for him and about twenty-five more in his village who have heretofore refused to be baptized. After I had promised to go and see his village, and if I found them as well prepared as he thought, baptize those for whom he was pleading, he said:—"But, Sahib I have been teaching of Christ in several villages where there are no Christians, and they are ready too." I found the village where he lives ready and baptized the people there, and shall see the people of the other villages at my first possible opportunity.

The War and our Work.

As elsewhere throughout the world the war has caused an increase in prices. This was at first noticed in the luxuries, and did not greatly touch the poor from whom our membership is drawn, but later the prices of the cheaper grains and the Indian-made cloth as well as the imported have risen until even the poorest are feeling the difference the war has caused.

The Panjabis have always been considered as belonging to a warrior race, and in this war they have lived up to their traditions. A large percent of the Indian troops which have gone to the front have gone from the Panjab. In the past the enlistment of Panjabis as soldiers has not materially affected the Church,

as the people of the caste from which our Christians have come have been barred from enlisting, but during this war Christians have been permitted to enlist, and something over a year ago the enlistment of a Christian regiment was begun, and since then a large number of our members have enlisted and left their homes. While these soldiers are still in training in India, and many of them are sending money home, the times are harder in many homes because of the absence of the husband, father or brother; but in spite of the hard times, though in several sections the effect has been noticeable, the self-support raised by the Indian Church this year paid more than one fourth of the expenditure of the Parent Board exclusive of the salaries of missionaries.

A Christian who had gone to the front before the formation of the Christian Regiment was begun, sent about a full month's salary to be used in Mission work in this District, and another has written of the work he is doing in spreading the Gospel at the front, and at his request I have sent him Scripture portions to help him in this.

Few of our Indian Village Christians can read, and probably none of them read the newspapers, so the knowledge they have of the progress of the war is largely derived from what they overhear those who read say, and there is not the keen interest in the details of the contest that one finds with those who are reading the newspapers. A fair percent of the Christians in the cities can read, and they manifest a much more lively interest in the conduct of the war than the Christians of the villages. But while the little I hear them say about the war shows that they are intelligently interested in it, not much has been said in my hearing, and I think the general attitude of the city Christians is to hear rather than talk when the present world-conflict is the subject of conversation.

It is a matter for profound thanksgiving that one never hears a doubt of the loyalty of our Christians to the Government suggested, and I do not know of a single instance where a Methodist has shown any disloyalty, or had to be dealt with for indiscretion in his conversation.

INTER-MISSION RELATIONS.

The Missions of the Panjab, as a result of the tour of Dr. Mott representing the Continuation Committee of the Edinburgh Convention, formed a Provincial Representative Council of Missions, and our Mission has two representatives of whom I have the honour to be one. This Council is making a survey of the field to discover what parts of the Province are now occupied by missions, and by what missions, and what parts are as yet unoccupied; to find what is being done in the way of education, in providing Christian literature, in hospital and dispensary work, and to obtain and make public all information which may be helpful in co-ordinating the work of the missions, and where desirable, in unifying it.

For several years there has been a weekly interdenominational prayer-meeting, which has been a source of great help, and has had a large part in the fraternal spirit which exists between the missions represented in this province.

The Missionaries of our mission frequently take the services in the Wesleyan Church, thus having the opportunity to preach occasionally in the English language.

INSTITUTIONS.

Our Schools.

One of the great problems which confronts us in the Panjab District is through the fact that the language of this district is different than that of the districts further south in our Conference. In fact it is so different that the preachers and teachers who have in the past been imported from Hindustani-speaking districts have several of them failed in getting the language of the people at all, and those who have made a study of it have seldom reached a place where they were sufficiently proficient in it to be acceptable to the village people, in less than two years. Then the manners and style of life of the people are so different from those of the people to the south that few who have come from outside the district have been successful in their work in the villages. This makes it essential that we shall find and train our preachers from among the people who have been born and raised in the Panjab. It is almost as essential that we shall educate girls who have the Panjabi language and are familiar with the Panjabi ways; for when one of our preachers or teachers marries outside of the district the women's work in his territory must necessarily suffer during the years she is learning the language, and finding points of contact with the people. The only Methodist Schools in the Panjabi-speaking part of India are located in Lahore, and the fact that we must depend on the Boys' School for furnishing us educated Methodist Boys who will fill the ranks of our ministry, and on the Girls' School to provide educated Methodist girls from whom the ministry may find their wives, accentuates the need and importance of these schools.

The Boys' Boarding School.

For several years Dr. Butcher has been attempting to accomplish the impossible task of acting as Principal of the Boys' School, and of the Training School in addition to the arduous work of the District Superintendent which required his absence from the city a great deal of the time. The great marvel is that Dr. Butcher was able to keep the School going at all with the limited amount of supervision he could give it, and that in the effort his health instead of merely being impaired was not wholly ruined.

At the last session of our Conference Rev. C. B. Stuntz, a son of Bishop Stuntz was appointed to the District to have charge of the Boys' School and Training School. Realizing the importance

of new missionaries getting the right start in the language during their first months, I for some months largely relieved him of responsibility for the School that he might get this start. The attempt convinced me of the injustice to a School to expect a District Superintendent to act as its principal, in addition to his district work.

Since Mr. Stuntz took over the entire responsibility for the Schools there has been a very marked improvement in them in all respects, which is a cause for great thankfulness, and is a high tribute to Mr. Stuntz' energy and abilities. Mrs. Stuntz has ably aided him in his work, and has given the boys that mother love and attention which is so essential in the building of character. Both are making fine progress with their language study and are so interested and helpful in all lines of missionary activity that their making good as missionaries is assured.

The Johnson Memorial Training School.

Quite a percent of the preachers and teachers of the district received their training for the work in this School, and it is the only place where those who cannot take the full Theological course can get preparation for mission work. Mr. Stuntz is giving considerable of his time to overseeing the work of this Training school, and the effects are already apparent.

The dormitory capacity of both the Boys' School and the Training School have almost been reached, and new dormitories for both Schools are pressing needs, as is also a new bungalow as the one now occupied by two families was built for only one, and cannot be permanently used by two.

Girls' School.

Through the able supervision of Miss Greene and the earnest efforts of Miss Nelson, the progress of the past has continued this year, and the School is already filling a long-felt need in the district. To see these girls as they file into the Church, and to watch their happy faces and catch the look of intelligence in their eyes as the sermon is in progress, and compare their opportunity and happy condition with that of their less fortunate sisters in the villages who know nothing of school life, is a telling commentary on the noble work the women of America are doing for their sisters abroad, and the effectiveness of the sacrifices the Missionaries of the Woman's Foreign Missionary Society, are making for them.

Village Schools.

Through the financial help which has this year been received from the Mass Movement fund, it has been possible to open new village schools, and to strengthen those previously in existence. The action of the Inter-Conference Educational Committee in fixing a minimum requirement which must be met before a group of children in a village who are studying, can be reported as a school has very materially changed the statistical report

of the District; but while the number of schools reported is less than last year, the number of boys and girls under instruction is really much greater and it is our purpose, as rapidly as possible to bring the groups of scholars previously reported as schools up to the requirements so that they may appear again in the reports as schools. The greatest difficulty in this is the requirement that no such group be counted as a school unless it meets each school day. When the poverty of the people is remembered, it is not strange that there are few children of school age, either boys or girls, who do not have to contribute their share to the support of the family, and a large percent of those who are trying to get an education cannot be present each day. A few days ago I was holding a Quarterly Conference in the neighbourhood where there is a cotton press. I was asked to examine two boys about thirteen years of age, who had completed the first book. Two or three times during the day I spent there the teacher attempted to arrange to have them excused from their work long enough to take the examination, but each time failed. A few days later word came that one of these boys had had his hand caught in the machinery and had been so seriously injured that he died within a few hours. Investigation showed that these boys had been leaving their homes for their work long before daylight in the morning and not getting back until after dark at night. While this is an exceptional case of long hours of child labour there are comparatively few of our Christian children in the villages who are not putting longer hours a day in work than the average adult workers of America, and on the days when they are working it is impossible for them to spend a stated number of hours in addition, seated in a school. I feel it but justice to pay a tribute to the many boys and girls, who, in spite of their hard labour and weariness, are finding time to study a few minutes each day, and are taking time and strength from their rest hours to recite their lessons to their teachers, and I feel that those who are helping those to get a start toward an education are doing vastly more to bring joy, and enlargement of life to the children of this district than they will ever be able to realise.

Often the opportunity to teach members of these groups presents itself at times and in places where a few of the children have gathered together without any thought of having a chance for a recitation. The experience has convinced me that for our village children whose parents can not read, and who have never seen a book, slate or writing paper in their homes, the use of either of these during the first days or weeks of their school life would confuse rather than help them in their study. They are all familiar with trees, grass, weeds and dust, and all of these have contributed to their play, so that showing them a new way in which these can be used in their play presents no new tool with which they must become familiar before they can begin to use it, so in the Normal Class of School methods

which I have conducted at the Summer School. I urged the teachers and preachers to have the children make the straight-line letters from twigs until they become familiar with their shape, and then draw them in the dust with their fingers or a stick, until they can do it readily and well, and then to have them find the pictures of these letters in the first book. The same method in word and sentence building was also taught. This method is being used with some of the groups, and I wish you might have been with us the other day as I was examining a boy of about five years of age. We were in a house and the boys were seated on a carpet. Each time this boy traced a letter with his finger on the carpet he brushed his hand over the carpet in a way that showed that although he had been studying but a very short time, smoothing the dust for the next letter had become perfectly automatic, and his mind was not divided between the mechanical process of making the letter, and remembering its shape. In every possible way we are trying to get the first round of the ladder of education down near enough to the village children that it is easy for them to take the first steps.

The year closes with many indications that the manifestations of the abundant power of God which we have seen in the past months are but prophetic of greater things to be expected in the year now beginning, and we feel led to thank God not only for what has already been accomplished, but as well, for the still larger things we believe He purposes for to immediate future.

F. W. WILSON.

RAJPUTANA DISTRICT FOR 1916.

Another year with its opportunities has passed into history. Our present task is the review of the year's record. Before turning the first page of that record let us pause and thank God for His great goodness, rich blessings, and tender mercies, which have been fresh every night and new every morning. We can truly say that goodness and mercy have followed us through the year, and the future, looked at through His exceeding great and precious promises, is bright. So it is with gratitude and thanksgiving that we attempt to report the work of the past year.

The Task before us.—The boundaries of the district include the whole of Rajputana, the area of which is estimated at 130,462 square miles. In this area are eighteen Native States and two Chiefships. In addition to these is the British Province of Ajmeer-Merwara. The population is estimated as being 10,554,418. Of the population there are 8,000,000 Hindus and the remainder is composed of Mohamedans, Christians, and non-Hindu tribes.

"Among the Castes and Tribes the most numerous are Brahmans, Jats, Mahajans, Chamars, Rajputs, Minas, Gujars, Bhils, Malis, and Balais. The Rajputs are, of course, the aristocracy of the country, and as such hold the land to a very large extent, either as receivers of rent or cultivators. By reason of their position of integral families of pure descent, as a landed nobility, and as the kinsmen of ruling chiefs, they are also the aristocracy of India: and their social prestige may be measured by observing that there is hardly a tribe or clan in India which does not claim descent from or irregular connection with, one of these Rajput stocks." (The Indian Year Book, 1916. Of the twenty Native States and Chiefships in Rajputana seventeen are Rajput, two are Jat, and one is Mohamedan. There are 1,576 miles of railway, which greatly adds to the convenience and comfort of the travelling public. The physical features of Rajputana are also of interest. "The Aravalli Hills intersect the country almost from end to end. The tract to the North-west of the hills, is as a whole, sandy, ill-watered, and unproductive, but improves gradually from being a mere desert in the far West to comparatively fertile lands to the North-east. To the South-east on the Aravalli Hills lie higher and more fertile regions, which contain extensive hill ranges and which are traversed by considerable rivers." (The Indian Year Book, 1916). But whether the country be sandy or rocky, hilly or level, desert or inhabited and fertile, Rajputana appeals strongly to the traveller, and gets a grip upon the resident from which freedom is impossible. Here, too, one finds among the sand drifts and hills pleasing samples of the spirit of old India. Also while in other parts of the Empire some have become affected with sedition, the people of Rajputana have remained loyal to the British Crown, happy and contented, and in the present crisis have gladly laid upon the altar of State their wealth and their sons. The majority of the people are cultivators, but owing to the fact that much of Rajputana is desert and the remainder ill-watered there are frequent failures of crops, which greatly impoverishes the people; in fact this section is seldom free from famine conditions.

The Staff.—The present staff consists of two Parent Board missionaries and their wives, five Woman Foreign Missionary Society missionaries, and one assistant missionary. Of Indian workers, there are four members of Annual Conference, four Local Elders, twelve Local Deacons, forty-eight Local Preachers, forty-three Exhorters, and fifty Bible-readers and Evangelist-Teachers. A first reading may leave the impression that this district is well staffed, but just a little thought and comparison will reveal the fact that the above number of workers, even if all were regularly employed (some are volunteer workers) is altogether too small for the task before us. But if you are still unconvinced, divide the total of the population by the number of our workers and see the result. This done, you will find it is still necessary

tor us to pray that the Lord of the harvest will thrust forth more labourers into this great field. "Pray ye."

The work of the District.—The work of the district consists of Institutional and Evangelistic work. Of institutions we have three, namely, a Sanatorium for Tuberculosis and a school each for boys and girls. All of these institutions have had a good year in their respective work. God has been pleased to bless the efforts put forth in healing the body and training the mind. I shall let the Superintendents of these institutions speak to you of their work.

The Sanatorium.—In June, writes Dr. Huffman, we celebrated the tenth anniversary of the Tilaunia Sanatorium for Tuberculosis. Five hundred patients had been treated during the ten years. The results continue to be good in early cases. Many come too late to be helped, and there are a few who fail to remain well on returning to their homes. Ability to work in the garden and fields with no ill effects is the test for dismissal. Even patients who have never done anything of the kind learn to enjoy working out-of-doors, and gain strength much more quickly than they would otherwise. While financial difficulties are not so great as they were a few months ago, it is almost impossible at times to meet expenses.

The out-patient dispensary was closed for a time, until friendly neighbours donated Rs. 80- (about \$25.50) to help pay for medicine. Thanks are due to them and to all others who have given help and encouragement during the year.

I want to add a word to Dr. Huffman's report of the work of the Sanatorium. I think you will agree with me when I say we have no more important (having in mind our girls schools) institutions in this field than our Sanatorium for the treatment of Tuberculosis. This being true, no plan that we make for the work of our institutions should leave the Tilaunia Sanatorium without adequate staff and funds. Up till now we have failed to do either but have left the one in charge short of help and funds too. The staff of the Sanatorium, in my judgment, should consist of a doctor, medical assistant, trained nurses from home to superintend the hospital and boarding, and Indian trained nurses in sufficient number to insure prompt and efficient care of each patient. The estimates for expenditure should include an amount from all sources sufficient to cover the proposed total expenditure for the year, and thus relieve the one in charge of the wear and tear in connection with financing such an institution, and free to give herself fully to her medical work. I sincerely hope such an arrangement can be made for this year.

Another very urgent need is a church for the use of patients of the Sanatorium, the majority of whom are able to attend worship more or less regularly. At present there is no place for any sort of service. If some one would give \$3,000.00 a splendid

memorial church could be built. The number of patients is seldom below 100.

The statistics for the year are as follows: In-patients treated 200; out-patients treated at the dispensary, 3,916; the fees amount to Rs. 212 or \$70.60 the donations for the year amount to Rs. 699-10-3 or \$233-10. This record was made possible by the incessant labours of Dr. Huffman.

The Ajmere Girls' School—The Ajmere Girls' School, under the superintendency of Miss H. M. Mills, has had a good year. Miss Mills has been ably assisted by Miss Henschen and Miss Lawrence. I will let Miss Mills tell of the year's work. She writes: "The number of girls in our school has averaged about one hundred. The teaching staff has been very faithful and helpful in their work and the girls have done good work, applying themselves to their studies with interest and zeal. One girl completed the course of our school passing in the second division, and is now attending the High School at Lal Bagh, Lucknow. All our girls are well and happy. The year has been one of profit and growth in many ways. Twenty girls united with the church this year. We praise God for touching their hearts and drawing them to Himself. May they all be true followers of Jesus and faithful workers in His Vineyard. We have made an effort this year to keep in touch with the work among women in the city and near-by villages. During the revival month the teachers and older girls went daily by turns to some part of the city or to a village and held service among the women. We always found the women eager to hear and anxious to have us come again. Not alone were the women we visited helped, but the girls learned something of the great need for evangelistic teaching. Let all Christians pray for our school."

The Ajmere Boys' School.—In addition to the work of this large district I have had the care of our Boy's School also. It has been a hard year, and it goes without saying that since a person can do but a certain amount of work many things have been neglected. However, with the assistance of Rev. Solomon Cornelius, who has been in charge of the boarding, I have managed to keep the work going. The fact that we have kept no teaching staff this year has lessened the detail of the daily routine of the school work. Our boys go across the street to the Husband Memorial High School for their class-work. This plan has worked well. It has also meant a saving of about Rs. 100 a month. Not only so, but it has furnished another example of union in mission work. At this time we have in our Hostel 60 boys. Of these 8 are in the High School section, 5 in the Middle section, and 36 in the lower classes. The other 11 are learning some trade. The spiritual life of the boys has not been neglected. The day is begun and ended with prayer. Besides this they attend the Tuesday evening prayer meeting and the Friday evening Epworth League,

and the usual Sunday services. In a recent consecration service fifteen of our Methodist boys and one Presbyterian boy definitely gave themselves to the work of the ministry and testified to a definite call. Since 1893 this school has given to ours and other Missions 80 teachers and preachers. It is our plan to send as many as possible of our boys to the Lucknow Christian College, after completing their High School work.

The financial condition of our school is about the same. We depend mostly upon Special Gift Scholarships for the support of this part of our work. The kind friends supporting boys have been very faithful in sending their gifts, and the success of our school is due to their faithfulness. I take this opportunity of thanking them one and all for their help, and bespeak for the Rev. Earle M. Rugg, who is now taking over the school work from me, the same hearty co-operation that they have given me. Your investments in the work of our school are sure to bring good returns in satisfaction in this life and rich rewards in that which is to come. Be faithful.

The English Church.—I have also had to care for our English Church work during the past year. We have a Sunday evening service regularly and, although the attendance is not large, there are indications that point to the fact that Methodism is contributing something to the spiritual life of the community. A Sunday School with an attendance of from forty to fifty is maintained and through this medium we are influencing the life of many homes. The success of our Sunday School is due to the untiring efforts of our efficient Superintendent, Mr. Jas. Inglis of the Scottism Mission Industries Co., Ajmere, and other officers and teachers. The membership is small and the income is just about enough to meet current expenses and help with the repairs of the church. Our church is unfortunately situated and the people who attend have to drive across the city. Were we nearer to the European section of Ajmere, I am sure we could reach very many more of the city's population. Perhaps the way may open for just such a forward movement as this, and then our English church will meet with the success it deserves. With Brother Rugg to lead on the little force I feel confident the results of the coming year will be more gratifying.

I shall also mention our English service at Bandikui. When I returned from furlough about two years ago, and while stationed at Phalera, I began to hold services twice a month at Bandikui. There is no church in which to hold our service and so the home of Mr. K. McKenzie is used. The attendance varies, as the people are in railway service and have to go on the line a great deal. Good is being done through these services, and so long as it is possible I shall continue my visits there. There is no regular income from these services, but the people do make an occasional gift to the work in our district. When you find time from other subjects, please remember in prayer the services at these two points.

Evangelistic Work. Before referring to the work of the Circuits I desire to mention the work of Miss E. M. Forsyth, our district evangelist. Miss Forsyth has been abundant in labours throughout the year. She has spent much time out in the district in the various Circuits, and has contributed much to the success of the work of the district. She has had complete charge of the women's work in the district throughout the year and the plan has worked well. When it was possible for Mrs. Grey to accompany me in the district she arranged with Miss Forsyth to look after the Zenana work of those circuits in which we toured. This division of labour has been most gratifying in results, enabling the work to be properly cared for in two parts of the district at the same time. In this large field there should be more than one district evangelist, as it is impossible for one to get over the entire district and properly care for the work even once during the year. We all hope that one result of the Jubilee Campaign will be an increased number of district evangelists and that two of them will be sent to Rajputana.

The Work of the Circuits. There are fifteen Circuits and three sub-Districts in the Rajputana district. Distances in Rajputana are so great that it was thought advisable to make three additional Circuits during the year, bringing the total of circuits up to fifteen. Thus far the plan has worked well. However much I should like to do so, time will not permit me to go into the detail of the work of each circuit. The Preachers-in-charge have cared for the work of their respective circuits with their usual zeal and faithfulness and have found in their assistants willing helpers. There has not been the forward movement in the matter of self-support that I had hoped for in the beginning of the year. In fact very little over and above what has been cut from the workers themselves has been reported. I think the chief weakness of our plan for increasing the income from the Indian Church lies in the fact of our workers' pay not being linked up with the giving of the Christian community. We are casting about for some plan that will furnish the connecting link. Baptism, too, have been fewer this year than last, due to the fact of our having given more teaching before baptism. The policy has been and is still intensive rather than extensive cultivation. The effort is not to get the people to a point where they will come to us with unmixed motives, but to a decision that will enable them to come to us with enough faith to enable them to break with the old life and renounce their idolatrous and sinful customs. The thought is, the more intelligent the inquirer, the more intelligent and faithful will be the convert. But we have no hard and fast rule as to the number of things inquirers should know and be able to repeat before baptism. In some cases we teach and then baptise, and others we baptise and then teach. It is possible to baptise large numbers each year, and

perhaps, we should feel free to do this if we had sufficient teachers and pastors to place among them. As it is, our present staff is inadequate for the present Christian community, and when we see how impossible it is for us to properly care for the Christians of other years we feel obliged to teach them first and lead them on to know the Saviour. So this year we have given ourselves to the work of teaching the converts of other years, and have baptised only those that have been prepared to thus publicly confess Jesus Christ while we were thus engaged.

I wish to express my gratitude to Rev. Mohan Lal, Puran Mal, and Henry Daniel who, as sub-District Superintendents, have so ably assisted me in supervising the work of the district. With the boys school and the English church to care for it was impossible for me to do much touring, and again and again I had occasion to send them to various points in their sub-District to look after some detail of administration. In every instance they did their work well. The plan is to continue their services in the same capacity another year.

The total collected for all proposes by the Indian Church is Rs 1,855 or \$618. 50, an increase over last year of Rs. 21 or \$7. 00. This is a small amount, but the worker of the district say it was all that they could possibly raise. It is encouraging to know they are planning for bigger things on this line for next year.

The total number of baptism for the year is 416 This is less than half the number baptised last year. I have given the reason for this decrease in remarks above. It was agreed in our District Conference to give special attention to the *Choudhries* in the coming year, with the idea of finding the key-man of the village and then using him to hasten the coming of the kingdom of God in that village. In this way we hope to see a mighty forward movement among the Christians and non-Christians as well. We feel that as the Indian worker is the go-between for the missionary so there must be found a man in every village who shall be able to act as go-between for our Indian workers. Until we do this the people will treat all mission agents as outsiders and regard them with more or less suspicion. Looked at through the promises of God, the future is bright.

The Health of the Workers. On the whole the health of the staff of the district has been good. Sickness and death have entered several homes, but the rest of the homes and workers, together with their families, have been spared. At our District Conference we missed Brothers Agar Das and Uda Das and the wives of Brothers L. S. Joseph, Masih Dayal, and A. C. Andrew. All these died in the faith and now doubtless in the presence of Him whom they loved and served. May our loving Heavenly Father comfort those left behind, and may we all follow in their footsteps where they followed Christ.

New Arrivals. It is with great pleasure and deep gratitude that we welcome to our district the Rev. and Mrs. Earle M. Rugg, who reached Ajmere the first of October. Already they have made for themselves a large place in our affections and deeply and favourably impressed the Indian Christian Community. They have started the study of the language in a spirit and with a zeal that wins. I feel sure they will develop into efficient and faithful workers in this great field. Let those who read or hear remember them in prayer, that they may be kept strong in body, vigorous of mind, and filled with all the fulness of God.

We also rejoice over the safe return to India and to Ajmere of Miss Bobenhouse, one of the elect ladies of our Woman's Society. Miss Bobenhouse is too well known to members of our Upper India Conference and has given too many years of faithful service to our church in India for me to say more than welcome, and to assure her of our prayers.

Urgent Needs.—Our needs are many and some of them are very urgent. The first on the list is money for land and buildings for the work of our Summer School and District Conference. Since closing the Phalera schools we have had no place for this important work of our district. There is no room in Ajmere at present. It will cost about \$1,000 to secure land, erect suitable buildings. These buildings, erected in Ajmere, near our present buildings, now used by our Boys' School, may be used for our Training School work when the Summer School and District Conference are not in session. This plant may be built as a memorial.

We still need fifty donors who will each take a \$50 share in the work of the district. By becoming share-holder you will have a part in all the work that is done in the district and receive a quarterly report of the work from the District Superintendent. Or, if you prefer it, you may take the support of a preacher, which will cost you from \$50 to \$100, according to grade. You will get a picture of, and a letter from, your worker at least once a year. If you are already supporting the work of the district will you not try to get your friend interested also? Thus you shall have a double share in the work. At least you will pray very earnestly for the work and the workers.

Another urgent need is twenty-five scholarships for as many boys at the rate of \$25 a year. These are required to place our Ajmere Boys' School on a solid financial basis. In view of the fluctuation of the Special Gifts we are obliged to put more than one scholarship on a boy, so as to create a reserve fund and avoid loans and overdrafts and interest. Hence this urgent need. But another reason for it is the enrolment of several new boys. In investing in one of our boys you may be training a preacher and leader for the Indian Church of the future. Fifteen of our present number are Student Volunteers. They have definitely pro-

mised to give their lives to the work of the Church. This is an investment in which every Christian should be interested.

There are strategic points within the bounds of this great district that are still unoccupied. We have twelve men in our Theological Seminary in Bareilly and a few more workers in sight whom we would like to put into these needy places as soon as possible, but we cannot do this until we secure the necessary funds for this forward movement. If we can get the fifty-shareholders, mentioned above, this will be possible. The places in mind are important places removed from the railway, but lying between places now occupied by our workers. Help us enter these places and give the Gospel to those who have not have the chance to accept our Saviour.

There are at least two points in my district where a church building is urgently needed. The plan in mind is the combination of a church, school and pastor's residence. I am not able to suggest the amount needed, as that will depend very largely upon what terms we shall be able to secure the land for such a purpose. Any one interested in a proposition of this kind may write to me, and, as early as possible after receiving your letter, I will give you full particulars. These churches may be built as memorials.

The Outlook.—I have already said that the future, seen through the promises of God, is bright. Opportunities for service are countless. The people, on the whole, are interested listeners. It is possible to baptise thousands among the lower classes, but we are following the policy of teaching before baptising and holding the people back until they are ready to forsake their idols and hurtful and sinful customs. Our work is among all castes and classes. The distances are so great that, for the same number of converts, we require almost twice the number of workers as in most other parts of this great field. There are a number of very large villages and cities out in the desert beyond our farthest outposts that have never been reached by any one with the Gospel message. These we hope to occupy as soon as our funds and staff will permit. Here is a great field unoccupied and untouched. In this connection our chief problem is men and money. I believe I can find the men if you will find the money. Will you help; With your help it will be possible for us to attempt greater things for God.

Thanks.—My sincere thanks are due to all friends of the work of the Rajputna District for their faithfulness in praying for, and sending financial aid for, the work. Without your help we could not have accomplished all that we have during the past year. The major part of the work is dependent entirely upon Special Gifts, and therefore is impossible without your gifts. I trust I shall be able to keep you better informed as to the work your worker is doing in the future than in the past. Mr. Rugg's presence and help will make this possible. Asking an interest in

your prayers for all the work and workers of the district, I beg to subscribe myself

Yours Sincerely,

ARTHUR L. GREY,

District Superintendent.

ROORKE DISTRICT 1916

On our return from Annual and Central Conferences at the end of January we called all our circuit preachers together for a conference over the work. They arrived on the evening of the First of February and were here until the evening of the Fourth, fourteen men of them. We co-opted Mrs. Robertson and Miss C. T. Holman so that the Woman's Missionary Society should be represented in the conference too.

During the time that we were together every worker, every circuit, every sub-circuit, and the number of villages in each came under review and their distance from the place of residence of the worker. After careful and prayerful consideration we made some realignment of circuits and of villages mainly with the best interests of teaching the people in view.

We also fixed the minimum of self-support to be realized from each sub-circuit on a basis the fairness of which all agreed to and at a rate that all could realize but not without effort and the co-operation of the village Christians.

We found that our registers carry 25,471 names (I say carry advisedly.) of person living in 905 different towns and villages; of these they reported 2,398 as backsliders. We tried to find out why there are so many of these and came to two conclusions, inadequate teaching in the beginning (All this part of the work where they are found was pioneered by the same man.) and a lack of following up teaching due to a shortage in funds and the consequent paucity of workers. Sad, is it not that the movement of the mass Christward should be stopped because the Church had not stood by these little ones! We were unable to do anything to increase the number of workers but by a readjustment of those we had we were able to put in three where an old couple in very poor health were trying to care for one thousand souls.

Having done the best we could with the forces at our disposal we next decided that our teaching should be constructive and continuous and so we assigned lessons from *Zaruri Talim* (Essential Teaching) and texts for each month, thus we could discover who are the slackers. Then came our real "Plan of Campaign" as we called it. We set ourselves four things to do:—

1. Reclaim all the Backsliders.
2. Gather in the "Left-overs," those who were not brought in when the rest of their *mohalla* came.
3. Teach the people, using the appointed lessons from *Zaruzi Talim*.
4. Educate the children, utilizing as far as possible the wives of our men workers in doing this.

Naturally with such a plan the question arises at the end of the year. How did it work? Before answering that I want to tell you something else we found: That there were the names of over one thousand persons carried on two circuits, *viz.*, Purqazi and Muzaffarnagar. The way it came about is this, they were baptized by the Purqazi preacher some years ago but were in the Mazaffarnagar circuit of the Meerut District and in an adjustment the names as they stood on the list of the worker on the spot were all given to Meerut District but they were not cut off the circuit register at Purqazi. Then on no less than seven circuits we found that while the number of deaths were correctly reported each year they were not cut off the lists with the result that we show a number of deaths this year that took place long ago. We have cut these names off our rolls now. Indians are not at all strong on detail work and are wofefully afraid of a decline in statistics. I tell them that they worship statistics. We report no less than 2,421 deaths most of which took place, well not this year. This of course has reduced our reported numbers but not the number of souls that we have to care for.

How our plan of Campaign Worked has been a source of great comfort to us even if it was not perfect. We found that practically all of our backsliders were on three circuits and so we began on them, to win them to a fresh confession of faith in our Lord and to place themselves once more definitely and directly and under our teaching. We have not been successful with all but have been with over half of those reported as backslidden. We found that all who have gone back are from among the Chamars. In one town near Hardwar the Ram Khrishn Mission, a Hindu imitation of our Christian society has opened a school and has their children under instruction. The parents are quite friendly to us but fear to place themselves under our teaching lest the advantages that their children now enjoy may be lost to them. In another place the old *Chaudhri* with unblinking eye denied ever having been baptized while his nephew who sat behind him nodded assent to all our statements regarding their baptism. We are not downhearted over them, we shall win them yet in the name of our Lord every one of them.

"Gathering up the Left-overs" or "Fragments" to keep to the Scriptural way of putting it has had a measure of success too. Barring the three circuits where the backsliders are found we have had over 500 of these baptized this year: In the three

circuits where the backsliders are we did not get all the children of our Christians baptized. Apart from this new ground has been broken in the five circuits in the Mazaffarnagar *Zilla*, Jansat Kandhla, Muzaffarnagar, and Shamli. On these five circuits we have had fully two-thirds of our 2,055 baptisms. A special feature of the work in the Muzaffarnagar circuit has been the coming of about 500 Bhangis to us. Hitherto most of the converts in that circuit have been from the Chamars.

In teaching the people some real progress has been made, but here we are up against the conservatism of Indian and are proving the truth of the old adage, "You cannot teach an old dog new tricks." All our men are or think they are, Preachers, and as preaching however insipid is easier work by far than teaching we find it very difficult to get them to sit down in a *mohalla* and stay until they have taught some one some one thing. Some advance had been made and some have begun to teach and have been cheered by seeing how much more knowledge their people are getting of Christ and His Word. We are hopeful for a much greater advance along this line as a result of our recent Summer School.

We have re-opened some schools and nearly every worker is teaching some one to read even where there is no regular school. We have not been able to get all our women workers at work teaching but some are at it. Through the gift of \$500. last year two schools were opened in 1915 and kept going throughout 1916, and three others were opened on the strength of this gift this year. Now when the money is exhausted we find out that the gift was meant for one school for five years and not for five schools for one year. While "The Elect Lady," the donor is not displeased with the way that we have used her gift, she cannot repeat it this year and we have the schools as going concerns. We need \$75 for each of these to carry it on during 1917. Who offers? In all we have forty schools with 636 in regular attendance.

Our *District Finance Committee* was first appointed at the session of our District Conference in December 1915 and is composed of the Pastor of each circuit and the District Steward from each circuit. Shame drove us to this for in 1915 our district stood lowest in the conference if not in India in Self-support. We only realized a sum of Rupees 1,535 from the Indian Church in the territory that now comprises the Roorke District. Our District Finance Committee in the first instance brought our district into line as Tithers, and then set to work on the minimum from each sub-circuit in the line of self-support. Their endeavours were successful as the sum of Rupees 2,333 from the same territory will show. It meant an increase of over fifty per cent. Good as this is there is yet better to come next year from this self-same Committee. They met this year with one of themselves

as Chairman and with no missionary present, and decided on an advance of fifty per cent in the amount of self-support to be expected from the Indian Church, agreeing under normal conditions that where it is not realized the worker must go without it.

English work is found at two points on our District, Mussooree and Rurki. At the former place our Conference Veteran is pastor, one of the many things he does. Being one of our delegates to the General Conference Dr. Buck was away from his people for the greater part of the year. We were fortunate in the extreme in securing three good men to carry on the work during their holiday, Brothers A. A. Parker, H. H. Weak, and F. M. Perrill. Congregations were well maintained and all other interests including finance. To these brethren we owe and gladly proffer our heartiest thanks. Dr. and Mrs. Buck got back from the homeland in time to spend two weeks with their people before the season closed. In Rurki our English work is small but we have a faithful few who prefer our services to those of the established church (of England). Ordinarily we have quite a few British soldiers but during the war there are not as many as hitherto in the garrison.

Evangelistic Work as carried on by our District Evangelist, Miss C. P. Holman is reported by Miss Holman as follows:—"We have done more or less work in all of the eleven circuits during the year. During the camping season we held over four hundred meetings in about half that number of villages, and yet did not get to one-fourth the number of villages in which Christians are found in the district.

We have broken down four *thans* (shrines) in Jesus' conquering Name. The devil is putting up a hard fight for his kingdom but ultimate victory is ours for our Captain never lost a battle. One day we had meetings in eight different villages but we reached the zenith when the women and girls came hurrying late from their hard and dirty work to listen to the Gospel. Not in every case were faces and hands washed and even where this was done the odor of their work clung to skirt and *chaddar*. They had been well instructed and some were able to read and many knew the Lord's Prayer, the Commandments and several hymns. They also were able in some cases to offer prayer. And when we prayed and some of them sought for immediate deliverance from sin it seemed as heaven came down our souls to greet. How I wished that those who support Jani Shah and his wife Choti could have been there.

We have had a good many cases of persecution this year. In one place where I was conducting a meeting and where the people seemed to be ready to accept Christ a *zamindar* (landowner) came in and threatened to turn any who accepted Christ out of the village. In another place a man was beaten for giving me a seat in his *mohalla* although he was not a Christian. They often

say to us, "We do not want help from you but protection from the oppression of the landlords." Notwithstanding all this it is marvellous how eager they are for Christian teaching.

One night while writing in my tent a number of men gathered about and I asked them what they wanted; the answer came, "when we got in from the fields we heard that you had been to our village and as we have to go out again early in the morning please tell about your Jesus." I called up the already over-tired preacher and that garden rang with Christian song between eleven and twelve at night. In another place they brought water and asked for baptism. We put them off then as they were not well enough taught but later they all came in.

On visiting a village that had been long neglected and where the few converts were reported to be backslidden, feeling the need of special help we prayed as we went along in the tonga. On arrival at the village we had a welcome and the people seemingly forgetful of their work listened and in the end all confessed their faith in Him again. We found that some of the young men had married non-Christian wives and as we visited this place several times we had the pleasure of seeing these women and some of the men who had been left over baptized.

The work in every village is in the main but a repetition of what it was in the last.

Of her work in Mussooree apart from that of being treasurer of both conferences for the Woman's Foreign Mission Society Miss A. E. Lawson writes:—"By request of the North and Northwest India Woman's conferences and with the sanction of the General Executive of the Woman's Foreign Mission Society. I took up the work of treasurer for both conferences on my return from furlough last year. The work has been rather heavy but as time passes and experience is gained it grows easy and I am glad that I have been able to relieve Misses Means and Whiting of this work for their hands were more than full with their own school work.

During the absence of Dr. and Mrs. Buck in America I have tried to help in both the English and Hindustani works in Mussooree. (And as treasurer of the former congregation Miss Lawson's services have been very helpful to her D. S.)

Our little bazar schools continue though one has suffered by the Arayas opening a school for Hindu girls nearby. Bessie Bailey, the teacher, has been very ill and the latter part of the season was critically so. Emily Jacobs continues to do school and Zenana work at Rajpore.

Our language class for missionaries at Dilaram while not ambitious or pretentious did some real work. There were about twenty in attendance during May and June and a few continued until September. Miss Livermore very kindly gave her vacation to this work and proved an enthusiastic teacher. Plans are now on

foot to co-ordinate all the language work being done in Mussooree and we hope that our conference will take up their share of this work in earnest."

Our Summer School and District Conference was held from the beginning to the end of November. All of our workers who could be spared from their places in the villages were in. We tried a new thing for Rurki, that is instead of putting all our time on the District Conference Course of Studies we put in three periods a day on other work. One period was given to Acts to see how the Apostles laid the foundations of the new church in their day, another to a booklet on Conscience by our Dr. Buck, and a third to practice in telling Gospel stories in an attractive manner. Besides these we had three periods on our regular Courses of study and two devotional hours a day. We worked hard and well and with a will and the result was then when the examinations came almost all were ready. Just a few who were indifferent had the demotion rule applied to them, that is, if a man fails to pass in a given course for two years in succession he is put one grade down.

The telling of the Gospel in story form well colored with Indian ink was a revelation to some and we trust that even the most conservative will go and try just a little at this (to them) new way of doing things.

Unfortunately we closed in the gloom of sickness and death. One family brought a child in who had not passed the contagious stage of measles. Packed as they were it soon spread and a score of families were infected before we knew the first thing about it. We had twenty-five cases on the compound and five deaths from pneumonia as an after effect of the disease. Our people neither understand nor appreciate quarantine whether applied to them or to others in their behalf.

We face the new year with our faith in Him whose we are and whom we serve.

J. T. ROBERTSON.

CONFERENCE APPOINTMENTS.

North India Conference Appointments, for 1917.

BAREILLY DISTRICT.

L. A. CORE, Superintendent, (P. O. Bareilly).

H. H. LINN, M. D., Assistant Superintendent.

Bareilly Circuit, City School and English Work, C. D. Rockey.

” Hindustani Church, D. M. Butler.

” Theological Seminary. L. A. Core, Principal; C. L. Bare,
Vice-Principal; C. D. Rockey; S. S. Dease, Treasurer;
H. L. Mukerjee; (James Devadasan); J. T. Scott,
Professor Emeritus of Systematic Theology.

Bhojipura, Misri Charan.

Bisalpur, Warren Scott.

Faridpur, Patras Singh.

Fatehganj, Lachman Singh.

Jalalabad, J. A. Solomon.

Khera Bajhera, supplied by S. L. Harris.

Mirganj, supplied by Muthra Prasad.

Miranpur Katra, supplied by Moti Lal.

Madnapur, supplied by Dharam Singh.

Nawabganj, D. R. Rogers.

Pilibhit, G. H. Frey

Panahpur, Kanhai Singh.

Powayan, C. Hancock.

Sadar Bazar, R. S. Franklin.

Shahjahanpur, J. Thompkinson, Hindustani Church.

” High School, H. H. Linn, M. D., (R. S. Charan).

” Orphanage and Industrial School, Paul Millhol-
land.

Shahi, supplied by Fazal Masih.

Tilhar, C. S. Paul.

Secretary, Bishop Thoburn Special Fund, L. A. Core, C. D. Ro-
ckey.

Retired, T. J. Scott, F. L. Neeld, D. F. Cocker, D. P. Kidder, M.
H. John, A. G. McArthur.

On leave to America, H. H. Weak.

BALLIA-ARRAH DISTRICT.

H. J. SCHUTZ, Superintendent, (P. O. Ballia).
 Arrah Division. J. W. Pickett, Missionary-in-charge.
 Arrah, J. W. Pickett, Charles Dowring.
 Dumraun, supplied by Dilawar Singh.
 Raghunathpur, E. Sukh.
 Ballia Training School and Circuit, supplied by John Samson.
 Chitbara Ganw, Kay Silas.
 Ratsar, Thomas Nicodemus.
 Rasra, D. P. Sahai.
 On leave to America, F. M. Perrill.

BIJNOR-GARHWAL DISTRICT.

M. T. Titus, Superintendent, (P. O. Bijnor).
 Bijnor, M. T. Titus, Albert Gulab.
 Chandpur, supplied by Hiram Barrow.
 Dhampur, S. S. David.
 Kiratpur, supplied by Kanhai Singh.
 Madnapur, supplied by Mitthu Lal.
 Najibabad, Fazal Masih.
 Nagina, S. S. Falls.
 Seohara, B. S. Phillip.
 Sherkot, supplied by James Rose.
 Dekwali, Charles Khyali.
 Lobha, supplied by K. Roberts.
 Niyar Valley, Gunghar Money, J. S. Rawat.
 Pauri, J. L. Clow, Missionary-in-charge; Sabine Mansell; G.
 Thompson.
 „ High School, J. L. Clow, Manager; Sabine Mansell.
 Srinagar, supplied by I. Silas.
 Retired, F. W. Greenwold.

BUDAON DISTRICT.

J. N. West, Superintendent, (P. O. Budaon).
 Aonla, Nizam Ali.
 Bhamora, N. R. Childs.
 Binawar, Isa Charan.
 Bilsa, Basant Ram Tewari.
 Bisauli, W. T. Speake.
 Budaon, J. N. West, Jhandu Singh, (E. T. Frey).
 North India Training School, J. N. West, (P. L. Smart).
 Boys' Boarding School, Rohan Singh.
 Dataganj, Prabhu Dass.
 Gunnaur, Masih Charan
 Kakrala, Daya Ram.
 Rajpura, Kaliyan Singh.

Ujhani, Mangal Singh.
Retired, Bikki Lal.

EASTERN KUMAON DISTRICT.

J. R. CHITAMBAR, Superintendent, (P. O. Pithoragarh).

Bādari, Chandar Singh.
Bhot, supplied by Umrao Singh.
Chandag Heights, to be supplied.
Deolthal, Trilochand.
Gangolihat, supplied by Ranjit Singh.
Khatima, supplied by D. P. Kidder.
Lohaghat, K. Wilkinson.
Pithoragarh, J. R. Chitambar, H. L. Lyall.
" Boys' School, (J. R. Chitambar, C. A. Newton).
" Hindustani Church, Durag Singh.
Editor "Kaukab i Hind," J. R. Chitambar.
On leave to America, G. C. Hewes.
Transferred to Bengal Conference, S. J. Shaw.

GONDA DISTRICT.

J. O. DENNING, Superintendent, (P. O. Gonda).

Bahraich, supplied by J. T. Navitt.
Balrampur, Ferris Witke.
Basti, Khandari Singh.
Gonda, J. Massey.
Kaisarganj, supplied by B. Milton.
Mankapur, John Roberts.
Nanpara, Piyare Lal.

HARDOI DISTRICT.

PREM SINGH, Superintendent, (P. O. Hardoi).

Bilgram, Prem Masih.
Hardoi, Prem Singh, Nanhe Lal.
Mallawan, supplied by A. Peter.
Pali, Kesri Singh.
Pihani, supplied by R. Turner.
Sandi, supplied by Nand Ram.
Sandila, Juk Khan Lal.
Shahabad, J. H. Walter.

KUMAON DISTRICT.

S. S. DEASE, Superintendent, (P. O. Naini Tal).

Bhabar and Tarai, supplied by Samuel Datt.
Dwarahat, S. S. Dease, G. S. Patrick.
Naini Tal, English Church, S. S. Dease.
" " Hindustani Church, supplied by Samuel Datt.

Naini Tal Circuit, S. S. Dease.
 Philander Smith College, (R. C. Busher), Prince.
 High School, S. S. Dease.
 Retired, Bihari Lal, B. Patras.

LUCKNOW DISTRICT.

P. S. HYDE, Superintendent, (P. O. Lucknow).

J. H. SMART, Assistant Superintendent, (P. O. Lakhimpur).
 Barabanki, Bahadur Singh.
 Fatehpur, Abel Briscoe.
 Itaunja, H. C. Sigler.
 Lakhimpur, J. H. Smart.
 Lucknow, Daliganj, Yaqub Shah.
 Lucknow, Hindustani Church and Circuit, S. B. Finch.
 „ English Church, Samuel Taylor.
 „ Charbag, M. O. Insko.
 „ Methodist Publishing House, F. B. Price, Agent; M.
 O. Insko, Manager; Ganga Nath Shukul.
 Editor "Christian Friend," Ganga Nath Shukul.
 Lucknow Christian College, T. C. Badley, Principal; O. D. Wood,
 J. N. Hollister, H. A. Hanson, R. D. Wellons, (J. J. Corne-
 lius); Commercial Department, M. W. Branch.
 Manager of Hostel for Christian School Students, J. N. Hollister.
 Manager of Hostel for Christian College and Commercial Depart-
 ment Students, M. W. Branch.
 Head Master High School, B. C. Harrington.
 Head Master Nakhas School, C. M. Parmanand.
 Mohamdi, John Frederick
 Puranpur, supplied by Mohan Lal.
 Sidhauri, Baldeo Prashad.
 Sitapur Church, Mathew Stephens.
 „ City School and Circuit, E. S. Jones.
 Lahrpur, Sundar Lal.
 Conference Evangelist, E. S. Jones.
 Secretary Epworth League in India, B. T. Badley (on furlough)
 Assistant Secretaries, Thomas Peters, Din Dayal.
 Retired, Thomas Craven, H. J. Adams, A. C. Paul.
 On leave to America, B. T. Badley, John W. Baré.

MORADABAD DISTRICT.

R. I. FAUCETT, Superintendent, (P. O. Moradabad).

Amroha, Mzar ul Haqq.
 Bahoji, M. C. Wilson.
 Bhojpur, supplied by Basant Lal.
 Chandausi, Lazar Shaw.
 Dhanaura, P. S. Maurice.
 Hasanpur, Nirmal Singh.

Kanth, Bhansi Dhar.
 Bilari, Tafazzal Haqq.
 Moradabad, C. E. Simpson, G. D. Presgrave.
 Darhyal, Ishwari Dass.
 Parker High School, C. E. Simpson, (N. Jordan).
 Rampur, supplied by Baldeo Dass.
 Sambhal, Dhappan Wilson.
 Sirsi, John Williams.
 Sirauli, supplied by Sohan Lal.
 Thakurdwara, Mohan Singh.
 Retired James Jordan, H. A. Cutting, Bulaqi Singh.
 On leave to America, W. F. Kumlien.

RAE-BARELI DISTRICT.

PARBHU DAYAL, Superintendent, (P. O. Rae-Bareli).
 Dalmao Junction, Yaqub Singh.
 Purwa Road, supplied by C. L. Samuel.
 Safipur, supplied by H. Andrews.
 Unao, Samuel Phillips.
 Rae-Bareli, Prabhu Dayal.
 Sataon, supplied by Nain Sukh.

TIRHOOT DISTRICT.

N. L. ROCKEY, Superintendent, (P. O. Mozaffarpur).
 Chupra, Jwala Singh.
 Darbhanga, to be supplied.
 Mozaffarpur, N. L. Rokey, (Jiwan Das, Pastor).
 Sitamarhi, A. Nelson.
 Samastipur, to be supplied.
 Sonepur, to be supplied.

Woman's Conference.

BAREILLY DISTRICT.

Bareilly Orphanage, Miss Loper, Miss Chalmers, Miss Ramsbottom.
 " City, Zenana and Village Work, Miss Gimson, M. D.
 " Medical Work, Miss Gimson, M. D.
 " Hospital, Miss Gimson, M. D.
 " Women's School, Mrs. Mansell, Mrs. Bare, Mrs. Mukerjee?
 Shahjahanpur Orphanage School, Mrs. Millholland.
 Bidwell Memorial Girls' School, Miss Hadden.
 Shahjahanpur City and District Work, Miss Smith, Mrs. Linn.
 Pilibhit, Mrs. Lawson.
 Retired, Mrs. Tucker.
 On leave to America, Mrs. Weak, Mrs. Core.

BALLIA-ARRAH DISTRICT.

District Work, Mrs. H. J. Schutz.
 Basra Medical Work, Mrs. Ilahi Baksh, M. D.
 District Evangelists, Miss Rexroth, Ballia; Miss Oldroyd, Arrah.
 Arrah Division, Mrs. Pickett.
 On leave to America, Mrs. Perrill, Miss Perrill.

BIJNOR-GARHWAL DISTRICT.

The Lois Lee Parker Girls' School, Miss A. Means, Miss Calkins.
 District and City Work, Mrs. Titus.
 Bijnor City and Circuit Evangelist, Mrs. Parker.
 Pauri Girls' School, Miss Landrum, Miss Edna Bacon.
 Boys' School, Mrs. Clow.
 Evangelistic Work, Miss Hardie.
 On leave to America, Mrs. Gill, Miss Yeager.

BUDAON DISTRICT.

Budaon Girls' Boarding School, Miss Easton, Miss Hoath.
 City and District Work, Mrs. West.
 Budaon Conference Training School, Mrs. West.
 On leave to America, Miss Scott.

EASTERN KUMAON DISTRICT.

Bhot, to be supplied.
 Chandag, Miss Reed.
 Pithoragrah Women's Home and Girls' School, Miss Sullivan,
 Miss McMullen.
 „ Medical Work, Miss Sullivan, Miss McMullen.
 Evangelistic Work, Miss Budden, (P. O. Champawat).
 Village, Schools, and Medical Work and Champawat, Miss Hayes.
 District Work, Mrs. Chitambar.
 On leave to America, Mrs. Hewes.

GONDA DISTRICT.

Girls' Boarding School, Miss Charter.
 District Work, Mrs. Denning.
 Evangelistic Work, Miss Hyneman

HARDOI DISTRICT.

Girls' Boarding School, Miss C. Blackstock.
 City and Zenana Work, Mrs. Blackstock.
 District Work, Mrs. Prem Singh.
 On leave to America, Miss Wright.

KUMAON DISTRICT.

Dwarahat School, Miss Oram.
 Village and Circuit Work, supplied by Miss Oram.

Naini Tal Hindustani School and Zenana Work, Mrs. Worthington.

District and English Work, Mrs. Dease.

Philander Smith College, Mrs. Busher.

Wesley Girls' School, Miss Sellers, Principal; Miss Waugh.

On leave to America, Miss Ashwill.

LUCKNOW DISTRICT.

Isabella Thoburn College, Miss Robinson, Principal; Miss Davis, Vice-Principal; Miss Madden, Treasurer; College, Miss Bacon, Miss Crouse, Miss Lawrence, Miss Mason, Miss Gove (Honorary), Miss Myers, (Honorary); Normal School, Miss Boggess; High School, Miss Eno, Miss Barber, Miss Peterson.

Christian Mohalla Work, Mrs. Branch.

Deaconess Home and Zenana Work, Miss Ashbrook.

District Evangelist, Miss Gantzer.

Hindustani Church, Mrs. Finch.

English Work, Mrs. Taylor.

College and School Work, Mrs. T. C. Badley, Mrs. Branch, Mrs. Hollister, Mrs. Hanson, Mrs. Wellons, Mrs. Harrington.

Publishing House Work, Mrs. Insko, Mrs. Shukul.

Sitapur Girls' Boarding School, Miss Hoge, Miss McCartney.

City and Zenana Work, Miss Hoge.

Boys' Primary School and Circuit Work, Mrs. Jones.

District Work, Mrs. Hyde.

Secretary to Bishop F. W. Warne, D. D., Miss Edith Warne.

On leave to America, Miss Flora Robinson, Miss Finch, Miss Ekey, Mrs. Thoburn, Mrs. B. T. Badley, Mrs. Bare.

MORADABAD DISTRICT.

Girls' School, Miss A. Blackstock.

Normal Training, Miss Warrington.

District Evangelist, Miss Peters, Miss Emery.

Circuit Work, Mrs. Simpson.

Boys' Boarding School, Mrs. Simpson.

District Work, Mrs. Faucett.

On leave to America, Miss Organ, Mrs. Kumlien.

RAE-BARELI DISTRICT.

City and District Work, Mrs. Parbhu Dayal.

TIRHOOT DISTRICT.

Muzaffarpur Indiana Girls' School, Miss M. Means, Principal; Miss Abbott, Assistant Principal.

City Work, Miss M. Means.

On leave to America, Mrs. Rockey.

Central Provinces Conference Appointments for 1917.

BALAGHAT DISTRICT.

THOMAS WILLIAM, Superintendent, (P. O. Baihar, C. P.)

Amgaon, supplied by Halku Bihari.
 Baihar, Thomas Williams.
 " City Church, supplied by Nirpat Singh.
 Balaghat, Suraj Bali Singh.
 " City School, Rallu Singh, Headmaster.
 Kursipar, supplied by Mala Singh.
 Nirrun, supplied by Karim Singh.
 " City School, supplied by Burnain.
 Paichra, School, supplied by Nand Lal.
 Nara Seoni, to be supplied.

JABALPUR DISTRICT.

D. O. ABBOTT, Superintendent, (P. O. Jabalpur, C. P.)
 Chhindwara, to be supplied.
 Cadamara, Onkar Nath.
 Jabalpur, English Church, G. B. Thompson.
 " City Church, S. L. Matthew.
 " Sadar Church, supplied by Puran Das.
 " Thoburn Biblical Institute, D. G. Abbott, Principal,
 " Z. Cornelius, S. L. Matthew.
 Katangi, Paltu Das.
 Narsingpur, P. D. Campbell, Walter Ariel.
 " Chedwicke Christian High School, P. D. Campbell.
 Patam, supplied by Gopal Parshad.
 Retired Minister, T. S. Johnson.
 On leave to America, H. C. Scholberg.

KHANDWA DISTRICT.

F. R. FELT, Acting Superintendent, (P. O. Nagpur, C. P.)

Bamgarh, supplied by K. B. Nilkant.
 Burhanpur, B. R. Judah.
 Harsud, supplied by Govind Ram.
 Khandwa, C. E. Auner, W. W. Soule.
 " Middle School, O. N. Auner, (Sulabat Phillip).
 Manjroad, supplied by Hans Raj.
 Nokalgaoon, to be supplied.
 Nortakka, M. C. Donald.
 Pandhana, Phul Singh.
 Pipiliya, supplied by Kart Singh.
 Rayer, to be supplied.

On leave to America, C. C. Herrmann.
 Transferred to Minnesota Conference. C. P. H. Guse.

NAGPUR DISTRICT.

F. R. FELT, Superintendent, (P. O., Nagpur, C. P.)
 Amgaon, to be supplied.
 Basim, Steadman Aldis.
 Gondia, F. R. Felt.
 Hingoli, Steadman Aldis.
 Kampti, A. J. Turner.
 „ English Work, A. J. Turner.
 „ Marathi Church, to be supplied.
 „ Telegu Work, supplied by W. Sampson.
 Nagpur, F. R. Felt.
 „ Marathi Church and Evangelistic Work, V. R. Korede.
 Nanded, Jashwant Rao.
 Nawagaon, to be supplied.
 Ramtan, supplied by Shaonch Miras.
 Tharsa, C. D. Juder.
 Imer, B. N. Waghchaure.
 Umerkhed, supplied by Philip Thomas.
 Transferred to Northern New York Conference, A. E. Darling.

RAIPUR DISTRICT.

G. K. GILDER, Superintendent, (P. O. Raipur, C. P.)
 Balod, supplied by Ganga Ram.
 Chhuikadan, Gambhir Singh.
 Danda, to be supplied.
 Dongargarh, Abadiyah Paul.
 Drug, G. K. Gilder, Samuel Wilson.
 Gandai, supplied by Anand Singh.
 Gundardihi, to be supplied.
 Jagdalpur, J. T. Perkins, G. Chandaya.
 Kondagaon, to be supplied.
 Gangalur, to be supplied.
 Nadea, to be supplied.
 Patan, supplied by N. James.
 Raipur, G. K. Gilder, one missionary to be supplied.
 „ Boys' Orphanage, supplied by B. Prem Singh.
 Silhati, to be supplied.

SIRONCHA DISTRICT.

BENJAMIN LUKE, Superintendent, (P. O. Sironcha, C. P.)
 Ahiri, supplied by Bógru Móses.
 Methapalli, D. T. Ratnam.
 Mangapat, supplied by Naryana David.
 Sironcha, Benjamin Luke.

Sironcha Telegu Church, to be supplied.
 " City School, supplied by N. A. Isaac.
 Venkatapur, G. R. Job.

Woman's Conference.

BALAGHAT DISTRICT.

District Work, Mrs. Williams.
 Baihar Mrs. Williams.
 " City School, to be supplied.
 Balaghat, to be supplied.

JABALPUR DISTRICT.

District Work, Mrs. Abbott.
 Jabalpur English Church, to be supplied.
 " " Evangelistic Work, Mrs. Holland
 " Johnson Girls' Boarding School, Miss Pool, Miss Bret-
 horst.
 " Teachers' Christian Training School, Miss Pool, Miss
 Sweet.
 " Thoburn Biblical Institute, Mrs. Abbott.
 Narsinghpur Evangelistic Work, Mrs. Campbell.
 " Christian Boys' Hostel, Mrs. Campbell.
 On leave to America, Miss Clinton, Mrs. Scholberg.

KHANDWA DISTRICT.

District Work, Mrs. Felt.
 Burhanpur and Khandwa City work, Miss Liers.
 Khandwa Girls' Boarding School, Miss Ruggless.
 " Boys' Orphanage, Mrs. Auner.
 " Circuit Work, Mrs. Auner.
 District Evangelist, Miss Liers.
 On leave to America, Miss Greenwold, Mrs. Herrmann.

NAGPUR DISTRICT.

District Work, Mrs. Felt.
 Basim, Mrs. Aldis.
 " Girls' School, Miss Sutherland, one to be supplied.
 Gondia, to be supplied.
 Hingoli, Mrs. Aldis.
 Kampti, Mrs. Warner.
 " Educational Work, Miss Harvey.
 Nagpur, Mrs. Felt.
 On leave to America, Mrs. Moore, Mrs. Fox.

RAIPUR DISTRICT.

District Work, Mrs. Gilder.
 Drug, to be supplied.
 Jagdalpur, Mrs. Perkins,

Jagdapur Girls' School, to be supplied.
 Raipur Girls' Boarding School and Educational Work, Miss Reynolds.
 „ Evangelistic Work and City Schools, Miss Thompson.

SIRONCHA DISTRICT.

Sironcha Boys' Hostel, Mrs. Luke.
 „ Evangelistic and School Work, Miss Taylor.
 „ Medical Work and Widows Home, Miss Moore.
 On leave to America, Miss Lauck.

**Bombay Annual Conference Appointments
 for 1917.**

AHMEDABAD DISTRICT.

FREDRICK WOOD, Superintendent, (P. O. Nadiad.)

Ahmedabad Church, Musa Karshon.
 Daskroi, Kalidas Mulji.
 Kapadvanj, Yaqub Dhanji.
 Mahudha, Punja Bhudar.
 Ranpur, Prabhudas Punja.
 Nadiad Prant, Eliyah Narottam.
 Uttarsanda, Madhay Nana.
 Nadiad Boys' Boarding School and Orphanage, Missionary to be supplied.
 Nadiad Industrial Engineering Institute, Missionary to be supplied.
 Nadiad Thoburn Hospital, Alexander Corpron, M. D.
 District Sunday School Secretary, Ishwardas Narsinh.
 Retired Minister, W. E. Robbins.
 On leave to America, C. H. Conley.
 Virji Khoja, Professor, Theological School, Baroda,
 Member of Nadiad Quarterly Conference.

BARODA DISTRICT.

JOHN LAMPARD, Superintendent, (P. O. Godhra.)

Baroda Circuit, Yusaf Dhanji.
 „ Church and City, Henry Narottamdas.
 „ Boys' Orphanage, C. B. Hill, Harjivan Vira.
 „ Boys' High School, C. B. Hill.
 Florence B. Nicholson School of Theology, L. E. Linzell, Yusaf Dhanji, Virji Khoja.
 Godhra and Circuit, Gangu Dhanji,
 Kolol, Bansaram Barjiwan.

Padra, Nanji Devji.
 Savli, Uka Kalidas.
 Editor "Harshnad," L. E. Linzell.
 On leave to America, R. D. Bisbee.

BOMBAY DISTRICT.

W. E. BANCROFT, Superintendent, (P. O. Byculla, Bombay.)
 Andheri, G. W. Park.
 Bombay Bowen Memorial Church, Harry Ingham.
 " Gujarati Church, Daud Jalem.
 " Hindustani Evangelistic Work, A Richards.
 " Hindustani Church, H. R. Walter.
 " Grant Road Marathi Church, P. B. Karindikar.
 " Seamen's Rest, A. Richards.
 " Taylor Memorial Church, supplied by R. N. Duthie.
 Chaman, Baluchistan, to be supplied.
 Hyderabad, Sind, Devji Karshon.
 Igatpuri English Church, supplied by C. R. Marrett, M. D.
 " Medical Work, " " "
 Kalyan English Work, to be supplied.
 Karachi, Brook's Memorial Church, George Eldridge.
 " Vernacular Work, George Eldridge.
 Kotri Sind, to be supplied.
 Nushki, Baluchistan, to be supplied.
 Quetta, English Work, to be supplied by J. W. N. Cumming.
 Tarapur, Chunilal Hargovindas.
 Retired Ministers, G. I. Stone, H. W. Butterfield; Fawcett Shaw.
 On leave to England, W. L. Clarke.

POONA DISTRICT.

W. H. STEPHENS, Superintendent, (P. O. Poona.)
 Kopergaon, G. N. Divekar.
 Lonavla English Church, supplied by E. W. Fritchley.
 Poona Boys' Orphanage, W. H. Stephens.
 " English Church, W. W. Bruere.
 " Training School, S. V. Hivale.
 Pantamba, supplied by J. C. Gunjekar.
 Talegaon, to be supplied.
 Marathi Sunday School Secretary, S. A. Bhosle.
 Retired Minister, W. W. Bruere.

Secretary for India and Burma, Board of Sunday Schools, A. A.
 Parker, Member Baroda Quarterly Conference.

Woman's Conference.

-AHMEDABAD DISTRICT.

District Evangelistic Work, Miss L. A. Godfrey.
 Nadiad Orphanage, to be supplied.

Nadiad Thoburn Hospital, Mrs. Corpron.
 On leave, Mrs. Wood, Mrs. Conley, Miss Haney.

BARODA DISTRICT.

Baroda Boys' Boarding School, Mrs. Hill.
 " Florence B Nicholson School of Theology, to be supplied.
 " Girls' Boarding School, Miss E. J. Turner.
 " " High School, Miss D. L. Nelson.
 " Mrs. Wm Butler Memorial Hospital, to be supplied.
 " Zenana, City, Village and Evangelistic Work, to be supplied.
 Godhra City and Village Evangelistic Work, Miss C. L. Morgan,
 " Girls' Boarding School, Miss L. F. Austin.
 " School and Teachers' Training School, Miss M. E. Newton.
 " Village Evangelistic Work, Mrs. Lampard.
 General Sunday School Work, Mrs. A. A. Parker.
 On Leave, Mrs. Linzell, Miss Ross, Miss Robinson, Miss Chilson,
 Miss Laybourne, M. D.

BOMBAY DISTRICT.

Andheri, Mrs. Park.
 Bombay Bowen Memorial Church, Mrs. Ingham.
 " Gujarati Schools, Miss M. D. Crouse.
 " " Church and Evangelistic Work, Miss O. E. Kennard.
 " Hindustani Church and Zenana Work, Miss M. D. Crouse.
 " Marathi Church, Miss E. W. Nicholls.
 " " Evangelistic and Zenana Work, Miss E. W. Nicholls.
 " " Schools, Miss B. E. Elliott.
 " Seamen's Rest, Mrs. A. Richards.
 Kalyan Noral, Miss E. W. Nicholls.
 Karachi, Mrs. G. Eldridge.
 Quetta, to be supplied.
 Editor "Marathi Women's Friend," Miss E. W. Nicholls.
 On Leave, Miss A. A. Abbott, Mrs. Bancroft, Mrs. Clarke, Miss Davis, Miss Holmes.

POONA DISTRICT.

District Evangelistic and Medical Work, Mrs. Stephens.
 Poona, Anglo-Indian Home and Taylor High School, Mrs. Hutchings.
 " Boys' Orphanage and Boarding School, Mrs. Stephens.
 " City Girls' School, Mrs. Stephens.
 Talegaon Circuit and Evangelistic Work, Miss Lawson.
 " Hillman Memorial School, Miss Mayer.
 On Leave, Miss A. Goodall.

Bengal Conference Appointments for 1917.

ASANSOL DISTRICT.

W. P. BYERS, Superintendent. (P. O. Asansol.)
 Asansol English Church, Harold J. Smith.
 „ Bengali Circuit, W. P. Byers.
 „ Bengali Church, S. M. Mondol.
 „ Boys' School, W. P. Byers.
 Ashabari, N. C. Biswas.
 Mangalbari, to be supplied.
 Rampur, to be supplied.
 Sarakdihi, S. M. Mondol.

CALCUTTA ENGLISH DISTRICT.

G. S. HENDERSON, Superintendent, (P. O. Calcutta.)
 Calcutta Boys' School, D. H. Manley, Principal.
 Darjeeling and Literary Work, A. B. Moss.
 Industrial Home, John Byork, Superintendent.
 Kidderpore Circuit and Seamen's Mission, John Byork,
 Thoburn Church, G. S. Henderson.
 Medical and Evangelistic Work, H. W. Knight, M. D.

CALCUTTA VERNACULAR DISTRICT.

D. H. MANLEY, Superintendent. (P. O. 73, Corporation St.
 Calcutta.)
 Collins Institute and Bible Training School. Gottlieb Schenzlin,
 Principal, K. C. Mullick, Teacher in Training class *protem*.
 Diamond Harbour Circuit, to be supplied.
 East Calcutta Circuit and Hati Bagan, K. C. Mullick.
 Hindustani Circuit, S. J. Shaw.
 Lee Memorial Mission, D. H. Lee, Superintendent.
 Baliaghata Circuit, C. H. Archibald.
 Dharamtala Bengali Church, L. B. Chatterjee, Pastor Supply.
 South Village Circuit and Jhanjra Church, S. C. Biswas.
 Tamluk and Sunday School Secretary, M. K. Chuckerbutti.
 District Evangelist, C. H. Archibald.

PAKAUR DISTRICT.

C. H. S. KOCH, Superintendent. (P. O. Pakaur, E. I. R. Loop
 Line.)
 Bholpur Circuit, J. P. Meik.
 Bolpur Church and Sainthia, I. N. Mondol.
 Santali Work, to be supplied.
 Molarpur, to be supplied.

Rampore Haut, J. P. Meik, K. R. Dass L. D.
 Pakaur Bengali Church and Boys' School, B. K. Sarkar.
 Pakaur Santali Circuit, R. L. Saren.
 Rajipur, Barriar Saren, L. D.
 Kola Jora, to be supplied.
 Sangrampur, C. L. Dass.
 Dhulian and Pakaur Evengelistic Work, P. C. Das, L. E.
 On Furlough, H. M. Swan.
 To preach the Conference Sermon, A. B. Moss, H. J. Smith
 Alternate.
 To preach the Missionary Sermon, G. S. Henderson, D. H.
 Manley, Alternate.

Women's Work.

ASANSOL DISTRICT.

Asansol English Church, Mrs. Harold, J. Smith.
 „ Evangelistic and Zenana Work, Miss Norberg.
 „ Girls' Boarding School, Miss Carr, Miss Hosking.
 „ Bengali Church Work, Mrs. Mondol.
 Bible Training School, Mrs. D'Crutz.
 Boys' Boarding School, Mrs. Byers.
 District Work, Mrs. Biswas.

CALCUTTA ENGLISH DISTRICT.

Anglo-Indian Girls' Orphanage, Miss Bennett.
 Calcutta Boys' School and Orphanage, Mrs. Manley.
 Calcutta Girls' High School, Miss Wood, Principal; Miss Callow
 Assistant Principal; Miss Tunnison.
 Darjeeling Church, Mrs. Moss.
 Deaconess Home, Mrs. Knight, Superintendent.
 Kidderpore Mission and Hindustani Work, Mrs. Byork.
 Thoburn Church Visitor, Mrs. Knight.
 Queen's Hill School, Miss Stahl, Principal; Miss Roeky, Vice-
 Principal; Miss Boyce, Mrs. Culshaw, Miss Long, Mrs. F. B.
 Smith.
 On Furlough, Miss Knowles, Miss Maxey. Miss Hunt.

CALCUTTA VERNACULAR DISTRICT.

District Work, Mrs. Manley.
 Collins Institute, Mrs. Schaenzlin.
 East Calcutta Circuit; Girls' School and Zenana Work, Miss Daniel
 „ Hati Began Church, Mrs. Mullick.
 Hindustani Work (Calcutta), Mrs. Ward.
 Lee Memorial Mission, Mrs. Lee (on furlough.)
 Baliaghata Women's Work, Miss Katherine Kinzly and Mrs.
 Elsie Beeken.
 Day Schools, Mrs. Elsie Beeken.

Evangelistic and Zenana Work, Miss Mabel Eddy.
 Lee Memorial Girls' School; Educational Department, Miss Mary
 F. Carpenter.
 Boarding Department, Mrs. C. H. Archibald.
 Jhanjra, Mrs. Biswas.
 Tamluk, Miss Matheson, Associate to be supplied.
 Tamluk Church, Mrs. Chuckerbutti.
 On Furlough, Miss Blair, Miss Moyer.

PAKAUR DISTRICT.

District Work, Mrs. Koch.
 Bolpur Circuit, Mrs. Meik.
 " Church, Mrs. Mondol.
 " Evangelistic Work, Mrs. Meik.
 Pakaur Church and Boys' School, Mrs. Sarkar.
 Pakaur Bengali and Santali Evangelistic Work, Miss Swan.
 Pakaur Women's Industrial Home, Miss Johanson,
 Pakaur Girls' School, Miss Payton.
 Pakaur Medical Work, Miss Johanson.
 Rampur Haut Circuit, Mrs. Meik, Mrs. Das.
 On leave to America to attend College, Miss Meik,
 On Furlough, Mrs. Swan, Miss Grandstrand.

South India Conference Appointment for 1917.

BANGALORE DISTRICT.

W. H. HOLLISTER, Superintendent (P. O. Kolar).
 Bangalore Vernacular Circuit, K. E. Anderson.
 Bowringpet Kuppam Circuit, H. F. Hilmer.
 Haralkunte Circuit, B. Moses, L. P.
 Hudukula Circuit, E. Kasim, L. P.
 Kolar Biblical School, to be supplied,
 " Industrio-Educational work and Boys' Boarding School,
 W. H. Hollister.
 " Kanarese Church, Surudiah Noah.
 Mulbagal Circuit, to be supplied.
 Srinivasapur Circuit, Malappa Lewis.
 Vemgal Circuit, M. Luther, L. P.

BELGAUM DISTRICT.

C. W. SCHABER, Superintendent (P. O., Belgaum).
 Athni Circuit, to be supplied.
 Bail Hongal Circuit, A. E. Cook.
 Belgaum Kanarese Church and City Circuit, R. N. Moses, L. D.
 " Kanarese Village Circuit, A. B. Coates.

Belgaum Primary and Secondary School for Boys, Principal and Head Master, A. B. Coates.
 Gokak and Hukeri Circuits, C. W. Scharer.
 Ankalg, Abednego Barnabas.
 Khanapur Circuit, to be supplied.
 Napani Circuit, to be supplied.
 On leave, D. O. Ernsberger and E. L. King.

ENGLISH DISTRICT.

C. W. ROSS DE SOUZA, Superintendent (P. O., Vepery, Madras).
 Bangalore Baldwin Boys' High School, Principal and Correspondent, E. J. Guest.
 " " Financial Secretary of Baldwin High School, K. E. Anderson.
 " " English Church and Blackpully Mission, K. E. Anderson.
 Belgaum English and Chaplain, Joshua Parker, L. P.
 Hyderabad English Church, G. S. Roge, L. E.
 Madras Vepery, Otary, Pudupet, C. W. Ross de Souza.
 " " Royapuram, H. M. Clay, L. D.
 Raichur and Railway Circuit, to be supplied.
 Secunderabad, Matthew Tindale (Retired Minister).
 On leave, J. W. Simmons.

GULBARGA—BIDAR DISTRICT.

J. B. BUTTRICK, Superintendent (P. O., Gulburga Deccan).
 Bidar Educational and Evangelistic Work, C. L. Camp.
 " " Kanarese Church, N. E. Sampson.
 Burdiapur Circuit, P. Krishnayya, L. P.
 Chitapur Circuit, Heta Singh.
 Dudhni Circuit, to be supplied.
 Gulburga Circuit, Jonathan-Karodi.
 Hominabad Circuit and District Medical Work, H. H. Linn.
 Janwadi Circuit, Jotappa Jacob.
 Narainkhaid Circuit, to be supplied.
 Mannalla Circuit, to be supplied.
 Rutnapur Circuit, M. Timothy, L. P.
 Shahabad Circuit, to be supplied.

HYDERABAD—VIKARABAD DISTRICT.

C. E. PARKER, Superintendent (P. O. Hyderabad).
 Hyderabad Biblical Institute, Head Master, Principal, J. D. Harris.
 " " Head Master, J. Venkatachellam.
 " " Hindustani and Telugu Circuits, J. D. Harris Missionary-in-charge.,
 " " Hindustani Circuit E. Surrey, L. D.

Hyderabad Telugu Church, M. Luke.
 Gurdimetkull Circuit, T. Jacob, L. E.
 Kohir Circuit, B. C. Ramiah, L. P.
 Kortipully Circuit, A. S. Abraham.
 Kosgi Circuit, to be supplied.
 Momeinpet Circuit, M. Paul, L. D.
 Mudella Circuit, K. Jacob, L. P.
 Narsingpet Circuit, M. Devanandan, L. P.
 Palwancha Circuit, to be supplied.
 Pergi Circuit, M. A. Smith, L. D.
 Shankarpully Circuit, K. K. Venkatiah, L. D.
 Tandur Circuit, K. Ambiah.
 Vikarabad Circuit, G. Joseph, L. D.
 „ J. L. Crawford Boys' School, Principal, W. L. Morgan.
 „ Muldah A. Crawford Hospital and District Medical
 Work, O. G. Taylor, M. D.
 Yellendu and Palwancha Circuit, J. H. Garden, Missionary-in-
 charge.
 Yellandu Circuit, B. J. Lyman, L. P.
 District Sunday-school Secretary, O. David.
 Honorary Missionary, G. O. Holbrooke.

MADRAS DISTRICT.

W. L. KING, Superintendent (P. O., Vepery, Madras).
 Madras Boys' Boarding and Industrial School, C. N. Bateman,
 Lay Missionary.
 „ Vepery Tamil Church and City Circuit, Govinduraju
 Gershom.
 „ City Telugu Circuit, S. J. Appajiah, L. D.
 „ Village Circuit, to be supplied.
 Ottapidaram Circuit, Walter G. Gray.
 Pondicherry Circuit, to be supplied.
 Puthur Circuit, D. Vedanayagam, L. D.
 Tuticorin, Church and Educational Work, K. R. Gopalah.
 Puducottah Circuit, Walter G. Gray.
 On leave, A. H. Baker, J. J. Kingham.

METHODIST PUBLISHING HOUSE.

W. L. King, Agent; C. N. Bateman, Lay Missionary, Assistant
 Agent, and Member of Vepery Tamil Quarterly Con-
 ference.
 On leave, A. E. Ogg.

RAICHUR DISTRICT.

M. D. Ross, Superintendent (P. O., Raichur).
 Kopbal Circuit, K. Gnana Mitra.
 Lingsugar, to be supplied.

Raichur Circuit, to be supplied.
 " Church, to be supplied.
 Shahpur Circuit, V. G. Prakash.
 Anandapur Orphanage, C. F. Lipp.
 Shorapur Circuit, C. F. Lipp.
 Yadgiri Circuit, to be supplied.
 Yerrigiri Circuit, K. Rudrappa.
 District Evangelist, Nanappa Desai, (Post Office, Shorapur).
 On leave, D. P. Hotton.

Woman's Conference Appointments.

BANGALORE DISTRICT.

District Work, Mrs. Hollister.
 Bangalore Vernacular Circuit, to be supplied.
 Bowringpet Kuppam Circuit, Mrs. Hilmer.
 Kolar Boys' Boarding School, Mrs. Hollister.
 " E. T. Cowden Hospital and Medical Work, Miss Lewis,
 M. D.
 " Nursing Superintendent, Miss Griffin.
 " Girls' Boarding School, Miss Fisher.
 " Evangelistic School and Zenana Work, Miss Maskell.
 Vemgal Circuit, to be supplied.

BELGAUM DISTRICT.

District Work, Mrs. Scharer.
 Bail Hongal Circuit, Mrs. Coates.
 Belgaum Circuit Evangelistic Work, Girls' Boarding and Day
 Schools.
 Christian Boys' Hostel, Mrs. Coates.
 Gokak and Hukeri Circuits, Mrs. Scharer.
 On leave, Mrs. Ernsberger and Mrs. E. L. King.

ENGLISH DISTRICT.

Bangalore Baldwin Boys' High School, Mrs. Guest.
 " Baldwin Girls' High School, Principal and Corre-
 spondent, Miss M. E. Robinson.
 " English Church, Mrs. Anderson.
 Belgaum Church, Mrs. J. Parker.
 Hyderabad Church, Mrs. Roge.
 Madras Church, Mrs. Ross de Souza.
 Secunderabad Church, Mrs. Tindale.
 On leave, Miss Wisner, Miss Isham, Mrs. Simmons.

GULBARGA—BIDAR DISTRICT.

Bildar Boys' School and Woman's Work, Mrs. Camp.
 " Girls' Boarding School, Mrs. Morrow.

Bidar, Janwada, Manhalli and Ratnāpur Circuits, Miss Montgomery, Miss King.
 Burdiapur and Narayankhaid Circuits, to be supplied.
 Chitapur, Dudhni and Shahabad Circuit, to be supplied.
 Gulbarga Circuit, to be supplied.
 Hominabad Circuit, Mrs Linn.
 On leave, Mrs. Buttrick, Miss Biehl.

HYDERABAD—VIKARABAD DISTRICT.

District Work and Principal, Charlotte Maurice, Village Workers. Training School, Mrs. Parker.

Hyderabad Biblical Institute, Mrs. Harris.

" Elizabeth K. Stanley Girls' High School—Principal, Miss Evans.

" Vice-Principal, Miss Miller.

Hindustani Evangelistic Work and Day Schools, Miss Wood.

Hyderabad Telugu and Narsingpet Circuits, Miss Low.

Momeinpet and Shankarpully Circuits, Miss Partridge.

Kohir, Kortipully and Tandur Circuits, Miss Beck.

Gurdimetkul, Mudella, Pergi and Vikarabad Circuits, Miss Simonds.

Vikarabad J.-L. Crawford Boys' School, Mrs. Morgan.

" Mary A. Knotts Girls' School, Miss Wells, Principal.

" Huldah A. Crawford Hospital, Nursing Superintendent and Medical Work among Women, Mrs. Taylor.

Yellandu and Palwancha Circuits, Woman's Work, Mrs. Garden.
 On leave, Miss Morgan.

MADRAS DISTRICT.

District Work, Mrs. King.

Madras Bible Woman's Zenana and Evangelistic Work, Miss Grace Stephens, Miss Young, Miss Lydia Lewis.

" Girls' Boarding School and Educational Work, Miss Toll, Miss Rexroth.

" Boys' Boarding and Industrial School, Mrs. S. W. Stephens, M.D., Mrs. C. N. Bateman.

Tuticorin Section Woman's Work, Mrs. Gray.

On leave, Mrs. Baker, Mrs. Ogg, Kingham.

RAICHUR DISTRICT.

Raichur Girls' Boarding School, Miss Edna Brewer.

Shahpur, Yadgiri, Kopbal and Yerrigiri Circuits, Mrs. Brewer.

Raichur Circuit and Workers' Training School, Mrs. Ross.

Shorapur Circuit, Mrs. Lipp.

On leave, Mrs. Hotton.

Burma Mission Conference Appointments, 1916.

BURMESE DISTRICT.

C. H. Riggs, District Superintendent,
(P. O. 27 Creek St., Rangoon).

Pegu-Sittaung Circuit, I. M. Tynan.

Dabein, to be supplied.

Deiku, to be supplied.

Payagyi, to be supplied.

Pegu Town, supplied by Manug Po Sein.

Rangoon, Burmese Church, supplied by Maung Mo Kin.

" Boys' High School, C. H. Riggs, G. A. Odgers, Maung Mo Kin.

Syriam Anglo-Vernacular School, J. R. Boyles.

" Circuit work, J. R. Boyles, Maung Po Myit.

" Kayan, Maung Po Myit.

Thongwa Anglo-Vernacular School, M. A. Clare.

" Circuit work, M. A. Clare, Maung Pe Htoon.

Twante Circuit, J. R. Boyles, Maung Po Myit.

RANGOON DISTRICT.

B. M. Jones, District Superintendent,
(P. O. 27 Creek St., Rangoon).

Pegu Chinese Circuit, B. M. Jones, N. A. Price.

" Chinese Church, supplied by H. G. Cheu.

" Anglo-Chinese Church, supplied by H. G. Cheu.

" Hindustani Circuit, supplied by John Immanuel.

" Tamil Circuit, supplied by S. Joseph.

" Telegu Circuit, to be supplied.

Rangoon, Chinese Circuit, B. M. Jones, N. A. Price.

" Dalla Tamil Circuit, supplied by R. Francis.

" Epworth Memorial Church, C. E. Olmstead.

" Tamil and Telegu Circuit, V. Samuel.

Thandaung C. E. Olmstead.

Woman's Appointments, Burma Mission Conference.

BURMESE DISTRICT.

District work, Mrs. Riggs.

Bible Training School, Miss Stockwell.

Pegu-Sittaung Circuit, Mrs. Tynan, Miss Mellinger.

Rangoon Burmese Girls' School, Miss Shannon, Miss James.

" Evangelistic work, Miss Burmeister, Miss Mabuée.

Syriam Circuit, to be supplied.

Thongwa Evangelistic work, Miss Stockwell, Miss Nicholas.

" Girls' School, Miss Nicholas.

Twante, Miss Burmeister, Miss Mabuée.

RANGOON DISTRICT.

District work, Mrs. Jones.

Pegu-Chinese work, Mrs. Jones.

Rangoon Chinese work, Miss McClellan.

” Epworth Memorial Church, Mrs. Olmstead.

” Girls' High School, Miss Robinson, Miss Orcutt, Miss Weigand.

Thandaung, Miss Perkins, Miss Illingworth.

On furlough, Miss Files.

STATISTICS

NORTH-WEST INDIA CONFERENCE STATISTICS

CHURCH MEMBERSHIP

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY				BAPTISMS.				
	Church Membership.	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	Deaths.	Children.	Adults.	Total Baptisms.
ROORKEE DISTRICT.									
Dehra Doon	124	149	122	395	3	12	8	20	
Deoband	955	395	429	1779	82	37	33	70	
Hardwar	824	32	160	1016	331	10	12	22	
Jansat	641	720	809	2170	84	101	212	313	
Kandhin	655	472	861	1988	143	32	42	74	
Lhaksar	781	431	383	1595	219	17	32	49	
Muzaffarnagar	522	211	452	1185	541	342	416	758	
Mussoorie English		29		29	1				
Mussoorie Hindustani	286	68	49	403	3	6	8	14	
Purqazi	424	296	319	1039	187	57	32	89	
Roorkee	3726	1225	2330	7481	151	120	91	211	
Shamli	456	224	149	829	327	45	205	250	
Thana Bhawan	1303	203	554	2060	349	27	158	185	
Total	10697	4455	6817	21969	2421	806	1249	2055	

FOR THE YEAR ENDING 31st OCTOBER, 1916.

AND WORK.

SUNDAY SCHOOLS.			EPWORTH LEAGUES.				CHRISTIAN WORKERS.													
Number of Sunday Schools.	Number of Officers and Teachers.	Total Scholars of all ages.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Men.	Women.	Missionaries of the Board.	All other Missionaries, Wives of Missionaries.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Indian Members of Conference.	Ordained Local Preachers.	Unordained Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.	No. of above who are Paid Workers.
5	5	128	1	18										1	2					5
12	12	194	1	35										1	1					12
9	9	175												1	1					9
15	15	193	1	21										1	1					15
9	9	140												1	1					9
8	9	245	1	24										1	1					8
17	15	308	1	22		1	43							1	2					17
1	3	30					1		1	1				1	1					1
4	4	103	1	105										1	1					4
1	6	93		8										1	1					1
25	21	778	2	53		1	32	1	1	1				1	5					25
14	16	121	1	29			33							1	1					14
19	17	354	1	67		1	28							1	1					19
145	138	2862	11	382	6	161	2	..	2	2	0	17	33	31	21	80	194	158	158	

*NORTH-WEST INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
31st OCTOBER, 1916,*

MEDICAL WORK.

NAMES OF HOSPITALS.	No. of Hospitals or Dispensaries.	No. of Hospital In-patients.	No. of Visits to Dispensaries (Out-patients).	Amount of Fees and Donations Received.
MUTTRA DISTRICT.				Rs. A. P
Brindaban	4	179	16881	119 0 0
Total ..	4	179	16881	119 0 0
RAJPUTANA DISTRICT.				
Tilauula	2	200	3916	911 10 3
Total ..	2	200	3916	911 10 3

*NORTH-WEST INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
31st OCTOBER, 1916.*

MEDICAL WORK.

NAMES OF HOSPITALS.		No. of Hospitals or Dispensaries.	No. of Hospital In-patients.	No. of Visits to Dispensaries (Out-patients).	Amount of Fees and Donations Received.
MUTTRA DISTRICT.					Rs. A. P.
Brindaban					
1916	..	4	179	16881	119 0 0
1915	..	4	161	16952	414 0 0
Increase	..	..	18	..	..
Decrease	..	..	..	71	295 0 0
RAJPUTANA DISTRICT.					
Thiaunia					
1916	..	2	200	3916	911 10 3
1915	..	3	181	4910	5,437 8 0
Increase	..	..	19	..	..
Decrease	..	1	..	994	4,525 13 9
GRAND TOTAL.					
1916	..	..	..	..	..
1915	..	..	..	..	..
Increase	..	..	..	..	..
Decrease	..	..	..	..	..

NAMES OF DISTRICTS.	CHURCH PROPERTY.							
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
ROORKEE DISTRICT.								
Dehra Doon	1	200				200		
Deoband	1							
Hardwar	1							
Jansai	1							
Kandla	3					600		
Lhakar	1					3,500		
Muzafarnagar	1					55,000		
Mussoorie English	1	40,000				12,000		
Mussoorie Hindustani	1	9,000			2,000	100		
Purqazi	4	13,000			18,000	62,000		
Roorkee	5							
Shami								
Thana Bhawan								
Total	7	62,200	12	33,200	18,000	20,000	1,33,400	..

Paid on Indebtedness on Churches and Parsonages.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other property.	MINISTERIAL SUPPORT.							BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.			
			Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Bishop's Fund.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	FOR MISSIONARY SOCIETY.		Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday School Union.	For Woman's Societies.	For India Methodist Missionary Society.	For all other Benevolences. (Schools Special Aid, etc.)	Total Benevolent Collections.	For Building, Improving, and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses.	Total of Ministerial Support and all Collections.
									From Churches.	From Sunday Schools.													
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
72	144	110	70					148	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
144	110	181						150	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
110	181	57						110	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
181	57	107						187	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
57	107	231						60	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
107	231							113	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
231								240	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
								968	63	1	1	1	1	1	1	1	1	1	1	1	1	1	1
								124	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
								130	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
								410	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
								193	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
								142	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
									94	10	7	50	13	8	..	..	..	182	5	427	..	..	3,623

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.							
	BOYS' SCHOOLS.			GIRLS' SCHOOLS.				
	Number of Boys' Schools	AVERAGE ENROLMENT FOR YEAR.		Number of Girls' Schools	AVERAGE ENROLMENT FOR YEAR.			
		Christians.	Non-Christians.		Total.	Christians.	Non-Christians.	Total.
ROORKEE DISTRICT.								
Dehra Doon .. ..	..	..	..	1	2	4	6
Deoband .. ..	..	..	..	..	..	..	..
Hardwar	3	15	10	2	12	10	22	
Jansat	4	18	..	1	4	2	6	
Kandhla	3	10	10	3	14	10	24	
Lhaksar .. ..	..	..	..	..	..	..	..
Muzaffarnagar	2	75	14	1	8	3	11	
Mussoorie English .. ..	..	..	..	..	..	..	..
Mussoorie Hindustani	1	2	65	2	16	29	45	
Purqazi	3	26	..	2	10	..	10	
Roorkee	4	40	55	..	..	..	..
Shamli	5	14	28	1	8	6	14	
Thana Bhawan	3	43	18	4	45	10	55	
Total	28	243	200	443	17	119	74	193

NAMES OF CIRCUITS.	EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.						GRAND TOTALS.							
	BOYS' SCHOOLS.			GIRLS' SCHOOLS.			Total Number of Boys' Schools.	Total Number of Girls' Schools.	Total Average Enrolment.	Total Number of Teachers.	Total Number of Boys' Hostels.	Total Number of Boys' in Hostels.	Total Number of Girls' Hostels.	Total Number of Girls' in Hostels.
	Number of Boys' Schools	AVERAGE ENROL- MENT FOR YEAR.		Number of Girls' Schools	AVERAGE ENROL- MENT FOR YEAR.									
		Christians.	Non-Christians.		Total.	Christians.	Non-Christians.	Total.						
	1	6	..	..	..	..	..
	2	47	..	..	..	..	..
	1	24	..	..	..	..	..
	3	44	..	..	..	..	..

	1	100	..	..	..	..	..
	2	112	..	..	..	..	..
	2	36	..	..	..	..	..
	2	95	..	..	..	..	..
	1	56	..	..	..	..	..
	4	116	..	..	..	..	..
Total	28	17	636	35	1	33	..	..	..	..	..	..	..	..

**NORTH-WEST INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
31st OCTOBER, 1916.**

COLPORTAGE.

NAMES OF CIRCUITS.	SCRIPTURES SOLD AND DISTRIBUTED.			NAMES OF CIRCUITS.	SCRIPTURES SOLD AND DISTRIBUTED.		
	No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.		No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.
ALLAHABAD DISTRICT.				MUTTRA DISTRICT.			
Allahabad	2	3	90	Agra	7	25	1894
Banda .. .. .	..	..	119	Aligarh .. .. .	..	..	..
Bharwari .. .. .	..	..	27	Atrauli .. .. .	..	1	50
Chunar .. .. .	..	..	336	Bharatpur	1	1	100
Karwi .. .. .	..	..	50	Dig .. .. .	..	..	..
Manikpur .. .. .	..	..	87	Firozabad .. .. .	..	..	..
Shankargarh .. .. .	..	..	..	Hathras .. .. .	..	21	1825
Total	2	3	781	Iglas	14	..	..
CAWNPORE DISTRICT.				Khair .. .. .	..	..	..
Akbarpur	1	4	224	Kosi .. .. .	..	..	..
Auraiya	1	10	1738	Mahaban .. .. .	..	..	..
Bilbaur	16	35	1796	Mant .. .. .	..	..	..
Cawnpore English .. .. .	..	..	..	Muttra .. .. .	..	..	..
Hindustani	44	16	1128	Sadabad	35	100	2400
Konch .. .. .	..	..	236	Sikandrabad .. .. .	..	..	..
Madhugarh	3	8	257	Tappal .. .. .	..	..	..
Moth	1	2	2	Total	57	148	8260
Oral	1	2	120				
Sachendi .. .. .	..	..	293	PUNJAB DISTRICT.			
Total	68	77	5812	Aliwal .. .. .	..	..	608
DELHI DISTRICT.				Dawalgarh .. .. .	..	..	512
Bahadurgarh .. .. .	..	..	21	Firozpur .. .. .	..	..	688
Delhi	6	24	1048	Ghanieki .. .. .	..	..	781
North	1	1	382	Ghumam .. .. .	..	..	288
Gohana .. .. .	..	..	100	Gobawa .. .. .	..	..	576
Gurgaon	2	3	943	Harchawal .. .. .	..	..	944
Panipat .. .. .	..	..	416	Horton-Kalwan .. .. .	..	..	752
Rhotak	1	..	399	Janjute .. .. .	..	..	576
Sonepat .. .. .	..	1	300	Kaus Kacha .. .. .	..	..	576
Total	10	29	3641	Kot Lakhpat .. .. .	..	..	384
HISSAR DISTRICT.				Lahore .. .. .	..	..	720
Badhlada .. .. .	..	..	500	Lahore North .. .. .	..	..	1280
Barnala	8	10	862	Lakhoke .. .. .	..	..	704
Barwala Khedar .. .. .	..	..	60	Multan .. .. .	..	..	704
Bhatinda	3	5	4139	Pandoki .. .. .	..	..	604
Fatehabad .. .. .	..	..	645	Rajajang .. .. .	..	..	768
Hansi	4	5	1973	Sathiala .. .. .	..	..	672
Hissar .. .. .	..	..	1200	Sultanke .. .. .	..	..	768
Rama Mandi	2	2	1200	Total .. .. .	..	..	12912
Sangrur	1	3	760				
Sirsa .. .. .	..	..	400	RAJPUTANA DISTRICT.			
Tuhana .. .. .	..	..	352	Ajmer .. .. .	..	..	..
Total	18	25	12631	Bandikui .. .. .	..	..	..
MEERUT DISTRICT.				Bikaneer	13	14	710
Baraut .. .. .	..	..	1029	Mangliawas .. .. .	..	..	54
Bilochpur	4	3	150	Nazaur .. .. .	..	..	..
Bulandshahr .. .. .	..	..	158	Naraina .. .. .	..	..	..
Dhaji	1	4	1696	Nawa .. .. .	..	..	80
Gaziabad .. .. .	..	..	1500	Phalera .. .. .	..	8	4358
Hapur .. .. .	..	..	2343	Pisangau .. .. .	..	..	48
Jahangrabad .. .. .	..	..	317	Ramsar .. .. .	..	..	..
Khurja .. .. .	..	..	600	Ratangarh .. .. .	..	..	75
Mawana .. .. .	..	3	1184	Rupnagar .. .. .	..	..	4
Meerut .. .. .	..	..	1212	Sri Madhopur .. .. .	..	..	..
City	1	2	1212	Suratgarh .. .. .	..	1	145
Sikandrabad .. .. .	..	..	..	Tilaunia .. .. .	..	2	85
Sujana .. .. .	..	..	..	Total	16	25	5599
Total	6	12	10189				

**NORTH-WEST INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
31st OCTOBER, 1916,
COLPORTAGE.**

NAMES OF CIRCUITS.	SCRIPTURES SOLD AND DISTRIBUTED.		
	No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.
ROORKEE DISTRICT.			
Dehra Doon	13	10	380
Deoband .. .. .	..	2	385
Hardwar	1	42	1480
Jansat	3	13	505
Kandhla	1	2	302
Lhaksar	1	4	835
Muzaffarnagar	5	58	661
Mussoorie English.. .. .	..	..	..
Mussoorie Hindustani	3	18	156
Purqazi .. .. .	..	..	268
Roorkee	1	15	642
Shamli .. .. .	..	..	581
Thana Bhawan	5	7	451
Total	23	169	6646

NORTH-WEST INDIA CONFERENCE STATISTICS
SCHOOL

NAMES OF DISTRICTS.	VERNACULAR SCHOOLS.								
	Boys' Schools.				GIRLS' SCHOOLS.				
	Number of Boys' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Girls' Schools	AVERAGE ENROLMENT FOR YEAR.			
		Christians.	Non-Christians.	Total.		Christians.	Non-Christians.	Total.	
Allahabad.	10	12	136	148	1	16	16		
1914	10	12	136	148	1	16	16		
1915	7	11	78	89	7	11	57	68	
Increase	3	1	58	59	6	11	41	52	
Decrease	..	..	..	..	..	..	..	..
Cawnpore.	19	139	80	199	14	39	168	207	
1914	19	139	80	199	14	39	168	207	
1915	15	86	84	170	18	31	98	129	
Increase	4	53	..	29	4	8	70	78	
Decrease	..	..	24	..	4	..	..	..
Delhi.	38	433	..	433	31	209	..	209	
1914	38	433	..	433	31	209	..	209	
1915	38	470	25	495	28	162	10	172	
Increase	..	37	25	62	3	47	10	37	
Decrease	..	..	..	..	..	..	..	..
Hissar.	42	462	121	583	16	139	57	196	
1914	42	462	121	583	16	139	57	196	
1915	23	191	59	250	6	33	10	43	
Increase	19	271	62	333	10	106	47	153	
Decrease	..	..	..	..	..	..	..	..
Meerut.	52	611	167	778	30	255	29	234	
1914	52	611	167	778	30	255	29	234	
1915	65	747	334	1,081	27	245	29	274	
Increase	13	136	167	303	3	10	..	10	
Decrease	..	..	..	..	..	..	..	..
Muttra.	108	1,225	176	1,401	46	585	127	712	
1914	108	1,225	176	1,401	46	585	127	712	
1915	86	1,278	217	1,495	54	522	100	622	
Increase	22	53	41	94	8	63	27	90	
Decrease	..	..	..	..	..	..	..	..
Punjab.	7	188	16	184	5	70	..	70	
1914	7	188	16	184	5	70	..	70	
1915	54	560	28	588	31	264	5	269	
Increase	47	372	12	404	26	194	5	199	
Decrease	..	..	..	..	..	..	..	..
Rajputana.	14	65	131	199	2	9	9	9	
1914	14	65	131	199	2	9	9	9	
1915	14	76	112	188	4	9	21	30	
Increase	..	11	22	11	2	9	12	21	
Decrease	..	..	..	..	..	..	..	..
Roorkee.	28	243	200	443	17	119	74	193	
1914	28	243	200	443	17	119	74	193	
1915	15	117	71	188	6	36	50	86	
Increase	13	126	129	255	11	83	24	107	
Decrease	..	..	..	..	..	..	..	..
GRAND TOTAL	318	3,358	1,010	4,368	162	1,416	480	1,896	
1914	318	3,358	1,010	4,368	162	1,416	480	1,896	
1915	317	3,530	1,008	4,544	181	1,313	380	1,693	
Increase	1	172	2	176	19	103	100	203	
Decrease	..	..	..	..	..	..	..	..

FOR THE YEAR ENDING 31st OCTOBER, 1916.
STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.							
Boys' Schools.					GIRLS' SCHOOLS.					Total Number of Boys' Schools.	Total Number of Girls' Schools.	Total Average Enrolment.	Total Number of Teachers.	Total Number of Boys' Hostels.	Total Number of Boys in Hostels.	Total Number of Girls' Hostels.	Total Number of Girls in Hostels.
Number of Boys' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Girls' Schools	AVERAGE ENROLMENT FOR YEAR.												
	Christians.	Non-Christians.	Total.		Christians.	Non-Christians.	Total.										
1	24	50	74	..	..	..	..	11	1	238	18	1	20	..	..	..
1	30	87	117	..	..	..	..	8	7	274	25	1	25	..	..	..
..	6	37	43	..	..	..	..	3	6	36	7	..	5	..	..	..
..	
1	74	115	189	2	244	2	246	20	16	841	44	1	74	1	100	85	
1	70	130	200	2	226	..	226	16	20	725	62	1	69	2	85	..	
..	4	..	..	..	18	2	20	4	4	116	18	..	5	1	15	..
..	..	15	11	..	..	..	..	..	..	..	..	..	..	..	..	..
..	
..	
..	
..	
1	110	8	118	1	129	1	130	53	31	1,310	92	1	114	1	129	..	
1	140	4	144	1	143	1	144	66	28	1,643	84	1	131	1	142	..	
..	30	4	26	..	14	..	14	13	3	333	8	..	17	..	13	..	
..	
1	96	109	205	3	237	..	237	109	49	2,555	137	3	146	2	237	..	
1	103	119	222	2	299	..	299	87	56	2,638	121	2	145	3	299	..	
..	7	10	17	1	62	..	62	22	7	83	18	1	1	1	62	..	
..	
..	
..	
1	46	..	46	1	76	..	76	15	3	330	26	1	56	1	94	..	
1	60	12	72	1	76	..	76	15	5	368	34	1	60	1	121	..	
..	14	12	26	..	..	..	..	..	2	36	8	..	4	..	27	..
..	
..	
..	
..	
5	350	282	632	8	778	3	781	323	170	7,677	468	9	477	6	652	..	
5	403	352	755	7	792	1	793	322	188	7,785	525	8	489	8	705	..	
..	53	70	123	1	14	2	12	1	18	108	57	1	12	2	53	..	
..	

NORTH-WEST INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
31st OCTOBER, 1916.

COLPORTAGE.

NAMES OF DISTRICTS.	SCRIPTURES SOLD AND DISTRIBUTED.			NAMES OF DISTRICTS.	SCRIPTURES SOLD AND DISTRIBUTED.		
	No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.		No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.
Allahabad.				Muttra.			
1916 ..	2	3	781	1916 ..	57	148	6269
1915 ..	6	28	1451	1915 ..	90	125	9872
Increase ..				Increase ..		23	
Decrease ..	4	25	670	Decrease ..	33		3103
Cawnpore.				Punjab.			
1916 ..	68	77	5812	1916 ..			12912
1915 ..	87	100	5507	1915 ..	20	114	9992
Increase ..			305	Increase ..			2920
Decrease ..	19	23		Decrease ..	20	114	
Delhi.				Rajputana.			
1916 ..	10	29	3681	1916 ..	16	25	5589
1915 ..	9	24	2116	1915 ..	12	19	5435
Increase ..	10	10	1565	Increase ..	4	6	154
Decrease ..				Decrease ..			
Hissar.				Roorkee.			
1916 ..	18	25	12631	1916 ..	23	169	6646
1915 ..	23	52	13885	1915 ..	23	102	16238
Increase ..				Increase ..		67	
Decrease ..	5	27	1254	Decrease ..			9592
Meerut.				GRAND TOTAL			
1916 ..	6	12	10189	1916 ..	200	488	64510
1915 ..	7	30	7646	1915 ..	279	610	72114
Increase ..			2543	Increase ..			
Decrease ..	1	18		Decrease ..	79	122	7604