Annual Conference

Methodist Episcopal Church

OFFICIAL MINUTES.

FIFTEENTH SESSION

OF THE

Bombay Annual Conference

OF THE

Methodist Episcopal Church,

HELD AT

BARODA, December 18-24, 1906.

PRESIDENTS: — (BISHOP J. N. FITZGERALD, D. D., LL. D.
       BISHOP J. E. ROBINSON, D.D.
SECRETARY: —  FREDERICK WOOD.

Bombay:
PRINTED AT THE METHODIST PUBLISHING HOUSE.

1907
Table: Conference Roll and Directory.

<table>
<thead>
<tr>
<th>Name and Post Offices</th>
<th>Home Conference</th>
<th>Received on trial</th>
<th>Joined Bombay Conference</th>
<th>How admitted</th>
<th>Year of Conference Course now studying</th>
<th>Vernacular</th>
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<td>Ayers, Albert E.</td>
<td>Bombay</td>
<td>S. W. Kansas</td>
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<td>1901</td>
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*Explanatory Note—Abbreviations used are: Tf—Transferred from. An asterisk indicates that the Course of Study has been passed. Names of Probationers are in Italic.*
# DIRECTORY OF LOCAL PREACHERS.

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<tr>
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<th>Name</th>
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<td>Wright, T. T.</td>
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## GUJARAT DISTRICT.

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OFFICERS OF THE CONFERENCE.

BISHOP J. N. FITZ-GERALD, D.D., LL.D.
BISHOP J. E. ROBINSON, D.D.

SECRETARY ... ... 
FREDERICK WOOD.

ASSISTANT SECRETARY ... ...
HENRY C. SCHOLBERG.

STATISTICAL SECRETARY ... ...
W. E. LEE-CLARKE.

CORRESPONDING SECRETARY ... ...
E. F. FREASE.

VICE CORRESPONDING SECRETARY ... 
L. E. LINZELL.

TREASurer FOR THE MISSIONARY SOCIETY ... A. E. AYERS.
CONFERENCE TREASurer ... 
W. E. LEE-CLARKE.

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BOARD OF EXAMINERS.

DEACONESS BOARD.
Albert A. Parker, A. E. Ayers, C. B. Hill, Mrs. Frease, Mrs. Mell, Mrs. Ayers, Miss Nicholls.

TRIERS OF APPEALS.

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STANDING COMMITTEES.
Temperance—C. B. Hill, Ganju Dhanji, Albert A. Parker.

TRUSTEES, FLORENCE B. NICHOLSON SCHOOL OF THEOLOGY.

BAREILLY THEOLOGICAL SEMINARY.

TRUSTEES, BALDWIN HIGH SCHOOLS, BANGALORE, A. W. Mell, W. Mathie.

THE LATE GEORGE BOWEN
CONFERENCE JOURNAL.

FIRST DAY.

BARODA, Tuesday, December 18th, 1906.

The Fifteenth Session of the Bombay Annual Conference convened in the Methodist Episcopal Church, Baroda Camp, on Tuesday, December 18th, 1906, Bishop J. E. Robinson in the Chair; Bishop FitzGerald being detained at the South India Conference at Haidarabad.

The hymn "And are we yet alive?" was sung; Dr. A. B. Leonard read Psalm 103rd and Romans 12th, and led in prayer; the hymn "O Spirit of the living God" was also sung, and W. H. Stephens and Dr. Vaughan led in prayer.

After introductory remarks by the Bishop, the Secretary of the last Conference called the Roll, and the following answered to their names:—


Probationers.—Yakub Dhanji, Gyanoba Narayan.

The Bishop announced the transfer to this Conference of Henry Scholberg, a probationer in the first year, ordained deacon and elder under the Missionary Rule, from the Minnesota Conference; and Arthur C. Parker, a probationer in the 1st year, from the Northern New York Conference.

On motion of W. E. Robbins, Frederick Wood was elected Secretary; and on his nomination H. C. Scholberg was elected Assistant Secretary.

On motion of W. E. Robbins, W. E. L. Clarke was elected Statistical Secretary.

On motion of W. E. Robbins, E. F. Frease was re-elected Corresponding Secretary.

On motion of E. F. Frease, L. E. Linzell was elected Vice Corresponding Secretary.

On motion of W. H. Stephens, A. E. Ayers was renominated Treasurer for the Missionary Society.

On motion of A. E. Ayers, W. E. L. Clarke was re-elected Conference Treasurer and treasurer of all the connectional funds of Conference.
On motion of Albert A. Parker, Arthur C. Parker was appointed postmaster for the Conference.

Bar.

On motion of W. H. Stephens, the fourth row of seats was fixed as the bar of the Conference.

Programme.

On motion of E. F. Frease, the printed programme was adopted as the programme of the Conference.

Standing Committees.

On motion of E. F. Frease, and on nomination of the Presiding Elders, the following were appointed to fill vacancies on the Standing Committees:—Temperance, S. A. Bhoole in place of J. A. I. Baksh; Conference Relations, W. E. Bancroft in place of G. W. Park. On the Auditing Committee, Arthur C. Parker in place of G. W. Park.

Visiting Brethren.

On motion of A. E. Ayers, the members of other Annual Conferences who may be present, and Howard F. Bishop, were invited to sit within the bar and participate in the discussions.

Reporters.

On motion of L. E. Linzell, A. A. Parker, A. E. Ayers, and F. Wood were elected official reporters to the Indian and Home papers. L. E. Linzell was also added.

Dr. A. B. Leonard.

Dr. A. B. Leonard, Corresponding Secretary of the Missionary Society, was introduced, and addressed the Conference. He expressed his great pleasure at being in India. He presented the greetings of the Home Church and of the Society; he spoke of the financial outlook, of the division of the Missionary Society, and the increasing missionary spirit at home. He suggested the formation of Conference Missionary Societies in India as in America, as provided for in the Discipline. His address was listened to with great pleasure.

On motion of W. H. Stephens, Dr. Leonard was elected a corresponding member of the Conference, given a seat on the platform, and invited to participate in all the discussions and business.

Mrs. E. B. Stevens.

Mrs. E. B. Stevens, for thirty years connected with the Women’s Foreign Missionary Society, Baltimore Branch, was introduced, and said a few words expressing her pleasure at being present.

Dr. J. G. Vaughan.

Dr. J. G. Vaughan, a Field Secretary of the Jubilee Movement, was introduced, and gave an address expressing pleasure and appreciation of his reception here and elsewhere in India, and his deep affection for the mission cause in this land.

Introductions.

The following new missionaries were also introduced: H. C. Scholberg and wife, Arthur C. Parker and wife, Miss Crause, Mrs. Grove and Mrs. Hill.

D. O. Fox.

The Secretary read a letter of greeting and Christian love from D. O. Fox and Sister Fox. On motion of E. F. Frease, the Secretary was instructed to send a fitting response to Brother and Sister Fox, conveying the affectionate regards of the Conference.

On motion of E. F. Frease it was ordered that the hour of adjournment be 1-45, and on expiry of time Conference adjourned. The Doxology was sung, and Dr. Leonard pronounced the benediction.
SECOND DAY.

Wednesday, December 19th, 1906.

Conference met at the appointed hour, Bishop J. E. Robinson in opening the Chair.

The hymn, "Come, Holy Spirit, heavenly dove" was sung; prayer was offered by W. E. Robbins and Bishop Foss; the hymn "For ever here my rest shall be" was sung; and Dr. Leonard gave a most helpful address on "The promises in the Scriptures concerning the coming and fulness of the Holy Spirit."

The following additional members were present:—W. E. L. Roll Call. Clarke, J. C. Fisher, I. F. Row.

The Minutes of the previous day's session were read and approved. Minutes.

At this point Bishop Thoburn took the Chair, who after expressing his great pleasure in being back in India, introduced Bishop Foss, who has been appointed to represent the General Missionary Committee at the Jubilee Celebration. The Bishop addressed the Conference giving expression to his deep love for India and his rejoicing at again being privileged to visit this land and our work which is dearer than ever to his heart, intensified as it was by his last visit nine years ago.

The Secretary read the following communication from the General Missionary Committee concerning Dr. Goucher's visit:—

"September 19th, 1906.

"This certifies that at the Annual Meeting of the General Missionary Committee of the Methodist Episcopal Church, held in Brooklyn, N. Y., November 1905, the Rev. John F. Goucher, D.D., LL.D., (together with Bishop Cyrus D. Foss and Dr. A. B. Leonard, Corresponding Secretary) was appointed to represent the General Missionary Committee in the Semi-Centennial Celebration of the introduction of the work of the Methodist Episcopal Church in Southern Asia.

"Attest. (Signed) Stephen O. Benton, Secretary."

Dr. Goucher was then introduced, and addressed the Conference, mentioning his long connection with India as a member of the General Missionary Committee. He recalled with pleasure his previous visit nine years ago, and of his increasing love for this work and his delight to be here at this time.

On motion, Dr. Goucher was given a seat on the platform, and invited to participate in the deliberations of the Conference.

Dr. John W. Butler, Superintendent of our Mission in Mexico, and son of the beloved founder of our Mission in India, was introduced and addressed the Conference. He spoke of his peculiar interest in India, and of the delight it gave him to visit the work of the Mission his father loved so well, and of his appreciation and
gratification of all he had thus far seen and heard. On motion of E. F. Frease, he was invited to a seat on the platform and to participate in the deliberations of the Conference.

W. E. Robbins

The following resolution concerning our late Secretary, Bro. Robbins, was presented by F. Wood, and adopted by a rising vote:—

"Whereas, our Brother W. E. Robbins has been Secretary of this Conference for thirteen sessions, and having been appointed to the office of Presiding Elder relinquishes the secretarial office; Therefore, we desire to place on record our heartfelt appreciation and satisfaction of the yeoman service thus rendered by Brother Robbins to our Conference in these many sessions."

On motion of W. E. L. Clarke, the Statistical Secretary was instructed to insert an extra column in the statistical report for jubilee gifts; and all preachers-in-charge were ordered to report the same early in the session.

Statistics—Jubilee Gifts.

Question XIII — "Was the character of each preacher examined?" was taken up. The characters of the following Effective Elders were passed, and those who were present reported their collections, and each briefly spoke of his work:—A. E. Ayers, A. W. Moll, H. W. Butterfield, W. E. L. Clarke, C. B. Hill, E. F. Frease, G. W. Park, A. A. Parker, Yusaf Dhanji, L. E. Linzell, W. E. Bancroft, W. E. Robbins, W. H. Stephens, F. Wood, S. A. Bhosle and J. C. Fisher.

Introduction.

The Rev. Imam Baksh Bawa was introduced to the Conference.

Extension of Time.

On motion of E. F. Frease, time was extended.

Industrial Work.

On motion of E. F. Frease, H. F. Bishop, lay missionary, was allowed to report his work. On the suggestion of Dr. Leonard, and on motion of Albert A. Parker, Bro. Bishop was requested to prepare a pamphlet on the Industrial Work, for circulation in the home land, and that in the preparation of the same he communicate with those engaged in similar work in the other Conferences.

Greetings.

Greetings from T. E. F. Morton were read, and on motion of E. F. Frease the Secretary was instructed to send a suitable reply expressing the Christian regards of the Conference.

Adjournment.

On motion of E. F. Frease, Conference adjourned at 2 p.m. The Doxology was sung, and Bishop Foss pronounced the Benediction.

THIRD DAY.

THURSDAY, December 20, 1906.

Opening.

Conference met at the appointed hour, Bishop Robinson conducting the devotional exercises. The hymn "Walk in the light" was sung; W. E. L. Clarke offered prayer, and the hymn "Faith of our fathers" was also sung.

Bishop

Bishop Robinson introduced Bishop FitzGerald, who took the Fitz Gerald Chair, and in a few remarks expressed his pleasure at being with us.
The Minutes of the previous day's session were read, corrected and approved.

The following additional member was present: A. W. Mell.

A. E. Ayers reported the Bombay District. E. F. Frease reported the Gujarat District. W. E. Robbins reported the Kathiawad District.

On motion of A. E. Ayers time was extended.

W. H. Stephens reported the Marathi District.

Mrs. Foss, President of the Women's Foreign Missionary Society, was introduced to the Conference and received a hearty greeting.

On motion of A. E. Ayers the following Committee on Resolutions was appointed:—C. B. Hill, A. A. Parker, W. E. Bancroft, Gangu Dhanji, and J. C. Fisher.

On motion of W. H. Stephens Conference adjourned. The Doxology was sung, and Bishop Fitzgerald pronounced the Benediction.

FOURTH DAY.

Friday, December 21, 1906.

Conference met at the appointed time, Bishop Fitzgerald in the Chair. The hymn "How firm a foundation" was sung, and Bishop Foss led in prayer.

The Minutes of the previous day's session were read and approved.

The Bishop announced the news received by cable of the death of Bishop McCabe, and on motion the committee on resolutions was instructed to present a special memoir.

Question 2—"Who have been readmitted?" was taken up. The answer was given, None.

Question 3—"Who have been received on credentials, and from what Churches?" was taken up. The answer was given, None.

Question 5—"Who have been continued on trial?" was taken up. The name of Yakub Dhanji was called. His character was passed, the Board of Examiners reported, and on motion of W. E. Robbins, he was continued on trial and advanced to the studies of the second year.

Question 7—"Who have been admitted into full membership?" was taken up. The name of Gyanoba Narayan was called. His character was passed; on recommendation of the Committee on Conference Relations, the Board of Examiners having reported, the Bishop having addressed him and asked the disciplinary questions, and on motion of W. H. Stephens, he was admitted into full membership and advanced to the studies of the third year.
Qn. VI. 

*Question 6*—"Who have been discontinued?" was taken up. The answer was given, None.

Mrs. Butler. Mrs. Butler was introduced to the Conference, and received a very hearty greeting.

Introductions The Rev. M. B. Nikambe, Moderator of the Presbyterian Church in India, was introduced and addressed the Conference; also Bros. Anderson and Gerahom from the South India Conference, and Bro. Thornton, Superintendent of the Seamen's Rest, Bombay.

Gift of a Stereoptican. On motion of A. A. Parker the following resolution was adopted:

"We desire to gratefully recognize the gift to the Florence B. Nicholson School of Theology, for use in the Bombay Conference, of a stereoptican and slides, which came to us through the good offices of Miss Clementina Butler; and wish to thus thank both her and the donor for this most useful instrument. We are sure it will be of great value as an evangelizing agency."

Belgaum High School A communication from the South India Conference was presented, requesting this Conference to become a patronizing body of the Belgaum High School for the Marathi language.

On motion of L. E. Linzell the following recommendation of the Finance Committee was adopted:

"That we place on record that we adhere to the principle of centralizing our educational work; but in our judgment Belgaum is not sufficiently central to be the most desirable location for the development of our Marathi educational work."

On motion of L. E. Linzell, the Secretary was instructed to communicate this action to the Secretary of the South India Conference.

Qn. IX. 

*Question 9*—"What members are in studies of 4th year?" was taken up. The names of Jivan D. Saptal, Gangu Dhanji, and Henry Narottam, were called. Their characters were passed, the Board of Examiners reported, and they were advanced to the studies of the 4th year.

Qn. XIIa. 

*Question 12*—"What others have been elected and ordained elders?" was taken up. The name of Jivan D. Saptal was called. On recommendation of the Committee, on Conference Relations and on motion of A. E. Ayers, he was elected to Elders' Orders under the Missionary Rule.

Qn. IX. 

*Question 9*—"What members are in studies of 4th year?" was resumed. The name of Robert Ward was called, and on motion of E. F. Frease he was continued in studies of the 4th year.

Books in courses of Study. On motion of A. A. Parker, the Board of Examiners was authorized to substitute equivalent books for any in the courses of study which may not be obtainable.
Question 11—"What others have been elected and ordained deacons?" Qn. XI. was taken up. The name of Kalidas Mulji was called. On recommendation of the Committee on Conference Relations, and on motion of E. F. Frease, he was elected to Deacons' Orders as a local preacher.

Question 15—"Who have died?" was taken up. The answer Qn. XV. given was, None, and the Conference sang the Doxology.

Question 16—"Who have been located at their own request?" was Qn. XVI. taken up. The answer was given, None.

Question 22—"Who are the Supernumerary Preachers?" was Qn. XXII. taken up. On recommendation of the Committee on Conference Relations, and on motion of A. E. Ayers, I. F. Row was continued in the Supernumerary Relation.

Question 23—"Who are the Superannuated Preachers?" was taken Qn. XXIII. up. On recommendation of the Committee on Conference Relations and on motion, the following were continued in the Superannuated Relation:—G. I. Stone and D. O. Fox. And W. W. Bruere was granted a Superannuated Relation.

On motion of E. F. Frease, Robert Ward was granted an Effective Relation.

After some discussion concerning the relation to the Conference of Missionaries on furlough, the Presiding Bishop advised that they should not be granted either Supernumerary or Superannuated Relations, but be noted as on leave.

On motion of E. F. Frease, the Bishops were requested to note G. W. Park and Frederick Wood as on leave.

Question 30—"Where shall the next Conference be held?" Qn. XXX. was taken up. On motion of A. E. Ayers, the Taylor Memorial Church, Bombay, was selected.

A communication from Thos. S. Donohugh was read, in which it was suggested that any returning missionary be elected the Bombay Conference representative to the Second General Conference District Epworth League. On motion of W. E. Robbins, Frederick Wood was elected.

The amended Constitution of the Bombay Seamen's Rest, with its Committee of Management, which had been circulated among the members of Conference, was taken as read, and adopted; and ordered incorporated in the Minutes. And on motion of A. E. Ayers the Financial Board of the Bombay Annual Conference was elected the Board of Trustees of the Institution.

Greetings were read from Dr. J. Summer Stone, and on motion of W. E. Robbins the Secretary was instructed to send a suitable reply.

On motion, the request of C. B. Hill that he be excused from the Excused Conference before final adjournment was granted.
On motion of L. E. Linzell the Presiding Bishop was authorized to draw on the Book Concern for the sum ($ 196) due to this Conference.

On motion of W. E. Bancroft the Statistical Secretary was ordered to insert the number of missionaries on leave, at the foot of the column of the number of missionaries of the Conference in each district’s statistical report.

On motion of A. E. Ayers it was ordered that the following detached properties be reported in the statistical report under the head of Conference Properties:—the Bowen House, and the Publishing House, Bombay; the Sanitaria at Tethal and Panchgani; and the unoccupied plots at Lonavla.

Qn. XXV. Question 25.—“What is the Statistical Report for this year?” was taken up. The Statistical Secretary read the report, which was adopted. (See Statistics.)

Qn. IV. Question 4.—“Who have been received on trial?” was taken up. The names of Musa Karshan and Nathu Narshin were called. On the recommendation of the Committee on Conference Relations, the Board of Examiners having reported, and on motion of E. F. Frease, they were received on trial to pursue the studies of the first year.

The name of Henry C. Scholberg was called, and on motion of W. H. Stephens he was received as a probationer in the first year, having been ordained deacon and elder under the Missionary Rule.

Qn. XI. Question 11.—“What others have been elected and ordained deacons?” was resumed. The name of Arthur C. Parker was called, and on motion of E. F. Frease he was elected to Deacon’s Orders under the Missionary Rule.

Qn. XII. Question 12.—“What others have been elected and ordained elders?” was resumed. The names of Arthur C. Parker and Gyanoba Narayan were called, and on motion of E. F. Frease and W. H. Stephens respectively, they were elected to Elders’ Orders under the Missionary Rule.

Adjournment. On motion of W. E. Bancroft, Conference adjourned to meet at 8:30 this evening. Dr. Leonard pronounced the Benediction.

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EVENING SESSION.

Opening. Conference met at the appointed hour, Bishop Foss in the Chair at the request of Bishop Fitzgerald. The hymn “There is a fountain filled with blood” was sung, and S. A. Bhojale led in prayer.

Journal. The Minutes of the previous session were read and approved.

Introduction. Harry Farmer, member of the Philippine Islands Mission Conference and delegate to the Jubilee Celebration, was introduced to Conference.
Question 14—“Who have been transferred and to what Confer-
ences?” was taken up. The answer was given, None.

Question 5—“Who have been continued on trial?” was resumed. Qn. V.
The name of Arthur C. Parker was called. His character was passed;
the Board of Examiners having reported, on motion of E. F. Frease
he was continued on trial and advanced to the studies of the second
year.

Question 17—“Who have been located?” was taken up. The Qn XVII.
answer was given, None.

Question 18—“Who have withdrawn?” was taken up. The answer Qn. XVIII.
was given, None.

Question 19—“Who have been permitted to withdraw under charges Qn. XIX.
or complaints?” was taken up. The answer was given, None.

Question 20—“Who have been expelled?” was taken up. The Qn. XX.
answer was given, None.

The committee appointed at last year's session to dispose of the Taylor Boys' School Property
old movable property of the Taylor High School for Boys reported
that the property had been sold and the proceeds had been paid
towards the debt. On motion of A. E. Ayers the report was adopted
and the Committee was discharged.

On motion of E. F. Frease, W. H. Stephens was re-elected a Bareilly
Trustee of, and A. A. Parker re-elected a visitor to, the Bareilly
Theological Seminary for the ensuing year.

On motion of A. E. Ayers, A. W. Mell and W. Mathie were re-
elected Trustees of the Baldwin High Schools, Bangalore. Bishop
Robinson spoke of the excellent work being done by these Schools.

Question 26—“What is the aggregate of the benevolent collections Qn. XXVI.
ordered by the General Conference as reported by the Conference
Treasurer?” was taken up. The answer was given, Rs. 2,176.

The following Committees and Boards presented their reports, Committee
which were adopted:—Board of Stewards, Sunday Schools,
Temperance, State of the Church, Educational Board, Conference
Treasurer. (See Reports).

Question 27—“What are the claims on the Conference Fund?” Qn. XXVII.
was taken up. The answer was given, Rs. 720.

Question 28—“What has been received on these claims and how has it been applied?” was taken up. The answer was given,
Rs. 1,856. To Mrs. Vardon, Rs. 600; to Sakhubai Gyanoba, Rs. 120;
and the balance added to the capital.

The Chair appointed the following Committee or Nominations:— Nominations

On motion of W. E. L. Clarke, L. E. Linzell was elected Historical
Secretary.

On motion of A. W. Mell, the abstract of the leading events in the
history of the Conference, as presented by F. Wood late Historical
Secretary, was adopted, and ordered incorporated in the Minutes,
On motion of W. E. L. Clarke the Secretaries were appointed a Committee to edit and publish the Minutes.

The following were elected members of the Finance Committee by ballot:—C. B. Hill, L. E. Linzell, A. A. Parker, J. C. Fisher, Henry Narottam. Alternates:—A. W. Mell, W. E. Bancroft, H. C. Scholberg, S. A. Bhosle.

"Indian Witness." Bishop Robinson represented the "Indian Witness" and its interests, and urged the support of all members of Conference; and A. W. Mell was appointed to receive subscriptions.

The Deaconess Board presented its report which was adopted (see Reports); and on its recommendation the characters of the following Deaconesses were approved, and they were continued in their relation:—Miss Davis, Mrs Hutchings, Miss Holmes, Mrs. Grove and Miss Morgan.

The Epworth League Board of Control presented its report, which was adopted (see Report); and on motion of E. F. Frease the following Board of Control for the ensuing year, nominated by the out-going Board, was elected:—President, Miss Joan Davis; Vice President, Yusaf Dhanji; Secretary-Treasurer, H. C. Scholberg; Directors: C. B. Hill, Mrs. W. H. Stephens, Miss Austin.

On motion of F. Wood Conference adjourned to meet at 8 o'clock on Monday morning, Bishop Foss pronouncing the Benediction.

FIFTH DAY.

Monday, December 24, 1906.

Conference met at the appointed hour. Bishop FitzGerald in the Chair. Devotional exercises were conducted by Dr. Butler: the hymn "Jesus, the name high over all" was sung. Psalm xcii was read, and Dr. Butler led in prayer.

The Minutes of the previous day's session were read and approved.

The Chair presented the following nominations for Triers of Appeals, who were elected: A. A. Parker, A. W. Mell, W. E. Bancroft, J. C. Fisher, Yusaf Dhanji.

The Committee on Resolutions presented its report: a memoir of Bishop McCabe; a memoir of Frank E. Havens, late Superintendent of the Bombay Seamen's Rest; and resolutions concerning our General Superintendents, Bishops FitzGerald and Foss, Bishops Thoburn, Robinson and Oldham, Drs. Leonard and Goucher, Mrs. Butler. Mrs. Foss, the Jubilee visitors, and other matters, were severally adopted by rising votes. (See Resolutions.)

The Board of Examiners reported that J. C. Fisher had passed the 1st and 2nd years Marathi course of study; L. E. Linzell, the 3rd years and back study of 2nd year in Gujarati; and W. E. Bancroft, the 2nd year Gujarati.
On motion of L. E. Linzell, the following Commission, to unite with commissions of other Conferences, and to consider the status and salary of Indian Christian graduates who wish to enter our work, was elected:—E. F. Frease, W. H. Stephens, A. A. Parker and Miss Nicholls.

The Committee on Nominations presented its report, which was adopted. (See Boards and Committees.)

The Auditing Committee presented its report which was adopted. (See Reports.)

The Bishop presented the Certificate of Ordinations.

On motion of A. E. Ayers, the following were elected to fill vacancies on the Auditing Committee: A. C. Parker and J. C. Fisher in place of G. W. Park and F. Wood.

On motion of A. E Ayers it was ordered that the printed Minutes be the official record of the Conference.

The Chair appointed the following to fill vacancies on the Board of Examiners: L. E. Linzell and Robert Ward in place of G. W. Park and F. Wood.

Mrs. Oldham was introduced to the Conference.

The Minutes were read, corrected and approved.

On motion of W. H. Stephens it was ordered that after religious exercises and the reading of the Appointments, the Conference stand adjourned.

Bishop FitzGerald read Matthew xxviii 16-20, the hymn "Children of the Heavenly King" was sung, Bishop Robinson led in prayer, Bishop FitzGerald briefly addressed the Conference and read the Appointments, the Doxology was sung, the Bishop pronounced the Benediction, and the Conference stood adjourned sine die.

APPROVED AS CORRECT.

James A. Fitzgerald

PRESIDENT.

FredK. Wood

SECRETARY.
DISCIPLINARY QUESTIONS.

1. Who have been received by transfer, and from what Conference? Henry C. Scholberg, a Probationer in First Year’s studies (ordained deacon and elder under the Missionary Rule), from the Minnesota Conference; and Arthur C. Parker, a Probationer in First Year’s studies, from Northern New York Conference.

2. Who have been re-admitted? None.

3. Who have been received on credentials, and from what Churches? None.

4. Who have been received on trial—
   (a) in studies of 1st year? Henry C. Scholberg, Musa Karshan, Nathu Narsinh.
   (b) in studies of 3rd year? None.

5. Who have been continued on trial—
   (a) in studies of 1st year? None.
   (b) in studies of 2nd year? Yakub Dhanji, Arthur C. Parker.
   (c) in studies of 3rd year? None.
   (d) in studies of 4th year? None.

6. Who have been discontinued? None.

7. Who have been admitted into full membership—
   (a) elected and ordained deacons this year? None.
   (b) elected and ordained deacons previously? Gyanoba Narayan.

8. What members are in studies of 3rd year—
   (a) admitted into full membership this year? Gyanoba Narayan.
   (b) admitted into full membership previously? None.


10. What members have completed the Conference course of study—
    (a) elected and ordained Elders this year? None.
    (b) elected and ordained Elders previously? None.

11. What others have been elected and ordained deacons—
    (a) as local preachers? Kalidas Mulji.
    (b) under Missionary rule? Arthur C. Parker.
    (c) under Seminary rule? None.
12. What others have been elected and ordained Elders?—
   (a) as local Deacons? None.
   (b) under Missionary rule? Jivan D. Saptal, Arthur C.
       Parker, Gyanoba Narayan.
   (c) under Seminary rule? None.

13. Was the character of each Preacher examined? This was strictly
done, as the name of each Preacher was called in open Con-fer-
ence.

14. Who have been transferred and to what Conferences? None.

15. Who have died? None.

16. Who have been located at their own request? None.

17. Who have been located? None.

18. Who have withdrawn? None.

19. Who have been permitted to withdraw under charges or complaints?
   None.

20. Who have been expelled? None.

21. What other personal notation should be made? None.

22. Who are the Supernumerary Preachers? I. F. Row.

23. Who are the Superannuated Preachers? G. I. Stone, D. O. Fox, W.
    W. Bruere.

24. Who are the triers of appeals? A. A. Parker, A. W. Mell, W. E.
    Bancroft, J. C. Fisher, Yusaf Dhanji.

25. What is the Statistical report for this year? (See Statistics.)

26. What is the aggregate of the benevolent collections ordered by the
    General Conference, as reported by the Conference Treasurer?
    Rs. 2,176.

27. What are the claims on the Conference Fund? Rs. 720.

28. What has been received on these claims, and how has it been applied?
    Rs. 1,356. To Mrs. Vardon. Rs. 600; to Sakhubai Gyanoba
    Rs. 120; and the balance added to the capital.

29. Where are the Preachers stationed? (See Appointments.)

30. Where shall the next Conference be held? Taylor Memorial Church,
    Bombay.
BOMBAY ANNUAL CONFERENCE

BOMBAY CONFERENCE.

APPOINTMENTS FOR 1907.

BOMBAY DISTRICT.

A. E. Ayers, P.E., (P. O., Bombay.)

Bombay : Bowen Memorial Church......A. W. Mell.

"" : Taylor Memorial Church
(Grant Road) and Mazagon...C. B. Hill.

"" : Seamen's Mission..............To be supplied.

Igatpuri : English Church...............H. W. Butterfield.

Karachi : English Church.............W. E. L. Clarke.

"" : Vernacular Circuit.............W. E. L. Clarke, J. D. Saptal,


Poona-Lonavla English Circuit........To be supplied.

Quetta......................................Supplied by James Cumming.


Superannuates, G. I. Stone, D. O. Fox.

Supernumerary, I. F. Row,

GUJARAT DISTRICT.

E. F. Frease, P.E., (P.O., Baroda Camp).

Ahmedabad-Mehsana....................Robert Ward; Elia Narottam,

Baroda Circuit......................A. A. Parker, Yusaf Dhanji.

"" : Church............................A. C. Parker, Gangu Dhanji.

"" : Boys' Orphanage and High

School..............................A. C. Parker, Gangu Dhanji.

"" : Florence B. Nicholson Memorial

School of Theology...............A. A. Parker, Yusaf Dhanji.

Dehgam...............................Robert Ward; Artha Whalji,

Balasinoor.........................W. E. Bancroft ; Uka Kalidas,

Godhra..............................W. E. Bancroft ; Nathu Narsinh,
APPOINTMENTS

Jambusar .................................................. L. E. Linzell : Jiva Nana,
Deacon, Gujarati Supply.

Kalol ......................................................... W. E. Bancroft : Bhaji Rama,
Gujarati Supply.

Kapadvanj ................................................ Robert Ward : Harjivan Vira,
Deacon, Gujarati Supply.

Kathlal ....................................................... Robert Ward : Dhula Dahya,
Gujarati Supply.

Mahudha Circuit ........................................... Robert Ward : Paul Govind,
Deacon, Gujarati Supply.

Nadiad ....................................................... Supplied by H. F. Bishop, Lay
Missionary : Musa Karshan.

" Boys' Orphanage and Industrial School" Supplied by H. F. Bishop, Lay
Missionary : Musa Karshan.

Ord............................................................. W. E. Bancroft ; Madhav Nana,
Deacon, Gujarati Supply.

Padra .......................................................... L. E. Linzell : Shiva Tora,
Elder, Gujarati Supply.

Palej .......................................................... L. E. Linzell : Kalyan Asha,
Gujarati Supply.

Savali ......................................................... L. E. Linzell : Daud Tulsi,
Deacon, Gujarati Supply.

Thasera ...................................................... W. E. Bancroft : Rama Nathu,
Gujarati Supply.

Umreth ....................................................... W. E. Bancroft ; Prabhudas Punja,
Gujarati Supply.

Utarsanda ................................................... L. E. Linzell : Kalidas Mulji,
Deacon, Gujarati Supply.

Walvad ....................................................... L. E. Linzell : Haribhai Amadadas,
Gujarati Supply.

Wasad ......................................................... L. E. Linzell : Henry Narottam.

On leave to America, G. W. Park.

Editor, S. S. Publications ....................... Robert Ward.

KATHIAWAD DISTRICT.

W. E. Robbins, P. E., (P. O., Dhola Junction, Kathiawad.)

Aṣamali ..................................................... Supplied by Kisa Hira.
Dhandhuka ................................................ Supplied by Mulji Nana.

Dhola ......................................................... Supplied by Govind Harkha.
Jetalsar ..................................................... Supplied by Morar Khanji.
Junagadh ................................................... To be Supplied.
Vaso ......................................................... Supplied by Ganesh Gangaram, Deacon.
BOMBAY ANNUAL CONFERENCE

MARATHI DISTRICT.


Bombay : Marathi Circuit ............... H. C. Scholberg.
" : Marathi Church ............... S. A. Bhoyle.
" : Gujarati Circuit ............... Yakub Dhanji.
" : Hindustani Circuit ............... Hindustani Pastor to be Supplied.

Igatpuri-Chitali Marathi Circuit ........... J. C. Fisher.
Kalyan-Neral .................................. To be Supplied.

Poona : Marathi Boys' Orphanage ........ W. H. Stephens ; G. B. Kale,
\[Elder, Marathi Supply.\]
" : Marathi Church ........................ Missionary to be Supplied.
Poona-Loni : .................................. To be Supplied.
Talegaon-Chinchwad ........................ Missionary to be Supplied ;
\[Gyanobs Narayan.\]
Wagoli ........................................ To be Supplied.

On leave to America, Frederick Wood.
Superannuate, W. W. Bruere.

WOMAN'S CONFERENCE.

BOMBAY DISTRICT.

Bombay : District Woman's Work .............. Mrs. Ayers.
" : Bowen Memorial Church, Deaconess
  Work .................................. Miss J. Davis.
" : Bowen Memorial Church, English
  Work .................................. Mrs. Mell.
" : Taylor Memorial Church (Grant Road)
  & Mazagon, Woman's Work ............ Mrs. Hill.
" : Taylor Memorial Church (Grant Road)
  & Mazagon, Deaconess Work ......... Mrs. Grove.

Igatpuri : English Work ........................ Mrs. Butterfield.

Karachi : Woman's Work ........................ Mrs. Clarke.
  Seamen's Mission ........................ Supplied by Mrs. Morton

Poona : Anglo-Indian Girls' Home ........ Mrs. Hutchings.
" : Taylor High School for Girls ........ Mrs. Eddy : Missionary
  to be Supplied.
" : English Work ............................ To be Supplied.

On leave to America, Miss Files.
Transferred to the South India Conference, Miss Benthien.
APPOINTMENTS

GUJARAT DISTRICT.

District Woman’s Work.......................... Mrs. Frease.
Ahmadabad City: Woman’s Work................. Mrs. Ward.
Ahmadabad-Mehsana, Dehgam, Kapadvanj,
Kathlal, Mahudha and Nadiad............... Miss Morgan.
Balasinoor, Ord, Thasara, Umreth, Utarsanda, Walvody, and
Wasad.......................... Miss Holmes.
Baroda Circuit, Jambusar, Kalol, Palej, Padra,
and Savali ......................... Miss Austin.
  : Boys’ Orphanage and High School... Mrs. A. C. Parker.
  : Woman’s Work.......................... Mrs. Linzell.
  : Girls’ Boarding School & Orphanage ... Miss Crouse.
  : Florence B. Nicholson Memorial School
    of Theology........................... Mrs. A. A. Parker.
  : Mrs. William Butler Memorial Hospital Belle J. Allen, M. D.
  : District Medical Work ............... Missionary to be
    Supplied.
Godhra: Girls’ Orphanage......................... Miss Curtis,
  : Woman’s Work.......................... Mrs. Bancroft.
Nadiad: Boys’ Orphanage and Woman’s Work... Mrs. Bishop.
On leave to America: Miss Abbott, Miss Williams & Mrs. Park.

KATHIAWAD DISTRICT.

District Woman’s Work.......................... Mrs. Robbins.
Vaso.......................... Miss Morgan.

MARATHI DISTRICT.

Bombay: City Schools and Gujarati Circuit...... Miss H. E. Robinson
  and Kalyan: Evangelistic and Zenana
  Work ...................................... Miss E. W. Nicholls
  : Marathi Circuit ....................... Mrs. Scholberg.
Igatpuri-Chitali Marathi Woman’s Work......... Mrs. Fisher.
Poona: Boys’ Orphanage, Evangelistic
  and Medical Work........................ Mrs. Stephens.
Talegaon: Girls’ Orphanage, and High School.... Miss C. H. Lawson.
  : Evangelistic Work .................... Miss C. H. Lawson.
Editor “Woman’s Friend” ....................... Miss H. E. Robinson.
On leave to America: Mrs. Wood.
Certificate of Ordination.

This is to Certify

That at Baroda Camp, on the Twenty-third day of December, 1906, at the Annual Session of the Bombay Conference, I ordained to the office of 'DEACON, Arthur C. Parker and Kalidas Mulji.'

Also that, at the same place, and on the same date, assisted by Bishops and Elders, I ordained to the office of ELDER, Arthur C. Parker, Jivan D. Saptal, and Gyanoba Narayan.

JAMES N. FITZGERALD,

Bishop.
<table>
<thead>
<tr>
<th>No.</th>
<th>Place</th>
<th>Date</th>
<th>President</th>
<th>Secretary</th>
<th>Assistant Secretary</th>
<th>Statistical Secretary</th>
<th>Conference Treasurer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Grant Road,</td>
<td>Dec. 22-27, 1892</td>
<td>Bishop Thoburn</td>
<td>E. F. Frease</td>
<td>W. H. Stephens</td>
<td>W. E. L. Clarke</td>
<td>J. E. Robinson</td>
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<td></td>
<td>Bombay</td>
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<tr>
<td>3</td>
<td>Poona</td>
<td>Dec. 12-17, 1894</td>
<td>Do.</td>
<td></td>
<td>E. F. Frease</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>5</td>
<td>Poona</td>
<td>Dec. 30, 1896 to Jan. 4, 1897</td>
<td>Do.</td>
<td></td>
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<tr>
<td>6</td>
<td>Bowen Church</td>
<td>Dec. 3-7, 1897</td>
<td>Bishop Foss and Thoburn</td>
<td>Do.</td>
<td>F. R. Felt</td>
<td>Do.</td>
<td>E. F. Frease</td>
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<td>Bombay</td>
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<tr>
<td>7</td>
<td>Poona</td>
<td>Dec. 7-11, 1898</td>
<td>Bishop Thoburn</td>
<td>Do.</td>
<td>T. Hudson</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>8</td>
<td>Grant Road,</td>
<td>Dec. 15-19, 1899</td>
<td>Do.</td>
<td></td>
<td>F. Wood</td>
<td>Do.</td>
<td>Do.</td>
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<td>Bombay</td>
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<tr>
<td>9</td>
<td>Baroda</td>
<td>Dec. 13-17, 1900</td>
<td>Dr. T. S. Johnson</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>W. L. Clarke</td>
</tr>
<tr>
<td></td>
<td>Bombay</td>
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<tr>
<td>12</td>
<td>Baroda</td>
<td>Dec. 9-14, 1908</td>
<td>Bishops Warren and Warne</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>13</td>
<td>Poona</td>
<td>Jan. 5-11, 1905</td>
<td>Bishop Robinson</td>
<td>Do.</td>
<td>Do.</td>
<td>G. W. Park</td>
<td>Do.</td>
</tr>
<tr>
<td>14</td>
<td>Bowen Church</td>
<td>Jan. 4-10, 1906</td>
<td>Do.</td>
<td></td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
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<td></td>
<td>Bombay</td>
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</tbody>
</table>
**PROMOTED BRETHREN.**

"Servant of God, well done!
The glorious welfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

"THEIR WORKS DO FOLLOW THEM."

<table>
<thead>
<tr>
<th>Name</th>
<th>Born</th>
<th>Died</th>
<th>Received on trial</th>
<th>Joined Bombay Conference</th>
<th>Appointments</th>
</tr>
</thead>
<tbody>
<tr>
<td>William Feistkorn.</td>
<td>U. S. America.</td>
<td>U. S. America, 1901</td>
<td></td>
<td>1894</td>
<td>Grant Road, Bombay; Poona.</td>
</tr>
<tr>
<td>Dennis Osborne.</td>
<td>Benares, N. I., 1844.</td>
<td>Poona, 1902.</td>
<td>1874</td>
<td>1897</td>
<td>Allahabad; Mussurie; Presiding Elder, N. W. I.; Poona, Pastor, and Presiding Elder, Bombay District.</td>
</tr>
</tbody>
</table>
LEADING EVENTS

Abstract of the Leading Events in the History of the Bombay Annual Conference.

1871 William Taylor in Bombay.
1872 George Bowen joined Taylor. Church organized in Bombay.
   Poonas and Karachi occupied.
1873 Lanavla and Igatpuri occupied.
   First District Conference, Bombay.
1874 Bombay-Bengal Mission organized.
1875 Baroda occupied.
   Karachi Church built.
1876 South India Conference organized, Bombay.
1879 Grant Road Church, Bombay, built.
1880 Baroda first Church erected.
1886 Poona Church built.
1888 George Bowen died. Bowen Church, Bombay, built.
   Gujarati work commenced in Baroda.
1891 Quetta occupied.
1892 Quetta Church built. W. F. M. S. property, Bombay, bought.
   Bombay Annual Conference organized.
1894 Property secured in Baroda. Sanitarium secured in Panchgani.
1895 Gujarat District formed. "Break" in Gujarat: 600 baptisms.
1895 Ahmedabad occupied. Work opened in the Mahi River district.
1896 Plague appears in Bombay and Karachi.
   Famine in Central Provinces.
   Nadiad occupied.
1897 Talegaon occupied. Mass meeting at Bhalej: 225 baptisms.
1898 Kapadwaj occupied.
1900 Bowen House, Bombay, built. Soldiers' Institute built, Karachi.
   Kathiawad entered. Great famine, Gujarat and elsewhere.
   Orphanages opened at Baroda, Nadiad, Godhra, Poonas.
1901 All-India Epworth League Convention, Poona.
   6291 converts baptized, Gujarat.
1902 Taylor School properties, Poona, bought.
   Nadiad and Baroda Church-Institutes opened.
1903 Marathi District formed.
1904 Clare Road (Huntley Lodge) Bombay property secured.
   Wasad and Kasor Churches dedicated. Jambusar, Dehgam, and
   Mehsana occupied. 1500 Methodist Christians and 1500
   enrolled Candidates died of plague in Gujarat alone. Central
   Provinces District separated to form new Conference.
1906 Baroda Theological School dedicated. William Taylor Memorial
   Church, Bombay, erected. Indian Church, Karachi, erected.
   Visit of the Jubilee official visitors and others.

FRED'K WOOD,
Historical Secretary.
Statistics showing the growth of the work in 80 years of the history of the Bombay Conference from 1876 (5 years after work commenced) to the India Jubilee year.

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Christian Community</th>
<th>No. of Registered Candidates for Baptism</th>
<th>No. of Sunday Schools</th>
<th>No. of S. S. Scholars</th>
<th>No. of Epworth Leagues</th>
<th>No. of Epworth Leaguers</th>
<th>No. of Day Schools</th>
<th>No. of Day Scholars</th>
<th>Number of Workers</th>
<th>Amount Raised Locally</th>
<th>Total Value of Property</th>
<th>No. of Appointments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1876</td>
<td>...</td>
<td>459</td>
<td>(?)</td>
<td>8</td>
<td>200</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>22</td>
<td>9,795</td>
<td>18,000</td>
<td>3</td>
</tr>
<tr>
<td>1906</td>
<td>...</td>
<td>20,966</td>
<td>4,700</td>
<td>511</td>
<td>19,042</td>
<td>17</td>
<td>980</td>
<td>288</td>
<td>4,445</td>
<td>612</td>
<td>90,300</td>
<td>1,272,874</td>
</tr>
</tbody>
</table>

FRED’K WOOD,

Historical Secretary.
REPORTS.

CONFERENCE BOARDS & STANDING COMMITTEES.

STATE OF THE CHURCH.

We are truly grateful to our Heavenly Father that this has been a year of progress in all the departments of Church work. We are beginning to see now what is being done as we go along. Others toiled ardentlly and saw but very little in the way of results.

Our Christian brethren are beginning to realize the meaning of such terms as sin, conviction, repentance, restoration, forgiveness, regeneration, assurance and sanctification, as experienced and not as idle terms, and our associates are first becoming able to present these things in the fulness of the Spirit. This has had a decided effect upon the work both among Christians and non-Christians for it is the foundation upon which Jesus built His church and we know it shall abide forever. And not only that but it is the only hope of India. Almost every other faith has been tried.

Never have we had greater reason to rejoice in the manifestations of the presence and power of the Holy Spirit among us as a people. In all India there is the stir of Divine quickening. A number of places have been marked by glorious awakenings resulting in conversions and in deepening the religious life of the believers. The revival movement is among us as never before and God is doing even greater things than most of us have ever seen. In no place is there lack of interest in that which pertains to God and the advancement of His kingdom of glory. Men are talking about it in the bazars, on the trains, and in their homes and every place where the Gospel has been preached. Many times we have been accused of showing more zeal in promoting Christianity than any other religion in India. We gratefully acknowledge the compliment and assure our friends that it is the command of our Lord.

There has been a growing spirit for the need of new churches; but where are these any new temples. The temples of India are old. There is much evidence that the Christian church is soon to take the place of the temples or that they shall be cleansed and the fearful idols torn down.

Some new fields have opened up in a decidedly providential way. The prophecy so often made of a coming awakening is upon us and the great question is, How shall we take care of it? Well it is that the church at home is passing through a great revival in missions. But she must do even greater things. It is no small matter when three hundred million people begin to awake.

It is almost incomprehensible what God is doing in our midst just now. To-day is the day of salvation.
We can truly say this has been a year of intense prayer and agonizing at the throne of grace. It began at our last Annual Conference as we began to realize something of what was before us.

We are truly glad to report that all our educational institutions have made decided progress. The Nadiad Industrial School has taken its place among the very best in the land of its kind. And who has not heard of the Florence B. Nicholson School of Theology at Baroda? It has exceeded our highest expectations. The other schools are centres of vital Christian energy, and are the hope of the Church.

(Signed) Jesse Clyde Fisher, A. A. Parker, Wm. Lee Clarke, J. D. Saptal.

SUNDAY SCHOOLS.

This Committee has much reason to rejoice that, although owing to special circumstances (that is, the ravages of plague, the transfer of two stations to another district—that of Kathiawad—and the rendition of more correct statistics this year) there is a decrease in one district—that of Gujarati—in the number of Christian boys and girls, yet the total number of schools in that district has risen by twenty; moreover, that the figures representing the total number of schools and scholars in the four districts have increased by twenty four and four hundred and seventy seven respectively: a matter of congratulations and thanking to God. The English schools continue to do well and there are indications of a growing interest in mission among Indians. The school at Karachi defrays the expenses of a man who travels by rail for preaching purposes.

Thus the indications in this department of our work are very hopeful and the committee are sanguine enough to believe that our Sunday Schools are fulfilling the end and object of the establishment of such schools: viz, that they may be the nurseries of the church.

(Sd.) H. W. Butterfield, Sakaram Bhosle, Yakub Dhanji.

EPWORTH LEAGUE.

We are confirmed in our belief that the Epworth League has a large sphere of usefulness in the Indian field among Indians and Europeans. In places where there are orphanages and boarding schools there is no difficulty in conducting chapters. But where these are absent it requires much resourcefulness and activity to do so. That they are being conducted with much profit and helpfulness and regularity reflects credit upon those in charge of League work. During the Conference year the number of junior leaguers has decreased by 99, evidently owing to the numbers of the children who have left the orphanages in the Gujarat District. The number of senior members has increased. But it is not by mere numbers but by efficiency that the value and effectiveness of this department of our church work is to be gauged. And this is evident in many chapters. Some have been reorganized and revived this year.
In some, real missionary work is being done in the way of tract and scripture distribution, in contributions for prosecuting mission work, and from one chapter there are at present twelve former leaguers who are either actively engaged in mission work or in preparation for it. A most helpful rally was held in connection with the Marathi District Conference. During the year the President of the Conference League Board has visited ten chapters within the bounds of the Conference. An Epworth League Catechism prepared by the President in both Gujarati and Marathi has been published and is believed will be of much service. Undoubtedly there is plenty of room for the League; and a work can be accomplished by it as by no other agency in building upon young people. We believe it should take a foremost place in the great revival movement and in winning India for Christ. Every leaguer a missionary, is the right ideal.

For the Board of Control, (Sd.) Fred'k Wood, President. W. E. Bancroft, Secretary.

TEMPERANCE.

Your Committee on Temperance, while noting with much satisfaction the continued growth of temperance sentiment in India, and the increasing persistence with which total abstinence associations are fighting the drink traffic in the land, both by moral and political organisation, nevertheless deplores the fact that official reports of the Government reveal the disquieting truth that the drink evil is growing to an alarming extent among the people.

Recent statistics show that the number of drink shops in India has increased from 118,472 to 120,875, an increase of 2,403 shops in one year; while Mr. John Morley's great budget speech last July admitted that the increase in excise of nearly 12 per cent for the same period, was due as much to increased consumption as to higher duties. The only deduction to be drawn from these figures is that the population of India, who, by custom and religion are total abstainers, are being increasingly demoralised by strong drink.

Moreover, when so eminent a government official and capable Revenue Commissioner as Sir Frederick Lelé, long connected with Gujarat, has condemned the policy of Government in this matter in an able memorandum, and has avered that in his opinion native converts to Christianity appear to be peculiarly susceptible to intemperance, your Committee earnestly recommend the organisation in each church and circuit of this Conference, of a Church Temperance Society, modelled on the plan provided for in the Discipline, ¶ 484, for the more effective education of our people in their hostility to strong drink.

Your Committee calls attention, with much satisfaction, to the successful results, which, the anti-opium agitation has recently achieved, and recommends that, as a Conference, we record our gratification on the unanimous vote of condemnation passed by the British House of
Commons on the Indian opium trade with China, and assert our strong hope that this nefarious traffic may be abolished before long.

(Sd.) CHARLES B. HILL, S. A. BHOSLE, ISAAC F. ROW.

DEACONESES BOARD.

The Deaconess Board present the following report:

The characters of the following deaconesses, having been passed by their respective quarterly conferences, the Board approves of them as deaconesses:—Miss Davis, Mrs. Hutchings, Miss Holmes, Mrs. Grove, and Miss Morgan. During the year, Miss Bennett was transferred to the Bengal Conference, and Mrs. Grove from the Bengal to our own. The Board approves of these transfers. Miss Abbott, a deaconess on the Gujarat District, is on leave to America.

A Deaconess Home has existed in the Bowen House, Bombay, for a number of years. We report with pleasure that arrangements have been made of late for assigning larger and more suitable quarters in the same building for this home, the new suite being without rental charge, as formerly.

We desire to express the hope that this invaluable form of Christian Service, which is finding an increasing sphere of appreciation among churches in Christian lands as well as on the mission field, may be brought to the attention of capable Christian women connected with the churches of our Conference by their pastors; and that they be encouraged to seriously consider the opportunity for Christ-like service and privilege, which the office of a deaconess presents.

(Signed) W. E. ROBBINS, A. A. PARKER, A. E. AYERS, WM. LEW CLARKE, ELLA B. FREASE, KATE O. CURTS, CHARLES B. HILL.

AUDITING COMMITTEE.

Your Committee begs to report that it has audited the following accounts:

Mission Treasurer's accounts to Nov. 1st, 1906.
Conference " " Dec. 1st, 1906.
Marathi District " " July 1st, 1906.
Gujarat " " " Nov. 1st, 1906.
Bombay " " " Nov. 1st, 1906.
Baroda Building Accounts of A. E. Ayers.
W. F. M. S. Conference Treasurer's accounts, 1906.
Treasurer, Marathi District Special Fund, to July 30, 1906.

(Signed) W. E. BANCROFT, F. WOOD, W. E. ROBBINS, C. B. HILL, H. F. BISHOP.
REPOR'I'S.

BOARD OF EDUCATION.

The education of the young continues to receive marked attention within the bounds of this Conference:

There are at present 279 Vernacular and 9 Anglo-Vernacular and European Schools with a total enrollment of 5,708 scholars.

The Fox Memorial School at Poona was never in a better condition to accomplish the ends ever had in view by those who laid the foundations of this institution. There are at this time six workers in the Marathi field who have gone forth from this school, and there is a class of bright intelligent youths, now in training, who it is expected will in the near future also take up their life work in the Master's vineyard.

The Florence B. Nicholson School of Theology is accomplishing much and will solve the problem of providing an educated class of pastors and teachers in the great Gujarat field. Its doors are ever open, and the principal, A. A. Parker, is always ready to receive young men and to fit them for other Districts as well. The total enrollment is 70.

The Boys' Boarding Schools and Orphanages at Baroda, under the wise administration of Lewis E. Linzell, continue to do efficient work and will prove a very great factor in the development of the School of Theology. The enrollment in the Boarding School and Orphanage is 480; and there are out at work in the field 31 young men, several of whom are preachers-in-charge, all of whom received their training in this institution.

The Industrial School at Nadiad calls for special remark, having the largest plant for technical training within the bounds of our Methodism, and under the able instruction of its principal, H. F. Bishop, indicates, in every possible manner, that it will in the future help considerably towards raising the standard of work and so increasing the wage earning power of the Christian community in Gujarat.

The Taylor High School for Girls at Poona, has had another successful year, the average attendance of both boarders and day pupils is about that of last year. The examination results have been very good, and it is satisfactory to know that the spiritual development of the young people is not neglected, for there is a warm and earnest spiritual atmosphere in the school fostered by the principal, Mrs. W. S. Eddy, and her very faithful assistants.

The Anglo-Indian Homes, under the wise guidance of Mrs. E. Hutchings, continue their most beneficent work in caring for those who otherwise could not possibly have the advantages of both home and careful training. The general public continues its appreciative interest and assistance, so also does the Bombay Government. The enrollment has been as high as possible, for overcrowding would be prejudicial to the health of all. Earnest spiritual conditions pervade the Home. Many of the girls have been received into full membership into our church at Poona, and there are not a few who are looking forward to a place in the mission field.

The Children's Day Collections show an increase over that of last year, and the Board has decided that the distribution be as in former years:—Bombay District, Rs. 375; Gujarat District, Rs. 69; Marathi District, Rs. 23-12-0.
BOARD OF STEWARDS.

Your Committee notes with much pleasure that continued interest is maintained in these very important Conference collections, and that this year there is a small advance over those of last. At the same time, they feel that they cannot urge the pastors too much in this matter. They would ask the missionaries of the English churches also to kindly interest their people in the Mission Claimants' Fund, while not neglecting the Conference Claimants.

The following grants have been recommended for the year:—

Conference Claimants.—Mrs. E. Vardon, Rs. 600; Sakhubai Gyanoba, Rs. 120. Mission Claimants:—Nathabai Bawa, Rs. 30; Gopabai Ramji, Rs. 60; Widow of Kalidas Amaidas, Rs. 30.

THE CONSTITUTION OF THE BOMBAY SEAMEN'S REST.

1. Name.—This Society shall be denominated The Bombay Seamen's Rest and Mission.

2. Object.—The Object of The Rest shall be to improve the Spiritual, Moral, and Social Condition of Seamen, and men connected with the Docks.

3. Means and Scope of Work.—The means to be employed shall be, Religious services in the Rest Chapel, and on board Ships if desirable; the distribution of the Scriptures, Tracts, Periodicals, and Papers; Ship visitation; an Institute with reading and recreation room; Socials, Temperance and other Entertainments as necessary.

4. Property and Superintendent.—The Seamen's Rest is an Institution of the Methodist Episcopal Church which erected and owns the premises. The Board of Trustees, and the Superintendent in charge, are appointed by the Annual Conference of the said Church having jurisdiction over the territory in which the Rest is situated. The Superintendent is amenable to the proper Conference of the said Church, and is under the authority of the same, as a Missionary of said Church.

5. Management and Officers.—

(a) Committee.—The said Annual Conference shall appoint a Managing Committee of ten from among the members and ministers of the Methodist Episcopal Church, of whom the Presiding Elder of the Bombay District of said Church, and the Superintendent of the Rest, shall be ex-officio members; which Committee shall have power to add to its number not more than six persons from among the membership of the other Evangelical Churches of Bombay. This Committee to receive the approval of the said Annual Conference in its session annually. In addition to the above, the Commissioner of Police, Bombay, shall be invited to a seat on the Committee, ex-officio, in accordance with the Resolution of the
Government of Bombay, by which the Rest receives its annual grant. Vacancies on the Committee shall be filled by the Committee according to the above ratio of representation.

(b) Officers.—The Bishop of the Methodist Episcopal Church having jurisdiction of the work of the said Annual Conference shall be President; and the Presiding Elder of the said Bombay District shall be Chairman. At its discretion the Committee may invite any gentleman to accept the position of Honorary President. The Committee shall elect from its number a Secretary and a Treasurer who shall be members of the Methodist Episcopal Church. The Committee may invite the Governor of the Presidency, and, at its discretion, any other high official, to accept the position of Patron.

(c) Auditor.—An Auditor shall be appointed annually, who shall examine the accounts and report on the same once a year.

(d) Quorum.—Five members of the Committee shall form a quorum for the transaction of business.

6 Meetings.—The Meetings of the Committee shall be held quarterly on the fourth Tuesday of each quarter. The first quarterly meeting of each year (i.e., on the fourth Tuesday in January) shall be the annual Meeting of the Society.

Special Meetings may be convened at any time; or urgent or special Business may be transacted by circular letter.

7. Changes—Any changes in this Constitution to first receive the approval of the said Annual Conference of the Methodist Episcopal Church before coming into force.

RESOLUTIONS.

BISHOP J. N. FITZGERALD.

It is with pleasure that we welcome Bishop James N. Fitzgerald as the representative of the Board of Bishops. To him we desire to tender our thanks for the brotherly and impartial manner in which he has presided at the sessions of this Conference.

BISHOP J. M. THOBURN.

We desire to express our gratitude to God for the privilege of having in our midst again and to preside at some of our sessions our senior Missionary Bishop, James M. Thoburn, and we assure him of our prayers for the continued blessing of God to rest upon him in the granting of health and strength for continued usefulness for the cause so dear to his heart.

BISHOP C. D. FOSS.

We rejoice to see in our midst again Bishop Cyrus D. Foss, and we are happy of the opportunity of expressing our gratitude to him for his
interest in Indian Methodism. We thank him for his many kind words, and pray for his continued usefulness in the Church.

BISHOP J. E. ROBINSON.

It is a great pleasure to have among us, our own Bishop J. E. Robinson. We rejoice in the large service he has rendered in India during this year in four conferences, and for the spiritual help and encouragement he has given, and the enthusiasm his visits and labors have given. We thank him also for the brotherly manner in which he has presided at sessions of this Conference.

BISHOP W. F. OLDHAM.

We are glad to record the pleasure it gives us for the visit of Bishop William F. Oldham, and we desire to assure him of our prayers for his health and the success of the work under his episcopal supervision.

Drs. A. B. LEONARD & J. F. GOUCHER.

We welcome to our midst Dr. A. B. Leonard, Corresponding Secretary of Missionary Society, and Dr. John F. Goucher, representative of the Board of Managers, who stand between the Church at home and the missionaries on the field. We extend to them our hearty thanks for their counsels and kindly interests in the work of this Conference.

Mrs. WILLIAM BUTLER.

It is a joy unspeakable to have with us Mrs. William Butler, who with her husband laid the foundation stones of Methodism in India. We extend an equal welcome to her son, Dr. John W. Butler, Superintendent of our Mission in Mexico, and her daughter, Miss Clementina Butler. What more could we ask than to us has been given, that this gracious woman of God should be spared to join us in this public celebration. May the continued journey be pleasant, and safe, and may her strength continue as it has been with us, and may she be joyously spared to return to the home land and be permitted to mention some things God has wrought in the past fifty years as seen by personal observation.

JUBILEE VISITORS.

It has been a great encouragement to have with us so many Jubilee Visitors. Surely India and America are not far apart, and almost any wind may drive our craft to the shore of another. We cannot express fully how glad we are that they have come this way. Were it not for the many duties of those on the mission field, some would get lonely, and even with this there is at heart a longing to see some one from home. They have come from home with their messages, greetings, good cheer and
intense interest in the work. We like them so well we want them to remain; and if not, to kindly send some one else, for the harvest is great and the laborers few. We want them to remind friends at home that we are here, and why we are here, and what we are doing, and not to forget that we need their prayers. May God bless and keep each one on their further journeys.

HIS HIGHNESS THE GAUKWAR.

Resolved, That we express our sincere appreciation to Their Highnesses, Sir Shri Shyaji Rao, Gaekwar of Baroda, and his consort, the Maharani, for the courtesies which they have extended to members of this Conference and our visiting friends; and that we place upon record our gratification at the sanction accorded by His Highnesses' Government to the acquisition of land upon which the Mrs. William Butler Memorial Hospital is to be erected, and for other sanctions previously accorded.

ENTERTAINMENT.

Resolved, That we tender our hearty thanks to Bro. and Sis. Frease, Linzall and Parker, Miss Williams, and others, for the excellent arrangements which they have made for our comfort during our stay at Baroda. We desire to record, as well, our great appreciation of the services rendered by Sister Briggs, of Bombay, in caring so efficiently and satisfactorily for our comfort at the dining tent.

UNIFICATION OF METHODISM IN JAPAN.

Whereas, The first General Conference of the Methodist Church in Japan convenes early in 1907, and some of our Official Visitors expect to be present at that assembly: Therefore, Resolved, That we ask the Rev. Dr. A. B. Leonard and the Rev. Dr. J. F. Goucher, to kindly convey to that assembly the fraternal greetings of this Conference to that body.

(Signed) CHARLES B. HILL, JESSE CLYDE FISHER, J. D. SAPTAL.

MEMOIRS.

BISHOP C. C. McCABE.

The sad news of the death of Bishop C. C. McCabe, having reached us, we desire to place on record the great loss which has come to our Church, in his decease.

Bishop McCabe has long been a prominent character of American Methodism, where his official connection and invaluable services rendered to the Board of Church Extension, and later on to the Missionary Society, cannot be forgotten. As a missionary secretary he threw his talented and inspiring personality into the task of increasing
the yearly contribution of the Church for missions, and with pen, speech
and song sought to convince the Church of its ability to offer, and of
the necessity, that it should contribute, a million dollars for missions.
To this achievement he addressed himself with tireless and consecrated
energy. We rejoice that he had the gratification of seeing the Church
not only make a noble response to his call, but that he lived to see the
contributions well nigh double the amount of his famous summons.

On being elected to the office of Bishop, he had the gratification
of visiting some of the mission fields of the Church, and to the last his
interest in personal and world-wide evangelism was a ruling passion.

With the great Church which he loved and served so magnificently,
we of the Bombay Conference feel a sad sense of loss in his translation,
but rejoice that he holds the “palms of victory” and wears the “crown of
glory” he so often sang about.

We commend his bereaved widow and son to the God of all Comfort
and instruct the Secretary of this Conference to convey our deep sympa-
thy to Mrs. McCabe in her sorrow.

(Signed) CHARLES B. HILL, JESSE CLYDE FISHER, W. E., BANCROFT.

FRANK EDGAR HAVENS.

Frank Edgar Havens had given up a good position and bright
financial prospects in America to devote himself to the work of Preaching
the Gospel; and after some time as a local preacher and pastor in a
branch of the Methodist Church, he came to India as a missionary to
the Afghans. This in itself showed his courage and his devotion to
Christ. But feeling his inability to learn the language, after credi-
tably acting as temporary pastor of one of our English churches in the
north, he was offered and accepted the superintendency of the Bom-
bay Seamen’s Rest, and on January 1st, 1908, entered on the superin-
tendency, with a zeal and enthusiasm that never flagged, and a devotion
to the work that knew no bounds.

On June 24, 1908, he was married to Miss Eva Shearer who was
eminently fitted by her previous missionary career for the new sphere
into which her marriage brought her. At the beginning of last year she
left on a visit to her home and where there came into their home
a sweet girl babe; and on the 7th August they started on their journey
back via the Pacific, to India—to husband and father; and each was
eagerly looking forward to the reunion; and the dear little one had
learned to lispe the name “papa” whom she soon expected to see for
the first time. But God had other plans—inscrutable yet right, wise and
loving, we cannot doubt.

At the beginning of August Brother Havens complained of fever
and pains. He was advised to consult a physician or go to the hospital;
but he replied with characteristic spirit that he was too busy to lay up.
On Saturday, the 16th, he went to a ship to see some missionary
friends off to America. On the Sunday he was too unwell to take or
attend the evening service. On Monday evening he went to the Euro-
pean Hospital. He hoped to shake off the fever and be out again in a
MEMOIRS.

few days. Alas, already the seeds of death had been sown, and enteric fever had begun its deadly work. At the beginning it did not seem as though his case was serious enough to cause alarm; but his strength must have been insufficient for the struggle; and on Saturday, the 25th, the end came suddenly and unexpectedly at 1:40 in the afternoon. He peacefully passed away—rested from his toil and heard the "Well done, good and faithful servant, enter thou into the joy of thy Lord," at the age of 47, leaving behind a clear and exulting testimony to an unshaken confidence in Christ: almost his last utterance was, in answer to a question as to his faith, "My faith in Christ is unshaken." He had given three years and eight months strenuous service in the Seamen's Rest.

In his death, the seamen lost a staunch friend, the Seamen's Rest an able Superintendent, and we each a personal friend.

Fred'k Wood.
BOMBAY ANNUAL CONFERENCE

CONFERENCE TREASURER'S REPORT.

MISSIONARY COLLECTIONS.

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<th>Dr.</th>
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GENERAL CONFERENCE EXPENSES.

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<tr>
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<td>General Conference</td>
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EDUCATIONAL FUND.

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CONFERENCE STEWARDS' FINANCIAL REPORT.

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MISSION CLAIMANTS' FUND.

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W. E. BANCROFT,
for Auditing Committee.

W. L. CLARKE,
Conference Treasurer.
PRESIDING ELDERS' REPORTS.

THE BOMBAY DISTRICT.

ALBERT E. AIERS, PRESIDING ELDER.

Dear Fathers, Brethren, and Friends. All:

The Bombay District is probably the longest geographically in Methodism. If you will take up a map of India, and locate Poona and Quetta, noting that the distance between them is somewhat over half of the longest straight line which can be drawn through India in any direction, you will see the force of all this. But when this is said, it does not mean much. For in point of fact we occupy but a few principal places along this line. The real extent of our work will come out in the further pages.

We have had a mixed and somewhat strenuous year. It has had both much sunshine and some shadow. We have had both dearth and blessing in spiritual things. But on the whole, the year shows marked and substantial progress. The work is summed up under the following heads: Personal Notes, Material Interests, Self-Support, Lay Workers, Jubilee Offerings, and the Lord's Additions.

Personal Notation.

On account of furloughs, transfers, and sickness, the following personal notation is made.

Miss Files was obliged to take furlough home on account of sickness, and left India for America early in the year. Her place in the Taylor High School has been filled by a teacher employed locally, who has well sustained the department of kindergarten work.

Miss Fannie Bennett was transferred to Calcutta at the last Conference, much to the regret of her friends in the High School at Poona, and the district, but who rejoice that she is filling an important post there.

Mrs. H. L. R. Grove, a deaconess who came to India about seventeen months ago, was appointed to work in the Grant Road Church, Bombay, at the last Conference, and arrived shortly after the year began; she has been so diligent in labours that more than eleven hundred visits have been made by her, not including those to hospitals. This labour has been chiefly among the poor and discouraged, large numbers of whom are found in the north end of city. She has had especially good training for this work, and knows its details and requirements as few of our missionaries do. She has also worked with the skill of an experi-
enced instructor in two Sabbath Schools, finding in this her happiest sphere of labor. She has made a large place for herself in many hearts.

In the second month of the year, Poona welcomed back from sickness and furlough their beloved pastor and wife, Brother and Sister Hill, and their little ones. The coming of the pastor again into their midst, after more than a year of anxious absence, was an occasion of keen and tender rejoicing. Mrs. Hill has latterly suffered from fever, but has happily recovered.

Mrs. Morton, of the Karachi Seamen's Mission, left India for furlough about three months ago, after five years in India.

The sickness of Miss Davis, deaconess, Bowen Church, early in the year, occasioned much solicitude. The church has always valued her services, but even they did not know the measure of that value until they were so near its loss through threatened necessity for furlough. But after a few weeks of recuperation at Panchgani, she returned to her work, and though often in painfulness and weariness, has been at it ever since.

The sad occasion of the year was the sudden taking off of our beloved brother, Frank E. Havens, late Superintendent of the Seaman's Mission, Bombay. Mrs. Havens, with their little one, whom the father had never seen, was on her way back to India from furlough. We were all going about our accustomed work, when like a thunderbolt came the word that Brother Havens was dangerously sick, and in the hospital. I saw him at once, but the first sight of his face told the fact that he would not be long with us. Two days afterward he passed away. His wife received word of his death, by cable, at Kobe, Japan. She came on to India, only to find an empty home, and a silent grave. The God of the widow and the fatherless is her sustaining portions in the day of her desolation. We leave for the memorials the details of this most inexpressibly sad passing, and only add that our brother showed how God can use an humble life to lead many to righteousness if that life is wholly dedicated to Him, and finds the highest expression of its power and passion in a restless quest for the good of souls.

Honor to Whom Honor is Due.

The close student of missions cannot fail to be impressed by the fact that incomparably the greatest personal contribution to the work is that made by the wives of missionaries. In many cases the wife's call is simply that of loyalty to her husband and his life-work. We take as a matter-of-course, whatever of hardship a volunteer missionary, man or woman, may have to undergo in any land. No one can well sustain the name of missionary who does not cheerfully meet whatever his voluntary service demands. But for those whose only volunteering has been to be good and faithful wives, the case is different. Their work, like that of wives the world over, cannot find much place in reports. And whether volunteers or otherwise the added cares of motherhood and housekeeping, in addition to the usual portion of labour falling to them, and that in a climate and civilization to which they are all unused, make their lot
one which calls for unusual appreciation, and the highest gratitude of a grateful Church. All honour therefore to the good women who are doing their full share in this great work, the praise of whom is little sung or heard. Without naming them in order, all honour to those of them working in our District! God bless them abundantly, and at even-tide give them a double portion of reward!

**Material Interests.**

Taking up our stations in alphabetic order, we consider them first with reference to their material interests.

**Bombay: Bowen Church**

Of this city, stands at the head of our list in material prosperity, as well as in other things. The finances continue to evince a most satisfactory state. This is a church of which it may truly be said that it loves its neighbors as itself, and proves it by spending quite as much money on others as it does on its own expenses. A subscription of a hundred rupees a month for the Poona Anglo-Indian Homes, a similar sum used in maintaining a visiting deaconess for work among the sorrowing and the needy in body and soul, more than another hundred in sundry other helpful ways, these are the proofs of such scriptural measure. This church has also put in electrical installation, for both light and fans, and has painted and otherwise improved the church and parsonage, the total cost being about Rs. 2,600. They have also bought a piano for the young people's work. They are facing the necessity of rebuilding or enlarging their church, and plans are in mind which will probably enable them do so without greatly adding to their burdens. The present building is poorly adapted to Sunday school and young peoples' work, and is also too small for special occasions, while it is quite probable that if rebuilt so as to protect the congregation from the interruptions from street noises, there would immediately be a considerable increase in attendance.

**Grant Road and Mazagon.**

Grant Road calls for more than ordinary report this year. We give a short account of the circumstances leading up to the erection of the new Taylor Memorial. For years the necessity for a change has been felt. The Parsis have literally taken possession of nearly everything in the vicinity of the old church. The street noises, together with the very bad acoustical qualities of the building, make it impossible to hold impressive services. The confusion takes off all the effect of the finer and more important touches of a Methodist meeting. Feeling this deeply, the Rev. D. O. Fox, in August, 1904, secured the new site in Byculla, probably the best location to be found for our work in this end of the city. On his retirement two years ago, the Finance Committee took over the property. Many efforts were made to find a basis on which the trustees of the Grant Road Church could take over the new property without prospective loss and serious embarrassed to either party. After many Trustees' and Finance Committee meetings
had been held, we seemed to come to a deadlock—not however, from any lack of good will, or high purpose—but because no safe way seemed to open.

However, during the last Conference session, in a vision of the night a way was suggested, and when placed before the Committee and the Trustees, after minor adjustments, was heartily taken up, and resulted as follows: The Grant Road Trustees received the new Byculla property, free from incumbrance, taking their small debt of Rs. 1,300, with them, and gave in exchange the Grant Road property, receiving a cash difference of Rs. 12,000, and surrendering at the same time all claim on the Wari Bunder property.

No time was lost in getting out plans for a new church and parsonage. That product of Bombay Methodism, of whom we are all proud, Mr. E. W. Fritchley, F. R. I. B. A., etc., was chosen architect, and supervisor, and soon had arrangements for contract and commencement of the work made. On the 16th day of March last, Bishop Robinson, assisted by Bishop Warne, laid the foundation stone of the William Taylor Memorial Methodist Episcopal Church, with fitting ceremonies, in the presence of a large concourse of Bombay Methodists and friends.

In providing for the cost of the new structure, the Bombay people, with the hearty co-operation of many of the Bowen Church members, are undertaking to meet about Rs. 10,000. A like sum was realized out of the cash difference in the exchange, after paying off the debt, and providing for transfer expenses. A similar sum is now being sought among our other friends, in India, England, and America. This will make up one half of the whole cost, Rs. 5,000 of which will be used to putting the old bungalow on the new site into such condition as to make it properly carry its share of the enterprise. This it will do, with the good hand of our God upon us, paying all interest, taxes, insurance, petty repairs, and paying off the principal in about twelve years. This is however, on condition that the whole of the first half, Rs. 30,000, is provided, as above-noted. But besides all this, in order that a strong institutional Church may soon be at work in this section of the city, where it is needed so much, a vigorous effort will be made to interest wealthy friends in helping us to pay out the whole, so that the income from the old building, Huntley Lodge, can be put into the extension of the institutional work. We wish to open day and industrial school for the very poor, provide a work room and beds for stranded men, open a hotel for young men, where they can get good board at a reasonable figure, so that those on low salaries, of whom there are hundreds in this region, will be freed from the power of the many cheap traps now set for them, under the name of so-called boarding houses; for these also we wish to provide a small reading room. These with other needed adjuncts, will follow within a reasonable time, if some friend or friends will come forward with a gift of Rs. 30,000, or $ 10,000. Much hard work lies ahead of us in this enterprise, and much faith, hope and love, and a strong infusion of holy persistence is needed. But as the whole work is for humanity, we push on gladly and freely to these ends.
REPORTS.

OPENING OF THE TAYLOR MEMORIAL CHURCH.

Quite in spite of all expectation by the pastor and many others, the architect and supervisor, on his return from England the 28th of October, so grappled with the task of completing this Memorial Church at an early date, that he was able to present it ready for opening, on the 16th December. On that date, last Sunday, we had a most satisfactory opening service. The glory of latter-day Methodism, which in a happy blending of intellectual satisfaction, simplicity, and life, was the key-note of the day, each in its proportion being most fitly exemplified in the presidency and address of Bishop Foss, and in the masterly and Spirit-vitalized sermon of Dr. Leonard. To these honored leaders we are indeed indebted for such a launching of this work as to give it a right projection into the great future which is undoubtedly before it. And allow me to add, that not only is much credit due to the architect, Mr. Fritchley, who has unstintedly given his most valuable time to the details of the work, but also to Mr. T. T. Wright, whose counsel has been inviolable to the pastor, and who gave the first splendid impulse to the subscriptions, by offering voluntarily a month’s salary; and indeed also in generous measure to our brother-pastor, A. Wesley Mall, for his hearty and whole-souled co-operation. To him is also due the credit for the suggestion of the name, which in full is THE WILLIAM TAYLOR MEMORIAL METHODIST EPISCOPAL CHURCH, and is far short “THE TAYLOR MEMORIAL.”

It is expected that the building will be completed by the end of January, and will furnish not only a fine new meeting place for our congregation, but will provide what one of our Bishops had said will probably among the best of our mission residences. And in leaving this subject, allow me to remark that we now have one place in Bombay where you can hear and be heard with ease and comfort.

MAZAGON.

This little congregation was served for some months by lay workers; but owing to removals, and some families going on furlough, and others manifesting a discouraging indifference toward the effort unselfishly put forth by our laymen and deaconess in their behalf, when the attendance had windled to almost nothing, the services were discontinued. Since there are almost no Methodists in the immediate vicinity, except missionary households, whose interests are elsewhere, we do not think the situation, in our present under-manned condition as a mission, justifies any of our missionaries taking time from more encouraging work, to spend it there, in the absence of any conspicuous effort in the locality to meet us half way.

SEAMEN’S REST AND MISSION.

The material interests here are normal. The mission has been well-sustained by Government, Seamen’s Societies, and the public, including ships’ companies. The work is wholly self-sustaining. The
Committee in charge are planning to purchase a launch, for extending the work into the harbour, and some Rs. 6,500 is in sight for this purpose. The death of Bro. Havens has set this project back somewhat, but it will be taken up again vigorously soon.

The new Superintendent, the Rev. J. B. Thornton, who with his good wife, arrived and took over charge on the 7th November, began his work with great promise. But he has also been seriously sick for some time, though now improving. He is intensely devoted to his work, and gives his time to it with consuming zeal. His wife is a valued helper, while their little ones help to add light to the hearts of the seamen.

IGATPURI.

In material matters there is not much to report, from this station, beyond some slight improvements. The collections and subscriptions continue to be good, and the Church is wholly self-sustaining. More will be said under another head. The Pastor and wife, the Rev. and Mrs. Butterfield, continue faithfully at their work.

KARACHI.

This Church has had an unusual year in many particulars. On completing the renovation of their church last year, which involved an outlay of something over Rs. 3,000, they took up the project of new Church for the vernacular congregations. The result is that they have a new Church ready for dedication, the building being the gift of a member of the English congregation. The site was purchased on sanction by the Finance Committee, and the same body has also sanctioned the purchase of other land, in connection with which plans are already well-developed for building a school house, and Indian pastors' and teachers' quarters. These buildings will give Karachi an excellent plant for its native work. The circuit itself continues to expand, in spite of plague, and the migratory habits of the people among whom we are working. It has been greatly strengthened this year by having the assistance of two more or less experienced Bible women, to work in a hitherto comparatively untouched field. There are also continual reports of openings in the interior, which cannot be properly followed up, owing to the extreme difficulty in securing proper mission agents, and the hindrances to proper supervision, with no amount appropriated to cover the rather heavy travelling expenses. But something is being done. Latterly the English Sunday School raised some money, and sent the Indian pastor, Bro. Septal, out one hundred miles on a pioneering trip.

Of the Seamen's Mission at Keamari, Karachi, there is little to say that is at all encouraging. The institution no longer has any evangelical character, and those dominating it are determined it shall not have, of the sort for which we stand. Bro. Morton and his wife have worked hard, but have had little to encourage, beyond a good building, and a reasonable income.
In connection with our work in Karachi, it ought not to be forgotten that we have continuous work in Hyderabad, Sindh, to which point Bro. Clarke or Bro. Morton go twice a month, and preach to a congregation of soldiers, the government meeting the expense, and a little more. This may not be so important in itself, but as a link connecting us up with an important center in Sindh, it may some day assume large importance.

Poona and Lonavla Circuit.

This year Poona and Lonavla are being worked as a Circuit, as in former days. For Lonavla this has been an excellent arrangement, as it has resulted, since the coming of Bro. Hill, in a continuous Thursday evening service, as well as for the greater part of the time, every Thursday being spent by Bro. Hill in visiting the people. They love him, and greatly prize his ministrations. He has also arranged for the regular Sunday evening services, one half from Poona, and the other half from Bombay, most of these services being taken by local preachers and other lay workers. This plan for the Sabbath work is not satisfactory from a financial point of view, but it is the best we can do for the present, and certainly the maintaining of the attendance at a good figure, as well as a most hopeful Sunday School, of about thirty children, shows that the quality of the work done is of a high and attractive order. We do not now have any members resident at Lonavla, and the interests of our Church locally are looked after by a faithful Wesleyan family and others. But we do have eight members and probationers, belonging to our Church, though just now they are widely scattered. We also have other vital interests in the place, including a creditable history, a priority of occupation, twenty-six acres of land in three separate plots, on one of which is the church, and possibilities of many kinds for the future, including School, Camp meeting, Sanatorium, and other schemes, largely still ungerminated, but big with potentialities.

Poona.

Poona is probably our best organized Church in India for effective work of the sort we wish as a denomination to do. The Disciplinary provisions for the instruction of children are carried in a very satisfactory way, and there are no better methods than these. There are several classes, with careful gradation, and suitable leaders, while Epworth League, Junior Epworth League, and special meetings as needed, supplement the regular work of the Church, rounding it out to happy complement.

The finances of the Church, suffering as they have of late years, from depletion of adult membership, still show a healthy condition for the number of earning members. It is doubtful if many Churches are doing better, throughout Methodism, in proportion to ability. Of late, these conditions have been seriously affected by the prevalence of an awful visitation of plague. Seven regular members of this
congregation have had the disease, three of whom died, two of them Methodists. For over five months of the year the soldiers have not been allowed to attend the services.

The Taylor High School for Girls, Mrs. S. W. Eddy, Principal, has had a good year indeed. The average attendance, both of boarders and day pupils, has been very hopeful, and above that of last year. The examination results have also been very good, while the matter of health, with one or two exceptions, has been up to the high grade of the last few years. There is a warm and earnest spiritual atmosphere in the School, fostered by the principal and her helpers, and everything is done which is reasonably possible, to build up the whole of character symmetrically.

Financially, the W. F. M. S. friends in America, have assured us that they have undertaken to pay the debt on the property, expecting to be able to send out something toward the principal during 1907, and if possible, the remainder in 1908, and have sent already enough to cover the interest for this year. Some considerable repairs to the buildings have been made without affecting other interests.

The Anglo-Indian Homes continue, under the wise guidance of Mrs. Emily Hutchings, to do their beneficent work, in caring for the homeless, and those without the possibilities of proper home care. The enrollment has continued at about the same figure. In fact, it cannot safely go higher, in present quarters. The public continues its appreciative interest, as does also Government. But of late, the plague which has raged with such devastating power in the city, reached this section, and one little girl was taken with it, though now happily recovered. Other alarming indications have appeared, but so far, there has been but the one case. There have also been three cases of enteric, two of which proved fatal—two dear boys. There was a serious run of measles also. The recurrence of sickness annually in this institution, as well as its exposed condition from contiguity to the bazaars of the city, seriously raise the question of a new location for this work. Mrs. Hutchings has incidentally suggested a possible removal to Lonavla, and since we have land there under our control, and the location would afford the advantages of rural life, it is a matter which may well be considered. But in so doing, it will be necessary to take carefully under advisement the resulting weakening of the Poona Church, and the necessity of providing a resident pastor at Lonavla.

There has been no direct report from Quetta; indirectly we have heard of the proposed early retirement of the Rev. James Shaw, the Presbyterian chaplain, who preaches regularly in our little chapel near the railway station, to about thirty people. We have also learned that the Wesleyans intend definitely to open work among the military there, at an early date, if indeed they have not already done so. We have an excellent parsonage, and a small church, and since in very few places do the other churches do all the work needed, we need not be in haste to part with our property, so long as it is costing us nothing, and is augmenting in value,
REPORTS.

SELF-SUPPORT.

In common with our brethren everywhere throughout our Mission field, and at home, we are profoundly interested in the great question of self-support. We certainly ought to be, in view of all our traditions. In our Vernacular work of the Karachi Circuit, we are glad to be able to report that so far as we know, no circuit in the Conference is doing more proportionately than are our people there. And of a remarkable feature of the same, we make mention elsewhere.

We have in the District, eighteen missionaries, including only the English work, and among these being five regular pastors, two superintendents of Seamen's Missions, one deaconess superintendent of Orphanages, one lady principal, two visiting deaconesses, and including of course the wives of our brethren. Of these eighteen, ten are wholly supported by the congregations or institutions for which they labor, while in the case of six out of the remaining eight, the average contribution to their support is equal to the average paid to our pastors and families at home. The other two, being W. F. M. S. missionaries, receive their salaries from home. As to rents, of the eighteen missionaries, rent for all but three is provided on the field. And in the matter of extras to cover station expenses, such as carriage hire or other travel, not a single one of the eighteen receives anything from abroad, as missionaries in charge of local work, the Presiding Elder alone receiving a small amount for the District. In fact, in all this work, not counting the two missionaries whose salaries are paid by the W. F. M. S., the average contribution per each family, on the field, including rent, is Rs 3000, or $1000.

In addition to the above, every congregation with its local help contributes an average of one-third the amount paid to pastors, toward our own missionary work, or our institutions, or such general interests as Bible and Tract Societies, this not including the amounts contributed toward our regular benevolences. In point of fact, if all the Methodist gifts to our own work, excluding that for our own regular benevolences, were turned into the channel of the support of our own Churches, there not only would be no occasion to receive anything from abroad for our regular work, but we would have a handsome balance to add to the regular benevolences of the Church. This however, is impossible, since we all know that Methodist work the world over is so interlinked with other effort that the withdrawal of our help would work disaster to others, and selfishness and exclusiveness in ourselves. As Methodists, in Bombay, as well as elsewhere, we are a part of those hosts which succeed in obeying the paradoxical commands of Paul, which in close association, tell us to bear one another's burdens, and that every man shall bear his own burden.

In view of the above, and especially of the further fact that it has been practically impossible for our Missionary Society to make large appropriations at any time to the work of this Conference, for
the purchase of property, or erection of buildings, we believe that the
above is a worthy record. William Taylor laid well and deep the foun-
dations of self-support. A few days ago, this remark suggested itself, in
discussing mission finance with one of our Bishops, that if all Methodism
contributed to her own work, including missions, as much as the average
English Church in India does per member, as a Church we would have
no occasion whatever to deplore the fact that our present income for
missions is so far below our opportunity,

Some one may properly ask, "What are you doing for the salvation
of India's heathen millions?" Let us enumerate some of the items. In
cases, with limited outside help, for an average of twenty-five years,
we have provided places, at almost no cost to them, for the meetings of the
principal Vernacular congregations. Nearly all the expense of servants
for the buildings, lighting, repairs, insurance, etc., has been borne by our
congregations, and the buildings placed at their disposal without other
charge than incidental contributions of very limited amounts by members
of the Vernacular congregations. Secondly, for the greater part of the
time contributions have regularly been made by these churches for the
local missionary work. At the present time the following is being done.
At Igatpuri this year, Rs. 156 has been contributed toward the support of
a Maratha Mission School. At Poona a Vernacular Sunday School is
sustained, and before the plague became so bad, regular street preaching
was maintained, and one of our lay members does continually, plague, or
no plague, a very considerable amount of free dispensary work, coupled
with Gospel teaching. The Grant Road Church has contributed Rs. 100,
toward Vernacular work this year. The Bowen Church supports two
Indian teachers in the Colaba School, one worker under Bro. F. Wood,
and is prepared to take up the support of others. The Karachi Church
makes the largest contribution. A member of our congregation has
given the funds for the whole cost of a Church for the Indian people, in
this growing port, a building substantially put up, and capable of seating
about 175 people. Other members of the congregation are also helping.

To sum up, the work done is, five Churches supplied free of rent or
other cost, by our people, for the Indian congregations. Four mission
agents supported. In addition, annual recurring cash contributions
totalling about Rs. 250. Personal effort of a limited number. And the
gift of a new Church building at Karachi.

To sum up the situation as to what we are doing for ourselves, it
may all be said in one sentence of—We are giving somewhat more
than we receive in the way of service from the appointed servants of the
Church.

But we too have our hard pinches. Nobly the Missionary Society
has come to our help in these. It meets all transit expenses and supple-
ments salaries, and will no doubt continue to do so, since thoughtful men
do not fail to see that Bombay or other Indian English Methodism is as
much entitled to the help of our world-wide Church, as any other people,
when it needs it. They see that a great Church, which gives upwards of
a million dollars a year to help English work in other parts of the world, should not fail English-speaking people here, when there is need, and to do any less is not consistent with our history, our traditions, or our spirit. As to our own attitude, our policy is, and must be, to reach the very utmost limit of self-support.

LAY WORKERS.

One of the best guages of the life of a Church is its ability to raise up unremunerated workers. In this particular, the point is the more striking, if the service given is of a high order of efficiency. Let us see as to the number of local preachers. In 1898, before the Gujarat District was set off from the Bombay, there were of both Indian and English speaking men, 18 local preachers in the District. 1898, after the setting off mentioned above, there were 25. 1904, after a considerable number were transferred to the newly organized Maratha District, there remained 15, while there are now 19. Thus after two new districts have been organized out of the territory, we have one more than there were before these events. And during the years under consideration, thirteen have died, seven have joined the annual conference, and ten or more have retired to England. And in all this study, I have not been able to find that more than one has proven unfaithful. In the matter of exhorters, of whom we have always had a good number, about the same figures prevail, with the exception that a larger proportion have passed to a higher grade.

The average preaching ability of our local preachers is unusual, if not extraordinary. I remember once, on visiting Bombay, hearing this remark, "There are six or seven local preachers in this church whose preaching ability is equal to that of the average throughout the Methodist regular ministry." And since I have made closer personal acquaintance of these men, I find that that remark was no exaggeration.

This year, when our beloved Havens died, for over two months our local preachers did nearly all the preaching in that important Seamen's Mission, twenty-two men being converted in that period. Their preaching for the year in this institution has been large in measure, and abundant in satisfaction and in fruit.

For two years, about three-fourths of the regular preaching at the mountain station of Lonsavia has been done by our local preachers from Bombay and Poona and at the place itself.

At Grant Road, an average of five persons are continually at sundry sorts of Christian work, including Sunday Schools, leading meetings in pensioner's homes, visiting the sick, and in other ways, the average time given corresponding to that of our better lay workers at home.

To sum up, I have never seen anywhere else a more willing class of lay workers, a higher average order of ability, nor more accomplished, than among and by these worthy Methodists.
JUBILEE OFFERINGS.

We were late in this District, in getting started in this work. The reason lay largely in the fact that in the judgment of the pastors, it was not at first easy to find objects toward which our people would direct their gifts with enthusiasm, and in any considerable volume. But after getting started, something has been done, and is doing. Certain items are mentioned elsewhere, such as the Karachi Church, and the Taylor Memorial. The latter is being made the chief Jubilee object of our Bombay people, in both churches. But other gifts have been made, and are included below. We believe that the District will not fall far behind the expectations of the Jubilee Commission. The various centres have been able to report approximately as follows.

<table>
<thead>
<tr>
<th>Place</th>
<th>Promised</th>
<th>Paid</th>
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<tbody>
<tr>
<td>BOMBAY, including Bowen Memorial, Taylor Memorial &amp; Seamen's Rest</td>
<td>Rs. 11,900</td>
<td>Rs. 4,970</td>
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<tr>
<td>IGATPURI, ...</td>
<td>...</td>
<td>900</td>
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<tr>
<td>KARACHI, ...</td>
<td>...</td>
<td>7,200</td>
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<tr>
<td>POONA, including Lonavla, ...</td>
<td>1,292</td>
<td>839</td>
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<tr>
<td><strong>Totals</strong></td>
<td><strong>...</strong></td>
<td><strong>Rs. 21,292 Rs. 12,424</strong></td>
</tr>
<tr>
<td>Government Grants, Seamen's Rest, ...</td>
<td>...</td>
<td>3,500</td>
</tr>
<tr>
<td><strong>Rs. 24,792 Rs. 12,424</strong></td>
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The Lonavla gift is conditional, but it remains with us to make unconditional, by certain adjustments.

THE LORD'S ADDITIONS.

Every congregation has felt the moving of the Almighty in His power, in the salvation of souls, and strengthening of the sons of God. From Poona comes the word that several soldiers and young people have turned to God, and the spiritual condition of the young people is of a more reliable and permanent experience than before. Also, in the Taylor High School for Girls, some have taken more solid ground, and others have made substantial progress. A number of girls seem to be ready to devote their lives to India's salvation. And in the Anglo-Indian Homes like happy conditions prevail, both in growth, and in promise in candidates for the Lord's work. From Lonavla we hear that the interest in evangelical religion is marked, in spite of the fact that we so strongly sound the evangelistic note. Igatpuri had a time of the finding of Methodist bearings, during the District Conference, after efforts on the part of Seventh Day Adventists and others to divert attention from what seems to us to be the great essentials. The Church there has increased in membership during the last two years, by about forty per cent., though of course this does not mean large additions. Karachi has had most hopeful indications in conversions, and a disposition to move out into more active service. While in the vernacular field in and about the
same city, there are always promising openings, and our chief lack is in the trained native men to follow them up properly. If we could have an additional man of higher grade, and three or four other tried workers, we could see hundreds of baptisms annually in that field. Grant Road has had live prayer-and class-meetings, some bright experiences, and some additions on probation, in spite of the year of transition.

But the best year has been in the Bowen Church, and the Seamen's Mission, Bombay. There was a three-weeks' revival early in the year, in the Bowen Church, followed by continuous revival spirit in the Church throughout the year. In the two places, this work being closely connected, there have been more than one hundred twenty-five persons seeking God during the year. Everywhere there is a spirit of helpfulness, and less of a disposition to look to the past for the golden age of the Church.

Summing up.

To sum up, we have in the District eleven English-speaking congregations, large and small, and a dozen or more vernacular groups, one of which is organized as a Church. These latter are all in and about Karachi, Sindh. The English-speaking congregations are located as follows. In Quetta, Haiderabad, (Sindh,) Poona, Lonavia, and Igatpuri, one each; in Karachi, two, and in Bombay, four. Five of these are regularly organized Churches. The others may more properly be looked upon as more or less self-supporting missions. Two of these centres, the Seamen's Missions, have decided institutional features. We have also two most worthy institutions, the Anglo-Indian Homes, and the Taylor High School for Girls, both in Poona. We have also one Deaconess Home.

The chief glory of our work, as it ought to be, lies however, in a fine staff of local preachers, exhorters, and elect women, who labor much and willingly in the Lord.

We are building two churches, and one parsonage, have large plans, in our minds, and some even on paper, for other enlargements of our borders. The property interests which may be strictly counted as being in and of the District, are for the most part in good condition. We have our full share of interdistrict interests also, in the Press, the Sanataris, and the Bowen (Thoburn) House.

There have been marked spiritual movements in our churches, of largely a spontaneous character, growing out, humanly speaking, of a hunger and thirst after righteousness, and I think we can safely say the number of conversions has been considerably above that of any late year, and probably equal, in the English Churches, to one fourth of the present membership.

In closing, I wish to call attention to the unique character of our English work. It must be evident to all that in point of statistics it can never make much of a showing, at least until that day when much is done among the Indian people in our tongue. As Churches made up of a strong element of foreign blood and ideas, we cannot expect ever to count numbers beyond five figures, and now all over India have to be content
with counting in four. For as the Gaekwar of Baroda once said in an interview destined to become historic, "The climate of India is such, that not many foreigners can comfortably live in the land and carry on business." The force of this can be seen when we note that not even the Anglo-Indian people are adding largely to their numbers. But on the other hand, no observant traveller can fail to note the rather extraordinary position and influence of the English-speaking people of the land. Men who in other lands among millions like themselves are lost in the multitude, become leaders here, so that our humblest exporters, and men of ordinary business capacity, touch not a few dozens by their influence, but literally thousands. Methodism, as large as she is, has always found her largest sphere of influence in her power to leaven those not immediately called by her name, with the spirit and life of the Gospel. This is true everywhere, but where we live up to our privileges it is ten-fold more so on this field. No man can measure the power and influence of a congregation like our Bowen Church in Bombay. It touches with strong evangelical power literally every port on this continent, and sends out alike its radiating influence into the interior. And we must stay and do this work, for history proves that no other Church will quite fill the place ours does, as a leader in things evangelical.

The fathers have built well, on sure foundations of life and independence. It will take our utmost effort to keep step with them. So with gratitude to God for the great opportunity we have, and with the upward look for power, and the outward reaching of the hand to help all classes who need us, let us confidently go forward, believing that it is the eternal purpose of the Almighty to bring this world to Himself, and that He has appointed us our share in the task.

GUJARAT DISTRICT.

EDWIN F. FREASE, PRESIDING ELDER, BARODA CAMP, INDIA.

DIVISION OF THE DISTRICT.

Owing to the spread of the work into the Kathiawad peninsula, rendering the district unwieldy, and making a division advisable, the Kathiawad District was formed at the last session of the Bombay Conference, the Danduka and Vaso circuits being cut off, and the former divided into three and the latter into two circuits, five in all, with our veteran and indefatigable Brother W. E. Robbins as presiding elder. May the growth in the new district be rapid and its victories for the Master many and glorious.

GENERAL SITUATION.

The earlier part of the year continued to be a time of scarcity, and our village people suffered much from the water famine and the extremely hard times, keeping them in a state of unrest and distress which
REPORTS.

interfered greatly with regular mission work. It was a very great relief indeed when the rains turned out to be favorable, and resulted in good crops. It was the first approximately normal monsoon Gujarat has had since 1898, and such a long period of lean years has told severely on most classes of people, reducing many to the direst poverty, cutting a ghastly swath of death through most families, and undermining the constitutions of many thousands of those who have survived. In the latter case are those who have had, but recovered from the plague.

When the heavy rains came, therefore, the mortality again at once became very heavy, and has continued so. A severe recurrence of plague too has occurred, and at present is raging in scores of villages, where our workers and people had to abandon their houses and take refuge in the fields in the flimsiest of booths of branches and grasses. The statistical report shows the saddening mortality of 1123 from among our baptized community, and at least 300 of our candidates awaiting baptism have died.

The general conditions therefore have been such that the work should have been fully manned so that the spiritual interests of our people could properly have been followed up. But unfortunately at the District Conference in November 1905, some forty appointments, including one hundred and forty-four villages where we had Christians, were left to be supplied. In the face of this it was hard to have to dismiss some twenty more workers at the beginning of the year, at a time when certainly we should have been adding to our force. It is a matter for great gratitude that additional special supports have come in during the year so that it has not been necessary to reduce still further the working force.

At the recent session of the District Conference, however, although every effort was made to combine towns and villages so as to save men, there were again forty appointments containing over one hundred and fifty towns in all of which we have Christians living, left without preachers. In each of a number of these appointments there are over 100 Christians thus without shepherds. The result is a very serious situation, and it is evident that we cannot have the development otherwise of easy attainment, unless we can shepherd our flock already in the fold.

MISSIONARIES.

In addition to the lack of sufficiently numerous Gujarati working force, the missionary staff has been and is entirely inadequate numerically. In September 1905 Brother and Sister Robert Ward, whose health had been effected seriously by their indefatigable famine work, were obliged to leave India on medical certificates. In June last Brother and Sister G. W. Park, whose health had been effected by the same cause, had to be sent out of the country, broken from overwork. There are hence now five men where a year ago there were seven. Three of the five have been on the field only about twenty-two months. Take an instance. W. E. Bancroft arrived from America at the end of 1904, and it was necessary to give him charge at once of four great circuits, which involved an amount of administrative work enough to tax the most experienced
missionary. Owing to Bro. Ward’s homegoing, another great circuit had to be added at the beginning of this year, and when Brother Park left still another, so that Brother Bancroft has had the oversight of six great circuits, in which there are over 8,000 Christians in 225 towns, and the direction of about one hundred Gujarati workers. It is a task simply impossible of proper accomplishment, and a serious injustice to the brother and his family. Yet his case is simply that of all his brethren.

Where the missionary force is reasonably adequate, the correspondence involved in special gifts need not be a burden to the missionary. But where the proportion of work carried by special gifts becomes as great as it now is in Gujarat, and the missionaries are so few, the burden of responsibility and correspondence becomes a grave matter. Continue the case of Bro. Bancroft. With his six circuits to supervise, he must also keep in touch with one hundred donors,—writing personal letters himself, securing and having translated letters to the patrons from the workers, sending reports at stated times, answering inquiries, making adjustments, seeking new supports to take the place of those lapping. Take another case. Bro. L. E. Linzell has charge of the Baroda Boys’ Orphanage, supported entirely on scholarships, and he must keep in touch with over two hundred donors. He has four great circuits besides, and must keep in correspondence with about seventy more friends. In the same way each of the other missionaries has a great institution, or a series of circuits, or both, absolutely dependent on special gifts. There is no escape from it. He is literally ground between the upper mill-stone of the clamoring demands of the work on his time and strength—the work for which he came to India—and the neither mill-stone of this necessary and inexorable correspondence. The case of the presiding elder is equally hard, for of necessity the general responsibility for all this correspondence and the keeping track of the whole business, and the making of assignments devolve upon him.

Yet we praise God for the wonderful increase in special gifts. Without them the wonderful development of the work in Gujarat would have been impossible. The point which is being made is that the missionary force in Gujarat is numerically lamentably insufficient and the missionaries so overburdened that it is simply a physical impossibility for them adequately to meet the demands of the work, which consequently is suffering. I cannot escape from the conviction, therefore, that it is my duty to sound this warning. We are very earnestly hoping that not only may Brother and Sister Ward return at the beginning of 1907, but also that at least one other missionary, the sending out of whom was authorized by the Board of Managers in June last, may soon be added to our force. Indeed we do not see how it will be possible to keep up with the work without serious danger otherwise.

Persecution.

Persecution has come upon our people in a considerable number of places during the year. It appears to be a general impression that one reason why converts can be won easily from the depressed classes is that they can become Christians without breaking from their fellows socially, do not
have to suffer persecution, and rather better their temporal condition. Our experience in Gujarat is that almost without exception persecution, often cruel and persistent, has followed the spread of the work into new territory. Instead of the change improving the social or temporal condition of our people, it has led to loss of employment, social ostracism, and danger of personal violence, in only too many cases actually suffered. At the time of writing severe persecution is being endured by our people in more than a half dozen places. These cases should be taken up promptly and personally by the missionary; but unfortunately this can not be done as a rule, since the missionaries are too few and not ubiquitous.

With these general conditions before us, we turn to a brief review of the

**State of The Church.**

Definite effort has been made during the year along revival lines, in connection with the Jubilee celebration. Early in the year Mr. Staines, Children's missioner of the India Sunday School Union, toured extensively in the District and rendered great aid. L. E. Linzell and W. E. Bancroft, each carried through a series of evangelistic rallies on their several circuits resulting in much good. A definite campaign for the spread of the Gospel has been carried on, though greatly hindered for the reasons already enumerated. Upwards of two thousand and six hundred baptisms have been reported, the largest number in the history of the District except in 1901, when baptising was resumed after two years cessation during the famine. Under the conditions obtaining this result calls for profound gratitude to God. It should be added that owing to the spread of plague, and other exceptional causes, in several circuits some hundreds of people ready for baptism have not been reached for the rite. Had our working staff been numerically adequate, there is no reason why the baptisms should not have numbered nearly if not quite twice the number reported.

**The Christian Community**

Of course decreased owing to the division of the District, yet had the death rate been so abnormally high, it still would have been larger than before the division. It is hard to make numerical progress in the face of the terrible mortality prevailing. But it is inspiring to be able to report that we are keeping hold of our people, and that the baptised community is steadily increasing, and that to-day it is 18,000, with several thousands of candidates awaiting baptism.

**Sunday School Work**

Has been seriously effected by the adverse conditions, but the number of scholars enrolled remains about the same, 14,451; while the average attendance shows a slight increase, standing at 11,708.

**The Day School**

stands in very close relation to the Sunday School. They exist in order that all our Christian children may at least have an opportunity
to learn to read and write, and at the same time be instructed in the facts and principles of Bible truth. In the midst of heathen surroundings the Sunday School is not sufficient, and where the parents are illiterate it is impossible to impart adequate Christian truth in the home. For the present and doubtless for many years to come the Evangelistic Day School should be perhaps the greatest agency for the Christian training of the rising generation. But thus far our day schools, though accomplishing much, have done so in spite of having absolutely no equipment. We have a teacher on the lowest pay, who is also a pastor, and usually has oversight of at least three towns. The school is held in his own single-room village hut with mud walls, and no school furniture of any kind, or appliances can be supplied. We have not even been able to provide suitable registers. One of our most urgent needs is for funds to enable us to provide each of our day schools with at least an inexpensive table and chair, and attendance register and simple maps, and perhaps an inexpensive bell.

Annual examinations should be held in the most advanced of these schools, and from among those passing at certain grades should be selected the boys and girls to be admitted to fill vacancies in our orphanage schools on scholarships. In this way these schools would become the feeders of the more advanced institutions, and we would call the best from among our young people for advanced training. And if these schools could be made effective, doubtless government grants-in-aid could be earned which would largely repay the additional outlay.

For the special oversight of the day schools there should be an efficient inspector. We are still hoping that somehow funds may be provided with which to put one in the field soon.

**THE CIRCUITS.**

The expansion of the work during the year has been principally in four directions. On the north of the District the development has been rapid in the difficult territory of the Ahmadabad-Mehsana and Dehgam Circuits. If we could have a missionary stationed at Ahmadabad there seems no reason why the work in that region of teeming populations should not develop with marvellous rapidity. On the north-west border the work has taken firm hold about Bilasinoor, and the promise is bright for rapid development in that region. These two movements have made the readjustment of circuits necessary, and Bilasinoor circuit has been formed from the Thassara Circuit, and Kathal Circuit from parts of the Mahudha, Kapadvanj and Dehgam Circuits. Westward the expansion has made the Wasad Circuit unwieldy and the new Walvod Circuit has been formed. In the most interesting development to the south-west to the borders of the Arabian Sea, a point was reached when a division was needed, and part has been set off as the Palej Circuit. In all these new regions it only requires active evangelism to result in large ingatherings.
The Women’s Evangelistic Work

has on the whole had more attention than in former years; the arrival of Miss Austin making it possible for three missionaries to devote themselves to this branch. During the first part of the year Mrs. Frease continued in charge of some of this work, but about the middle of the year was glad, after having engaged in it for many years as much as other duties would permit, to relinquish it to Miss Austin. Thus at present this work on the entire District is in charge of Misses Holmes, Morgan and Austin, each of whom has the oversight of it in some six circuits. This involves an amount of itinerating and supervision really beyond the strength of any one, and we should have soon two other missionaries for this work, one for Godhra and one for Ahmadabad. Further details of the work of the Woman’s Foreign Missionary Society’s missionaries will be found in their own Conference reports.

Institutions.

Boys’ Orphanage Schools.—I wish here to repeat with emphasis something of what I said last year, for I believe the matters involved are vital. The correct training of the large number of boys committed to us is a vital problem. Our Christian community is almost entirely from the depressed and illiterate classes. With the exception of hand-loom weaving and some agricultural labour, they have no trades. Two objects, therefore, should be kept in view in the education of these boys. In the first place we must raise up a trained ministry, and that in the shortest possible time. In these schools therefore we must prepare the material from which our leaders are to be made. In the second place it will be a fatal blunder to assume that all, or even most, of the boys will be fitted to become preachers or teachers. Now thus far the educational system in India has ground out through the colleges large numbers of young men who can do the work of an ordinary clerk or teacher fairly well, but not much else. With these the market is overstocked. For India in general, as for the peculiar needs of our community in particular, the importance and value, therefore, of industrial training scarcely can be overstated. Give our young men, who are adapted to it, a thorough training in some trade, and the day of the industrial emancipation of our community will have dawned. Industrial departments were established in both the Baroda and Nadiad schools. But it became increasingly evident that very special attention and effort would have to be concentrated at once on the training of boys for preachers and teachers. After full consideration therefore it was decided that, “in the Boys’ School and Orphanage at Baroda the definite object should be the development of high school and collegiate education, while at the Nadiad Boys’ Orphanage efforts should be concentrated on Industrial education.”

This policy has been followed in the past year, and we believe thus far the results have justified the decision. A considerable number of boys appearing more adapted to high school work were sent from Nadiad to Baroda, and a number were sent from Baroda to Nadiad who preferred to take up an industrial course.
Brother L. E. Linzell reports as follows concerning the Baroda Boys' Orphanage:

"The year just ended has been an eventful one for the Baroda Boys' Orphanage, but the final outcome has been so gratifying that we are constrained to give great praise to our heavenly Father.

"At the opening of the year it became very evident that a serious financial situation was ahead of us. The cost of living had so increased and the expense of educating the boys had necessarily grown so heavy that it was no longer possible to support even the small children on $15 scholarships.

"We then sent out a circular to all our supporters and put the matter frankly before them asking them to increase the amount of their scholarship or if they were unable so to do, to kindly permit us to allow another donor to share the support with them. The response far exceeded our strongest expectations so that now of our 200 boys we have not a single boy on a $15 scholarship.

"During the past year a debt had crept on us increasing little by little until it amounted to $1000. By the last mail we received word that through the kind efforts of Dr. Vaughn the ministers and friends of the Cincinnati Conference have promised to wipe out that debt during the present conference year.

"The friends of the Christian Herald have been supporting many of our boys for the past seven years. Too much can not be said in praise of the noble work. But the term of that contract having expired two years ago many of the friends have discontinued their support. However God is the Father of the fatherless and in response to many personal letters and to the appeals of Rev. and Mrs. Ward who are now in America friends have come forward so that now all our boys are on good scholarships.

In September we sent four of our big boys up to take the Government 3rd Grade Public Service Examination. Three of the four passed thus giving us three "qualified teachers." This examination is a very difficult one so that of those appearing not even forty per cent passed; hence the fact that seventy-five per cent of our number passed is quite satisfactory.

"Since the famine owing to many other duties devolving upon the missionary in charge it has been necessary to employ a European Manager for the Orphanage. During the past two and half years Mr. Simms a Christian layman from Bombay has acted in this capacity and he has worked conscientiously and faithfully. However, owing to the straightened condition of our finances we regret that we have been compelled to part with his services.

"During the year we have had a number of keen disappointments caused by boys leaving us whom we hoped would remain a while longer and equip themselves for Mission work. But even here we have been more than encouraged for this month nine fine young men passed out of
the school, seven of them entering our Florence B. Nicholson School of Theology and two going directly into the work.

"God is good to us, so we go forward courageously, accepting His faithful help in the past as an earnest of what He will do in the years to come."

_Nadiad Industrial School and Orphanage._

H. F. and Mrs. Bishop report the work of the School as follows:—

"During the year we have been doing our best to continue the work so ably established by Mr. and Mrs. Park. It has been a busy year, both for ourselves, and for all our boys. We are proud of them; proud of their work in the several trades, which has won such high praise from the Govt. Inspector of Technical Education; proud of the fact that although they spend only half their time in the vernacular school, still they nearly all pass a standard a year, which is as much as is often accomplished where the whole time is spent in vernacular school studies. We also rejoice in the moral tone of the School. The leading boys, those whose influence is strongest, are almost entirely the boys of the highest ambitions and noblest Christian characters.

"During the year we have been able by our own efforts to make some addition to our shop equipment. Four new speed lathes for wood turning have been built. The same number of an improved pattern of hand loom have been constructed and added to the weaving department.

"In connection with the wood-working department, a course of pattern-making is being developed. This is a kind of work in which a boy is helpless unless he can think. The pattern maker also commands higher wages than the ordinary wood-worker. We have also been constructing flasks and getting in sand for the teaching of iron moulding. As soon as a sufficient stock of patterns shall have been made ready we will begin to teach this very useful trade to some of our boys. Of course as yet our instruction in this line will be somewhat limited, owing to our having no cupola for melting iron. This is one of our needs.

"The course in drawing is also being extended and made more practical. After a year of ordinary free-hand and water coloring, the boys take up mechanical drawing, first starting with the rough sketch as it usually leaves the hands of the designer, developing this into a correct machine drawing, to scale; then they make a tracing from this and finish up by learning to make blue-prints from the tracing, a simple photographic method of duplicating drawings now in universal use. It is our aim in this as well as in other lines to make our boys familiar with the way things are actually done, so that upon leaving us, they will fit naturally and easily into their places in life.

"We would not be remiss in taking advantage of this opportunity of giving thanks to the Father of Mercies for the splendid health we all have enjoyed, and for all the other blessings of the past year.

"The more we see of India and its people, the stronger grows our faith in the mission of Industrial Education here. If we train as many individuals of the rising generation as possible, so they can earn a respectable wage and live decently, and thus have a little left to aid in the
spread of the Word, we certainly shall be playing no small part in helping
to usher in the day when the Indian Church shall move forward, filled
with evangelistic zeal; 'fair as the moon, clear as the sun, and terrible
as an army with banners.' Then shall we see the salvation of India.'

The Bombay Presidency Inspector of Technical Education has re-
ported on this School as follows:—

10th December, 1906.

"This school is carried on with much energy. A large amount of
wood work, done by the pupils during the year was shown to me at the
time of my examination.

"2. There are 132 boys on the roll: of these,
   38 are over four years in the school.
   0 are three years and under four in the school.
   26 are two years and under three
   34 are one year and under two
   34 are less than one year

132 Total number of pupils.

"3. The subjects taught include drawing, carpentry, metal fit-
ting, smithery, sewing and weaving; the pupils, as a rule, spend half
the day in the vernacular school, and half in the workshop

"4. Several headstocks for wood turning have, quite recently, been
made in the school. They will be set up for work at an early date.

"5. The Superintendent informs me that he wishes to get the
following tools:—

Three Screw cutting lathes, one drill, one small planer and one mill-
ing machine. In my opinion these tools will be of much advantage. They
will have to be driven by engine power; and if a steam engine be ob-
tained for this purpose Government should then be requested to allow
pupils, who have been three years in the school and who have success-
fully passed through a suitable course of instruction, to present them-
sele at the examinations for Third Class certificates under the Bombay
Boiler Act.

"A privilege of this kind was granted a few years ago to, and is
now enjoyed by pupils of the Parekh School of Industry, Surat.

"6. I was well pleased with the work and arrangements of the
school.

"7. The post of Drawing teacher, vacant by the recent resignation
of the master, should be filled by some other qualified man.

(Signed) A. W. Thomson, D. Sc.

"Inspector of Technical Education."

The Baroda Girls' Orphanage

has had another prosperous year, and Miss Williams is looking forward
to a well-earned furlough. It is with great joy therefore that we welcome
Miss Crouse to take up this work. May she enter into labors so abundant in the fulness of the Spirit.

The Godhra Girls' Orphanage

has also had a year of prosperity, although Miss Curt's has had many difficulties to overcome owing to lack of trained teaching staff. It speaks well for this school that out of five girls sent up for the Entrance Examination to the Government Female Training College at Ahmedabad three passed. The work of this school is greatly hindered for lack of a school house, and plans are now under way for the erection of such a building during the coming year. The purchase of the present residence of missionary-in-charge as a residence for the W. F. M. S. missionaries has been approved, and a new house is to be built for the missionary-in-charge during the coming year.

Florence B. Nicholson Memorial School of Theology.

In dealing with a mass movement among illiterate people, it is immediately necessary systematically to begin the training of workers. Even before the mass movement in Gujarat began in 1895, we had made a small beginning in this direction. When the movement began, it was possible to begin an elementary Training School at Baroda in October 1896 through the aid of Bishop Thoburn. The great difficulty was to find among our converts those who could read even a little. It was the aim to provide a year's simple training for workers and their wives. Besides this the Summer School, in which all the working staff were collected for about a month during the rainy season, was of great assistance.

But as the Christian community increased by leaps and bounds, facilities for more advanced training on the one hand, and more effective and general training of the mass of our workers on the other hand, became necessary. A report in which this was emphasized was sent by the writer to Field Secretary W. F. Oldham, who showed the same to Geo. E. Nicholson of Iola, Kansas. Mr. Nicholson decided to undertake the establishment of a school of theology at Baroda as a memorial to his beloved wife, to be called the Florence B. Nicholson School of Theology. For this purpose Mr. Nicholson has provided $13,800 for buildings, now about completed, and the support of the missionary principal for five years, truly a munificent gift. Since their arrival to take up this work Brother and Sister Parker have been busily engaged in the work of the school and the erection of the buildings. The exercises connected with the opening of the main building occurred on March 9th last, Bishop J. E. Robinson officiating. It was a noteworthy occasion, and certainly marks an era in this work. The presiding elders and other missionaries of the Bombay Conference were present, besides a number of missionaries from other missions. The Rev. G. P. Taylor, M. A., D. D., in charge of the Stephenson College, of the Irish Presbyterian Mission, preached the opening sermon, and a more appropriate, inspiring and uplifting discourse could not well have been delivered. The Rev. M. B. Fuller of the Christian and Missionary Alliance, made a very forcible and stimulating address. Mrs. Frease reviewed the work of the Woman's School from its beginning in 1896 to 1904, during which time she had had
charge. Responses were made by A. A. and Mrs. Parker, and by the Rev. Yusaf Dhanji, who has been identified with the school from the first as its Gujarati headmaster. Bishop Robinson made the closing address, and with an appropriate exercise accepted the building in the name of the church and declared the same opened for the purpose for which it was given.

The departments are to be as follows:

1. The regular School of Theology, with a course of three years, the development of which, of course, will be gradual.

2. The Evangelistic Training School, with a course of one year, more or less, as individual cases require, on the general plans which have been followed, improved and made more effective as rapidly as possible.

3. The District Workers' Training Department to take the place of the summer school. The workers of the District up to a certain grade will come in by classes or divisions of classes for two months each year. Suitable living quarters will be provided, and also a permanent and trained staff of teachers. Moreover, there will be the inspiration and influence of contact with the other departments. So far as is known this is the first school to start such a department.

A fourth department, a Normal School, is greatly needed for the special training of Christian teachers for our institutions and advanced day schools. It is hoped it may be added.

In the Woman's Department, or, more properly, School, the effort will be to train the women along the same general lines so far as possible, adapted or altered as may be necessary to meet their special requirements.

It is difficult to conceive how Mr. Nicholson and his sons could have applied this generous gift to an object more helpful to the spread of Christ's kingdom, or to a more effective memorial for the beloved wife and mother.

The Evangelistic Training School and the District Workers' Department have done considerable work during the year, and a large class was sent out from the former to the work at the recent District Conference. It is with great gratitude that I report the opening of the regular Theological School with a class of fifteen students on the 26th of November with proper exercises,—an event to which I have been looking forward with great eagerness for many years. The class is seemingly one of very great promise, and we look forward expectantly to the time when they shall have completed their course and have strengthened our working force. May God make this school an evangelistic power in Gujarat! Brother Parker has been fortunate in securing the Rev. Mr. Bawa as his first assistant in the School of Theology, and Mr. Bawa has begun his class work.

Jubilee Celebration.

In addition to the evangelistic campaign already reported, it was determined to make an effort to raise special Jubilee offerings in the District for special purposes. As the Woman's Foreign Missionary Society
had been asked to raise an amount for a hospital for women and children, it was decided to ask our people to contribute towards a Jubilee hospital for men, to be located contiguous to the one for women and children. The decision of the Woman’s Foreign Missionary Society to erect at Baroda a hospital for women and girls as a memorial to Mrs. William Butler causes us to rejoice and has greatly stimulated our plans. May God hasten their consummation.

The working force, Gujarati and missionary, pledged a month’s salary to the Jubilee collection, and it was decided to expend it in the erection of, it is hoped, two circuit centers,—that is a central church and parsonage for each of two circuits. For this purpose there has been received from the Gujarati workers, women and men, Rs. 2,298, practically completing their pledge, though some is yet to come. The missionaries have given Rs. 1,170 with nearly as much more to come. At Mahudha a church and parsonage have already been begun with this fund, and it is expected to build another center at Thasara during the coming year. Had the missionary force not been so depleted, the Mahudha buildings would have been completed ere this.

Owing to the hard times the collections from the people were not begun until July, and then only at a few places, yet the people already have contributed nearly Rs. 1,000 towards the Hospital. Surely God has been with us in this work.

At Bhalej two laymen have given the bricks, costing Rs. 300, for a parsonage, as their Jubilee gifts. Brother Bancroft has built the parsonage during the year. These same brethren gave the bricks for the fine church at Bhalej.

JUBILEE RESUME.

The development of the work in Gujarat falls naturally into distinct periods.

First, the period of English speaking work during which the first church building was erected at Baroda.

In the second period—vernacular work was taken up first by the Rev. C. E. Delameter in 1888. But brother Delameter fell ill the same year and had to leave Baroda. Mrs. Frease and myself together with Miss Ernsberger, M. D., came to Baroda in 1889, and also Miss Thompson, now Mrs. W. H. Stephens. In that year the medical work was established, and also both the boys’ and girls’ boarding schools. From the beginning steady progress was made, which continued early in 1895, during which time G. W. and Mrs. Park joined the force.

Third period. Early in 1895 the mass movement began, and by the end of that year there were 496 Christians, and the movement rapidly spread from village to village. During this period Miss Hodge, G. D., A. W., and Mrs. Preutich, Robert and Mrs. Ward and T. P. Fisher joined the mission force.

Fourth period. In 1899 and 1900 the great famine occurred, during which time baptizing was suspended and all the energies of the mission force were devoted to cope with this situation, as at the beginning of that year our Christian community was over five thousand, with a
large number of instructed candidates. In 1899 Brother T. M. Hudson was sent to Gujarat, and in June 1900 he died of cholera in the midst of heroic famine relief work. In 1900 Brother W. E. Robbins came to Gujarat, and Brother A. E. Ayers and Miss M. E. Williams came from America. It was during this period that our four great orphanages were instituted, two of them founded on the boys' and girls' schools at Baroda. This heritage of boys and girls has meant much for our work. But the results of the famine period were very detrimental to the work in general.

Fifth. In this last period the task has been to recover from the effects of the famine time, to build up our institutions and to follow up the wonderful openings. In 1902 Miss Holmes came to Gujarat from Bombay and Miss Abbott from Muttara; and early in 1903 Miss S. Turner and Miss Tuttle, M. D. At the beginning of 1904 L. E. and Mrs. Linzell joined the staff, and at the close of that year W. E. and Mrs. Bancroft came from America. In the beginning of 1905 A. A. and Mrs. Parker, H. F. and Mrs. Bishop and Miss Morgan came out from America, and at the end of the same year Miss Austin arrived. And since the draft of this report was written, our hearts have been gladdened at the arrival of Miss Crouse and A. C. and Mrs. Parker. In this period also the School of Theology was established.

From the single center of Baroda from 1889 to 1895 our work has spread until we have in this province Christians, candidates or enquirers in over eight hundred towns and villages. From about ten Christians including workers in 1889, today we have a Christian population including candidates of over 22,000, including the Kathiawad District. But this does not represent the complete results. Our losses by death have been enormous, owing to famine and plague. Careful calculations show that about 36,004 converts have been won during this period. From the two boarding schools started in 1889, and a couple of small day schools, we now have four large orphanages, the school of theology and 244 day schools with 4,566 scholars. In 1889 we had a half dozen workers all told. Today the number is about four hundred and twenty inclusive of the force in Kathiawad. Then the collections were but a few rupees, while this year Rs. 3,786 have been collected for ministerial support, Rs. 201 for benevolences, Rs. 4,614 for the Jubilee, and the total amount collected and raised on the field amounts to Rs. 16,269. In 1889 we had a small church building at Baroda valued at Rs. 5,000. To-day the value of our real estate in the District is Rs. 454,790.

Surely we can exclaim in wonder and praise, "What hath God wrought!" For if there is anything certain about this work, it is that it is of God. Of that I am as satisfied as that the sun shines. It is the Spirit of God working in the hearts of the people that has wrought all this. And we profoundly believe that what He has thus far done is only the pledge in a very small way of the wonderful things He has for us in the future as we follow His leadings and do His work! To Him be the glory!

Edwin F. Frease.
Errata.

In sixth line of second paragraph insert after the words “Mrs. Linzell,” the words “and Miss K. O. Curts.”
KATHIAWAD DISTRICT.

Kathiawad District extends from the Charotar in Gujarat proper west by south-west to the Arabian Sea, a distance of 250 miles, with an average width of 50 miles. It thus has an area of 12,500 square miles, and comprises a population of nearly a million and a half, who though of various nationalities and religious beliefs all speak the Gujarati language.

As no other Mission is working in all this territory, and as the Holy Spirit has not in any wise forbidden, but on the contrary as the providence of God has been seconding the last command of the Saviour, we, assuredly gathering that the Lord has called us hither, have accepted the invitation and claimed the field for the Lord Jesus Christ—to whom it had been given by the Father long ago.

BEGINNINGS OF THE WORK.

Our work in the oldest part of this territory was nearly the first in the Baroda native state, the first large number of converts being baptized by Bro. Fox and myself nearly six years ago. Being thus so encouraged we have not hesitated since to enter any Gaikwari or other native territory as the Lord has opened the way, nor have we in any case had reason to repent of our temerity in so doing, as may have seemed by those of less faith.

Indeed with the one exception of procuring permission to build we have not perhaps come into conflict with the authorities more than in any other territory; and even that difficulty is in a fair way of being overcome. On the other hand there have not been wanting evidences of positive sympathy from the Gaikwar's progressive, reforming government.

With this encouragement the work has spread from the first center in Vaso in a perfectly natural way from village to village as fast as we have had workers to man it, until it reached the Sabarmati River; and as the Holy Spirit knows no bounds of either natural or political divisions, British or native, it at once crossed over to Kathiawad.

EXTENSION.

However, when it came to formally occupying the peninsula of Kathiawad, which had been held in a few points only by one Mission for more than half a century, it was not done without the united action of all our missionaries in Gujarat, with the concurrence of the Bishop in charge and the wish of other Missions. Thus our beloved Church is now committed to this inviting field as much as to any other in its grand work of expansion over the world-field of its founder; and it is not too much to expect that it will rally to it in its usual enthusiastic manner.

STRATEGICALLY LOCATED.

The peninsula being so largely open to us we are now located in three of the most commanding centers of the small portion of British territory and a similar number of the largely preponderating native states,
While there are scattered over the country many of the same class among whom our work has been so successful in Gujarat proper, yet there are many villages where there are none or only a few families of them, and as Kathiawad has been settled largely by various tribes of Rajputs we have something of the same conditions as obtain in Rajputana. The large number of Mussulmans in the small villages are but little removed from their Hindu neighbors either as regards social or religious practices, and almost all classes listen to the preaching of the word attentively if not also sympathetically. Even the Darbari people in the many Thakuri villages, whether Mussulmans or Hindus, receive us kindly, and very seldom is there any opposition from any one. Indeed we could wish there were enough opposition to show that the interest in the preaching is not due to mere curiosity.

Like everywhere else it is difficult to produce any conviction for sin, and so it will be until there is the manifestation of the Holy Spirit in revival power—for which we are waiting and working, preaching and praying. Surely the revival begun in other parts will not fail to reach this far away outpost of our Zion.

**Work of the Year.**

This year began in this large field with 26 male workers and 12 female paid workers. Though there have been some defections, yet we are able to close with an equal number, our funds not admitting of any increase. It is hoped that one result of the good monsoon this year will be the reduction in the greater cost of living in Kathiawad, so as to diminish the temptation to leave the work—unless as in some cases it increases it.

This would be a small enough number of workers for one missionary to look after, but for the wide extent of territory and the difficulty of reaching some parts. The majority of the 38 workers are in the older part of the district, leaving the large new field so poorly manned as to raise the question whether we can hold the ground without very considerable re-enforcements and another missionary and at least one W. F. M. S. missionary—as have been asked for in our estimates.

However, not withstanding all the disadvantages it has been a delight to itinerate through the district month by month, and help and encourage the dear, faithful workers and hear the shout of victory between all the odds arrayed against us by the powers of darkness.

**Details of the Work.**

*Vaso Circuit* has held its own, but being now pretty well circumscribed, there has not been left much room for expansion, until a break is made among the caste people, such as we have been attempting during the year with some not unmixed encouragement. Plague was bad in two of the villages the early part of the year, carrying off nearly a score of our Christians. The baptisms however have been sufficient to more than replace all losses, but after a careful overhauling and weeding out, the statistics will show a slight falling off from last year.
Asamli Circuit is really new ground, and satisfactory progress has been made, warranting a doubling of the all too small number of workers.

Dhandhuka also has been visited with plague, but all our people escaped. Still this dreadful visitation is ravaging two of the villages on the circuit, and we are hoping the Lord may use it or something else to lead the people to a decision for Christ. We are hopeful that very soon this circuit will join hands across the Bhogava River with Asamli, as it reaches across the Sabarmati.

Dhola village is one where there are no Dheds, but among the 25 villages of the circuit within a radius of five miles are at least three with a large community of them, where workers should be placed. In visiting all these villages we have gathered the caste people in the choras first, and then gone to the outcastes, and thus all have had the gospel. In our daily prayers at Dhola we have had a family of Kunbis or cultivators, one of Kolis, one of carpenters and one of Brahmans—all at the same time.

Jetalsad Circuit reports one family at least as candidates for baptism, the husband and father being a driver on the railway and having already been baptized. But Jetpur, where our workers live, still remains under the influence on one hand, of the petty chiefs of the dozen native darbars with their licentious lives, and on the other hand, of the Arya Samaj with its petty opposition.

Junagadh is under a Mussulman nawab, and thus far no opposition has been met, but what it may be when converts appear we will not anticipate. The Chamadis, or leather-workers, here take the place of the Dheds, with whom indeed they affiliate even so far as to intermarry with them. They received our workers as it were with open arms, and were very desirous of a school, and apparently by this time would have been ready for baptism but for the defection of the man placed at first over the school, and the departare of the one in charge. Though as yet a suitable man for the circuit has not been found, yet the place is regularly visited and looked after.

Not many miles away is Veraval, a sea port and sanitarium for the railway people, where a pair of good men should be placed as soon as possible. It is only two or three miles from the famous Somnath Temple, which was looted by Mahmud of Ghazni, the first Mussulman invader of India. Also on Tulsi Sham, a peak overlooking the sea and the great Gir Forest, is a temple only second in sacredness—even if it is second—to the Girnar, back of Junagadh, or Dwarka, on the extreme western point of the peninsula, where the incarnation Krishna lived and ruled over Gujarat.

Still with all these holy places and that of the Jains at Palitana—as well as that at Vantha, where at the full moon a month or so ago a lakh of people of all classes assembled for the ostensible purpose of bathing at the sacred junction of the Sabarmati and Watrak, but for the real objects of trade and amusement—Kathiawad is as far from God as other places and no farther, and so must be brought back to Him. Amen.

W. E. ROBBINS.
MARATHI DISTRICT.

W. H. STEPHENS, PRESIDING ELDER.

As I begin the report of the Marathi District for 1906, the immediate surroundings would lead me to strike a very mournful note. In order to get our reports sent home in time to appear in the Annual report of the Missionary Society, we are obliged to have them in at the end of October, and this necessitated the preparing of this report in the midst of the appalling plague epidemic which has been ravaging Poona for the last three months, and is still doing its deadly work. At this time, the middle of October, it is at its worst. We hope this is its worst. God forbid that the despair and anguish of this stricken city should be more acute than at this time. Were it not for the fact that we have for the last ten years spent every day with plague as a neighbour, and have grown accustomed to its hideous face, were it not for this familiarity with a mysterious pestilence whose victims in this land are now counted by millions, we of Poona at this time would be seized by panic that would not easily be controlled. During these years of affliction many places have suffered much but the blow that has fallen upon this beautiful city is much heavier than has fallen upon any other spot since the plague began its fearful work, ten years ago. Poona occupies a central position in our Marathi District, and to say that this sweeping disaster seriously affects our work in this section is a mild statement of the situation. The last census gives us a population of one hundred and eleven thousand. Of this number it is estimated that sixty thousand have fled or died. Our normal daily death rate is about nine. During these days it has reached the figure of two hundred and six in one day. In our city work we were the last mission to close and did not do so till Death closed up for us. Every city school and preaching hall is closed, and our people are scattered and are living in tents on the hills and plains surrounding the city. Half a mile beyond our home Sunderabai Power with her hundred girls of the Zenanna Training home are camped on the hillside. Three miles in another direction is another large group of our people and workers living under some ragged tents, which are poor shelter from the rains. It was very touching last evening as we gathered together on the plain in front of the tents and humbled ourselves before God, Who has always kept his promises to his afflicted children. So we are not striking a pessimistic note at all. This affliction will pass away and we will gather our scattered flock and continue the good work on the solid foundations that we have been permitted to put down in this place.

FIVE CASES AND ONE DEATH FROM SMALLPOX.

In other parts of the district we have had trials in the midst of much blessing. In April cholera attacked our Orphanage and High School at Talegaon and carried off seven of our girls and one of our most esteemed Indian teachers. Eighteen were attacked, and those who know the nature of this disease know that only the most strenuous efforts could have saved such a large proportion. The ladies in charge of the W. F. M. S, work at Talegaon, aided by Miss Nicholls from Bombay, render-
ed splendid service and averted what might have been a much greater disaster. As I saw them exposing themselves to the disease and denying themselves proper food and rest, I wonder that they were spared. While mentioning personal service in that time of trial it would not be fair to omit the name of our Brother N. P. Neilson, who spared not himself in helping with the afflicted and in burying the dead.

The partial failure of the rains the previous season added somewhat to our burden, and in some parts of the district special efforts were necessary in order to save our people. The word poverty means one thing in the homeland and has quite a different meaning out here. There it means a lack of sufficient food, here it is a question whether there will be any food, there it means insufficient protection against the weather, here it means no protection at all. There is so much genial climate in India that one needs to be reminded of the fact that the mortality arising from defective shelter and insufficient clothing is probably greater here than anywhere else in the world.

Now against that dark background there stand some things in the history of the Marathi District for 1906, which prove that the light of God is never so beautiful and bright as when the storm is extinguishing all other lights. The revival that began last year is continuing and spreading and is putting on new phases of spiritual life. Our district is sharing in a great movement which is touching the deepest nature of India, throughout the whole country. Dull and irresponsible is he who can live in the India of to-day and not feel that the thrill of a new life is quickening it. New National life, new Spiritual life. New kinds of life, in the childhood stage, babbling and precocious, speaking of things political and things spiritual as does the child, bringing upon itself censure and ridicule and yet in it there is the promise of a new and better India. Too much importance can not be attached to the spiritual phase of this awakening.

From its birth place in the Khassia Hills it came into Western India, and Poona was one of the first places to feel its power. It has spread and continues to spread throughout the entire land. There is not a station of our district but that has enjoyed a share of the great blessings which are now coming to so many places in this needy land.

From the returns, available at the time of preparing this report, we have baptized about one hundred from among the non-Christians during the ten months which we are now reporting. This number would have been larger had we deviated from our rule which obliges us to be careful in baptizing candidates in famine times.

The change in our financial policy which necessitates the getting into touch with individual donors is working good in several ways. It brings the field and the donor into closer touch, and the missionary life of the home church will be increased and quickened and will be kept at a high standard of efficient knowledge and zeal. Our income will be increased and the field widened. To make this possible, the work of the Missionary is immensely increased. It is a pleasure to correspond with the dear friends who are so nobly aiding us in extending the Kingdom
of Jesus in this Christless land, but it is a pleasure we are not permitted to enjoy as we would like and our donors may sometimes feel slighted. The writer of this report is obliged to keep in touch with one hundred and fifty good people in America, if orphans are to be fed and circuits supplied with workers. Were it not for a wife with the pen of a ready writer who assumes all this correspondence, there would not be enough of the missionary to go round. Every missionary on the district is loaded up the same way. We mention these things that our colleagues of the home land may continue to be patient with our faulty attempts to keep in close touch with them.

Before closing this part of the report I would like to mention the territorial increase of our district during the past year. At almost every point we have purchased or are arranging to purchase new property in localities of strategical importance.

In closing this general review of the District we are humiliated by failures that stand out very clearly, but a glance at the more detailed report of the circuits will show that God has been working with his people all this year.

**Bombay Marathi Circuit.**

This is the oldest Vernacular field of Methodism in the peninsula. The 30th of December 1871 was the birthday of organized Methodism in Western India. Our Bombay English-speaking and Vernacular work are twins, born the same hour, rocked in the same cradle, and have grown up side by side and have stood together at the altar of God and offered up that which seems to have pleased Him. While the English work was organized many years before the Marathi, yet from the beginning Indian people were converted and in due time had a separate organization, a separation made necessary by difference in language. George Bowen, so closely identified with European Methodism in Bombay, was a Marathi scholar, a man whose influence over the Native was such as has never been equalled by any other Bombay missionary, and about him gathered our Marathi Church. While we know that we are not expected to stretch out this report with details of the remote history of any part of our district yet the Jubilee spirit is abroad and one unconsciously drops into the retrospective. From to day looking back over the years through which this Marathi church has come it is plain that it has not always been a smooth road, and one who has marched with it during these years knows full well that it has borne heavy burdens and lacked the leadership that brings the fullest success. This is a reflection upon no man unless it be the Presiding Elder, who has been identified with this church for so many years. It is an evidence of its vitality that it lives and grows in spite of adversity. For over four years it has had no missionary to itself. For three years Bro. Wood, Missionary in charge of the Gujarati work of Bombay, did all that any man, so situated, could do to look after the Marathi work in connection with his own field. Last year it had no missionary. I take that back—in the appointments for this year you see the following, “City Schools and Marathi Church
Miss H. E. Robinson". Thanks to the W.F.M.S. in general and to Miss Robinson in particular, they did have a missionary this year. The appointment was not merely nominal. Her colleagues know how faithfully she has laboured in every department of the church, and the work stands to day as it would not have stood had she not laboured in it. However, it is the old story. The burden of the Bombay Marathi church laid upon one already burdened with other work. A missionary and wife are needed if this church is to take the place that belongs to it in the Marathi country. Thank God that this great need has been met and we have with us to day, Bro. and Sister Scholberg who have come to take charge of the Bombay Marathi work. We extend to them a cordial welcome, and pray that they may enjoy all health, strength and spiritual blessing necessary for the great work into which they now enter. Bro. Sakharam Bhosle, pastor of the church, has rendered loyal and fruitful service. His heart has been gladdened by a revival which has practically continued nearly all the year. There have been some baptisms and there are several inquirers whom we hope to baptize. Every department of the church has been looked after as well as the limited force could do it. The work among non-Christians is vigorously pushed. The Gospel is preached daily on the streets, Day schools and a night school and Sunday schools all contribute to the great object of doing our share in making Bombay a Christian city. The important matter of self-support is earnestly attended to by this church. We look forward not only to being entirely self-supporting but to the time when we shall share in the obligation of carrying the Gospel to regions beyond. Our people are responding to the Jubilee call, financially and spiritually. A well organized plan is being worked for the securing of money for the building of a new church. The people are faithfully contributing for this part of the Jubilee celebration.

The work of the W.F.M.S. is a most important factor in bringing the Gospel to Bombay. Only those who have spent many years in Indian work can come any where near a proper estimate of the true value of the educational and evangelistic work of this society. Much of their work can not be tabulated, and finds small place in the statistics, but be assured that eternity will reveal abundant fruit which grew out of the labours of these faithful women who give themselves to the training of these Indian girls and who carry the Gospel into the hopeless zenana.

Bombay Gujarati Circuit.

During the past year the work on this circuit has steadily moved forward within the city of Bombay and has spread into regions beyond. For some years we have had members living at Bandora, ten miles north of Bombay, and this year we have a number of enquirers at Borivli, ten miles beyond Bandora. We have also converts as far out as Thana, on the Poona road, twenty miles from Bombay.

Our membership steadily increases, although our members are continually moving to other parts, and are to be found in such remote places as Africa, Europe, the Persian Gulf, Sindh, and Gujarat. But the numbers are kept up by the addition of new converts.
In this Jubilee year of our Indian work we may be permitted to briefly review this important part of our field. This work began in 1889 (seventeen years ago) among the bhangees or sweepers, the lowest caste of Gujarat Hinduism. We went to them because they first came to us and we could not turn a deaf ear to their call, which was as clear as the cry from Macedonia, “Come over and help us.” Here was a people for whom no one was doing anything. This work has sometimes been styled a Sweeper work, and if it so there is no reason to be ashamed of it. As every missionary knows, it is not an easy matter to reach another class in a place where the work has developed among one class, especially if that one is a lower one in the Hindu social scale. Still we rejoice that notwithstanding caste prejudices and difficulties and in spite of the fact that for the most part our workers have been recruits from converts of the sweeper class, yet we have been able to reach those of other castes, so that of a total of over five hundred baptisms of non-Christians since the work began, one hundred have been from other castes than sweepers. We have now two workers drawn from converts of other classes, and have under instruction enquirers from other castes. They learn that in the Church of Christ there is no caste—that all are one—that we teach the true brotherhood of man, and the real fatherhood of God.

In connection with our membership it may be of interest at this Jubilee time to present the following figures. Of a total of 550 baptisms, 50 were children of Christians; of the 500 non-Christian converts, 111 have died (26 of plague), 193 have removed or have been transferred, 9 have been expelled or suspended from church membership. From the converts of this church, at least 16 have gone forth as Preachers or teachers in Gospel work. These figures show how shifting is the population of the great cities of India and how difficult it is to build up a large permanent membership.

At the beginning of the year, for four months, virulent types of plague and cholera and not a little smallpox raged, carrying off thousands of people,—in fact this year has been the most unhealthy and the mortality the highest since the plague scourge broke out ten years ago. While some of our people have been attacked by these diseases we lost but two, one of smallpox and one by cholera.

At the last Annual Conference Brother Thomas Francis and wife were transferred from Gujarat. At the District Conference three were licensed as Local Preachers, and we now have a staff of paid workers consisting of three Local preachers, one exhorter and three teachers, besides Bible women. There are also several local preachers and exhorters who are in secular employment and freely give of their spare time to the spread of the Gospel that has reached and saved them. In order to better conserve our present work and prosecute a more vigorous campaign, our field has been divided into four circuits, each having a preacher-in-charge under the missionary. Already the wisdom of this is apparent.

Special attention is given to this part of our work and Sunday schools, Epworth League and day schools. Our day schools are primarily for our Christian children, but others attend. We are obliged
to care for our own children, as they would not find a welcome in the public schools. While those schools are open to all, sweeper children are not welcome. So we feel a special obligation resting upon us to see that our children receive an education. Caste prejudice is so strong that it is almost impossible to rent rooms for schools when it is known that sweeper children attend, and we have not succeeded in securing rooms in the "chals" (or tenement houses) where the sweepers live, even though those buildings are owned by the Municipality. So we are renting pieces of land, and are erecting "jumpadas" or huts made of daub and wattle. These are roofed with cadjan leaves, and will seat about fifty children. Such buildings cost about $15, or rupees forty five. We still urgently need to put up three or four more of such buildings.

We are looking forward to the time when the W. F. M. S. will take the work among the Bombay Gujarati women under their fostering wing. There is no needier work in the city, nor a work so much neglected. There are as many Gujarati women in Bombay as Marathi, and provision should be made to care for them. Mrs. Wood is giving special attention to the wives of our workers, with a desire to see them develop a practical motherhood and womanhood, that they in their turn may teach our women how to become the best type of Christian wives and mothers. The Jubilee has occupied much of our time and thought. The financial side of it has its difficulties. A large number of our members have promised a month's salary towards this, and when the end is reached Bombay Indian Methodism will not be found at the bottom of the list.

**Bombay Hindustani Circuit.**

In addition to his other duties, Rev. F. Wood is in charge of this work. He writes as follows:

This is a work confronted by many difficulties, not the least of which are the migratory habits of the Hindustani population, who are mostly here as sojourners, and their families are not with them. So while there are baptisms of men there are few baptisms of women. These conditions make it difficult to build up a strong, permanent, self supporting church. And yet the Hindustani speaking population of the city is probably not less than one hundred and fifty thousand. This work also includes the Tamil Methodists. While the Tamil language is as different from Hindustani as Russian from English, yet the Tamils always pick up a working knowledge of Hindustani. Among other good works of this little Church is the large Sunday School work in connection with the large reformatory containing several hundred boys, situated near the Church. The Church is also doing nobly with its share of the Jubilee offerings. The great success of the Church among Hindustani speaking peoples of the North means that numbers of those Christians find their way to Bombay. If this Bombay Hindustani Church did nothing else but search out and shepherd the Hindustani Christian strangers within our gates, it would be filling a very large place. Mrs. Vardon has rendered much valuable service to our Hindustani community at Colaba and has greatly assisted in Evangelistic Work in that needy field.
Indian Methodism is rapidly developing in this important centre. The story of the frightful devastation caused by plague during the past year we have tried to tell in our introduction. In spite of all that and other hindrances the Gospel has taken deep root in this Marathi city and in the surrounding villages.

In the city we have a flourishing Church with a large attendance. Our Orphanage and Training School are established here. We now have 85 boys under instruction, and to this institution we look for workers. Six of our present staff of workers were trained in this school, and we have a fine class of older boys who are being trained for service. The coming Theological School of Marathi Methodism will find its natural home at Poona. We might say that the foundation stone is laid, inasmuch as many interested friends are sending in the money with which to make this greatly needed institution an accomplished fact. We propose to name this Training School the Fox Memorial, in honour of that good man, the Rev. D. O. Fox, D. D., who gave so many years of his life to Poona. One of his friends in America to whom we wrote our intention immediately sent us a thousand dollars; so we are encouraged to build. In the meantime we are doing our best to give special training to the lads now with us. We are greatly indebted to the Rev. I. B. Bawa for efficient aid rendered by him to this work.

The institution conducted by Miss Sunderabai Powar for the training of Bible women, teachers and Zena workers, contains over one hundred girls. Sunderabai and her large family belong to our Church but are financially independent. This large and worthy institution is entirely supported by voluntary contributions.

Our work in the city consists of seven day schools, and every effort is made to make these schools evangelistic centres, using the buildings for Sunday schools and Preaching halls. We are reaping something for all this sowing; but during the great epidemic of plague through which we have just passed we were surprised to find how strong a hold we gave gotten in that city. Several who had delayed coming right out and being baptized requested that they might be buried as Christians. If we had time we could tell many affecting incidents concerning the last moments of that large group of our school children carried away by the dreadful pestilence.

Our work is being pushed out into the villages. Land has been secured and we are taking steps to put up buildings in villages where signs of harvest are most promising.

Too much could not be said of the fine work of the W. F. M. S. carried on in Poona and in many of the surrounding villages. Mrs. Stephens and her staff of teachers and Bible women are ever at it and have much to cheer them in their work. The Medical work of that Society, with its city dispensary, and treatment of cases in the villages, finds that this kind of work opens many doors to the Gospel.

A new missionary is greatly needed for this Poona field. It is too much to ask the Presiding Elder to be Pastor of the church, superintendent of Orphanage and Training School and to be preacher in charge of two circuits in addition to the work of the district.
This would not have been possible were it not that Mrs. Stephens and Bro. R. Duthie relieve me almost entirely of all burden concerning Orphanage and Training School. Bro. Duthie has given himself body and soul to the work in that school. He is a valuable worker and does not spare himself.

In closing this report of Poona, I might mention that excluding missionary’s salary and including the work managed by Sunderabai Powar, our expenditure for this year amounts to Rs. 14,425/- of which sum the Missionary Society has granted Rs. 1,068. These figures do not include the work of the W. F. M. S.

**Igapuri-Chitli Circuit.**

Bro. Fisher writes: The Igatpuri-Chitli Circuit is one hundred and fifty miles in length. It begins at the foot of the Ghauts and ascends to the plains above, and out into the country of the Nizam’s Dominions. The rainfall varies from a few inches at Chitli in the Ahmednagar District, to one hundred and sixty inches at Igatpuri, on the crest of the Ghauts. Many times in travelling the circuit I have gone from a downpour of rain out into the sunshine where there was no appearance of rain. A large part of the circuit has been within the bounds of the famine area during the past year and the suffering and loss has been great. The people among whom we work are Marathis, with a few Mohamedans in the larger villages. Among these we are able to carry on work, as almost all the workers understand some Hindustani, and some speak it well. For some years a Hindustani work has been carried on in connection with the Marathi work.

**The Thakur People.**

An interesting work was started some years ago among the Thakurs, an aboriginal tribe living in the hills near Igatpuri. Some land was secured and small buildings erected. In a few places people were baptized, but most of them yielded to the persecutions by high caste people and returned, in part at least, to their former state of living. It has been thought that the work was in vain, but now a strong hope has revived of our getting our own with increase. The good seed was truly sown. Some interesting visits have been made, and there is every reason to renew the work with vigor. We have these people entirely to ourselves, and they are of such a disposition as to invite our attention. In fact they have invited us to come and visit them and when we did go they received us joyfully. Strange as it may seem for India these villages have no temples and the homes are clean within and without.

**Chitli.**

Five or six years ago the people from a famine district near Chitli in a mad search for food reached Igatpuri and remained there for a while. Here the late Gyanoba Khanduji taught them of the true Christ. When the famine was over they returned to their country and took with them the word of life. A work soon broke out and a number of people were baptized. Since that time it has been evident that a large field has
opened to us. During the past year fifty people have been baptized and there are more than four hundred under instruction and constantly requesting baptism. No less than a thousand people have forsaken their idols and are dependent upon us for religious instruction. It now seems that our work will be largely limited by our ability to put in Catechists and teachers. We have crossed the Godavery river, sacred to the Hindus, and have entered the Nizam’s Dominions and have no less than eight villages regularly visited in that section. A cordial welcome is given in every place. Some villages have sent delegations and a horse to bring a Christian teacher back with them. Some have offered to provide a building if we would only station a teacher among them. And it is remarkable to say that some of these are among the high caste people. There is situated along the railway at a distance of every three miles a small settlement of people in the employ of the railway. The families usually number seven or eight. They are turning to God in groups and the work reaches from settlement to settlement.

**IGATPURI.**

Igatpuri is at the head of the circuit and the place of residence of the Missionary. We keep up regular preaching and mid-week services. There is a good Sunday School. Regular street meetings are held and the attention and attendance are good. In this way it is possible to find out about individuals and follow them to their homes. The magic lantern has been brought into use for night meetings with good effect. A regular schedule of village work is followed in the surrounding community, but more especially does the work now seem to extend towards the Thakur people. It may be expected that there will soon be a large turning towards God. It should be remembered that when people once do turn they do it in families and groups and villages and we are glad to have it so, as in this way much of the fearful opposition and persecution are in a measure avoided. One man was recently baptized among these Thakurs and this will no doubt open the way for us.

If I may be allowed a personal word I would say that I am glad to report that my strength has largely returned since my long siege of typhoid fever in the early part of the year. At no time since the first of April have I been unable to direct the work and personally inspect what was being done. The language comes slowly but surely, and I am now able to understand and be understood. I greatly enjoy the work, and hope to render some service to my Lord and King. The health of Mrs. Fisher has been good, and she has done what she could under the circumstances. As there have been no Bible women her work has been confined to personal effort.

I would like to add a line to Bro. Fisher’s report and say that he and sister Fisher have this year passed two years examination in Marathi. In the early part of the year they appeared for the first year’s examination which illness prevented them from taking at Conference time; and recently they were examined and passed in the examination for this year.
REPORTS.

TALEGAON.

This station is becoming one of the most important points in the Marathi field. Its situation and scope for work are all that could be desired. Situated on the railway between the two largest Marathi cities, all trains stopping at the station, situated two thousand feet above the sea, beautiful for situation, climate bracing and healthful, an uncontested wide field full of life, here is the spot where we may build and plant in full assurance of a rich harvest.

And we are building and planting. This year we added twenty acres of fine building site to the twenty acres now occupied by the W. F. M. S. The large buildings to be used by that Society for educational and evangelistic work are now being erected. We hope to eat our Christmas dinner in the residential quarters. The large Orphanage and High School of the W. F. M. S. are here. The Parent Board own a good school building in the village and here we are assailing the power of Hinduism. The Rev. N. P. Neilson came to our assistance in the early part of the year and was stationed at Talegaon. He has laboured diligently in Talegaon and the scores of surrounding villages. We are indebted to him for securing, at a great bargain, the twenty acres of valuable land above mentioned. Miss Lawson is the efficient superintendent of the W. F. M. S. educational work. A valuable addition has been made to the staff of that society during the year in the coming of Miss Durant, who is giving herself to the evangelistic side of the work. Miss Durant possesses some medical knowledge, which is invaluable in a community where there is almost no provision for the care of the afflicted. We have approached Government with the request that they put up a hospital for us and we promise to provide the doctor if this is done.

LANOWILE, KALYAN, AND OTHER SMALLER CIRCUITS.

We regret that this report is so long but we cannot help it. We tried to cut it down and did our best. We can just refer to these smaller circuits, smaller in the sense that we are trying to work immense fields in a small way. In some of these we have schools and people have been baptized. We have not the staff to do anything like justice to this field. In closing let me beg of you to look at what we are trying to do. We are trying to hold a line two hundred and eight miles long, with a breadth in some places of one hundred miles. These are exact figures. In this area is a city of well on to one million people, with another large city which is one of the most influential cities in all India. We are trying to work a territory of ten thousand square miles with over two thousand villages. Our work is established in fourteen centres. I mean fourteen centres from which large sections are worked.

There are large flocks to be shepherded, and we have hundreds of enquirers who need to be taught. To do this work and meet all this need we have three married missionaries of the Parent Board, and three ladies of the W. F. M. S. Just about force enough to equip one of those fourteen centres. Our burdens are greatly increased by the change in our financial policy which obliges us to depend on special gifts. Thank God for these generous donors without whose help much of our work
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would have to stop! May their tribe increase, and we will keep in touch with them the best we can. I will revise that sentence and not say that our burdens are increased but will say there is an increase of blessing by coming into personal touch with individuals and churches of the home land. Not reckoning missionaries' salaries, our district will spend this year about sixteen thousand rupees. Of this sum nearly Rs. 14,000 comes from special donors. This means much desk work for a little group of missionaries. Only those who are in the thick of it know how much of an increase of work it does mean. We feel that our present force must be increased. Are there really many more needy fields in all our Indian work? We do thank our Father for the great privilege of having any share at all in this work and if he will continue to allow us to work with him we will not grumble at the conditions, but for the work's sake we plead for an enlargement of our working force.

W. H. STEPHENS,
Presiding Elder,
Marathi District, Bombay Conference.