EIGHTEENTH ANNUAL REPORT

Mrs. Herben
Compliments of Mrs. Ed.

Bombay
Woman's Missionary
Conference

Methodist Episcopal Church

Bombay, 1909
EIGHTEENTH ANNUAL REPORT
OF THE
BOMBAY
Woman's Missionary Conference
OF THE
Methodist Episcopal Church
FOR
1909
HELD AT
Bombay, December 2—6, 1909.

POONA:
Printed by the Scottish Mission Industries Company, Limited, for the Bombay Woman's Missionary Conference.
OFFICERS

President
MISS CORA MORGAN.

Vice-Presidents
MISS M. E. WILLIAMS, MISS E. W. NICHOLLS.

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Assistant Secretary
MRS. A. A. PARKER.

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MISS MARGARET D. CROUSE.

Correspondent for the Home Office
MISS M. E. WILLIAMS.

Auxiliary Treasurer and Conference Organizer
MRS. W. H. STEPHENS.

Finance and Reference Committee
Miss E. W. Nicholls, Bombay.  Mrs. D. O. Fox, Poona.
Miss M. E. Williams, Baroda.  Mrs. L. E. Linzell, Baroda.

Alternates: Mrs. A. A. Parker.  Miss C. H. Lawson.

Miss Anna Agnes Abbott.—Conference Treasurer.
Miss Belle J. Allen, M.D.—Corresponding Secretary.

Cable Address:—“ForService,” Bombay.
STANDING COMMITTEES

Examination Committees


Gujarati—Miss M. E. Williams, Miss Anna Agnes Abbott, Miss L. F. Austin, Rev. Robert Ward.

Gujarati for Indian Workers—Miss L. F. Austin, Miss M. D. Crouse, Miss A. A. Abbott, Mrs. L. E. Linzell, Jivibai Yusaf, Miss M. E. Williams, Mrs. A. A. Parker, Mrs. R. Ward.

Temperance—Mrs. J. C. Fisher, Mrs. C. B. Hill, Mrs. Fawcett Shaw.

Publishing Minutes—Miss Anna Agnes Abbott, Mrs. A. A. Parker.


Programme—Miss Belle J. Allen, M.D., Mrs. C. B. Hill, Mrs. L. E. Linzell.

Building.—Lady Missionary of projected building, Miss M. E. Williams, Miss Belle J. Allen, Miss C. H. Lawson, Miss E. W. Nicholls.

Educational.—Rev. A. A. Parker, Rev. Robert Ward, Rev. C. B. Hill, Rev. J. Lampard, Mrs. D. O. Fox, Miss A. A. Abbott, Miss Margaret D. Crouse, Miss L. F. Austin.


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New York Branch.—Mrs. J. M. Cornell, Seabright, N. J.

Philadelphia Branch.—Miss C. J. Carnahan, Shady Ave. and Walnut St., Pittsburg, Pa.

Baltimore Branch.—Mrs. E. D. Huntley, The Portner, Washington, D.C.

Cincinnati Branch.—Mrs. R. L. Thomas, 792 E. McMillian St., Walnut Hills, Cincinnati, Ohio.

North Western Branch.—Mrs. F. P. Crandon, 1414 Forest Ave., Evanston, Ill.

Des Moines Branch.—Mrs. W. B. Thompson, Red Oak, Iowa.

Minneapolis Branch.—Mrs. F. F. Lindsay, 25 Seymour Ave., S. E. Minneapolis, Minn.

Topeka Branch.—Miss Ella M. Watson, 1701 S. 19th St., Lincoln, Neb.

Pacific Branch.—Mrs. S. F. Johnson, 520 Oakland Ave., Pasadena, Cal.

Columbia River Branch.—Mrs. A. N. Fisher, 214 Twelfth St., Portland, Ore.

Secretary of the General Office

Miss Elizabeth R. Bender, Room 611, 150 Fifth Ave, New York, N.Y.

Official Correspondent

Mrs. W. B. Thompson, 1018 Des Moines St., Des Moines, Iowa.
# ROLL OF MEMBERS

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<td>1907</td>
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<td>Allen, B. J., Miss, M.D.</td>
<td>Mrs. Wm. Butler Hospital</td>
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* The figures indicate the year of Vernacular passed and the asterisk indicates that the course of study has been completed.
MINUTES
OF THE
Bombay Woman’s Missionary Conference

First Day.
Bombay, Thursday, December 2nd, 1909.

Opening.—The Eighteenth Annual Session of the Bombay Woman’s Missionary Conference met in the parlour of the Woman’s Foreign Missionary Society bungalow, at 3 p.m., with the President, Mrs. Hill, in the chair.

Devotional Meeting.—The meeting was opened by singing "Count Your Blessings," after which Mrs. Hutchings led in prayer, and all joined in giving messages from the Word that had been helpful.

Roll Call.—The Secretary called the roll and the following responded to their names:—Miss Abbott, Miss Austin, Miss Crouse, Mrs. Fisher, Mrs. Grove, Mrs. Hill, Mrs. Hutchings, Miss Lawson, Miss Morgan, Miss Nicholls, Mrs. Parker, Mrs. Stephens, Mrs. Vickery and Miss Williams.

Officers.—Mrs. F W. Warne was unanimously elected Honorary President. She accepted with the provision that she be allowed to occupy a seat and listen, the President elect to preside. Officers elected were President, Miss Cora Morgan; First Vice-President, Miss M. E. Williams; Second Vice-President, Miss E. W. Nicholls; Secretary, Miss Anna Agnes Abbott; Assistant Secretary, Mrs. A. A. Parker; Statistical Secretary, Miss M. D. Crouse; Correspondent for Home Office, Miss M. E. Williams; Auxiliary Treasurer and Conference Organizer, Mrs. W. H. Stephens.

Introduction.—Mrs. Bishop Warne was then formally presented to the Conference and spoke a few words of encouragement.

Appointment of Committees.—It was proposed and seconded that the chair appoint the temporary committees. This was carried and the following committees were appointed:

Committee on Resolutions.—Mrs. Hutchings, Mrs. Fisher, and Miss Austin.
Committee on Nominations.—Miss Lawson, Mrs. Hill, Mrs. Grove, Miss Nicholls and Miss Williams.

Time and Place of Meeting.—It was proposed and carried that the meetings be held daily from 3 to 5 p.m. at the Woman’s Foreign Missionary Society bungalow.

Report of Auxiliary Organizer.—Mrs. Stephens reported that she had done no organizing, but that she thought there was an auxiliary in Poona. Mrs. Vickery reported that a flourishing auxiliary had been organized with sixteen members and that there was great interest in the study book. Mrs. Grove reported an auxiliary organized in Bowen church with nine members. Miss Crouse reported an auxiliary organized during the year in Godhra with thirty-five members. Mrs. Stephens then urged that efforts be made to organize auxiliaries in all stations. Report accepted.

Reports of Standing Committees.—The following Standing Committees reported:—

Finance and Reference Committee.—Miss Williams reported that the mid-year meeting had been held in Poona and that a gratifying feature of the estimates was that on account of some building projects being completed it had been possible to send estimates for a much lesser amount than the previous year.

Temperance Committee.—Mrs. Fisher reported for this committee, stating that temperance catechisms had been translated and printed in Marathi and Gujarati and two thousand of each has been distributed. These were most gratefully received; the leaflet “Alcohol and the Bible” had been translated and printed in both Marathi and Gujarati and about one thousand of each distributed. A number of churches had observed Temperance Sunday and two medal contests had been held in Igatpuri and one in Poona. Mrs. Hill supplemented the report by adding that the Byculla and Girgaum branch of the W.C.T.U. had been revived. The report was accepted.

Publishing Committee.—The Secretary reported that six hundred and fifty copies of the Minutes were printed last year. The report was accepted. A discussion followed as to the method of paying for the Minutes. On motion the matter was referred to the Finance Committee.

Election of Finance and Reference Committee.—It was proposed and carried that the time for electing the Finance and Reference Committee be fixed for Monday at four p.m.

Communications.—Miss Nicholls reported a telegram and letter from Dr. Allen indicating that Miss Lossing was improving. The telegram contained the message II John 12.

Adjournment.—After singing the Doxology the conference stood adjourned.
Second Day.

*Friday, December 3rd, 1909.*

Opening.—The conference met at three o'clock with the President in the chair.

Devotional.—After singing "Jesus Our Best Beloved Friend" and reading of John 16:23, 24 a half hour was spent in prayer.

Minutes.—The minutes of the previous session were read corrected, and approved.

Roll Call.—The roll call was continued and Dr. Allen and Mrs. Lampard responded.

Introduction.—Mrs. Lampard was presented and spoke briefly.

Communications.—The secretary read a letter from Rev. C. B. Hill accompanied by a proposal from the Bombay Missionary Conference concerning provision for a Marathi Literature Missionary. Miss Lawson moved that the proposal to have a Marathi Literature Missionary be approved by our Woman's Conference and that we recommend that the proportion of salary, Rupees seventy-five, named by the Finance Committee of the Annual Conference be included in our Woman's Foreign Missionary Society estimates for 1911. After some discussion the motion was approved.

Miscellaneous.—Dr. Allen reported that Miss Lossing seemed to have passed the crisis, after which Mrs. Grove led us in prayer for Miss Lossing's restoration.

Reports of Standing Committees (continued).—The following Standing Committee reported:

*Marathi Woman's Friend.*—Miss Nicholls read the report for the year. It was accepted. See Reports. It was proposed and seconded that the Finance Committee be requested to estimate for money for a Gujarati Woman's paper and that Miss Morgan be asked to do her utmost to secure funds for such a paper while she is at home as well as to try to secure blocks for illustrations. The proposal was carried.

Miscellaneous.—It was proposed and seconded that the next meeting be held at Bowen church at 3 P.M. on Friday.

Illustration of Minutes.—It was proposed and seconded that the question of a frontispiece for the Minutes be left to the Publishing Committee. This was approved.

Memorial.—The following was presented from Ahmedabad and Baroda District Woman's Conferences:—"The Ahmedabad and Baroda Woman's District Conferences respectfully Memorialize the Bombay Woman's Conference and request them to appoint a committee which shall arrange for and conduct
the examinations of the various Gujarati Woman's District Conferences."

On motion the memorial was accepted.

On motion it was agreed that this committee also arrange for all examinations for Gujarati workers throughout the Conference.

It was proposed and seconded that this committee be separate from the regular conference examination committee. The proposal was carried.

Adjournment.—After singing the Doxology Mrs. Hill led in prayer and the conference adjourned.

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Third Day.

*Saturday, December 4th, 1909.*

Opening.—The Conference met in Bowen church parsonage at four o'clock with the President in the chair.

Devotional.—After singing "Like a River Glorious," Miss Abbott led in prayer.

Minutes.—The minutes of the previous day were read and approved.

Communications.—A letter was read from Mrs. Linzell in regard to statistical reports.

Statistics.—The statistical report was then partially read and some alterations made. As the time for adjournment had arrived it was proposed and carried that the remainder of the statistical report be postponed until the next session.

Adjournment.—The Conference adjourned to meet at the usual place on Monday at eleven o'clock.

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Fourth Day.

*Monday, December 6th, 1909.*

Opening.—The Conference met at Mazagon at eleven o'clock with the President in the chair.

Devotional.—Mrs. Hutchings led the devotional meeting. "Let Me Come Closer to Thee, Jesus" was sung, after which Phil. 2: 1-18 was read and a brief talk and prayer by the leader followed.
Minutes.—The minutes of the previous meeting were read and approved.

Reports.—It was announced that the Finance Committee had ordered that each member of the Conference should be provided with a number of copies of the Report not to exceed twelve, to be paid for by the Treasurer.

Statistics.—The Secretary concluded the reading of the statistics and after a few alterations they were approved as read and the Secretary instructed to insert a few reports not yet received.

Reports (continued).—It was proposed and seconded that the Secretary be instructed to send from one to twelve copies of the Report to members of the Conference on home leave. Approved.

Reports of Standing Committees—(continued).

Examination Committee.—Miss Williams gave the report of the Gujarati Examination Committee. The report was accepted. See reports.

It was proposed that the Marathi Examination Committee be allowed to revise the course of study for Bible women and that the revised course be adopted this year. The motion prevailed.

It was then proposed that the Marathi course of study for missionaries and assistants as it now stands be discontinued and the Bombay Missionary Conference course be adopted. The proposal was approved.

It was then moved that the present Gujarati course be discontinued and the Bombay Missionary Conference course for Marathi missionaries be adopted, allowing the Examination Committee to substitute the necessary Gujarati books for the Marathi ones. This was approved.

It was proposed that those now pursuing either course have the option of completing the old course or taking up the new. Approved.

Report of the Nomination Committee.—The Nomination Committee read its report. The report was adopted and the committees elected. See committees.

Finance Committee.—It was proposed that the motion to elect the Finance Committee on Monday at four o’clock be re-considered. This was approved.

It was then proposed that we proceed at once to the election of the Finance Committee. The proposal was passed. The Conference then proceeded to ballot for Finance Committee. Miss Austin and Miss Crouse were appointed tellers. Dr. Allen, Miss Nicholls and Miss Williams were elected on the first ballot. Mrs. Fox, Mrs. Linzell and Mrs. Stephens on the second. Miss
Lawson and Mrs. Parker were elected on the next ballot as alternates.

**Resolution Committee.**—Mrs. Hutchings read the report of this committee which was accepted. See report.

**Adjournment.**—The conference then adjourned for tiffin.

**Adjourned Session.**

**Opening.**—An adjourned session of the conference met at Bowen church at five o'clock.

**Miscellaneous.**—Rev. L. E. Linzell presented the following:—

“At a meeting of the Cabinet presided over by Bishop Warne a resolution was unanimously passed that the ladies of the Woman's Conference be requested not to publish their Annual Reports until they have been read before their Conference, and passed, in harmony with the custom of the Annual Conferences of Methodism.”

LEWIS E. LINZELL,
Secretary of Cabinet.

**Bombay Conference,**

*December 6th, 1909.*

It was proposed that the question be taken under consideration and a resolution be sent to the Cabinet. This prevailed.

It was proposed that we send the following resolution to the Cabinet:—Resolved that we regret that under existing conditions we do not deem this resolution practicable therefore we beg to be excused from complying thereto. The proposal was carried.

A proposal was made and carried that the whole question of Mrs. Grove’s support be referred to the Finance Committee.

**Reports of Officers.**—Dr. Allen, the Official Correspondent, gave her report, which was accepted.

Miss Williams, Correspondent for the Home Office, gave her report, which was accepted.

**Adjournment.**—It was proposed and seconded that after the reading of the minutes the conference stand adjourned. Approved.

**Minutes.**—The minutes were then read and approved and the conference stood adjourned.
REPORTS

Marathi Woman’s Friend.

The “Marathi Woman’s Friend” is primarily intended for Hindu readers, but the fact is it has a large circulation in all missions where the Marathi language is spoken. It is also subscribed for by many Hindu women. The number of subscribers on our list up to date is three to four hundred copies. It is interesting to note that during the year several grateful letters have been received from subscribers enclosing their own subscription and at the same time adding another for someone who could not take one.

It is still very difficult to obtain the needed cuts; the Perry pictures are good, but this means that cuts have to be made, and that greatly increases the expense of the paper. We would take this opportunity of thanking the different ones who have contributed articles to the paper during the year. Special mention being made of Mrs. Hensley, Jabalpur, and Miss Manaramabai, Khedgaon.

E. W. NICHOLLS.

Resolution Committee.

Resolved:—

1. That we express our great appreciation in having with us the wife of our beloved Bishop Warne.
2. That we extend a cordial welcome to Mrs. Wood, Miss Lawson and Mrs. Hutchings, returned from furlough, and Mrs. Lampard who has recently joined our Conference.
3. That we regret the absence of our sisters Mrs. Miner and Mrs. Scholberg and wish for them every blessing in their new spheres of labour.
4. That we express to our dear sister, Mrs. Fox, our heartfelt sympathy in her separation by death from her beloved husband, and pray that the God of Love may sustain and comfort her.

Also our sympathy with our sister Miss Nicholls in the recent bereavement she has sustained in the sudden death of her father.
5. That we give thanks to God for the restoration to health of our sister Mrs. Hill.

7. That we regret that we shall so soon be losing our sister Miss Morgan and wish for her a safe voyage, a restful furlough, and speedy return.

7. That we express our deep gratitude to Dr. Morrison for his helpful messages, and pray that the blessing of the Lord may continue to abide with him.

8. That we sincerely thank the missionaries and friends of Bombay for so efficiently providing for our comfort and entertainment.

EMILY H. HUTCHINGS.
EFFIE G. FISHER.
LAURA F. AUSTIN.

Examination Committee.

_Gujarati_—First year.—Miss Crouse passed in Dictation, Path Mala, First Standard Reader, and had read Hunter's Short History of India.

Third year.—Miss Austin passed in Third Standard Reader, and had read Mahomet and Islam, thus completing the third year.

Fourth year.—Miss Abbott passed in Narmagadhya and had read Robertson's Hinduism in its Relation to Christianity, thus completing the fourth year, Miss Bailey passed in Narmagadhya and Psalms.

Ahmedabad District.

AHMEDABAD, MEHSANA AND DEHGAM.

CIRCUIT EVANGELISTIC WORK.

Missionary

- - - Phulbai Ward.

The chief part of the work which, in God's good plan, fell to me this year, consisted in a very great amount of correspondence with the glorious people of Christian America who have undertaken to share some of the weight of our burdens. I have
Mrs. Whitney Memorial Bungalow.
written, with no clerical help, considerably over a thousand letters in addition to sending printed circular accounts. Latterly I have had some exceptionally precious times among the people. When conveyances were obtainable, I used them and at other times I walked with the workers several miles daily. A rather special feature of our tours was early morning meetings, held at dawn before the people got away to their fields. In this way hundreds of people, whom we otherwise would have missed, have heard our songs and messages with the utmost manifestation of appreciation. A woman's voice in the early morning at once arrested their attention and they came to see what was happening. The Master was with us and one practical result is that the people have promised me seventy-five maunds of grain for the general mission funds. I consider this very remarkable in a field where the work is comparatively new and difficult.

If my health permits I hope to develop this special kind of effort.


NADIAD.

VILLAGE EVANGELISTIC WORK.

Missionary - - - - CORA MORGAN.

God's blessing has been upon the work of the year, and we praise Him for all that has been accomplished in His name. We begin the new year with hopes and prayers for greater victories.

The usual number of villages have been visited and many of the village people have been truly blessed and saved. The monthly meetings with the workers at the circuit centres have been times of great blessing and power, a good number have received the Holy Spirit and are giving their lives in earnest service for the Master.

During the year Miss Monroe left the work to enter a hospital for nurse training. Miss Bailey remains with us a most earnest and faithful helper.

The village day schools are making progress; some have been registered by Government and a grant-in-aid will be given to them. The two sweeper schools in Nadiad were highly commended by the inspector. Some of these sweeper children are very bright and are doing excellent work.

The first week in November the Ahmedabad District organized and held its first District Conference. Our Woman's Conference was organized with about sixty members and we had a very pleasant and profitable conference. The women themselves felt the responsibility of the meeting, filled the offices, worked
in committees and did the business of the conference in a most orderly and satisfactory way.

These women have made wonderful progress during the few years they have been in this work and there are still greater possibilities for them in leadership and the evangelization of India. Our greatest missionary service is in training them for the work.

We are glad to show you at this time the Picture of the Mary E. Whitney Memorial Home, completed. It can tell you better than words of the rest and joy we shall have in it. It will give cheer and comfort to many a weary traveller.

The evangelistic campaign during the last of March and first of February was the means of much blessing to the people, but we are just beginning to learn what prayer and faith with united effort may do in the saving of India for Christ and we are going forth to win greater victories for our King.

In March of next year a large convention is to be held in Nadiad. I here quote an announcement and ask for prayers for this meeting.

"It is proposed to hold a Convention for the deepening of spiritual life in March, 1910, at Nadiad, near Ahmedabad, for Gujarati speaking Christians. This is the first time that a convention on any large scale, and embracing the Christians of all missions working in the district, has been held in this part of Western India. There are many practical difficulties to be overcome, and the help of prayer is much needed by those who have to arrange for the coming together of so many people. But our chief needs are spiritual. Many have in recent years been brought into the Christian fold, but a fuller experience of God's power, much increase of love and devotion, and a stronger hatred of sin are much needed before the church in Gujarat is fit to be a home for the millions around who are outside her fold. This deeper and fuller life, it is the work and delight of God's Spirit to bestow, and we ask you to help us by your prayers, that God may be able to use this convention for the purpose of pouring out on the Christians in Gujarat, Indian and foreign alike, the gift of His Holy Spirit."

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Baroda District.

BARODA.

GIRLS' ORPHANAGE.

Educational Department.

Missionary - Laura F. Austin.

The past year's work has been one of great interest and enjoyment. I trust that the blessing of the Lord may make fruit-
District Conference Babies Deserted by their Mothers for a Snap Shot.
ful the work that has been done in His name but often, I fear, without that implicit trust and reliance upon Him which makes even the smallest task to glorify Him.

Soon after the beginning of the year the Girls' Vernacular School was moved into the building in which the Co-educational Anglo-Vernacular and High School is held. This arrangement has made it possible for us to have close supervision over both the schools. I made the school work my business and have spent the full day in the school throughout the year. Some of my time has been used in regular teaching work and the rest in general supervision, planning for the work, and helping the teachers.

The general work of the teachers and pupils has been satisfactory. We have suffered all the year from a shortage in the staff, and especially at the end of the year, from the sickness of the head mistress of the mixed school and the death of one of the oldest and most reliable of the teachers of the Vernacular school. The year closed satisfactorily, however, and we are well started on the new year's work.

The great problem in our school work here is our co-educational school. I have been watching it with special interest and care, and can see many signs of improvement in it. Our girls passed very well in this school this year. Out of a total number of fifty-two girls, seventeen passed in all subjects with an average of sixty per cent or more. Two thirds of the whole number were promoted. Those who passed were required to make an average of fifty per cent, but those who went below fifty in any one subject were not promoted unless their general average was sixty or very nearly so, and then only on trial. The passing grade before had been an average of thirty-three and a third per cent, so that considering the higher passing mark I think the girls made a very creditable showing; we hope for still better results next year. Some seven or eight girls who found English very hard were sent back to the corresponding classes of the Vernacular school.

The High school has added one new class this year. The beginning class of the Anglo-Vernacular has twenty-six bright boys and girls in it from the Vernacular schools. The numbers are about equally divided. This class is a most interesting one.

In the Vernacular school we are starting out with a good staff of teachers, and expect the work to go along nicely. We have been enabled to get this staff so satisfactorily arranged by combining the kindergarten departments of the boys' and girls' schools. My kindergarten teacher was detained in the higher class work, and by combining, the boys' school furnished me a teacher for that work and so relieved her for the kindergarten. This school is now in good running order.

Of the nine teachers of the Vernacular school, six are girls and women who received their education in this school. Only one of them has had any training beside that which they have
been able to get in their work. The lack of trained teachers is one of the weak points in our work, and at present there is no way to obviate the difficulty successfully. We greatly need some means of training our girls for this work. We have a number of bright girls who have finished their course in the school and are ready for training. We have made application for their admission to a training school in the city, but as yet have had no definite answer. We are afraid that caste prejudice will decide against us. This school is under the control of the educational department of the native state, and is largely attended by high caste girls. The character of the work done is good and if our girls are admitted they will get a good training.

While I wish a good year in the schools as far as the educational part is concerned, yet I wish still more that this year may be one in which the pupils may realize that their studies while of the utmost importance, are secondary and complementary to the higher education of the life in Christ. Pray for us that both teachers and pupils may do their work as unto Him.

**Boarding Department.**

*Missionary - - - - M. E. Williams.*

A mother of a large family may have had her hands full of work every day of the year but at the end of the year, to sum up that service in a report she would find a rather difficult task. And so as the mother of a family of two hundred girls I find it impossible to give in words the routine, “the line upon line,” of the home life of our family. However, as we review the year that has flown by so quickly, we can see how our loving Heavenly Father has continually guided his children and given us many good things richly to enjoy.

We are grateful to see among many of the girls a strengthening of character, a growth in grace, and especially are we pleased to see a stability in their Christian life which hitherto has been so lacking in many. In March God gave us a time of spiritual refreshing, during which a number were truly converted and many strengthened and established. The results of the meeting have been felt throughout the year and is often referred to by the girls as “our good meeting of March.” The Sunday School, the Epworth League, the weekly prayer meeting, together with the evening and morning prayer meetings, have all had our close supervision and God has given his own results.

We are especially indebted to Dr. Allen for her loving, sympathetic and efficient service among the missionaries and the girls of the school. The girls have kept well on the whole, and we have been spared attacks of any of the fearful diseases around us.
The Industrial School, which is made up of girls who have either finished their Gujarati school work, or fallen by the way in school, has made considerable progress along the same lines as formerly reported. Good work has been done in the weaving department, while the sewing and mending for the small children has all been done by the girls of this school. They have taken great interest in crochet and torchon lace making. Our girls are usually good house-keepers, they can cook, wash, grind and care for their own rooms as well as any girls I have seen. Their own homes in the villages, to which a few have gone this year, are like oases in the desert compared with the homes around them.

CO-EDUCATIONAL HIGH SCHOOL.

Missionary -  

Phil K. Linzell

At the last session of the Bombay Woman's Conference a resolution was adopted to the effect that unless better supervision could be arranged for, the co-educational plan in Baroda should be discontinued. At the same conference Miss Williams and Miss Austin were appointed to the Baroda Girls' School, the former to have charge of the domestic work together with her evangelistic work and the latter to have the educational work. Also I was appointed to the Baroda Boys' School. For some weeks Miss Austin and I each gave several hours daily to the supervision of the Anglo-Vernacular and the High School. It was impossible to separate at once, as a new staff of teachers would be necessary and these are not easy to secure. When Bishop Robinson came in March, he looked carefully into the school and was well satisfied with the work that was being done. He, together with the School Committee, decided that it should continue under the present plan with a slight change in the supervision and arrangements. Miss Austin was appointed Principal. The Girls' Vernacular School was moved into the same building as the mixed Anglo-Vernacular School (the church building owned by the Parent Board) so that the Principal could have all the girls in one place and could look after both schools. Miss Austin spends the entire school day in the building teaching several hours in the High School. Miss Palin, the head mistress, is a competent, dignified young lady, and especially thorough in discipline. I have given regular hours each day to teaching English and substitute when other teachers are absent. This has amounted to four hours daily during the past two months. We are trying to secure a new graduate teacher for work of the higher classes. Thus we have not only very satisfactory supervision but a splendid staff of teachers such as neither school would be able to keep if we were to separate. In the examination held a few weeks ago most of the
students both boys and girls passed. We have now added one new standard, the sixth, with eight boys in it. They have started out with great enthusiasm as they now see matriculation in the near future. The condition of the resolution having thus been satisfactorily met there seems now no reason for separating the school but on the other hand every reason for continuing and developing this institution into a strong High School, which will send out each year a band of young men and women to take their places of responsibility in the great work of the Kingdom. We give praise to Almighty God for His continual presence, seen and unseen, in the work which we are endeavouring to do in His name.

THE MRS. WILLIAM BUTLER MEMORIAL HOSPITAL.

Missionary - - - - - - - - - - - BELLE J. ALLEN, M.D.

Standing one morning at sunrise, at the base of Nanga Parbat, watching the ineffable splendour of the morning light illuminating the mass which stretched away toward the zenith in peerless glistening splendour, a crevice suddenly appeared which lengthened and widened during the heat of the day and seemed to promise destruction to those rugged sides; towards sunset a report like the sound of many waters was heard, a mass of fluffy whiteness appeared in the air and the avalanche which promised such disintegrating force was soon dissipated along the massive surface with scarcely a trace indicating even its existence, the hoary mountain seemed to say the avalanche may come and go but I am the unchanged immovable. So seems the Himalaya of need, in India; the handful of workers among her teeming, teeming millions of self satisfied people—who are nothing, if not fatalists—are like the avalanche breaking away now here, now there, and leaving the great solid mass apparently untouched. Single handed one feels like a snowflake when looking at all that remains untouched. We lift up our eyes unto the hills and cry whence cometh our help and know that it must come from the Lord. A little later, in that darkest hour just before the dawn, that mighty massive-ness which remained immovable through storm and wind and avalanche was rocked to and fro, as a mother might rock a cradle; and faith took new courage as the lesson went home that power belongeth unto God. He it is who commandeth, ours is but to obey.

The year has been packed full of encouragement and discouragement, failures, mistakes, successes, and instruction, which will help in days to come—for all is grist that comes to the mill of inexperience with new problems.

The Hindoo has a way of his own which may keep even a yankee busy in getting acquainted therewith. He practises
Nurses in Training: Probationers, Mrs. Wm. Butler Hospital.
Nanga Parbat, View from a Unique Hospital Ward.
what the wise man assures us is safety, i.e., by seeking a multitude of counsellors for his ailments; and of the medicine he procures he may pour out, use in turn, or all at once, or even wear his prescription in his hat and then blame the doctor for not getting well instantly. The other day a man with eyes obviously needing expert care begged for medicine on the station platform. Inquiry revealed in his possession three different kinds of medicine from as many sources, and he was advised to go to a hospital and remain under continued treatment or he would lose his sight.

Institutional work, in the two Orphanages at Baroda and Godhra, each containing about two hundred girls, has taken the bulk of the time; many of these suffer from neglected chronic conditions which no native doctor thinks is worth touching; a glance at the tongue is frequently the only examination made, and work among these cases has been instructive and interesting and the results gratifying, in some instances astonishing. Out-patients run about from place to place and one rarely can know the outcome of any treatment, but in the institutions, diet, habits and medicine are measureably under control. It is too soon to tabulate results but enough has been observed in chronic, generally conceded intractable cases, to warrant the expectation of curing instead of palliating. People are not content to either study or imitate native methods, they pin their faith to the cyclonic cathartic, to instantaneous anetic, or the domestic fetish, preferring always darkness to light, slow asphyxiation to heaven’s pure air and large and nauseous decoctions to pure clean water. Opium is given to the newly born and continued to the age of three; cowdung poultices applied to open sores or painful areas; and the very climax of therapeutic effort is for a woman to drink the milk in which the body of her lord and master has been washed!

In even the gravest cases, orders may be obeyed in the presence of the doctor or the master but as soon as the back is turned the best work may be undone; “what can I do?” said a well educated official, a Mohammedan, wearied with watching and anxious for both wife and child, “I can keep them from giving opium to my child when I am here, but God only knows what these idiots do when I am at my office.” For once the doctor and the Mohammedan found common ground.

No assistants have been found, nor trained nurses suitable for the work, though they have been diligently sought. Two girls from the Baroda Orphanage and two from the Godhra Orphanage have been set aside to take up a nurse’s training, and this work will begin as soon as even one ward in the hospital can be made ready. The English women who were promised last year, failed to appear; one was sick, the other delayed in order to reach India in the cold season. She is expected in December and work will probably begin in January.
During the year, besides the correspondence and language study, 2,860 prescriptions have been filled; 147 home visits made; Rs. 304 received in fees; 2,483 miles travelled in doing the work; about 20 missionaries have been treated; occasional Hindoo and Mohammedan homes have been accessible, while the large majority of the cases have been native christians. These have come from servants in the household, the christian community, some villagers, and from more distant points, one from a city 526 miles away, and when the hospital is finished it is hoped that the two fine rooms, with wide verandah and a north exposure, will prove a veritable haven of rest to tired or sick fellow workers from any point in the Empire.

The burning urgent need is for means to complete the building. Patients have sought help on the roadside, on the riverside, under a spreading banian tree, on the verandah, in the garden, and one patient was really cared for in perhaps the most unique impromptu ward in the world, at an elevation of perhaps 12,000 feet, at the foot of Nanga Parbat, where a member of a tramping party was smitten with fever. Camped on an island, green-clad and flower-decked, with a rivulet from the glacial stream on either side, with an Alpine like meadow and village. Just over the brow of the hill, where supplies were fortunately obtainable, and ten days march from civilization, the camp was put under contagion orders, the camp-bed under the shade of the tree, from which point the accompanying matchless view of Nanga Parbat made even sickness have its compensation—and best of all the Great Physician Himself came in healing power.

The greatest longing is found in the prayer in I. Kings 3: 7-18, from God alone is all the expectation for the coming year.

FLORENCE B. NICHOLSON SCHOOL OF THEOLOGY AND BARODA CIRCUIT.

Missionary - -

Luetta Parker.

For Missionaries, teachers and students a busy year is drawing to a close. It has run its course and “so much of good we meant to do, doth still, alas! remain undone,” but do we ever feel we have done all we could, or all—we would?

Our school attendance has been larger this year than in any former time. At present there are twenty-three women studying in the Theological Department, two are Seniors, seven are in the Middle Class and fourteen are Juniors. Twenty-two other women are studying the preparatory and conference courses. Four women left this department at District Conference time.

The Mission Workers’ Department has been kept up during the year, fifty-one women having been enrolled.
We have more babies also than ever before, more than we know how to care for. The capacity of our day nursery has about reached its limits.

Before this report is in print the school will have sent out into the work its first real Theological class, thirteen young men and two women. Eight other women, wives of seniors, must go also. We are sorry that they too cannot complete the course. Several of these women are very capable and conscientious and we are expecting they will make good workers.

Miss Williams has been very good to us and taken time to give our women who are going out into the work, several practical talks on village work.

The first of January a new class will enter the school, a larger class than the one leaving.

In addition to my regular duties it has been my privilege since June to teach several hours a week in the senior and middle classes. I count this a great privilege as I have been permitted to know the young men and women in a way I had not before.

One of the good things we had hoped to do this year was to go out into the villages for special work, but it has been about all the women could do to attend to their school duties, the regular religious meetings, house keeping, cooking, caring for the babes, etc.

There have only been three Bible Women at work in Baroda Circuit this year. All three in different places, but we have been much gratified to see how two of these women especially, have been able to win some of their neighbours. After two years of hard work several women and children have been baptized, and others are being instructed.

VILLAGE EVANGELISTIC WORK.

Missionary                        - -  M. E. WILLIAMS.

In this department of my work I have had the privilege of caring for five circuits on which there are twenty-eight Bible women and teachers and thirty-five preachers. We have itinerated regularly in one hundred eighty-three villages, visiting among Mahomedans and Hindus of several castes and preaching on the streets to any and all castes. There are on these circuits five thousand Christians of whom one thousand two hundred and twelve are women of whom one hundred and eighteen have been baptised this year.

In superintending the work, we itinerate as much as possible, especially during the cold season, visiting all villages where we have workers that we may help by encouraging, exhorting or by reproofing, and visit many others where as yet no work has been
started. As an illustration of how we carry on the work, shall I
tell you of a trip we made a short time ago to the Ord circuit?
The visiting American tourists of the cool season, and visiting
missionary friends had taken their departure; plans for the weeks
work in the school, weaving, sewing, etc., care of the sick, the
rearrangements of the girls' dormitories after the annual examina-
tions, the appointment of monitresses for the month was finished
and several private lectures delivered to wayfaring girls, and at
last, after everything has conspired to keep us at home, we load
our surry and escape to Ord beyond the domain of rules or regula-
tions, bells or time tables.

The preacher Ashabhai and his wife Jamnabai gave us a royal
welcome to their humble village home, which for a week we made
headquarters. Ashabhai is a typical circuit rider of the days gone
by in America, so there is no waiting about for further prepara-
tions but at once we are off with him to see the work which is
close at hand. Arriving in the village, the preachers, the Bible
women and the two girls from the school begin to sing a bhajan.
At once a congregation collects, from various motives to be sure,
but we have them and offering a prayer for help we present to
them the gospel in song, in story, in parable or picture. They
listen and many seeds fall on the good ground but in Satan's
headquarters, as this land surely is, we may expect many a thorn
to spring out and many without root to fall.

Next morning at daylight we start for Bhatpura to meet the
people before they have gone to their fields to harvest the grain.
Here many are real christians having given up their old heathen
customs to which they had clung for generations, and are trying
as best they know by the help of their pastor and his faithful wife
to lead christian lives. Men and women, girls and boys, heartily
gather on a pastor's verandah to sing and hear the word. As we
speak they nod with assent, or sigh with disapproval and call
out their amens in really old fashioned Methodist style.

On the way home we stop at another village where there are
no christians and as yet no opening for the beginning of work.
We halt on the edge of the village, on neutral ground (outside of
caste quarters) and begin to sing, scarcely expecting a crowd, as it
is late in the day, but soon from all directions, high caste and low
caste, Hindus, Mahomedans, rich and poor, begin to appear until
possibly two hundred have assembled. After singing and explain-
ing several songs Ashabhai speaks tactfully to them and they
listen intently to the message that some had never heard before.
At the close a Hindu priest, apparently much in earnest, came
inquiring intelligently about the "New Way" and saying he
would come very soon to Ord to hear more from Ashabhai con-
cerning this "New Doctrine."

A day or two of our time on each circuit is set aside
especially for meetings among the workers themselves. Usually
at the beginning of a campaign we collect at the circuit centre in the pastor’s home for several days consultation and prayer together; then begin our work and sometimes meet again at the close to sum up the results. At this time, however; I wished to see the work of each worker before the general meeting and so we waited until the close of the itinerating. On the appointed day all came in expectancy and longing for a blessing on themselves and their work and as a result God was present to convict of sin, to pardon, to purify and to empower for service. The Bible women were especially blessed and encouraged and as Jamnabai said “it was indeed a feast of love to our souls.”

At last our work is finished and thinking with pleasure of our home in Baroda we start for the station. Boxes emptied of their tracts and Bible portions, pictures, their books and slates for the school children, our medicine box ready for new supply, and lunch basket light—shall I say light as a feather? Well, sure it is as far as dainties are concerned. Soiled clothes bag groaning with its treasure and the travellers far from presentable on a city station platform. Tired? Yes, weary, but with hearts aglow with the thoughts of blessed services accomplished for the Master—of discouraged and tempted preachers having been cheered by a new sight of their Saviour’s power; the careless having reconsecrated their lives; Bible women having had a new sight of their privileges and responsibilities to their sisters in India, of hundreds of plain village folk, who having heard of a loving, living Saviour, are beginning to know Him and to love and to serve Him; and many by the village road or at the station or in the train, who for the first time had heard of the “New and Living Way.”

Praising our God for the joy and privileges of service, we offer to him our supplication for those committed to our care and for you in the home land who so faithfully uphold our hands by your gifts and prayers.

**DISTRICT WORK.**

*Missionary* - - - *Phila K. Linzell.*

At the last session of the Bombay Conference the great Gujarat District was divided into two parts, making the Baroda and the Ahmedabad districts. The greater portion of the woman’s work falls in the Baroda district, including the Girls’ Orphanages at Godhra and Baroda, the Evangelistic Training School for women in connection with the Florence B. Nicholson Theological School, the Butler Memorial Hospital, in construction, and thirteen circuits in which extensive evangelistic work is carried on by about seventy Bible women. Most of the woman’s evangelistic work is supervised by Miss Williams and Mrs. Bancroft, and it is safe to say that there never has been such careful
and thorough work done in the villages. Miss Williams itinerated constantly after her return from furlough in October, 1908, until the intense heat of May compelled her to stop; for a time, her work had been a great blessing to the men as well as the women workers. Mrs. Bancroft spent many months in camp with her husband in itinerating over their extensive circuits. Her sympathetic unselfish spirit brings her in close touch with both the Bible women and the poor villagers.

**PALEJ AND JAMBUSAR CIRCUITS.**

*Missionary* - Phila K. Linzell.

My evangelistic work has been confined to the distant and inaccessible circuits of Palej and Jambusar. Owing to home and school duties I have not been able to do much itinerating, but my tour through these circuits in March greatly impressed upon me the needs of the women there. They seem at the lowest ebb of ignorance and superstition. However it was an inspiring sight at the village of Dora to witness the baptism of the wives and children of the men who had been Christians for some years; it was an occasion of great rejoicing and was celebrated by decorating and garlanding the missionaries, and a feast of simple sweets. We had no Bible woman in this village until recently one was appointed by District Conference, making but two Bible women on the entire Palej circuit. On Jambusar circuit most of the Bible women have been educated in our girls' schools and their training shines as a bright light in that idolatrous superstition-bound community. Two young brides from Godhra have recently been taken on to the work and they are very enthusiastic over their little day schools. Hiribai Jiya is doing faithful and tactful work at Jambusar and is winning her way into the homes of some of the caste women. The workers who are on Jambusar circuit all feel it is an especially hard field owing to the extreme ignorance and superstition of the women. They have need of our constant prayers.

**GODHRA.**

**GIRLS' BOARDING SCHOOL.**

*Missionary* - Margaret D. Crouse.

Suppose you were the mother of two hundred girls and were writing across the seas to the friends who had adopted your children and yet had never seen them but intrusted them to you for care and guidance—what would you write about? We are just a big family having all the cares and duties, joys and pleasures of any big family the world over. Some of us have nice dispositions and find it easy to obey the mother, love to grind the meal and
Hiri Dala, Chanda Punja, Hiri Girdhar.

Godhra.

1901.

1909.
make the bread, to sew, to carry water, to do the laundry work. Some of us have been converted and know that Jesus dwells in us and makes it easy to resist Satan. Some of us love to go to school and are striving to become strong educated women. Some of us—yes, we are honest—some of us hate work and school. We are just jungly-girls and stay in the mission because we have no place else to go. We lose our books and tear our clothes and forget when our turn comes to cook and the only thing we enjoy is going to tamashes and having Christmas. And sometimes the mother gets discouraged and wishes—well, she wishes.

One day the mother whom you call "missionary" but the girls call "ma" was putting a big cupboard in order. There she found the picture which you see here. Three of the girls taken a few years before. They were all there in school but how they had changed. They were past the tom-boy age, as you would say—and we have so many tom-boys—and are now beautiful young women. So the mother had their picture taken for the change put new faith and hope in her heart and she wanted you all to see the change. One of the three is now a teacher in our own school and will soon be married to a young theolog. The second is her mother's helper and the third a bright student.

In September the District Conference was held in Godhra and we had a reunion of Godhra girls now married and engaged in work for the Master. We had their pictures taken together with their children. The husbands also wanted to "be in the picture" but we said, "No, just the Godhra Alumnae and the babies." What a fine group they are. What bright faces they have. If the light they are shedding in the villages is as bright as their faces truly we have cause to rejoice.

We cannot tell you all we would like to about the girls in the home and school but will just note that while each year grows better we are still not satisfied. We want better things for our girls. Last year seven girls graduated. This year ten, and our new graduating class numbers twenty-one.

Oh for that higher education which some of the girls really crave. We do so want that Normal School. We need it! We can have it! The Government favours it! Now why do we not have it? Because we have no missionary to spare to organize and supervise it. She is coming we know—but she has not yet materialized. As I said, Government favours a Christian Normal School. Let me quote from a recent letter from the Government Inspector of Schools—"I understand that it is your wish to open a Training School. I may say that your scheme is one which I welcome cordially. I have little doubt that were you to open and maintain an efficient institution Government would be prepared to aid it."

May the day come—in His own time and way—when the Christians of Gujarat may have a Normal Training School,
Bombay District.

BOMBAY.

BOWEN MEMORIAL CHURCH.

Deaconess - Harriett L. R. Grove.

It seems but yesterday since I wrote my last report, the time has gone so rapidly.

For two months after the last Conference I remained at the Taylor High School in Poona, then I was sent to serve this church, arriving here March 9th.

The Lord has blessed me with health and strength, for which I am truly grateful, and through Him I have been able to do some work.

I have attended all of the regular church services and Sunday School sessions. Our school is not a large one but since the monsoon the number of scholars has increased and we have introduced the Cradle Roll, which is also a department of the Sunday School, with a goodly number of names of the babes of the homes of the church members and the members of the congregation.

The Epworth League has been well sustained. One of the features of this work is the Monthly Meeting at the Seamen's Rest, and every effort is made, with the Lord's help, to reach and lead the Sailors and Soldiers to know the Lord.

The District Epworth League Convention held in September was well attended, and an inspiration, to all who heard the papers on the different departments of the League read, to do more efficient work in the future.

During July and August there was much illness among our people, and I spent a good deal of the time in those months helping to care for those who were unable to employ a trained nurse.

Owing to the illness of the Superintendent, for two months I had charge of the "Band of Hope," a weekly meeting for the soldiers' children, which is very promising work. Eleven hundred and seven calls have been made in the homes of the people in the vicinity of the church.

One special feature of the work, and I think a very profitable one, has been hospital work to which thirty-six visits have been made, visiting two hundred and sixty-three patients, making the total number of calls made in the few months I have been here thirteen hundred and seventy.

Bibles, books, papers and tracts, to the number of five hundred and seventeen, have been distributed.

We are looking to the Heavenly Father for His grace, which is sufficient for all our needs, knowing that the testing time is only that we may learn to trust Him more fully day by day.
Taylor M. E. Sunday School.
BOMBAY WOMAN'S MISSIONARY CONFERENCE.

THE WILLIAM TAYLOR MEMORIAL CHURCH, BYCULLA.

Missionary

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MRS. C. B. HILL.

As we come to the close of another year, we are led to exclaim "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." We began the year with many plans, high hopes, and the determination to make this the best year of work we have yet had. The first two and a half months were busy ones, and we were encouraged.

Suddenly, I was laid low with typhoid fever. I believe God saw that I was not fitted for this service, and so called me aside, that He might teach me His way for better service. It was hard to feel one's self so useless, and be the cause of care, anxiety, and work, for four and a half months were occupied by my illness and convalescence. It was a great joy, however, to return to my home and work on August 1st. I praise God for restoring my health, and for giving me rich blessing to enjoy. The work is encouraging in all its departments.

Our hearts have rejoiced as we have seen young hearts giving themselves to God, and uniting with the Church.

Then we have seen increased interest in the Sunday school, and a steady, large attendance. Sunday after Sunday over forty little tots gather in the Primary Department, aside from the twelve other large classes. We were cheered on Children's Day, when our Sunday school scholars brought in over Rupees 1,300 for the education of children in our Orphanage, at Poona.

Our Epworth Leaguers are cheerfully contributing to open a Gospel Hall for evangelistic work, among the heathen in this great city of Bombay.

People interested in our work will be glad to hear that as many as sixty-five young men gather of a Sunday night at a "Men's Social Hour," to sing God's praises, and hear a message of love.

The Sunday evening congregations too, have been good.

We are looking forward to still greater blessing, and trust that there may be a rich ingathering of souls, as the result of the seed sowing of the past year.

IGATPURI.

ENGLISH CHURCH.

Missionary

- 

MARY BUTTERFIELD.

This has been our twelfth year at Igatpuri. During the course of the year the church has had some trying experiences, but God has wonderfully delivered it. Also, three out of the
six or seven of the pillars of the Church we had when we first came to this work have been removed by death during the year. Our loss is Heaven's gain. We are hoping and praying that their vacant places may be filled by their children:—"Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." We are very glad to have such faithful members as sisters Bowhill, Brown, Gardener, Owens and Sullivan, who by their steady Christian lives and work help the church, and we have hope of others who are somewhat young in the Christian life, of becoming strong and faithful workers too.

Our Sunday school steadily progresses. We have had a slight decrease in the average attendance owing to some of the children having left the station. The number enrolled is 63; the average attendance for the year is 44. We sent up fifteen children for the "All India Sunday school examination" last July, and I am glad to say that all have passed well.

We had two Temperance medal contests, one for the seniors, the other for the juniors, and good audiences were present.

It gave us much pleasure to have Dr. Morrison with us. He conducted a series of services in our church which materially helped to deepen the spiritual life of believers and to bring out four persons on the Lord's side.

We hope to have Children's Day next week and to realize a fairly good collection.

We have not been able to organize a Junior League owing to certain adverse circumstances, but very soon we hope to have one numbering about twenty-five.

Karachi.

English Church.

Missionary - C. A. Fawcett Shaw.

The work for women has run very much on the same lines as that reported last year in connection with our English Church. The weekly meeting for the families of the Military (Wesleyans) has been maintained in the Regimental Infant Schoolroom. This takes the form of a sewing class, alternating with a simple Bible-talk. The average attendance has been twelve, sometimes more, and sometimes less. To the work-class have come even one or two Roman Catholics.

At the work class a temperance story has been read, and tea is served at the close to make the occasion sociable. We are hoping to have a small sale of the work before Christmas. The devotional meeting has been a help to the christian women particularly as some cannot regularly attend church.
In this work we have been assisted by a few others, especially by one of our church members, a lady who has given both time and interest in unstinted measure.

On Sundays two Bible Classes occupy our time and attention; one for young ladies, and one for young men (soldiers) in the afternoons. God has been pleased to bless both teacher and taught in the study of His word.

Our Sunday school takes a keen interest in Missionary Sunday, the collection on the first Sunday in the month being devoted to local vernacular work.

Visits to the families of Sunday school pupils and Church attendants furnish pleasant opportunities for more intimate acquaintance and as time and strength permit this has been attempted.

The Epworth League has also made its claims on our fostering care, and each department in turn has been helped from time to time. The League has been a great means of blessing to those members who have given themselves to active service.

The Mercy and Help department in particular helping the pastor in hospital visitation and care for the poor and sick; the lady who has charge of this department being a ministering angel in her attention to these. One cannot help feeling and seeing that the League has been the means in God's hands of bringing out in several workers that latent possibility which has been a discovery to themselves.

There are four large hospitals to visit in turn and as need has arisen. One of these is the native Maternity Hospital where some of the nurses are Indian Christians, and these as well as the patients have enjoyed the flowers and sympathy even when one could not speak to them in their own language.

One cannot close this little report without mentioning Children's Day. The English church was beautifully decorated for the occasion by the teachers and pupils of the Sunday School and the service was thoroughly enjoyed by all. Both the English and Vernacular Sunday schools united on the occasion, the latter contributing two sweet Hindustani hymns during the service, which were much appreciated by the English congregation. The floral offering taken up by the children themselves, was made up into several hundreds of bouquets and distributed in the European and Native Civil and Military Hospitals during the day. The offertory amounted to Rupees two hundred and sixty-four and was devoted to the Anglo-Indian Orphanage in Poona.

We have in mind a treat for the children of our Vernacular Sunday schools after Christmas, having been promised some help from America through the efforts of our daughter in Herkimer, New York. It was a great delight last spring to visit our Vernacular work in Quetta and to see the Indian christian
congregation meeting there, men and women who have migrated there from our North and North-West India Christian communities. Bright cleanly dressed women and children, and cheery singing made part of the picture which memory carried away. One longed to be able to give them more time and attention than is possible at present.

Regarding Quetta we need both means and a missionary for this interesting work on the borderland of Afghanistan and amongst the border tribes.

POONA.

TAYLOR HIGH SCHOOL FOR GIRLS.

Missionary - - - - MRS. ELLEN H. W. FOX.

The steady progress in all directions manifested last year has been maintained throughout the present year. The five girls who went up for their matriculation examination in November, 1908, all passed. Of these, two are pursuing a Normal course, preparatory to teaching. One is in preparation for a medical course, and the other two are teaching—one in the Taylor High School, the other in the large school at "Mukti," Khedgaon, under the charge of Pandita Ramabai. Two of last year's matriculates were scholarship girls, that is, they were receiving scholarships sent to the school by the W. F. M. S. in America amounting, for each girl, to Rs. 5, or $1.66\frac{2}{3} per month.

Four of this year's girls took their matriculation examination early in November. The results are not yet published. Three are going up for their High School Examination next week. The Art Examination of of 1908 resulted in three passes 1st Grade, three 2nd Grade and one 3rd Grade marked "Good." This year, two were sent up, and both passed, one 1st Grade and one 3rd Grade.

The annual examinations for promotions held in the last week of September resulted in a general advance upward throughout the school, very few failing to gain our high passing mark of 75, several standards being promoted to the next higher standards without the loss of one.

In December last, we lost, by marriage, our beloved head mistress, Miss Carey, who had been connected with the school as a teacher for twenty years. For a time, it seemed that we should have great difficulty in filling the vacancy, but God, who is still interested in the school, sent us, from an unexpected quarter, most efficient assistance in the person of Miss Sprague, a consecrated American lady who had received training in the
Vermont State Normal School, U. S. A. She is giving herself to the work with steady enthusiasm, devotion, and success.

In March last, Mrs. Grove was transferred to Deaconess work in Bombay, thus reducing the number of W.F.M.S. missionaries in the school to one, which, as will readily be seen, leaves the school in a precarious position as regards supervision. It is earnestly hoped that a new missionary may be sent to us as soon as possible.

To accommodate the increasing number of boarders we have been obliged to rent a bungalow just opposite the school for the boys. This gives them large airy dormitories and a commodious compound where they can enjoy their boyish sports. By this arrangement, we have another large dormitory for the big girls, and an extra class room for the upper school, both of which were greatly needed.

We are especially favoured at present in having Mr. and Mrs. Johnson, two whole-souled, consecrated missionaries, in charge of the boys. They are proving to be real father and mother to the little fellows, looking after every interest, both temporal and spiritual.

A good spiritual atmosphere pervades the school. Two half hour prayer meetings are held weekly in the play time, at which attendance is voluntary, the numbers sometimes running up to thirty or more. Frequently nearly all present take part in audible prayer or testimony. Occasionally also, the girls of a dormitory have meetings among themselves.

The debt on the property has been very appreciably diminished the past year, both by contributions from faithful friends in America, and also by a substantial Government Grant of Rs. 18,000 or $6,000. This, though less than we had hoped for, greatly lightens our financial burdens and reduces our indebtedness to Rs 7,000, to which must be added the interest, and legal expenses in connection with the conveyance to Government.

ANGLO-INDIAN GIRLS’ HOME.

Missionary - - - E. H. Hutchings.

"Bless the Lord, O my soul and all that is within me, bless His holy name." These words most readily suggest themselves as one looks back upon the past year.

Returning in March last, after ten months pleasant stay in the homeland, I found all going on prosperously under the devoted care of Miss Ward and Miss Merrett.

During my absence the Home was visited by two epidemics of small-pox, causing grave anxiety, and was a serious hindrance to the school work. However all the children made a good recovery and when I returned I should never have guessed the nature of the disease.
Since that time the health has been remarkably good. This probably is owing to a delightful week spent in Lanowli (a beautiful hill station about forty miles from Poona) through the kindness of E. W. Fritchley, Esq., who gave us a house and paid all expenses for the whole family.

This kindness was duplicated two months ago when he did the same for between twenty and thirty of the girls to enable them to attend the Convention. This was fraught with real spiritual blessing to many of them.

During the early months of the year our funds were very low, but the Lord who never fails put it into the hearts of the friends in our English churches to make a supreme effort on our behalf which resulted in "Banner" collections all round.

Of the girls who have left us during the year, one has gone to learn nursing at the Ludhiana Medical School, another has become a student of the Lucknow Woman's College, to be trained as a kindergarten teacher, and a third has joined our own teaching staff; her salary is partially provided by some friends in America through the Woman's Foreign Missionary Society.

The new children admitted are chiefly little tots, all coming from sorrowful surroundings. The last three admissions were as follows: (1) A little girl five years of age, only child, father a drunkard, illused mother and child until the former could bear it no longer, then she brought the child to us and sought work for herself. (2) A little girl four years of age, youngest of seven, the other six already in the Home, mother a young widow who supports herself and gives what she can for her children. (3) A little boy four years of age, father was a local preacher, died leaving a widow and three children quite destitute; this little fellow is the eldest.

These instances will shew that an Institution of this kind is a necessity.

The education of the children has been carried on as usual, the lower standards being taught in the Home and the higher in the Taylor High School.

The children attend the M. E. Church, Sunday School and Junior League, all of which minister to their spiritual needs. Many of them give evidence of a decided change of heart.

At the end of the present year our two girls will finish their training in the Muttra Training Home and will be leaving for work in the new year, one going to our Mission in Gujarat and the other to Sironcha.

So with gratitude and praise we start forward into another year.

"Through the yesterday of ages
Jesus! Those hast been the same,
Through our own life's chequered pages
Still the one dear changeless name,
Well may we in Thee confide,
Faithful Saviour, proved and tried."
Marathi District.

BOMBAY.

ZENANA EVANGELISTIC WORK.

Missionary - - - - - - - - E. W. NICHLolls.

ZENANAS.—The work of the year has been fraught with much interest in the meeting of the various needs of so many different kinds and classes of people. High caste and low, city and village people, alike receive our care and attention. Mrs. Nathan, one of our faithful Hindustani workers, educated in the Bareilly school, who has worked in this city under our supervision for over ten years, reached with the gospel last year five thousand two hundred and sixteen souls; this means one pupil is registered, but with the pupil usually from four to five others gather in every house to listen. These are purdah women, those who never go out except under cover. Mrs. Bhimjibhai likewise reached five thousand and sixty; her houses are not so many because of the greater distance to cover. Mrs. Sorabji, our new convert, has given the gospel message to about two thousand since she began to visit the homes last November. She visits principally in the Mohamadan and Parsee homes and often has to bear much opposition: it is no unusual thing for her to be driven out of the houses in no gentle manner and told never to come again until she returns to her own religion, others scoff and say she will soon tire of her new fad, others are deeply impressed when she tells them how she studied Zoroastrianism, then the Koran and found no peace in either, then after a long search she found Jesus Christ and He has satisfied her heart and now she longs that others should have what she has. The opposition and persecution seem to strengthen her faith rather than diminish it; after a hard time she will often say "the servant is not above his Master," or "should we obey man rather than God." When we look back and remember that less than two years ago she was just as hard as many to whom we are preaching now, and note the marvelous transformation, our hearts go out in great longing that others may be brought to know Him whom to know is life eternal.

HINDU WIDOWS—Among the high caste Hindus we still find the child widow abused, the most terrible thing of all is the shaving the head, it is such a disfigurement; the other day just as I was leaving one home a young girl followed me to the door and looking around to see that no one was listening said softly, "as long as my mother lives they will not shave my head but she is old and when she is gone that will be done." Shantibai knows Jesus and is a secret believer but lives continually in dread and fear because for her all hope in life has for ever departed.
"The accompanying picture is a reproduction of a poster that was recently seen in the streets of Bombay, in connection with the announcement of a public meeting organized by the reforming party among the Hindus in support of widow re-marriage. Neither the missionaries nor the Government had anything to do with it. It is interesting as showing how the leaven of western ideas is slowly permeating Hindu society, and leading the Hindus themselves to take steps towards the abolition of the practice of enforced widowhood.

The picture represents pundits holding up a verse from the Pavaskar Surviti, a late Hindu law book. A number of widows are seen holding up their hands either in supplication or thanksgiving, probably the former. The translation of the verse is as follows: 'In the event of a husband having disappeared, having died, having turned an ascetic, having been found to be effeminate, or having fallen from the status of his caste, in these five calamities another husband is prescribed for women.'

(It is to be noted that the text is a disputed one, both as regards its exact translation and also as regards its place in the Pavaskar Surviti). Beneath the text appear the following statistics: According to the Census of 1901 there were in the whole of India—

15,500 widows under 5 years of age.
3,250,000 under 15 years of age.
2,550,000 under 30 years of age."

CHILD WIVES.—In a Brahmin house is a child with a dear baby, but what a troubled look on the Mother's face; tears are so near the surface; and a dragged worn look that has no right on the face of so young a girl. The question is asked a girl or boy? Then with a sort of fear she looks up and says, "a girl." Oh, the pity and shame of it all. We understand the sadness, no need of any further remark. In another house not far distant, is a young girl not yet twenty years, the mother of three children the eldest between six and seven years.

RESCUE WORK.—Raibai, our old lady who has been in the mission twenty five years, is still at her post; she finds her way into the houses of the girls who have been sold to the god Khandoba, which means they are for temple use, that is, given over to an immoral life, the results we cannot number; one case is before us where the girl is rescued, married, converted, baptized and living a respectable life.

S. S. WORK.—Our workers are found on Sundays in the different schools, where many are gathered in the chawls to listen to the old, old story. One of the most interesting Sunday schools is held in the prison reformatory; they are boys who have been placed there by the magistrate for from three to ten years as the case may be. We are allowed entrance on Sunday but the boys
Mrs. Bhimjibhoj.

Mrs. Sorabjee and children.

Hindu Widows Appealing for Deliverance.
are told that they need not attend if they do not wish, they have had to be gained by interest and love; they are little thieves but just as bright as can be. About seventy-five to one hundred gather regularly.

We have two hundred and fifty homes on our list beside many homes of the lower classes which it is impossible for us to count, and over twenty-five thousand reached with the gospel during the last year.

We must not close this report without reference to our dear Mrs. Bhimjibhai, who for the last thirteen years witnessed daily in the homes of her own people; certainly her life has been a sweet savour unto Christ, and many unknown to us have been blessed through her influence. She passed from earth to Heaven last August, "For her to live was Christ, but to die her gain."

We cannot close this report without extending a vote of thanks to the Taylor Memorial Sunday school, which so kindly undertook to dress three dozen dolls to be given away to the little women in the Zenanas at the party to be held shortly in our Bungalow.

GUJARATI EVANGELISTIC WORK.

Missionary - - - Anna Agnes Abbott.

The two Bible women have continued their work along the same lines as in former years, visiting the Christian and non-Christian families and preaching the gospel to the outcasts among the Gujaratis of Bombay. They are usually ready to listen to the Word of God and there are many earnest inquirers among them. A number of women and children have been received into the church this year. They live in such dreadful surroundings that one does not wonder that it is extremely difficult for the Word to find lodgement. The Bible women do everything they can to persuade the parents to send their children to the day schools which we have established in various parts of the city and here of course the children hear the Bible taught daily. One little five year old girl belonging to one of the Christian families has this year been placed in a boarding school because her parents were unwilling to have her grow up among the heathen surroundings.

In another place a family lives of which the mother is a Christian and so is the eldest son but his wife has not yet accepted Christ. The son had for a long time failed to confess Him but this year he did so and his mother stood with him in baptizing his children but as yet his wife refuses. This is one of the great hindrances that one or two members of the family become Christians and the others do not. It is very difficult for one to stand alone and refuse to observe all heathen rites, hence much prayer is needed for these poor degraded ignorant people.
The community among which the Bible women work is widely scattered and is a very uncertain community, here to-day and back in their own country to-morrow, perhaps to return a few months later perhaps not at all. Much prayer is needed for them because there are many earnest hearts among them and we know that God is able to take from even these lowest strata of human society and make them "to be to the praise of the glory of His grace."

CITY SCHOOLS.

Missionary - - - A N N A A G N E S A B B O T T.

The year began with four schools, one in Gujarati and three in Marathi. These are schools long established from which have gone many children knowing more or less of the Word of God and many Christian songs. The Colaba schools have suffered very much this year owing to the enforced absence of Shantibai David, who has been so faithful in helping for many years. However, we rejoice in her improved health and return. Although she has been home only a few weeks, already the schools are feeling her presence by an increased attendance. While the schools have suffered by her absence the Marathi school has benefited by better teaching owing to a change made the first of January in the teaching staff. Sulokshnabai, a normal trained teacher, took up her work at that time and has won the hearts of the children and has given much valuable help. She was trained especially for that school. A Gujarati girl is now in training for the other school but it will be another year before she is ready. Of the pupils who passed in the fourth standard examinations and who have been provided with scholarships for a year of advanced studies, two have continued faithfully in their work through the year and have attended the Sunday School in Colaba regularly as well as coming to the school for the day whenever they had a holiday. These children are greatly interested in the Word of God and we are earnestly praying that through the hold we now have on them they may yet give their hearts to the Lord. How many of these children really do believe in Christ and would confess him and grow up as his true servants were it not for the cords that bind them in their home ties! In the Colaba schools there are Brahmans, Hindus, Parsees, Mahomedans and Jews.

The Madanpura school has continued much the same as last year. Some of the children have changed, older ones leaving, others coming to take their places. The numbers attending the Sunday school have been very encouraging, but it must be confessed that many have come because of the picture cards offered. For this reason we are continually in need of picture cards. The numbers in nearly all the Sunday schools might be greatly
New School House, Agripada.
increased if we could offer cards regularly. That is not a very lofty motive for attending but they are children and while there they get the gospel in song and story.

The Gilder Street school has passed through vicissitudes this year and at one time we seriously considered the question of closing the school. The teacher Premabai was ill for some time, and having lost her two little children she seemed wholly unable to do the work. On account of her poor health it became necessary to relieve her and we have since employed Tarabai, who has in other years taught in the Colaba school. There has been steady progress in this school as to attendance, until now the average is treble what it was in April. There are some Roman Catholic children and some Mahomedans as well as low-caste Hindus in this school. The Sunday school not only reaches these children but in addition to this a number of boys who go to a Mahomedan school come here for the Sunday school.

Parel school which had been closed some time last year has been reopened with a small attendance. We have just purchased a room (at a cost of $5.33) to house this school. It reaches a number of the children of Christian families belonging to our Gujarati church, hence we consider it very important. We are hoping that the attendance may be considerably increased because this is the only way there is to give these children any opportunity for an education.

One new school has been opened among the low-caste Marathi people near our bungalow. Here there has been considerable difficulty in that there was a man who was gathering some of the children together and teaching them about the Hindu religion and getting money from them. He did everything possible to prevent our getting a house as well as to prevent the children coming. After we did get a room he stirred up the children to stone the teacher and try to drive her out, but she was fearless and would not give up. The first house secured was so bad that we could not use it, but in answer to prayer God very definitely arranged matters so that the landlord came to me one day and offered a very suitable room at a reasonable rent in a better location. Thus this school is also fairly well established and the Sunday school is well attended.

The last and in some respects the most important of our schools is the one at New Agripada. Important because it is near the centre of the Marathi work of our Church; important because it is the only mission school within easy reach of the thousands of children in the great Government chawls (tenement streets) in that part of Bombay, and important because it is our own house. New England Branch has provided $1,000 and we hope to secure a like sum from Government to complete the final payments. The building is finished and school has been in progress about two months and we are having an average
attendance of about forty. For this school we have one normal trained teacher and one who has passed what is about equivalent to the seventh or eighth grade at home. Here as in all new schools one has to go slowly in teaching Christianity but we do have the Bible and Christian songs together with the Catechism one hour every day. There were all sorts of rumors afloat at first among the people. One was that no children would be allowed to come because we would forcibly make christians of all. However, all such fears gradually subside and confidence is being won and we are asking God to make this a great centre for evangelistic effort. The Sunday school is as well attended and as great interest is manifested. The children in the picture are these actually in attendance regularly and the two teachers are also with them.

For each of these schools and for each teacher we desire earnest prayer that as the Word of God is taught daily it may find a lodgement in the hearts and take root and spring up into an abundant harvest. For the teachers that they may make the most of the opportunities given them of presenting a living Saviour to these children and that, although they have little opportunity, compared with the Bible Woman, of hearing the Word taught, they may let the Word take such hold of them it may become a quickening power in each of their lives.

IGATPURI AND PUNTAMBA
CIRCUIT EVANGELISTIC WORK.

Missionary Effie Pyle Fisher.

Though at the end of last year, as also the year before, I was "condemned" as physically unfit for further service in India, here I am, still, entering upon my sixth year, doing all the work that is done for the women in this great field, embracing at least half the territory of the Marathi christians. With untrained workers, insufficient funds, and poor health the task has not been an easy one. Last Conference gave us an invaluable helper for the women's as well as the men's work, in the Rev. Mr. Duthie, and he has looked after the work at Puntamba when I have not been able to make regular visits.

Owing to the lack of any place to stay—except the high way—the first part of the year I was not able to spend any time at Puntamba, but we hope soon to have a little bungalow, so we can at least have a comfortable room for a centre. This will be the first mission bungalow in the Marathi District.

In April, under doctor's orders, I went to the hills for three months, and had a most pleasant and profitable vacation.
Returning in July with renewed strength and hope, I found after a few days that the Marathi tongue had not entirely departed from me, so I began teaching the women, and while I have not been able to use my brain enough to complete my course, I have done some translation and learned some Marathi.

August, the time of the great pilgrimage, we spent in Puntamba, while Mr. Duthie took a short rest, after prolonged fever and most uncomfortable conditions endured through the dreadful hot season. Puntamba is an interesting and very sacred city, and this year thousands of people visited it and bathed in the Godaveri river, for ablution from sin. They call it “Ganga” and many do not know that it is not the Ganges, and all believe that the sacredness of the Ganges is transferred to it every twelve years. I spent a good many hours on the river bank in the crowd, watching the endless ceremonies and sometimes having a chance to talk with people. It is the custom in ceremonial bathing to throw some offering into the river and the low caste people are allowed to dive for the money.

This year I have been able to do a little for the temperance cause and it has been greatly appreciated. Besides the temperance work among the English-speaking people in Igatpuri, which has made decided progress, five thousand temperance catechisms and booklets in Gujarati and Marathi have been translated, printed and distributed, and we are now making definite plans for introducing scientific temperance teaching into Marathi schools. It gratifies me to have had in this work the hearty co-operation of nearly all missions working in the Marathi and Gujarati languages.

Besides my Bible women who do house to house visiting and read the Bible in the houses, I have two girls taking training as nurses. These are with Mrs. Wood. While I was in the hills Mrs. Wood very kindly superintended my work in Igatpuri and with the girls and Bible women visited a number of villages.

At the close of the rains my husband and I tried to make a round of the villages about Puntamba before sending the ponies back to Igatpuri but after visiting five important stations we found it impossible to make a complete round on account of bad roads and temporary high water. At Puntamba there are four months of almost unbearable heat, here at Igatpuri there are two months of heat and three of tremendous down-pour, so work in this part is a matter of “strike while the iron is hot.” Though I wanted to do so I was not able to make the long drive with my husband across country from Puntamba to Igatpuri. This is a part unfrequented by Europeans and almost untouched by missionary effort. The workers preached in all the villages along the way but in new places the women do not come to listen.

All my Bible women are married and it is difficult for those with families to do work outside their own villages. On the other
hand, owing to Indian ideas and customs it would not be practical to employ unmarried women for the village work, as married women and mothers are more respected. So there are disadvantages and problems.

Since last Conference the horse for village work at Puntamba has been stolen. This hinders the work, since we have brought our own ponies home for use here. Sometimes we can hire a bullock, but never a good one, and it is unsatisfactory as we have to spend so much time on the road when we want to be in the villages. I visited seven villages in one day with a bullock but it is a Herculean task and I shall not try it again.

Now, I trust the Lord will lay it on the heart of some one to provide a horse for Puntamba. And as I have never had any allowance for itinerating, the horse would be a burden unless its "keep" comes with it. Twenty-five dollars will buy a country pony and five dollars a month will keep it.

Experience has taught us that we must have more efficient workers, and that Indians must win India for Christ, so more time is spent now in trying to help the workers than in itinerating. Next monsoon we are planning to have a summer school at Puntamba, for all the workers, men and women, with classes personally conducted by the missionaries in charge. Their stations are so scattered, it is impossible to reach them for effective teaching.

Most of my Bible women went to District Conference at Talegaon and were encouraged and helped by meeting with their fellow-workers. Some of our workers—all who understand English—attended the Convention at Lonauli and were greatly strengthened in their spiritual life.

Though there have been discouragements there has been a real forward movement, and there is bright hope for the future. Early next year we expect to have our congregation at Puntamba housed in a nice church, the first vernacular church in the Marathi District.

I cannot close without giving thanks and praise to God for His wonderful blessings to me during the year. They have been great; not according to the ordinary course of events, but according to His loving kindness and tender mercy in answer to faithful persistent prayer.

POONA CITY.

CIRCUITS AND DAY SCHOOLS.

Missionary — Mrs. W. H. Stephens.

This year has been full of rush, and many times we have wished that the days might be longer; we do not have time
for as much personal work as we should like, and that is the
work that should not be overlooked.

I feel that I have done my best work in the Evangelistic
Training School, where I have been able to help the workers.
I cannot say too much in favour of this part of the work. This
school has been open the whole year, and we have had thirty-two
students who have been in the school a good portion of the day,
and have been at work the remainder of the day and evening.
We have a number of buildings in the city where we hold
evangelistic meetings, and the members of the Training School
take charge of these meetings. We have also been sending bands
from this school to villages to hold services on Sunday. How
much it means to these workers to have a training in Bible study,
as they do not begin to have the books in Marathi that we have
in English to help them in their teaching and preaching, and
how anxious they are to learn, and do their best work! We have
a nice room for the Training School, in the centre of the
business part of Poona, which is a fine centre for
evangelistic meetings and a good place for workers meetings.
We have been trying to raise money for a new building
which would do for both church and Evangelistic Training School,
but we have only been able to raise a portion of the money, which
we have placed at interest, and the interest helps pay the rent for
this building. We do need more room, and are looking forward
to the day when we will have the money to erect the kind of
building that we need.

A few weeks ago we held the examination in the Training
School, and while they were at work I felt that it was a picture
that I would like to keep, so I sent for a photographer and
had him take the picture while the examination was taking place,
and I feel that it is worthy of being in the report. The students
felt a little provoked at me for trying to take a picture, as they
did not want to be interrupted in their work so did not try
to pose.

In connection with the Training School we have an Anglo-
Vernacular school for the children of our workers, and two of the
students, one a certificated woman, are the teachers. One of
the elder girls from this school went up for this examination in
the Training School, and did quite well for one so young,
although we could not pass her in all of the subjects. One couple
from the Training School have been married during the year, and
are now preparing to go out into one of the villages to work, and
they are both bright, good workers.

Our six city schools have been open the whole year, as we
have not had to close on account of plague, and they have done
better work than they have done for several years. The teachers
have sent in reports and I wish that I might copy some of them,
but it would take too much space. One teacher tells of a little
boy who has been in her school for four years, and has joined the Epworth League, and when the roll is called he always has his verse ready, and he comes to prayer meeting, and there hunts up the Bible references. The little fellow is a Christian at heart, but his mother is beginning to be afraid that he may become a Christian, and is doing her best to keep him out of the League and prayer-meeting. Another teacher tells of a little girl who does not want to pray to idols, and reads her Bible to her parents, and asks many questions. During the cholera epidemic three of our little girls from Hindu homes died, and died happy and trusting in Jesus. You will be glad to know that a law has been passed that will help to keep parents from dedicating their little ones to the god Khandoba, but of course some one will need to enforce the law.

"The Frederic Rice Memorial Dispensary" has treated nearly two thousands patients during the year, and these are all simple cases. This dispensary is a great blessing to the poor, and then all of these hear the Bible read. The compounder has just sent me a little report, and I will copy a portion in its own English. "In this our dispensary the work of God continues prosperingly. Here just as bodily diseases are cured, so also are cured the diseases of the soul. One day from the ear and nose of a woman's child impur blood gushed out and she asked me to treat it. The mother prayed to Jesus while I gave the medicine, and in a few days the ear improved. The woman prayed before me in the name of Jesus for the Madam Sahib who is the memorial of this dispensary, and for her family, and for the kind-hearted Mrs. Stephens asked blessing of God." "A girl was attacked since a long time with fever, and I told her about Peter's mother-in-law how she had fever and was cured by Jesus, the woman took the medicines, and at the same time prayed that Jesus would save and cure her. Every person who comes to the dispensary bless the kind people who send the money for the medicines."

At the last Conference I was given full charge of the Marathi Boys Orphanage, and have enjoyed this part of the work very much. We have over sixty boys in the Orphanage, some studying all day, and some learning a trade. We do not have an industrial school, as we think it better for the boys to go out among the people and learn a trade, as this helps to develop character. We encourage the boys to study as long as possible, as we are in need of good workers, but just as it is at home not all boys are preachers or teachers.

The Bible women in the Marathi work have been faithful during the year, and have brought in a number for baptism. They meet many interesting cases, but it is hard to tell of them in a short report. A report has just been sent to me by one of the Bible women, and I will copy a portion of it in the
The Hope of the Church of To-morrow: Some of our Christian School Children.
Examination Day. Fox Memorial Training School.
crude English that she has written. She knows just a little English, and her grand-daughter, who only knows a little more, helped her translate the report. I think that you will enjoy reading it just as the woman has sent it to me. "When I go out to work some of the good natured women have spoken to me, that they do not like to worship idols, but for the trouble of their kinsmen they do it, and really speaking they do not believe in idols. I will tell you a fresh example, while coming from District Conference from Talegaum there had been a Hindu lady beside me in the train; the train was going speedily, in the mean time she saw a temple of an idol. She got up and began to worship that idol in the train, and also she told me to worship it, but I told her I will never bow down before an idol, because I know that there is nothing but stone. While I was speaking to her she got astonished, and kept silent, and she told me that she was giving education to her three daughters, so that they might understand something about the true religion. It was tolerably surprising to me when I heard her speak, and I praised God and trust that He will help her."

I will copy a little from the report of another Bible woman, and in her own English. "My special work is among the high caste people. I noticed several times though the women were grinding their grain on the Indian mill or carrying water from the cisterns for the household purposes, as soon as they see me keep it aside for a while and gladly come unto me for to hear the precious word. I am glad to note here that God is moving the minds of the people. Recently a woman by the name of Krishna, a high caste woman, was very ill. I visited her as often as I could. During her sickness I spoke to her about her saving soul, and I am sure that she was convinced by the Holy Spirit. One day just before her death I happened to go there; she was conscious then, she told me before all the people that all other gods were false, but Jesus Christ was the Saviour, she said this by trembling lips, after this she lay down on her bed, and passed away quietly into the next world. A few days ago a Mohamadan woman was received into our church on probation, and her child five years old was baptized. After the baptism the story spread all over the city and abroad, and on the other day the relatives came from their native land with big sticks in their hands, and surrounded the home in which the woman was working; there they rushed and dragged her by force out of the house. They struck her very severely with their sticks, and took her to some Mohamadan home where she will be badly persecuted for becoming a Christian. This is nothing but sad tragedy. Our sympathetic friends are praying for her rescue from tyrant hands. This case is reported to the police, but the trace is not found as yet."

Thus I might go on giving you the reports of my workers, but space will not permit.
This work is very different from the Marathi work, as most of the women are in purdah, and their lives seem very lonely. The Bible women who do this part of the work are always very welcome, for the women are shut in most of the time. If a girl is not married when she is twelve years old she must not go out on the street until she is married, unless she goes at night with her parents, and then well covered. I called at some houses yesterday, and in one I found a young girl about fifteen years old who was not married. She told me that she had not been out on the front street for three or four years; I could hardly believe her but the Bible woman said that it was true, and that she was visiting such cases. This young girl had a very bright face and said that since the Bible woman had been coming to teach her heart was so quiet and happy. Poor child she got her Hindustani book out and showed me how much the Bible woman had taught her the past few months. The Bible woman is teaching her to read the first Hindustani reader. At this house one of the brothers is to be married this week, and they invited me to be present at the wedding, but I told them that I had so much work that I had promised to do, that I did not see how I would have time to come, but they said if I would only come for a few minutes they would be so very happy, so I will do my best to be on hand a few minutes.

I called at another house where I found a number of women in purdah and they were glad to see me, and got out an old chair for me to sit on, although I preferred the floor. They wanted to make tea, etc., etc., but I told them my health would not permit me to eat in every house I visited. The room in which these women received me was a little narrow room, with one door and a small window, and adjoining that was a little room 9 by 12 feet, which had but one outside door and a little window a foot square. There was a heavy curtain made of bagging hanging at the inside door, and the out side door was closed very tightly, and so was the window. What do you think was in this room? A young woman with her little baby twenty-one days old, and when I raised the curtain to speak to her I was met with a fearful odour. The room was very hot as there was a sigari of fire under her bed. They said that the woman must stand the heat or she would take cold, and that she must stay in the room another 21 days, and then she would be taken out and bathed, and while they bathed her they would have a ceremony that would make her pure. They said that she did a little bathing now, but it had to be done in her room, so they had dug a hole for her to bathe over, and then they put dry earth over it after she had bathed. Do you wonder that this poor little woman lived? I do, and am so thankful that I was not born a Mahomedan.
One of our Christian girls and her American doll.

The Girlhood days of the Indian Women are few.
We are trying to increase them.
Missionary - Mrs. W. H. Stephens

Our circuits and villages have been worked quite well this year. At Loni we have the beginning of a church, as a farm has been started by government near Loni, and the man in charge is an American, and a Methodist, and is anxious that his men and their families, who are christians, should attend church at Loni. The beginning of next year we hope to send a young man and his wife to live in Loni, and help the family already there in the work. The dispensary has treated over two thousand people this year, and all of these have heard the Bible, and many have been taught in their homes. During an epidemic of cholera our people showed great courage, and were a blessing to the people in and about the villages. We lost some of our school children at that time with cholera. The students from the Evangelistic Training School have walked the ten miles to Loni almost every Saturday and helped in the Sunday services. We do thank all who help in taking care of Loni.

We have quite a good work in Wagoli, but do wish that we had more workers to send out there; it is off the railway, and is harder to reach than Loni. It is a most interesting field to work, and our man and his wife are doing all that they can and are reaching many people. The last time that we visited them, the people all gathered in the school-room, and both Hindus and Christians sang our hymns, and took part in the service. We find that there is a breaking down of superstition among the people, and a work going on that we can feel but not see. Our bullock has done a good year's work in visiting the thirteen villages around Poona, and this would have to go undone if he did not carry our women and I always feel sorry when I hear that people do not like to send money for the support of a good faithful animal. We have no worker who deserves a better support than this little bullock does. I had his picture in our reports a couple of years ago, but if there is room I think I will have it in this report as I would like to keep him before you. You will remem-ber that his name is Buncie.

As I close this report my heart goes out to my Father in thanksgiving for His goodness to me the past year. I have had very good health and have only had to stop all work one week during the year.

What a privilege to be allowed some little part in this great work, do you not think so?
EIGHTEENTH ANNUAL REPORT OF THE
TALEGAON.
BOARDING SCHOOL AND ORPHANAGE.

Missionary - - C. H. Lawson.

Scarcely three months have passed since I returned to my work and hence I shall not be able to give a very full report of the work. In the welcome meeting that followed my arrival the painstaking of the new Normal trained teachers was evident in the drills, speaking and singing, and throughout the school was the evidence of good work having been done. The conduct of the girls has improved and the teachers have all laboured faithfully and have been a help to Mrs. Crisp. How we thank God for having sent us this consecrated woman who has so faithfully and efficiently carried the burdens of the school during my absence. We also owe a debt of gratitude to the District Superintendent, Rev. W. H. Stephens and to Mrs. Stephens for their frequent visits and their oversight of the work during the year.

There have been but few changes, the number enrolled remaining about the same, there being seventy-one boarders and three day pupils. No deaths have occurred and there has been scarcely any serious illness.

We are sorry that the annual inspection could not have occurred before writing this report but we trust it will be satisfactory as all the teachers have worked earnestly while the pupils have most of them seconded their efforts by diligence in study.

Two more of our girls have just passed out of the Normal Class in Miss Bernard's school, two others are there being trained and we hope to send another after our inspection is over. Two others are taking kindergarten training in Sholapur.

There is great interest manifested in Bible study and we feel sure that the word thus stored in mind and heart must sooner or later result in changed lives, for the promise is that it shall not be returned void. The results of the Sunday school examination are not all in yet but all the teachers passed in the teachers' division and several of our little ones in the *viva voce* division received 100 marks.

The new school building for which we have worked and waited and longed has not yet materialized but some things have, and other plans for the improvement of the school we hope may in the near future, and the first is going to one of these days.

CIRCUIT EVANGELISTIC WORK.

Missionary - - C. H. Lawson.

Miss Durant, who had the care of the village work, returned to England in April. The Bible women had left and so for a
Staff of Girls' School, Talegaon.


Sitting—Gomptibai, Bhimabai, Miss Lawson, Mrs. Crisp, Sulliebai.
Krupabai Dharmajee, Ruthbai Heeray, Nursiebai.
Talegaon Evangelistic Workers.

Standing—Khargiebai, Sundrabai.

Sitting—Taibai, Miss Lawson, Gaobai.
time nothing was done and of course nothing could be done during the heavy rain.

In July Mrs. Stephens sent Gaobai to Talegaon and with one of the school girls she began her work, going from village to village whenever the weather permitted and often in the rain. We have found her hard working and a good speaker. Soon after my return Taibai, an old experienced worker, came to us and she has taken up the work in Talegaon itself and the near villages while Gaobai, who is younger, walks to the ones farther away. Two of the school girls have accompanied them most of the time.

The medical aid Miss Durant was able to give has no doubt done much to break down prejudice and there is much in the work to encourage us.

A few Sundays ago two men from Ambi, a village about four miles away, walked to Talegaon to attend the chapel service, and we learn that that whole village is interested in christianity. In Talegaon many have forsaken idolatry and the members of one Mohammedan family are enquirers and have requested me to teach them. Only last week we gained the goodwill and friendship of another family by being able to minister to them when they were injured by being thrown from a tonga almost in front of our bungalow. The Bible woman is well received by them and trust this may be God's way of opening the door for us to win them to Christ.

We expect to open a school for the station village low caste girls in one of our out buildings with one of our girls as teacher. Calls have come to teach in two special homes and also to teach the Dabhada's little son English. We hope to be able soon to comply and thus gain an entrance to his home with the Gospel.
Rules Relating to Examination for Missionaries and Assistants.

The Board of Examiners shall be elected at each session of the Woman’s Conference.

The examiners shall send to their respective chairmen sufficient printed or written copies of not less than ten questions by the first week of October. Candidates shall report themselves at this time to the Chairman.

These examinations will be held on the first week of November in locations convenient to the students, under the personal supervision of some member of the Board delegated by the Chairman.

Supervisors of examinations shall sign all papers sent in by candidates under her care.

Supervisors of examinations should send their reports to the Registrar, and the examination papers to their respective examiners within twenty-four hours after the close of the examination. All Examiners' returns should be sent to the Registrar within two weeks after the examination, and the Registrar's report should follow within a month of the examination.

Examiners shall limit the time to be spent upon examination, this not to exceed four hours for any one paper.

The examinations shall be in writing and in the presence of witnesses; the papers shall be sent to the Examiners to whom they respectively belong. They shall be graded upon a scale of 100, and none below 65 per cent shall pass. The Examiner shall report the results to the Registrar.

Examinees, in addition to the written examination, shall be required also to take an oral test in reading and conversation, such as her examiner shall require.

No candidate who has failed in any part of one examination shall be allowed to present herself for the next until she has passed in the previous subjects, but those who have one or more back subjects may be allowed to bring up those subjects during the last week of March.

In case of impossibility, due to illness, on the part of the candidate to take an examination at the prescribed time she may not be permitted to take it at another time without the permission of the Chairman of the Board and the Examiner in the subject in which she is to be examined.

The examinee shall give a written statement that she has read the English book prescribed in the year studied.
## COURSES OF STUDY

### Marathi for Missionaries.

#### First Examination.

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Text-Books, etc.</th>
<th>Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Marathi into English.—</strong></td>
<td>Translation: (a) half of &quot;Line upon Line&quot; and half of Æsop's Fables or (b) half of Government 3rd Book, at the option of the candidate.</td>
<td>75</td>
</tr>
<tr>
<td><strong>2. English into Marathi.—</strong></td>
<td>Translation: New Orient Reader No. I, or some simple English book of the same standard, that may be prescribed from time to time...</td>
<td>100</td>
</tr>
<tr>
<td><strong>4. Dictation.—</strong></td>
<td>To write to dictation a short passage, about half a page from any of the books read.</td>
<td>25</td>
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</table>

### B.—VIVA VOCE.

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Text-Books, etc.</th>
<th>Marks</th>
</tr>
</thead>
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<tr>
<td><strong>5. Marathi into English.—</strong></td>
<td>To read distinctly and to translate a passage selected at the time by the Examiners, and to answer simple questions on Grammar and idiom, from The Gospel of St. Luke and the selected text-books in Subject I</td>
<td>75</td>
</tr>
<tr>
<td><strong>6. Conversation (10 Minutes)—</strong></td>
<td>To carry on in Marathi a simple and intelligible conversation on the ordinary matters of life and on religious subjects...</td>
<td>75</td>
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<tr>
<td><strong>7. Memoriter.—</strong></td>
<td>To quote from memory a few passages from the Gospels in the Vernacular on a simple religious subject selected at the time by the Examiners</td>
<td>20</td>
</tr>
<tr>
<td><strong>8. Letter Reading.—</strong></td>
<td>To read aloud and translate a legibly written letter in Balbodh..</td>
<td>30</td>
</tr>
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<table>
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<th></th>
<th>Total</th>
<th>500</th>
</tr>
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</table>
Second Examination.

A.—WRITTEN.

Subjects. Text-Books, etc. Marks.

1. Marathi into English.—
   Translation: (a) महामारात्तील सोप्या गोष्टी, 150 pages. (b) Arunodaya, Chapters V-XI, and (c) Government 5th book, 50 pages, omitting the poetry ... ... 100

2. English into Marathi.—
   Translation: (a) Half a page from C. L. S. III, or new Orient Reader No. 2 and (b) Ten English Sentences. 100
   Grammar.—
   Marathi Grammar by Rev. G. R. Navalkar, Parts I and III. Candidates will be expected to know the Marathi grammatical terms ... ... ... ... 100

4. Composition.—
   To write (1) (a) a short Essay or address in Marathi on one of the Fundamental Truths of Christianity or (b) on some educational subject taught in primary schools selected at the time by the examiners, or (2) a short sermon on a text selected at the time by the examiners [not to exceed two pages foolscap]... 50

B.—VIVA VOCE.

5. Marathi into English.—
   (a) To read aloud and translate at sight with fluency and ease passages selected at the time by the examiners from Acts and Romans, and to answer questions on Grammar and idiom arising therefrom and
   (b) To read any passage from the Bible, or, at the option of the Candidate, from the "Book of Common Prayer." ... ... ... ... ... ... 100

6. Composition.—
   An address as in Church or School in the presence of Examiners on one of our Lord's Parables selected at the time of Examination. ... ... ... ... ... ... 75

7. Conversation (15 Minutes.)—
   (a) To converse fluently and intelligibly with persons unacquainted with English, and
   (b) To converse on some religious subject connected with Hinduism... ... ... ... ... ... ... 100
8. **Memoriter.**

To quote from memory two or three passages of Scripture relating to any of the following doctrines, notified at the time of Examination.—Sin, Atonement, Repentance, Regeneration, Resurrection ... ... ... ... ... 25

9. **Letter Reading.—**

To read and translate an original letter in Balbodh ... 25

10. **Modi.—**

To read aloud and translate Government Modi First Book ... ... ... ... ... ... ... 25

Total ... 700

---

**Third Examination.**

**(HONOURS.)**

A.—**WRITTEN.**

Subjects. Text-Books, etc, Marks

1. **Marathi into English.—**
   Translation: (a) Genesis and (b) Tukaram's Abhangs (1-100) (Nirnayasagar Edition) ... ... ... 100

2. **English into Marathi.—**
   Translation: New Orient Reader No. 5 ... ... ... 100

3. **Sanskrit.—**
   Dr. Bhandarkar's First Book ... ... ... ... 100
   Translation: Panchatantra. ... ... ... ... 100

4. **Composition.—**
   An Essay on any subject selected by the Examiners from Rev. Baba Padmanji's Manual of Hinduism, Part I, pp. 1-200 ... ... ... ... ... ... 100

5. **Modi.—**
   To transcribe from Balbodh into Modi half a page of any Marathi book ... ... ... ... ... 50
6. Marathi into English.—
   (a) To read aloud and translate at sight Tukaram’s Abhangs (see Subject I), and to explain the simple rules of prosody
   (b) To read and translate from any newspaper ... ... 100
7. Acquaintance with Religions.—
   To give in Marathi a brief account of one of the chief non-christian religions of the country, giving the theological terms of the religion in question ... 100
8. Modi.
   To read aloud and translate a letter written in Modi ... 50

Total ... 800

MARATHI FOR ASSISTANTS.

First Year.

Grammar.—Etymology.

First and Second Government Marathi Readers. Translation Series, First Book, Parts I and II, John’s Gospel. First Royal Reader to be translated into Marathi. Writing from dictation Balbodh character.

Second Year.

Grammar.—Completed.


M. E. Discipline.—Doctrines, Rules and Ritual. 70 pages of Second Royal Reader, to be translated into Marathi.

ENGLISH.

Third Year.

Gujarati for Missionaries and Assistants,
First Examination.

A.—WRITTEN.

Subjects. Text-Books, etc. Marks.

1. Gujarati into English.—
   Translation: (a) Half of "Line upon Line" and half of
   Æsop's Fables or (b) half of Government 3rd Book,
   at the option of the candidate. ... ... ... 75

2. English into Gujarati.—
   Translation: New Orient Reader No. I, or some simple
   English book of the same standard, that may be
   prescribed from time to time. ... ... ... 100

3. Grammar.—
   Wells' Translation Exercises No. I, and Taylor's Gram-
   mar, first 100 pages ... ... ... ... 100

4. Dictation.—
   To write to dictation a short passage, about half a page,
   from any of the books read.... ... ... ... 25

B.—VIVA VOCE.

5. Gujarati into English.—
   To read distinctly and to translate a passage selected at
   the time by the Examiners and to answer simple
   questions on Grammar and idiom, from the Gospel
   of St. Luke and the selected text-books in subject I. 75

6. Conversation (10 Minutes.)—
   To carry on in Gujarati a simple and intelligible con-
   versation on the ordinary matters of life and on
   religious subjects ... ... ... ... ... 75

7. Memorizer.—
   To quote from memory a few passages from the Gospels
   on a simple religious subject selected at the time
   by the Examiners ... ... ... ... ... 20

8. Letter Reading.—
   To read aloud and translate a legibly written letter in
   Gujarati. ... ... ... ... ... ... 30

   Total ... 500

Second and Third Examination will be printed later in the year.
No. 1.—Bombay Conference General Statistics of the Woman's Foreign Missionary Society for the year ending November 30th, 1909.

<table>
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<th>NAME OF STATION OR DISTRICT</th>
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<th>CITY AND VILLAGE EVANGELISTIC WORK</th>
<th>MEDICAL WORK</th>
<th>DEACONESS WORK</th>
<th>ENGLISH WORK</th>
<th>HOMES FOR HELPLESS WOMEN</th>
<th>REMARKS</th>
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</table>

* Missionaries and deaconesses taken on in South Asia and those in charge of Work.

Submitted by PHILA K. LINZELL,
Statistical Secretary.
### No. 2.—Bombay Conference School Statistics of the Woman's Foreign Missionary Society for the year ending November 30th, 1909.

<table>
<thead>
<tr>
<th>NAME OF STATION OR DISTRICT</th>
<th>THOBURN COLLEGE, LUCKNOW</th>
<th>MUTTRA TRAINING SCHOOL</th>
<th>ENGLISH SCHOOLS</th>
<th>VERNACULAR AND ANGLO-VERNACULAR SCHOOLS</th>
<th>TRAINING SCHOOLS</th>
<th>SUMMER SCHOOLS</th>
<th>DAY SCHOOLS</th>
<th>SUNDAY SCHOOLS</th>
<th>REMARKS</th>
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<tr>
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<td>Number on Teaching Staff</td>
<td>Number of English Students</td>
<td>Number of Vernacular Students</td>
<td>Average Number of Teachers</td>
<td>Average Number of Students</td>
<td>Number of Orphans</td>
<td>Number of Other pupils who do not come from Orphanages</td>
<td>Number of Pupils</td>
<td>Number attending</td>
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Submitted by PHILA K. LINZELL, Statistical Secretary.
No. 3.—Bombay Conference Statistics of the Woman's Foreign Missionary Society of the Value of Property and Money received in India for the year ending November 30th, 1909.

<table>
<thead>
<tr>
<th>NAME OF STATION OR DISTRICT</th>
<th>Value of W. F. M. S. Property</th>
<th>Grant-in-Aid</th>
<th>Tuition and Boarding</th>
<th>Remarks</th>
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Includes Buildings Grant.

Submitted by PHILA K. LINZELL, Statistical Secretary.