Twenty-Third Annual Report

OF THE

BOMBAY

Woman's Missionary Conference

OF THE

Methodist Episcopal Church

FOR

1914

HELD AT

BOMBAY, JANUARY 7—12, 1915

Apologies:

PRINTED AT THE WESLEYAN MISSION PRESS.
OFFICERS

President
MRS. J. W. ROBINSON.

Vice-Presidents
MISS E. W. NICHOLLS. MRS. W. E. BANCROFT.

Secretary
MISS JOAN DAVIS.

Assistant Secretary
MISS DORA L. NELSON.

Official Correspondent
MISS CORA MORGAN.

Correspondent for the General Office
MISS DORA L. NELSON.

Statistical Secretary
MISS ELMAR M. CHILSON.

Conference Historians
MISS C. H. LAWSON. MISS DORA L. NELSON.

Conference Auxiliary Treasurer
MISS MINNIE E. NEWTON.

Conference Treasurer
MISS C. H. LAWSON.

Field Reference Committee
MISS E. W. NICHOLLS, Chairman. MISS ADA HOLMES.
MISS H. E. ROBINSON, Rec. Secy. MRS. W. H. STEPHENS.
MISS ELMAR M. CHILSON.

Ex-Officio:—Official Correspondent, Conference Treasurer.
Alternates:—MISS M. D. CROUSE, MISS L. F. AUSTIN.

Cable and Telegraphic Address:—“For service,” Bombay.
STANDING COMMITTEES

Board of Examiners.—Miss Morgan, President; Miss Lawson, Registrar; Miss Nicholls, W. H. Stephens, Miss Holmes, F. Wood, Miss Robinson.

Board of Examiners for Indian Workers.—Miss Morgan, Chairman; Miss Robinson, Secretary; Miss Holmes, Mrs. Conley, Mrs. Bisbee, Miss Lawson, Miss Nicholls.

Temperance.—Mrs. Shaw, Mrs. Warner, Miss Godfrey, Miss Davis.

"Marathi Woman’s Friend."—Miss Nicholls, Miss Lawson, W. H. Stephens, W. E. Bancroft, Miss Mayer.

Publishing.—Miss Davis, Miss Nelson.

Program.—Wife of Missionary of Entertaining Church, Mrs. Stephens, Mrs. Bisbee, Miss Chilson.

Field Property.—Miss Nelson, Chairman; Miss Newton, Secretary; Treasurer, Ex-Officio; Miss Robinson, Miss Chilson, Miss Morgan.

Board of Education.—C. B. Hill, President; R. D. Bisbee, Secretary; W. E. Bancroft, L. E. Linzell, R. D. Bisbee, C. H. Conley, W. H. Stephens, Miss Goodall, Miss Mayer, Miss Nelson, Miss Newton.

Publishing Conference and District Conference Manuals.—Miss Robinson, Miss Abbott.

Literature Committee.—Miss Robinson, Miss Lawson.

Furniture Committee.—Miss Holmes, Dr. Laybourne, Miss Davis.

Epworth League Board of Control.—President: A. N. Warner; First Vice-President: Miss Morgan; Second Vice-President: Virji Khoja; Third Vice-President: Miss Crouse; Fourth Vice-President: Miss Mayer; Secretary: Miss Austin.


Tilauinia Sanitarium.—Dr. Laybourne, Miss Haney, Miss Austin.


Editor, "Marathi Woman’s Friend."—Miss Nicholls.

Trustee, Muttra Training School.—Mrs. Hutchings.

Marathi Inter-denominational Course of Study.—Miss Lawson.

Gujarati "", "", ""—Miss Holmes,

All-India Sunday School Representative.—Miss Robinson.

Bombay Representative Council of Missions.—Miss Nicholls.
NAMES AND ADDRESSES OF BRANCH SECRETARIÉS

New England Branch.—Miss Florence L. Nichols, 53 Arlington Street, Lynn, Mass.

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

Philadelphia Branch.—Miss C. J. Carnahan, Shady Ave. and Walnut Street, Pittsburgh, Pa.

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

Cincinnati Branch.—Mrs. R. L. Thomas, 792 E. McMillan Street, Walnut Hills, Cincinnati, Ohio.

North-Western Branch.—Miss E. L. Sinclair, 328 S. Douglas Ave., Springfield, Illinois; Mrs. J. M. Avann, 801 Jackson St., Cary, Ind.

Des Moines Branch.—Mrs. W. B. Thompson, Maxwell, Iowa.

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

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

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

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

Secretary of the General Office
Miss Katherine, Ledyard Hill, Room 710, 150 Fifth Ave., New York, N. Y.

Official Correspondent
Mrs. A. N. Fisher, 214 Twelfth St., Portland, Oregon.
## ROLL OF MEMBERS

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<td>Corpron, Mrs. A.</td>
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_N.B._—The figures indicate the year of the 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, Taylor Memorial Church

Thursday, January 7, 1915.

Opening.—The twenty-third annual session of the Bombay Woman's Missionary Conference met in the drawing room of the parsonage at 1 p.m. with the President, Miss Nicholls, in the chair.

Devotional.—The devotional hour was conducted by Miss Lawson. "Oh, for a thousand tongues" was sung, after which Miss Lawson offered a short prayer, read II Timothy, chapter 4, verses 1-8, emphasizing verse 7, and giving a short talk exhorting all to more consecrated service and to a greater faith in God during these troublous days of war. Mrs. Stephens and Miss Lawson led in prayer, after which "Faith of our fathers" was sung.

Roll Call.—The Secretary called the roll, and the following were present:—Miss Abbott, Miss Austin, Mrs. Bancroft, Mrs. Bisbee, Miss Chilson, Miss Crouse, Miss Davis, Mrs. Eldridge, Miss Godfrey, Miss Goodall, Mrs. Hill, Miss Holmes, Mrs. Hutchings, Miss Lawson, Dr. Laybourne, Miss Mayer, Miss Morgan, Miss Nelson, Miss Newton, Miss Nicholls, Mrs. Parker, Mrs. Richards, Mrs. Robinson, Miss Robinson, Miss Ross, Mrs. Stephens, Mrs. Warner.

Election of Officers.—Miss Mayer and Miss Nelson were appointed tellers. The following officers were then elected:—President, Mrs. Robinson; First Vice-President, Miss Nicholls; Second Vice-President, Mrs. Bancroft; Official Correspondent, Miss Morgan; Statistical Secretary, Miss Mayer; Correspondent for General Office, Miss Nelson; Conference Auxiliary Treasurer, Miss Newton; Conference Historians, Misses Lawson and Nelson.

On nomination by the Secretary, Miss Nelson was elected as her assistant.

Appointment of Temporary Committees.—The President appointed the following Temporary Committees:—

Committee on Resolutions—Mrs. Bisbee, Mrs. Warner, Miss Morgan, and Mrs. Eldridge.
Committee on Nominations.—Misses Lawson, Crouse, and Ross.

Time of Sessions.—It was proposed and carried that the time of the next day's session be from 10 a.m. to 11-30 a.m., and that the hours of sessions be arranged from day to day.

District Reports.—Mrs. Stephens gave a verbal report of the Poona District, and Mrs. Bancroft of the Bombay District, supplemented by Miss Nicholls.

Reports of Standing Committees.—

Board of Examiners.—Miss Morgan gave this report, which was accepted. (See reports.)

Publishing Committee.—Miss Abbott gave this report. (See reports.)

Gujarati Inter-denominational Course of Study.—Miss Holmes gave this report, which was accepted. (See reports.)

Communications.—Miss Morgan read the appropriations granted for 1915, and a letter from Mrs. Fisher containing news from the General Executive Meeting of 1914.

Reporters.—The President appointed the following ladies to send reports to certain papers in America and India:—The Bombay Guardian and The Woman's Missionary Friend, Miss Austin; Indian Witness and Kaukub-i-Hind, Miss Robinson; Zion's Herald, Miss Nelson; North-Western Christian Advocate, Mrs. Stephens; Michigan Christian Advocate, Miss Godfrey; Central Christian Advocate, Miss Morgan; Pacific Christian Advocate, Mrs. Bisbee; New York Christian Advocate, Miss Newton.

Miscellaneous.—It was moved and seconded that the election of the Field Reference Committee be held on Saturday after breakfast, following the devotional exercises.

Adjournment.—After singing the Women's Foreign Missionary Society benediction the Conference adjourned.

Second Day

Friday, January 8th, 1915.

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

Devotional.—After singing "Majestic sweetness sits enthroned," Dr. Hartman, a representative of the American Methodist Sunday School Board, read Matthew 7: 24-29, and spoke of the Christian life as an inner life, and emphasized the fact that outward circumstances remain the same. He closed his earnest helpful talk with prayer.

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

Standing Committees:—

Literature Committee.—Miss Robinson asked that the duties of the committee be defined. After discussion, the Conference decided that the duties of this committee shall consist of the translation,
adaptation, and printing of any helpful literature for the Indian Christian community.

Field Property Committee.—The report of this Committee was given by Miss Ross, and on motion was accepted. (See reports.)

Introduction.—Rev. A. A. Parker was introduced, and spoke briefly of his pleasure in returning to India.

Miscellaneous.—It was proposed and carried that the time for the election of the Field Reference Committee be changed to Monday, the eleventh instant.

It was proposed and carried that the report of the Woman’s Conference be illustrated and made as attractive as possible.

It was also proposed and carried that the maximum number of free copies be five.

Adjournment.—After singing the Woman’s Foreign Missionary Society benediction, the Conference adjourned to meet at one o’clock.

Afternoon Session.

Opening.—The Conference was called to order by the President at one o’clock.

Devotional.—The hymn, “What a friend we have in Jesus,” was sung, after which Miss Ross read Joshua 1: 1-9 and Isaiah 50: 7, and made some earnest remarks on the subject of fearless trust. The leader then offered prayer.

Nomination Committee.—This report was read by Miss Crouse and accepted. (See Boards and Committees.)

Greetings.—It was proposed and carried that the Secretary send greetings to the North India Woman’s Conference, now in session at Bareilly.

Adjournment.—After singing the Doxology, the Conference decided to adjourn for committee work.

Third Day

Saturday, 9th January, 1915.

Opening.—The Conference opened at 2 p.m., instead of at 1 p.m., in order that the Conference as a body might go to the station and bid Miss Ross farewell.

Devotional.—After singing “God is our refuge and defence,” Mrs. Hutchings read some verses from the 18th Psalm and II Corinthians 4, emphasizing the thought that God is mighty to deliver. The leader then offered a tender prayer of thanksgiving.

Reports of Standing Committees.—

Field Reference Committee.—A partial report was made by Miss Abbott, which was accepted. (See reports.)
Board of Examiners for Indian Workers.—Miss Robinson read a partial report, which on motion was accepted. (See reports.)

Muttra Training School.—This report was read by Miss Abbott, and accepted. (See reports.)

Statistical Report.—It was proposed and carried that the Statistical Report be accepted as compiled by the secretary, Miss Chilson. (See statistics.)

Furniture Committee.—The report and recommendations of this committee were read by Dr. Laybourne, and, after some discussion, it was proposed and carried that the motion to accept this report be tabled until the next regular meeting of the Conference.

Greetings.—It was proposed and carried that the Conference send greetings of love to Mrs. Fox, now of Basim but for years a member of this Conference.

A beautiful resumé of the last General Executive Meeting, written by Mrs. Lindsay in letter form, was read by Miss Lawson.

Adjournment.—The time having expired, the Doxology was sung and the Conference stood adjourned.

Fourth Day

Monday, January 11th, 1915.

Opening.—The Conference opened at 1 p.m. with the President in the chair.

Devotional.—"Loved with everlasting love" was sung, after which Mrs. Eldridge read the 40th Psalm, and Mrs. Hill led in prayer.

Minutes.—The minutes of the three previous sessions were read, and, after being corrected, were approved.

Order of the Day.—This was the election of the Field Reference Committee. The Misses Mayer and Godfrey were appointed tellers, and the Conference proceeded to elect the members of this committee by ballot.

Mrs. Stephens, the Misses Nicholls, Holmes, Robinson, and Chilson were elected; and the Misses Crousé and Austin were elected alternates.

Introduction.—Mrs. McAfee, a resident of Bombay interested in mission work, was introduced and spoke briefly of her pleasure in visiting the Conference.

Communications.—A letter was read from Mrs. Fox, and greetings from the North India Woman's Conference received. A telegram wishing Miss Ross bon voyage was sent to her at Calcutta.

Standing Committees.—

Temperance Committee.—Mrs. Warner gave the report of this committee, which was accepted. (See reports.)

Field Reference Committee.—Miss Abbott gave the final report of this committee. It was accepted. (See reports.)
Board of Examiners for Indian Workers.—Miss Robinson read the recommendations of this board. It was moved and seconded that the recommendations be approved. After discussion the motion was adopted as amended. (See reports.)

Unfinished Business.—It was proposed and carried that the report of the Furniture Committee be referred to the Field Reference Committee.

New Business.—It was proposed and carried that last year's Reimbursement Committee be delegated to bring in further recommendations regarding that subject.

Return of Missionaries.—It was proposed and carried that the Conference vote by ballot for the return of the Misses Abbott and Ross, going on furlough this year. They being absent from the room, the ballot was cast and was unanimous for the return of both.

Adjournment.—After appointing the time for the next session at 9-30 a.m., Tuesday, the doxology was sung and the Conference adjourned.

Fifth Day

Tuesday, January 12th, 1915.

Opening.—The Conference was called to order by the First Vice-President at 9-30 a.m.

Devotional.—"Never further than Thy Cross" was sung, and Miss Morgan read Psalm 46. After making a few appropriate remarks, she led in a short, earnest prayer.

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

Field Reference Committee.—Miss Robinson read the report of the nominations of this Committee. It was accepted. (See Boards and Committees.)

Bombay Representative Council of Missions.—Miss Abbott gave a verbal report.

Communications.—Greetings by telegram were received from Miss Ross.

Introductions.—Mrs. and Miss Taylor were introduced to the Conference.

Temporary Committees.—

Reimbursement Committee.—The report of this committee was read by Miss Newton, and accepted as read.

It was proposed and carried that the resolutions of this committee be re-printed as "rules concerning reimbursement," in this year's report, and also that separate slips of these rules be printed to be pasted in the Conference Manuals.

Committee on Nominations.—On motion Miss Abbott's name was added to this committee in place of that of Miss Ross. The
committee read an additional report, which was accepted. (See Boards and Committees.)

**Committee on Resolutions.**—Mrs. Bisbee read the report of this committee. It was accepted. (See reports.)

**Adjournment.**—It was moved and seconded that after reading the minutes the Conference stand adjourned.

**Minutes.**—The minutes were read and approved, and after singing the doxology the Conference adjourned to meet in joint session with the Annual Conference.

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**Fifth Day**

*Tuesday Afternoon, 12th Jan., 1915.*

**Opening.**—The Conference came to order with Bishop J. W. Robinson in the chair.

**Journal.** The minutes of the morning session were read, corrected and approved.

**Order of the Day.**—The Order of the Day was taken up, and the joint session came to order. Miss Nelson, acting Secretary of the Woman’s Conference, reported on behalf of the Woman’s Conference.

**Bombay Representative Council of Missions.**—On motion of F. Wood, Miss Nicholls, W. H. Stephens and C. B. Hill were elected our representatives.

**Epworth League Committee.**—On motion of R. D. Bisbee, the nominations for this committee were adopted. The report of the committee, which had been read at the Epworth League Rally, was adopted.

**Board of Education.**—On motion of C. B. Hill, the report of the Board of Education was adopted.

On motion of J. Lampard the nominations for the board were adopted.

**Auditing Committee.**—The nominations for the Auditing Committee were adopted.

**Deaconess Board.**—On motion of C. B. Hill, the nominations to fill vacancies on this board were adopted.

**Committee on Aggressive Evangelism.**—On motion of W. L. Clarke the report was adopted. The nominations for this committee were adopted.

**Board of Managers of Institutions in Gujarat.**—J. Lampard, F. Wood, C. B. Hill, and C. H. Conley, Miss Robinson, Miss Chilson and Miss Austin were elected on this board.

**Muttra Training School.**—Mrs. Hutchings, the nominee of the Muttra Training School, was elected.

**State of the Church.**—On motion of S. Bhosle, the report of the Committee on the State of the Church was adopted.
Sunday Schools.—The report of the Committee on Sunday Schools was adopted.

Temperance.—On motion of W. H. Stephens, report of the Committee on Temperance was adopted.

Adjournment.—On motion the Joint Session adjourned.
WOMAN'S CONFERENCE

Appointments for 1915

AHMEDABAD DISTRICT

District Evangelistic Work ... ... ... Miss Holmes
Nadiad Orphanage ... ... ... Mrs. Conley
Nadiad Thoburn Hospital ... ... ... Mrs. Corpron
On leave to Canada, Mrs. Wood

BARODA DISTRICT

Baroda Boys' Boarding School ... ... ... Mrs. Hill
,, Florence B. Nicholson School of Theology ... ... ... Mrs. Bisbee
,, Girls' Boarding School ... ... ... Miss Chisoln
,, Girls' High School, Principal ... ... ... Miss Nelson
,, ... ... Primary Department ... ... ... Miss Godfrey
,, Mrs. Wm. Butler Memorial Hospital ... ... ... Miss Laybourne, M.D.
,, " Superintending Nurse Miss Haney
,, Zanana, City, Village and Evangelistic Work ... ... ... Miss Robinson
Godhra City and Village Evangelistic Work ... ... ... Miss Morgan
,, Girls' Boarding School ... ... ... Miss Austin
,, Girls' School and Teachers' Training School ... ... ... Miss Newton
,, Village Evangelistic Work ... ... ... Mrs. Lampard
,, General Sunday School Work ... ... ... Mrs. Parker
On leave to America, Miss Allen, M.D., Mrs. Linzell, Miss Ross
Transferred to South India Conference, Miss Nunan, M.D.

BOMBAY DISTRICT

District Work ... ... ... ... Mrs. Bancroft
Bombay Bowen Memorial Church ... ... ... Mrs. Warner
,, Deaconess Work ... ... ... Miss Davis
,, Gujarati City Schools ... ... ... Miss Crouse
,, Gujarati Evangelistic Work and Church, Miss Crouse, Miss Kennard
,, Hindustani Church ... ... ... Miss Nicholls
,, Marathi Evangelistic and Zanana Work ... ... ... Miss Nicholls, Miss Elliott
,, Seamen's Rest ... ... ... Mrs. Richards
,, Taylor Memorial Church ... ... ... Mrs. Bancroft
,, Canarese Work ... ... ... Miss Nicholls
Karachi Brooks Memorial Church ... ... ... Mrs. Shaw
Quetta English Church ... ... ... Mrs. Eldridge
,, Vernacular Evangelistic Work ... ... ... Mrs. Eldridge
,, Editor, "Marathi Woman's Friend" ... ... ... Miss Nicholls
On leave to America, Mrs. Park, Miss Abbott. On leave to England, Mrs. Clarke

POONA DISTRICT

District Evangelistic and Medical Work ... ... ... Mrs. Stephens
Poona Anglo-Indian Home and Taylor High School for
,, Girls, Superintendent ... ... ... Mrs. Hutchings
,, Boys' Orphanage and Boarding School ... ... ... Mrs. Stephens
,, City Girls' Schools ... ... ... Mrs. Stephens
,, English Church ... ... ... To be supplied
,, Medical and Zanana Evangelistic Work ... ... ... Mrs. Stephens
Lonavla ... ... ... ... ... To be supplied
Pantamba-Kopargaon ... ... ... ... To be supplied
Talegaon Circuit and Evangelistic Work ... ... ... Miss Lawson
,, Hillman Memorial School ... ... ... Miss Mayer, Miss Goodall
REPORTS OF COMMITTEES

Board of Examiners

Miss Newton passed in the first year of the Inter-denominational Course of Study in an examination conducted by the Board of Examiners in March.

CORA MORGAN, President.

Board of Examiners for Indian Workers

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Graduates from Theological School

No. entering work from Middle Class

...   ...   "Junior"   ...   ...   ...
Those appointed to prepare questions for the new course of study sent them to the Committee for Publishing Conference and District Conference Manuals, as ordered. The new course was introduced into all the districts, with the above results. It was considered more satisfactory than the old course. The older Bible-women even are interested and are trying to study it. All speak favourably of it.

CORA MORGAN, Chairman.
HELEN E. ROBINSON, Secretary.

Recommendations

I. On Changes in the Course of Study.

During the year some questions having arisen about the Course of Study; the following changes and suggestions were made:—

1. That in the first and second year catechism, only two proofs on each question be required for study, and if the institutions wish to require more they may do so.

2. That the examination in discipline be oral.

3. That only part one of Pilgrim's Progress (that is, the first book) be required to be read, and that candidates be notified that the required reading be studied, and answers be given to five questions in an oral quiz.

4. That until we have a book on Comparative Religions prepared, each language area select the book that most meets with their approval as a substitute. In Gujarati it may be Hindu Dharmano Khulasao, and Miss Nicholls and Miss Lawson be appointed to select the Marathi substitute.

5. That, since the Gujarati Bible-women are expected to preside over or superintend the Epworth or Junior League in each village, and since the course of study is already full, each one be expected to study the Epworth League Manual privately.

6. That the women of the Bible Training Schools in Baroda and Poona be allowed to give subject three in the fourth year (the model lesson) before any body chosen by the missionary in charge of the institution and at a time convenient to the missionary, and that one member of the Board of Examination of Indian Workers be present.

II. On Examinations.

1. That the questions on Scripture be only taken from the question books prepared for the course.

2. That the Ahmedabad and Baroda and also the Bombay and Poona Districts interchange papers for grading, and the grading be done after the District Conference, so as to give as full time and attention as possible to the spiritual needs of the Conference.
Temperance

The work of temperance has been carried on about as last year; where possible W. C. T. U. organizations are at work.

The work of instruction continues in the schools and Sunday schools of the Conference; the Bible-women who have this subject in their course of study passed with splendid marks in some parts of the Conference.

The work among the sailors has been carried on with success in Bombay, under the auspices of the W. C. T. U., assisted by Rev. and Mrs. Richards.

There is great and urgent need for this work throughout our Conference, especially in the larger cities, and we pray that this year more definite progress may be made in this phase of our work.

Gertrude Warner.

Publishing Committee

The minutes were printed, as the previous year, at the Mysore Wesleyan Mission Press. The number printed was 1,450. They were mostly sent directly from the press to America, thus saving a great deal in expense and time. This same Press tells us that, having made large purchases of paper before the outbreak of the war, they will be able to print our new report at the same cost as last year.

Anna Agnes Abbott.

The "Marathi Woman's Friend"

The "Marathi Woman's Friend" has been edited regularly during the past year. It has a large circulation in all the Missions where the Marathi language is spoken.
The number of copies subscribed for by the zanana women is on the increase; it is much appreciated by them. Cuts are so difficult to obtain, that this year we have not been able of illustrate the paper as we should have liked to. We thank Miss Blair for her contributions to the paper during the past year.

E. W. Nicholls.

Field Property Committee

During the year the propositions concerning the Godhra and Baroda school buildings were approved and presented to the Field Reference Committee.

The work to be done in Talegaon, as presented by Miss Lawson, was approved, money to be used from the building fund on hand.

Tentative plans for teachers' quarters at Godhra were approved, and a local committee appointed to look after the plans and building.

Plans for servants' quarters at Nadiad were approved and presented to the Field Reference Committee.

The work done at Poona by the Special Committee was approved, by correspondence, by the Field Property Committee.

Elsie M. Ross, Secretary.

The Board of Education

After a community is brought into the Kingdom of God, our next important duty is the education and training of that community. Unless this part of our work keeps step with the numerical growth, we will have simply size without health.

Your committee has collected information from practically all the educational institutions of the Conference, and the figures are most encouraging.

If you will take the trouble to look over the statistics in our minutes, you will note that about ten per cent. of our Christian community are children in our schools. These are surprising figures, when we remember that these boys and girls are in a great measure gathered from the classes of Indian Society, which, under the old regime, had very few opportunities of getting an education. In fact, there were no inducements to lead them to aspire to an education, as it would have been of very little practical use to them. These days have gone, never to return, and nothing differentiates the new India from the old more wonderfully than the cheering facts recorded in the educational statistics of the various missions. The year under review records no startling innovations or spectacular success. It does better than this. It tells of healthy growth, elimination of defects, and the lifting up of higher standards in our educational work.
Among other noticeable improvements is the coming of the trained teacher, who is more and more in evidence even in our lowest grade schools.

Let us glance for a moment at some of the encouraging facts as reported from the various institutions.

The Florence B. Nicholson School of Theology reports a graduation class of 15 men and 4 women. This makes a total of 79 men and 21 women who are graduates from this school. Who could measure the influence of this work upon those fields in the midst of which this training school stands? To try to conserve that work with the untrained worker would mean its death. Thank God for the little group of faithful, though untrained, workers; but how great is the need of prepared workers. The Nadiad Industrial and Engineering Institute reports a good year. To it is granted the proud distinction of being one of the three such institutions in the Bombay Presidency to be rated as "first class." Ours is the only first class school of this kind in the Presidency where Christian boys may be trained. This year three graduates from the school were added to the workshop staff as instructors, so that now out of eight teachers only one is a Hindu, the others being Christians who received their training in this school.

It is worth noting that Rs. 4,500 were received during the year from the workshop sales.

The Baroda District Superintendent furnished the committee with an excellent report of this department of his field, a report worthy of a place by itself. We may just glance at a little of its contents.

The Rev. C. B. and Mrs. Hill were warmly welcomed back to India by all of us, and their appointment to the educational work at Baroda will mean great things for that whole field.

When they arrived at Baroda they found a company of 125 boys to welcome them. These lads are of all ages, ranging from six to nineteen years, graded from the kindergarten to the graduating class of the high school. From this school have gone many into evangelistic work, no less than eleven out of this year's graduating class of the Theological School of fifteen are old boys of the Baroda Orphanage. Three boys were sent up last year for the Matriculation examination, and one passed with marked success, being 17th on the list for the whole Presidency.

The Girls' High School at Baroda has had a successful year. The action taken two years ago regarding the question of co-education has come into force, and the Girls' High School is now separated from that of the boys.'

One hundred and eighty-seven girls are now in the institution, out of which 12 are being prepared for teachers' work. Three girls are being educated in the Ahmedabad Female Training College, and four are being trained in the nursing staff of the Hospital.

The Girls' School at Godhra shares with all the others in the year's success. One hundred and sixty girls are here, and of these 30
are studying in the Normal School and 11 went to Ahmedabad for examination in the Female Training College.

Poona Educational Work

Some changes are being made in our educational work at Poona. The Taylor High School for girls and the Anglo-Indian Home for Girls have been doing very much the same kind of work, and in a great measure covering the same ground as to the educational curriculum, and both institutions ministering to a considerable extent to the same community. For a long while we have felt that something should be done to link up these two institutions and bring them under one head.

The necessary steps to bring about this union have been taken, and arrangements are completed to join together the two schools. The Poona Boys' Orphanage and School reports a year in which there is much to encourage those in charge. This is the only institution of this kind in the Marathi work of the Conference, and to this we look for workers in the Marathi Field.

The Training School at Poona is closely bound up with this institution, and the coming of Rev. W. M. Brueere to assume, among other things, the care of this important part of our work, has brought much hope and promise into it. It is thrust upon us more and more that we must have trained teachers and preachers if the coming generations are to be fruitful and intelligent.

The Hillman Memorial High School at Talegaon has had, I believe, the best year in its history. The attendance is increasing, and those in charge are not sparing themselves in efforts to increase the efficiency of the school. This is the only institution for girls in our Mission in the Marathi Field where they may get first-class training in the higher subjects.

This report is long, but we have been obliged to just give bare outlines of the many phases of this extremely important and fundamental part of our plans for the salvation of India. We have no space to notice the many village schools, quietly contributing their share to the general success of this work. The Board of Education welcomes the Rev. A. A. Parker in his capacity as Director of Religious Education, and recognises that there is a great need for some well-organized plan for extending Bible study in our schools.

The last General Conference emphasised the need for systematic Bible study in all classes of our educational institutions, and recommended the adoption of a uniform Bible course of study. For various reasons it has not been possible to comply with these suggestions in their entirety, but we trust that the newly-appointed Director of Religious Education will be able to aid us with his suggestions.

In the preparation of such a course this Board of Education will seek to co-operate with him in this endeavour, as far as practicable.
Field Reference Committee

The Field Reference Committee, at a special meeting held in March, secured the consent of the General Executive Committee for the use of certain unused money appropriated for salaries of assistants to be used in publishing the Conference and District Conference manuals and the courses of study for the Bible-women.

They approved the scheme, which has since been sent by the Field Property Committee to the General Executive Committee for the Amalgamation of the Taylor High School and the Anglo-Indian Home.

They approved the scheme for the opening of a High School for Girls in Bombay.

The removal of the Girls' High School from Baroda to Godhra was recommended.

The estimates as printed were approved at the mid-year meeting. Request was made for nine new missionaries, in addition to Misses Elliott and Kennard, who have been appointed.

The proposal for an Inter-denominational Woman’s College, to be established in Bombay, was approved.

Miss Lawson was nominated as treasurer to succeed Miss Abbott. Furloughs were approved for Misses Ross and Abbott.

Anna Agnes Abbott.

Report of the Committee on Publishing Conference and District Conference Manuals

This committee not only compiled and published these manuals, but to it was also entrusted the work of publishing the literature connected with the new course of study for Bible-women in our District Conferences. The work on the manuals was undertaken and accomplished last year, but the literary work was the task set for this year. Each missionary, who had a year assigned her in the upper standard to prepare the handbooks required, sent them to the committee for translation, and now we have a fine set of outlines, with questions on all the books of the Bible, that are in our new course, namely, the Life of Christ as given in the four Gospels, for the first year of the course; Genesis, Acts, and First and Second Thessalonians for the second year; Exodus, First and Second Corinthians and James for the third; Leviticus, Hebrews and Romans for the fourth. Among the text books consulted or used as sources for these handbooks were the Chicago University Press Outline Bible Study Course on the Life of Christ, Scofield’s Reference Bible, the Outlines of Pandita Ramabai’s Bible, Dummelow’s Commentary, and the Century Bible.
Most of the funds for printing these books have been secured from the unused salaries of assistants, but the books have not all been completed. (A second Temperance Catechism remains to be published, and is referred to the Literature Committee). It is worthy of record that the translator of the Marathi Manual, Mr. V. Kale, gave his services free, and also helped in copying manuscript. When the manager of the printing press in Bombay, a Brahman, was reading part of the proof with Miss Abbott, he was able to read all the abbreviations of the books of the Bible, and on inquiring Miss Abbott found he had been educated in a mission school twenty-five years before, and, as a result, was so interested in printing the Temperance Catechism that he gave Mr. Stephens Rs. 25 in memory of his wife for clothing poor children. Then he printed 1,500 copies for free distribution at his own expense. Thanks is due to the Bombay Women’s Christian Temperance Union for their appropriation of Rs. 54-12-0 to print the Temperance Catechism in Gujarati.

Anna Agnes Abbott.
Helen E. Robinson.

Auxiliaries

The Baroda auxiliary has a membership of one hundred. During the past year Rs. 60 have been received.

From the village auxiliaries Miss Robinson reports Rs. 20. From the village auxiliaries and Godhra circuits Miss Morgan reports Rs. 34-4.

The Nadiad auxiliary has a membership of twenty-six. Miss Holmes reports Rs. 30-2-0. Since the auxiliaries of the Conference are affiliated with the Columbia River Branch, the money will be sent to the treasurer.

The Baroda auxiliary has requested that they be allowed to support a Bible-woman in China, and the Nadiad auxiliary has requested that they be allowed to support a Bible-woman in the work carried on by Dr. and Mrs. Frease in North Africa.

Minnie E. Newton,
Conference Auxiliary Treasurer.

Reimbursement Rules

I. All money spent on girls above the sixth standard, or its equivalent, shall be considered as loans, and shall be returned in part, as agreed, in money or service.

II. The money shall be paid monthly, and immediately upon entering service. The money to be entrusted to the missionary in charge of the work, and later to be paid to the institution providing funds for training.
III. The loan shall be returned for as many years as training was received, and according to the following scale. Those receiving Rs. 3 to 5 per mensem refund Rs. 1

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IV. In the event of a girl leaving the service of our Mission before she has refunded according to rule three, she is required to pay a lump sum before marriage, which shall be two-thirds of the expenditure for the years of training, corresponding to the years of service rendered.

*Form of Contract*

Date..................

In consideration of the financial aid received by me.................. daughter of................., a student or nurse in training of............ from..................school, securing..................education or training, I promise and agree to refund to the missionary in charge, ......................... or her successor, for the time and at the rate per year as provided by the rules of the Bombay Woman’s Conference.

M. E. NEWTON, Secretary.

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**Aggressive Evangelism Commission**

According to the appointment of the Executive Board, the month February 15th to March 15th was observed throughout the borders of the Conference. In the Ahmedabad Districts the workers in each circuit banded themselves together, and every village and town was visited, and the Gospel preached among all classes. Quite a number of converts were led into definite Christian experience. In Bombay city the missionaries and workers held meetings in the streets and in the mohallas, lighting the meeting places with Kitson lamps; large audiences were gathered everywhere. In connection with Taylor Memorial Church, Byculla, special revival services were held, resulting in a number of conversions and a spiritual uplift to the congregation. Elsewhere special services were held and great crowds heard the Gospel message, and many were converted and some baptized.

But the influence of this month's special effort has continued through the succeeding months. In connection with the Taylor Church, two further series of revival services have been held with much profit to the Church and congregation. In both Gujarat Districts special melas were held in various centres.

The Central Conference Commission on Aggressive Evangelism, through the Executive Board, has appointed the period from February
15th to March 15th next to be devoted, as far as practicable, to a concerted prayerful Evangelistic Campaign in every district of our Southern Asia field, following the methods that have proven most successful. They further specially request that the sacred events of the Passion Week be commemorated by a week of self-denial and by appropriate services in all our churches, schools and circuits; and that thanksgiving offerings be received for aggressive mission work within the bounds of the respective districts.

FREDERIK WOOD.
J. LAMPARD.

Report of Auditors

The books of the treasurer of the Women's Foreign Missionary Society have been audited to June 30th, 1914.

Blackstone Missionary Institute

Training School Report, 1914

The Staff.—At Conference time Miss Boddy was added to our staff. She has done very effective work, teaching most of the Bible in the English Dept. and Church History. The missionaries do all the teaching in this department, with the exception of the munshi work. In the Hindustani Dept. there have been some changes. After many years of faithful and efficient teaching, Miss Ogilvie felt the need of a change, so took up district work. In this capacity she is a great help to us in the practical training of the girls, taking them with her as she tours through this large and needy field. Miss Wells and Miss Atmaram, both graduates of the English Dept., are doing excellent work in the school, assisted by three teachers.

The Students.—The total enrolment for the year is as follows:—

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Thirteen were graduated from the Hindustani Dept., and one from the English Dept., last May. Two of these are learning nursing, and the remainder are all in some form of mission service. Students have come to us from a large area, our own mission having six Conferences represented. Five different missions have sent students. The Home Missionary Society is taking a great interest in the English Dept., and has had three of their scholarship-holders in the school during the year, one of whom was graduated in May. The Board of Trustees has asked Miss Wise, the travelling secretary of the Home Mission-
ary Society, to represent the school in the English schools and churches as the opportunity offers.

Class-room work has been carried on as usual, the examinations showing good results. An effort is being made to give enough work in methods of teaching to be of real value.

Practical work is at high tide during the winter season, when our Indian preacher and zanana assistant take bands to the villages daily. A number of the seniors also spent some time in camp with the District Evangelist. The Prayer Band keeps in touch with this evangelistic work, and missionary enthusiasm is keen.

Again we ask your co-operation in prayer for every department of this work, and also in the effort to keep the opportunities of mission training before the young people in the English churches and the high schools and colleges.

M. I. F. McKnight, Principal.

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Inter-Denominational Gujarati Course of Study

United Language Examination

The Inter-denominational Gujarati Language Board of Examiners conducted their first examination on November 24th-25th. Six candidates presented themselves from the various missions in the first year. But of that number two candidates were present from the M. E. Mission, Misses Chilson and Nelson. Both had carried full work during the year, so it is very gratifying to know they both passed well, also that the chairman of the first year, Rev. S. Gillespie, B.A., complimented them on good study done.

A. Holmes.
RESOLUTIONS

RESOLVED

That we express our thanks for the delightful way in which our Bombay Missionaries have entertained the Conference, especially to those who have catered so splendidly for us. Also, to Mr. T. T. Wright, who so kindly secured crockery and cutlery for the Conference.

That we express our delight in the return of Miss Austin, Miss Crouse, Mrs. Hill, Mrs. Parker, and Mrs. Lampard. We heartily welcome them back to our midst.

That Misses Ross and Abbott, and Mrs. Bancroft, who go on furlough this year, may have a safe journey, and a year of great blessing at home. Also, that if it be in accord with our Master’s will, that they may be returned to the Conference with renewed health and strength.

That we express our sympathy to Mrs. Fox, who is ill, at present, in Basim; who for so long a time was a member of this Conference. Also that we express our sympathy to Miss Davis, Miss Lawson and Mrs. Bancroft, on account of their recent illnesses, which necessitated their being absent from the last few sessions of Conference. Also, that we express our sympathy to Miss Godfrey, who has had such a trying year in regard to her health, but who, we are happy to say, is much better now.

That we express our appreciation to Dr. Hartman for the helpful talk he gave us. May his efforts, which are put forth in behalf of the Sunday school the world over, be crowned with success.

That we pledge our hearty support and co-operation to Rev. and Mrs. Parker, in this their new field of work as Director of Religious Education in India.

That we congratulate Mr. and Mrs. Conley on the birth of their second son.

That we express our thanks to Miss Abbott for her untiring and devoted labours as Secretary and Treasurer for the Conference during the past six years.

MRS. R. D. BISBEE,
MRS. A. N. WARNER,
MISS CORA MORGAN,
MRS. G. ELDREDGE.
REPORTS OF WORK

AHMEDABAD DISTRICT

Day Schools, Circuit and City Evangelistic Work

Missionary
Ada Holmes.

Assistant
Mogibai Ishwardas.

It has been my lot to stir up some forty Bible-women during the year. And if you want to know how well that has been done the General Board missionaries will tell you, for, without intending, I have sometimes stirred them up too. Our Annual Conference of 1913 was a time of great blessing. One sermon preached by the Bishop has lived with us all the year, and been a blessing and inspiration. Back to the fight we came with renewed courage, knowing well if Jesus could enable us to do greater works we were in for that one thing.

It was once said of an American lady evangelist, that if one could see inside of her heart there would be a penitent form; so with the missionary there it is India, China, Japan, Africa, till death us do part.

"'Tis worth proclaiming, yea it seems to me
This loyalty—to death—lies close akin
To all the noblest human traits that be,
Engendered whence we know not yet within."

The Gospel is still the power of God unto Salvation.

We are able to say we have made steady progress on all sides, slow of course, but step by step we are winning our way. There is great improvement among our Bible-women and village Christian women and girls.

We keep a list of all girls born in Christian homes, and get the parents to promise either to send them to the village school or to one of our boarding schools when they are five or six years of age. In this way we are securing the girls, and hope to build up a strong Church in the future. Enough about the girls; we have some very fine boys, too, in the day schools, for as you know we have mixed schools in the villages. This year more have advanced one grade than in any previous year—both boys and girls.
The day schools are mostly taught by the women, as they can stay at home and do the work, while the husband gets out more and is able to go longer distances. India is not a place where a woman is liked any better because she goes out openly. Still our women go to other villages, and all have a Sunday school in their own village.

We have organized Auxiliaries in many of the circuits, and only wait the opportunity to itinerate and complete the other circuits. This promises to be a source of great blessing to the women, and we hope to have many of the village women join us as they come to understand why we meet and try to get the Gospel to others.

The itinerating work has been a great pleasure to me this year, and with renewed health after my rest at home much has been done to further the work. We made a long trip to Kathiawar, just after our Annual Conference, and it was most interesting. We left Nadiad and had with us a tent, a camel, two horses, an American Surry, some workers, and a few things to eat. The bread got left at one of the stopping places. We pitched our tent in the field of a well-to-do man, and as his servants were there taking care of the stuff in the field we were well taken care of. Next day we passed on to a long distance place and reached there very late. Till the tent was put up I went and talked to the people in their homes. They were very nice; some objected to having their religion changed of course. Then we ate and had the people come for a moon-light meeting, which they love more than anything else. When all had gone home, I found a jungle dog tucked up underneath my village cot. Next day we had to cross two rivers, and the tide goes up quite a way into one so we had a moment of anxiety till we got through on the other side. When we got across we camped and ate some food, talked to the people who came round, and made for the further village. We had a novel experience once, when we kept going round in a circle and did not seem to get anywhere. We pressed on and came to our village all right, having rested at a dirty little wayside house supposed to be for the use of the government officials. I wondered how they ever got down to it. Perhaps it had the annual cleaning when they were about to arrive.

We had a nice meeting in that village and passed on, wondering when the Christians would hear the Gospel from our lips again.

It was amid a burning hot sun we made our way to Dholara.

There we had a nice house, where the preacher lives, and owned by the General Board missionaries. Here we put our unworthy heads for the night, and saw many of the women and talked with them. The women workers we have there made us so welcome, and we cleaned the sand out of our tiffin basket and food stuffs, and felt ready to go ahead after our work and rest there. We arrived at Dhandhuka the next evening, and there spread our tent over against the worker’s house, which is but one room. The people recalled three days I spent there and went to some of the near villages.

From this point we sent back the horses and some luggage, and secured a tonga to take us into Ranpur. We rattled over the road
at a great rate, and found it difficult to keep from exchanging our seats every few moments. Ranpur reached, we spread our tent one side tight up against the worker's house and the other just over a well, so in my dreams I was either dropping into the well or being crushed to death by the wall of the house. From Ranpur we went up to Dhola Junction, where Mr. Robins worked so long, and ate the most comfortable dinner we had all the trip.

Our District Conference is just over, and we had a fine time indeed.

Some eighty women were appointed for 1915, and we hope to have the best year.

The women took great interest in the work of the Women's Conference and also in the discussions. Two papers were read and discussed in great length.

Sunday was a good day, and the babies were baptised as usual in a crowd, but all had names all to themselves, a crop of Bible names. The frocks of our babies are so cheering, blue with a touch of yellow, red with a touch of green, and it puts one all out of mind with pure white. Two of my best women have crossed over the river this year, Kankubai Kalidas and Jivibai Pancha, both bright Christians and good workers when able to do the work.

The picture you see is of Tejibai. She is a widow, has one son who is a preacher in our mission and of whom she is justly proud. Her work has been in the City, where she has got a remarkable hold of the women, some twenty women being baptised as a result of her prayerful effort.

Everybody loves "old Tejibai," as women are wont to call her, and in sickness she is always present.

She has been one of the very hard working ones, is not so young now, but told me if I would give her some work where she could preach the Gospel she would be so glad; adding "My son wants me to live with him, but I don't want to sit idle."

She has her days when she goes out, and her door is always closed at that time and Tejibai is off to her work for sure.

Her report in the Conference was rare, and I dearly love the woman myself. In closing, we pray that a country which can awake with such noble effort for her own protection and right, may in the years to come yield much fruit for our Lord and Master.

Nadiad and City Schools

Missionary

Louis M. Godfrey.

The year has been speeding by, and when we think of all the things we meant to do and didn't, and the things we have done that we did not intend to do, we wonder just which part is best to mention.
TEJIBAI, SAINT AND SOUL-WINNER
In Nadiad the two registered schools are doing well and still receive their grants. The teachers have been faithful and have done good work. One boy has been in the fifth standard all year, and now is to go to our Industrial School in Nadiad. Since last year we have adopted a new school, which was registered a few weeks ago, and we have a vision of a grant coming for it next year, although there are only two standards. A new blackboard and chart have been secured for it.

There are also day schools at Limbasie, Asamlie, Davada, and Dabhoda. The children gather and are taught by the Bible-women, they are not literary stars—indeed, they cannot even read straight—but they will some time; any way they are learning of Christianity by learning portions of Scripture, and learn far more readily than their parents.

My appointment was the western side of the Ahmedabad district and portions of it are in Gaekwari territory, hence we have not as many day schools as other parts of the district. All our schools are in British territory.

The evangelistic work has afforded a variety of experiences. We have driven in gharies, rode on the train, jolted along in bullock carts, and at some places walked several miles to reach our destination. Sometimes crossing rivers with fear and trembling, but come back safe and sound with thrilling stories of alligators sunning themselves on the river bank. Sometimes a haughty camel carries our luggage. The people have usually been cordial, sometimes they have been indifferent, but never hostile. They have listened gladly to the Gospel story, but are slow to accept it. It is a joy to visit the people and tell them of our Christ.

The Bible-women have done faithful work. Sometimes we have been unable to itinerate during the very hot or rainy seasons, but it is comforting to know that the workers are going forward with their work. There have been times when we have grieved much because of unfaithfulness in our Christians, but the majority give us cause for thanksgiving and we rejoice in their sincerity, and the village Christians are becoming more self-reliant.

A missionary society was organised on Vaso circuit and one on Changa circuit. The women meet once a month and bring their pice. These little societies have been enthusiastic in their work, and bring their money to Nadiad once in three months to give it toward supporting a Christian worker in North Africa. The offering only amounts to two or three rupees in a year, but the spirit and earnestness counts to the saving of souls. This lending a helping hand to people they know not is enriching their own lives spiritually.

We thank God for Christian Missions in India and rejoice in extending the work.
As the year draws to a close, and we take an inventory of the things accomplished, the list seems very small indeed, but when we look at it from the other point of view, keeping in our minds the thought that true growth is always slow, we have much cause for rejoicing.

The personnel of the school only changes from year to year so far as the largest and smallest girls are concerned. This year we have twenty-four girls studying in institutions of higher learning. Twelve of these are taking the Teachers' Training Course at Godhra; five have already written their examination, but the results have not yet been received; the other seven are in the Preparatory Department. Three other girls have been studying the Second Year Teachers' Training Course in the Irish Presbyterian Mission School in Ahmedabad. They also have written their examinations, and we await results. Two are in the High School at Lucknow, three in the Bible Training School at Muttra, and four taking nurses' training in the hospital, three of whom complete their course this year.

Several girls have been married, and are even now living in their own Christian homes in the villages. To take their places have come a greater number of bright little girls. They are, many of them, the daughters of Christian parents, and we can see such a great difference between them and the occasional child who comes to us from a heathen home. If you could come and see our little girls I feel quite sure that you would be more convinced than ever that this is a great work to which we have been called: you to take your part in bearing the burden of finances, etc., and we to be your assistants and representatives here on the scene of action.

The year has not been one of continual victory, but God has been good and has brought out of our weakness and incompetency all that was good, and has blessed it and given it increase for His own name's honour and glory.

The war cloud which has brought sorrow to many homes, and has in a small measure affected us here in India also, did us a good turn. The English regiment which had been located in Baroda Camp was ordered to the front. The Major's wife had a pony of which she was very fond. Not wishing to part with it, unless assured that it had a good home, she gave it to the Mission, the only stipulation
being that it should never be sold. It came at a time when we were wondering what we should do for a horse, and we believe most confidently that God Himself put it into the heart of this dear woman to give us this much-needed gift.

We have made a few improvements this year in the matter of swings, etc., in the compound, most of which are personal gifts from interested friends on the field. These are much enjoyed by the girls, and recreation time is a time of real enjoyment.

The coming year will, we believe, see our Day School located in the girls' compound. This will lighten our burdens to a certain extent. It will not be as convenient in some respects, but we hope before we write another report to be able to say that, through the kindness of dear ladies in the homeland, we have a satisfactory school building completed and occupied by our girls.

We believe more and more in the efficacy of prayer. Will you not remember this work when you commune with the Master? Our ideal for this year is the salvation of every girl in the compound. Will you help us accomplish it by your prayers?

"The weary ones had rest, the sad had joy
That day: I wondered ' how,'
A ploughman, singing at his work, had prayed,
'Lord help them now!"

"Away in foreign lands they wondered ' how,'
Their single word had power!
At home the Christians, two or three, had met,
To pray an hour.

"Yes, we are always wondering, wondering ' how,
Because we do not see
Someone, unknown perhaps, and far away
On bended knee."

Later: Results from the Government teachers show that every girl from Baroda school passed. One who took the second year examination received such high marks that she was admitted in the Government Training School for the third year course. Praise God for His goodness and rejoice with us that nine girls are being prepared for the responsible work of teaching our Christian children. May He put upon them the desire for service, is our prayer.

Girls' Primary School and Co-Educational High School

Missionary DORA L. NELSON.

It was not hard to find things to be grateful for as Thanksgiving Day ended this year. There was "working" health for the missionaries of our home, our teachers and pupils; an honest effort on the
part of the instructors to do their work well, and eagerness to learn on the part of the students, with a desire to be better than last year on part of most.

Growth is gradual, and sometimes when we are tired we feel that our efforts are all in vain, but when we begin comparing notes, we find that there is a quiet spiritual growth in the majority of our girls and boys. It is so cheering to find a character grown stronger at the end of a year, and we can point to several young people who have grown perceptibly during the last year. It is also a comfort to learn that all the boys and girls who left our schools last fall have "made good" in their varied positions.

Twenty-seven girls from our schools are now in other schools of learning, some are preparing for college, some for high-grade Bible teachers, and over a dozen are taking normal training so as to become teachers in our primary and day schools.

It will not be long before we shall have our own people holding positions of trust and honour in our Mission. Of course, they need training and practice in the school of experience before they are qualified, but this they will get in due time.

Some of my first pupils who prepared for the Matriculation Examination got "swell-head" so badly, that they knew more than their teachers, but this year's class remained teachable to the last minute, and when asked to sign their examination application blanks did not want any lal's, ji's, or shah's—marks of respect—tucked on to their names, but insisted on signing their plain names. I was so happy to find them that humble. This may seem a small instance for gratitude, but if you could see the "strut" so prevalent here, you would understand why humility is so appreciated. Another case may interest you. It is that of one of my Hindu B.A. teachers, who entered our school a year ago. He came fully assured that he knew more than anyone else, and for me, an insignificant American woman, to try to correct him even in his pronunciation of English words was utter folly. One day I suggested that he use simple language in teaching one of his lower classes in English, and he replied, rather haughtily, "How can one of academical training use simple words." And he mispronounced academical at the same time. I am glad to say that he seems to have found out that there are still some things for him to learn, as he has begun to read a set of "Children's Encyclopaedias," and sometimes asks my help. He also thanked Dr. Buck last week for his message of Christian love.

It is so hard to know how to influence our non-Christian teachers for good, but I try to impress upon the pupils the fact that they watch us very closely, and we must show them that we are trying to be Christlike in every respect.

It has been voted to separate our co-educational High School and bring all our girls over to our own compound. The Government has promised to continue our annual grants as they are, and we hope that it will also help us generously with our building. For a year or
two we shall be put to much inconvenience in our new surroundings, but when we get our school-house built, all will be well. We shall then be able to look forward to a fine Girls' High School. I am very fond of teaching boys, and have enjoyed my work in the co-educational institution very much, but I believe our girls will be better trained in their own school.

Miss Chilson and I are grateful to all our people, who have so generously helped in every possible way that we might study the language this year. We are going to reward the girls by a treat of sweets to-day, because we passed our recent Gujarati examination.

Our High School Report came last Friday and our school is accredited with some improvement over last year, and the educational Inspector of his own free-will and accord advises the Government to give us an equipment grant of Rs. 200, which is much appreciated, coming as it does during war times. Our Girls' Primary School Report has not come, but we expect it to be full of flaws, as the Deputy Educational Inspector is a new one and boasts of the reputation of finding two hundred mistakes a minute.

Emerson never reached his star after hitching his wagon to it, but he came nearer his goal so doing than if he had been content with a lower hitching-post, so with us and our work for our heavenly Master. We do not reach our ideals even, to say nothing of His ideals for us, but with a spirit of thanksgiving for the opportunity we gird ourselves with prayer and faith and press forward.

The Mrs. Wm. Butler Memorial Hospital

Missionary

E. M. Laybourne, M.D.

What a happy year we have spent in Butler Hospital! You will say, "How can anyone be happy when there is so much suffering on all sides and to constantly hear the groanings of those in pain."

Well, if you were really interested in those pains and saw them disappear and a smile come over that once agonized face, wouldn't it make you happy and wouldn't you say you had enjoyed the year's work? What a pleasure to be able to relieve pain, and comfort those in sorrow, and send the poor, hungry souls away with a message that they may keep and live and also give to others! This is our work in India.

Our hospital patients have increased in number, especially among the village people, both Christian and non-Christian. The evangelistic workers have been our most ardent supporters in sending to us those from the far away villages, who would not have been able to make their way to Baroda except for the help given by these ladies.

The high-caste women from the city have come in large numbers, begging to remain with us for treatment. One little woman was so insistent on entering the hospital, that we had to convert the sewing room into a private room to accommodate her. She said, she liked to
be with us and to hear the stories the Bible-woman had to tell, and she felt when she had the uniformed nurses working about her that she was getting well quicker. The nurses, although coming from a low caste, are great favourites with these women, and it is of itself a great lesson in Christianity to them that a Christian girl, even though from a low caste, can become so useful and intelligent, for it is their idea that they should not be trained or taught anything.

We felt our prayers for the district work had been answered when in April Dr. Nunan came to us, and we were so happy to think that this needy field would have its own doctor, but after one short week the urgent call came from Kolar that Dr. Lewis must have relief at once, so Dr. Nunan was transferred, and again the many thousands in the villages must go back to their ignorance and heathenish customs and neglect. We have, however, four village dispensaries, which are visited by our assistant, Dudha, who has been doing excellent work, often staying overnight and going to the surrounding villages to those who cannot come to him. In this way we are able to reach those who cannot come the great distance to the hospital. The dispensaries are held at the pastor’s house, so that the people have the opportunity of hearing the Gospel at the same time. Miss Haney and I often accompany the evangelistic workers, taking with us our medicine carefully packed in Standard Oil kerosine tins. How the people do flock about with their half-broken dirty bottles, to get some of this wonderful medicine from the “White Doctor,” which they expect will heal their ailments with very few doses. Some stand at a distance, and, with a critical eye, watch the movements of this strange white person, but when they see the eyes washed and sores cleansed and bandaged with clean white cloth, they too begin to think of an ache and pain of the past, present, or future, and run home to get a bottle for medicine.

Our Surgical Department has increased, so that we were compelled to use one of the wards for our dining room, and use the operating room for the purpose for which it was built. We are anxiously awaiting the time when we may have a bungalow and will not have to use a part of the hospital for our living apartments. Ofttimes we are driven to the verandahs, that the patients may be accommodated, as there has been an unusually large number of European patients. Although we are here to work among the native people, we are very glad to be able to care for our fellow missionaries, and as this is the only hospital in Baroda that has accommodations for Europeans, we have had the pleasure of caring for some of the English community in time of trouble and illness.

The hospital has been entirely enclosed by placing expanded metal on the verandahs and iron gates at the front steps, so that the verandahs can with safety be used for sleeping porches by the women and the children, so that there is no need of any request such as one little mother made, that all the doors and the windows be closed that no animal might come and carry away her baby.
We are praying that it may be our privilege to care for many more suffering ones, and that God's richest blessings may remain with us all through the coming year.

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Nurses' Training School

Superintendent of Nurses  
IDA HANEY, G.N.

Six girls have completed the course in the Nurses' Training School this year. Three have gone back to their respective schools to help in caring for the sick girls of the school, two are remaining with us; one as head nurse and one as our compounder. Four new girls have entered the class. These latter are all from Miss Lawson's school in Talegaon.

From Jubbulpore comes a welcome message concerning our little nurse there: "Ratania is such a comfort to us. She was always a good girl, but with a nurse's training she is really efficient and has taken all the responsibility of the sick ones off my hands." Good reports come from the others, too.

The girl who is to be our head nurse was a little fearful as to her new position—fearful not of herself, but of what the other girls might say. "I fear, Miss Saheb," she said, "for I trained here with these girls, and they will say, 'I know as much as she does.'" Nevertheless a certain quietness of manner and an added dignity of carriage is hers in these days, just before she steps into her new position, which augurs well for her future.

As for the girl who is our compounder, she has always been our great trial and therefore is well beloved. Unusually apt in almost anything she undertakes, she is still so domineering and often wilful that she has been treading a thorny pathway most of her life. She is trying to overcome, and our hearts ache as we watch the struggle of the girl who has no claim on any one save the doctor and nurse, Miss Saheb. You will pray for this recreant one, will you not?

We have been trying to train these girls so that they may be good all-round nurses; but we are laying the greatest stress on village nursing. There is always the question in class-room and practical work, "What would you do in this case if you were alone in the village?" until the girls are getting accustomed to plan for themselves what they would do in a distant village without a doctor.

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The Woman's Department of the
Florence B. Nicholson School of Theology

Missionary  
MRS. R. D. BISBEE.

Perhaps you have been wondering where the Florence B. Nicholson School of Theology is? We who live in India know just where it is located, and know about the work that is being done. Sometimes,
in writing our reports, we forget that those in the homeland are not as familiar with the work as we are, and so do not stop to explain things that would be of utmost importance to those interested and trying to understand our work.

The Florence B. Nicholson School of Theology is situated in the heart of the Gujarati-speaking area, 250 miles north of Bombay. The school is located in Baroda Cantonment, which is near the city of Baroda, the capital of the State of that name. There are about eleven million non-Christian Gujarati-speaking people. It is our task to train leaders who will be able to bring the Gospel to those who are without Christ. A great majority of the Gujarati people can neither read or write. They cannot read the Gospels as written by the Apostles. The village people have only the Gospel as it is lived by the workers and Bible-women who live in their midst. How necessary it is then that our leaders, preachers and Bible-women bring to the people the right kind of Gospel!

In the Florence B. Nicholson School of Theology we have three different courses for the training of Bible-women. The first is the Lower Standard. In this course of study are women who have not had the privilege of studying in the village schools or in the Girls’ Boarding Schools. Last week several women came to us, and six of them entered this course. A few of these were illiterate. Now, it is our task to stimulate their minds and to teach them to read and write, for if they do not know how to do the former how can they know fully concerning the Gospels, and how can they read the Gospels to the women and children?

Then there is the Upper Standard. Women who have passed the Fourth Gujarati Standard enter the course. This course of study extends over four years. During this time the Bible is thoroughly studied.

Lastly, the Theological School Course for Bible-women. Only women who have passed the sixth standard are permitted to enter, as it is much more difficult that the first two previously mentioned. They study right along with their husbands. The most of these women have been trained in the Mission schools, and are very, bright and capable. Many of them receive as good an average in their studies as do their husbands.

The Florence B. Nicholson School of Theology was built in 1905, and so far 81 men and 20 women have completed the Theological Course—15 men and four women graduating this year. Our Bible-women are doing a great work in the villages, teaching the people to keep their houses and bodies clean, as well as teaching them concerning spiritual things. We cannot help but wish that we had a great many more effectual Bible-women working in the villages. The only way to get them is to train them. Kindly pray for us that we may be greatly blessed of God in bringing the Gospel to the eleven million non-Christian Gujarati-speaking people, many of whom have never heard the name of Jesus.
Four years ago, a Nursery was built so that the little children could be cared for while their mothers studied in the school. This has been a great help, as the mothers have more time to give to their studies. Last year, twenty-six children were on the Nursery roll. There is a kindergarten room for the older children, and here they are taught how to use their hands and to sing. When I went out to visit them this morning, I found them learning a Christmas song, which they are preparing to sing on Christmas Day. I certainly wish that all the friends at home could hear them, and see their little, bright, eager faces.

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**Zenana City, and Village Evangelistic Work**

*Missionary* \HELEN E. ROBINSON.

**I. City Work**

We have present at our Conference this year two missionaries who started and actively promoted the city evangelistic work in Baroda in the past—Mrs. Stephens and Mrs. Parker. Here in India, where women are bound by rules of religion and caste to enter the married life, Madam Sahibs must be more fortunate than Miss Sahibs in getting near to the women and in showing that the life by which they are bound may be one of service instead of one of selfishness and ease, and that what they try to do for them is not simply because they are paid or employed to do it, but because a woman like them understands the heart of a woman, and invites confidence and trust because of the constraining love of Christ in her heart. Knowing that we are single at first rouses a supercilious feeling of suspicion and scorn and curiosity about our not being married, but that wears off after they become acquainted, and while we have many other prejudices to remove from their minds before there is a real concern in the message we bring, yet even these difficulties will vanish some day, and everywhere in India women "with unveiled face" shall "behold as in a mirror the glory of the Lord," and be "transformed into the same image."

One delightful feature of the work this year has been the acquaintance of several educated young Indian women, each one of whom is a character study. This is a field that would be well worth cultivation. These are the progressive young women of the day, who have braved the social prejudice of the country and remained single to take higher studies and go to Columbia, New York, and elsewhere for further light, and those who enter professions and take up employment. (I am not sure but that handmaid of caste—Child Marriage—has claimed them as victims some time in the past, but even to be able to break loose from those fetters is a great step for a Hindu woman to take.) When the laborers are thrust forth into the harvest that we are trusting will be, there is
already a long list of places and names to be visited, of high caste and low, Marathi and Gujarati-speaking Hindus, Muhammadans, Parsees, Jains and Christians, who welcome us and tell us to come again, meet us often in different places and ask us why we don't come to see them oftener. In the city, in all sorts of places, children hail us as friends. It is a cause for thanksgiving that we have so little difficulty in approaching most of the women with the message that lies nearest our hearts. We state it as simply as we know how, with conviction and without fear, and leave it with them to decide what they ought to do. We have often been answered by a testimony from them of the reality of their own faith and the blessings resulting to them. The sincerity with which they speak shows how willingly and intelligently they would speak for Jesus if He were only theirs. How to get them to know Him is the chief business of the missionary.

The reason we have not a single Bible-woman working in the city at present is, that we will not employ one with children, whom she would otherwise neglect, so I make the most of my one Bible-woman or evangelistic assistant, who goes everywhere with me in the villages, by going everywhere with her in the city. The audience may be a single woman in the quiet of her own home (such as it is) or a whole streetful of women gathered on the shady side. At first I played the part of the "dummy-in-the-wagon" until they got used to me, and now I find they know me well enough to pay earnest attention, which is very gratifying. Mrs. Bisbee kindly lent me some of her women students for the part of the year I was working in the city (during the rains).

As I say, we work in the city only during the rainy season. What an experience would a year of continuous visiting, a couple of years, or a whole term mean? I am confronted with the magnitude and importance of the work. Around Baroda, and in a radius of one to five miles, are several large villages and their layers of society all willing to hear us. In the outskirts of the city are large communities, especially of low caste people, who appeal to me the most because of their dire need and depression. We visit twenty-six streets of the Dheds alone. And in the city, which we have scarcely touched, are the many storied buildings with their lovely women in the seclusion of wealth and the restrictions of their society. I think of the god I find those of Gujarat most attached to, a little round stone they call the Great God, whose picture is that of a dwarf with a square head and a black face, and my heart cries out within me. The Camp and its bazar population, surrounding our Church and nearest our mission buildings, is enough work for a whole missionary, but, as usual, much neglected because of its proximity, proving the saying that those who are nearest the light are often the furthest from it.

This year I visited all our Parsee neighbours—about twenty-five families—once, finding it necessary to talk especially along temperance lines, and I was pleased that none resented it, but one, a liquor dealer, became more active after my visit than ever before, which shows I need to go again. Indeed, if social relations could be established with
THE BARODA WOMEN'S MISSIONARY-AUXILIARY, ORGANIZED BY MRS. LINZELL.
these people, so that they would feel free to come to the bungalow for afternoons and be one of us, "Minnehaha" would find herself the center of attraction, should some kind friend make a tennis court and badminton ground possible for us to build on our compound! Think what possibilities that would open up—for Parsee ladies a class on social service, for Hindu ladies a study of great characters including Christ, a temperance campaign for European and Anglo-Indian ladies to organize and carry out, in addition to the monthly missionary meeting among our Christian sisters, ad infinitum. Time is the great factor necessary to do one part of the work without neglecting the other, and the city work could be wonderfully developed just from the social side. A missionary would indeed need to be two people to do it and give it all the missionary flavor and motive. Baroda is a wide open door, with 100,000 souls, who have moments, as we have had, when they wish they were better, and, unable to save themselves, need the Rock that is higher than they to flee to when they are sick and sad and know they are sinful.

II. District Work

Except when the god of rain presides over India from June to September, we are expected to be out all the time in the far-away villages of the District, where the workers are scattered miles apart from each other. The farthest distance we go in one direction is forty miles and in the opposite direction twenty miles, but in another direction, where we have just one worker and his wife, there is a field much larger than the one I just described, unevangelized and unreached by any missionary. That field awaits a time when all our other work is supplied with the workers it needs.

In the work of itinerating among the villages, not the least thing to be done is lifting the Bible-women up to a plane of spiritual blessedness and joy in service, so that none of them may say, as one Bible-women did, "What a drop it is when you go away! I feel I have nothing left to look forward to till your next visit." Of course, the temporary excitement that our coming to the village no doubt gives, has a cheering effect on the lonely workers struggling against heathenism and darkness, but we want to leave such an impression behind wherever we go, that the workers may feel that they have something worth living for and may attempt new lines of work or methods to bring life out of death, light out of darkness, victory out of sin, and may "expect great things from God and attempt great things for God."

Just lately, in about half the villages where I have Bible-women, I have been nineteen nights giving magic lantern entertainments, and have found it the best way to get the high and low castes to gather in one meeting, though even in the dark the lines of caste are drawn pretty carefully. Sometimes it is not possible to have the meeting on neutral ground, and we have to have it where the Christians are most numerous, and that is usually in the low caste quarters, but I find
that the high caste people get very jealous, and express many a wish to have the pictures where they can attend. Another good way to mingle the castes is to invite all the children of the lower castes and the Christian children to gather at the tank or river side before sunset for questions, songs and games. The only condition is that they must be clean and clothed. We have such a merry time, laughing and talking, that it brings the whole village out sometimes, and the children of the higher castes crowd enviously about to watch us. Sometimes we plan to include them, but parents protest, so I have a hard time explaining that I only invited the low caste children, and their children came, and as I like all children how could I make any distinction. They even request me sometimes to leave those "unclean" children and play only with theirs, though sometimes the "clean" children’s dirt and deficiencies are more conspicuous than the "unclean" children’s semi-spotless condition. One jealous mother said, "They are only clean when you are here." How wonderful it would be if we could get the lower castes so saved and cleaned that the higher castes would not hesitate to mingle with them. It is only going to be done by appealing to the children, working hard with them to make them see the difference between a clean thing and a soiled thing, and doing something to instil principles into them. I gave one Bible-woman the task of keeping a book to mark the daily care the little girls just on her street took of their heads and hair, as she would mark daily attendance at school, and to show me the result next time I came—if they were careless and forgetful to seat them before her and let them use a special comb she should keep for them; or even buy a number of their wooden combs, as she would books and slates, and appoint a time for them to come and see how quickly and neatly they could do their hair, and give a special mark to the ones who kept them neat all day, or took the trouble to do them over again when their hair got out of order, having the parents co-operate by not allowing them hair-oil the week they failed in their marks. Everything in an Indian village conduces to being just as dirty as possible and escaping notice or being indifferent to appearances.

I want to know someone who will be glad to pack a Christmas box for 1915, so I can tell them what we need or want to have put into it. Remember that one box will probably be the five loaves and two fishes to the thousands of our little friends in the villages, therefore we will need your prayers to multiply them to them. I mention this need, because I realize it would be a real pleasure to some of you to remember "these little ones," whose "angels do always behold the face of my Father which is in heaven." Beholding His face, won't you try to be their angels on earth?
THE GODHRA W. F. M. S. BUNGALOW

ITS CARETAKERS BY DAY AND NIGHT
CHRISTMAS AT GODRHA
GODHRA

Missionary

"The heights by great men reached and kept,
Were not attained by sudden flight."

Thus, as we cast a glance over our mission field, we see where heights have been attained and kept, and yet we know that only by the constant toil of each in his turn, has the Master's work been carried on and heights gained.

When the call comes to the mission field, how little we realize what is before us, and yet when the last day comes and that term of work is finished—we regret not that we answered the call and have had a share in gaining or giving or holding anything that will mean most for these whom we love.

The Calendar says—"Five years since you came to Godhra"—and how quickly they have passed, the experiences how many and how varied; if it is possible to be sad and glad at once, that is what I am; glad to go home—to see the dear friends to tell what I can to help on our cause—but sorry to leave my work and these dear people.

My girls, how I love them! It makes my heart ache when I think I must leave them. They have been such a part of me and my life for these five years. Morning, noon and night, always somebody to comfort, somebody to correct, somebody to encourage, somebody to help, always somebody for whom there is something to do. Sometimes the load is very heavy and we can hardly see how to go on, but soon, through the rift in the cloud, the sun begins to shine, and we find a plain path and a way to carry the load.

Five years ago, Godhra was so new and everybody looked alike, but now it is home and every man, woman and child fills a place of his and her own.

As the days slipped by changes have come, big girls have gone out, little girls have grown big, and other little girls have come to take this places. Many of the girls, some of whom were naughty, careless or indifferent, have grown into lovely women, and could you see many of them you would say, as we often do—"It all pays."

We have much for which to praise, but most of all for the health of our girls. In twenty-one months only one has died and the health of the girls has been good indeed.

We owe much to our Civil Surgeon in Godhra—who certainly has befriended us.

The big girls, who have taken care of the little girls, have done good work, and we believe that this is one way to prepare the girls to care for their own homes and families.

The older girls have been fine helpers, and together we have managed for nearly six months without other help.

Twenty-three girls have been married—sixteen of these in one day. Most of these have been our very best, thus twenty-three Christian homes have been added to help work out our problem.
A number of new children have come in, and their bright little faces are certainly an inspiration.

The Industrial Department has grown wonderfully, we have had ready sale for all products. Government is very pleased with our work, and have offered us a good grant.

With a heart full of love for my Indian friends, and trusting that to each of them and us may come choice blessing, is my prayer.

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Godhra Girls' Primary School and Normal School

Missionary  

Minnie E. Newton.

It has not all been joy, it has not all been victory, but it has indeed been blessed to live and give and serve.

I shall always be grateful to Miss Ross and the others who made it possible to spend a large part of my first year in language study. Because of this I was able to complete the Junior Examinations in April, and to make a beginning in the Senior subjects.

The year has been marked by several changes in the Normal Department, and we trust they will result in real growth to the work. The Educational Inspectress, Miss Corkery, has been our advisor and counsellor, and through her efforts we have our head master, a man of several years experience at the Government Training College.

It seemed best at the opening of the year to add a Preparatory Class to the Normal School work. Ten of the twelve who studied during the year have passed into the first year class. Miss Ross took eleven girls to Ahmedabad for the first year examination, and ten of the number passed. It is the first time that so large a percentage has passed, and the marks are much better than in any former year. The passing mark, as set by Government, is thirty-three per cent., but four of the girls passed with an average of over sixty per cent., and the others with nearly fifty per cent., or over.

The Government has given us permission to open a second year class, and eleven girls have chosen to study another year. We hesitated last year in opening the second year class, because the missionary force did not seem adequate. As far as we know the force will not be increased, but the girls stand ready for a second year training and we feel that we must give it to them. How we wish for another school missionary in Godhra.

At the last inspection a considerable increase in grant-in-aid was given. Miss Corkery seemed pleased with the progress we have made. In her report she says—"All but one showed they had ability to teach, and with more experience some of them will no doubt turn out successful teachers. I am convinced that if the work continues steadily on the present well-organized lines, the students will be able to hold their own with their sister students from the Government
GRASS HUTS IN WHICH OUR WORKERS STAYED DURING THE DISTRICT CONFERENCE
College at Ahmedabad." (The Ahmedabad college is the highest vernacular institution for women in the Bombay Presidency.)

At the last Annual Conference permission was given to make plans for a new building—But alas! for building plans in this land. They have passed from one department to another, and now entirely new ones must be drawn up before they will receive Government sanction. But the hope of a new building keeps us cheerfully at the task.

The Bombay Conference course for Bible-women is the Bible course used throughout the Normal School, and an effort is made to incorporate Normal methods into the Bible study.

Primary School. This includes six standards and the kindergarten. At the opening of the year we were without a headmaster and needed several other teachers. But the need for a headmaster was met by securing a Hindu master, who is well trained and has given good satisfaction. Four of our own girls were leaving their training in Ahmedabad and they helped to fill the other vacancies.

At the annual inspection the Inspector seemed pleased with what he saw, and especially in the kindergarten and lower standards. One class of little folks so pleased him that he gave them a rupee to buy sweets.

If you could go with me through these various departments and see the rows of busy, happy girls, you would say, as I often do, "What a privilege to have a part in a work that counts so much."

The new year will open with Miss Ross on her way to America; just how much we shall miss her is hard to say. She has been such a large part of Godhra for several years. But we rejoice that Miss Austin, fresh from her furlough and her studies, will take her work, at least until Conference.

We look forward to the new year, to fresh blessings and to new opportunities for service.

"Lead on, O King Eternal,
   We follow, not with fears;
For gladness breaks like morning,
   Where'er Thy face appears;
Thy cross is lifted o'er us;
   We journey in its light;
The crown awaits the conquest;
   Lead on, O God of might."

Village Evangelistic Work

Missionary Cora Morgan.

How often during this year I have thanked God for the privilege of just being in India, and having a small part in the work among the village people of Gujarat, and seeing year by year their growth and development in the Christian life.

Since the rains I have visited all my circuits, visiting and inspecting the work and schools in the villages, and meeting the workers in
connection with the Quarterly Conferences held in the circuits. The first Conference was at Limkera, a station among the Bhils, thirty miles east of Godhra. The workers on this circuit are all graduates or students from the Theological School, bright, earnest and hopeful. At all the Conferences the Sacrament of the Lord’s Supper was administered, the invitation being carefully given only to full members and those who had given sufficient evidence that they had left off all obnoxious and questionable heathen practices. We rejoiced to see three earnest Bhil converts come to this service, and reverently partake for the first time of the Sacrament. One was a woman, Bhuribai, a widow who for more than two years has been a staunch member in her little village, standing sometimes alone in refusing to partake in some of the feasts and ceremonies of heathen or half-Christian relatives. Once she left her village to escape attending a Barmo feast (a feast for the spirit of the dead), for the father of a near relative. I once spent three happy days in my tent pitched under a banyan tree near her little bamboo hut. She owns a few cattle and goats, which she takes care of herself, and they are her living. When the reports were read in Conference, it was proudly and joyfully reported that Bhuribai had given a cow to the annual collection. This was not a part of her income, but a part of her living, and was a most generous gift. It indicates not only her devotion, but a spirit of giving which we hope will develop until the Indian Church becomes self-supporting.

At Thasara, the next place, we had a very different kind of a meeting, also very encouraging. Here a good class of probationers were taken into full membership. Thasara is one of our oldest circuits, where some years ago large numbers were baptised and brought into the church. Sometimes we have been very discouraged over the backwardness of these people in regard to their Christian life, so there was a special cause for rejoicing to see this class of bright earnest young men, declaring themselves out and out for Christ and the church, and ready to leave off all heathen customs contrary to the teaching of Christianity. They have been taught in a village day school, and influences have been brought to bear upon them right in their own village to implant a desire in their hearts to live a higher and better life. They have come out boldly and have taken their stand on the side of truth and right. Such as these are to become the real leaders of the Church, upon whom the financial and other heavier responsibilities will rest.

A similar meeting to this was held in Kalsar. Before the service, a man came, saying, that he wished to have his baby baptised, but had to go at once to work, so could not be present at the time of the meeting. An inspection of the school was immediately stopped, the mother called, and there at once was held a simple, impressive baptismal service, when a dear baby was dedicated by these village Christian parents to Christ and His service. May God save many more of these precious little ones.

At Padal, another circuit center, the work is being greatly hindered by a Rami-nandi priest, a very bigoted zealous Hindu
devotee. He lives next door to our pastor and his wife, and does all in his power to keep the people from Christian influences. At the time of our going there a great feast was to be given by him for all who would come: food, sweets, tobacco, all free. It is a great temptation to many Indian Christians to attend such feasts, where they not only get a free meal, but also meet with many old friends and relatives.

At Sandasal our worker lives in the midst of a non-Christian quarter, but the women were most cordial, and every night when we began to sing with the workers for evening prayers a large company would gather about eager to hear all we had to say about the true Way.

And so we might go on the round of all the circuits. Every trip is full of new and interesting developments. There are many encouraging things, some disappointments, always a new variety of incidents, accidents, and circumstances. All the time we feel we are getting more near to the heart of the people, and more sympathetic and anxious to help them throw off the shackles of heathendom that have bound them so securely for so many ages. I never felt so certain for a great victory and a great future for the Indian church as I do now.

The terrible war is touching India in many ways. The people are proving loyal to the Government, and India has given liberally of her sons and her wealth for the protection of her country. We pray that the day may soon come when she will also own allegiance to Christ her Lord and King, to serve Him with loyal fervor.

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BOMBAY DISTRICT

BOMBAY

Bowen Church

Missionary  JOAN DAVIS.

We came back from Karachi last year with new purposes and renewed zeal for the work of the year we were facing. That year has now been added to the past, and in reviewing it we think of several sick ones visited, both in hospital and homes, who from time to time gave expression of God’s power to keep and comfort through their pain and suffering; we think of numerous calls made, letters written, and teaching done in the interest of the Sunday school and Epworth League from week to week; we think of many letters written here and there, to help and cheer and comfort; we think of meetings in regular session and in committees for the Young Women’s Christian
Association, the Woman's Christian Temperance Union, and the Christian Women Workers' Union, all of which are a part of the work in our great and needy city.

Thus the early part of the year passed in the doing of these ordinary duties from day to day, the hot weather came and went, the monsoons broke and we had adjusted ourselves to the rains, then came the burst of the terrible war-cloud, and we seem to have lived decades since then.

The first English mail boat that sailed after the declaration of war in Europe carried fifty French Reservists from banks and business houses and educational work in India.

Professor and Mrs. P—— have been friends and near neighbours most of the time I have been in India. Mrs. P—— hastily packed a few things, leaving the home here in charge of a friend, that she might sail with her husband and hasten to their two little sons that we have known and loved since their birth, but who, for health and educational reasons, were now with aged grandparents in a village seven miles from Rheims; alas! ere the parents reached Marseilles all that country was ruined and desolate; the Professor was hurried on to the work of an interpreter, and as she could not travel in north-eastern France, as all trains were used for the army, she was obliged to go to her sister in London, and at this writing she has had no word from her children. Do you wonder she writes that her food chokes her, for she fears if her children are living, they are hungry and cold and unprotected.

Turn with me now to friends on the other side of the question. I want you to know and love, as we do, a Hungarian family. You shall first see them on a day of great rejoicing, the three little sons come with the father and mother, bringing the tiny daughter to be christened in our church, and afterwards we enjoy their hospitality in their beautiful home; later the grandfather comes to visit them and take Engene, the eldest son, a boy of ten, a member of our Sunday school, home to school near Belgrade. Only a few letters came, and that section of the country is overrun, and since August no money or word can go to the child and no word has come from him; then came the order that male citizens of the enemies' country must be interned in the War Prisoners' Camp in Ahmednagar, and so Mrs. F. and her three little children are left alone. She had plenty of servants, a big house in the most desirable part of the city, the best of food, the softest of rugs, and her automobile to go out in, but she forgot them all in her anxiety for her loved ones. She said sometimes she felt her mind could not endure it, so I slept in the house with her for some weeks, as it seemed to comfort her; at the end of November the youngest son, John Paul, sickened with dysentery, and though everything was done nothing availed, and "he was not, for God took him." Though not quite four years old, he had been greatly pleased to come to Sunday school for the singing, as we were getting ready for Children's Day Service. One day the mother wished to
see if he recognized me, as she feared he was unconscious, so I said, “Are you coming to hear the children sing at Sunday school?” He smiled and nodded his assent. The next day, as I bent over him, he was much weaker, but seemed to recall the question of the day before, and he said in Hungarian, “I cannot come.” The end came in the evening. The physician wished Mrs. F. to take a sleeping draught, as she had not had real rest for over a week. But she refused it. She had a bed for me put just beside hers and thus we rested, arising early, as by 8:30 a.m. we left for the cemetery to lay the tired little body away. The message sent to the sad-hearted mother by the father from the War Camp was, “Be brave, God is good.” The British Commandant was most kind, and Mrs. F. was permitted to take her two children and spend four days in the home of an American Missionary in Ahmednagar, two days she was in the Camp and two days Mr. F. was with her at the Mission House.

Bombay being the chief port city of India, we have seen much of the going of the thousands of troops; God alone knows the sadness and heartache of the brave British officers and soldiers as they took leave of their families, many of them never to see them again on earth. One of our missionaries, aboard a transport about to take home the wives and children of men already at the front, noticed one woman trying to comfort a woman in great grief. She had just received a cable telling of her husband’s death. As they talked a message was given to the second woman, and from it she learned that she, too, was a widow and that her children, too, were fatherless.

Only last week a friend was aboard a transport that was to take men, women and children to England, when the order came for all the men to disembark and proceed to the Persian Gulf. Can you imagine the partings of the next few hours. Our very air has been heavy with hundreds of such incidents, unknown and unrecorded.

“The air is full of farewells to the dying
And mournings for the dead;
The heart of Rachel for her children crying
Will not be comforted.

Let us be patient! These severe afflictions
Not from the ground arise
But often times celestial benedictions
Assume this dark disguise.

We will be patient, and assuage the feeling
We may not wholly stay;
By silence sanctifying, not concealing
The grief that must have way.

How often in these months past we have had to think of Prov. 27: 1, “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”

One day’s English mail brought word that the two sons of one of our influential families had volunteered from their colleges in Eng
land. Both, having trained in the Officers' Training Corps, were made Second Lieutenants. Their mother, active in all good work with us, soon decided to go to England to see them before they left for the front, and to be near them if they were wounded. The very next day after this word our efficient Sunday school secretary received a cable recalling him on twenty-four hours notice, for in his college days he had trained in the Officers' Training Corps, and was thus an Imperial Reservist holding a Lieutenancy. One letter described a Sunday service held in a barn out of the firing line, but an aeroplane came in view and their service was disturbed by British guns firing at it. Nevertheless the old hymns were greatly enjoyed. Later his name appeared among the wounded, but letters tell of his rapid convalescence and the probability of his being again at the front. His regiment have had part in that desperate fighting around Ypres. Seven of our Bowen Sunday school boys are either in training or at the front, then many friends have sons or brothers or more distant relatives at the front, so regularly for months now we hastily open our daily papers to the dread "Honor Roll," as the casualty list is called.

A telegram came from our missionary in far away Quetta, to meet a lady and help her on board the transport for England. Her husband was in the Military Telegraph Service, expecting to be called any hour to any one of the fighting areas, and wished his wife, who had poor eyesight, to get to the married daughter.

A letter comes from South India, asking if we know of some one going to sail, who could befriend a lady going home to see her two sons, who have volunteered from college. A few letters and a wire or two, and two Christian women are company for each other as they go on similar errands.

The Woman's War Relief Offices of the Bombay Presidency opened up very near us, and through the days of September, when help was greatly needed, I was able to give much time there. Scores of sewing circles were taking material and bringing in made-up garments, but from the office must go patterns of the numerous garments required, and often instruction as to how to make them; supplies must be kept in stock, material taken must be listed, and garments brought in be taken account of, etc., etc. The first month 25,000 sewed garments were brought in—Parsis, Hindus and Muhammadan circles vying with each other, while the European ladies did splendid work.

In November the museum, three minutes' walk from us, was hastened to completion, and equipped as the Lady Hardinge Base Hospital, and our sewing circles furnished the bed linen, towels, etc., necessary for the 200 beds. At one of the sewing circles that met in my room, there were those who had always lived under the Union Jack, there were three American women, one lady whose husband was interned in Ahmednagar, and one lady who had two brothers in the British army and two brothers-in-law in the German army. We had a pleasant afternoon tea, and a busy time getting a good lot of sewing done. Our Heavenly Father meant us to be workers together, one great
united family in His service, and not to be divided into friends and enemies.

Some 300 or 400 wounded men arrive here, it seems, every few days. Motor cars made into red cross ambulance cars, carry the badly wounded ones from the docks, while the more convalescent ones are taken in red cross street cars. Those who seem able to travel are put aboard the two great red cross trains and taken to their stations up-country, while the bad cases remain for a time in our Hospital. In visiting them you find men from the battlefields of East Africa, the Persian Gulf, France and Belgium, all eager to talk, and pleased to have visitors; thus we came to the blessed Christmas Day with this hymn on our lips and in our hearts,

"And soon, O Blessed Prince of Peace,
Bring in the days when war shall cease,
And men and brothers shall unite
To fill the world with love and light."

We face the New Year, before us unknown duties and untried paths, placing before us the following lines of admonition from the pen of one of God's Heroes—

"Do not pray for easy lives:
Pray to be stronger men!
Do not pray for tasks equal to your powers:
Pray for powers equal to your tasks."

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**Anglo-Indian Girls' Home**

*Missionary* MRS. HUTCHINGS.

We have been reminded during the past year that this is a world of change. All goes on the same way for a time, for months, years perhaps, then comes a break, and things are not what they were. The first break was the passing of our dear fellow worker, Miss Ward. Twelve years of strenuous labour, holy example and sweet fellowship, then two years of suffering, borne with wonderful patience and resignation; then the triumphant passing into the heavenly home. We miss her sadly. How interested she used to be in all that concerned the children. It was her joy to be with them and help them in all possible ways, but we think of her in the Glory-land with Him in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore. The next change was the closing of the boys' department. We found that it was a difficult thing to carry on a Home for both girls and boys, as the latter would not remain small, and as they grew big we found they needed a different environment and a wider outlet for their animal spirits. Most of the boys have
been arranged for, five have gone to Kalimpong, three to Bangalore, two to Bombay, and we have still two with us whom we are hoping to find a school for soon. As the boys have decreased, the girls have increased. We have a larger number of girls than before, there are now seventy-one on the roll.

Our staff has also changed. Miss Anderson, Miss Curties and Miss Luxa are still with us. Miss Jones, who has been away for training, has returned, after obtaining a teacher's certificate. Miss Murray has undertaken the kindergarten, and all have rendered hearty service. The following notes from the Inspector's Report may be of interest:—The staff is better qualified than that of last year, all the teachers having some certificate. In fact, the present staff is certainly the best within my recollection, and I hope it may remain unchanged for some time.

The kindergarten and standard one seemed to be in excellent hands; their work is well arranged and their teacher is sympathetic. They recited very nicely and did some drill in a very creditable fashion. Standard two read fairly well, standard three is under the same teacher. Their work has been carefully looked after, and the teacher deserves credit for the pains she has devoted to the two classes. Standard four showed some excellent hand-writing and satisfactory maps. Their reading was very fair.

Standard five are in very good hands. Their writing work was carefully done and their French was satisfactory for beginners. The work of standards six and seven, especially in composition, is very satisfactory. The drawing, needlework, and drill are satisfactory. Four girls went up for the first grade last year and passed, one receiving a prize. This year four went up for first and two for second grade; the results are not yet known.

There is a prospect of further change in the near future. After working hard for six years, it does seem as if at last our effort has been crowned with success and the foundations of our new building will, I hope, soon be laid.

It is with mingled feelings we leave the old Home, for while we hope that larger space will increase our usefulness, there are many blessed memories connected with the present building.

During the year we have received four little girls, entire orphans, four who have lost their fathers, one who has lost her mother, and others who, while having both parents living, are in need of shelter of the Home.

Just a word about our funds. During the past years our funds have been largely supplied by the Children's Day collections in our various churches. The first had been arranged for in connection with our Poona Church just before the war broke out, and I began to feel rather blue. However, about six weeks afterwards it was suggested that Children's Day should certainly be held, and although some shook their heads and many felt very dubious as to the result, on December the sixth Children's Day was held, the collection amounting
to the splendid sum of rupees 1,230, and the following Sunday the
friends at Bowen Church, Bombay, collected Rs. 909, so that the Lord
is better to us than all our fears. At our prize distribution we were
greatly helped by a Sunday school in Scotland, who gave nearly all
the prizes, so in various ways our needs are met. We close the year
with a note of praise to Him whose faithfulness faileth never.

BOMBAY MARATHI DISTRICT

BOMBAY

Day Schools and Gujarati Evangelistic Work

Missionary

Anna Agnes Abbott.

The day schools in Bombay have continued throughout the year
with little variation. The attendance has not been as high as in
1913, but there has been some progress along other lines, chief of
which has been the securing of a better qualified staff than we have
hitherto had. With one exception each school has at least one
partially or fully trained teacher. This has been the result of some
upheavals and general changes, which have not been conducive to the
most satisfactory work being done during the time it was in progress.
It has resulted, however, in preparing the way for the new year and
for my successor, so that better work may be done in the year upon
which we are just entering. Another line along which progress has
been made is in the fact that the number of girls in attendance has
greatly increased. This, of course, is an occasion of gratitude, as the
schools exist primarily for girls.

Colaba Gujarati School has not had as good teachers during the
past year as in the year preceding, but despite that fact the grant-in-
aid has been reassessed and has been more than doubled. Several
new girls have recently entered and quite a number have also entered
the Marathi school. It was a great joy on the occasion of our recent
Christmas celebrations to see the number of girls who live in the
community, who were once pupils in the school and who are now
married and living in the neighbourhood. They always come for any
celebrations that may be held, showing that their interest in the school
continues. The “master” who has taught in the Marathi school for
so many years is as faithful as ever, and despite the fact that he
is a Hindu seems to take a real interest in the progress of the school,
and comes to Sunday school as faithfully as any of the children.
Our gratitude is due to Mr. David, who all these years has so
faithfully cared for the Sunday school, as well as to Mrs. David, who,
during the years when she was not employed in mission service and
even now, gives so much of her thought and time to helping the teachers and to visiting among the families of the children. She teaches the Bible to those of the children who can be secured, who have left the school, and it is her influence that helps to hold the interest in the community. If there is sickness or trouble among the families, they come to her for help and advice, and thus she largely supplements the work done in school hours.

Agripada school has a very satisfactory staff of teachers now, and the number of children in attendance is larger than at any previous time, while the proportion of girls is much greater than it was in former years. Many of the children from this school, as well as the others, leave school at a very early age to work in the mills.

A fully normal trained teacher has been placed in Madanpura, and we have great hope that the work she will be able to do will be much more satisfactory than what has been done in the past. The attendance has not been as high as the previous year, but the regularity of attendance has been better. One bright, attractive little girl in that school, belonging to the higher castes, had just entered the fourth standard at the close of the year. A few days later, missing her from school, inquiries were made concerning her, and the information was given that she had left school to be married. She was perhaps ten years of age.

Tadwadi school still suffers for lack of a suitable building in which to house the school. The smells and the dirt and surroundings are so much worse than pen can tell or your imagination conceive, that I will not attempt to describe it. New tenement houses are being erected in the immediate neighborhood, and we hope they will be a little more sanitary: if so, no doubt during the next year suitable rooms will be available.

Tardeo school has been moved into more sanitary quarters and has made fair progress, but it has been necessary to make several changes in the teachers before we seemed to secure satisfactory results. One of the teachers, who had been there for several years, left early in the year owing to poor health, and died about three months ago. The present teachers seem to be fair and the pupils' progress has been about as usual.

A comparison of the present situation with what it was six years ago when I took over the work, shows the following:—There were then four schools and now there are six. Two of the schools had two teachers each and the other two had one teacher each. There was not one even partially-trained teacher, although two were being trained. At present one school has only one teacher, four have two each, and one has three, while one other teacher gives half time for special subjects, dividing it between two schools. There are at present seven wholly or partially trained teachers on the staff. One new school house, which was begun before my arrival, has been completed and occupied, another room that was most undesirable and in a less desirable location has been abandoned, and a suite of fine,
clean, airy rooms on an open street, secured; still another has been removed to the opposite side of the street, where surroundings are more healthful and where two good rooms take the place of one. The attendance in the schools is more than double what it was, and the grant-in-aid has also considerably more than doubled. The attendance in the Sunday schools has proportionately increased. More of the girls are remaining until they reach the fourth standard. More Christian children are being taught.

The work among the Sweeper community, that is, the untouchables, is sometimes most discouraging in a great city like this. One of the chief features in the discouragement is the fact that they do not belong to Bombay, and are here to-day and gone to-morrow. Gangabai and Gamanbai, the two Bible-women, have visited as many of the communities in which these people live as possible regularly, but have not been able to reach all of them. There are a few earnest Christians in the community, and others who really know very little of the power of Christ in heart and life. It is the duty of these Bible-women to teach them week by week, and try to impart something of the Word of God into their sordid lives. In addition to visiting among the Christians they also visit the non-Christians of the same community, and try to teach them of Christ. One of the most hopeful features of this work is the fact that from these communities a large number of children are in attendance at the schools, and are daily hearing the Word of God taught. A few women and children have been baptized during the year. The Gujarati Christian community is growing in the city particularly from accessions within the city, but also partially from those who marry and come down from Gujarat.

The women in the Hindustani church have been visited more or less regularly during the year. There are really very few of them, as the majority of the members of the Hindustani church are unmarried men. The few women there are are mostly Marathi or Gujarati speaking. Their attendance at church is very unsatisfactory, owing to the long distances at which they live. They, however, have greatly appreciated the visits and the cottage meetings that have been held in their homes.

As we lay down the work that we have been doing for these years, we realize how very imperfectly it has been done and how very unsatisfactory are the results. Were there an opportunity to begin back where the beginning was made, perhaps some things might be changed, yet perhaps worse mistakes might be made, so we commit the whole of the work, with its failure and mistakes, to Him whose we are and whom we serve, trusting that He will gather out from these lives some fruit that shall be to the praise of His name, even though there is so little of actual fruit visible at this time.
Missionary

E. W. Nicholls.

"Not by might nor by power, but by my spirit, saith the Lord." The longer one tries to work in a city like this, the longer one feels that the arm of flesh is of little avail, and every time it is put forth it means defeat. During the past year the workers have plodded on faithfully, and there has been much ground covered, many new homes opened to the Gospel, and many new localities entered. Mrs. Paul, who so ably fills Krupabai Chovey's place, has found entrance to many hearts, although she herself says that it is often a most difficult task to get at the women; many of them are partially educated, and they love to be taught English, and to have our friendship, but when the Bible is opened and the real object of our visit made clear, Jesus Christ and the things concerning the Kingdom of God, they immediately cool down, and make excuses, then, sometimes after one or two calls, they express a desire that we should come and teach them regularly. One Brahmin family who were very suspicious of us at first, and received us with many doubts and fears, are now not only anxious to have us come, but eager students of the Word of God, the little wife first, now the husband and his mother. The husband, in speaking to me not long ago, said, "The whole of our family want to become Christians, we want to know Jesus Christ." This is the result of Mrs. Paul's teaching. When one such family really expresses faith in Christ, and really become Christian, it means much, for it is when the families come out that the Kingdom of God is spread in this land.

The last year has been a sad one for Agnesbai. In October of 1913, her mother, dear old Rhaibai, who had been for twenty-five years a worker in this Mission, went to her heavenly home, and this November, just a year later, the old father followed her. Both were ripe for their home-going; but it has left a big empty place in the home. Agnesbai has borne all in a beautiful spirit, and now in a short while she is to be united in marriage with one of our Christian young men, a member of our Church, so the old home will be retained and Agnesbai will continue her work as usual.

Mrs. Shantabai David, Krupabai's sister, a choice little woman and devoted Christian, has entered our Zenana work, and is laboring most efficiently in the homes of the Khojas, and Beni-Israels. She is accompanied by Tejiabai, and both together they have more houses than they can well manage. Death has also entered Tejiabai's home—the little one not as well as usual in the morning, in the evening laid to rest in the cemetery; quick death, and quick burial is a very familiar scene in India.

Shewantabai, one of our good workers, has had to be laid aside on account of illness. A very interesting work is done by Sarabai and Rhoebebai, and none the less by Adabai. These women visit in different sections of the city. One day it is a locality where the
occupation of the people is bamboo broom making. Hundreds of women, line upon line, sitting with babies by their side, busy at the business. If they work steadily from early morning until sun-down, they clear the large amount of three annas, or six cents! This is a good day's work. The other day much time was spent sitting down by these women on their dried bamboo leaves, singing, and teaching the story of Jesus and His love. After putting many questions to them, I found they had been faithfully taught by our workers, that they were not ignorant of the name of Jesus. One woman rose, went into a little room (which is home), and came back with a Bible, which she very proudly laid at my feet, saying, "I cannot read, but there is one man who can, and he reads it to us if we wish it." In another place a priest found his way to where the women were teaching, his hair and body besmeared with ashes, strings of beads in abundance, and the usual beggar-bowl in his hand, into which a little rice or grain is thrown by the members of the house which he honours with a visit. He sat down and listened to the message, after a while looked up, and said, "Your message is true, Jesus Christ is the only Saviour that can save from sin, your Book is a holy book." He then followed from place to place, listening over and over to the old story. At last he said, "Please read again the story of the holy city? I want to hear it again and again." He was offered a Testament, which he accepted joyfully, then passed on, saying he was going to his village—it may be to scatter the seed sown, and God's Word will not return void.

Our women are found in the hospitals every week visiting the sick. A great opportunity is here afforded, for many would never hear the truth except in this way.

Najar Sorabjee is still in Lucknow College, a very clever bright girl, and we trust a real Christian girl. We hope before long she, too, will be able to take her part in this great harvest field. Her mother is still working as nurse in a hospital in this city. The work amongst the Marathi Christians has been carried on regularly, weekly visits in the homes, and in some places Bible classes held. The homes are so scattered that it is difficult to do all the visiting one would like to in this direction.

POONA AND CIRCUITS

Evangelistic, School and Dispensary Work

Missionary

MRS. W. H. STEPHENS.

This A. M. while in my office at work, I happened to look at my calendar for the date, and when I saw Dec. 12th, 1914, I thought of the report that must go in before 1915. Now I must set to work, and think of some few items of our past year's work that will not take much room in the reports, and will still tell something of interest about the work.
At our last Conference we were returned to Poona after about two years absence. We were home on furlough, and before our year at home was finished we were asked to return to the Taylor Memorial Church for one year, as the pastor was ill. My husband was District Superintendent of the Bombay District for one year, after which we came to Poona. It was a real home-coming, for we had spent nine years in Poona, and had learned to love the work much. During the first nine months, I had the Poona, Loni and Wagoli Circuits, and also looked after the Pantamba work, as the pastor has been on furlough. The last three months I have had all of the Poona work, just as I had it before I went on furlough. Miss Stephens had the Poona City work until the 1st of October, when she was married, and is now Mrs. Bateman, and a missionary in the Parent Board in Madras.

We have many of the Bible-women at work that we have had for several years, and they are doing good work. They visited many hundred houses during the year, and the past few months I have been struck with the faith that all of the non-Christians have in the Christian religion and the English Government. I think that the awful war has shown us the faith that the people have in us and our religion, but I do hope that the war will not cause them to lose their faith.

Our Bible-women go to all classes and castes, and I have been surprised at the welcome that they receive in all houses. There is most certainly a work going on that we cannot see but we can feel, and some day the people will come out by whole families.

Our City schools are full, and the children receive a good Bible training, and a boy or girl who has been taught faithfully a few years in the City or village school will never be a good Hindu. The parents of these children are visited by our workers, so that the whole family is being taught.

In one of our City schools a whole family was converted some years ago, and now the young people are beginning to be a help in the work, and are doing good work. A young man, a member of this family, was asked to go to France, and his work is to deal out food for some of the English soldiers. This young man is from the lowest caste, but he came to school and learned to read and write and became a Christian, and is able to fill a good place. We have a pastor from this City school who is doing good work. These schools are for Hindu children, but we have some Christians in them.

Our Poona Dispensary is in two branches—one in the bazar, and the other in the City, in a very poor part of the City. We are treating on an average of 15 a day, and all of these hear the Bible, and are visited in their own homes by the Bible-women, and also by the men workers. Drugs cost quite a little now, so I am cutting down a bit and giving only simple drugs, and using as many as possible of the home-made medicines.

The Poona, Loni, Wagoli, and Pantamba Circuits have been faithfully worked during the year, and we hope to do more during the coming cold season, as it is hard to do much during the hot weather
A FEAST GIVEN TO THE PRIESTS ON A POONA STREET
and rains. We came to Poona the last of January, so were not able to do as much touring as we wanted to do. We have a number of Christians in Loni, and it is a growing town, and we look for great things here.

The Pantamba and Kopergoan Circuits have been fruitful this year, and we have a number who are ready to be baptised, and we are trying to open schools in all of these villages. We have a good number of village schools for our Christians, but the Hindus are allowed to attend. We do not think it wise to baptise people unless they can be taught. Many of our boys in the Boarding School come from these villages. We have them attend the village school, and then if they are good students we bring them to Poona for a higher education.

I have traveled many miles in a springless horse or bullock cart, and the trips were full of interest. We have not used a tent, but we always plan to get to some little house away from the village people at night, even if we do not get to bed until morning, or I should say near morning. The Indian people are noted for cleaning their teeth in the morning, and you can hear them a great distance. When the whole village gets at it, it is like the roar of the sea, and you would think that all had cholera for the gaging is immense. I always have a feeling that if I do not get away or they stop, I will be at it myself. One morning I sent a man to tell them that I had some cholera medicine, and that I would be over soon, and all was quiet.

The fleas and bed bugs abound in these villages. I think that the bugs must be 20 years old—they are so large—so I am always glad for a few hours quiet in a little hut some distance away. Do you not think that I am wise?

On our tours we have to ford some rivers, and the animals want to stop in the middle of the stream and drink, and I am never sure that they will not sit down. The driver is always glad to come to a river, and while we sit on the bank and eat a lunch he will clean first his bullocks and cart, and then he takes a bath, and ends by cleaning his teeth and then taking a good drink of water.

Well, a river or any body of water is a great thing in an Indian village, in this hot land. On the river bank are the Hindu temples, so the women and widows come here to pray, wash their clothing and clean their cooking vessels. It is a good place to teach the Word.

I wonder if you ever think what it is to live in an Indian village, where there are no flowers, no green grass—the water is too scarce for grass and flowers. The roads are covered with deep dust, and there are no pretty shop windows, and at night there is not even an oil street lamp. I am always glad to get back to Poona after one of these trips, and I feel that I must do more for our village people. Our Boys’ Boarding School is not as large as it has been, but we are able to do better work than we can when the school is so large. Three of the boys from this school are working on the compound, either in the school or evangelistic work. Several other boys have
married and gone to the villages to work, so the school has been a fruitful one. We feel very much encouraged about our Training School, as we have Bro. Bruere with us, and he is in charge of the school. Bro. Bruere has the Marathi language, and the school is bound to grow. We are in need of buildings, and we hope that the day is not far distant when we will have them. We expect this to be a Theological School.

Now I think that there is a limit for these reports, and I must not go beyond the limit.

I am so thankful that I have some little part in this great work.

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TALEGAON

Ordelia M. Hillman Memorial School
Boarding Department

Missionary

Christina H. Lawson.

At the last Conference I was relieved of two burdens: one the editorship of the Woman's Friend in Marathi, and the other the educational department of the school; being left with the boarding department, the evangelistic work and the odds and ends that fall to the senior missionary when there is no man in the station.

There are ninety-six names on our list, but eight girls are away in other schools or in hospital being trained. Three girls, unable to pursue their studies any further, are aiding in the culinary department. We have five little tots in the nursery too young to attend school, and a merry lot they are. Some of the youngest attendants at school are also under the care of the nursery matron. One of these, little Lucy, was missing one afternoon, and after hours of anxiety and diligent search she was found by a distant neighbour's servant, standing in the lake drinking water. We were too glad to get her back to discipline her that night, but the next morning we had an interview in the presence of her mother, my Bible-woman, when she gave as her reason for running away non-promotion. We then proceeded to chastise her after the manner of our grandmothers, much to the amusement of her mother, who had evidently never seen that method of punishment. Lucy's next exploit was going to sleep on the lower shelf of a cupboard, where, fortunately, she was soon discovered by an older girl. We wondered what next?

It is a good thing that all the ailments that children are heir to do not come at one time. This year it has been whooping-cough, which began in February and is only now disappearing. Aside from that there has not been much sickness, but we are sorry to say that after more than four years death has entered the school. The first was a teething babe, then little cripple Dyah, and near the end of April little Sonie, aged eleven. Converted at seven, baptized of the Spirit at
nine, she lived a beautiful life and died a triumphant death. Songs of praises were often on her lips, and over and over she said, "I am so happy." A few weeks ago another, little Mary, died at her father's home in Poona.

During the year three of the girls have been baptized, four have united with the church on probation, and five in full membership. During the evangelistic campaign many of them gave their spare time to intercessory prayer. Coming in from the villages on Saturday and going into the school-house, I heard the voice of prayer and found two prayer meetings going on.

A day's picnic in Lanowli has hitherto been the extent of an outing during the long vacation, but this year, as several were ailing, we took the forty-eight left-overs to Bombay for a three weeks' picnic. An old building on the Mazagon place furnished shelter from the sun, but it is fortunate it did not rain. Trips to the "Gardens" and the sea were greatly enjoyed, as well as the novel sights of the city. They returned home better contented with their big compound and airy dormitories.

The war has been the absorbing topic since August, and now the girls are preparing for a Christmas tree, the fruit of which is to be given to the war sufferers.

We praise God for another year of service and for all His goodness to us.

Talegaon Evangelistic Work

Missionary

CHRISTINA H. LAWSON.

We have this year had four Bible-women, and these have regularly visited thirty-one villages and thoroughly worked Talegaon itself. It was a great joy to be able to go out myself during the evangelistic campaign. We had quite a band. Again we are indebted to Pundita Ramabai for help, and are very grateful to Miss Macdonald for coming with the three girls from Mukti. These, with Taibai, two of the school girls, and the men workers, made up the band that visited the distant villages. The three women with babies could not join us, but worked nearer home. We made Induri our center, living in a native house on the main street of the village. We wondered why it was so willingly given to us rent free, but later learned that it was considered to be haunted (so it was by rats and hungry scraggy cats). Here in the lower rooms we held meetings nightly, attended by Muhammadans and high caste men, who listened attentively to the Word, sometimes asking questions. We visited the surrounding villages, everywhere preaching from and teaching our campaign text—"Jesus Christ came into the world to save sinners." We distributed Christian literature, and gave out picture cards on which the girls had written our text. When we could not get the people in the villages, we went out into the fields and talked to them.
as they worked. We were not able to be out the whole month, but estimate that during the time we were about 1,500 people heard the Gospel. A young Muhammadan and a Brahmin lad have since paid secret visits to the Induri school-master to hear more about Christ.

The Induri and Talegaon Sunday schools have been maintained, and for some months another was held near the station with eighteen in attendance. The removal of the people took away our Sunday school.

The night school, begun so auspiciously last year, had to be abandoned because we had no teacher, and the factory where they work opened a school for a short time daily. This factory has drawn away a number of the boys who were regular attendants at the Talegaon day school. A grass-cutting factory has also affected the attendance at Induri day school, but the master there gives part of his time to visiting the villages we went over during the campaign in March.

Last week, a man came from a village below Lanowli to enquire, having heard the preaching of the Word often in his village. He said he wants to become a Christian. We hope it may turn out that he is a sincere seeker after truth.

Ordelia M. Hillman Memorial School Educational Department

Missionary Lucile C. Mayer.

When I returned home from Conference last January, I soon found myself involved in all the various details connected with Government aided schools. From this I have been slowly trying to extricate myself, but it seems to be a continuous affair and gets more complicated.

During the year various experiences have come to me. In many respects these children are not unlike American children. There are those who want to study, and those who do not; some are obedient, while others are inclined to be otherwise. There have been many things to try ones patience, but also things for encouragement and occasional surprises. Some of the productions from my English classes afford very good entertainment. For instance, in describing Talegaon, one girl wrote, "Here the green grass grows on the ground." It is true that when the green grass grows most of it is on the ground, though occasionally it may be seen on the roofs of houses and the tops of stone walls, but the greater part of the year it doesn't grow at all.

At present there are eighty-one pupils enrolled; during the past year sixteen have been admitted, eleven withdrawn, and death has claimed three. Four of our girls have recently been sent to other schools to be trained as teachers, and three are in the Nurses' Training Class at Baroda. Out of four girls sent up last year for the Government First Grade Art Examination three passed. Last month these
GROUP OF WORKERS AND LISTENERS IN ONE OF THE VILLAGES ON THE TALEGAON CIRCUIT

STARTING OUT ON THE EVANGELISTIC CAMPAIGN.
Feb. – March, 1914, Talegaon.

60
A VILLAGE WOMAN AND HER EDUCATED DAUGHTER,

An Evangelistic Assistant in Gujarat. Bible-woman Nanibai
Baiwant, Baroda. See page 38.
three went up for the Second Grade and four others for First Grade, but these results are not yet known.

The illness and death of one of our pundits, Mr. Mandvaker, who had taught in the school for many years, and the failure to secure a competent man in his place, has somewhat handicapped the work of the High School department. However, in July we were able to secure a young pundit for four hours a day, and, though inexperienced in teaching, he has been doing satisfactory work. From this time until the end of October the routine of the school went on more smoothly, but then the other pundit decided to leave. As the VII Standard girls were not appearing for Matriculation this year, most of their classes were suspended for the time being, and they have been filling some of the vacancies caused by the pundit's leaving. Of course, this can only be temporary, as they must go on with their studies at the beginning of the year. After promotion there will be an extra standard, and the difficulty will be increased. It is with this problem on our hands that we are about to open the new school year. We shall endeavour to do our best under these circumstances, and trust that the vacancy may soon be filled.

We praise God for all the experiences and blessings that have been ours the past year, and pray for His wisdom and guidance in all that may come to us during the coming year.
STATISTICS
## Statistics of the Work of the Women's Foreign Missionary Society of the Methodist Episcopal Church in the Bombay Conference for the year ending June 30, 1914

<table>
<thead>
<tr>
<th>Names of Stations or Districts</th>
<th>Summary</th>
<th>Women in the Church</th>
<th>Evangelistic Work</th>
<th>Bible Institutes or Training Classes</th>
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- **Dholera**: 1
- **Kapatvanj**: 4
- **Babeyal**: 1
- **Umreth**: 1
- **Dhandhuka**: 2
- **Attarsumba**: 4
- **Pansora**: 5
- **Bhujaj**: 7
- **Daskroi**: 5
- **Nadiad City**: 2
- **Ahmedabad Circuit**: 2
- **Dehgam**: 2
- **Mehana**: 2
- **Vaso**: 4
- **Changa**: 4

### Baroda District
- **Baroda**: 5
- **Dabholi-Varnama Circuit**: 1
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- **Jamnagar-Jantran**: 1
- **Savli-Walod**: 1
- **Godhra Station**: 2
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### Marathi and English Bombay Districts

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Grand Total: 17 3 6 129 756 5898 819 136 5103 3376 189
### Names of Stations or Districts

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### Names of Stations or Districts

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| Total for District     | 57          | 64                                    | 1038         | 782           | 208.35 |

| Baroda District        |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Baroda                 |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Dahot-Varnana Circuit  |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Pakli-Patna            |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Jambsar-Jantra         |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Savli-Walvad           |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Godhra Station         |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Godhra Circuit         |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Balasbinor             |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Kabil                  |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Kalsar                 |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Limkheda               |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Ode                    |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Pedal                  |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Piplod                 |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Sandasar               |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Thasra                 |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Timba                  |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Vagashi                |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |
| Vasad                  |             |                                      |              |               |               |                         |                         |             |              |                   |                        |                      |                          |                     |                           |               |                  |                        |                          |

| Total for District     | 40          | 40                                    | 510          | 316           | 130    |

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<td>Poona Marathi District</td>
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Statistics of the Work of the Women's Foreign Missionary Society of the Methodist Episcopal Church in the Bombay Conference for the year ending June 30, 1914

### Names of Stations or Districts

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<tr>
<th>Industrial Schools</th>
<th>Sunday Schools</th>
<th>Medical Work</th>
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#### Ahmedabad District
- **Mahudha Circuit**
  - No. Schools: 8
  - No. Pupils: 289
- **Alina**
  - No. Schools: 3
  - No. Pupils: 92
- **Kathal**
  - No. Schools: 6
  - No. Pupils: 98
- **Rampur**
  - No. Schools: 3
  - No. Pupils: 40
- **Dholera**
  - No. Schools: 2
  - No. Pupils: 20
- **Kapadvanj**
  - No. Schools: 4
  - No. Pupils: 96
- **Baheyal**
  - No. Schools: 7
  - No. Pupils: 84
- **Ungroth**
  - No. Schools: 11
  - No. Pupils: 218
- **Dhandhuka**
  - No. Schools: 1
  - No. Pupils: 8
- **Attarumbha**
  - No. Schools: 4
  - No. Pupils: 92
- **Patara**
  - No. Schools: 4
  - No. Pupils: 125
- **Bhulej**
  - No. Schools: 5
  - No. Pupils: 109
- **Dabkro**
  - No. Schools: 4
  - No. Pupils: 100
- **Nadiad City**
  - No. Schools: 3
  - No. Pupils: 80
- **Ahmedabad Circuit**
  - No. Schools: 3
  - No. Pupils: 100
- **Dehgam**
  - No. Schools: 3
  - No. Pupils: 63
- **Mehsana**
  - No. Schools: 5
  - No. Pupils: 84
- **Vaso**
  - No. Schools: 4
  - No. Pupils: 66
- **Changa**
  - No. Schools: 4
  - No. Pupils: 43

**Total for District**: 117

#### Baroda District
- **Baroda**
  - No. Schools: 1
  - No. Pupils: 1
- **Dabhav-Varnam Circuit**
  - No. Schools: 2
  - No. Pupils: 94
- **Palpi-Padra**
  - No. Schools: 4
  - No. Pupils: 27
- **Jambusar-Jantran**
  - No. Schools: 4
  - No. Pupils: 102
- **Gadi-Walod**
  - No. Schools: 2
  - No. Pupils: 40
- **Godhra Station**
  - No. Schools: 2
  - No. Pupils: 102
- **Sadashiv**
  - No. Schools: 2
  - No. Pupils: 40
- **Balasinor**
  - No. Schools: 2
  - No. Pupils: 40
- **Kalsal**
  - No. Schools: 3
  - No. Pupils: 75
- **Kaisa**
  - No. Schools: 5
  - No. Pupils: 130
- **Limkhed**
  - No. Schools: 2
  - No. Pupils: 102
- **Oda**
  - No. Schools: 3
  - No. Pupils: 102
- **Padal**
  - No. Schools: 2
  - No. Pupils: 27
- **Piplod**
  - No. Schools: 2
  - No. Pupils: 102
- **Sandasal**
  - No. Schools: 2
  - No. Pupils: 95
- **Thasra**
  - No. Schools: 2
  - No. Pupils: 85
- **Timbu**
  - No. Schools: 2
  - No. Pupils: 85
- **Vaghani**
  - No. Schools: 2
  - No. Pupils: 126
- **Vasad**
  - No. Schools: 4
  - No. Pupils: 97

**Total for District**: 412

**Total for District**: 117

#### Marathi and English Bombay Districts
- **Bombay**
  - No. Schools: 6
  - No. Pupils: 290

**Total for District**: 6

#### Poona District
- **Talegaon**
  - No. Schools: 4
  - No. Pupils: 166
- **Poona**
  - No. Schools: 6
  - No. Pupils: 205
- **Poona Station**
  - No. Schools: 6
  - No. Pupils: 205
- **Poona Marathi District**
  - No. Schools: 8
  - No. Pupils: 126

**Total for District**: 18

**Grand Total**: 188

**Total for District**: 117

**Total for District**: 412