TWENTY-FOURTH ANNUAL REPORT

BOMBAY

WOMAN'S MISSIONARY CONFERENCE

METHODIST EPISCOPAL CHURCH

POONA, 1915-16
Twenty-Fourth Annual Report

OF THE

BOMBAY

Woman's Missionary Conference

OF THE

Methodist Episcopal Church

FOR

1915

HELD AT

POONA, DECEMBER 29, 1915—JANUARY 3, 1916

Mysore:
PRINTED AT THE WESLEYAN MISSION PRESS.
OFFICERS

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MRS. A. A. PARKER

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MISS JOAN DAVIS. 

Assistant Secretary
MISS BERNICE ELLIOTT.

Official Correspondent
MISS L. AUSTIN.

Correspondent for the General Office
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Statistical Secretary
MISS M. E. NEWTON.

Conference Historian
CORAL MORGAN.

Conference Auxiliary Treasurer
MRS. W. H. STEPHENS.

Conference Treasurer
MISS M. D. CROUSE.

Field Reference Committee
MISS E. W. NICHOLLS, Chairman. MISS MORGAN.
MISS H. E. ROBINSON, Secy. MRS. W. H. STEPHENS.
MISS ELMA M. CHILSON.

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

Cable and Telegraphic Address:—"Forservice," Bombay.
STANDING COMMITTEES

Board of Examiners.—Miss Morgan, President; Miss Mayer Registrar; Miss Nicholls, W. H. Stephens, Miss Austin, F. Wood, Mrs. Lampard.

Board of Examiners for Indian Workers.—Miss Morgan, Chairman; Miss Haney, Secretary; Miss Newton, Mrs. Conley, Mrs. Bisbee, Mrs. Stephens, Miss Nicholls, Mrs. Lampard.

Temperance.—Miss Crouse, Miss Godfrey, Miss Goodall, Miss Davis.

“Marathi Woman’s Friend”—Miss Nicholls, Miss Elliott, W. H. Stephens, Miss Mayer.

Publishing.—Miss Davis, Miss Elliott.

Programme.—Wife of Missionary of Entertaining Church, Miss Newton, Miss Kennard.

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

Board of Education.—C. B. Hill, President; R. D. Bisbee, Secretary; W. E. Bancroft, R. D. Bisbee, C. H. Conley, W. H. Stephens, Miss Crouse, Miss Mayer, Miss Godfrey, Miss Newton, Miss Morgan.

Literature Committee.—Miss Austin, Miss Nicholls.

Furniture Committee.—Miss Goodall, Dr. Laybourne, Miss Morgan.

Epworth League Board of Control.—President, C. H. Conley; First Vice-President, Miss Morgan; Second Vice-President, Virji Khoja; Third Vice-President, Miss Crouse; Fourth Vice-President, Miss Mayer; Secretary, Miss Austin.


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


Board of Management of Institutions in Gujarat.—Miss Morgan, Miss Chilson, Miss Austin, C. B. Hill, C. H. Conley, F. Wood, J. Lampard.

Reimbursement Committee.—Miss Newton, Miss Morgan, Miss Chilson, Miss Crouse, Miss Mayer, Dr. Laybourne.

Editor, “Marathi Woman’s Friend”—Miss Nicholls.

Trustee, Muttra Training School.—Mrs. Hutchings.

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

Gujarati " " " " Miss Austin.

All-India Sunday School Representative.—Miss Newton.

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

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

New York Branch.—Mrs. J. M. Cornell, Seabright, N. J.; Miss Elizabeth Bender, Assistant, Room 715, 150 Fifth Ave., New York City

Philadelphia Branch.—Miss C. J. Carnahan, Shady Ave. and Walnut Street, Pittsburgh, Pa.; Miss Juliet Knox, Assistant, Ben Avon, 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, Assistant, 801 Jackson St., Cary, Ind.

Des Moines Branch.—Mrs. W. B. Thompson, Osceola, R.F.D., 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, 273 So. Catalina 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

<table>
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<th>Date of Joining</th>
<th>Names</th>
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<td>Chilson, Elma M.</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

Poona, Anglo-Indian Home,
Thursday, December 30, 1915.

Opening.—The twenty-fourth annual session of the Bombay Woman’s Missionary Conference met in the Anglo-Indian Home at 3-30 p.m., with the First Vice-President, Miss Nicholls, in the chair.

Devotional.—The devotions were conducted by Miss Holmes, a hymn was sung, after the reading of Joshua 1:1-9 a short talk was given emphasizing verse 7, prayers were offered by Miss Morgan, Mrs. Richards and Miss Holmes.

Roll Call.—The Secretary called the roll, the following were present:—Miss Austin, Miss Chilson, Miss Crouse, Miss Davis, Miss Elliott, Miss Godfrey, Miss Haney, Miss Holmes, Mrs. Hutchings, Miss Kennard, Miss Morgan, Miss Nelson, Miss Newton, Miss Nicholls, Mrs. Parker, Miss Robinson, Mrs. Richards, Mrs. Stephens and Miss Turner.

Election of Officers.—Miss Elliott and Miss Kennard were appointed tellers. The following officers were elected:—President, Mrs. Parker; First Vice-President, Miss Nicholls; Second Vice-President, Miss Austin; Secretary, Miss Davis; Official Correspondent, Miss Austin; Statistical Secretary, Miss Newton; Correspondent for General Office, Miss Mayer; Conference Auxiliary Treasurer, Mrs. Stephens; Conference Historian, Miss Morgan.

On nomination by the Secretary, Miss Elliott was elected Assistant Secretary.

Appointment of Temporary Committees.—The President appointed the following Temporary Committees:—
Committee on Resolutions:—Miss Robinson, Miss Haney, Mrs. Richards, Miss Godfrey.
Committee on Nominations:—Miss Chilson, Miss Crouse, Miss Austin.
Time of Sessions.—It was proposed and carried that the sessions be from 3-30 p.m. to 5-30 p.m.

Introductions.—The following were introduced to the Conference:—Miss Haney, Miss Kennard, Miss Elliott, Miss Rexroth, Miss Turner.

Communications.—The Secretary read a letter from Miss Abbott. The President gave us a message from Mrs. Linzell. The Official Correspondent read a letter from Mrs. Fisher containing information of the General Executive Meeting of 1915. An exceedingly interesting and encouraging report of the Isabella Thoburn College was read by the Secretary, the report was unanimously adopted and Miss Rexroth was commissioned to carry a message of appreciation to Miss Robinson, the Principal. (See reports.)

Miscellaneous.—It was moved and seconded that the election of the Field Reference Committee be held on Saturday after the devotional exercises. It was moved and seconded that we make the election of the delegates to Central Conference the order of the day after the election of the Field Reference Committee.

Moved and seconded that all the missionaries in the Gujarati work constitute a committee to bring in recommendations for a scale of salaries for Gujarati trained teachers. (See reports.)

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, Miss Holmes; New York Christian Advocate, Miss Newton.

Greetings.—The Secretary was asked to send greetings to Misses Abbott, Lawson, Ross and to Mrs. Linzell and Mrs. A. C. Parker.

Adjournment.—After prayer the Conference stood adjourned.

Second Day

Friday, December 31, 1915.

Opening.—The Conference met at 3-30 p.m., with the President in the chair.

Devotional.—After singing "From all the dark places," Miss Newton read Colossians 1: 3-18, dwelling especially on the last sentence, "That in all things He might have the pre-eminence."

Roll.—The names of Misses Mayer and Goodall were added to the roll.
Minutes.—The Minutes of the previous session were read and approved.

Introductions.—Mrs. Grubert, of Igatpuri, was introduced.

Reports of Standing Committees,—

Board of Examiners.—Moved and seconded that Miss Robinson's report for Board of Examiners for Indian Workers be accepted additions to be made when all examination results are in. (See reports.)

Temperance.—Moved and seconded that the encouraging Temperance Report from Gujarat be combined with the report from the Marathi and English Districts. (See reports.)

"Marathi Woman's Friend."—Moved and seconded that the report of the The Marathi Woman's Friend be accepted. (See reports.)

Furniture Committee.—Miss Holmes gave a verbal report for the Furniture Committee. It was moved and seconded that a committee of three be appointed to send a recommendation to General Executive regarding the furnishing of the Woman's Foreign Missionary Society bungalows. Misses Morgan, Mayer and Nelson were asked to serve on this committee. (See reports.)

Gujarati Inter-denominational Course of Study.—Moved and seconded that we accept Miss Holmes' report of the Gujarati Inter-denominational Course of Study. (See reports.)

Bombay Representative Council of Missions.—Moved and seconded that Miss Nicholls' report of the Bombay Representative Council of Missions be accepted, and the final part be referred to the Joint Finance Committee. (See reports.)

Report of Conference Auxiliary Treasurer.—Moved and carried the report of Conference Auxiliary Treasurer be accepted. (See reports.)

Statistical Secretary.—Moved and seconded that we accept the report of the Statistical Secretary. (See statistics.)

Nominating Committee.—Moved and seconded that the report of the Nominating Committee be accepted, and that each committee be voted on separately.

Reimbursement Committee.—Moved and seconded that the Reimbursement Committee be made a standing committee. Misses Morgan, Mayer, Chilson and Laybourne are to serve on this committee.

Minutes.—By common consent the minutes are to be illustrated. Moved and seconded that five copies be furnished free to each member requesting them.

Memorials.—Moved and seconded that a committee of three be appointed to consider Memorials for Central Conference.

Adjournment.—The time having expired, the meeting adjourned after prayer by Miss Turner.
Third Day

Saturday, January 1, 1916.

Opening.—The Conference opened at 3-30 p.m., with the President in the chair.

Devotional.—After singing "All hail the power of Jesus Name," Bishop Robinson read part of the fourth chapter of Ephesians and gave a very helpful talk.

Introductions.—Mr. T. T. Wright, of Bombay, was introduced. He spoke briefly of the privilege our women have of bringing Christ to the women of India. Miss S. D. Crouse, of the Isabella Thoburn College, was introduced; Rev. A. A. Parker, of Baroda, was introduced and spoke briefly of his work.

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

Order of the Day.—The Order of the Day was taken up, Misses Turner and Haney were appointed tellers, and the Conference proceeded to elect the members of the Field Reference Committee by ballot. Miss Nicholls, Miss Chilson, Miss Morgan, Mrs. Stephens, and Miss Haney were elected. Miss Mayer and Dr. Laybourne were elected alternates.

Central Conference.—Miss Morgan and Miss Crouse were elected delegates to Central Conference, and Miss Austin and Miss Nelson were elected alternates.

Reports of Standing Committees.—

Furniture Committee.—Miss Morgan read the report. Moved seconded that this report be accepted. (See reports.)

Publishing Committee.—The Secretary reported for the Publishing Committee. (See reports.)

Reimbursement Committee.—The report of the Reimbursement Committee was given. Moved and seconded that the report be accepted. (See reports.)

The time set for the session having expired, it was moved and seconded that the time be extended.

Field Reference Committee.—The report was given. Moved and seconded that the report be accepted. (See reports.)

Auditing Committee.—The report of the Auditing Committee was given. Moved and seconded that this report be accepted. (See reports.)

Field Property Committee.—The report of the Field Property Committee was given. Moved and seconded that this report be accepted. (See reports.)

Temporary Committees.—

Gujarati Committee.—It was moved and seconded that the Gujarati missionaries constitute a committee to bring in a report
concerning the salary of the Gujarati Trained Teachers. Moved and seconded that the suggestions brought in by this committee be referred to the Board of Education, that their action be inserted in the Minutes.

Marathi Committee.—Moved and seconded that the Chair appoint a committee to meet with the Cabinet to discuss the Marathi Mass Movement. Miss Nicholls, Miss Mayer and Miss Austin were appointed.

Memorials.—The Committee on Memorials to Central Conference presented its report, which was accepted. (See reports.) The report of the Committee on Memorials to General Executive was accepted. (See reports.)

Return of Missionaries.—It was proposed and carried that the Conference vote by ballot concerning the return of the Misses Holmes Nelson, Robinson and Davis, going on furlough this year. They being absent from the room the ballot was cast, and was unanimous for the return of all.

Official Record.—On motion it was ordered that the published Minutes be the official record of this Conference.

Resolutions.—The resolutions were read and accepted. (See reports.)

Adjournment.—Moved and seconded that after the reading of the Minutes and prayer the Conference adjourn, to meet in joint session with the Annual Conference, Monday morning.

The Minutes of the session were read and approved, prayer was offered, and the Conference stood adjourned.

Joint Session

Monday, January 3, 1916.

Opening.—The Conference came to order at 7-30 a.m. Bishop J. W. Robinson in the chair. Devotional exercises were conducted by Rev. A. A. Parker. Rev. W. H. Stephens and Bishop Robinson led in prayer.

Order of the Day.—The Order of the Day was taken up and the Joint Conference came to order. Miss Davis, Secretary of the Woman’s Conference, reported on behalf of the Woman’s Conference, and on motion of C. B. Hill the nominations of the Woman’s Conference for Committees were adopted and the Secretary was instructed to co-ordinate these elections with those to be adopted by this Conference.

Date of Conference Session.—On motion of W. E. Bancroft, it was decided to recommend that our Annual Conference be held later in the year than it is held now.
Aggressive Evangelism.—The report of the Committee was read and adopted.

Board of Education.—The report of the Board of Education was read, and on motion of W. L. Clark was adopted.

State of the Church.—The report of the state of the Church was presented, and on motion of C. H. Conley, adopted.

Sunday Schools.—The report on Sunday Schools was adopted.

Epworth League.—The report of the Epworth League was adopted.

Adjournment.—On motion of A. A. Parker, it was ordered that after the reading of the appointments the Conference stand adjourned.

The Bishop read the appointments and offered prayer; the benediction was pronounced, and the Conference stood adjourned.
# WOMAN'S CONFERENCE

## Appointments for 1916

### AHMEDABAD DISTRICT

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<td>On leave, Mrs. Wood, Miss Holmes</td>
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### BARODA DISTRICT

| Baroda Boys' Boarding School | ... | ... | Mrs. Hill |
| Florenc B. Nicholson School of Theology | ... | ... | Mrs. Bisbee |
| Girls' Boarding School | ... | ... | Miss Chilson and Miss Turner |
| Girls' High School, Principal | ... | ... | Miss Chilson |
| ,, Primary,, | ... | ... | Miss Godfrey |
| Mrs. Wm. Butler Memorial Hospital | ... | ... | Miss Laybourne, M.D. |
| 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, Mrs. Linzell, Miss Ross, Miss Nelson, Miss Robinson. | ... | ... |          |

### BOMBAY DISTRICT

| Bombay Bowen Memorial Church | ... | ... | Mrs. Ingham |
| Gujarati City Schools | ... | ... | Miss Crouse |
| Gujarati Evangelistic Work | ... | ... | Miss Kennard |
| Hindustani Church | ... | ... | Miss Nicholls |
| Marathi Evangelistic and Zenana Work | ... | ... | Miss Nicholls |
| ,, City Schools | ... | ... | Miss Elliott |
| Seamen's Rest | ... | ... | Mrs. Richards |
| Canarese Work | ... | ... | Miss Crouse |
| Karachi, Brooks Memorial Church | ... | ... | To be supplied |
| Quetta English Church | ... | ... |          |
| Editor, "Marathi Woman's Friend" | ... | ... | Miss Nicholls |
| On leave, Miss Abbott, Mrs. Clarke, Mrs. Shaw, Mrs. Bancroft, Mrs. Eldridge, Miss Davis. | ... | ... |          |

### POONA DISTRICT

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<td>Miss Mayer, Miss Goodall</td>
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<tr>
<td>,, Hillman Memorial School</td>
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<tr>
<td>On leave, Miss Lawson.</td>
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**REPORTS OF COMMITTEES**

**Gujarati Inter-denominational Course of Study**

It is a pleasure to report Miss Newton has passed the Higher Standard with good grades, thus completing the course of study in less than three years.

We are happy in reporting Miss Godfrey having passed the Lower Standard Examination; we congratulate both ladies.

*Ada Holmes.*

**Board of Examiners for Indian Workers**

<table>
<thead>
<tr>
<th>Districts</th>
<th>Ahmedabad</th>
<th>Baroda</th>
<th>Bombay</th>
<th>Poona</th>
<th>Godhra Normal School</th>
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<td>2</td>
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<td>No. passed</td>
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| **Lower Standard** |           |        |        |       |                      |
| *Supplementary, Second Year* |           |        |        |       |                      |
| No. of candidates | ... | ... | 1 | ... | ... |
| No. passed | ... | ... | 1 | ... | ... |
| **Fourth Year** |           |        |        |       |                      |
| No. of candidates | ... | 7 | 6 | ... | ... |
| No. passed | ... | 3 | 5 | ... | ... |
| **Third Year** |           |        |        |       |                      |
| No. of candidates | ... | 10 | 9 | ... | ... |
| No. passed | ... | 6 | 7 | ... | ... |
| **Second Year** |           |        |        |       |                      |
| No. of candidates | ... | 1 | 4 | ... | ... |
| No. passed | ... | 1 | 4 | ... | ... |
| **First Year** |           |        |        |       |                      |
| No. of candidates | ... | 3 | ... | ... | ... |
| No. passed | ... | 1 | ... | ... | ... |
| **Graduates from the School of Theology** |           |        |        |       |                      |
| No. entering work from |           |        |        |       |                      |
| (1) Middle Class | ... | ... | 1 | ... | ... |
| (2) Junior | ... | ... | 2 | ... | ... |
| (3) Bible Training Department | ... | ... | 5 | ... | ... |
Temperance Committee

Temperance instruction has continued in our institutions and among our Bible-women during the past year.

The new Temperance Catechism, published in Gujarati and Marathi by the Bombay Division of the Woman's Christian Temperance Union, has been introduced and studied in our Sunday schools, Junior and Intermediate Leagues of Godhra and Baroda, Bombay and Talegaon. Thirty took a written examination on this book in the Godhra League and twenty-seven passed. This catechism has been made a part of our curriculum in our Baroda schools. In this way twenty camp girls get this instruction, which they could not get elsewhere. An examination in this subject is required. The High School of Baroda has secured good posters to aid in temperance instruction.

The Bible-women of the Ahmedabad and Baroda Districts are continuing the study of temperance tracts. The new catechism is adopted into their course of study. This catechism is put into every Sunday school and every day school. This means this catechism is being studied in eighty day schools in the Ahmedabad District and forty day schools in the Baroda District.

One evangelistic worker has secured a number of posters to put up at different railway stations.

In Bombay Mr. Fritchley most kindly conveyed the Secretary about the city in his car. He brought along two enthusiastic assistants, a Brahmin and a Muhammedan gentleman, who kindly entered the Irani shops, and by their gracious manners made the Irans eager to have the temperance posters, both in Marathi and Gujarati, put up. It was a very enjoyable temperance tour. Twenty-one Irani shops were visited and nearly fifty posters displayed. One Brahmin gentleman, walking along Grant Road and seeing the poster being placed in a conspicuous place on the outside of the building, stopped up the car and asked for one to place at his market stall on the Lisle Road. He promised to give it a conspicuous place. In every instance the people were glad to have them, and crowds gathered about to read them. We can not help but feel that they will be an enlightenment to the crowds who pass, repass and enter the Irani shops.

Mr. Fritchley kindly offered to repeat the tour, visiting other parts of the city, and this we hope to do after the rains break.

The missionaries are very thankful to the Women's Christian Temperance Union for providing these splendid helps in the vernaculars, thus enabling them to put temperance teaching before school children and others. Thus, little by little, temperance instruction is advancing. We thank our Heavenly Father for the progress made, and pray that the coming year may record greater progress in this valuable phase of Christian work.

Louise Godfrey.
Publishing Committee

The Minutes were printed, as the previous year, at the Mysore Wesleyan Mission Press. The number printed was 1,400. Most of them were sent directly from the press to America, thus saving a great deal in expense and time. This same Press tells us that they will be able to print our new report at the same cost as last year, and we are pleased to continue with them.

Joan Davis.

"The Marathi Woman's Friend"

The Marathi Woman's Friend has been edited regularly during the past year. The Zanana women greatly appreciate the paper, and many subscribe for it. Cuts are difficult to obtain, therefore have not been inserted during the past year. It has a large circulation in all the Missions where the Marathi language is spoken. We thank Miss Blair for her contributions to the paper.

E. W. Nicholls.

Furniture Committee

Whereas the Woman's Foreign Missionary Society bungalows are sometimes inadequately furnished and it is often difficult to furnish them with the money allowed for furniture to new missionaries, therefore, we recommend the General Executive of the Woman's Foreign Missionary Society, that instead of the usual furniture grant to each individual missionary, estimates be sent in the regular way for the necessary furnishing of a bungalow at the time of building, or as conditions require.

Cora Morgan.

Field Property Committee

There have been four meetings of the Committee. The first one was held in Bombay, January 12, 1915, for election of officers. The second one was held in Godhra, March 23. It was moved and carried that slight alterations for servants' quarters at Nadiad be approved, and that Miss Holmes, Mr. Wood, and Miss Haney be appointed on the Local Building Committee.

Miss Lawson was granted permission to re-paint and colour-wash the school house at Talegaon.

It was recommended that if the ladies are able to return to Mazagon that the manse property be sold if opportunity arises, Misses
Nicholls, Crouse, Chilson, Mrs. Stephens and Mr. Clark be appointed to take steps to dispose of the manse property under above conditions, and to investigate and arrange for the securing of the land adjoining Mazagon.

The plans of the Union Irish Presbyterian and Methodist Episcopal Mission Training College for Gujarat were approved. The third meeting was in Godhra, July 2, when the plans for the Godhra Normal School were approved.

The fourth meeting was held in Poona, December 31; permission was given to Miss Morgan to proceed with the adjustment of the verandah at Godhra, for an evangelistic office.

The Bombay propositions were discussed. It was decided that the Property Committee visit the proposed site in Dadar

M. E. Newton,
Secretary.

The Board of Education

Statistical tables have large value when systematically arranged and carefully acquired, conditions which are scrupulously attended to by the hard-working Statistical Secretary of our Conference. Your committee in this report do not intend to deprive interested friends from making excursions in those figures, when they present a "Seen at a glance" paragraph of all the labour, delight, fears, joys, hopes, disappointments, failures and success which these figures conjure up, as the net result of another year of educational work; but rather do they hope that their tabulation will serve as a zest and incentive for an exhilarating experience of comparisons and deductions; quite apart from the many salient features in the history of our Conference educational institutions, which is the chief intention of this report.

The total number of boys' schools is 151, or an increase of 4. While the number of girls' schools is 116, or a decrease of 3.

The total enrollment in these schools is 3,940, showing an increase of 146. We have 2,424 Christian boys and girls under instruction, while 1,516 non-Christians are found studying the Scriptures with them.

The Florence Nicholson School of Theology

At the Baroda Theological School, 12 men and one woman completed the Theological Course, and 4 women completed the Woman's Bible Training school Course; while a splendid new class has just entered the school. A notable feature is the fact that six village boys, who have passed the Sixth Gujarati Standard in our village primary schools, have presented themselves for admission. If this was the only asset of our village primary schools it would fully justify their existence. The Theological School is a hive of Sunday school industry, caring for 465 children in 20 different Sunday
schools. This School of Theology has up-to-date graduated 99 men and 21 women, who have completed the course.

The Normal School, Godhra

The year has been a record one at the Normal School, Godhra. Ten out of eleven candidates in the second year course passed, while 7 out of 10 passed the first year examination. Out of 75 candidates presenting themselves for this examination in Gujarat, the candidate at the head of the list is a student of the Normal School, Godhra. It is not to be wondered at that Government have granted permission for a third year class to be opened in 1916. This is the only Christian Normal School in Gujarat that offers a full Government Course.

The Nadiad Industrial and Engineering Institute

This school has maintained its growing reputation of recent years. Eleven young fellows have gone out to support themselves by the work of their hands and the sweat of their brows. Opportunities present themselves to lads who have the impress of the Nadiad Industrial School on them, in the way of securing work such as operating steam ploughs, as engine-drivers in irrigating plants and boring departments, and as carpenters and machinists in neighbouring cities. Nor are spiritual opportunities un-utilised, since the boys often help in the hospital and village meetings. The Government inspector remarked that he was quite satisfied with the work which he saw done; and the grant allowed was the highest allowable by the Government grant-in-aid code.

Training School at Poona

This important institution is in better shape than ever before and has several students at work. It has fine prospects and great hopes.

Anglo-Indian Home and Taylor High School, Poona

The amalgamation of these two institutions is regarded as a great success. Last year 3 girls appeared for the Senior Cambridge examination, of whom all passed; while 6 out of 9 passed the Junior Cambridge. The results of these examinations for the current year have not as yet been published. New buildings are being erected costing about Rs. 60,000, being grants made by the Government and by the Wadia Trust. This institution has to meet its current expenses from money raised in India, and we are glad to note that the English Churches of this Conference have the needs of this school upon their hearts.

Primary Education

The great bulk of our educational work is carried on in Primary Schools, scattered among the villages of our wide Conference field,
while in our larger centres well organised Primary Schools under missionary management and care are to be found. These village Primary Schools are evidencing their value with every passing year, and become the recruiting ground for our larger educational institutions. At Godhra one of the outstanding features of the year has been the admission of several non-Christian children, while the percentage of passes is 85 per cent., as against 66 per cent. of the previous year. Of 147 children in the Girls' Primary School at Baroda, 71 are in the kindergarten. The inspector commented upon the clean sewing, forgetting perhaps that missionaries and soap travel on the same boat. His report was very favourable. There are boys' Primary Schools at Nadiad, Baroda and Poona also, which are doing excellent work. Appropos of our Primary Schools, Brother Stephens calls attention to a "conscience clause" in the minds of many of our Christians, who make us take care of their children about as soon as they can walk. We are seeking to combat this tendency by a well regulated system of fees, graded according to the income of the parents, and in respect to which many have very strong conscientious scruples. The amount of school fees paid at the central institutions during the year is an increase over the past, and we believe we are slowly but surely making headway.

Baroda High School for Girls

There are 31 pupils on the rolls, and the work of the school will be conducted in six standards in 1916. The reports of the inspector and inspectress are encouraging. After years of co-education the girls now have a school of their own, and have lost all shyness in reciting, because the boys are not there to see how sweet they look in their new sarees or to hear how gentle their voices are. Finely organised and skilfully directed, this school may be expected to attain rare efficiency in the future, especially when the badly-needed school buildings and equipment is provided.

The Ordelia Hillman Memorial High School for Girls, Talegaon

Talegaon has had eighty-five on the roll. There has been excellent work in all standards, and the staff of teachers has been complete, except the English teacher. Two girls passed the Bombay Arts examination, one the first year and the other the second year. During the year the direct method of teaching English was introduced.

Baroda High School for Boys

This school contains 46 boys, graded according to all the standards of a high school course. The work has been satisfactory, if not brilliant, in this initial year of the re-organised school; and we anticipate the next year of work with large hope. The need of a new high school building becomes increasingly apparent.
Needs

The outstanding need of our educational work is that of increased accommodation, particularly at Godhra and Baroda. Owing to the war the Government of India is unable to make any grants for new buildings, and will probably be unable to do so for several years to come. We pray that the hearts of God's stewards in the Homeland may be touched by our urgent needs in this respect, and that help may be forthcoming before long.

The Supreme Aim

of our educational work is to put the imprint of Christ on the plastic minds of the youth who come under our influence. Were it not for that privilege and opportunity, we would not want to engage in it. This is what we emphasise, day in and day out, in all our schools and class rooms; and while we would wish that there were more non-Christians in our schools, we rejoice that nearly 2,500 Christian boys and girls are being trained in character through the medium of our schools to live the Christ-like life and serve God in their day and generation.

Field Reference Committee

There have been three meetings of the committee during 1915, and a final one here at Poona.

The committee approved of the disposal of the balances for the Gujarat evangelistic work, also of the Godhra, Talegaon and Bombay balances.

It accepted the resolutions of the Furniture Committee with reference to the furniture and property transferred from the Taylor High School to Mrs. Hutchings, and recommended that Rs. 500 be allowed to the same.

It passed a resolution about the manse property. It voted to have the amount paid by our Society to the Bombay Representative Council of Missions taken from the Contingent Fund.

It sent a request home to have a share in the proposed Union Training College for Women in Anand, and though the scheme was approved at home it was later disapproved on the field.

The estimates passed at the mid-year meeting were printed.

It elected Miss Crouse as delegate to the Executive Board Meeting.

It voted for Miss Sherman's vacation and furlough salary.

The scheme for the High School for Girls in Bombay was approved, and that of the removal of the Girls' High School of Baroda to Godhra was rejected after much discussion and consideration.
Miss Crouse was nominated Treasurer in place of Miss Lawson. The furloughs of Misses Davis, Holmes, Nelson and Robinson were approved.

Helen E. Robinson, Rec. Secretary.

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Auxiliaries

Miss Robinson reports that the Baroda Woman's Missionary Society during 1915 has had fewer members and raised a little less money than last year, but by outside help has made up the amount to the usual Rs. 60. It is following Mrs. Fisher's advice to wait until an object has been assigned for their offerings, but some of the members sent to tell Mrs. Fisher they would give any way, for the sake of Christ. However, we know that a definite object will stimulate them as it does us. The Programme Committee placed a calendar of the monthly meetings during the latter half of the year in the hands of each member, the different pages tied together with ribbon to hang up and serve as a reminder. The members were pleased and the meetings well attended.

Miss Robinson also reported Rs. 20 from the Baroda District Auxiliaries.

The Nadiad Auxiliary of the Ahmedabad District has had a successful year. The enrollment is about thirty members, and the money paid is thirty rupees six annas.

Mrs. Conley has acted as Treasurer during the year, and the spirit of giving has been full of interest. Mrs. A. Corpron was obliged to resign her position as President on account of press of work at the hospital, and it was with regret we accepted the resignation.

The order of service has been faithfully followed, the Indian women taking their part in all the plans.

M. E. Newton, Secretary.

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Reimbursement Committee

Godhra reports that one teacher, who has received three years of training, has given two years' service and has refunded to the school the amount required by the scale of reimbursement.

One second-year trained teacher has refunded both service and money in full, and two only in part.

Two nurses are regularly refunding and one has married with a part of the debt unpaid.

The amount received in the two years approximates Rs. 500.
Baroda reports that two first-year trained teachers have served for one year and refunded according to the required scale.

Three second-year trained teachers are teaching and making their regular payments.

Two nurses are in service and refunding regularly, two others have married without having refunded in full.

The amount received approximates Rs. 525.

The following rules were approved:

**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 a salary of—

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<tr>
<th>Rs.</th>
<th>3 to 5 per mensem refund</th>
<th>Rs. 1</th>
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<td>6 to 8</td>
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IV. In the event of a girl leaving the service of our Mission before she has refunded according to Rule III, 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 not 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.

E. M. CHILSON, Secretary.
Committee on Evangelism

Whereas, our Church as a whole is committed to what is known as the Methodist Forward Movement, which seeks certain goals within the year, May 1, 1915 to May 1, 1916, and whereas our Central Conference Commission on Aggressive Evangelism has given its endorsement to certain special features of this movement, therefore, Be it Resolved that we pledge ourselves, first to join earnestly, if not formally, that "Unless prayer prevails, we are beaten." If we are defeated in the realm of intercession no public or personal pleading with sinners to turn to God will avail.

Further that we will make the fullest possible use of the Time Legion idea. We are glad to know that in many instances our lay workers are giving a portion of their time to evangelistic effort, but we feel that if the claims of the Time Legion, as set forth by the Central Office of the Epworth League, are pressed and their methods used, many teachers and pupils in our institutions and, perhaps, a goodly number of village Christians may be led to take the pledge to personal service.

We are also pleased to note that the matter of Life-Work decisions has been presented in some of our institutions, and we urge that our missionaries in institutional work continue to press upon their older students the claims of the Church and Mission as furnishing the best possible opportunity for life investment.

We are also convinced that personal evangelism would be greatly stimulated, and the labours of our workers would have more definite aim, if there were prepared for each station and circuit a Constituency Roll, on which should be recorded not the enquirers alone, but all persons who are members of Christian families, contributors to our work, servants in Mission homes, and any others who ought to come under the direct influence of our Mission and for whom God will hold us responsible. We recommend that each District Superintendent try out this plan in at least one station and circuit.

Auditing Committee

The following books have been audited to June 30, 1915:—
To November 30, 1915:—
Baroda Girls' High School, Baroda Girls' Primary School, Godhra Normal and Primary School.
To December 31, 1915:—
Bombay Gujarati Evangelistic Work and Day Schools, Bombay Conference Treasurer.

E. M. Chilson,
C. Morgan,
M. D. Crouse.
Representative Council of Missions

The Bombay Representative Council of Missions met in the Central Y.M.C.A., Bombay, on Friday, 8 October, 1915.

It was resolved that a committee be formed to consider plans for Training Colleges for Women and Teachers, both in Bombay and the Deccan. Our representative on this committee will be Miss Mayer of Talegaon.

The next item for consideration was that of the Literature Missionary, which really means half-time literature missionary for each language area, namely, Marathi and Gujarati, and the scheme for providing salary for such missionaries.

It was desired that members of the Council lay this matter before their respective Missions, and secure action approving of the scheme, including the proposed contributions.

E. W. Nicholls.

Blackstone Missionary Institute Training Report

The Staff.—Miss McKnight, who had been principal of the training school some years, went home on furlough in February, and I took over the work of the institution. Miss McKnight has been greatly missed, for she always seemed ready for an emergency. Her judgment was always keen. She brought the school up to a fine degree of efficiency. Many times this year we have missed her wise counsel.

During the present year Miss Randall, Miss Boddy and I have been conducting the teaching in the English department.

In the Hindustani department, Miss Wells and Miss Atmaram, both graduates of the English department, have been doing excellent work. We are very sorry to say that Miss Atmaram has been very ill, and we are praying that she may soon be restored to health and strength. During her absence, Miss Barker, also a graduate of our English department, our zenana assistant, is teaching in the training school. There are also four other teachers.

Miss Wise, of the H. M. S., visited us recently and looked into our work. This society is supporting two girls here. Miss Wise held some very helpful meetings with the girls.

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

<table>
<thead>
<tr>
<th>Department</th>
<th>Enrollment</th>
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<tbody>
<tr>
<td>English</td>
<td>11</td>
</tr>
<tr>
<td>Hindustani</td>
<td>72</td>
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<tr>
<td>Village</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>94</strong></td>
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</table>

In April, on account of cholera in our school, the ten girls in the Hindustani department, who would have finished their course and
received certificates, were prevented from taking their examinations. However, they finished their work and soon we expect to give certificates to all. Some of these girls are married and are doing Bible readers' work, while others are teaching. All are in Mission service. In the English department two practically finished their course. One of these is in evangelistic work in Meerut District, and the other is teaching in Hyderabad.

Students have come from the north and from the south, from the east and from the west. The girls in the Hindustani department, who have not known Hindustani, get along nicely, for the Bible is taught in Roman-Urdu. This they soon learn. We have one student from Bombay, three from Vizagapatam, others from the hill regions. The class of student in the Hindustani department is getting better all the time. I believe that many more of our missionaries realize that the work in the training school demands their best girls. Five Missions have been represented, namely, H. M. S., C. M. S., Baptist, Wesleyan, and Methodist.

This year we plan to give our English training girls a real definite work in the Sunday school. Some who know Hindustani well are already teaching in the Sunday school, but those who cannot speak fluently have only three or four small girls in their classes. In order that this work may be carried on successfully a Normal Class, conducted by the superintendent of the primary Sunday school, is held. The senior English training girls conduct servants' prayers, in this way learning bhajans. Our senior Hindustani training girls are taking classes in the summer school, so that they may come into closer relationship with the work of the district.

I have received so many letters this year asking if we could supply teachers and workers. The demand is much greater than the supply. We ask your prayers that many more young people, both English and Hindustani, may be called to be missionaries. The harvest truly is great, but the labourers are few.

M. A. CLANCY, Principal.

Isabella Thoburn College, 1915-16

Garfield's famous definition of a college, as consisting of a log of wood with Mark Hopkins at one end and a pupil at the other, seemed likely to be realised in our case at the beginning of September. The collapse of the Hazzard building, during the heavy floods, was a calamity so unforeseen that at first we hardly knew how to meet it without closing some of the college and normal school classes and sending the students home for the rest of the year. By dint of much crowding, however, we have been able to arrange for the accommodation of all who had been living in the dormitory of the Hazzard
building, and all the college and normal school classes are being held in the Lois Parker High School building.

One thing that the loss of the Hazzard building has made clear is, that it was inadequate to our growing needs. We shall have to plan more largely for the expansion of the college and normal school, and hereafter limit the number of boarders in the high school. We have at present 150 boarders and 70 day-scholars in the high school, making a total of 220. In the college we have 47 and in the normal school 27, practically all of whom are boarders. We can comfortably accommodate in our present buildings 50 college and normal school boarders, and ought to plan a new hostel with accommodations for at least 100 more. The number of students in the college science classes is 23, and our accommodations for them were barely adequate. We ought to plan a building for college and normal school classes containing the same number of recitation rooms and space for a library that the Hazzard building had, and doubling the number of science laboratories. The Director of Public Instruction has been approached for help, and has promised to consider plans and estimates for both buildings, but said that, owing to war conditions, help could be given this year only on the most necessary building, which in our opinion was the hostel. We are, therefore, hoping that money to enable us to rebuild will soon be forthcoming.

There have been several vacancies on the staff, but these have been filled by new arrivals. Miss Davis, Miss Oldroyd, Miss Barber, and Miss Moore left on furlough in the spring, and Miss Flora Robinson leaves at the end of 1915. Miss Moore returned at the end of six months' furlough to the head mistress's work in the high school, and Miss Henschel was very kindly loaned to us for five months by the North-West India Conference to take Miss Barber's place.

Miss Constance Blackstock, who accompanied me on my return in August, will take Miss Flora Robinson's place, and Miss Peterson has been added to the high school staff as a contract teacher.

All the thirteen of our candidates for the Matriculation examination passed this year, and four out of five of our candidates from the normal school passed the Government examination. The large increase in the number of students in this department, however, makes the work of criticising the practice teaching far too heavy for Miss Finch, in addition to full-time teaching. So we are glad to know that another missionary is to be added to this department this year. A special feature of the normal school is the addition this year of a two-year course of special kindergarten and primary training for those students who have not passed the Matriculation examination. This will greatly increase the number of well-trained teachers available for the lower classes of our district schools.

Our disastrous examination results in the college make us realize that if we are to keep up to the standard we must increase our staff. It is, therefore, gratifying to know that three more missionaries for this department are shortly to be sent to us.
Things not in the curriculum are often more effective in character-building than the ordinary routine. Among the new subjects introduced this year is a short course for the older girls in the high school on physiology and sex hygiene, taught by Miss Bacon along the lines on which she had taught this subject in the New York State public schools. A bit of very valuable training was given to our college and normal school girls during the floods, when Miss Flora Robinson organised them and the teachers and missionaries on our staff into a corps of assistants to the municipal authorities in making a sanitary investigation of the women's quarters, providing temporary shelter, and distributing public relief funds. The returns made by this band of workers were praised by the chairman of the local relief committee as the only complete ones that had been sent in.

An idea that we have borrowed from the Madras Christian College for Women is that of inviting the college and normal school students, in small groups, once a week to dinner with the staff. Among our college students this year are several Kashmiri Brahmans. One of them on receiving her invitation remarked to one of the Christian girls, “I should like very much to get better acquainted with my teachers by going to this dinner, but being a Brahmin I cannot.” “Why not?” answered the other girl; “you need not eat meat, but you can surely attend the dinner.” We have been careful to have a strictly vegetarian menu on the nights that our Hindu girls have been our guests, and only a few nights ago one of these girls invited her teachers to a dinner at her home on the eve of her wedding, at which seven members of her family, both men and women, sat on the floor and ate with us, if not at the same table at least around the same table-cloth. Things do move, even in India.

Such deeply spiritual talks as have been given to our students this year by Mr. E. A. Annett of the India Sunday School Union, by the Rev. A. A. Parker at our Student Conference, by Mr. J. N. Farquhar on “What has Christianity to Offer to the Non-Christians of India?” and Mr Sherwood Eddy on “India’s Four Needs,” have set our students, especially the non-Christians, thinking. One of them asked the other day if it was necessary to be a Christian in order to go to heaven. Another told me that, although she was compelled by her family to practice caste here, she felt ashamed now whenever she thought of it, and could not understand how India alone, of all countries in the world, had invented such a cruel custom. Some of our girls who were only nominal Christians have been converted, and we are trying to set them at personal work among the non-Christians.

Within the past few months there has sprung up among our college girls, without any outside suggestion, a desire to organise themselves into a band pledged to a life of definite Christian service. The two missionaries consulted by the students suggested several additions very soon. One of our girls, who expects to study medicine in England, took the ground that she would be able to serve her own community (the Anglo-Indian) better by occupying a Government position
and using her knowledge to help other girls to an education. But Miss Wise, the travelling secretary of the Home Missionary Society, also one of our graduates, when she was here on a visit not long ago, asked her, "What if God should show you that your life was worth more to Him than your money?" And she decided to join the band. Another had a long struggle over the question whether she could work with all sorts and conditions of missionaries, and finally decided that she could. This movement is stirring our girls to unusual seriousness and deep thinking.

A plan which we hope will materialise before long, is that of publishing a children's magazine for India, called Everyland. The committee which publishes the magazine of this name in America has promised to subsidise the venture. And the National Missionary Council has endorsed the suggestion that the magazine be edited from the college, since there is a staff large enough to furnish original stories and articles, and adapt others to Indian readers. At present there is no one on the staff with sufficient leisure to undertake the editorship, but it is hoped that the Society will set apart some one for the very important work of creating a good Christian literature for our boys and girls.

RUTH E. ROBINSON, Principal.
RESOLUTIONS

RESOLVED

That we express our very hearty appreciation and grateful thanks to Mrs. Hutchings, Miss Merritt and Mrs. Stephens, also Miss Bristol and Miss Dempster, for our comfortable accommodations and pleasant entertainment.

That we heartily welcome Misses Elliott, Kennard and Turner, and praise God for their journey to us in safety.

That we earnestly pray for the safe journey of our home-going missionaries.

That we regret the absence of Mrs. Robinson, the wife of our Bishop, and the wives of our other missionaries.

That we regret the duties of the Hospital prevented Dr. Laybourne attending our Conference.

That we congratulate Misses Nelson, Chilson and Godfrey on passing the Lower Standard of the Gujarati Inter-denominational Course of Study, and Miss Newton on completing the Higher Standard.

That we express our regret that money was not granted for the Baroda and Godhra school buildings and pray that clear guidance may be given concerning property affairs in Bombay.

That we emphasize the urgent need of the eight new missionaries we have asked for, including a doctor and nurse.

That we have greatly enjoyed the delightful and efficient way in which Mrs. Parker, has conducted the Woman's Conference.

MISS ROBINSON,
MISS HANEY,
MRS. A. RICHARD,
MISS GODFREY.
REPORTS OF WORK

AHMEDABAD DISTRICT

Day Schools, City and Circuit Evangelistic Work

Missionary ADA HOLMES
Assistant MANIBAI AMERSINGH

The year 1915 has been too short in which to accomplish all that was in our heart to do. The missionary lives a life of physical, mental and moral activity, otherwise that missionary would not be long wanted out here.

The writer started the year in charge of about eighty Bible-women and twenty-two circuits. To visit the centre of each circuit entails hard travel and to visit each Bible-woman, as the writer has done, means still more hard travel. The home life of our workers is of undying interest, and nowhere can one do so much good as in direct contact with the worker in her own home. Almost all our Bible-women teach a day school for at least four hours in the day, six days a week, and the remainder do what we call direct Evangelistic work. This means regular preaching and visiting among the people, with a special view to the upbuilding of the Christian community. Every woman has charge of a Sabbath school, and a number either take complete charge, or part, in the weekly Epworth League.

This has been one of the most satisfactory years the writer has ever experienced in regard to the work done by women. Of the thirty registered day schools, of which twenty-five are in charge of women, there has been a cheering increase of pupils, many of them are girls. This fact, reported at Annual Conference, brought congratulations from the District Superintendent. When bright boys come into Mr. Conley's school, we have to find the girls to whom they, in childhood, were married, and beg the parents to have them sent to one of our day schools, or, better still, the boarding school in Baroda or Godhra, so that they may be fitted to take their place alongside of the boy when he is ready for the duties he will be given when trained.

The writer had a time getting a parent to be willing for his little daughter to go to school. She is a pretty little girl, but would be no companion for her future husband if left in the village where she is. The girl will go to school in the new year, so the point was won.

The Sabbath school work has had a revival under the Secretary set apart for that work. Never have we felt more encouraged about the
Bible teaching given to the children; our teachers take time to prepare the lesson, receiving the helps necessary in the Gujarati language. We are greatly indebted to the Rev. A. A. Parker, of Baroda, for the graded lessons for our day schools, and he is working on one for our Sabbath schools also.

There has been a wonderful spirit of unity amongst the workers this year. It was hard for us to face the fact, in July, that for a short furlough we must be without our District Superintendent, to whom is due the praise for the splendid organization of this district into divisions, with an Indian worker at the head of each division; also the system of self-support.

Greatly to the writer's joy, three of the older workers were received into Annual Conference this year. All three men are deeply interested in the work and have for many years toiled in the Master's service.

There have been visits from our Bishop and his wife, which have put new life and cheer into us all.

We held our district conferences at different times this year, the men having theirs in May, before the District Superintendent left on furlough, and the women had theirs later in the year, to allow them to be ready for the annual examination. These conferences for women were made a time of blessing and were conducted at four centres, the Acting District Superintendent attended all, and the babies were baptised, the Lord's Supper administered, and devotional meetings held at all centres, with a social hour for all. The mothers were made happy by the gift of a little frock to every baby. These frocks were the gift of the missionaries of the Baroda Boarding School, and made by the girls there, so you see we keep the missionaries in schools in touch with our needs in the villages, and the girls are glad to help their own people.

The box forwarded by Mrs. Slemons, of Butte, Mont., was very welcome indeed. It provided prizes for a number of schools, as well as jackets for some of the women. The dolls were lovely. The writer was telling the story of gifts to village children in an English meeting, and when she was leaving the girls' school where the English children resided, one little girl came up and handed her doll over, and said, "Please give it to some little girl in Gujarat."

The dear, dear children, how precious they are in the eyes of the Master. The beads were very useful and are being used in the village kindergartens for counting, also the pretty silk bags, indeed everything was pretty and useful.

We are glad to report an increase in day school grants this year. The magic lantern has been of great service in the villages, and especially in the work among caste people. The people come in large crowds to see the pictures. There is one that never fails to bring blessing and victory into the meeting, and that is where our Saviour is being taken up into Heaven. That note of victory is not in the religion of the East. A risen Christ is not counted on.
WOMEN OF NADIAD DIVISION OF THE DISTRICT CONFERENCE

A GROUP OF "SPECIALS" IN AHMEDABAD DISTRICT
A WEALTHY HINDU GIVING HIS GOD A RIDE.
The women have been earnest in trying to establish Auxiliaries in the Circuits, and we hope to have them in good working order soon. The work of two Bible-women in Ahmedabad has been very much blessed this year. They visit the church members, and hold meetings for our women and Sunday schools for the children. They are both good women, Hannahbai Musa and Gajrabai Somchand are a comfort to any missionary. Dear old Tejibai, of last year’s picture, has done faithful work all the year, and never fails to have some women for baptism. One little girl without parents has been sent to Baroda school from her work. The women love to have Tejibai teach them.

The three day schools in Nadiad have had a good year, and one of them received the best report ever had, and was highly commended by the inspector for the sewing done. They each made a garment for themselves, both boys and girls, and when finished received it for their yearly prize. One hour before the inspector arrived the writer went to see that all was right and ready, and received the most lovely garland of pink and white roses. This is their way of showing love, and a very beautiful way indeed.

Six years of work have been done, and the writer turns her face to the homeland once more for a brief but needed rest. The question arises—Shall she find as deep a spiritual life there as here in India? Will there be the same keen desire for souls as among our dear Indian workers? We trust so, for we are all workers together.

How good it has been to work for the Master and to see others engaged in the same work. Mr. Conley, with his splendid work of training the Christian boys and his evangelistic work; Mrs. Conley, as a real mother to the boys and taking a deep interest in the women’s work on the circuits in charge of her husband, also proving a valued friend to us. The Thoburn Hospital daily proving a great success in the hands of Dr. and Mrs. Corpron, and bringing the Gospel every day to the caste people. And above all, the spirit of unity among the missionaries themselves. We turn, with hope that need not be ashamed, to the new year, and whether on the field or off on furlough there will be ever an undying love in our heart for the people we have been privileged to preach amongst for so many years, and looking forward to return after the needed rest, if so be God’s will.

News came at Conference time of the return of our District Superintendent in July, and our hearts are cheered as we look forward to the return of Mr. and Mrs. Wood and their daughter in the near future. This year has been full of blessing. The group of teachers you see in the Minutes are the “Specials” of the Ahmedabad District: Ishwardas and his wife have the Sunday school work, Musabhai and his wife the day school work, and last, but not least, my own man and his wife, Manibai Amersingh, who have been an untold blessing to the work and myself. The men are all theological graduates from Baroda, and the wives have completed the Conference Course for Bible-women and are now taking the College Course for Indian
Sunday Schools, all three having entered the first year this year, and we are now awaiting the results.

So we all do serve in love the common cause, and love Him who died and rose again for us.

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Evangelistic Work:
Uttersanda, Salun and Nadiad

Missionary

IDA HANEY

What is written here can hardly be called a report of any definite work. In April, of 1915, I was transferred from Baroda Hospital to Ahmedabad District for evangelistic work. My share of the labour has been light; Miss Holmes still carrying the heavier part, that I might have time for further language study. The itinerating season was almost finished when I came to Nadiad, but I might have done more since November if I had had horses. Since there was no second missionary here for some time after Miss Godfrey was transferred to Baroda, the money which was to have been used to buy horses for her was turned back into the treasury. This left me with my predecessor’s nice new American surrey, but no horses. However, as Miss Holmes will probably go on furlough in a few months, she promised that I shall inherit her horses. Meanwhile, some arrangement can be made by which many places may be reached by rail or a bullock cart, perhaps.

It was not possible to visit all the workers and schools in the three circuits which were mine without a conveyance of some kind, but some of them have been visited.

Many of the schools have made good records in the recent yearly examinations: others revealed the need of more conscientious work on the part of teachers and closer supervision by a missionary. But even in the poorer schools, there has always been one or more of the children who has managed to climb higher than the rest, in spite of the odds against them, and to accomplish something that will be worthwhile in the years to come. In one school there is a girl, perhaps twelve years old. She has an unusually bright mind, and when we visited the school at the time of the yearly examinations she easily out-distanced both boys and girls in her work. When the school was dismissed, she did not go with the other children, but followed us to the worker’s home. She had heard of the Girls’ School in Baroda, and she wanted to go there and study. Our hearts longed to help her to do as she wished, but we found that she had been married years ago to a heathen man, much older than herself, living in Ahmedabad. In a few months he was coming to claim her, and already her childish heart was rebelling against her fate. The only comfort to be gotten out of the whole
affair was the memory of the look on her face as she had recited her Bible verses that morning in the little school room. Surely, if she is forced to bow down to her husband’s heathen gods, her heart will be lifted up to the Living God, of whom she has learned in our village school. Driving one morning to one of these schools, we passed a Hindu temple. An old man was busy at his devotions, walking round and round the temple, muttering his prayers and bowing to the horrible image within. A boy, in a gold embroidered velvet cap and coat, sat on the temple steps, watching the man. A little later we came to our school, further on in the same village. The children were gathered on the verandah, and though the place where they sat was clean, all around them was the usual accompaniment of goats and buffaloes and filth, but the little ones sang with a spirit, read from their school books and recited Bible verses. When we knelt to pray, they got down on their knees, doubled up their bodies, and put their faces right down on the mud floor. When the good brother who was praying sent up a petition which appealed to their hearts, out came a chorus of “Amens” from those children that would encourage the lonely brother in the “Amen Corner” at home, who ventures to voice his feelings in these days. Though our hearts said “bless them,” and we sent up a prayer that the Good Shepherd would surely lead that little flock beside the still waters, it was hard to suppress a smile when the solemn chorus rang out.

And now, back to the boy on the temple steps, high caste, warmly clad and well fed, socially he towers far above the little ones on the mud verandah of our village school. But we who know the real value of the things for which the religion of Christ stands, know that his condition, weighed in the balance with theirs, sinks down, down, till we long to rescue him too, and give him a place among those little sweater children whom he despises. This is why we are giving our money, our time and our prayers to India: that her little children may not sit on temple steps and hear prayers offered to stone gods, and that their eyes may not gaze in childish worship on such debasing things. Rather would we gather them into our village schools, poor as conditions may be, and teach them to voice amens to the prayers offered to the King of kings, who cares for the high and low caste children of India, even as He does the children of other lands.

Here in the city of Nadiad, our Christian women meet with us each week. Sometimes we have a prayer meeting, and again a temperance or a missionary meeting. They seem to enjoy it, and all of them take part in some way. Whether we talk about temperance or missions, or pray together, our hope is that they may be better fitted for the work of preaching the Gospel in Nadiad and the nearby villages.
BARODA DISTRICT

BARODA

Boarding Department

Missionary

E. M. CHILSON

“Joy to the World, The Lord is come.”

What a glorious privilege to be allowed to proclaim this blessed fact in a land darkened by ancient superstitions and the idolatrous worship of legions of false gods!

The task of writing one’s report may seem rather prosaic after wedding festivities and Christmas preparations, but it is a pleasure to share your joys with others, and that is what we propose to do.

The Christmas gifts have just been distributed and the totals have not yet been counted up, but we are assured that the gifts sent by our partners in the homeland have reached at least one thousand persons, and brought joy into the lives of many who have very little to brighten the gloom of everyday life. May God richly bless those who made it possible for us to gladden these lives, as well as the recipients of their bounty.

Last week we sent four girls out into the world to establish Christian homes. During the year there have been eleven other weddings. We congratulate the patrons who are thus allowed to see the fruit of their efforts. May God reign and rule in each and every one of these households, is my earnest prayer.

The results of the examinations have been received, and of the eight girls studying in other schools and taking the Government examinations for Teachers’ Certificates all have passed but one. This assures our own Mission trained girls for our teachers in the Primary School. Many of our girls are now employed as Bible-women, in both Ahmedabad and Baroda Districts.

The separation of the Girls’ High School from the Boys’ High School seems to be very satisfactory in every respect.

The need of a suitable building is indeed urgent, as the High School occupies one half of the lower floor of the bungalow, and we are necessarily crowded as a result. However, we are expecting to have a building soon.

The year has been a blessed one, in spite of our human weaknesses and failures. Progress can be seen along most lines. There has been more sympathy and co-operation on the part of parents and helpers, for which we render praise to God.

Enough cannot be said to convey an idea of the faithful, conscientious work of the majority of our helpers. But the One who
FORMER STUDENTS IN BARODA SCHOOL AND THEIR CHILDREN

Mothers are all employed as Bible-women or Teachers in Baroda District
knows all will not forget these faithful ones. May their reward be a generous one.

The girls, too, have grown in stature, and their minds have kept pace. There have been several real true conversions, and the large girls are giving more attention to prayer and Bible reading.

This report would not be complete if my co-labourers were omitted. One of my greatest blessings in India has been (and still is) the companionship and fellowship with missionary co-workers.

For the future we are expecting to strengthen the weak places and develop more fully work already undertaken. We wish to keep our eyes fixed on the Author of our faith, and preach Him more truly by our actions than ever before. Remember us at the throne of grace.

Baroda Girls' Primary School

Missionary    LOUISE H. GODFREY

Our Girls' Primary School, Baroda, is located within our own compound. Several dormitories have been vacated and given for our accommodation. A large portion of our school assembles in the rooms built for matron's quarters. This portion is an upper story—the rest of the school is on the ground floor—there being nothing else. The dining room serves as class room for the kindergarten children. This location spurs on the appetites. The First Standard are housed in an old store-room, just back of the kitchen. Several rooms are too small. Our First Standard next year will number twenty-six, and the room accommodates twelve girls only. One half will sit outside and an extra teacher will be necessary. The children have a very good place for playing.

The enrollment this year has numbered 147. Seventy-five are kindergarten children. About twenty come from the camp and other compounds. We have our kindergarten and six standards. We have received a good report from the inspector and are allowed the usual Government grant. The inspector commented upon our clean sewing. Perhaps he doesn't know that missionaries and soap travel on the same boat and are friends.

Five girls, from our sixth standard, went to Godhra to enter the Preparatory Department of the Normal School. We have a good staff of teachers. The Bible is taught in every class, and the children have learned many verses and Psalms. Thus the children who come from non-Christian homes are receiving knowledge of our Scriptures. One day, receiving a good picture of David and Goliath, I took it to the kindergarten and asked the children who that big man was. One little girl came up close to me and whispered in awed tones—'He is a German, Miss Sahel.' To my consternation they all agreed. Nine girls will enter the High School after our Christmas vacation.
One class has just written compositions on subjects such as cotton, iron, etc. They did very well. The teachers and pupils both love to demonstrate lessons and to dramatize (?) We have just finished weighing, measuring, and testing eyes of all the girls. The report is they are a healthy, normal, happy, lot of girls.

We are anxious to give these children a good foundation upon which to build their higher education, or to help them in their homes. It is our prayer that the pupils may receive such training as will develop the best within them, and that it may result in stable Christian character.

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Baroda Girls' High School

Missionary

Dora L. Nelson

Perhaps you remember that we had a mutual-consent divorce in the Co-educational High School at the end of 1914. So my remarks this year will be concerning our new Girls' High School, which meets downstairs on the south side of our bungalow. If you had dropped in on us during school this year, you would have found thirty-one lively girls distributed in five classes. The largest room has to accommodate two classes, two classes have a room each, and one small class has to sit in what was formerly a bath-room. A store-room is to be emptied to arrange space for the nine new girls who come next month to study English. From the close proximity of one class to another, it sometimes seems as if a battle of words were in progress. But as long as it is a healthy school noise there is no need for interference, it is when mischief is manifest that the manager gets practice in Gujarati.

Regarding the improvement of having girls alone, etc., the inspectress remarks as follows:—

"The year's work can hardly be judged from a normal point of view, as the institution has been working as a separate one for a short period only. I visited the school (under co-education system) on three occasions, and was struck by the fact that the girls hardly responded as brightly as the boys; this was not entirely due to the fact that they are of more limited intelligence, but, I believe, partly to the Indian conception of etiquette—that it is more polite to allow a male to speak first if a general question is asked—and also in some degree to shyness. The masters, too, may have been tempted to devote extra attention to the pupils who appeared more responsive, and for all these reasons the girls, or at any rate the bigger ones, have acquired rather an apathetic attitude towards their teachers and studies. A great difference is to be noted between the junior and senior classes."

The younger students are so much more responsive, but the older ones are becoming more so. There seems to be a change in the short time since the above remarks were made.
Among other things this year we have given the girls semi-annual physical examinations. The Government had planned to do this in boys' schools, and said there was no objection to doing so in girls' schools. But on account of the war, Government has had to postpone the work. Our doctor helped us the first time, but the second time our Indian nurse came to assist. The girls were so excited over the second examination, for they were eager to compare results. There is a printed card for each girl, on which her name and date of birth are written, and under them are date, weight, height, chest expansion, eyes, etc., columns. Nearly every girl had grown taller—one weed of a girl sprang up two inches—heavier, and, to my delight, increased in lung expansion. After an experiment, in which a goat's lungs were expanded, I told the girls that if they would learn to breathe deeply they would be stronger and would never have tuberculosis. Many of them agreed to do so and have made it a habit.

Our girls are normal and healthy, and when taught according to American methods respond in a gratifying way.

We have used the furniture grant in supplying six class-rooms with American desks—made in Baroda. The inspector praised them by saying, "Now, these single desks are fine. That's the kind we need in all our schools."

A school house is urgent. These temporary quarters will scarcely suffice until we get the building completed, and Government does not recommend more than two of the rooms.

Our Mission authorities believe in a great future for our people, and we must meet the demands. One missionary's full time is required, together with the services of a good contract teacher or the part-time services of another missionary.

Our girls are better spiritually than they have ever been. They are getting so they will not shield a thief or a liar in their midst, and fail to respect one who commits other sins, even if she is a teacher.

This Christmas is the happiest one I have had in India, because our people seem more filled with the spirit of Christ than ever before. And more and more we are hoping and praying that every Christian in India will soon be able to say, in the words of Saint Paul, "I press toward the mark, for the prize of the high calling of God in Christ Jesus."

The Baroda Boys' Orphanage and High School

Missionary

MRS. C. B. HILL

The year 1915 denotes a departure in the educational conduct of this institution. For several years previously, the secular instruction of our boys, attending the Middle and High School departments, was imparted in a co-educational school; but since the beginning of the new year the girls have had a High School of their own; while the
domestic and instructional features of the boys came under the
direction of Mr. and Mrs. C. B. Hill. The number of boys in the
orphanage is 136. They range all the way from little fellows in the
kindergarten to seniors in the High School. Their health has been
very good. There have been but two cases of serious sickness, and,
up to this writing, we are glad to record, there have been no deaths.
We are greatly indebted to Dr. Laybourne, of the W. F. M. S., for her
periodical visits and attention to our medical needs. Our ability to
increase the number of boys is only limited by the means for their
support at our disposal. We are constrained to refuse applicants for
admission because we do not have the necessary funds.

Apart from the literary studies of the lads, mentioned elsewhere,
each boy has manual work, such as cooking, weaving, tailoring and
gardening to attend to for one and a half hours each day. Sports are
not forgotten, and a great many cricket matches and other games have
been played. A certificated physical instructor has given careful
attention to the physical development of the boys. The lads
under our care belong to the various departments of the Epworth
League and Sunday school; and apart from the Sunday
services have a weekly prayer service. Several of the older
lads take an interest in social service; while during the long
holidays several formed a One Plus One League, and taught
illiterate friends and relatives in their villages how to read the
Gujarati alphabet. Four of our senior boys have decided to enter the
Christian ministry and have recently joined the Theological School.

The Boys' Primary School has had a good year of work with an
enlarged staff. There have been six grades in addition to the kinder-
garten. Trained women teachers have been employed in the lower
grades. We expect to have a large class of boys in the VII grade,
in the new year, preparatory to the Vernacular School Final. We
number 119 in the Boys' Primary School, as contrasted with 106 at
the end of 1912.

The Anglo-Vernacular School has had a good initial year on the
whole. We only number 46, but cover seven grades of work. Two
students will appear for the Matriculation. One of the lads, sent up
last year after the submission of the report, passed very creditably
and won a scholarship given to the Indian Christian student standing
highest in the Matriculation examination. Miss Nelson, of the
W.F.M.S., the principal of the late co-educational school, is to be
congratulated on this success, co-incident with her final connection
with the boys. I am glad to report that our Methodist Boys' High
School is now recognized and registered as such by the University of
Bombay.
THE WAY THE BOYS COME TO THE ORPHANAGE
The Woman's Department of the Florence
B. Nicholson School of Theology

Missionary

MRS. R. D. BISBEE

One of the most interesting times in the school year is on the closing day, when the students, who have completed their course, leave the compound, and the new women come in to take their place. Fourteen women left us at commencement time. One of them had successfully completed the Theological School Course, and four the Woman's Bible Training School Course. The others had nearly finished their work, but as their husbands were graduating, of course they had to go, too.

Some of the women who come to us have been brought up in our Mission schools, but others have not had this opportunity. As is almost always the case, the latter cannot read or write. These are placed in the special Preparatory Class. When the new women came to the school at the beginning of the year, we found we had four women who could not read or write. It is so interesting to go into their class room. Among them is a very pretty village girl, whose husband brought her to the compound as a bride. She knew practically nothing of Christianity. Her name is Luxmibai, but she calls herself "Lucky." When she came to live among us, she found she had to give up many things. Among them her brass ornaments, which consisted of a nose ring, ear rings and toe rings. I am sure she felt badly not to be able to wear these. Then she was accustomed to chew "beetle nut" until her teeth had become stained a brilliant red. To have the mouth so stained is thought by the village women to make them appear beautiful. She used, also, to smoke the Indian "Bidi." Most village women smoke, so she had not considered it wrong for her to do so. But she bravely overcame the habit, though it made her ill for some time. Then "Lucky" noticed that the other women of the compound did not smooch around their eyes with black paint. So she felt she mustn't do it. This she said was the hardest thing for her to discontinue, as her village friends had told her she looked especially beautiful with her eyes so painted. How she hated the general routine of school life, after the freedom of the villages! But after a short time she became accustomed to the ways of the other Christian women. She had never made a "jacket" or blouse in her life, but she got one of the other women to help her. One couldn't help loving "Lucky." Many, such as she, come to us.

Another interesting feature of the school year is when the young men bring home their brides, whom they generally select from the boarding schools. They are permitted to marry twice a year. No! no! I mean that twice during the year a time is set apart for the single young men to marry. It is a pleasant sight to see the brides in their wedding saries. The garlands of flowers, which are presented
to them by their relatives and friends, are very beautiful. Several brides came to us at the beginning of the year, and now some of the Indian cradles, which have remained vacant since last year's class left, are beginning to be weighed down with lovely, healthy, brown babies. How I love them! The Indian women are never really happy unless they have a baby in their arms.

As I have mentioned in a recent report, our school motto is, "Keep your houses clean! Keep your bodies clean! Keep your hearts clean!" As I look back upon what some of the women were upon entering the school, I cannot help but rejoice in the change which has taken place in them. As they leave the school, after three years of study, to take up work in the villages, the people there, too, must note the change, and let us hope will profit by it.

During the year, about forty women have attended the school. While they and their husbands attend their classes, their children are cared for in the nursery and kindergarten. About thirty-five babies and small girls and boys attend every day from 7-30 in the morning until 12. They love to play and sing just as much as any white child does. They are generous-hearted little things, and often offer me some of their "Chappati," or Indian bread. This is taken from a little patch pocket, their greatest pride, which is liable to contain anything else one might mention. The nursery is certainly an interesting feature of our school. One would think it the most important, by the sounds which sometimes come from it. Many have called it a "Howling Success"! We trust that some day these little children will join our valiant band of preachers and Bible-women.

Will you pray that our women may not only be mentally equipped for the great task of winning the village women and children to Jesus, but that they may be endowed with the Holy Spirit.

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Baroda City and Village Evangelistic Work

Missionary HELEN E. ROBINSON

When the lord of that servant had his invitation slighted by his chosen ones, he sent his servant out first into the streets and lanes of the city, to bring in the poor and maimed and blind and lame, and then after that into the highways and hedges for more. Though the work around Baroda is very extensive, yet the city deserves a special place in our thought.

We gave it a rather thorough survey through three months of this year, till we found that we had reached about one-third of the city, or all north of the road running from the Dufferin Hospital to the State Library. We would go up the lanes and side streets at the very time the whole city was out brushing its teeth,—sweepers sweep-
JIVIBAI YUSAF WITH HER HUSBAND, REV. DHUNJI, AND FAMILY

Jivibai has been a teacher in the Women’s Bible Training School for 17 years
OUR NURSERY IS A HOWLING SUCCESS!

There are 18 babies inside, who are too small to care about having their picture taken. Note the style of cradle.
ing everything of refuse into the gutters and the verandahs lined
with the dwellers of each house chewing their sticks and polishing
their red, yellow, black and white teeth. (That means the women were
out, too.) This stick-chewing time is also the time of the morning
devotions, so we would have a larger and better hearing the earlier
we went. We would sell Gospels and books of all kinds whenever we
went, wherever we could make friends by our singing and speaking,
or wherever a chair was offered us, sometimes placed by people of
caste out almost in the middle of the road, sometimes no chair at all,
but standing surrounded; and if we were ever invited up on the
verandah of a high caste person's house, we would consider it a mark
of great friendliness and attention, but there the crowd would be even
more amazed than ever to see a "Madam" with a "topi" on her head,
seated alongside of a Christian woman, and they would wonder what
in the heavens they were coming to. An elephant played "I spy"
with us several mornings, till its rider finally bought a Gospel and was
never seen again. In the "mohallas" of the poorer we are offered
cots to sit on, while they sit on the bare ground, or, lacking cots, mats
are spread on the floor or ground. We appreciate these little offerings,
especially after being in the presence of the "Touch-me-nots."

One morning we found ourselves in front of a Jain temple, and
were eyed most curiously by some priestesses in white, with little
white bands tied over their mouths lest they swallow an insect, and
carrying a large duster to brush the ground they are going to sit on lest
they take life. They walked past us and we could almost feel the
lashing of a tail. Their fierce gaze was fixed on this educated
Christian girl I had along. As we were moving on from there, a young
woman, who had once bought an _Arunodaya_ (Peep of Day) from us,
called us in, and soon these priestesses followed. An earnest conver-
sation followed our little open-air meeting. The priestesses had found
that this woman had such a book in her possession, and used this
chance to get her to denounce it and say she would not read it. But
I knew she had read it and liked it very much. Her very arguments
told that plainly. And though she said again and again that she did
not want to read it and she was not going to read it, I noticed that she
did not offer to return it to me.

I am amazed at the number of books we sell. We sold or dis-
tributed some thousand books and literature of all kinds, from English
and Gujarati Bibles to the pie tracts, that the people on the streets
pay for in almond nuts. I am glad they don't pay us in rice grains,—
so many grains of rice equalling one almond, so many almonds one pie
(a pie being the smallest coin of the realm), and so many pies a pice.
Many Gospels are sold after the magic lantern services on the life of
Christ, of which we held about fifty in 1915. Little children of school-
going age buy the most books. The week of Gokulashtami (Krishna's
birthday), a hundred and twenty-five tracts by that name, in Marathi,
a pice each, slipped out of our hands in no time, and we couldn't get
any more. But everywhere we went for some time after everybody
was asking for a copy—in the shops, in the jail, in the press, the market and the station.

I cannot think of any results except conversations that indicate the way our message is being heeded. Women have stopped us on the street and some have called us indoors, to ask us why we go around requiring everybody to be a "believer," why we are so anxious to have them change their religion, who Satan is. We tell them that Someone died to save them from sin and its penalty, and He loved them so much that He sent us to tell that He was the only one who could deliver them from Satan, that evil thing in the heart. It was true, because we had tried it and found by experience that it was worth believing. Such conversations nearly always end in their buying a Gospel or tract. Some are thoughtful enough to ask how we can prove that God came to earth, did all these things they are asked to believe—did anyone ever see Him? The war in Europe is a very useful illustration. There they are asked to believe something they have not seen, because they know what people are giving and doing to make it a success. Then they say it is not difficult to believe, if that is all they have to do, since our religion is just like theirs. Then we have to point out, as carefully and patiently as possible, to them the difference their belief makes and ours on our lives and in our hearts. This is about as far as we have gone, or can go, in the short times we have to give to the city. What a simple thing it seems for a wave of the Spirit of God to come and land all these floundering souls on the shore. I read the other day that the Spirit breathes on those for whom we pray.

After our morning's work we spend some time in prayer for the work, and we believe that the people are hungering and turning to Christ as never before for the Bread of Life.

So absorbed were we that we did not take advantage of two months of dry weather we had after the rain had begun. Miss Chilson said that maybe if we went out for a trip we would bring the rain, but it was left for Mr. and Mrs. Lampard to accomplish this, for when they borrowed my conveyance for a trip around Wasad and Waghisi the rain came on so heavily, that where the carriage and pair had waded a river to get there, it had to be brought back with great difficulty later with the help of two ferry boats. The rain was too late to save the rice crop that most of the Christians had planted, and only those who had sowed bajari made any profit. The circuit that was hardest hit by this semi-famine condition I have just been visiting. Half the village in some cases is empty, the inhabitants having gone to the railroad to find work. Nevertheless, the Christians from that circuit raised more than they had ever done, out of their little store, and more than they had promised, for self-support, an average of eight annas (sixteen cents) a head a year, and in one case the support of their own pastor.

To get to this circuit you go out the back way from behind the Butler Memorial Hospital, and ride on sandy roads seven miles to
THE NEW CLASS. THESE WOMEN ENTERED THE FIRST OF JANUARY
(See p. 39.)

THE SWINGS, GODHRA GIRLS' SCHOOL.
reach its border, passing one village of the Baroda circuit, where we have a worker and a little band of Christians, and two where there is no organized band of Christians, but where we have often been to work. The village we first come to then is one where we have a preacher, his wife and baby, all products of our four institutions in Baroda—the Boys' Boarding School, the Girls' Boarding School, the Theological School and the Butler Memorial Hospital. They have just been sent there to serve a band of the most valiant Christians our Church has won, as you will hear later. Will these young people be able to lead them, or will they be spoiled by having had everything made easy for them in the institutional life they have just left? Prayer and time will reveal the answer we long for. An experienced worker might have been more what this little flock needed, but these young people will certainly learn lessons they could learn nowhere else than in the face of such a struggle as would thrill the heart of any adventurer in the realm of faith.

These brave people, seven miles out of Baroda, have been Christians only about five years. They are mostly illiterate. They became Kabir Panthis some years ago, to avoid the machinations of a horrible mean priest attached to their "mohalla," like a parasite. That was a step toward Christianity, and I always rejoice to see anyone leaving the ancient Hindu faith, which is vile at its best, and joining some of the modern movements. Then they remembered, way back in their history, a Salvation Army worker shaking off the dust of his feet, and saying that some dire result would happen if they rejected Christ as their Saviour. So in their superstition and fear they came to Christ and He received them, but was it to mock them that trial after trial came upon them? No, now they thought, they were reaping the fruit of their sin in rejecting the truth long ago, and the Sahib's "curse" had come true! But this was only looked upon as the great law of "karma," and they settled down bravely to bear the strange new yoke of the One who gives the soul rest. Right here came the missionary and the preacher to tell them that "There is, therefore, now no condemnation to them that are in Christ Jesus." How their faces lighted with joy, and they were willing in a new way to suffer persecution, because it was for His sake.

They know that if they were persecuted while Hindus for not being willing to support a lazy priest, they are being persecuted much more as Christians, for Christians cannot and will not do the things that Hindus do. Twelve trials in court, each one postponed dozens of times, accusations of forgery, deceit, bribery, murder, threats of assassination, the loss of crops upon crops, time spent in going to the trials, either as witnesses or accused, money by the thousand, and, above all, the richest man in the village, who has built himself a palace with marble and stone in it worth a good deal, backing the priest and saying he is prepared to spend all his wealth to wipe Christianity out of the place; the pleader for the opposite side telling
the worker who accompanies the Christians to court that the documents are all false, but promising to withdraw all charges if we only remove our worker from that village; neighbours receiving bribes for acting as spies and false witnesses, one of them going so far even as to murder his own wife and child (his only son) by drowning them both in the well—nothing, nothing seems able to "quench their Christianity" which their arch enemy, the rich patel, and the village priest have set themselves out to do. The first of this noble band has lost his reason through the dreadful fire of hell about him, but we are sure God has his soul in safe keeping. "The law of the spirit of life in Christ Jesus" seems to be there. How little they count their suffering compared with the massacring of the Armenians, I have just been telling them about!

Yet, in spite of all this, some of the high caste people there are very friendly, and a patel allows me the use of a field for my tent, which I have a hard time finding a place for in most villages. The rich patel who is responsible for all the dark deeds described above, the head man of the village, has died, and his son is personifying him. It was a coincidence indeed that, fighting with a man over some money he owed him, he broke his arm, and had to stay quite a long time in hospital. The day he left hospital and returned to his village, he fell out of the cart as he was alighting, and hurt his shoulder very badly. The doctor and I happened to be in the village that day, and she went with me to offer her services, but of course they were refused. He was very ill after that and died, and the next visit I chanced to pay to that village was the day of his death. All his relatives, returning from the burning pyre, passed me as I was leaving, and looked at me as if I were an ill omen.

The cases that keep coming up are all being tried by his powerful friends in Baroda, and what hope is there of justice in a Hindu court? The last one, however, after months and months—the charge of murdering the woman and child—was proved in their favour; but now they are deep in another one, deeper than any before—the priest claiming all the money he has lost by their becoming Christians in fees for weddings, funerals, ceremonial performances of all kinds, and any service they have robbed him of as a priest by which he is entitled to make his living. But these people are not afraid. They even are trying for a boy of ten, related to this priest, to be sent to our Boys' Boarding School. He seems to be neglected by the priest because he is an orphan. He has come under the influence of Christianity in another village of this circuit. The boy has lived by begging and barbering, and will be able to continue the latter business in the school, where he will find plenty of material, while his former occupation will have to go begging. The priest will be a Christian some day, and who knows but the boy will be the means!

Now I could take you right round the circuit, and tell you even more interesting things than these, but I doubt if you will call this a report of my work. Still, I believe that if I could just picture the
scenes through which we pass, you would get a fair idea of our work. Come with me to the next village in that circuit, where we have a worker. Here we have a church and a steeple! If you open the door any time on Sunday you will find all the people, but if at night, when I am there, you will find it our hotel, with my cot and mosquito net up and my girls alongside. Sixteen little school girls were organized into a Junior League on my last visit there, that is, they promised to meet with the Bible-woman (the pastor’s wife) every Saturday for memory work and a little meeting. The Christians here are the result of persecution, like that of their fellow Christians in the neighbouring village, but they have emerged triumphant and are proving to be leaders in the community.

On from there is the circuit centre where there is a room set apart for the missionary, and we work out from there in all directions. One day to a village way off in the corner you think will never come. It is called Prathampura (first village), but ought really to be named Chelapur (last village). Everyone in this village, or rather in the “mohalla,” is a Christian, but one daughter-in-law, and I tell her I cannot understand why, figuratively speaking, she lets the people all live in the house and she prefers to remain outside. I long for that girl’s soul, and thought I had her last Easter, when her face did show a change and new light after a struggle, but when I went back again, after many months, I failed to find out why she had gone back. Evidently she clung still to something she held dear from her childhood in a heathen home and heathen village. May she be delivered before next Easter comes. The teacher (pastor’s wife) in this village has had a year of normal training and a year of teaching. She proves such a bright attraction that all the children of that little hamlet attend. The Government inspector, who cannot get anyone to go out there to reach the high caste children, has offered her all the children in the village if only a house or room on neutral territory can be found.

There are four such Bible-women school-teachers as these on the banks of the Mahi river, the northern limit of this circuit. It takes two days to visit them and inspect the schools, showing the magic lantern in some neighbouring village each night and staying an extra day for the village we are staying in. Altogether we have about a thousand Christians on this circuit—some of them chaff but many of them good material. I take collections, too, not in money or grain as the workers do, but after our little meetings, or on a round of visits, I collect every string, charm, knotted rag, stick, bone, cocoon shell, “sorrow feet,” peacock feather, bead, grass necklace in sight—all possessed with some meaning or power to the minds of my poor deluded sisters—begging them to wipe the black antimony from the eye and the red powder from the forehead. The peacock feather I cut from a young man’s ear, tied to his ear ring, tied there by his mother to cure the swelling on his knee; the dried-up cocoon with a little needle’s eye in it is taken from a baby’s neck, who cries all night from
the bites of fleas and bed bugs; the "sorrow feet" (the soles of two feet turned up to signify death) on a little silver coin, to prevent the first wife's sister from haunting her successor; the strings are bought for a pice and tied on with a "Mantra" (prayer) to prevent fever; the sticks tied to each other around the middle to form a necklace are pieces of the branch of a certain vine, and if, by rubbing, the string lengthens, the patient is sure to get cured of his cough; the grass necklaces are worn or distributed by those who have been to Dakor to get a glimpse of the great hideous idol of Ranchod. I tell the mothers that what would be the most pleasing offering to God is a clean, well baby, without any of the marks of Satan, but just as it was when God gave it, and to have them say that they will promise not to marry it for at least sixteen years, and then only after a good education to an equally educated person.

I should love to tell of all the work the Bible-women have been doing this year. Some of them have been very earnest and faithful. They work according to a daily schedule, they keep records of the women they visit and who come to the evening prayers, Sunday school, and other gatherings, and are responsible for preventing the baptized babies and little girls from being married or promised in marriage. It is wonderful to go to places where the work is genuine, and see a whole crop of babies under three, none of whom have yet been married, and who are promised to us for education. Then we are getting a movement under way to get women to learn to read just enough to read the Bible. We have been experimenting on it here in the Camp bazar and in and out of Baroda, among non-Christians, and it is almost too soon to report results yet, but judging from the ten or fifteen women volunteers from our church who have asked for over two hundred primers up to date, something ought to happen. All castes are being reached in this way. A Muhammadan woman came secretly for her examinations, but finally was forced to stop in her quest for knowledge, and what was more than knowledge—the love she had heard of in Christ Jesus. She had had three books torn up as soon as they were discovered, and her husband, after receiving information, sent for her to a camp in Rajputana, where he was guarding Turkish prisoners, and asked her to tell the truth if she was really becoming a Christian. I think he had no objection but her relatives had. Quite a few young girls can read, and to them we give the Arunodaya (Peep of Day), an easy book on the life of Christ, examining them not only in reading but in the subject matter. Where the women cannot read or have no chance to learn, we try to leave a book for the husband or son, if there is one who can read, and examine them occasionally in the contents. In this way the women hear the truths and messages of Christianity. The examinations take several days out of the month and cut my village work short. The only thing lacking is time. I have the faith to see all these learners, inquirers and followers of our Saviour. So I just close my report with the question, "When will we have a missionary set apart for the City of Baroda?"

Note.—Dabhoi, in these pictures, is an ancient walled town of 10,000, mostly Muhammadans, where the Cincinnati Branch supports a splendid Bible-woman,
whose husband is the missionary of our Baroda Church to this difficult field, and where Doctor Laybourne had a dispensary a year or two.

The Mrs. Wm. Butler Memorial Hospital

Missionary

E. M. Laybourne, M.D.

Our work has gone on this past year much the same as in former years, yet every day brings something new, some new joy or pain as the people come and go; but what a pleasure to be able to give a helping hand to India's suffering women and children.

The hospital dispensary is held regularly each morning, and often a very heartfelt chorus is heard from the little ones; the obstetrical wards have been full and overflowing; and the nursery has increased so that all of our baby beds are occupied. Little Pershotam, a Hindu baby, was brought to us the day of his mother's death. The relatives pleaded with the father not to take the child to a Christian institution for fear he would be made a Christian, but to let them care for him. The father was indifferent as to the child becoming a Christian, he said it was to have the best of care, so for once the ever-present mother-in-law's ideas were put aside. Again, when it seemed the frail little body could not continue its battle for life, the relatives pleaded that it should not die in a Christian hospital. The father said it was not to be taken away, then the relatives came in scores to see this Christian institution they had always shunned, and now they are our staunch supporters. The father comes often to see us, and repeatedly tells us that Christian people are not like their own, they do their work for love and not for gain of honour or money. He is now making plans to send his little girl into one of our boarding schools.

Little Priscilla was brought in a bundle of old dirty rags; such a tiny little creature it hardly seemed she was a real baby, but now she is so bright and happy, and almost ready to be transferred to the boarding school. The other seven children are all half orphans, but in spite of their bandaged heads and feet and sore eyes they are a happy little group, and spend much time playing with their Christmas dolls.

Our work in the villages has been limited, as the hospital dispensary and in-patients permit us to leave only for a few hours at a time. To give our village Christians any care at all we must have two doctors: one who will be free to go into the district and the other to care for the in-patients. Late one night a call came from the husband of one of our Bible-women, some 72 miles out, saying his wife was very ill and asked that I come to her at once. There were several very sick people in the hospital who could not be left,
but we felt we could not refuse the help. One of the evangelistic missionaries offered to go and do what she could, so she set out early the next morning with the native nurse, and after a long tedious train journey and 18 miles jolting over village roads, they found the woman in a very serious condition. The husband had called the only doctor available, a Hindu man, but he refused to touch the woman or even enter the house, and pleadings and money were in vain. When our little party arrived, they made her as comfortable as possible in a village cart, and set out on the long journey to bring her to the hospital, reaching here early the next morning. For several days we battled with life and death. Had the woman been left in her home she would probably not have survived, but now she is again with her little family, happy and well, and continuing her work of teaching her own people the story of Christ. She begs us to come out for just one day and bring medicine, but the work here will not allow us to go so far. As often as possible we go to the nearer villages, and spend the day dressing wounds, treating eyes, and giving out medicine. These are always days of pleasure and yet full of sadness: the people are so grateful for any little kindness shown to them, but there is so much to do and so few to do it. We accompany the evangelistic missionaries when possible, and they have case after case in mind that we just must see.

Much to our regret we were compelled to surrender our nurse, Miss Haney, to the work for which she came to India, which left us without a superintendent of nurses, but we are anxiously awaiting the arrival of another from home.

In April, the first class of nurses was graduated, eight receiving a diploma in nursing and one in compounding. Two remained as head nurses and the compounder is still doing faithful work in her department. There are now seven girls in training, two of whom will graduate in a few months. They are all bright, happy girls, and take such an interest in their studies it is a pleasure to teach them. They are not only anxious to learn more, but to be able to help their own sisters.

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**GODHRA**

**Godhra Normal School and Girls' Primary School**

*Missionary*  
*Minnie E. Newton*

As I begin this report there lies before me two communications of recent date. One is the result of my language examinations and the other the results of the Normal School Government examinations. These briefly tell the story of the year's work. The former means hours of language study and the latter represents the united labours of masters, teachers and girls, as well as missionaries.
TWO HEAD NURSES AND COMPOUNDERS

DR. AND PRISCILLA

RUTH'S INTRODUCTION TO A "KEWPIE"

GOING ON FURLough—KNITTING FOR WAR RELIEF OFFICE IN BOMBAY
Nurses' Graduating Class of 1915. Butler Memorial Hospital
Government has shown our school special recognition by allowing us to have the Government examinations in our own school, instead of taking our girls to the Government college in Ahmadabad.

One of our problems has been, how to give the girls an opportunity to finish the normal course. A few have been allowed to live in the Presbyterian hostel and attend the Government college, but that hostel is being overcrowded and seemed to be no place for our girls. We were so happy at the beginning of this year that we were allowed to add the second year class, and now we come up to the new year with ten girls who have finished their second year, and who ask for the final third year class.

We have no normal building, we must have more teachers and equipment, and we have no increase in funds. We are still looking, looking for that third school missionary, but the Government has given us permission to open the class, the inspector approves and the girls are waiting. So the opening of the new year will find us with a full Government Normal School. The only Christian Normal School in the Gujarati area that gives a full Government course.

In the recent examinations eleven girls gave the second year examination and ten passed. In the first year, ten gave the examination and seven passed. In the first year examination, out of about seventy-five candidates one of our students has the honour of receiving the first number. Numbers three, four, seven and nine were also taken by our students. The new year will open with about thirty-five students enrolled.

The present greatest need of the Godhra Normal School is a building. At present we are using a part of the Primary School building, thereby crowding the latter into the karkhana or weaving room. But the Normal School needs a building of its own so much. The Government, owing to the war, cannot promise to help us, and so we are asking the ladies at home to help us build at least a part of the building this year.

The Primary School has increased from 114 to 130 students. The yearly examination in October showed an increase in percentage of students who passed. The percentage is 85 per cent. as against 66 per cent. of last year. All the students of the Sixth Standard passed (corresponding to eighth grade). The inspector noted the above marks of improvement and spoke of the general efficiency of the work. He gave special mention to the sewing, physical training, and kindergarten occupations; he also spoke of the neatness and healthy condition of the girls. One of the outstanding features of the year has been the entrance of several non-Christian children. Waverly village lies close beside the compound, and for many years it has been the hope that some of the bright little faces would be among our number, and that by the daily Bible lessons an entrance would be made for the light of the Gospel. Four have come and we hear that more are coming, while from the city several little high caste girls are coming as day pupils. One of these girls had been in school only a few months and
passed 96 per cent. in Scripture. She heard the Bible stories for the
first time, and they were more fascinating than any fairy story could be.

The girls of the Normal School study the Bible-woman's Course
in Scripture, and we are much pleased with the results. It is such an
immense relief to feel that language examinations are in the past and
I can now give all my time to the work. Miss Austin and I are
planning to take Bible classes in the Normal School next year, and we
shall appreciate so much the privilege of combining the Normal train-
ing with the Bible study.

We have recently had such an interesting experience with one of
our trained girls. Punji is so happy that she is to be a teacher, and is
so grateful that she is pledging the whole of her first month's salary to
the church, and is spending her vacation making lace; the proceeds of
which will help pay for her food during that time.

Isn't it worth while to work to help girls like this? As another has
said, I am so glad to invest my life in girls. It pays so well."

The work out here is more absorbing and more satisfying than any
I ever did at home. It is such a joy to see the girls develop and take
on new graces of Christian womanhood. Our prayer for our girls is,
that with all their wisdom they may get understanding, and that they
may catch gleams of true service and of self-sacrifice as they learn
from the great Teacher, the Master Himself.

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Godhra Girls' Boarding School

Missionary

Laura F. Austin

"The daily round, the common task
Will furnish all we ought to ask—
Place to deny ourselves, a road
To lead us ever nearer God."

Whether these lines are noted correctly or not I do not know,
but I think they express admirably the opportunity which is given to
every girl in the home department for development in Christian
character, as well as to show the privilege a Boarding Department
missionary has to work with girls in those activities which are the
foundation of living. To report a year's work in this department is
as difficult as for a mother in a large family to tell the story of her
domestic duties for a year. From the multitude of apparently in-
significant details one scarcely knows which to emphasize as valuable
in character-building. The recompense in this work comes in watching
individual girls become more careful in matters of cleanliness and
order, more willing and prompt in the performance of daily
duties, as well as more efficient in doing them; more helpful and
thoughtful generally. No Christian virtue is left without opportunity
of exercise, and habits of a lifetime are daily being established. If
GIRLS OF THE GODHRA TEACHERS’ TRAINING COLLEGE
the girls are led to realize the value of faithfulness in little things, and to see that true Christian living finds its greatest test in "the daily round," then the missionary's work has been successful and the girls are growing. We trust the Godhra girls have grown some this year.

Physically the girls have been very well. Chicken-pox found its way in once, and several passed through the ordeal of segregation for a period. Cholera was quite bad in the City for a while, but did not come into our midst, for which we are devoutly thankful. Fever and colds have bothered us some, but not badly. We lost one little girl by death. Our nurse, Prem, trained in the Mrs. Wm. Butler Memorial Hospital, is a comfort in caring for the sick girls.

It is very difficult to find and keep an efficient matron—at present we are temporarily using three of our older girls. Each has charge of a special part of the work falling to a matron usually. Prem, the nurse, looks after the general health of the girls. Ruth, a very responsible girl, looks after the food and oversees the daily cleaning up of the compound. Kushal, with one year of normal training, inspects dormitories and helps the girls with their sewing. These girls are doing very well indeed. The plan has the disadvantage of being only temporary.

Among the unusual doings of the year was the putting in of three swings to help provide wholesome exercise and recreation for the girls. They have been successful in accomplishing the desired results. It is much better to have the girls play than to sit and quarrel. A garden has also helped to give outlet to pent-up energies. It, however, has afforded problems as well as vegetables and recreation. The child's appetite for green fruit and vegetables is famous, and Godhra girls seem to be a little worse than the generality. They have yet to learn to respect each other's property rights in the garden, and to allow their crops to become fit to gather. I have bought their vegetables at reduced prices, and this has helped some on the latter problem, for large vegetables weigh more than small and hence bring a better price. The last picking was so large that we had more than the girls could use, so we sold the pick of the gathering. We have received numerous suggestions on how to improve the garden, most of which the girls have learned for themselves by the failures and successes of this year's attempt. We shall have a much better garden another year.

I spent the vacation in May and June with the girls. We had a good time together with games, entertainments, sewing, and a big picnic on the bank of a nearby river. The effect of the happy vacation has lasted all the rest of the year.

Nineteen girls have been married from the school during the year. Among these were the compound nurse and two teachers in the school. Six others have become engaged. These weddings, year by year, keep taking out the most responsible of the older girls, and for a while the compound life suffers a little, but other girls take their places in the work and soon develop by the new responsibilities
placed upon them. One of the joys of this work is in watching this development of individual girls. This doesn’t stop either when they leave us. It did us good at District Conference to see the former school girls come bringing fine babies, and some of them taking a leading part in the work of the Conference. All the officers of the Conference were girls who had married from our schools during the last ten years. The influence of our Boarding School goes to the uttermost parts of our district work.

We have admitted during the year a goodly number of little girls, and are looking for more after the Christmas vacation. We will soon have more “little sisters” than “big sisters.” We have just enough big girls this year to do the grinding and cooking, by giving each girl a turn a week at each task. We enjoy all the girls, big and little, but sometimes the problem of caring for kindergarteners and college girls together becomes perplexing. The most of our little girls have parents who provide their clothes and pay a small fee, so that the number of girls entirely dependent upon the Mission is becoming less and less.

Christmas has just passed. Our school was liberally supplied this time with presents from boxes sent from America. Last year the boxes came late, so their contents were reserved to be given at this Christmas. One or two new boxes came also, so we had an abundance of gifts. Every girl, even those married during Christmas week, got a doll and a picture card. Beside this, each girl of the Primary School and the Industrial Department who was present got a piece of cloth for a jacket or other garment, while those who went home for Christmas were given the garments they had made in the sewing classes during the year. The girls in the Training College were given a border for their new “sardis.” The girls had just received their fall suit of clothing and looked very fresh and pretty in their blue, pink, cream, and green “sardis.” We celebrated Christmas day with a programme in the church in the morning and the gift-giving under a big tree in the yard in the afternoon. The girls had their Christmas dinner on Monday. All seemed happy and thankful.

We thank God for the opportunities of the past year of service, and ask His blessing for them and us as we live and grow together.

Godhra Village Evangelistic Work

Missionary  
Cora Morgan

Because of the many blessings received during the year—strength given for hard tasks, grace for trials, patience to bear disappointment, victory when we feared retrenchment, advancement where we feared work might be closed, and through all the year the Father’s loving, protecting care brooding over us. His love constraining us and calling
us to greater faith and courage—because of these and many other blessings, we come to the end of this year and enter the new year with greater faith for such triumphs of the kingdom of God at this time and in this land as we had not believed we should see.

We have marvelled that while England and the European nations are in this great tumult and struggle the effects should be so little felt in India. Our life and work go on here much as before. We are thankful, too, that the appropriations have not had to be cut.

This has been one of the best years in our work in the history of our Mission in Gujarat. We report a good number of baptisms, a good increase in the number of full members, and the largest collections ever received for self-support. The day schools have a good report and there has been a large increase in the Sunday school membership.

We began the year, as usual, with a season of touring up to the end of April, but after the summer vacation came the great disappointment of having to spend several months away from the work on sick leave. I am indeed thankful to be back again, hoping to have a good year this year.

We are trying to give our village Christians the Christian holidays, Christmas and Easter, urging them to observe these days in their villages. To help them to do this we sent out prizes and treats to over fifteen hundred village children in the Baroda District. Children who have passed in school, Sunday school or Epworth League (some passed in all) received a prize costing from one to three annas (two to six cents), and the others got sweets. Three days before Christmas I played Santa Claus, and got on the train with a carriage full of bags marked for the village to which they were to go. At each station except two, between Godhra and Anand, I was met by preachers who were to get them on to the village. The reports of Christmas in these villages are most interesting. Not only were many children made happy, but many others heard again, or for the first time, the story of the birth of the Saviour. In some places the Christians joined together and had a Christmas dinner. In all the villages they had a Christmas programme.

We pray that the message of salvation and peace on earth may be speedily carried to all, and that the God of peace may truly reign in the earth.
BOMBAY DISTRICT

BOMBAY

Zenana and Evangelistic Work

Missionary

MISS E. W. NICHOLLS

We do indeed look up with praise and thanksgiving to Him who has had His hand over us during the past year, and allowed us to have a little part in trying to bring the light to those who live in darkness in this great city.

This year opened with wedding bells; our faithful worker, Agnesbai, was united in marriage to one of our young men of the Marathi Church. The ceremony was performed in the church, where many of our high caste women, besides the Christians, had assembled to witness the marriage. The reception was held in our bungalow, where the whole company were served with cake and tea, and after social intercourse retired to their home, in which a native dinner was served in the evening to many guests. For the last few months, Agnesbai, on account of ill health, has had to withdraw from the work. The question was who to get to fill her place, then suddenly appeared the wife of one of our pastors, a dear little woman who picked up the work with much enthusiasm and interest, and has carried it on ever since. We expect to have Agnesbai with us again in February, and Rebeccabai will return to her husband, who is labouring for Christ on the border of Baluchistan, a dangerous post, where the difficulties are great in witness for Christ. War still darkens the horizon. In some homes which we visit, the father, brother, or son, have gone to the front, so sadness prevails, anxiety and future forboding.

The work in the high caste homes continues to increase in interest. Some whole families are now studying the Word of God, and enquiring the Way and Life. There are many perplexing questions to answer: Why do Christian nations go to war? We thought your God was a God of peace? and your Gospel the Gospel of peace! Much has been explained as to the reason, but little really understood.

Mrs. Paidel David, our worker in the Khoja homes, has had the joy of seeing her daughter, Ruth, enter the Training School in Muttra to prepare for work amongst her own people. When asked why she wished to take up this work the reply was, “My greatest desire is to be like my aunt, Krupabai, to live and work for Jesus.”

A few weeks ago we had a party in our compound of high caste Marathi women. The picture on the other page will shew a little of what they are like. The children were presented with a doll and all with cake and sweets. These are the women visited every week.
MARATHI HIGH CASTE WOMEN

Attending a Zenana Party in Mazagon Compound

HIGH CASTE MARATHI WOMEN
to whom the Bible is taught. The other day, one of these women with her little daughter appeared at my Bible class, and asked that she might buy a Bible, as she and her little girl wanted to read it.

The Khoja party is to be held after Christmas, as by that time we hope another box will appear with some more dolls.

On Christmas eve our Marathi Christians gathered on the compound for a social time. There was a Christmas tree, and on it a little bakshesh (present) for everyone, and for the children a doll.

We are not only busy in the high caste homes, but on the outskirts of this great city our Bible-women are found preaching the Word to many, many souls, who have not yet come out of the kingdom of darkness into the kingdom of light.

Mrs. Sherman is now visiting our purdah homes. We have entered many new zenanas, and are also reaching those who truly live in purdah, so we go forward into the new year with praise to our Father. "I have planted, Apollos watered, but God gave the increase."

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Bombay City Schools

**Missionary**

MARGARET D. CROUSE

When in the course of human events it became necessary for missionaries to sum up in a few hundred words the work of a year on the mission field, they bowed to the inevitable, and now the annual spasm takes place, as they unsuccessfully strive to bring into a five-minute paper the doings of 8,760 sleeping and waking hours.

My entire life has been spent with children, and I often wonder what physical and metaphysical phenomenon would have to take place if some day, when the Bishop, in that tense and breath-holding moment, stood up to read the appointments, I should hear my name attached to a Widows' Home or a Bible-woman's Training School. I think I would hunt out some of the King's Heralds letters to their missionary, and get the comfort I obtained recently when up from a bed of sickness, my face o'erclouded with gloom, I opened a little letter, "Passed by Censor," and read, "We girls all send our love and smiles." I see those smiles—they cheer me many a day as I wander my way between goats, chickens, dogs and odours to a little day school of children clad in nothing but smiles and jewelry.

The day schools have flourished during the year in spite of a poor teaching staff. In one school 90 per cent. are girls, and in all the schools there has been an increase in the number of girls enrolled. We found it necessary in one of the schools to close admittance to boys, as they were crowding out the girls. Our Colaba Gujarati School largely owes its success and the increasing number of girls of Parsee and Khoja families to the visits of Mrs. David (Shantabai) in
the children's homes. Fifteen years ago she opened this school—her pet, she calls it.

What a cosmopolitan work ours is. In the six day schools we have boys and girls of every type seen in the streets of this "First City in India." The Muhammadan girls sing with the Beni-Israel boys (descendants of the Tribe of Benjamin), "*Jesus loves me this I know,*" and in a recent entertainment a Parsee girl, a high caste Marathi boy, a low caste Gujarati boy, two girls of the Maratha Hindus and a Bengali Hindu recited, "The Lord is my Shepherd, I shall not want." The seed is being sown in young hearts and when "*Jai Prebu Jesu*" (Victory to Jesus) rings throughout India at His coming, many of the palm branches will be waved by men and women and little children who received the light in the day schools.

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**Gujarati Evangelistic Work and Church**

*Missionary*  
MARGARET D. CROUSE

Our Gujarati people need a *whole* missionary. They have had—shall I say one-tenth of one this year? Yes, about that, and one Bible-woman to work among the thousands of Gujarati sweepers who have come to Bombay from Gujarat and Kathiawad to work under the municipality.

It is with thankful hearts that we believe that our Miss Kennard, who has been studying Gujarati the past year, will be appointed to shepherd this large flock and to visit and instruct the Christians. After the hot season, in company with Chunialal, our Gujarati pastor, I made Saturday afternoon visits to the homes of all our church members, and by these visits discovered many encouraging things and not a few discouraging ones. The Gujarati Church is ninety per cent. of the sweeper caste—men, women and children doing the work which in our large American cities is done away with by the sewerage system. But low as they are in caste, when they become Christians they rise nobly to their sense of duty, and our Gujarati Church supports its own pastor.

A few months ago one of the leaders of the sweepers had his infant son baptized, and after church brought as an offering the silver coins which might have been spent in giving a feast. This man and his children walk three miles every Sunday in the hottest part of the day to attend church, and back again and to work, as he has only two hours off on the Sabbath day. We have opened a little school up on the hill where this man lives, and have twenty Christian children attending—the balance of the children we believe will become Christians. The room we rent from a Jain, and he and the Parsee lawyer in the mansion across the street are having volumes of correspondence over the matter. The Parsee "gentleman" objects to a "congrega-
tion of ill-clad urchins" so near his residence, while the Jain gentle-
man replies, "Can I not rent my property to whom I will?"
"Were you not a boy yourself, and did you not have school advan-
tages." And the missionary rejoices and thanks God as she sees the
school grow, and the Philadelphia Branch adopting it as their own, and
hears the Jain gentleman say, "I will give you two rooms more if you
wish them."

Bowen Church

Missionary  JOAN DAVIS

"Religion is not a method—it is a life, a higher and supernatural
life, mystical in its root and practical in its fruits; a communion with
God, a calm and deep enthusiasm, a love which radiates, a force
which acts, a happiness which overflows."—Amiel.

Coming to the close of a second term of five years in India, we
have learned the great truth of the above quotation, and trust we have
been able in many ways to practice it daily, for how truly we realize
that words without a life back of them are mere nothingness, and it is
only as the life lifts up the Christ and glorifies Him that we can really
accomplish anything in bringing the world to know Christ. The year
has been full of the usual duties that fall to a Christian worker in a
great and needy city, and our hearts have been cheered by advance
along all lines—a goodly number of new members have been added to
the church, the Sunday school has steadily advanced in numbers and
in interest, and the Epworth League has taken on new life during these
last weeks when the pupils from the hill station schools are with us.
A most successful Children's Day Service was held in December, and at
the close of the programme Rs. 1,071 was given to Mrs. Hutchings,
the Superintendent of the Anglo-Indian Home for Girls in Poona. This
means that with the help of the regular Government grant our Sunday
school meets the expenses for one month in 1916 of an institution that
last year cared for 102 needy children. We thank God that He put it in
the hearts of our people to make this possible. He will surely reward those
who remember the poor and needy.

When Nehemiah heard that the walls of Jerusalem were broken
down, he felt so badly that he betrayed his feelings in his countenance.
Repairs for our church had been planned before the war broke out and
then held in abeyance. However, in November they were taken up again
very heartily, and the result is a church beautified and clean both inside
and outside. We are sad to have Rev. and Mrs. Warner going from us
at the beginning of the Conference year. They have put in four years
of faithful earnest service with us, and leave very many friends behind
whose lives have been helped and inspired by their steady, strong
Christian living, and their genial sympathetic friendliness when all was
well, and by their loving tenderness when disappointments came.
They will be greatly missed, but lovingly followed by prayers and good wishes, as they return to the Conference that generously loaned them to us for four years.

Still the dark war cloud hovers over us all, and the toll has been so heavy. Three of our former Sunday school boys have laid down their lives, many friends have been wounded, and everyone has relatives or friends for whom they are anxious, and many are the prayers that have ascended to God from burdened hearts in our prayer services. A friend in the Wednesday evening prayer service mentioned a member of our church then at the front, and said—"We take this verse for him, 'For He shall give His angels charge over thee.'" This was written home to England to his mother, and she replied, saying, "I had taken the verse preceding that, 'There shall no evil befall thee.'" God has graciously preserved him, though he has been in the forefront of the battle many times.

Our Mr. and Mrs. T. T. Wright were called to mourn their second son, Captain Noel Tracy Wright, who had been over nine months at the front, participating in the battles of Festubert and Neuve Chapelle, and coming through unharmed, but dying of wounds in France, October 1st, having been wounded only the night before. For him we all mourn with his parents. He was a promising young man, only twenty-one years of age, a clever, popular student, active in things good and ennobling, a delightful, sympathetic friend. His going is a distinct loss to us all. His only brother, Captain Eric Tracy Wright, of the Indian Civil Service, is in trenches, a few miles from the brother's grave. Mr. Wright is here standing steadily and courageously at his post, while our dear Mrs. Wright is in London with the only daughter, anxiously waiting the close of the war, in the meantime helping in any way she can those at the front.

Our former Sunday school secretary, now Captain Williamson, was given the Military Cross in Buckingham Palace last July. He is now attached to the Royal Flying Corps, and their contingent, on January 10, broke the record, flying one hundred and ten miles in fifty-five minutes. Both he and his brother have been wounded, and had very narrow escapes, but so far God has graciously brought them through these dreadful months of war. A letter from the front says—"The war may be long and weary, but it is good to think with Whittier—

"God will give the victory
In due time; in this faith I act,
And He who sees the future sure
The baffling present may endure,
And bless the unseen hand that leads."

We close our year's work with hearts full of gratitude and praise that we have had a place in the vineyard. We long for the coming of the Prince of Peace to the hearts of all men: then wars will cease, for "the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."
POONA DISTRICT

POONA

Evangelistic, School and Dispensary Work

Missionary

MRS. W. H. STEPHENS

I find that the time has arrived for another report, and as I write I am reminded that 28 years ago to-day I landed in India, and little thought that I would make India my home.

1915 will always stand out as a strange year, a sad one. I have been thankful for plenty of work, for it has kept my mind off of the war. When we stop to think of the great number who have given their lives, and the many broken families, it is more than we care to dwell on. We have had a good year in our work, and many have given their hearts to God, and a good number have been baptized.

Our Bible-women have visited many homes, and are now making new plans for their work. Each Bible-women has from ten to fifteen Christian families, and they make these Christian homes the centres for work. They collect as many Hindu women as possible into these homes, and teach them. The Bible-women always have a lesson for the young Christian women, as well as the Hindu. We want to help these married women to study their Bibles, and also help the people about them. We hope that when the time comes for the report for 1916 we will be able to give a good report of this work. A good number of these families are the young people from our boarding schools, and we feel that they belong to our family.

One of the Bible-women looks after all of the hospitals in Poona, and she often finds Christians from some of the villages who are sick in these hospitals, and she looks after them, and then reports her work to the League, and pastor, and they also visit the sick.

Each Bible-woman has a Sunday school for which she is responsible, and she has the parents come with the children to the school. They also see that the parents of the city schools are taught. We are doing our best to reach the families.

The missionaries of all of the Poona churches work together, and a few days ago we held a Mela in the park, which would be called a picnic at home. We had about two thousand Christians present, and many of them were men and women from the high caste, and hold high position in Government work. Many are lawyers and doctors, and men that we can look up to. The wives and children are also educated, and help much in the Marathi work. The Marathi people are hard to reach, but when they do come out they have great influence. They also have a desire to help in the work. We baptized a
high caste man a short time ago, and on Children's Day we were surprised when he came in with a good-sized Sunday school. The man went right to work to get others converted. We might head this part of our report "evangelistic work," but we look upon all of our work as evangelistic.

Our city schools have been open the whole of the year, and while plague was quite bad it did not interfere with our schools. Our city schools are larger than we care to have them, and are larger than they have ever been. We have a good number of Christian pupils in them, and all classes of non-Christians. A city school teacher writes in her report:—"You may think it easy to teach the new children who come to the school for the first time. When I teach them the art of writing I have to hold the child's hand and make the pencil go, as she does not know how to hold the pencil. After that is done I make a big letter of the Marathi alphabet on the slate, and the child makes that letter bigger and bigger until the slate is full of the one letter. One day I began to teach the Lord's Prayer to some new children, and when I came to the "Give us our daily bread," they called out for me to ask for curry and rice. They did not want too much bread. When I taught them the sewing they wanted to make big stitches with black thread on white cloth. When the children first come to school they wear a little cloth, but when they know us better they wear more cloth, and cleaner. At first their hair stands up, but in time they get oil and make it stay down."

I often feel that the teacher in these schools does not have an easy time, for the little girl does not feel that study is her work, and her mother insists that she can learn her lessons and also recite with a baby in her arms.

I was very much encouraged a few evenings ago at one of our city missionary conferences, when a village missionary read a paper on village work. He told how often the little village Hindu wife had come from one of our city schools, and as she knew how to read her Bible, her hut was made the meeting-place were the Hindus met to hear the Word read. These little girls carry the teaching with them, and the seed is bound to bear fruit. Do you think that we make a mistake when we call this evangelistic work?

Our Poona compounder and his wife give us a good report of their work, and they have reached hundreds of people with simple drugs and the Word. They make the dispensary the centre for street preaching, and every Sunday evening the workers and church members meet at the dispensary, and from there go out in bands for work. We also hold some Training School classes in the dispensary, as we have several centres for this work. We have a fine Sunday service in the dispensary. Do you not think that this is evangelistic work?

Our Loni work has made the best progress the past year that it has made since we opened the work 13 years ago. During the year a Christian lawyer gave us the use of a room, half way
between Poona and Loni, and without rent. It is near the Government farm, where many people live. We have a fine school of more than 30 children of all castes, and a good number of Christians. We are proud of this school.

Soon after starting this school a Brahmin, who has a high position at the farm, came to our teacher and asked him to start a night school. We employ husband and wife in this part of the work. The man started the night school and holds it in one of the office rooms at the farm. We have a large school, and they asked that the Bible be taught. The men and women who work on the farm during the day come to the night school. We hold a Sunday service in the day school room, and many attend. We have a Bible-woman in this part of the field, so that all of the parents hear the Bible.

We go five miles further on, and we come to Loni, and here we have a number of Christian families who come together every Sunday and hold a service. We look forward to the time when we will have a good many more members in this church.

Our Loni dispensary has been opened during the year, and the compounder and his wife have treated many people with simple drugs, and have also taken drugs with them to the villages.

Our work on the Puntamba field has been very fruitful this year—we have baptized a good number, and many more are waiting. We feel that we must have more workers to look after this field. We look forward to the time when the W. F. M. S. will open work here.

Our Training School has done fair work this year. We have purchased a new house and will be able to do better work the coming year.

The Boys' Boarding School.—This school has given us a number of good workers, and a good number are now getting ready to enter the work. We have a number of boys in the High School, and they also attend some of the classes in the Training School, and most of these want to enter our work. I do hope that we will have money for all of them.

Our boys do all of their work, and help in teaching, and that saves the hiring of so many masters and the house master. One of these young men writes:—"I am one of the orphan boys who came out of the famine. I study English, and teach the infant classes in this school. I also attend the Training School, and Mr. Bruer is my teacher. I help in the house work, and also distribute the food among the boys at meal time." Saula writes:—"I am learning in this school by two years, I help in this work, so that so much money not go in servants. I make the boys keep their beds clean and neat, and also keep their bodies clean as well as their clothing. I have learned to make letters for clothing, so Madam Sahib gives me the coloured thread that you send in the boxes, and I teach the boys to mark their doters and shirts. This way the boys know which is theirs. I am much pleased to work this way for our school, I hope that you will receive my much thanks."
As I look over the pages that I have written, I see that I must not write more, or the whole thing may go into the waste paper basket.

Is it not a great thing for you and for me to have some little part in helping the world to be better?

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TALEGAON

Ordelia M. Hillman Memorial School Boarding Department

Missionary

Lucile C. Mayer

Annual Conference is over and still no report ready. Looking back over the year there seems to have been very little accomplished. Considerable time has been lost on account of illness, and the rest has slipped away trying to make up what was lost.

Last year I was being initiated into educational work in India, and this year it has been the problem of the boarding department. I have found that it is no small matter to keep satisfied the needs, say nothing of the wants, of this family. There is always the food and clothing to be taken into consideration, and plenty of "extras" are not lacking to give variety.

Among our number are two babies, Indranela and Ellen, aged fourteen months and about eighteen months, respectively. Before Ellen came we understood that she was a child, two and a half years old, but what was our surprise to see a baby who had no teeth and couldn't walk. She was the most unhappy looking baby I have ever seen. She still does not walk, but she has two teeth, and actually laughed aloud last Sunday. Indranela, on the other hand, has always been of a happy disposition, and is a general favourite among the girls.

We were sorry to have Mrs. Crisp leave us, but she felt that she must go to Poona to be with her invalid sister. Miss Chatterton has come to take her place, but, being an experienced teacher, will put all her time into the educational work, while Mrs. Crisp helped in both departments.

During the year three girls have been married, four have been taking teachers' training in other schools, and two nurses' training at our hospital in Baroda. Death claimed three of our girls. The first was a little girl whom we had put in a hospital in Poona. From there she was taken for the summer vacation to her own home, where she died within a few weeks. The second died at Bombay in the School for the Blind, and in the fall one of our High School girls was taken from us very quickly with tuberculosis.

One day during the Christmas vacation, we took the girls, who had not gone home, for a picnic. We started after the heat of the
day was over and did not go far, so that all the little folks might go. The children played about for a time and, after enjoying a supper which was somewhat of a change from the usual bill of fare, started back so as to reach home just before dark. Harriet, one of the little tots, did not eat all of her chapatti, so she decided to take what was left home with her. After much coaxing she was persuaded to put it into one of the empty baskets. Along the way Harriet became anxious about that chapatti, and such a heart-broken cry burst forth when she looked into a basket and saw that it was not there. Finally it was restored to her, and she trudged contentedly home, but the chapatti did not again get out of her sight.

Some weeks ago plague was very bad in Talegaon, but we praise God that He not only protected us from this, but we also praise Him for all His goodness to us during the year.

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Talegaon Evangelistic Work

Missionary  ANNIE GOODALL

The Bible-women have been going day by day to Talegaon and the surrounding villages, to tell the story of Jesus' love and what He has done for them.

We had a change of pastors this year, and while the wife is an earnest Christian, shedding a constant influence for righteousness, she has not been able to go out much because of ill health. The church and pastor's house is in the town, so she could meet the women of Talegaon itself. Then every Sunday a bazar is held near the church, so close that by just stepping outside of the church one can speak to the people. And these she tried to reach week by week.

During the past three months the work has been hindered because of an epidemic of plague in Talegaon and some of the nearby places. Many of the people were afraid to send their children to school, and as the plague grew worse the people gradually left the town, till there were no children left in the school; so the school has been closed till the plague subsides and the people come back to their homes.

However, the Bible-women have gone on with their work through it all. For while they could not visit the plague district there were many other villages for them to work.

One Bible-woman was away a month, with her daughter in the hospital, who finally died.

The Induri Sunday school has been closed. The day school being closed the Sunday school seemed to go with it. But we hope to be able to revive it again.

I have not been able to go out with the women into the villages, as my time has been taken up with school work. And if I could have
gone I could not have talked to the people. - We are patiently waiting for the return of Miss Lawson; hoping that when she can give all her time to the village work there will be more definite results.

The past school year has not been much different than other years. The number on the roll is eighty-five.

There has been a change of pundits, Mr. Mahta, who has been here regularly throughout the year, took the place of Mr. Vaidya. This has been a great improvement. He is a younger man, capable teacher, and a willing worker. The vacancy in the Second Standard, which was being supplied by an older girl, has been filled by Surabai Ardev. We have not had a regular assistant to help teach the English this year, but supplies for about two months in all.

We have had an extra standard to teach, and besides teaching the English, i.e., reading, grammar, composition, in eight classes, we have taught the history and geography of the higher classes. This seems necessary, as the Indian pundits will use Marathi instead of English. This has taken so much of our time that we have not been able to study "Marathi."

We have engaged a first-class assistant for next year, and hope to improve the English in the school and have time to study the language.

For six months we had two girls studying in the Matriculation class, but one of them could not stand the strain of heavy work; so she had to drop part of her work and take only a few classes. The other is going on with her work, but whether she will be good enough in English to take the Government examination this year is doubtful.

To get Indian girls to talk English seems one of the most difficult tasks in an Indian school. So often the answer is, "Don't know," and that in Marathi. At the same time you know they do know, but are afraid to try and put it into English. One needs to be patience personified. This year the beginning English class has been taught according to the direct method, that is, with no translation, but just connecting the English word direct with the thing or act. Then, too, the work was oral, so they had to use every word they learned. We hope in this way to get the girls to think in English.

Arithmetic is a bugbear to many girls here, as it is in America. I even tried one day to teach a couple of little girls arithmetic in Marathi, because they were crying so hard at not being able to understand their teacher.

The school year being changed by the Government, we do not have our final examinations for promotion till March. Thus we cannot give results.
Anglo-Indian Girls' Home and Taylor High School for Girls, Poona

Missionary

Mrs. Hutchings

We have just completed the first year of the amalgamation of the two schools, and so far the union seems to have been successful. The total number of pupils, including day scholars and boarders, is 102.

Our teaching staff is fully equipped and trained. Miss Staggs, head mistress and teacher of the Senior Cambridge class, and Miss Chatterton, teacher of the Junior Cambridge class, have, besides doing successful work in their classes, given much time and thought to the girls outside school hours.

Misses Anderson and Luxer have done good service in the Middle School, the sympathy between teachers and pupils is very marked. Misses Jones, Curties, Hardaker and Murray, who have charge of the primary classes and kindergarten, have worked very successfully with the little people, who have done well in all standards.

Last year three girls appeared for the Senior Cambridge examination and all passed, and nine for the Junior of whom six passed. This year five appeared for the Senior Cambridge, and six for the Junior. The results are not yet known.

The educational inspector gave a very favourable report, having something good to say of each standard.

The health of the school during the past year had been exceptionally good, and not a single child was sent to hospital. This was the first year in twenty-three of which this could be said. The sewing classes had not their usual work, as they were engaged in making things for the soldiers. The expenses of the school had been about rupees twenty thousand for the year, which sum had, however, been met, thanks to the kind assistance of Government and also special donations received at the Children's Day Services held in connection with various Sunday schools.

The new building is making good progress, and we hope that it will be ready for occupation by June, 1916.

Our best thanks are due to Mr. Dudley, the Educational Inspector, and Mr. Duggan, the Executive Engineer, for all the kind help they had given in putting through the plans; our best thanks are also due to that magnificent institution known as the Wadia Trust, which had promised sixteen thousand rupees towards this much-needed structure, and of which rupees five thousand had already been paid; and to Mr. E. W. Fritchley, of Bombay, who has promised eight thousand rupees for the same end, and to Government for their promised grant. The Home is continuing to supply a constantly arising need.

Among the admissions for the new year, there are five fatherless children, of ages varying from 8 to 2; one little motherless girl,
whose father has deserted her; and 3 little girls whose parents are too poor to support and educate them.

Of the girls who recently left the Home, three are learning nursing in a large hospital for Indians, three others are in business houses, and two are waiting for admission to the Woman's College, Lucknow.

We are looking forward to the new year, certain that "He who has led, will lead."
STATISTICS
### Names of Stations or Districts

<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>
<th>Schools for Training Bible-Women</th>
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### Names of Stations or Districts

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- **Ahmedabad District—**: Kathiawar Division, Babaiyal Circuit, Mahoda, Nadiad City, Limbasi Circuit, Vase, Kathial, Savli, Dadroi, Alina, Changla, Pansora, Aniloli, Unad, Bhalej, Kupadaranj, Ahmedabad, Dhegam, Mehsana

- **Baroda District—**: Baroda Station, Baroda Circuit, Dahod, Jambusar, Jhansi, Padra, Palej, Savali, Walvad, Balasinor, Kalb, Padal, Timba, Thara, Knhe, Piplod, Sandasal, Vad, Vads, Ode, Limka, Godhra Station, Godhra Circuit, Vagash

- **Marathi and English Bombay Districts—**: Bombay

- **Poona District—**: Talegaon, Poona

- **Grand Total**
## Statistics of the Work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church in the Bombay Conference for the year ending June 30, 1915

### Names of Stations or Districts

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<th>Names of Stations or Districts</th>
<th>Orphanages</th>
<th>Homes for Widows and Homeless Women</th>
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| Total for District            |            |                                     |             |               |

| Baroda District—              |            |                                     |             |               |
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| Baroda Circuit                |            |                                     |             |               |
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| Jambusar                      |            |                                     |             |               |
| Jantran                       |            |                                     |             |               |
| Padra                         |            |                                     |             |               |
| Palej                         |            |                                     |             |               |
| Savali                        |            |                                     |             |               |
| Walvod                        |            |                                     |             |               |
| Balasinor                     |            |                                     |             |               |
| Kalol                         |            |                                     |             |               |
| Padal                         |            |                                     |             |               |
| Timba                         |            |                                     |             |               |
| Thasra                        |            |                                     |             |               |
| Kalsar                        |            |                                     |             |               |
| Piplod                        |            |                                     |             |               |
| Sandasal                      |            |                                     |             |               |
| Vasad                         |            |                                     |             |               |
| Ode                           |            |                                     |             |               |
| Limkera                       |            |                                     |             |               |
| Godhra Station                |            |                                     |             |               |
| Godhra Circuit                |            |                                     |             |               |
| Vagash                        |            |                                     |             |               |
| Total for District            |            |                                     |             |               |

| Marathi and English Bombay Districts— |            |                                    |             |               |
| Bombay                         |            |                                     |             |               |
| Total for District             |            |                                     |             |               |

| Poona District—               |            |                                     |             |               |
| Talegaon                      |            |                                     |             |               |
| Poona                         |            |                                     |             |               |
| Total for District             |            |                                     |             |               |

Grand Total                    | 119 121 2,196 1,441 | 167 4 42 39 113 135 |                 |               |
Statistics of the Work of the Woman's Foreign Missionary Society of the Episcopal Church in the Bombay Conference for the year ending June 30, 1915

## Names of Stations or Districts

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## Grand Total

| Bombay             | 1          | 115                     | 382              | 4 | 230 | 1 | 1 | 2 | 1 | 571 | 1 | 560 | 1 | 1 | 1 | 1 | 1 | 1 |

Note: The table provides a detailed breakdown of the work done in various districts, including the number of schools, students, and religious and medical professions involved.