FIFTIETH
ANNIVERSARY SESSION
REPORT
1864-1914
OF THE
NORTH INDIA CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH
HELD AT
MORADABAD, JANUARY 7-13, 1914.

* 

METHODIST PUBLISHING HOUSE
LUCKNOW.
Bishop F. W. Warne, D.D.
Presiding Bishop at this Anniversary Session.
Bishop F. Thomson, D.D.
Organizer of the India Mission Annual Conference now the North India Conference.
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Rules of Order,
Qawānīn i Ṭartīb.

1. Kānfarans kī har ek kārāwālī, siwāē us ke, ki jīs ko Mīr i Ḍulqīr pesh kare, 'arz karne se shurū' hōgi; aur kisi kā haqq nahīn kī wuh bole, jāb tak ki Mīr i Majlis us ko nām lekar ijāzat na de. Jāb tak Kānfarans ke sāṁbane koi 'arz pesh na kī jāvē, kisi bāt par baḥs nahīn ho saktī.

2. Koi nāi 'arz yā rezolushan nahīn pesh ho saktā, jāb tak us kū ki jīs par guftogā ho rahi hai, faisāla na ho jāvē; ya'ne khwāh wuh qubūl kiyā āvē yā nā-manzūr.

3. Har sharīk kā haqq hai, ki jīs 'arz par wuh bōlnā chāhe, bole, lekin pānch mināt se ziyyāda ek hī waqṭ nahīn bōl saktā, na kisi māzīnum par ek bār se ziyyāda, jāb tak ki kull shurukā, jo bōlnā chāhte hain, na bōl chukeñ; siwāē is kā, ki Kānfarans khās ijāzat de.

4. Har ek sharīk kā haqq hai, ki kisi waqṭ, jāb mubāhīsā ho rahi hai, zaił ki 'aurat mēn se, jīs ko chāhe pesh kare.— (1) Multāwī kīyā jānā. (2) Muqarrar waqt tak multāwī raḳhā. (3) Mez par raḳhānā yā (4) Tarmīm karnā; in 'arzōn kā, jīs silsile par darj hain, lihāzx kīyā jāwēgā.

5. Har ek sharīk jab bolnā chāhe, apnī jagah par kharā ho, aur bā-ṭahīb Mīr i Majlis se ijāzat māṅge; aur kisi hālat mēn, kisi ki bahāz yā nā-manāsīb bāteñ na kare.

6. Jab koi sharīk ijāzat pīkar bol rahē hai, wuh rokā nahīn jā saktā, tā-waqṭe ki wuh bol na chuke, siwāē 3re aur śwēñ qānūn ke bāmūjīb.

7. Har ek Kānfarans ke sharīk ko majāz hai, ki jāb us ki samajh mēn kisi ek bāt par kāṭī baḥs ho chuki hai, 'arz kare, ki baghair aur ziyyāda baḥs ke us amr par rotē liye jāwēg, agar rotē karnēwāle shurūkā mēn se do tihāā iš 'arz ko qubūl kareñ, to bilā baḥs pahlewālī 'arz pesh ki jāvē.

8. Jāb kisi kī samajh mēn qānūn ke khilāf guftogū ho rahi hai, us ko ijāzat hai ki faurān is bāt ko pesh kare, aur agār Mīr i Majlis us ki bāt ko qubūl kare, us hi waqṭ se 'uzr ke mutābīq guftogū rokī jāwēgī.

9. Mīr i Majlis kull qānūnī suwāl kā faisāla karegā, har hī mēn us ke faisāle par 'amal hogā, siwāē is ke, ki agar jamā'at Kānfarans ko apīl kare. Tīn shurukā, jo Mīr i Majlis ke āvaisale ke khilāf hog, Kānfarans ko apīl kar sakte hain.

10. Mīr i Majlis kull kāmīṭṭiān muqarrar karegā, siwāē un khās ke, jīn ko ki Kānfarans muqarrar karnā chāhe.


12. Khāre hoke rotē liyā jāwegā, agar tīn shurukā kisi waqṭ alsī darkhwāst kareṇ.

13. Hān aur nahīn se rotē ho saktā hai, agar pānch shurukā alsī darkhwāst kareṇ.
Officers of the Conference.

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BISHOP F. W WARNE, D.D.

Secretary
E. STANLEY JONES, P. O., SITAPUR.

Assistant Secretary
M. T. TITUS

Corresponding Secretary
L. A. CORE

Literary Secretary
J. W. PICKETT

Statistical Secretary
J. W. PICKETT

Vernacular Secretary
PRABHU DAYAL

Asst Vernacular Secretary
PRABHU DASS

Conference Treasurer
H. H. WEAK

Asst Conference Treasurer
F. M. PERRILL

Mission Treasurer
M. T. TITUS

Assistant Mission Treasurer
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L. A. CORE

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M. T. TITUS

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GANGA NATH SHUKUL
G. C. HEWES
P. S. HYDE
E. S. JONES
WILLIAM PETERS
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N. L. ROCKETT
C. L. BARE

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H. J. SCHUTZ
J. R. CHITAMBAR
C. E. SIMPSON
H. L. MUKERJEE
G. H. FREY

Alternates
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PREM SINGH
F. M. PERRILL
PRABHU DAYAL
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J. W. PICKETT

D. A. CHOWFIN
MISS J. PETERS.
MISS E. HOGE
C. D. ROCKEY
MISS M. MEANS
G. D. PRESGRAVE
W. F. KUMLEN
H. J. SCHUTZ
H. L. MUKERJEE
BAHADUR SINGH
C. M. PARMANAND
MRS. R. H. C. THOBURN
F. M. PERRILL

C. E. SIMPSON

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J. THOMPSON
PRABHU DAYAL
M Azhar-ul-Haqq
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GANCA NATH SHUKUL, PREM SINGH.

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G. C. HEWES, President; F. M. PERRILL, Chronicler.

Conference Literary Society
MRS. N. L. ROCKET, President; T. C. BADLEY, Vice-President;
MRS. M. T. TITUS, Secretary.

Deaconess Board
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J. N. HOLLISTER, E. S. JONES, J. W. PICKETT, MRS. H. H. WEAK

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MISS SCOTT, MRS. WORTHINGTON, MRS. C. TUCKER, Associate.

Music Committee
MISS N. B. WAUGH, Chairman; W. F. KUMLIEN, C. D. ROCKET
MISS LANDRUM.

Sanitarium Committee
S. S. DEASE, R. I. FAUCETT, L. A. CORE.

Sunday School Union
W. F. KUMLIEN, President; MISS F. L. ROBINSON, Vice-President;
O. D. WOOD, Secretary-Treasurer.
CONFERENCE OFFICERS

To preach the Annual Conference Sermon.

G. D. PRESCRAVE; Alternate, O. D. Wood.

Standing Committees.

Conference Relations.—T. C. BADLEY, Perin SINGH, C. E. SIMPSON,
G. D. PRESCRAVE, H. J. SCHUTZ, M. STEPHEN.

India National Missionary Society.—B. L. MUKERJEE, President;
F. M. PERRILL, Secretary; J. R. CHITAMBAR, Treasurer;
WILLIAM PETERS, U. H. FREY, F. W. GREENWOLD, E. S. JONES,
JAWALA SINGH.

Memoirs.—N. L. ROCKETT, R. I. FAUCETT, WM. M. PETERS.

Publishing Minutes.—THE SECRETARIES AND THE AGENT. METHODIST
PUBLISHING HOUSE, LUCKNOW.

Public Worship.—MISSIONARIES OF BAREILLY.

State of the Church.—SAMUEL PHILLIP, ABEL BRISCOE. SENECA FALLS,
NIZAM ALI, J. W. PICKETT.

Sunday Schools.—J. H. SMART, BASANT RAM, ALBERT GULAR, SABINE
MANSSELL, F. M. PERRILL.

Temperance.—M. T. TITUS, PARBHU DAYAL, DHAPPAN WILSON,
W. M. SCOTT.

Triers of Appeal s.—L. A CORE, H. H. WEAK, WILLIAM PETERS, GANGA
NATH, JAWALA SINGH.

Visitors to Naini Tal Schools.

J. W. BARE, C. D. ROCKETT.

Visitor to Theological Seminary.

W. F. KUMLIEN, A. G. McARTHUR.

Trustees of the Bareilly Theological Seminary.

D. M. BUTLER, Term expires January, 1915.
C. L. BARE.
O. M. BUCK,
N. L. ROCHETT, Term expires January, 1917.
F. WELSH, ESQ.,
J. N. WEST,
CONFERENCE OFFICERS

P. M. Buck, Rockwell Clancy (North-West India Conference)
D. G. Abott, (Central Provinces), Bishops, J. M. Thoburn, F. W
Warne, J. E. Robinson, J. W. Robinson, W. P. Eveland, Ex-Officio,
W. A. Mansell, Ex-Officio Secretary.

--- 0 ---

E. S. Jones, Ex-Officio.

Mrs. Parker,
L. A. Core,
Mrs. F. S. Jones,
Syed Husain Bilgrami,
Miss Wright,
C. L. Bare,
C. G. Mylnea,
Miss Lawson,
M. B. Cameron, Esq.,
Rajah Sir Haranam Singh,
John Forman,
Rockwell Clancy.

To retire in 1915.

--- 0 ---

Trustees of Reid Christian College.

Bishop F. W. Warne, D.D., President of the Board; Bishops J. E
Robinson, W. P. Eveland, and J. W. Robinson, Ex-Officio Members;
T. C. Badley, Secretary and Treasurer.

Wm. Peters.
S. S. Dease.
Benson Baker.
N. L. Rockey.
C. L. Bare.
F. B. Price.
J. R. Chitambar.
L. A. Core.
Rockwell Clancy.

Term to expire in January, 1915.

--- 0 ---

Board of Governors, Nain Tal Schools.

Bishop F. W. Warne, Ex-Officio Chairman; C. L. Bare, L. A. Core;

--- 0 ---

Board of Managers of the Shanjahanpur Industrial School and Orphanage.

L. A. Core, Chairman; F. Welsh, Esq., C. H. Greenwold, Prem
Singh, J. H. Walter, David Barrow, Wm. Peters, Hiram
Barrow, S. B. Finch, G. II. Frey, N. L. Rockey, W. S.
Meek, W. E. Crawshaw.
CONFERENCE OFFICERS.

Executive Committee of "Oak Openings."
S. S. Dease, L. A. Core, N. L. Rockey, R. L. Faucett, R. C. Busher,
B. T. Badley, C. L. Bare.

Trustees of Bishop Parker Memorial High School.
Ex-Officio—The District Superintendent of Moradabad, and
the Principal.

Trustees of Massmore Memorial High School.
L. A. Core, R. L. Faucett, E. S. Jones, N. Jordan.
Conference Roll.

CLASS A.—Elders in full connection who have completed the course of study.

Adams, Horace J. 1874  Mohammad Hasan Jan 1895
Badley, Brenton T. 1879  Mansell, Sabine 1892
Badley, Theodore C. 1906  McArthur, A. G. 1893
Bahadur Singh 1896  Mazhar-ul-Haqq 1893
Baldeo Parshad 1893  Misri Charan 1906
Bansi Dhar 1895  Mukerjee, H. L. 1886
Bare, Charles L. 1880  Mitchell, H. B. 1881
Basant Ram 1894  Neeld, Frank L. 1886
Bharat Lal I. 1892  Nizam Ali 1896
Bharat Lal II. 1889  Parmananand, Charles M. 1907
Bhikki Lal 1894  Patras, Benjamin 1887
Bowen, William R. 1875  Paul, Chiddu S. 1889
Briscoe, Abel 1906  Peters, William 1879
Bulaqi Singh 1905  Phillip, B. S. 1893
Butler, David M. 1893  Philip, Samuel 1881
Childs, Nathaniel R. 1904  Parbhoo Das 1905
Chitambar, Jaswant R. 1905  Parbhoo Dayal 1897
Chowfin, David A. 1892  Prem Masih 1902
Cocker, Benj. F. 1884  Prem Singh 1898
Core, Lewis A. 1889  Presgrave, Grafton D. 1894
Craven, Thomas 1870  Roberts, John 1907
Cutting, Hiram A. 1874  Robinson, John W. 1892
David, S. S. 1909  Rockey, Noble L. 1884
Dease, Stephen S. 1881  Samuel, Joshua S. 1896
Denning, J. O. 1884  Schutz, H. J. 1906
Downing, Cas. 1889  Scott, Thomas J. 1866
Falls, Seneca 1886  Scott, Warren M. 1888
Faucett, Robert I. 1899  Shaw, S. J. 1908
Fazl Masih 1893  Silas, K. 1905
Finch, Superian B. 1894  Sigler, H. O. 1907
Franklin, Ram S. 1893  Simpson, Chas. E. 1905
Frederick, John 1906  Singh, Jawala 1894
Frey, Geo. H. 1889  Singh, Lachman 1910
Ganga Nath Shukul 1896  Singh, Mohan 1909
Greenwold, Fredrick W. 1879  Smart, Joseph H. 1897
Gunghar Money 1908  Speake, William T. 1890
Hancock, Crawford 1886  Stephen, Matthew 1882
Harris, Mangal L. 1904  Solomon, Joshua 1896
Hewes, Geo. C. 1891  Thompsonin, James 1898
Hyde, Preston S. 1902  Walter, John H. 1904
Ishwari Das 1904  Weak, Harry H. 1908
Jhukkan Lal 1898  West, John X. 1893
Jones, E. Stanley 1908  Wilson, Dhappan 1904
Jordan, James 1887  Wittke, Ferrin 1904
Kanhai Singh 1887  Wood, O. D. 1913
Kidder, D. P. 1885  Yaqub Shah 1882
Lazar Shah 1904  Yaqub Singh 1907
CLASS B.—Members in full connection in studies of fourth year.

Albert Gulab  
Khuliya Wilkinson  
J. W. Pickett  
Elder  
Elder  
Elder  
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1910  
1910  
1911  

CLASS C.—Members in full connection in studies of third year.

P. S. Maurice  
F. M. Perrill  
Jhandu Singh  
Mangal Singh  
S. S. Falls  
Namhe Lall  
D. P. Sahaye  
G. S. Patrick  
D. R. Rodgers  
M. T. Titus  
Elder  
Elder  
Deacon  
Deacon  
Deacon  
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1907  
1907  
1910  
1910  
1911  
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1911  
1911  
1912  

CLASS B.—Preachers on trial.

R. C. Busher  
Rohan Singh  
Khandari Singh  
Din Dayal  
Thos. T. Peters  
M. W. Branch  
Nirmal Singh  
W. F. Kumlien  
Chas. Khiyali  
Thos. Nicodemus  
C. D. Rockey  
Jacob Massey  
A. Nelson  
Kesri Singh  
John Williams  
John Hollister  
Daya Ram  
Isha Charan  
1 year  
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Elder  
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Deacon  
Elder  
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Deacon  
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Summary:

Missionaries in full connection  
Hindustani Preachers in full connection  
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84  

Total  
107  

Missionaries on trial  
Hindustani Preachers on trial  
....  
....  
....  
....  
5  
13  

Total  
18  

Grand Total  
125  

Lay Missionaries.

Dr. A. C. Boggess, Reid Christian College, Lucknow.
Prof. S. F. Henry  
Mr. E. H. Langdon  
Mr. W. S. Meek, Methodist Publishing House, Lucknow.
North India Conference Membership Roll.

(Compiled from Conference Minutes by N. L. Rockey.)

The compiler has endeavoured to keep to the chronological order of their uniting with the Mission or Conference. He has been acquainted with all except those marked*.

Roll.

1. Butler, Wm.; 1856—1865: returned; died U. S. A.
2. *Pierce, Ralph; 1857—1864; returned; died U. S. A.
4. *Parsons, J.; 1858—1859; retired in India.
5. Knowles, Samuel; 1858—1913; died on field, 1913.
7. *Judd, C. W.; 1859—1875; returned; died U. S. A.
8. Baume, James; 1859—1866, 1884—1888; to South India; died.
9. Parker, Edwin W.; 1859—1901; elected Bishop; died on field.
10. Thoburn, James Mills; 1859—1874; to South India, Bishop 1888.
12. Jackson, Henry; 1861—1878; later Bengal; now, U. S. A.
13. Messmore, James H.; 1861—1911; died on field, 1911.
14. Gracey, John T.; 1861—1868; returned; died 1912 in U. S. A.
15. Hauser, Isaiah L.; 1861—1867; returned; died U. S. A.
16. Thomas, David W.; 1862—1886; returned; died U. S. A.
17. *Hicks, William W.; 1862—1863; returned.
19. Johnson, Thomas S.; 1862—1891; to Bombay Conf.; now, U. S. A.
21. Wilson, Peachy T.; 1862—1898; died on field.
22. Mansell, Henry; 1862—1892; to N.-W. India, retired; died U. S. A., 1911.
23. Spencer, Frank A.; 1865—1867; returned; died U. S. A.
24. *Stivers, T. Stanley; 1864—1865 (?)
27. *Wheeler, Frances, M.; 1868—1878; returned; died U. S. A.
28. Hawkins, Robert; 1868—1893; to N.-W. India, died in India 1903.
29. *Elliott, Melville C.; 1869—1871; died on field.
31. Craven, Thomas; 1870—1893; returned; now in U. S. A.
32. Buck, P. M.; 1870—1886; returned; now N.-W. India Mussorie.
33. *Cunningham, Edward; 1871—1881; retired to U. S. A.
34. Gill, Jos. H.; 1871—1912; died on field, 1912.
35. Badley, Brenton; 1872—1891; died on field, 1891.
36. *Cherrington, Fletcher B.; 1872—1876; returned to U. S. A.
37. *Mudge, James; 1873—1883; returned; now in U. S. A.
38. *Gray, Richard; 1873—1884; withdrew.
(SECOND SECTION.)

The following missionaries were received into North India in order that they might have membership here in the field while the South India Conference was in process of formation. They never served within North India territory. On the formation of South India they were formally transferred to that Conference and dismissed from our records. Later, several, for instance, W. F. Oldham, were received only to elect to orders and to have ordained for service in other territories.

1. Taylor, Wm.; 1874; died in America.
2. Bowen, George; 1874; died in India.
3. Fox, D. O.; 1874; died in India.
4. Norton, Wm.; 1874; independent, Khedgaon.
5. Robbins, Wm. E.; 1874; retired list U. S. A.
6. Osborne, Dennis; 1874; died in India.
7. *Shaw, James; 1874; Church of Scotland, Quetta.
8. *Christian, Christopher W.; 1874; retired 1892.
10. Hard, C. E.; 1874; retired U. S. A.
11. *Goodwin, F. A.; 1874; died U. S. A.
12. Robinson, John E.; 1874; Bishop, South India.
13. *Curties, W. F. G.; 1875; died in India.
14. *Nichols, M. H.; 1875; retired to U. S. A.
15. *Davis, F. G.; 1875; died U. S. A.
16. *Newton, Wm. E.; 1875; died U. S. A.
17. Lee, David H.; 1875; Calcutta, Bengal Conference.
21. Oldham, W. F.; 1885; Bishop, now Missionary Secretary.

(THIRD SECTION.)

The Compiler has known all these but No. 42.
40. Scott, Jefferson E.; 1873—1893; to N.-W. India, returned U.S.A.
42. Cheney, Nathan G.; 1876—1882; retired, died U. S. A., 1904.
43. Bare, Charles L.; 1880; now Tirhooit District.
45. Dease, Stephen S.; 1881—Nani Tal.
46. Lawson, James C.; 1881—1893; to N.-W. India, independent missionary, died 1913.
47. Neeld, Frank L.; 1881—1911; returned to U.S.A., now on retired list.
49. Maxwell, Allan J.; 1884—1890; died in Lucknow.
50. Clancy, Wm. R.; (now Rockwell); 1884—1893; to N.-W. India, now Muttra.
51. Scott, Jefferson E.; 1885—now Gonda, Dist. Superintendent.
52. Tompkins, DeLoss M.; 1886—1887; retired to U. S. A., now Rock River Conference.
53. Butcher, John C.; 1886—1906; to N.-W India, now Lahore.
54. Schiveley, John H.; 1887—1889; withdrew, U. S. A.
55. Clifton, E. R.; 1887; layman, returned same year to U. S. A.
56. Hopkins, Geo. F.; 1888—1591; to Bengal Conf., retired; now in U. S. A. [withdrew.
57. Leonard, Albert T.; 1888—1892; transferred to Burmah; later
58. Simmons, C. W.; 1889—1890; returned sick, now Colorado Conf.
59. Isham, Geo. W.; 1890; returned U. S. A., now in Dakota.
60. Northrop, Fred. H.; 1890; died in Agra same year.
61. Mansell, Wm. A.; 1890—1913; died in Bareilly, Mch. 1913.
62. Thomas, James B.; 1890—1897; then to N.-W. India; now
   retired list in U. S. A.
63. Blackstock, John 1890—1907 from South India; died 1907 in
   Naini Tal.
64. Lyons, James; 1892—1893; from Bengal, then to N.-W. India
   now Punjab.
65. Core, Lewis A.; 1891 from South India, now Lucknow.
66. Denning, J. O.; 1891 transferred to Bombay Conference, now
   N. India, on furlough.
67. Monroe, David C.; 1891—1895; transferred to N.-W India, now
   Prot. Episcopal, U. S. A.
68. Newson, John E.; 1891—1893; to N.-W. India, now in Iowa.
69. Hewes, Geo. C.; 1892; Dist. Superintendent E. Kumaon.
70. Stuntz, Homer C.; 1892—1896; from Bengal, now Bishop, U.S.A.
71. Tindale, Matthew; 1892—1893; to N.-W. India, now retired list
   Madras.
72. Robinson, John W.; 1893—1912; now Missionary Bishop, S.
   Asia.
73. Roscoe, Harvey L.; 1894—1896; layman, returned through
   ill health, now U. S. A.
74. Thoburn, David L.; 1894—1905; died in Lucknow, of cholera.
75. Ashe, Wm. W.; 1895—1901; to N.-W. India, now Hisar.
76. Robertson, John T.; 1897—to N.-W. India, now Mazaffarnagar;
77. West, John N.; 1897; going on furlough 1914.
78. Scott, Wilfred W.; 1898—1901; layman; returned to U. S. A. now
   New York.
80. Faucett, Robt. I 1900; now Moradabad, Dist. Supt.
81. Hewes, Chas. R.; 1899—1901; layman, press; returned U. S. A.
82. Empey, Walter B.; 1901—1903; returned sick to U. S. A. now
   Iowa.
84. Schultes, Jessie M.; 1902; layman, printer, returned to U.S.A.
85. Briggs, Geo. W.; 1903—1912; transferred to California.
86. Guthrie, Geo. W.; 1904—1905; transferred to N.-W. I., later
   withdrew.
87. Revis, Wm. A.; 1904—1908; withdrew, now in U. S. A.
89. Ditto, Frank S.; 1905—1906; transferred to Cent. Tenn. Conf.
90. Ozanne, Herbert G.; 1905—1906; from South India, returned
   ill health, now Dakota.
91. Simpson, Chas E.; 1905; Gonda.
93. Corrigan, Alex.; 1907—1910; to Bombay Conference, now
   on furlough.
94. Henry, Geo. F.; 1937; now Reid Christian College, Luck-
95. Jones, E. Stanley; 1908; now Sitapur, Supt, Lucknow District.
96. Weak, Harry H.; 1908; now Shahjahanpur, Supt. Bareilly
   District.
97. Branch, M. Wells; 1909; now Reid Christian College, Lucknow.
98. Busher, Richard C.; 1909; now Philander Smith College, Naini
   Tal.
99. Blackwood, Oswald H.; 1909—1912 Lay Professor, now
   Philippines.
100. Buck, Oscar M.; 1910—1912; now on furlough, U. S. A.
101. Boggess, Arthur C.; 1910—1911; layman, Reid Christian
   College, Lucknow.
102. Pickett, J. Wascom 1910; now English Church, Lucknow.
NORTH INDIA CONFERENCE MEMBERSHIP ROLL.

103. Titus, Murray T.; 1910; now Bijnor.
104. Kumlien, Wendall F.; 1911; now Moradabad.
105. Hollister, John N.; 1912; Reid Christian College, Lucknow.
106. Perrill, Fred. M.; 1912; from Bengal, now Arrah.
107. Schutz, H. J.; 1912; from Bengal, now Ballia.
108. Langdon, Earne H.; 1913; layman from Bombay, Centennial High School.
110. Wood, O. D. 1914 from N. W. India, now Reid Christian College, Lucknow.

List of Indian Members of the North India Conference.

These names were gathered from the Minutes and Appointments of this Conference from 1855 to 1912, in order of their election to membership. The mark (?) shows that information is not at hand. The names of active members are followed by their appointments as they were in 1913.

2. Joel J. Janvier, 1864—superannuated, 1886; died 1900 at Allahabad.
5. Joseph Fieldbrave, 1866—died 1868.
6. Enoch Burge, 1866—died at Unao. (?).
7. Sunder Lal, 1866—withdrew 1877.
8. Ambica Charan Paul, 1870—superannuated, 1892, (?).
9. P. M. Mukerji, 1871—transferred to Bengal, 1875.
10. James Shaw, 1874—transferred to Bengal, 1874.
13. Issac Fieldbrave, 1874—Joined Presbyterian, 1889; died 1912.
17. John Rodgers, 1875—died 1876.
18. Banarji, M. L., 1878—withdrew; alive at Bareilly; now called Banner Mukhtar.
19. Mahbub Khan, 1878—transferred to N.W. I., 1893; died 1912.
20. Enoch Joel, 1879—withdrawn about 1891.
22. Abraham Solomon, 1879—died 1913 (?).
23. F. W. Greenwold, 1879—Lobha.
24. Antone Datt, 1880—transferred to S. India 1887; died (?).
26. Seneca Falls, 1882—1884; dropped, re-admitted 1886.
29. Peter Gray, 1882—died at Gonda.
30. Stephen Paul, 1882—died 1899 (?).
31. George Bailey, 1883—discontinued, 1886; died 1911; Naini Tal.
32. James Jordan, 1883—superannuated, 1910; Moradabad.
33. Chimman Lal, 1883—to N. W. India, 1893; died 1910.
35. Peter Merrill, 1883—located, 1888; Jhalu, Bijnor.
37. Nand Ram Sallas, 1884—1891; died.
38. Lucius Cutler, 1885—1900; died (?)  
39. John W. McGregor, 1885—1892; transferred to Bengal; withdrew.
40. Ummed Singh, 1885—1886; discontinued.
41. Daniel P. Kidder, 1885—superannuated, 1913; Pilibhit.
42. John F. Judd, 1885—1888; discontinued; died.
43. Chas. Shipley, 1885—1909; died.
44. Seneca Falls, (See number 26) 1886—Nurpur, Bijnor.
46. Yaqub Cornelius, 1886—1888 (?) transferred to N.-W. India Conference, died.
47. Crawford Hancock, 1886—Shahabad, Hardoi.
49. Hasan Raza Khan, 1886—1893; tr. to N.-W. India; died. 1899 (?)
50. Dilawar Singh, 1886—withdrew; alive, now in Tirhoot under Mr. Denning.
52. Gulzar Lal, 1887—1889; died 1889.
53. Faredun Peregrev, 1887—1899; withdrew.
54. Harkua Wilson, 1887—1906; transferred to Central Provinces, withdrew 1908; alive in doctors service at Pithoragarh Hills.
55. Benjamin Patras, 1887—Uprari, Kumaon.
57. Kallu Dhar, 1885—1893; died. (?)
58. Gurudiyal Spencer, 1889—1892 (?) transferred, joined Wesleyans, expelled, alive now, in C. M. S. at Calcutta.
60. Henry K. List, 1889—1907; died (?)
61. Kallu Das, 1889—1894; to N.-W. India.
62. Isa Das, 1889—1893; to N.-W. India.
63. Chunni Lal, 1889—1893; to N.-W. India.
64. Samuel Wheeler, 1889—1911; died 1911; Bahraich.
66. Samuel Hastings, 1890—1891; withdrew.
68. Chheda Lal, 1890—1894; to N.-W. India.
69. E. T. Farnon, 1890—1892; to N.-W. India, then Bengal.
70. Geo. H. Frey, 1890—Pilibhit.
71. Samuel Tupper, 1890—1890—1907; died at Hardoi.
72. Shadulla Lawrence, 1891—1905; withdrew.
73. Daniel Buck, 1891—1893; to N.-W. India.
74. Samuel Philip, 1891—Unnao.
75. David A. Chowfin, 1892—Pauri.
76. Bihari Lal I. 1892—1912; superannuated, Meerut.
77. Mohan Lal, 1892—1893; to N.-W. India.
78. Sabine Mansell, 1893—Pauri.
80. Bahadur S. Philip, 1893—Kanath.
81. Fazal Masih, 1893—Dhampur.
82. Ram Sukh Franklin, 1893—Pawayan.
83. David M. Butler, 1893—Bareilly.
85. Taffazal Haqq, 1893—N.-W. India.
86. Karim Mussey, 1893—1902; to N.-W. India.
89. Abdul Wahid, 1893—dropped, died.
92. Aaron Sweet, 1893—1901; located Bareilly.
95. Superian R. Finch, 1894—Hardoi.
97. Basant Ram, 1894—Bilsi.
98. Chhote Lal, 1894—1904; died at Sitapur.
100. Bansi Dhar, 1895—Sehara, Bijnor.
101. Rubin David, 1895—(?)
108. Joseph Jacob, 1896—1903; died at Moradabad.
111. Joseph Dysell, 1896—died 1912; Puranpur.
112. Benj. Marquis, 1896—1900; died, (?)
113. Brabhu Diyal, 1897—Naini Tal.
114. Mohan Singh, Bailey, 1897—1899; withdrew, now N.-W. India.
115. John H. Walter, 1897—Tilhar.
116. Albert Frank, 1897—1900, died at Lucknow.
117. Nathaniel R. Childs, 1897—Bhamora.
118. Josep H. Smart, 1897—Rae Bareill.
119. Jwala Singh, 1897—1912; Lucknow.
120. Prem Singh, 1898—Shahjahanpur.
121. James Tomkinson, 1898—Sambhal.
122. Lazar Shah, 1898—Amroha.
123. Jhukkan Lal, 1898—Sandila.
125. K. Sihas, 1899—See 1902; Arrah.
126. A. S. Wesley, 1901—1907, to N.-W. India.
127. Misri Charan, 1902—Faridpur.
128. Prem Masih, 1902—Bilgram.
130. Mangal L. Harris, 1903—from S. India, Gonda.
131. Buddh Singh Budden, 1903—1904, died.
133. David S. Huskall, 1903—1908; died at Pithoragarh.
134. Henry C. Sigler, 1903—Dhampur.
137. Dhappan Wilson, 1904—Bahjoi.
139. J. W. Norton, 1905—Balrampur.
142. J. R. Chitambar, 1905—Lucknow.
143. Makkhan Lal, 1906—from Bengal.
144. Abul Briscoe, 1906—Fatehpur.
146. C. M. Permanand, 1907—Lucknow.
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<td>147</td>
<td>Samuel J. Shah</td>
<td>1908</td>
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<td>Ghugar Money</td>
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<td>Mohan Singh</td>
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<td>Silas S. David</td>
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<td>Albert Gulab</td>
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<td>Khuliya Wilkinson</td>
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<td>Nanhe Lal</td>
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<td>Dhani Ram Rodgers</td>
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<td>Peter S. Maurice</td>
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R. C. Busher  
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A. Nelson  
Kesri Singh  
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John Hollister  
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Missionary Roll Call, Conference 1914.

PRESENT.

Bishop F. W. Warne, D.D.

Bacon, Miss.
Badley, Rev. and Mrs. B. T.
Badley, Rev. and Mrs. T. C.
Barber, Miss
Bare, Rev. and Mrs. C. L.
Bare, Prof. and Mrs. J. W.
Blackstock, Mrs.
Boggess, Prof. and Mrs. A. C.
Branch, Prof. and Mrs. M. W.
Sudden, Miss.
Busker, Rev. and Mrs. R. C.
Charter, Miss.
Core, Rev. L. A.
Crouse, Miss.
Davis, Miss.
Dease, Rev. and Mrs. S. S.
*Denning, Rev. and Mrs. J. O.
Ekey, Miss.
Faucett, Rev. and Mrs. R. L.
Finch, Miss.
*Gill, Mrs. J. H.
Gimson, M. D., Miss.
Hadden, Miss.
Hardle, Miss.
Henry, Prof. G. F.
Hewes, Rev. and Mrs. G. C.
Hoge, Miss.
Hollister, Prof. J. N.
Huffman, M. D., Miss.
Hyde, Rev. and Mrs. P. S.
Jones, Rev. and Mrs. E. S.
Knowles, Mrs. S.
Kumlien, Rev. and Mrs. W. F.

Landrum, Miss.
Langdon, Prof. E. H.
Loper, Miss.
Mansell, Mrs.
Means, Miss A.
Means, Miss M.
Moyer, Miss.
Oldroyd, Miss.
Parker, Mrs.
Perrill, Rev. and Mrs. F. M.
Perrill, Miss.
Peters, Miss.
Pickett, Rev. J. W.
Rexroth, Miss.
Robinson, Miss F.
*Robinson, Miss R. E.
Rockey, Rev. C. D.
Rockey, Rev. and Mrs. N. L.
Scott, Miss.
Schutz, Rev. H. J.
Simpson, Rev. and Mrs. C. E.
Sullivan, Miss E.
Sullivan, Miss L.
Thoburn, Mrs. R. H. C.
Titus, Rev. and Mrs. M. T.
Warne, Mrs. F. W.
Warne, Miss.
Waugh, Miss.
Waugh, Mrs. J. W.
Weak, Rev. H. H.
*West, Rev. and Mrs. J. N.
Wood, Rev. O. D.
Wright, Miss L. S.

Absent in India.

Ashwill, Miss.
Easton, Miss S. A.
Henry, Mrs. G. F.
Langdon, Mrs. E. H.
Meek, Mr. and Mrs.

Reed, Miss M.
Schutz, Mrs. H. J.
Sellers, Miss R.
Weak, Mrs. H. H.
Yeager, Miss M.

On Leave to America.

Core, Mrs. L. A.
Easton, Miss

Kyle, Miss.
Organ, Miss.

Ruddick, Miss.

Returning from Furlough.

None.

*On leave to America.
Visitors Present.

Miss Files, Burma.
Miss Rider, Burma.
Mr. A. E. Butler, Allahabad.
Mrs. J. E. Robinson, Bangalore.
Miss C. Oram, Dwarahat, Kumaon.
Miss Lois Rockey, Darjeeling.
Rev. F. M. Wilson, Delhi.
Miss Gabrielson, Ghaziabad.
Mrs. P. M. Buck, Meerut.
Miss D. Muck, Meerut.
Missionary Directory
of the
North India Conference.

Ashwill, Miss Agnes, Wellesley Girls’ School, Naini Tal,
Bacon, Miss, I. T. C., Lucknow.
Badley, Rev. and Mrs. B T., Lucknow.
Badley, Rev. and Mrs. T. C. Lucknow.
Barber, Miss Emma, I. T. C. Lucknow.
Bare, Rev. and Mrs. C. L., Muzafferpur.
Bare, Prof. and Mrs. J. W., R. C. C., Lucknow.
Blackstock, Mrs. L., Bareilly.
Boggess, Prof. and Mrs. A. C., R. C. C. Lucknow.
Branch, Rev. and Mrs. M. W., R. C. C., Lucknow.
Budden, Miss Annie, Champawat, Kumaon.
Busker, Rev. and Mrs. R. C., Philander Smith College, Naini Tal.
Charter, Miss, Moradabad.
Chew, Mrs. F., 150 Fifth Ave., New York City, U. S. A.
Core, Rev. L. A., Bareilly.
Core, Mrs. L. A., Los Angeles, Cal., U. S. A.
Craven, Rev. Thomas, Evanston, Ill., U. S. A.
Crouse, Miss, I. T. C., Lucknow.
Davis, Miss Grace, Isabella Thoburn College, Lucknow.
Dease, Rev. and Mrs. S. S., Naini Tal.
Denning, Rev. and Mrs. J. O., 150 Fifth Ave., N. Y., U. S. A.
Easton, Miss C., 441 Lemon St., Riverside, Cal., U. S. A.
Easton, Miss S. A., Wellesley Girls’ School, Naini Tal.
Ekey, Miss Mary, Sitapur.
Faucett, Rev. and Mrs. R. 1., Moradabad.
Finch, Miss H., Isabella Thoburn College, Lucknow.
Gill, Mrs. J. H., U. S. A.
Gimson, M. D., Miss E., Bareilly.
Hadden, Mrs. Bareilly.
Hardie, Miss E., Dwarahat, Kumaon.
Henry, Prof. and Mrs. G. F., R. C. C., Lucknow.
Hewes, Rev. and Mrs. G. C., Pithoragarh, Kumaon.
Hill, Miss E. L., 33 Ayrault St., Newport, R. I., U. S. A.
Hoge, Miss E., Deaconess Home, Lucknow.
Holister, Rev. J. N., R. C. C., Lucknow.
Huffman, M. D., Miss, Pauri, Garhwal.
Hyde, Rev. and Mrs. P. S., Pauri, Garhwal.
Jones, Rev. and Mrs. E. S., Sitapur.
Knowles, Mrs. S., Naini Tal.
Kumlien, Rev. and Mrs. W. F., Moradabad.
Kyle, Miss T. J., Tyrrell, Ohio, U. S. A.
Landrum, Miss Margaret, Moradabad.
Langdon, Prof. and Mrs. E. H., R. C. C., Lucknow.
Loper, Miss I. C., Bareilly.
Mansell, Mrs. W. A., Bareilly.
Means, Miss A., Budaun.
Means, Miss M., Pauri, Garhwal.
Meek, Mr. and Mrs. W. S., Lucknow.
MISSIONARY DIRECTORY

Messmore, Mrs. L. H., Omenee, Ontario, Canada.
Moyer, Miss J. V., Muzaferpur.
Mudge, Miss A., Maiden, Mass., U. S. A.
Mead, Rev. and Mrs. F. L., School of Missions, Hartford, Conn., U. S. A.
Nichols, Miss F. L., 53 Arlington St., Lynn, Mass., U. S. A.
Oldroyd, Miss R. H., J. T. C., Lucknow.
Orgen, Miss C. M., 36 Bromfield St., Boston, Mass., U. S. A.
Parker, Mrs. Lois, Haroi.
Perrill, Rev. and Mrs. F. M., Arrah.
Perrill, Miss M. L., Muzaferpur.
Peters, Miss J., Moradabad.
Pickett, Rev. J. W., Lucknow.
Reed, Miss Mary, Chandag, Kumaon.
Rebroth, Miss C., Gonda.
Robinson, Miss Flora, J. T. C., Lucknow.
Robinson, Miss R. E., J. T. C., Lucknow.
Rockey, Rev. and Mrs. N. L., Gonda.
Rockey, Rev. C. D., Bareilly.
Ruddick, Miss E. M., Eldorado, Kansas, U. S. A.
Scott, Miss F., Budaon.
Scott, Rev. and Mrs. T. J., Ocean Grove, N. J., U. S. A.
Schutz, Rev. and Mrs. H. J., Tallia.
Sellars, Miss R., Wellesley Girls' School, Naini Tal.
Simpson, Rev. and Mrs. C. E., Gonda.
Sullivan, Miss, Pithoragarh, Kumaon.
Sullivan, Miss F., Pithoragarh Kumaon.
Thoburn, Mrs. R. H. C., Lucknow.
Titus, Rev. and Mrs. M. T., Bijnor.
Tucker, Mrs. C., Lucknow.
Warne, Bishop and Mrs. F. W., Lucknow.
Warne, Miss, Lucknow.
Waugh, Miss N. B., Naini Tal.
Waugh, Mrs. J. W., Naini Tal.
Weak, Rev. and Mrs. H. H., Shahjahanpur.
West, Rev. and Mrs. J. N., Delaware, Ohio, U. S. A.
Wood, Rev. O. D., R. C. C., Lucknow.
Worthington, Mrs. K., Bijnor.
Wright, Miss L. S., Shahjahanpur.
Yeager, Miss M., Pauri, Garhwal.
The Jubilee Session of the North India Conference.

Bishop Warne's Address.

The North India Conference was organized by Bishop Edward Thompson, D. D., in Lucknow, December 8th, 1864. Therefore, this is our Jubilee Session. Bishop Thompson was for 14 years President of the Ohio Wesleyan University, and for four years Editor of the "New York Christian Advocate," and was called by Dr. Punshon the "Chrysostom of America" and it was popularly said of him that "He was more nearly a repetition of the saintly Fletcher of Madeley, than any other man whom Methodism has produced." This saintly scholar was sent to India, by the Home Church, to organize the North India Conference and in the closing part of his masterly opening address, said:—

"And now Methodism is to organize her first Mission Conference on the soil of India, the continent on which paradise bloomed, the ark rested, the law thundered and the cross warmed with atoning blood; the land of prophets and apostles, of martyrs and mysteries, of the arts of man and the revelations of God. We bring back to her a Bible all of whose pages were written on her soil, and are so illustrated in her living customs that they may be read by the road-side without a commentator. We bring to her a religion whose first and fullest enjoyments were felt in the hearts of her noblest sons."

We rejoice that now, after 50 years, the heart of the Home Church is just as warm towards India as when the good Bishop in his opening sentence said: — "I come from your native land, bringing from your brethren not a cargo of ice but of love." India has fired the imagination, and warmed and held the heart of the Home Church through all these 50 years and our last assurance of this, is the fact that at the recent great Indianapolis Convention of laymen, we hear when one of and other mission told of the work of our mission in India, there was such enthusiasm for India as brought forth an effort to stampede the Convention to raise a million dollars for India on the spot.

Bishop Thompson's visit was while the terrible civil war was still raging and although battles were counted by the hundreds, the dead and wounded by the million, and the "expenditures in figures like those in which we compute the celestial spaces," yet, referring to the Home Church, he declared "We have never once thought of withholding support from our missions." The same spirit continues in the home Church, for, not to mention all the other terrible losses during this year because of flood and drought, the falling off in the corn crop alone was 750,000,000, bushels, yet both missionary societies of our church have made advances in their income, and give more to missions than in any former year, and India received her full share. Further, carefully organized, systematic, prayerful and statesmanlike plans are being made for future advances far beyond anything formerly known in the history of our church. Surely this should inspire confidence and make us fully realize that missions have a first place in the heart of our beloved Home Church, and that her heart is fully set upon doing her share toward the evangelization of the nations. That we may gather inspiration from this Jubilee occasion, let us compare conditions,
Then and now—at Home and in India.

At home, in 1864, a cruelly destructive civil war was raging; but now a nation-wide constructive war for civic righteousness. Think of a great National convention, under the auspices of the Anti-Saloon League in which all the churches, including the Roman Catholic, are united, with our own beloved Bishop Luther U. Wilson in the chair, deliberately planning the expatriation of the liquor traffic from within the bounds of the whole territory of the United States. In the largest hall in the capital city of Ohio, on the 21st day of October, 1913, crowded to its limits with the élite of the nation, the following was offered and carried amidst tremendous enthusiasm as an amendment to be put into the constitution of the United States in the year 1920.

"Section 1. The sale, manufacture for sale, and importation or exportation of beverages or foods containing alcohol is for ever prohibited in the United States and in all territory under their jurisdiction."

"Section 2. The Congress shall have power to enforce by appropriate legislation the provisions of this article."

This amendment will go into the constitution of the United States and on-coming generations in America will look back upon the age of licences for the sale of intoxicating liquors, with as much surprise that it ever existed in their fair land as we now look back upon the dark days of slavery.

Our Methodist Church with its prohibitive general rule, forbidding "Drunkenness, buying or selling of spirituous liquors, or drinking them, unless in the case of extreme necessity," was the first temperance society in the United States, and she has from that time on led and furnished the great leaders that have brought about such wide state prohibition as permits 40,000,000 of her people to live in a dry territory, and she is a tremendous factor in pushing the war for the entire extinction of the traffic. Methodism is reproducing herself in India, for our church was not only the first to make total abstinence a condition of membership, but, so far as I know, is the only one now in India holding that as a requirement of membership. Let us pray that Methodism may hold for herself the high place of leadership in the cause of temperance in India, that she has done in the home land, and may the time come when the curse shall disappear from this great Empire.

In 1864, our whole church had under one million of membership but it now has 3,607,898, and will by the next General Conference approach, if not pass, the four million line. There are approximately that many more Methodists in America belonging to the Church South and to other Methodist bodies. In 1864, the total annual giving of our church to missions, Home and Foreign, was about $100,000 but the gifts of the four missionary societies of our church—two Home and two Foreign—including specials, during 1913 were over $4,000,000 or an increase of 4,000 per cent. and this amount is growing annually, and the outlook is more hopeful than at any former time.

In 1864, our church had no Woman's Foreign Missionary Society, it was not organized until five years later, but now the womanhood of Methodism is organized for Foreign Missions and raises only a little less than the General Society, and has been a tremendous factor in the education of the entire church on the subject of missions. To our great pleasure and wonder we have with us to-night, one who was not only at the organization of our North India Conference, but who was one of the nine women who were present at the organization of the Woman's Foreign Missionary Society, the one, who largely originated the idea and did more with her sainted husband, Bishop Parker, than
any other one, in thinking out and working up the constitution of the society. Surely it is satisfaction enough for one life to have lived to witness such a stupendous outcome. It is our pride and joy to have Mrs. Lois S. Parker present and taking part in this Jubilee celebration.

It was the appeal of India’s zenanas, child-marriage and enforced widowhood that touched the heart of American womanhood and aroused it to work for missions, and now her ministrations reach out among the non-Christian womanhood of the whole earth. Indian Methodism thanks God and American Methodist womanhood for the self-sacrificing, cultured and consecrated missionaries sent by her to India and for the marvellous work they have accomplished in India. The Woman’s Foreign Missionary Society has truly been to our church “the better half” in her missionary life and work. May long life and more abundant blessing be given to the Woman’s Foreign Missionary Society, is India’s prayer.

Another source of inspiration is the awakening of our home laymen to the cause of missions, which was given its latest expression in the recent great Laymen’s Convention, held in Indianapolis. The following are a few salient points in the programme sent from that Convention to our Methodist laymen throughout the world. It is a call to us as well as to those at home. It is:

“A programme of personal evangelism at home and abroad which shall enable the Church to reach effectively the last man with the message of redemption....To the bringing of our youth everywhere into real Christian life and to their training for effective Christian service by all those agencies which the Church has created for this high purpose. To the practice of the principles of stewardship by every member of our Church as defined by our Discipline. This recognizes God as giver and owner of all things; man as steward, holding as a sacred trust all he has; the systematic application of a portion of our income to the advancement of God’s Kingdom, and the dedication of one tenth of our income as minimum....To the universal introduction of every member canvass and the weekly offering by every man, woman and child of our Church, with these two principles always in view:

(1) The standard apportionments met in full as a minimum achievement.

(2) At least as much for others as for ourselves is our near goal,—and so on and on.

This last call “At least as much for others as for ourselves” even if gradually realized will bring to the cause of missions a steady advance, but when fully accomplished will bring to the cause of Home and Foreign Missions an advance of many millions a year. This programme has been systematically and prayerfully planned by men like those who have made American Methodism. A like magnificent programme on the part of all Christian bodies in all Christian lands will be required for the evangelization of the 1,000 million souls of the non-Christian world. We are in the midst of the greatest undertaking of the Church in all the ages. May our Indian laymen keep pace with those at home.

In view of our great mass movements throughout India, the following statement sent forth from the last meeting of the General Missionary Committee indicates the manner in which God is making “All things work together for our good,” on both sides of the earth. It reads, “The Committee, waiting before God for guidance and exercising its most careful thought in its consideration of the field, has inaugurated a policy made possible by the contributions of the church, and approved by the unanimous judgment of those in
JUBILEE SESSION OF THE NORTH INDIA CONFERENCE.

attendance, that of recognizing the providential movements throughout the world."

Truly as we here celebrate the Jubilee of our organization, and look toward the home land, the skies are full of hope and we can thank God and take courage. May we be worthy representatives and carry out, in India, the programme sent out by our noble laymen in the home land. As we celebrate our Jubilee, the faithfulness of the home church in supplying our needs for half a century and her statesmanlike planning for the cause of missions in the future, fill our hearts with gratitude, faith and hope.

IN INDIA.


From among this list of seventeen, the only persons now living are James M. Thoburn, Henry Jackson, Thomas J. Scott and Thomas S. Johnson. They are all on the highly honoured list of retired missionaries, and they have each given long years of most efficient missionary service. Reading this list of charter members and recalling their great life work and history, and the inheritance of the institutions and work they have left our Southern Asia Mission, there remains no doubt but that this Conference and our Indian Mission, led by Rev. William Butler, the founder, was established by a body of great Christian statesmen, whose names will hold a high place among the missionary heroes of their day, in any land.

James M. Thoburn and Edwin Parker became Bishops and it is very proper that this Jubilee Session should be held here in Moradabad, where Bishop Parker for the greater part of the half century was the acknowledged leader of the Conference and its greatest worker, and where his fitting memorial stands in the Parker Memorial High School. May I, in addition to this, record what I believe is not generally known, that is, that to Bishop Parker, after a night of prayer at a time of great discouragement concerning the independent working of the Woman's Foreign Missionary Society, "belongs the honour of devising the plan of the branches of the Woman's Foreign Missionary Society, thus completing the permanent organization of the Society."

It is surprising to find that even at that early date there were the following districts:—

Moradabad District, with the Rev. E. W. Parker as Presiding Elder, with the following missionaries:—Rev. H. Mansell, Moradabad; Rev. J. A. Cawdell, Sambhal; Rev. I. L. Hauser, Bijnor; Rev. J. M. Thoburn, Garhwal.


The Lucknow District.—Rev. C. W. Judd, Presiding Elder; Rev. H. Jackson, Lucknow; Rev. J. H. Messmore, Lucknow; Rev. J. D. Brown, Sitapur and Lakhimpur, Rev. S. Knowles, Gonda; Rev. P. T. Wilson, Rai Bareilly.

Of our Indian brethren who appear in the Minutes of the Annual Conference appointments of 1864, there are Joel T. Janvier, Zahir-ul-Haq and Henry Martin David. Doubtless there are those living who were in the work at that time but at that early date had not
reached the standing of Annual Conference members. The following year, however, the names H. J. Adams, and H. A. Cutting appear and they are still with us and both effective.

Times have changed with reference to women's appointments; now the names of the Woman's Foreign Missionary Society missionaries are all read, then the only woman's name appearing in the appointments, was connected with Bareilly and reads "Peggy, Orphanage Matron." Whoever Peggy was, she has the honour of being the only woman named in the reading of the appointments at the organization of the North India Conference, and not only that but she probably has the honour of being the first woman whose name had ever appeared in a Methodist Annual Conference list of appointments.

The only persons present at that Conference and also at this Jubilee Session, are Mrs. E. W. Parker and Mrs. Samuel Knowles, but there are still living of the ladies who were present, Mrs. J. H. Messmore, Mrs. D. W. Thomas, Mrs. T. J. Scott and Mrs. I. L. Hauser. Although not present at the organization of this Conference, we must not omit the name of the wonderful Mrs. Wm. Butler.

Fifty years is but a short time in the history of India, a land which at the time of an Aryan invasion 2,000 years before Christ was inhabited by a people who were "Dwellers in cities, rich in gold, and whose beautiful women were decorated with gold and jewels." Nevertheless, there have in this short period been many hopeful changes. Our mission was organized in Mutiny times; after the Mutiny the call of India was heard throughout the world, and of eighty-two American and British missionary societies now at work in India only nineteen began before the Mutiny. Then in India there was only a very small Christian community, now there is a Protestant Indian Christian community of 1,617,000 souls; then there were only a few missionaries, now there are 3,200 and associated with them 34,500 Indian workers. Last year over 1,000,000 scripture portions were circulated in over 60 different languages. Our church then reported a total Indian Christian community of only 264, but now in the North India Conference alone there is a Christian community of 77,277. At our last Central Conference we had a community of over 260,000, and this year we will have about 40,000 baptisms, and by next Central Conference will have a Christian community away beyond 300,000, possibly even near 400,000. There are even now many thousands turning away from their old faith and superstitions and looking to us to receive them into the Christian fold.

Bishop Thompson, in his opening address, called attention to our difficulties and one was lack of sympathy from some Government officials; that, we rejoice to report has changed to the kindest treatment from Government and hearty co-operation in our educational work. Another was caste; it is still a mighty stronghold of Hinduism but its rigour is being modified and through the mass movement and other movements along caste lines, it is beginning to be believed by many that to no small extent even caste will come to be an asset in the evangelization of India. After this manner difficulties are being overcome and there has never been an hour in the history of Indian mission so full of hope as the present one. Therefore with greatly increased faith and missionary force we look back with devout thankfulness, and face the second half century of work in the North India Conference with hearts full of joy and hope, and are planning greater things for and expecting greater things from, God, even a "nation born in a day." We close as did Bishop Thompson half a century ago, saying:

"Now unto Him that is able to keep us from falling, and to present us faultless before His presence with exceeding joy, be all honour, might, and dominion, now, henceforth and for ever.—Amen."
A GROUP OF PIONEER MISSIONARIES OF THE NORTH INDIA CONFERENCE

Standing: J. W. Waugh, Mrs. E. W. Parker.

India Missionaries, 1864.

Mrs. Parkers’ Address.

The year 1864 was a memorable one in the history of our mission. The civil war in America was still going on, and there was much anxiety among us, not only for friends in the army but for our Church and country. It cost a great deal to send money from America here, as I remember it cost a dollar to send a dollar. The home mail came only once in two weeks, telegraphic news did not reach small stations as now, postage on half ounce letters was nearly 40 cents, so letters were few and long looked for. It was not strange if we were sometimes anxious as to what the future would be for us in this then strange land.

The General Conference that year was held in Philadelphia and permission was given to organize, “The India Mission Conference,” with certain restrictions which will be mentioned later on. Bishop Thompson who had just been elected Bishop was selected to visit the mission and organize this Conference, the first in any mission field. He arrived in Calcutta the latter part of October bringing as he afterward said “Not a cargo of ice but of love.” In the olden days India was supplied with ice from New England and it was brought from Boston to Calcutta in sailing vessels. In those days the missionaries to India came in these vessels. As I spent nearly ten months coming and going on these sailing vessels I have a vivid recollection of them.

Dr. Butler met the Bishop in Calcutta and with him visited Benares and other places on the line of railroad and came on to Ghazia bad. From there they came by dak garries to the Gharmukhtesar melo which was being held on the banks of the Ganges about 40 miles from Moradabad. Mr. Parker and I met them there the morning of the 12th of November. They spent the day there watching the great crowds, and the work being done by the missionaries and their native helpers. In the evening we all came into Moradabad by dak garries.

The next day being the Sabbath we had a Love Feast at which the Bishop gave us a very helpful message. In the afternoon he visited the Sunday School and went to the bazar preaching. In the evening we had communion service, some baptisms and several were received into the Church as full members, among the latter were Hiram Cutting and Peter Merrill.

While in Moradabad the Bishop called on the Collector who asked a great many questions about the war, and future prospects of the country. The Bishop told him that before leaving home he had an interview with President Lincoln who had given him an outline of the remaining work to be done. He gave the Collector this plan and assured him that if it proved successful the war would soon be over. At that time the sympathy of England was largely with the south, so this optimistic view of the situation gave us much comfort and it was not long before his hopes were realized.

One of the Bishop’s expressions, those days was: “This climate is fit for angels to live in.” Those of us who had the pleasure of having him in our homes felt that if not an angel a saint was among us. It was our first visit from one direct from the home land and was very highly appreciated.
At that time most of the Native Christians were living in villages near Sambhal, Babukhera and Amroha. So it was arranged for the Bishop to visit Sambhal and go from there to Babukhera. We had a good chapel there, and the Christians in all that vicinity had been invited to come and meet the Bishop who would speak to them. The house was well filled and the Bishop gave a talk, through an interpreter, of course, such as would be expected from one who had long lived among them. There were several baptisms, and as it often happened in those days, and even now sometimes, the parents of one child came up without a name. The Bishop was in trouble and asked what he should do. Mr. Parker said “Give him your name.” I am not sure whether the name was Edward or Bishop, there were different reports about it. From there the Bishop went into Moradabad and visited the boys’ school then in charge of Mr. Mansell. The boys were pleased with so distinguished a visitor and gave him a cane probably of Nagina wood.

In company with Dr. Butler he left in a doliie for Kaladungi on the way to Naini Tal. From there he visited Bareilly, Shahjahanpur and Sitapur, the last station before Lucknow, the seat of the Conference. Of course there was a great deal of interest among us as to what the coming Conference would do for us. We had been a mission with a Superintendent and with a Conference a new order of things was expected. Bro. Brown who was living in Sitapur evidently was very anxious so he said to the Bishop “Now you have seen all the missionaries, who do you think will be best for Presiding Elder?” The Bishop replied “I think Sister Parker would make one good one.” Afterwards I saw an account written by the Bishop of his visit to Sambhal and Babukhera in which he wrote. “Sister Parker had gone out to Babukhera and set up a tent for us.” I concluded that setting up a tent must be one of the qualifications necessary for a Presiding Elder.

On the 30th of November we started for Conference, the Mansells were living in Moradabad, Mr. Baume came from Naini Tal and the Cawdells joined us at Sambhal. We had a four days’ march to Aligarh where we left our camp, and went by train to Cawnpore, and from there to Lucknow by dak garee arriving there in the afternoon, December 4th.

The General Conference had given the privilege of organizing the Conference with the following restrictions: “With the concurrence of the presiding Bishop shall possess all the rights, powers and privileges of other annual conferences, except that of sending delegates to the General Conference, of drawing the annual dividend from the avails of the Book Concern and Chartered Fund, and of voting on constitutional changes in the Discipline.” The Bishop remarked “Some of the privileges withheld were probably deemed impracticable and unnecessary, while the veto of the Presiding Bishop may have been thought both safe and useful.”

The American members of the Mission who were members of Conferences at home felt that they were being deprived of some of their rights by being transferred to a Conference with such restrictions. They met the evening before Conference was to open and prepared a memorial to the next General Conference, in which they stated that they would be organized under protest, and they respectfully asked that these restrictions be removed. I never heard of any Bishops using the veto power, and the next General Conference removed all the restrictions.

The Bishop recognized the following as members of the India Mission Conference: William Butler, James Baume, Charles W. Judd, Edwin W. Parker, James W. Waugh, James M. Thoburn, Henry Jackson, Isaiah L. Hauser, James H. Messmore, John T. Gracey, David
W. Thomas, John D. Brown, Thomas J. Scott, Thomas S. Johnson, Henry Mansell, T. Stanley Stivers and Samuel Knowles. These were all present at the opening of Conference except Rev. J. M. Thoburn absent on leave to America and Rev. T. S. Stivers under appointment but not yet having sailed for India. It is evident that he never sailed as the only further record of him is his appointment to Shahjahanpore. The next year Mr. Spencer was appointed there, so it would seem that Mr. Stivers never joined his appointment.

The Bishop asked that a committee be elected by ballot with the understanding that those elected would be the Convening Presiding Elders. The following were elected:—Rev. E. W. Parker, C. W. Judd and J. W. Waugh.

The usual work of our Annual Conference was carried on and Bishop Thompson won golden opinions in all that he did in connection with the work.

Peachy T. Wilson was admitted to this Conference in full connection. James A. Cawdell, Joel Thomas Janvier and Henry Martyn Daniel were admitted on trial.

Of the members of Conference then present only Dr. Scott Dr. Johnson and Henry Jackson are living. They are retired and living in America. Of the ladies present Mrs. Messmore, Mrs. Scott, Mrs. Thomas, Mrs. Hauser, Mrs. Knowles and myself remain.

The following extracts from the memoir of Bishop Thompson read at the Conference in 1871 show something of the impression he made in the conference:—

"Our Mission Conference has a peculiar interest in the memory of our beloved Bishop Thompson. Ours was the first Conference over which he was called to preside, and to him was committed the work of effecting our first organization. We all gratefully remember the manner in which he performed the difficult and delicate task which was laid on him at that time, and we have reason to believe that not a few privileges we now greatly prize are owing to his wise administration of our first conference session.

"We believe too that the policy initiated by him here, of organizing mixed conferences in which race and colour were ignored, exerted a most important influence at home, and we are thankful that our little conference was accorded the signal honour of pioneering the way in the advance movement.

"We remember our pleasant and profitable social intercourse with him during his visit. His wise counsel, his gentle, loving spirit, his patient forbearance his general hopeful disposition made his presence among us an occasion of unmingled satisfaction to all. Our native brethren, even more than ourselves, were profoundly impressed by their intercourse with him. In him they saw a rare example of Christian meekness, blended with true Christian dignity, and they learned that most difficult lesson to an oriental mind, how the chief among brethren can be servant of all."
Conference Appointments.

North India Conference Appointments.

BAREILLY DISTRICT.

H. H. Weak, Superintendent, (P. O. Shahjahanpur.)

Bareilly, C. D. Rockey.
" Hindustani Church, W. R. Bowen.
" Theological Seminary, L. A. Core, Principal; S. S. Dease, Vice-
Principal; C. D. Rockey, H. L. Mukerji
(James Devadasan), T. J. Scott, Professor Emeritus, Systematic Theology.

Bhojipura, M. H. John.
Bisalpur, D. R. Rodgers.
Faridpur, Misri Charan.
Jalalabad, C. S. Paul.
Khera Bajhera, supplied by S. L. Harris.
Miranpur Katra, John Frederick.
Mandnapur, supplied by A. Peters.
Nawabganj, Kanhai Singh.
Pilibhit, Moti Lall.
Panahpur, Warren Scott.
Powayan, R. S. Franklin.
Shahjahanpur, Prem Singh.
" High School, H. H. Weak.
" Orphanage and Industrial School, Paul Milholland.

Tilhar, J. H. Walter.
Secretary Bishop Thoburn Special Fund, L. A. Core.
Sunday School Secretary, D. M. Butler.
On leave to America, J. N. West.

BIJNOR DISTRICT.

L. A. Core, Superintendent, (P. O. Bareilly.)

Bijnor, M. T. Titus, Fazal Masih.
Chandpur, H. B. Mitchel.
Kiratpur, supplied by Kanhai Singh.
Mandawar, supplied by Hiram Barrow.
Najibabad, Albert Gulab.
Nagina, S. S. Falls.
Nurpur, Seneca Falls.
Seohara, Bansi Dhar.
Sherkor, supplied by James Rose.
District Evangelist, M. T. Titus.

BUDAON DISTRICT.

William Peters, Superintendent, (P. O. Budaon.)

Aonla, Nizam Ali.
Bhamora, N. R. Childs, Daya Ram.
Bisli, Basant Ram.
Bisauli, W. T. Speake.
Budaon, William Peters, Jhandu Singh, Pastor; Isa Charan, Rohan Singh
(E. T. Frey).
Datanganj, Prabhu Das.
Kakrala, Joshua Solomon.
Ujjani, Mangal Singh.
Retired, Bikki Lal.
CONFERENCE APPOINTMENTS.

EASTERN KUMAON DISTRICT.

G. C. Hewes, Superintendent, (P. O. Pithoragarh.)
Askote, supplied by Ranjit Singh.
Bhot, supplied by Chandar Singh.
Deothal, K. Wilkinson.
Gangolihat, supplied by Jawahir Singh.
Jhalaghat, supplied by Umrao Singh.
Khatima, to be supplied.
Lohaghat, supplied by Tirlochand.
Pithoragarh, G. C. Hewes.

GARHWAL DISTRICT.

P. S. Hyde, Superintendent, (P. O. Pauri.)
Dhekawali, Charles Khiyali.
Godoli, D. A. Chowfiin.
Lansdowne, Gunghar Money.
Lobha, F. W. Greenwold.
Pauri, P. S. Hyde, Sabine Mansell.
Messmore High School, P. S. Hyde, D. A. Chowfiiin, Sabine Mansell.
Srinagar, supplied by I. Silas, Local Deacon.

GONDA DISTRICT.

N. L. Rocke\,y, Superintendent, (P. O. Gonda.)
Bahraich, Ferris Wittke.
Balrampur, C. E. Simpson, Jacob Massey.
Basti, supplied by John Net Ram, Khandari Singh.
Bhinga, supplied by I. G. McGee.
Gonda, Prabhu Dayal.
Kalsarganj, supplied by Kaliyan Singh.
Colonneiganj, supplied by James Morgan.
Mankapur, supplied by Lal Karan.
Nampana, John Roberts.
Editor Sunday School Literature, N. L. Rockey.
Retired, Behari Lal I.

HARDOI DISTRICT.

Ganga Nath Shukul, Superintendent, (P. O. Hardoi.)
Bilgram, Prem Masih.
Hardoi, Bawan, Ganga Nath Shukul, Kesri Singh.
Malawan, supplied by R. Turner.
Pihan, supplied by Nan Ram.
Inandi, Jhukan Lal.
Sandila, J. H. Smart.
Shahabad, Crawford Hancock.

KUMAON DISTRICT.

S. S. Dease, Superintendent, (P. O. Naini Tal.)
Bhabar and Tarai, G. S. Patrick.
Dwarahat, S. S. Dease.
Naini Tal, English Church, S. S. Dease.
" Hinduustani Church, M. L. Harris.
" Circuit, S. S. Dease.
" Philander Smith College, R. C. Busher, Principal.
" High School, S. S. Dease, (V. V. Phillips.)
Retired, Behari Lal II, B Patras.

LUCKNOW DISTRICT.

E. S. Jones, Superintendent, (P. O. Sitapuri.)
Barabanki, Bahadur Singh.
 Fatehpur, Abel Briscoe.
Itaunja, Nanhe Lal.
CONFEREE APPOINTMENTS.

Lucknow, David and Mohulla Work, Yaqub Shah.

Hindustani Church and Circuit, J. R. Chitambar.
English Church, J. W. Pickett. Char Bagh, O. D. Wood.
Methodist Publishing House, (W. S. Meek.)
Reid Christian College, T. C. Badley, Principal; (G. F. Heap)
Vice-Principal; (A. C. Boggess), J. N.
Hollister, O. D. Wood, (J. W. Bar.)
(E. H. Langdon) Head Master High
School; C. M. Parmand, S. J. Shaw.
Normal Department, M. W. Branch.
Manager Christian Hostel, M. W. Branch.

Mohamdi, supplied by Sadal Masih.
Purapur, supplied by Mohan Lal.
Sidhaul, Baldeo Parshad.
Sitapur, Mathew Stephen, Din Dayal.
School E. S. Jones.
Editor Raukab-And, (A. C. Boggess) J. R. Chitambar, Associate Editor,
City Work, Jawala Singh.
Secretary Epworth League in India, B. T. Badley. Assistant Secretary,
Thomas Peters.
Retired, Thomas Craven.

MORADABAD DISTRICT.

R. I. Faucett, Superintendent, (P. O. Moradabad.)
Amroha, Lazar Shah.
Bahjoi, D. Wilson.
Chandausi, H. A. Cutting.
Dhanaura, Mohan Singh.
Fatehganj, G. H. Frey.
Gunnar, supplied by Fazl Masih.
Hasanpur, Nirmal Singh.
Kanth, R. E. Phillips.
Kandarki, Mazhar-ul-Haq.
Bishop Parker Memorial High School, W. F. Kumlein, (N.
Jordan.)

Mirganj, J. H. Samuel.
Rainpur, John Williams.
Rajpura, supplied by Mathura Parshad.
Rampur, supplied by Baldeo Das.
Sambhal, J. Thompkinson.
Shahi, supplied by Dharam Singh.
Sirsi, P. S. Maurice.
Sirauli, supplied by Sohan Lal.
Thakardwara, Ishwari Das.
Retired, James Gordon, Bulaqi Singh.

RAE BARELI DISTRICT.

S. R. Finch, Superintendent, (P. O. Rae Bareli.)

Achalganj, to be supplied.
Dalman Junction, supplied by Harun Andrews.
Purwa Road, supplied by C. L. Samuel.
Rae Bareli, S. B. Finch.
Safipore, Yaqub Singh.
Unao, S. Phillip.

TIRHOT DISTRICT.

C. L. Bare, Superintendent, (P. O. Muzaffarpur)
Arrah Circuit, E. M. Ferrill.
Arrah, K. Silas.
Dumraon, D. P. Sahae.

Ballia Circuit, H. J. Schutz.
Ballia, to be supplied.
Chit Bara Ganw, T. Nicodemus.
Womens Conference.

BAREILLY DISTRICT.

Bareilly, Orphanage, Miss Loper, Miss Hadden.
  "  City Zanana and Village Work, Mrs. Blackstock.
  "  Medical Work, Miss Gimson, M. D.
  "  Hospital, Miss Gimson, M. D.
  "  Women's School, Mrs. Mansell, Mrs. Mukerji.
Shabjahanpur, Orphanage School, Mrs. Milholland.
  "  Bidwell Memorial Girls' School, Miss Wright.
  "  City Schools and Zanana Work, to be supplied by Miss Wright.
  "  District and Evangelistic Work, Mrs. Weak.
Retired, Mrs. Tucker.
On leave to America, Miss C. Easton, Mrs. Core, Mrs. West.

BIJNOR DISTRICT.

Bijnor, Girls' Boarding School, Mrs. Worthington.
  "  District and Circuit Work, Mrs. Titus.

BUDAON DISTRICT.

Budaon, Girls' Boarding School, Miss A. Means.
  "  City and District Work, Miss Scott.
  "  Boys' Boarding School, Miss G. Peters.

EASTERN KUMAON DISTRICT.

Bhot, to be supplied.
Chandag, Miss Reed.
Pithoragarh, Women’s Home and Girls’ School, Miss Sullivan, (Honorary Missionary,) Miss Florence Sullivan.
  "  Medical Work, Miss Sullivan.
  "  Evangelistic Work, Miss Budden, (Champawat.)
  "  District Work, Mrs. Hewes.

GARIWAL DISTRICT.

Pauri Girls' Boarding School, Miss Yeager.
Medical Work, Miss Huffman, M. D.
  "  District Work, and Boys' Boarding School, Mrs. Hyde.
  "  Evangelistic Work, Miss Means.
On leave to America, Miss Ruddick, Mrs. Gill.

GONDA DISTRICT.

Gonda, Girls' Boarding School, Miss Rexrooth.
  "  City and Village Work, Mrs. Rockey.
  "  District Work, Mrs. Rockey.
Balrampur, Mrs. Simpson.

HARDOI DISTRICT.

Hardoi, Girls' Boarding School, Mrs. Parker.
  "  District and City Work, Mrs. Parker and Mrs. Ganga Nath.
CONFERENCE APPOINTMENTS.

KUMAOI DISTRICT.

Dwarahat, School, Village and Circuit Work, Miss Hardie.
Naini Tal, Hindustani Girls' School, Mrs. Dease.
" Circuit and Zanana Work, Mrs. Dease.
" English Work, Mrs. Dease.
" Philander Smith College, Mrs. Busher.
" Wellesley Girls' School, Miss Sellers, Principal; Miss Waugh
 Miss Ashwill, Miss Easton, Principals Emeritus.

LUCKNOW DISTRICT.

Lucknow, Isabella Thoburn College, Miss R. E. Robinson, Principal; Miss
 Davis, Vice-Principal; Mrs. Thoburn,
 Treasurer; Miss Oldroyd, Miss Barber, Miss F. Robinson, Miss Finch,
 Miss Bacon, Miss Crouse.
 " Deaconess Home and Zanana Work, Miss Hoge.
 " Christian Mohulla Work, Mrs. B. T. Badley.
 " Circuit Work and Hindustani Church, Mrs. Chitambar.
 " English Work, Miss Hoge.
 " College and School Work, Mrs. T. C. Badley, Mrs. Henry, Mrs.
 Boggess, Mrs. Branch, Mrs. J. W. Bare, Mrs.
 Langdon.
 " Publishing House Work, Mrs. Meek.
 Sitapur, Girls' Boarding School, Miss Ekey.
 " City, Zanana and Village Work, to be supplied.
 " Boys' Boarding School, Mrs. Jones.
 " District Work, Mrs. Jones.
 Secretary to Bishop Warné, Miss Warne.

MORADABAD DISTRICT.

Moradabad, Girls' Boarding School, Miss Landrum, Miss Charter.
 " Normal Training School, Miss Landrum.
 " City, Village and Evangelistic Work, Miss Peters.
 " District Work, Mrs. Faucett.
 " Boys' Boarding, Mrs. Kumlien.
 On leave to America, Miss Organ.

RAE BARELI DISTRICT.

City and District Work, Mrs. Finch.

THIRUOUT DISTRICT.

Arrah, Mrs. Perrill.
Ballia, Mrs. Schutz.
Muzaffarpur, Indiana Girls' School and City Day Schools, Miss Perrill.
 " City Zanana Work, Miss Moyer.
 " District, Zanana Work and Day Schools, Mrs. Bare.
 On leave to America, Mrs. Denning.
Disciplinary Questions.

1. Is this Annual Conference incorporated according to the requirements of the Discipline?
   No.

2. Who have been received by transfer, and from what Conference?
   Wood, O. D., North-West India.

3. Who have been re-admitted?
   None.

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

5. Who have been received on trial?
   (a) In studies of First Year.
   Khiyali, Charles,
   Kumlien, Wendell F.,
   Massey, Jacob,
   Nelson, Albert,
   Nicodemus, Thomas,
   Rockey, Clement D.,
   Singh, Nirmal.
   
   (b) In studies of Third Year.
   None.

6. Who have been continued on trial?
   (a) In studies of First Year.
   Branch, Montgomery W.,
   Busher, Richard C.
   Dayal, Din,
   Peters, Thomas G.,
   Singh, Khandari,
   Singh, Rohan.
   
   (b) In studies of Second Year.
   Charan, Isa,
   Hollister, John N.,
   Ram, Daya,
   Singh, Kesri,
   Williams, John.
25. Who are the triers of appeals?
   L. A. Core, R. I. Faucett, Wm. Peters,
   Ganga Nath Shukul, Jawala Singh.

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

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

28. What is the Statistical Report?
   (See the Statistician's Report.)

29. What is the Conference Treasurer's Report?
   (See the Conference Treasurer's Report.)

30. What is the aggregate of the benevolent collections ordered
    by the General Conference, as reported by the Conference
    Treasurer?
   Rs. 5,666-6-3 = $1,888+  

31. What are the claims on the Conference Fund?
   Rs. 2,646 = $882.

32. What has been received on these claims, and how has it been applied?
   $882. (See Report of Conference Stewards.)

33. What is the five per cent. of the amount raised for the Support
    of Conference Claimants, and paid by the Conference
    Treasurer to the Board of Conference Claimants for
    Connectional Relief?
   Rs. 57-9-0 = $19.06.

34. What amount has been apportioned to the Pastoral Charges
    within the Conference to be raised for the Support of
    Conference Claimants?

35. Where are the Preachers stationed?
   (See List of Appointments.)

36. Where shall the next Conference be held?
   Bareilly, U. P.
<table>
<thead>
<tr>
<th>No.</th>
<th>Place</th>
<th>Time</th>
<th>President</th>
<th>Secretary</th>
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<tr>
<td>1</td>
<td>Lucknow</td>
<td>Dec. 8-14, 1864</td>
<td>Bishop E. Thompson</td>
<td>J. T. Grace</td>
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<td>2</td>
<td>Moradabad</td>
<td>Feb. 1-7, 1866</td>
<td>Rev. J. Baume</td>
<td>T. J. Scott</td>
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<tr>
<td>3</td>
<td>Shahjanpur</td>
<td>Jan. 10-17, 1867</td>
<td>Rev. J. T. Gracey</td>
<td>Do</td>
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<tr>
<td>4</td>
<td>Bijnor</td>
<td>Jan. 16-21, 1868</td>
<td>Rev. J. M. Thoburn</td>
<td>Do</td>
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<tr>
<td>5</td>
<td>Bareilly</td>
<td>Jan. 14-22, 1869</td>
<td>Rev. C. W. Judd</td>
<td>J. D. Brown</td>
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<tr>
<td>6</td>
<td>Bareilly</td>
<td>Jan. 20-27, 1870</td>
<td>Bishop C. Kingsley</td>
<td>Do</td>
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<tr>
<td>8</td>
<td>Moradabad</td>
<td>Jan. 18-23, 1872</td>
<td>Rev. J. L. Humphrey</td>
<td>S.S. Wetherby</td>
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<td>9</td>
<td>Bareilly</td>
<td>Jan. 18-22, 1873</td>
<td>Rev. T. S. Johnson</td>
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<td>10</td>
<td>Lucknow</td>
<td>Jan. 7-13, 1874</td>
<td>Bishop W. L. Harris</td>
<td>J. D. Brown</td>
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<td>11</td>
<td>Shahjanpur</td>
<td>Jan. 6-21, 1875</td>
<td>Rev. T. J. Scott</td>
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<tr>
<td>13</td>
<td>Moradabad</td>
<td>Jan. 3-9, 1877</td>
<td>Bishop E.G. Andrews</td>
<td>Do</td>
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<td>14</td>
<td>Bareilly</td>
<td>Jan. 9-15, 1878</td>
<td>Rev. J. H. Messmore</td>
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<td>15</td>
<td>Lucknow</td>
<td>Jan. 9-14, 1879</td>
<td>Bishop T. Bowmen</td>
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<td>16</td>
<td>Cawnpore</td>
<td>Jan. 7-12, 1880</td>
<td>Rev. E. W. Parker</td>
<td>Do</td>
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<tr>
<td>17</td>
<td>Bareilly</td>
<td>Jan. 5-11, 1881</td>
<td>Bishop S. M. Merrill</td>
<td>Do</td>
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<td>18</td>
<td>Moradabad</td>
<td>Jan. 11-17, 1882</td>
<td>Rev. S. Knowles</td>
<td>Do</td>
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<tr>
<td>19</td>
<td>Lucknow</td>
<td>Jan. 10-16, 1883</td>
<td>Bishop R. S. Foster</td>
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<td>20</td>
<td>Cawnpore</td>
<td>Jan. 9-15, 1884</td>
<td>Rev. T. J. Scott</td>
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<td>21</td>
<td>Bareilly</td>
<td>Jan. 7-12, 1886</td>
<td>Bishop J. F. Hurst</td>
<td>C. L. Bare</td>
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<td>22</td>
<td>Lucknow</td>
<td>Jan. 7-12, 1886</td>
<td>Rev. H. Mansell</td>
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<td>23</td>
<td>Moradabad</td>
<td>Jan. 5-10, 1887</td>
<td>Bishop F. X. Ninde</td>
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<td>24</td>
<td>Cawnpore</td>
<td>Jan. 4-9, 1888</td>
<td>Rev. J. H. Gill</td>
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<td>26</td>
<td>Lucknow</td>
<td>Jan. 2-7, 1890</td>
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<td>27</td>
<td>Moradabad</td>
<td>Jan. 7-12, 1891</td>
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<td>Jan. 6-11, 1892</td>
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<td>Jan. 11-16, 1893</td>
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<td>30</td>
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<td>Jan. 3-8, 1894</td>
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<td>31</td>
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<td>33</td>
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<td>35</td>
<td>Shahjanpur</td>
<td>Jan. 4-10, 1899</td>
<td>Bishop J.M. Thoburn</td>
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<td>36</td>
<td>Lucknow</td>
<td>Jan. 10-15, 1900</td>
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<td>37</td>
<td>Bareilly</td>
<td>Jan. 9-14, 1901</td>
<td>Bishop F. W. Warne</td>
<td>J. W. Robinson</td>
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<td>38</td>
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<td>39</td>
<td>Lucknow</td>
<td>Jan. 2-7, 1903</td>
<td>Bishop J.M. Thoburn</td>
<td>J.C. Butcher</td>
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<td>40</td>
<td>Bareilly</td>
<td>Jan. 7-12, 1904</td>
<td>Bishop F. W. Warne</td>
<td>T. Badley</td>
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<td>41</td>
<td>Lucknow</td>
<td>Jan. 5-11, 1905</td>
<td>Bishop H.W. Warren</td>
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<td>42</td>
<td>Moradabad</td>
<td>Jan. 4-9, 1906</td>
<td>Bishop J.M. Thoburn</td>
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<td>43</td>
<td>Bareilly</td>
<td>Jan. 3-7, 1907</td>
<td>Bishop F. W. Warne</td>
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<td>44</td>
<td>Lucknow</td>
<td>Jan. 3-8, 1908</td>
<td>Bishop J.E. Robinson</td>
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<td>Jan. 6-11, 1909</td>
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<td>Bareilly</td>
<td>Jan. 5-10, 1910</td>
<td>Bishop F. W. Warne</td>
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<td>47</td>
<td>Lucknow</td>
<td>Jan. 4-10, 1911</td>
<td>Bishop F.W. McDowell</td>
<td>E. S. Jones</td>
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<td>48</td>
<td>Lucknow</td>
<td>Jan. 4-9, 1912</td>
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<td>49</td>
<td>Shahjanpur</td>
<td>Feb. 20-26, 1913</td>
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<td>50</td>
<td>Moradabad</td>
<td>Jan. 7-13, 1914</td>
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</table>
Program of Services.

January 7th to 13th 1914.

Wednesday.

8 A.M.
11 A.M. to 2 P.M.
4 P.M.
6 P.M.
Holy Communion ................ BISHOP WARNE.
Conference Session.
Reception.
50th Anniversary of North India Conference ....
BISHOP WARNE, MRS. PARKER, C. L. BARE,
S. S. DEASE, H. A. CUTTING.

Thursday.

8 A.M.
11 A.M. to 2 P.M.,
5 P.M.
Conference Sermon ............... REV. H. J. SCHUTZ.
Conference Session.
Conference Literary Society .................
MRS. J. O. DENNING.
Conference Historical Society ................
REV. J. N. WEST, D.D.

Friday.

8 A.M.
11 A.M. to 2 P.M.,
5 P.M.
Devotional Meeting ............... REV. J. N. WEST, D.D
Conference Session.
Epworth League Anniversary ..........
REV. B. T. BADLEY.

Saturday.

8 A.M.
11 A.M. to 2 P.M.,
5 P.M.
Devotional Meeting ............... REV. H. II WEAKE
Conference Session.
Musical Program.

Sunday.

8 A.M.
12 NOON
4-30 P.M.
Sermon ............... REV. J. R. CHITAMBAR, B. A.
followed by the ordination of Deacons
Love Feast ................ REV. C. L. BARE, D.D.
Memorial Service .... BISHOP F. W. WARNE, D.D.
Sermon .................... BISHOP F. W. WARNE, D.D
followed by the ordination of Elders.

Monday.

8 A.M.
11 A.M. to 2 P.M.,
5 P.M.
Devotional Meeting .... REV. L. A. CORE, D.D.
Conference Session.
S. S. Anniversary .......... REV. F. M. PERRILL
Our relation to Moslem work ............... REV. N. L. RODKEY, D.D.
REV. J. N. WEST D.D.

Tuesday.

8 A.M. to 10 A.M.,
11 A.M. to 2 P.M.,
Mass Movement Meeting ........... BISHOP F. W. WARNE, D.D.
Prayer and Consecration followed by Reading of
the Appointments.
Conference Journal.

First Day.

Moradabad, January 7th, 1914.

Opening Exercises.

The North India Conference met for its fiftieth session in the Methodist Episcopal Church, Moradabad, on Wednesday, the 7th of January, at 8 A.M., to partake of the Lords Supper and at 11 A.M. for business under the presidency of Bishop F. W. Warne, D.D. The devotional exercises were conducted by J. O. Denning in which H. A. Cutting and Mrs. J. N. West led in prayer.

Roll Call.

The Secretary of the last Conference called the roll to which one hundred and three members and probationers responded.

Election of Secretaries.

On motion of Wm. Peters, E. S. Jones was elected Secretary of the Conference. On his motion M. T. Titus was elected Assistant Secretary. On motion of J. H. Smart, Prabhu Dayal as elected Vernacular Secretary.

Introductions.

The following new missionaries were introduced: Mrs. W. F. Kunileip, Clement D. Rockey, John W. Bare. Returned missionaries Miss Loper, Mr. and Mrs. T. C. Badley. Visitors: Miss Files and Miss Rider of Burma.

Transfer.

The Bishop announced the transfer of O. D. Wood from the North-West India Conference to this Conference which took effect in July 1913.

Reports of District Superintendents.

The names of the following District Superintendents were called, their characters passed, and they gave the report of their respective districts: Bareilly District, J. N. West; Bijnor District, L. A. Core; Budaun District, Wm. Peters; Eastern Kumaon, G. C. Hewes; Fauji District, P. S. Hdye; Gonda District, N. L. Rockey.

Order of the Day.

On motion of B. T. Badley the hearing of the remainder of the reports of the District Superintendents was made the order of the day for tomorrow.

Conference Bounds.

On motion of J. R. Chitambar the first ten benches in the middle and four benches in each wing of the Church were made the bounds of the Conference.
Election of Secretaries and Treasurers.

The following Secretaries and Treasurers were elected: J. W. Pickett, Statistical Secretary; II. H. Weak, Conference Treasurer; F. M. Perrill, Assistant Conference Treasurer. On motion of J. N. West, the Secretary cast the vote of the Conference for L. A. Core as Corresponding Secretary. On motion of J. N. West, J. W. Pickett was re-elected Literary Secretary.

Bareilly District.

The names of the following effective elders of the Bareilly District were called, their characters passed and they reported their collections, baptisms, conversions and full members: S. S. Dease, W. R. Bowen (absent) A. G. McArthur, Misri Charan, C. S. Paul, John Frederick, Warren Scott, R. S. Franklin, H. H. Weak, Prem Singh, J. H. Walter, H. L. Mukerjee, and D. M. Butler.

On motion of J. N. West, T. J. Scott, D. P. Kidder and B. F. Cocker remain in the retired relation. A letter was read by the Secretary from F. L. Neeld in America. On motion of J. N. West he is continued in the superannuate relation and the Secretary was instructed to reply with the greetings of the Conference.

Committee on Trial

On motion of J. R. Chitambar the Special Committee for the trial of a member during this Conference is to be appointed by the Cabinet.

Transfer.

The Bishop announced the transfer of O. M. Buck to the Illinois Conference.

Bijnor District.

The names of the following effective elders of the Bijnor District were called, their characters passed, and they reported their collections, baptisms, conversions and full members: H. B. Mitchell, Fazl Masih, H. C. Sigler, Bhansi Dhar, Seneca Falls, S. S. David.

Transfer.

The Bishop announced the transfer of G. W. Briggs to the California Conference.

Budaon District.

The names of the following effective elders of the Budaon District were called, their characters passed, and they reported their collections, baptisms, conversions, and full members: Nazam Ali (absent) N. R. Childs, Basant Ram, W. T. Speake, Prabhu Das and Joshua Solomon.

Program.

On motion of Wm. Peters, the program, as printed, is to be adopted as the program for this Conference.

Garhwal District.

The names of the following effective elders of the Garhwal District were called, their characters passed, and they reported their collections, baptisms, conversions and full members: F. W. Greenwold, Ganghar Money, D. A. Chowfin and S. Mansell.
Gonda District.

The names of the following effective elders of the Gonda District were called, their characters passed, and they reported their collections, baptisms, conversions and full members: Ferris Wittke, M. L. Harris, John Roberts.

Adjournment.

After announcements and the singing of the doxology the Conference adjourned on expiration of time.

Second Day.

Opening Exercises.

The session opened with Bishop Warne in the chair. The devotional exercises were conducted by Chas. Dowring after which the minutes were read in English and Vernacular, and approved as corrected.

The Order of the Day.

The order of the day was taken up. The names of the following District Superintendents were called, their characters passed, and they gave the report of their respective districts: Hardoi District, S. B. Finch; Kumaon District, R. I. Faucett; Oudh District, L. A. Core; Moradabad District, R. I. Faucett; Pilibhit District, G. H. Frey; Tirhoot District, J. O. Denning.

Returned from Furlough.

C. E. Simpson, returned from furlough, was welcomed back by the Conference, and he gave an account of his work at home.

The Select Number.

On motion of P. S. Hyde, the following Select Number nominated by the Cabinet for the trial of a member was approved: S. S. Dease, F. M. Perrill, B. T. Badley, H. J. Schutz, Prabhu Dayal, D. A. Chowfin, Prem Singh, Ganga Nath, R. S. Franklin; Assistant Secretary of Conference, M. T. Titus; Chairman, H. H. Weak; Attorney for Prosecution, J. W. Pickett; Attorney for Defence, D. M. Butler.

Hardoi District.

The names of the following effective elders of the Hardoi District were called, their characters passed, and they reported their collections, baptisms, conversions and full members: Prem Masih (absence excused). Yakub Singh, Jhukkan Lall, Crawford Hancock, Samuel Phillips.

Kumaon District.

The name of the following effective elder was called, his character passed, and he reported his collections, baptisms, conversions and full members: Prabhu Dayal.

On motion of R. I. Faucett the name of Benjamin Patras was placed before the Committee on Conference Relations.

Moradabad District.

The name of the following effective elders were called, their characters passed, and they reported their collections, baptisms, conversions, and full members: Lazar Shah, Dhappan Wilson,

Retired Ministers.

On motion of R. I. Faucett, Bulaqi Singh, Bihari Lall II, James Jordan were continued in the relation of Retired Ministers.

On motion of Wm. Peters and N. L. Rockey respectively Bhikki Lall and Bihari Lall I., were continued in the Retired Relation.

Oudh District.

The names of the following effective elders of the Oudh District were called, their characters passed, and they reported their collections, baptisms, conversions and full members: Bahadur Singh, Abel Briscoe, Yakub shaw, J. R. Chitambar, Ganga Nath, J. H. Snart, Baldeo Parshad, Matthew Stephen, E. S. Jones, C. P. Perma-land, S. J. Shaw, T. T. Badley, Jawala Singh, T. C. Badley, H. J. Adams, O. D. Wood.

On motion of L. A. Core, Thos. Craven was continued in the Retired Ministers Relation.

Press Bills.

On motion of N. L. Rockey the Press Agent was instructed to present all press bills of newspaper incurred at the Methodist Publishing House, Lucknow, at Conference time.

Kaunkab-i-Hind.

On motion of J. R. Chitambar the Press Agents were instructed to bind the back copies of the Kaunkab and deposit them in the library of the Theological Seminary.

Adjournment.

On motion of H. J. Schutz the Conference adjourned.

Third Day.

Opening Exercises.

The session opened with Bishop Warne in the chair. The devotional exercises were conducted by S. S. Dease, after which the minutes were read in English and Vernacular and approved as corrected.

Bishop J. W. Robinson, D.D.

Bishop J. W. Robinson, D.D. was introduced and briefly addressed the Conference after which he took the chair.

Pilibhit District.

The names of the following effective elders were called, their characters passed, and they reported their collections, baptisms, conversions and full members: M. H. John, J. S. Samuel, Kanhai Singh.

Standard for Full Membership.

On motion of Wm. Peters the Bishop appointed the following committee to prepare a standard of requirements for those entering full membership in the Church: S. S. Dease, Matthew Stephen, M. L. Harris.
Tirhoot District.

The names of the following effective elders of the Tirhoot District were called, their characters passed, and they gave the report of their collections, baptisms, conversions and full members: Kay Silas, H. J. Schutz, Chas. Dowring.

The Eleventh Question.

The eleventh question (What members have completed the Conference course of study?) was taken up. The name of Albert Gulab was called, his character passed, and on motion of his District Superintendent was continued in studies of the fourth year. The name of Lachman Singh was called, his character passed, and on motion of his District Superintendent he was advanced to the class of effective elders having completed the Conference course of studies.

Tenth Question.

The tenth question (What members are in studies of the fourth year?) was taken up. The name of J. W. Pickett was called, his character passed, and he was advanced to the studies of the fourth year. The names of S. S. Falls, Nannee Lall, P. S. Maurice, D. P. Sahaye, Jhundu Singh, Mangal Singh and F. M. Perrill were called, their characters passed, and on motion of their respective District Superintendents they were continued in studies of third year.

Change of Chairman.

At this point in the Conference, Bishop Warne resumed the chair.

The Sixth Question.

The sixth question (Who have been continued on trial?) was taken up. The name of R. C. Busher was called, his character passed, and on motion of his District Superintendent he was continued on trial in studies of the first year.

Philander Smith College.

R. C. Busher, Principal of the Philander Smith College gave the report of this institution, after which P. S. Hyde led in prayers for the College and its success during the coming year.

Introduction.

Prof. G. F. Henry of the R. C. C. was introduced to the Conference.

Resolution.

D. A. Chowfin presented a resolution in regard to the age of retirement of Indian members, which on motion of C. L. Bane was deposited with the Secretary and with the Corresponding Secretary for future reference.

Assistant Vernacular Secretary.

On motion of Prabhu Dayal, Prabhu Das was elected Assistant Vernacular Secretary.

Report of Statistical Secretary.

J. W. Tickle, Statistical Secretary gave the Statistical Report, which on motion of J. N. West was accepted and a vote of thanks given to the Secretary. (See Reports of Committees.)
Resolution.

P. S. Hyde presented the following resolution which was unanimously adopted:—

Resolved, that we are very happy to have with us to-day our former colleague, Bishop J. W. Robinson, D.D., that we extend to him our hearty felicitations for his successes in other fields and assure him of our continued prayers.

P. S. Hyde,
L. A. Core,
S. S. Dease,
Ganga Nath,
C. L. Bare,
Wm. Peters,
J. N. West.

Adjournment.

On motion of R. I. Faucett the Conference adjourned.

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Fourth Day.

Opening Exerci

The session opened with Bishop Warne in the chair. The devotional exercises were conducted by A. G. MacArthur after which the minutes were read in the English and Vernacular, and approved as read.

National Missionary Society.

On motion of G. H. Frey, Wm. Peters was elected a member of the Council for the ensuing two years of the National Missionary Society to represent this Conference.

Divorce Law for Indian Christians.

The Secretary presented the matter of the request to the Government of India for a change in the divorce law relating to Indian Christians and on motion of J. N. West the matter was placed in the hands of the Committee on the State of the Church to bring in a report later.

Missionary Treasurers.

On motion of S. B. Finch, M. T. Titus and H. H. Weak were nominated Mission Treasurer and Assistant Mission Treasurer respectively.

Introductions.

Dr. A. C. Boggess of the Reid Christian College was introduced and briefly addressed the Conference.

Mr. E H. Langdon, Head Master of the High School, Lucknow, was introduced.

These were invited to sit within the bar and take part in the discussions.

The Thirteenth Question.

The thirteenth question (What others have been elected and ordained elders?) was taken up. The name of S. L. Harris was called, and on motion of J. N. West was elected to Elders Orders as a Local Deacon.
The names of C. D. Rockey and W. F. Kumlien were called, and on motion of their respective District Superintendents were elected to Elders Orders under the Missionary Rule.

Examinations of Candidates for Deacons and Elders Orders.

On motion of H. L. Mukerjee, candidates for Deacons and Elders Orders and Admission on Trial, if not passed in every subject in the examination, their names be not presented before the Conference.

The Fifth Question.

The fifth question (Who have been received on trial?) was taken up. The names of C. D. Rockey, Chas. Khayli, Thos. Nicodemus, Jacob Massey, A. Nelson, W. F. Kumlien were called, and on motion of their respective District Superintendents were received on trial in studies of the first year.

The name of Nirmal Singh was called, and on motion of N. L. Rockey to be examined today, and reported on Monday.

The Twelfth Question.

The twelfth question (What others have been elected and ordained Deacons?) was taken up. On motion of their respective District Superintendents the following were elected to Deacons Orders as Local Preachers, and were recommended for ordination: Basant Lall, Patan Singh, I. A. Birkett, Masih Charan. The following were elected under the Missionary Rule; C. D. Rockey, W. F. Kumlien, Thos. Nicodemus, John Williams.

The Eighth Question.

The eighth question (Who have been admitted into full membership?) was taken up. The names of G. S. Patrick, D. R., Rodgers and M. T. Titus were called, their characters passed, and on motion of their respective District Superintendents were elected to full membership and advanced to the studies of the third year. After prayer by J. N. West and an address by the Bishop, they satisfactorily answered the disciplinary questions and were admitted into full membership.

On motion of his District Superintendent, Kesri Singh was continued on trial in studies of the second year.

The Tenth Question.

The tenth question (Who are in studies of the fourth year?) was called. The name of Khuluya Wilkinson was called, his character passed, and on motion of B. T. Badley was advanced to the studies of the fourth year on condition of bringing up one subject.

Change of Name.

On motion of B. T. Badley the name of Ganga Nath is changed to Ganga Nath Shukul in the Conference Report.

Historical Record of Indian Members.

On motion of J. R. Chitambar, the Historical Society is to record historical events connected with the Indian members: G. D. Presgrave and J. R. Chitambar being appointed Secretaries for this purpose.
The Thirty-sixth Question.

The thirty-sixth question (Where shall the next Conference be held?) was called, and on motion of J. N. West, Bareilly was selected for the next place of meeting of the Conference.

The Twenty-fifth Question.

The twenty-fifth question (Who are the triers of appeals?) was called, and the Bishop appointed L. A. Core, R. I. Faucett, Wm. Peters, Ganga Nath Shukul, Jawala Singh as triers of appeals.

Adjournment.

The Conference adjourned on expiration of time.

Fifth Day.

Opening Exercises.

The session opened with Bishop Warne in the chair. The devotional exercises were conducted by Dr. A. C. Boggess after which the minutes were read in English and Vernacular and approved as corrected.

Muttra Training School.

The Secretary read the report of the Muttra Training School, which on motion of C. L. Bare was accepted. (See Reports of Committees)

Board of Education.

On nomination of J. N. West, B. H. Weak, N. Jordan, M. T. Titus, and R. C. Busher were elected the representatives of this Conference on the Board of Education.

Rules for Examination of Missionaries.

On motion of B. T. Badley the Rules for Examinations of Missionaries, recently passed by our Board of Bishops, were ordered to be printed in the Report.

The Sixth Question.

The sixth question (Who have been continued on trial?) was called. The names of W. M. Branch, Din Dayal, I. G. Peters, Kanhai Singh, Rohan Singh were called, and on motion of their respective District Superintendents they remain in studies of the first year. The names of Isa Charan, Daya Ram, John Williams were called, and on motion of their respective District Superintendents were advanced to the studies of the second year on condition of bringing up one book each. The name of J. N. Hollister was called, and on motion of C. L. Bare was advanced to studies of the second year.

Nirmal Singh.

On motion of R. I. Faucett, Nirmal Singh was admitted on trial in studies of the first year.
Report of the Deaconess Board.

C. L. Bare read the report of the meeting of the Deaconess Board which on motion of Wm. Peters was accepted. (See Reports of Committees.)

On motion of B. T. Badley the liceusees of deaconesses who have voluntarily resigned are to be deposited with the Secretary.

The State of the Church.

M. T. Titus read the report of the Committee on the State of the Church, which on motion of P. S. Hyde was adopted. (See Reports of Committees.)

On motion of Wm. Peters this report was ordered, "printed," in the "Indian Witness." On motion of B. T. Badley the report was ordered translated and printed in the "Kaukab-i-Hind.

Treasurer's Report.

H. H. Weak read the Treasurer's Report which on motion of J. N. West was adopted. (See Reports of Committees.)

Temperance Report.

A. G. MacArthur read the Temperance, Report which on motion of Wm. Peters was adopted. (See Reports of Committees.)

Resolution.

E. S. Jones Presented the following resolution, which on motion of J. N. West was adopted:

Resolved, that this Conference heartily approve the decision of the Executive Board to set aside February 15th—November 15th as Revival Month. That we throw ourselves into it with all our-God given powers. That every worker make every moment of the month count for God in strengthening the Christians, in bringing into the fold of the almost- persuaded, in gathering up those who are unbaptized where the rest of the mobbala has been baptized, in putting at least a portion of the Scriptures in the hands of every man able to read, in bringing of the children in our schools to Christ.

That we also approve the idea of making the Passion Week as a time of self-denial.

To Report the Conference.

On motion of J. N. West, the following were appointed to report this Conference for the papers noted:

Indian Witness.—F. M. Perrill.
The Christian Advocate.—J. O. Denning.
Western Christian Advocate.—N. L. Rockey.
North-Western Christian Advocate.—P. S. Hyde.
California Christian Advocate.—Miss Haddon.
Central Christian Advocate.—A. C. Boggs.
Scandinavian.—H. H. Weak.
Sandebudet.—C. E. Simpson.
Zions Herald.—B. T. Badley.
Pentecostal Herald.—J. W. Pickett.
German Advocate.—H. J. Schutz.
Michigan Advocate.—O. D. Wood.

Board of Conference Stewards.

L. A. Core gave the report of the Board of Conference Stewards which on motion of Wm. Peters was adopted. (See Reports of Committees.)
Resolution.

Prem Singh read the following resolutions from the Bareilly District Conference which were adopted:

No. 1.

Chūŋki ha āre tamām Sande Iskūlon men haftewār chanda liyā jātā hai, aur nīs us kā ek hissa Missionary Society ko diyā jātā hai, jis ke liye taḍādī naqshe men ek khāna hai. Lekin baṛa hissa is chande kā sarkiṭ hī mēn surf hotā hai, is ke liye taḍādī naqshe men kōf Kālam naḥīn hai, jis men us raqam ko dikhāyā jāwe. Līhāzā ham Bareilly Distrikt Conference ke shurakā Annual Conference se dārkhwāst karte hain ki wuh Central Conference se 'arz' kare ki Saunde Iskūl ke chande ke liye taḍādī naqshe men ek khāna rakhā jāwe.

No. 2.

Ham niḥāyat hī khusht se kah sakte hain ki takḥīmnān : 35 ya 40 bāras guzre. Mīshān āskūlī is garaz se qāim kiye gae ki tamām iskūlon men Injīl ki ta’līm kharṭirīkhwāh dī jāyā kare. Lekin ham afsūs karte hain ki ab hamāre kisī Mission High School aur Middle School men Bible ki ta’līm roz-marrā da’ī-bandī ke sāth naḥīn hotī hai. Chūŋki mission kā khasā mudālā’ā Bible ki ta’līm kī hāi, līhāzā ham Annual Conference se dārkhwāst karte hain, ki wuh āsā intizām kare aur hidāyat dowe ki tamām Mīshān iskūlon men īsāt ‘Īsāt ustūd qāim kiye jāen aur zarūr da’ī-bandī ke sāth Bible ki ta’līm bhi dī jāyā kare.

- H. L. Mukerji,
- W. M. Scott,
- D. M. Bulker,
- A. G. McArthur,
- J. Frederick,
- Jai Singh,
- R. S. Franki,
- Prem Singh.

On motion of J. N. West this resolution was referred to the Board of Education.

No. 3

Ham shurakāi Bareilly District Conference buzurg Bishop sāhib se yih ‘arz’ karte hain ki chūṅki kitāb Kawālīf us Sahāīf jo Loka’l Wāliṣon ke intihān men hai, us kā chaḥamā ab band ho gāyā hai, aur ab wuh dastīyāb naḥīn ho sakkt hai, līhāzā kōf dūrsīt kitāb bil-iwāz us ke khwānd-dagīt men muqarrar kare.

On motion of R. I. Faucett this resolution was referred to the Board of Examiners.

Examinations of Candidates from the Theologica’ Seminary.

B. T. Badley in behalf of the Board of Examiners presented two resolutions which were adopted and ordered printed in the Minutes:

(1) That in books of the course in which a candidate has previously passed in the Bareilly Theological Seminary with the grade of at least 70 per cent. he be excused from appearing for examinations in our Conference.

(2) That instead of candidates writing their names on their answer papers, they hereafter write only a roll number given to them previously by the Registrar.

Extension of Time.

On motion of J. N. West the time was extended.
Ministerial Band.

J. R. Chitambar gave the report of the Secretary of the Ministerial Band, which on motion of Wm. Peters was accepted. (See reports of Committees.)

Report of Naini Tal Schools.

J. N. West gave the report of the Visitors to the Naini Tal Schools, which on motion of L. A. Core was accepted. (See reports of Committees.)

Report of the Secretary of the Board of Education.

M. T. Titus gave the report of the Secretary of the Board of Education, which on motion of B. T. Badley was accepted and a vote of thanks given to the Secretary.

The Secretary presented a resolution asking that permission be given to the Board of Education to present a scheme for the organization of the North India Conference Teachers' Association to the Finance Committee at its mid-year session.

Standing Committees.

G. C. Hewes presented the nomination of the Cabinet of various Standing Committees which on motion of Wm. Peters were approved. (See Conference Officers.)

Executive Committee of "Oak Openings."

On motion of R. I. Faucett, C. L. Bare was elected in place of J. N. West, on the Executive Committee of "Oak Openings."

Trustees of the Bishop Parker Memorial High School.

On motion of R. I. Faucett, C. E. Simpson was placed on the Trustees of the Bishop Parker Memorial High School in place of J. N. West, his term to expire in 1915. L. A. Core and H. A. Cutting were re-elected, their terms to expire in 1916.

Trustees of the Messmore Memorial High School.

On motion of P. S. Hyde, L. A. Core, R. I. Faucett, E. S. Jones, N. Jordan were selected as a Board of Trustees of the Messmore Memorial High School.

Board of Control of the Epworth League.

B. T. Badley nominated the members of the Board of Control of the Epworth League for the ensuing year, who on motion of J. W. Pickett were elected. (See Conference Officers.)

Visitors to the Theological Seminary.

On nomination of S. S. Dease, W. F. Kunlein, and A. G MacArthur were appointed the Official Visitors to the Bareilly Theological Seminary.

India Methodist Missionary Society.

J. R. Chitambar read the report of the India Methodist Missionary Society, which on motion of S. B. Finch was accepted. (See reports of Committees.)

Fiftieth Anniversary of the North India Conference.

On motion of B. T. Badley the Secretary was ordered to print in the Annual Report the papers of Bishop Warne and Mrs. Parker.
which were read at the Anniversary Session of the Conference together with any suitable photographs obtainable.

Certificates of Ordination.

The Bishop handed the Secretary the following Certificates of Ordinations:

This is to certify that at Moradabad, India, on the eleventh day of January, 1914, I ordained as Deacons: Basant Lall, Patan Singh, I. A. Birkett, Masih Charan, C. D. Rockey, W. F. Kumlein, Thos. Nicodemus and John Williams.

Bishop Frank W. Warne.

This is to certify that at Moradabad, India, on the eleventh day of January, 1914, I ordained as Elders with the assistance of the District Superintendents and Elders: S. L. Harris, C. D. Rockey and W. F. Kumlein.

Bishop Frank W. Warne.

Trustees of the Bareilly Theological Seminary.

S. S. Dease nominated the Trustees of the Bareilly Theological Seminary whose terms are to expire in 1917, who on motion of R. I. Faucett were elected. (See Conference Officers.)

Trustees of the Reid Christian College.

C. L. Bare nominated the Trustees of the Reid Christian College whose terms are to expire in 1917 who on motion of J. N. West were elected. (See Conference Officers.)

Sanitarium Committee.

R. I. Faucett presented the nominations for the Sanitarium Committee, who on motion of H. L. Mukerji were elected. (See Conference Officers.)

Board of Governors, Naini Tal Schools.

R. I. Faucett nominated C. L. Bare in place of J. N. West on the Board of Governors of the Naini Tal Schools, who on motion of L. A. Core was elected. (See Conference Officers.)

Report of the Visitors to the Theological Seminary.

F. M. Perrill read the report of the visitors to the Bareilly Theological Seminary, which on motion of J. N. West was accepted. (See reports of Committees.)
Isabella Thoburn College, Board of Governors.

L. A. Core presented the nominations for the Board of Governors of the Isabella Thoburn College, who on motion of H. H. Weak were elected. (See Conference Officers.)

Board of Managers of the Shahjahanpur Industrial School and Orphanage.

On motion of J. N. West, L. A. Core was placed as Chairman on the Board of Managers of the Shahjahanpur Industrial School and Orphanage in place of J. N. West.

Official Visitors to the Naini Tal Schools.

On nomination of R. I. Faucett, J. W. Bare and C. D. Rockey, were appointed Official Visitors to the Naini Tal Schools.

Adjournment.

On motion of R. I. Faucett the Conference adjourned to meet at 1:30 to-morrow.

Sixth Day.

Opening Exercises.

The session opened with Bishop Warne in the chair. The minutes were read in English and approved as read.

The Tract Society.

J. R. Chitambar presented the following requests of the Secretary of the North India Book and Tract Society, which on motion of N. L. Rockey were granted:

1. That each of our Circuits observe a convenient Sunday, when the Churches will observe what may be called "Tract Sunday," taking Collection for the Tract Society, and giving addresses on the work done by that Society.
2. That, in case it is considered desirable to have a special programme for the "Tract Sunday," the Conference appoint a member of a Committee who will prepare such a programme.
3. That the Conference Treasurer be requested to communicate the names of the Churches taking collection for the Tract Society, when the total amount is remitted to the Society, in order that the names of the different Churches may be printed in the Tract Society's Report.

The Finance Committee.

The balloting for the elected members of the Finance Committee showed the following as elected:—B. T. Badley, C. E. Simpson H. J. Schutz, J. R. Chitambar, H. L. Mukerjee, G. H. Frey. Alternates:—T. C. Badley, Prem Singh, F. M. Perrill, Prabhu Dayal.

Benjamin Patras.

C. L. Bare presented the report of the Committee on Conference Relations in regard to Benjamin Patras. It was ordered that he be retired and a request be sent to the Finance Committee that a full year's salary be paid to him.

The Bible Society.

Mr. A. E. Butler, Secretary of the British and Foreign Society was introduced and addressed the Conference.
On motion of L. A. Core the Conference welcomed the new Secretary of the Bible Society and gave him a hearty invitation to attend next year.


Moradabad, January 18th, 1914.

The Select Number appointed by the Conference to try the case against J. W. Norton, gave its judgment as follows:

That J. W. Norton be suspended for one year, that he be deprived of his credentials, and he be left without an appointment; but that in view of his recent illness we recommend that the Finance Committee make some provision for his support.

S. S. Dease,
Chairman of Select Number.
Brenton T. Badley,
Secretary of Select Number.

Committees and Boards.

G. C. Hewes as Secretary of the Cabinet presented the nominations of the Cabinet for various Committees and Boards who on motion of J. N. West were elected. (See Conference Officers.)

To Preach the Conference Sermon.

G. C. Hewes presented from the Cabinet the names of G. D.Presgrave to preach the Conference Sermon—O. D. Wood, alternate which on motion of Prem Singh was approved.

Committee on Language School.

The Bishop announced L. A. Core and Miss Hoge representatives of our mission on the Committee on the Language School, Lucknow.

Epworth League.

On motion of B. T. Badley the report of the Epworth League was ordered printed in the report.

Sunday School Union.

The following officers of the S. S. Union were elected in the S. S. Anniversary Meeting: President, W. F. Kumlein; Vice-President, O. D. Wood; Secretary, Miss Flora Robinson.

Members of Conference.

On motion of N. L. Rocky all the names of the missionaries and Indians who have ever been members of this Conference were ordered printed in this Fiftieth Anniversary Report.

Printing of Report.

On motion of J. R. Chitumbar 600 copies of the Report were ordered printed.

Bishop J. M. Thoburn, D.D.

On motion of R. L. Faucett, the Secretary was instructed to send the greetings of this Conference and congratulations on his 58th birthday to Bishop Thoburn.
Resolution.

J. W. Pickett presented the following resolution, which was adopted by a rising vote and the singing of the doxology:—

We are glad again to record our very real gratitude to God for having given us as our chief officer in the Church in North India one so eminently fitted in experience and personal powers as Bishop F. W. Warne to lead us in the great advance the time demands.

We are further thankful to Bishop Warne himself for his wise administration of the work, his sympathetic interest in every endeavour to further the Master’s cause and particularly for his active and inspiring personal leadership in the great mass movements.

H. H. Weak
Prem Singh
Wm. Peters
J. N. West
L. A. Core
D. A. Chowfin
J. W. Pickett.

Resolution.

R. T. Badley presented the following resolution which was adopted:—

In view of the unparalleled needs which the Mass Movement has brought us to face, and in consideration of the magnificent opportunities opened up before us by it, we call upon all the Laymen of our Churches, and especially upon our Laymen’s Missionary Movement to take into very special consideration this great work, and trust that they may be able to make such plans as may result in a definite advance by us as a Mission.

Signed in behalf of the Conference,

Brenton T. Badley.

Resolution.

C. L. Bare presented the following resolution which was adopted:—

That we have heard with sadness of the death of the Rev. James C. Lawson, who was a member of this Conference for many years, and that we extend to Sister Lawson and her children our sincere sympathy and pray that they may be greatly sustained by God’s grace in this hour of sore bereavement.

C. L. Bare
E. S. Jones
L. A. Core
G. C. Hewes
K. Silas.

Dr. T. S. Johnson.

On motion of Wm. Peters the Secretary was instructed to send the greetings of this Conference to Dr. T. S. Johnson, and also to print in the minutes following the extracts from a recent letter received by Bishop Warne from Dr. Johnson.

"The more intimate our fellowship with Jesus, our abiding in Him the greater our fruit and consequently our joy. Continue to do all you can to keep the missionaries and all the Indian ministers in living touch with the Lord, that they may realize this presence and rejoice in it daily."
"I rejoice in the Mass Movement. Would that the millions of India, 
would declare their faith in Christ speedily and make the Mass Move-
ment solid. I am not afraid of too great a move. I would that fifty million 
would declare themselves for Christ within 1914. Just a spontaneous 
movement which could not be in the routine way."

Resolution.

P. S. Hyde and F. M. Perrill presented the following resolutions which were adopted by a rising vote and the singing of 
"Blest be the Tie that Binds."

Resolved, that on the eve of the departure of Dr. and Mrs. J. N. 
West for America on their second furlough, we, as a Conference express 
our affection for them and our hearty appreciation of the worth of their 
life and work in India. We have noted with gratitude and joy the steady 
progress of the work on the Bareilly District under their administrations, 
the upbuilding of the Christian community, the far-reaching influences 
of their evangelistic enterprises and the notable additions to our Mission 
property. We have all felt in our work the sweet ministry of their 
prayers. They have undertaken large things for God and under grace 
have earned a right to those satisfactions vouchsafed by the Spirit to 
those that faithfully discharge their duty. We commend them to the 
confidence of the Church at home and pray that they and their children 
may have a pleasant journey home and a happy sojourn in the home 
land. We pray that their boys, expecting to remain there for their 
higher education, may be greatly blessed in their college work and led 
clearly into those spheres of usefulness God chooses for them.

C. L. Bare
H. H. Weak
Wm. Peters
R. I. Faucett
J. R. Chitambar
P. S. Hyde
L. A. Core
H. L. Mukerjee
E. Hoge
S. W. Bare
N. L. Rockey.

As Dr. and Mrs. Denning are proceeding on furlough we desire to 
express our appreciation of the labours they have been carrying on so 
abundantly. When they began their work on Tirhoot District our Mission had little or no property there. There was at that time very 
little mission work that gave promise. They leave the District with 
three bungalows of the Parent Board and one W. F. M. S. bungalow 
and with well established, well-housed Boys' and Girls' Schools, both of 
which are Middle English in grade. Concerning the progress of the 
general work, little needs to be said for all know with what promise the 
missionaries are working in Tirhoot.

We know that Dr. and Mrs. Denning seek no self praise for their 
labours but we desire to join with them in rejoicing because of the song 
of victory which they carry with them to the homeland. To the Cap-
tain of our Salvation they with us ascribe all the glory.

We trust that Dr. and Mrs. Denning may have a refreshing and rest-
ful furlough and we will welcome them back to this land which we know 
they love.

H. J. Schutz
C. L. Bare
Fred Perrill
Wm. Peters
S. B. Finch
C. A. Simpson
P. S. Hyde
H. H. Weak.
Resolution.

G. C. Hewes presented the following resolution which was adopted by a rising vote:—

We are sincerely grateful to Brother and Sister Faucett, Bro. and Sister Kumlein, Miss Vaugh, Miss Peters, Bro. N. Jordan, Bro. C. Stephen and others who have taken such pains to make the stay of the North India Conference and Women’s Conference members so pleasant, and have so well provided for the comfort of all.

G. C. Hewes
P. S. Hyde
M. Stephen
S. B. Finch
K. Silas.

Resolution.

Mrs. G. C. Hewes presented the following resolution which was adopted:—

Resolved, that as Mrs. M. E. Wilson Gill leaves soon for America we take this opportunity of expressing our appreciation of her service for the Master in India. Her love for the people of India manifested in a life of utmost, self-forgettting devotion has been an inspiration to us and has drawn many nearer to Him whom we love and serve. We wish her a restful stay in the homeland and pray that every comfort may be hers. We join with Garhwal in wishing that she will devote many more years to India.

P. S. Hyde
M. L. Badley
G. Money
R. L. Faucett
N. L. Rockey
L. A. Core
A. B. Hewes.

The Reception.

The Secretary was instructed to send a vote of thanks to Sahu Ram Kumar who so kindly provided the funds for the reception to the Conference on Wednesday.

Official Minutes.

On motion of N. L. Rockey the minutes of this Conference were made the Official Minutes.

Book Concern Dividend.

On motion of J. O. Denning the Bishop was instructed to receive the Book Concern Dividend in behalf of the Conference.

Secretaries of the Board of Foreign Missions.

On motion of N. L. Rockey the Secretary was instructed to send a letter to the Secretaries of the Board of Foreign Missions, New York, expressing our appreciation of their sympathy and our sincere faith in their administration.

Adjournment.

On motion of N. L. Rockey after reading and approval of the Minutes and the reading of the appointments, the Conference adjourned sine die.

E. STANLEY JONES, 
Secretary.

FRANK W. WARNE, 
Presiding Bishop
Reports of Committees.

Statistical Report.

At the close of the Statistical year of 1913 we had, according to the reports submitted to me, in the Christian Community.—

<table>
<thead>
<tr>
<th>Type of Membership</th>
<th>1913</th>
<th>1912</th>
<th>Increase</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full members</td>
<td>19,767</td>
<td>18,529</td>
<td>1,238</td>
<td></td>
</tr>
<tr>
<td>Probationers</td>
<td>30,439</td>
<td>29,388</td>
<td>1,051</td>
<td></td>
</tr>
<tr>
<td>Baptized children</td>
<td>27,071</td>
<td>24,037</td>
<td>2,934</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>77,277</strong></td>
<td><strong>72,550</strong></td>
<td><strong>4,727</strong></td>
<td></td>
</tr>
</tbody>
</table>

Percentage increase: 0.064% Last year omitting those brought in by adjustment of territory it was: 0.036%. For 1911: 0.048.

In order to meet the requirements for progressive Methodism as sounded at Indianapolis—10 percent increase we would have had to show a gain of 72.55.

Baptisms.

4,189 children and 3,482 adults have been baptized as compared with 3,023 children and 2,390 adults last year, a gain in the former of 1,166 and in the latter of 1,092, or a total gain of 2,258.

Our community lost 1,341 by death this year, and 1,249 last year.

Sunday Schools.

There are 1,302 Sunday Schools with 1,387 officers and teachers and 48,359 students, an increase of 53 schools, 14 officers and teachers and 1,606 students. This is an increase of 0.034% and more than recovers last year's loss of 1.191.

Epworth Leagues.

These number 151. Last year they were 135 and the year before 112. The membership has grown to 4,976, a gain of 466 or more than 10 percent this year.

74 Junior League Chapters with 2,350 members are now recorded against 68 and 1,696 members last year. A gain in members of 0.386%.

Christian Children in Schools.

<table>
<thead>
<tr>
<th>Category</th>
<th>1913</th>
<th>1912</th>
<th>Increase</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys in Vernacular Schools</td>
<td>3,069</td>
<td>2,984</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>Boys in Anglo-Vernacular Schools</td>
<td>856</td>
<td>761</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td>Girls in Vernacular Schools</td>
<td>821</td>
<td>665</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td>Girls in Anglo-Vernacular Schools</td>
<td>1,581</td>
<td>1,597</td>
<td></td>
<td>16</td>
</tr>
<tr>
<td>Boys in Boarding School Hostels</td>
<td>918</td>
<td>966</td>
<td></td>
<td>88</td>
</tr>
<tr>
<td>Girls in Boarding School Hostels</td>
<td>1,522</td>
<td>1,373</td>
<td>149</td>
<td></td>
</tr>
</tbody>
</table>

Of these increases the most notable are those of Boys in Anglo-Vernacular Schools and girls in hostels.

The decrease of 83 in the number of boys in Boarding School Hostels is lamentable but it leaves us much ahead of our 1911 record. Girls in Vernacular Schools and to a somewhat less degree boys in Vernacular Schools show gratifying increases.

We have 6,327 Christian children in our schools, but our total number of baptized children is 27,071.

The increase in the Schools is 0.041 but that in the number of children is 0.00.
REPORTS OF COMMITTEES.

Church Finance.

Ministerial Support

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1912</th>
<th>Increase</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Pastor</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From Indians</td>
<td>7,638</td>
<td>6,941</td>
<td>719</td>
<td></td>
</tr>
<tr>
<td>Europeans</td>
<td>6,933</td>
<td>6,943</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>13,571</td>
<td>13,884</td>
<td>844</td>
<td></td>
</tr>
</tbody>
</table>

Four hundred of this is accounted for by Naini Tal.

Net Decrease Rs. 125.

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1912</th>
<th>Increase</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Conference Claimants</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission Conference Claimants</td>
<td>171</td>
<td>141</td>
<td>30</td>
<td></td>
</tr>
</tbody>
</table>

Benevolences and other Collections.

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1912</th>
<th>Increase</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Society from Churches</td>
<td>935</td>
<td>1,031</td>
<td></td>
<td>125</td>
</tr>
<tr>
<td>Missionary Society from Sunday Schools</td>
<td>269</td>
<td>225</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>Indian Methodist Missionary Society</td>
<td>229</td>
<td>185</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Children’s Day</td>
<td>826</td>
<td>739</td>
<td>87</td>
<td></td>
</tr>
<tr>
<td>Bible Society</td>
<td>390</td>
<td>375</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Tract Society</td>
<td>129</td>
<td>70</td>
<td>59</td>
<td></td>
</tr>
<tr>
<td>Indian Sunday School Union</td>
<td>120</td>
<td>152</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>Central Conference</td>
<td>47</td>
<td>19</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>General Conference</td>
<td>63</td>
<td>27</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>Women’s Society</td>
<td>444</td>
<td>351</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>Total of all amounts raised in the Conference</td>
<td>21,017</td>
<td>21,325</td>
<td>1,854</td>
<td>1,854</td>
</tr>
</tbody>
</table>

Colportage.

<table>
<thead>
<tr>
<th></th>
<th>1913</th>
<th>1912</th>
<th>Increase</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bibles sold or distributed</td>
<td>328</td>
<td>308</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Testaments sold or distributed</td>
<td>732</td>
<td>736</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Portions sold or distributed</td>
<td>43,367</td>
<td>29,401</td>
<td>13,966</td>
<td></td>
</tr>
</tbody>
</table>

Blackstone Missionary Institute.

Report of Muttra Training School, 1913.

Students.

The total enrollment for the year is as follows:

<table>
<thead>
<tr>
<th>Department</th>
<th>1913</th>
<th>1912</th>
<th>Increase</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>English Department</td>
<td></td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Hindustani Department</td>
<td></td>
<td></td>
<td></td>
<td>77</td>
</tr>
<tr>
<td>Village Department</td>
<td></td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>90</td>
</tr>
</tbody>
</table>

Largest number present at one time:

<table>
<thead>
<tr>
<th>Department</th>
<th>1913</th>
<th>1912</th>
<th>Increase</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>English Department</td>
<td></td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Hindustani Department</td>
<td></td>
<td></td>
<td></td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>61</td>
</tr>
</tbody>
</table>

Total number of graduates 14. Of these one died and the remaining 13 are all in Mission work. Seven Missions have been represented during the year, viz., Methodist, Church Mission, Wesleyan, Baptist, Union, Presbyterian and Home Missionary Society.

Students have come from a large area—in the English Department: Lucknow, Cawnpore, Amritsar, Madras and Hyderabad have been represented and Hindustani girls have come from four conferences including such distant places as Patharghri Kolai, Benares and Jubbulpore. A large number of hindu girls have come from Ripiputana this year.

Practical Work.

A special effort is made to give sufficient work in Normal Methods to help those of the girls who will take up teaching and also enable them to teach the Bible intelligently.
Practical work is also carried on in School, Sunday School, class meetings, mahallas, zonas and villages. Last cold season for about seven weeks students went by turns to villages and became exceedingly enthusiastic in the work. The Prayer Band kept in close touch with the Evangelistic Band holding up their hands. The reflex influence was felt in spiritual earnestness throughout the school.

Through the efforts of Miss Agnes Saxe, a fine Library, chiefly books of reference for Bible study, has been secured for the school. American authorities in the line of work have made the selection, and Miss Saxe, with indomitable energy secured the funds, $200. This is a great and much needed improvement to the school.

The Staff in the Hindustani Department remains almost the same as the last year. We are glad that Miss Wells is now restored to health and has taken up her work again. We have a strong corps of teachers who possess real missionary enthusiasm. Miss Clancy and I are at present teaching the English classes in addition to our other duties, but we hope for reinforcement at Conference.

The year opened with a bright outlook for the English Department. Very soon after Conference Miss Ridley Ciancy started on a tour of the English Schools going to Cawnpore and Calcutta and then spending the hot weather in Darjeeling. In each of these schools she did personal work with the girls and the results were far-reaching. She led the girls into definite relationship with Christ and then naturally led up to the thought of preparation for His service. Many a girl resolved to be a missionary when old enough! Miss Clancy came home with a wider vision, a great hope for the future of the Training School and a list of names of those with whom she intended to keep in touch. She felt as never before the great possibilities of the Training School fed by our English Schools and a living link between them and the hungry multitudes. She felt that the School might help to bring the young womanhood of the English Church into a great inheritance and a large place in the salvation of India. On her return in July she began her work with a new enthusiasm nothing daunted by the small numbers, for she looked for a great future. She was eminently fitted for the post she held as Bible instructor. A College education, Chicago Training School graduate, large experience in evangelistic work and a zeal for soul winning. As a Missionary in one of our schools said:

"Would that by some means her death may be used by the Master to turn the attention of Christian young women of India to the advantage of such a training as Muttra can give to fit them for His work."

We trust that every Missionary in English work may endeavour to bring this opportunity home to the young women with whom they come in contact.

M. I. F. McKnight, Principal.

Conference Treasurer's Report.

The benevolent collections of the North India Conference as reported to the Treasurer for the year 1913 are as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conference Claimants</td>
<td>1,102</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>Missionary</td>
<td>1,120</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Children's Day</td>
<td>301</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Bible Society</td>
<td>350</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Tract Society</td>
<td>129</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Sunday-School Union</td>
<td>139</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Episcopal</td>
<td>157</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>General Conference</td>
<td>64</td>
<td>15</td>
<td>0</td>
</tr>
<tr>
<td>Central Conference</td>
<td>54</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>India Methodist Missionary Society</td>
<td>194</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>Woman's Foreign Missionary Society</td>
<td>275</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,230</td>
<td>15</td>
<td>0</td>
</tr>
</tbody>
</table>

Total                                | 5,665| 6  | 3  |
Total Collections, 1912              | 2,578| 8  | 0  |
Increase                              | 1,887| 12 | 2  |
There is a slight decrease in the Missionary collection for the current year but this is more than offset by the increase in the collections for Mission Claimants. The decrease in the offerings for the India Sunday School Union cannot so readily be explained. Taken as a whole the collections of the past year are encouraging, especially when it be remembered that towards the close of the year high prices, due to the failure of the rains, began to make the financial condition of our people more difficult. It seems clear however, that while our preachers and workers as a rule give according to their ability, the people as a whole are not giving as much as they doubly could do, and our collections are not keeping pace with our numerical growth. Much, therefore remains to be done, in bringing Methodism within this Conference to a realization of its privileges in this respect. Our people must be constantly taught that to give is more blessed than to receive, and that the burden of supporting our growing work must increasingly be borne by India's people. The outlook is full of hope and promise.

H. H. Weak,
Treasurer.

Report of Sunday School Work from March 1st to December 31st, 1913.

When I was called to this work, my attention was arrested by two forms of it namely, Central Sunday Schools and Sunday Schools conducted for village and mollahah children.

My first tour convinced me that Central Sunday Schools were doing comparatively better, although some of them may be said to be dragging along old ruts in some respects. I therefore made the developing of village and mollahah Sunday Schools my special work for this year. With this in view a special Sunday School Register form was prepared, and the circulation of it was pushed through the Kaukab-i-Hind. The register form was at once welcomed all over. As most of our village workers are not yet able to use them, the preachers-in-charge of both the conferences were requested to keep one for their circuit, entering in them the number, officers, attendance and collections of all the Sunday Schools in the circuit. I am glad to be able to report that this attempt has proved very successful in several districts. During these ten months I travelled 6,272 miles and addressed 16,152 souls in 140 meetings in the 54 following places:—


Central Provinces:—Hoshangabad.

In addition to the above the following District Conferences in session and summer schools were visited:—

Bijnor, Pilibhit, Bareilly, Badaon, Hardoi, Oudh, Gonda, Muthra, Allahabad, Cawnpore, Meerut.

I regret that owing to many of these Conferences and Summer Schools occurring on almost the same dates, I was not able to visit them all. I may be permitted to express my heartiest thanks for the very warm and cordial reception which was given to me by District Superintendents and other members of District Conferences visited. I was greatly helped and encouraged in my work by their kindliess shown in every way. I also had the privilege of being invited by the missionaries of the Society of Friends, C. M. S. and American Presbyterian Mission to work in their respective centres. By their kind welcome and appreciation they also encouraged me greatly.

1. B. R. A. lists have been distributed in almost every station visited and preachers-in-charge urged to have Bible Study classes started in their Circuits.
Our Needs.

Our needs are apparent to all, namely—
1. Sufficient and efficient easy vernacular literature.
2. Trained teachers.

It is comforting to know that those who possess the necessary experience and ability are not only feeling the need of such a literature, but are trying to produce it.

With regard to the need of trained teachers, I have the pleasure to report that by the help of God I have been able to get Sunday School teachers Training Classes for the study of the course prepared by the Rev. Mr. Annett started in the following Districts:

<table>
<thead>
<tr>
<th>District</th>
<th>No. of classes</th>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pilibhit</td>
<td>10</td>
<td>53</td>
<td>39</td>
</tr>
<tr>
<td>Budaon</td>
<td>8</td>
<td>68</td>
<td>43</td>
</tr>
<tr>
<td>Gonda</td>
<td>7</td>
<td>21</td>
<td>12</td>
</tr>
<tr>
<td>Bijnor</td>
<td>9</td>
<td>56</td>
<td>41</td>
</tr>
<tr>
<td>Bareilly</td>
<td>3</td>
<td>68</td>
<td>25</td>
</tr>
<tr>
<td>Allahabad</td>
<td>7</td>
<td>26</td>
<td>18</td>
</tr>
<tr>
<td>Muthra</td>
<td>3</td>
<td>36</td>
<td>65</td>
</tr>
</tbody>
</table>

47 328 268 = 591

The possibilities of the Sunday School Work.

The possibilities of this extremely important work are beyond all measure. To just mention some of them may not be out of place in this report.
1. There will be a uniformity in the method of work in the village and mohallah Sunday Schools, that will greatly help and inspire efforts along the line and bring increasing success.
2. There will be a unity achieved between different denominations that will greatly help to hasten the Kingdom of the Gospel in India.
3. The work in Sunday Schools influencing and capturing the tender hearts of the children of India contains the real foundation of successful Mass Movements in the land.

Suggestions.

A few suggestions occur to my mind that I may be permitted to mention, namely:
1. Emphasis should be laid on creating a voluntary force of workers that are not miss on servants.
2. Efforts should be made to develop the practical side of the Sunday School teaching, in other words, the teaching of each lesson must be definitely applied to the daily life of the individual scholars.
3. There must be some sort of competition for our village schools. A beautiful badge or a banner for instance in each district to be won by the best village Sunday School on the fulfillment of certain conditions will serve the purpose.

In conclusion I praise the Lord through whose upholding grace, under sorrows and heavy losses this year, I have been enabled to serve the Master by helping the little ones so dear to Him.

D. M. BUTLER,
S. S. Secretary.

Parhezgar ki riport 1913 kb

Ap ki Kamišt ko jahān tak mana' milā, parhezgar ki tābāqiāt ke bāre men, parhezgār ki kām is guzar nāl Khudawānd ki tārīf o ahkāmgar ki hāly bā, jahān tak Kamišt ki kull zila og ke dunkit i ki riporten bā hā men āgh, un se 20 ki riporten ap logon ke sāmāne pesh ki jāti haip.

1. Parhezgar ke jahā jā bāb us bāb us bāb us ke kārānā maamān par hā, we 96 haip.

2. Khul sahkhās-jā bābā sā se is wāst parhezgār ki jama'at men shārik hā, 587 haip.
REPORTS OF COMMITTEES.

3. Ga r-qaum dost jinhon ne mutafarriq taur se in jalsa mey hamare logos ki maddad ki, un ki shumar 25 hota hai.

Kamiitii chand batoon ka zikr ap ke samhne pesh karti hai, jin ke zari'ae se is 'asim kum men barfi se barfi maddad mili.

1. Methodist Publishing House ne kitne qism ke 'umda se 'umda kagaazat nikal kar Sande laktion aur zarana gharon men suraj ki roshni ki manind phael gae, ki parhezagari ke mu'amaal ko jo ek khass ul khass 'ista'i mazhab ki khud ki, 'awama o khass par roshan kar diya.

2. Kamiitii apna 'aziz General Secretary Epworth League aur miz W. C. T. U. ke Secretary ko bhi shahabshi deti hai ki unhon ne apna zabaa o qalam ke zari'a se hazaron hazar logos ko jo audhere o tariki mein baithie the, dipahar ke suraj ki roshni ko un tak pahunchayaa.

3. Parhezagari ki kum bahnt hi saf o koshish ke saath hamare larkon aur farkhon ke bich mein jo Boarding Schools mein ta'lim pate hain, l.aiq tarif ke hid.

Ab Kamiitii chand apni zaruri raae pesh karti hai, jo gaur aur lihaz ke lai lagi hai.

1. 'Arz hai ki har ek zila' men jah District Superintendent sarkiton mein quarterly karne jate hain, us ke saath mein ek jalsa parhezagari ka bhi zarur kareng.

2. Yih bhi 'an zai, ki har zila' men ek kof khass l.aiq shariak District Superintendent ki saala se har un ki zila' ke sarkiton mein jake lecture dewe.

3. Har ek Prichar in chariy apni sarkit ke laiq shariak ko tahrik dene ke waster koshish o saf kare taki us ke sarkit mein parhezagari ke mu'amaal taraqqi howe.

{M. L. Harris,
Jamal Ahmad,
Kamiitii,
C. M. Parmannand,
A. G. McArthur.}

Report of Visitors to Philander Smith College and Wellesley Girls' High School, Naini Tal.

On account of the inability of the committee appointed at conference to be present in Naini Tal, the two undersigned were appointed to perform this work. A full day was spent at Philander Smith College and there was made a thorough inspection of the school. It is gratifying to report that in our opinion, the institution is maintaining a high standard of efficiency. The Principal, Prof. R. C. Busher, M.A. is undoubtedly a man peculiarly fitted for his position and is devoting his self with great energy to his task. He is supported by a strong corps of teachers, there being five B.A. graduates on the staff and all instructors, except two, are trained teachers. Mrs. Thoburn has rendered faithful service and is a distinct asset to the school. The new Recitation Building with a commodious hall has been completed during the past year and plans are being made for the erection of another building, a much needed dormitory. As yet, the income from endowment is not sufficient for the proper management of the school, but it is worthy of note that the current expenses are being met and no new debt has been incurred. There has been a blessed revival this year in which forty-five boys and young men were converted. These meetings were held by Rev. J. T. Robertson, but after the special services were concluded, the boys held their own meetings every night almost throughout the year. There is every evidence that it was a work of the Holy Spirit. If the spiritual life of Philander Smith College can be thus maintained, this in connection with its other outstanding qualifications, will make the institution almost ideal.

Wellesley Girls' High School has had a good year. Notwithstanding some illness and medical quarantine restrictions that made the work of the institution difficult, yet the school has shown results that
are gratifying. The Inspector's report speaks in high commendation of the class work and the general management of the school. The writer of this report had an opportunity to study Wellesley at short range for six weeks this year and after seeing the school in all its phases, he is convinced of the thorough, substantial, and sensible education that is being given to the girls who enter its halls. Miss Thoburn said of girls coming from Wellesley to Lal Bagh: "I always like to receive girls from Wellesley for they have character." Miss Sellers, the Principal, has been abundant in labours and in sympathetic service for the girls, and Miss Easton, Principal Emeritus, alert as ever, has an undiminished interest in all that pertains to the school. As a Conference we should constantly recognize these institutions, not only as excellent in themselves, but also as an integral part of mission service.

H. J. Schutz.
J. N. West.

Report of Visitors to Theological Seminary.

No institution in our Conference began the year under such discouraging conditions. The Rev. O. M. Buck, Vice-Principal, had just left unexpectedly for America, owing to sickness in his family. The imminent death of the Principal, Dr. W. A. Mansell had hung as a cloud over the entire Conference. When Dr. Mansell ceased at once to work and to live," the seminary was left without any missionary supervision, except that which Dr. West, the District Superintendent was able to give it.

Dr. West continued in charge until the coming of Dr. S. S. Dease in April, and during this time the burden of the teaching fell upon Professors Mukerjee and Devadasan. As the new term did not begin until July, only two classes remained in the Seminary to be cared for. These received instruction in regular class work and were also taken by the Professors on preaching tours among the villages. These clinics in pastoral theology proved so helpful that they have been continued during the year.

Dr. S. S. Dease arrived in April and as Principal began preparation for the opening of the seminary in July. This was not Dr. Dease's first connection with the school and he was perfectly at home at the task he found. The personal supervision which he has given to all matters connected with the teaching and management, has in a large measure, been responsible for the good year which the seminary has enjoyed.

The Rev. C. Rockey having reached India in June, was on hand for the beginning of the new term. Your committee has great pleasure in reporting that under Prof. Rockey the work of the department has continued to go steadily forward. He has won the hearts of the students and they eagerly follow his lead whether it be in the class room or upon the athletic field. We congratulate our church on having such well-equipped material at its command, at a time of supreme need; and we thank God who knoweth what we have need of before we ask Him, for thus providing for the care of the work of the Kingdom which He has entrusted to us.

The completion of a block of dormitories during the year adds to the equipment of the seminary.

The work of the seminary is well up to grade. Practically all the classes were visited, and it is evident that the Professors and Instructors are putting forth every effort to carefully discharge their duties. The men in the classes, with few exceptions, have made good progress.
The spiritual tone was what we had hoped to find it, and we are sure that as the students sit at the feet of the Professors they are learning the truth as it is in Christ Jesus.

The work of Professor Devadasan in connection with the reading room and library, is deserving of special note. The system he is introducing is already producing good results.

The Woman's Department under Mrs. Mankell and Mrs. Dease is an important part of the institution. The wives of the students love these missionaries, and the regular instructions they receive will bear abundant fruit.

The class in medicine under Dr. S. S. Dease is significant. The men are taught the use of simple Indian remedies such as can be secured in any bazaar. This equipment will give them a larger usefulness in their ministry.

The enrolment for the year has been about normal with 18 seniors, 26 middle class and 23 first year men.

Considering the fact that the year was begun under such a handicap, it gave your committee great satisfaction to find everything in connection with the seminary in such good condition. We are sure we voice the sentiments of the entire Conference when we pledge loyal support to our Theological Seminary, and wish it ever-increasing usefulness in the work of the Kingdom of God.

Fred, Perrill.
Joshua Solomon.

India Methodist Missionary Society.

The following is the account of the money received from the Districts in 1912 in aid of this Society:

<table>
<thead>
<tr>
<th>District</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bareilly</td>
<td>22</td>
<td>12</td>
</tr>
<tr>
<td>Bijnor</td>
<td>12</td>
<td>15</td>
</tr>
<tr>
<td>Budaun</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Eastern Kumaon</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Garhwal</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Gonda</td>
<td>17</td>
<td>11</td>
</tr>
<tr>
<td>Hardoi</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>Kumaon</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Moradabad</td>
<td>42</td>
<td>4</td>
</tr>
<tr>
<td>Oudh</td>
<td>37</td>
<td>5</td>
</tr>
<tr>
<td>Pilibhit</td>
<td>32</td>
<td>0</td>
</tr>
<tr>
<td>Tirhoot</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>

Total          | 210 | 3 6  |
Balance of last year | 20 | 8 6  |

Total          | 230 | 12 0 |

Expenses—
Salary of Brother Dharam Singh 216 0 0
Overpaid by the Conference Treasurer in 1912 and paid back to him this year | 14 | 12 0  |

Total                      | 230 | 12 0 |

C. L. Bate, Chairman.
H. L. Mukerjee, Secretary.
J. R. Chitambar, Treasurer.
REPORTS OF COMMITTEES.

Report of the Ministerial Volunteer Band for the year 1913.

The Secretary regrets to report that owing to his dual duties at Lucknow he could not visit all the bands in spite of his desire to do so. But a number of bands were visited and in almost all these places new names were added to the bands. The Secretary has however, been busy preparing a cycle of prayer, a systematic plan of Bible reading, and membership pledge cards for young men joining the Ministerial Band and he is glad to report that through the generosity of Bishop Warne all these have been published and are now ready for distribution.

The Ministerial Volunteer Band has been in existence since the year 1907 and following statistics of the Band are presented for the information of the Conference.

<table>
<thead>
<tr>
<th>Entered the</th>
<th>In Mission</th>
<th>Theological</th>
<th>Died</th>
<th>Dropped out</th>
<th>Still in School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allahabad</td>
<td>8</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Ajmere</td>
<td>11</td>
<td>4</td>
<td>3</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>Budaun</td>
<td>8</td>
<td>4</td>
<td>1</td>
<td>10</td>
<td>14</td>
</tr>
<tr>
<td>Cawnpore</td>
<td>7</td>
<td>4</td>
<td>2</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Lucknow</td>
<td>10</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Moradabad</td>
<td>6</td>
<td>5</td>
<td>2</td>
<td>23</td>
<td>29</td>
</tr>
<tr>
<td>Muttra</td>
<td>11*</td>
<td></td>
<td>3</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Narsinghpur</td>
<td>26*</td>
<td>9</td>
<td>3</td>
<td>19</td>
<td>3</td>
</tr>
<tr>
<td>Sitapur</td>
<td>6</td>
<td></td>
<td></td>
<td>5</td>
<td>18</td>
</tr>
<tr>
<td>Gonda (organised in 1910)</td>
<td>1</td>
<td></td>
<td></td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>94</td>
<td>33</td>
<td>17</td>
<td>87</td>
<td>104</td>
</tr>
</tbody>
</table>

These statistics do not include those who were added during the latter part of the year 1913. They give ample reason for profound joy and thanksgiving to our Father in heaven. The bands at Aligarh, and Phulera, are no longer in existence as the institutions in these places were closed. Kasganj ceases to be on the Secretary’s book because of the adjustment of our work with the Presbyterians last year. This is mentioned because there has been a slight falling off in our numbers.

The Secretary wishes to emphasise the point to which he has been calling the attention of all concerned, that merely his annual visits are by no means enough, and if the authorities of the institutions where these bands are located, depend solely upon them, the desired object will not be satisfactorily accomplished. I am afraid that the withdrawals of members of the Band is to a great extent due to the want of sufficient encouragement and supervision in our institutions. We need indigenous workers and leaders and we must look to our institutions for these, and therefore, every effort should be made to imbue the students with the missionary spirit.

The total number of the members in our institutions is over 200. A new band with a membership of five was organised at Pauri last June. The Secretary hopes to visit Meerut within the next few weeks and organise a band there in response to the pressing invitation of the

* Fourteen of these are in service in other missions.
Principal of our school there. The urgency of the need of our doing everything possible in our schools to lead these young men on into the work is apparent.

I wish to publicly thank Bishop Warne for his generous financial help. A careful account of the money received from him is kept by me and audited by my District Superintendent annually.

Respectfully submitted,
J. R. CHITAMBAR,
Secretary.

Sunday School Kamiti ki Riport.

Is Kamiti ne bahut gaur ke saath apane koi ko anjam diya, aur nihayat khusih ke saath apne riport hasb i zalil pesh karti hai. Imsil Sande Iskul kai kham is Kanfarans ke har ek sarkit men koshish ke saath kiyay gayay hai. Kull ta'adda Sande Iskulon ki 1302 hai, 1387 ahsar o ustadd aur 48,339 tulabah hain. Is ta'adda se zahir hota hai ki Sande Iskulon mein 53 ahsar aur ustadon mein 14, aur tulabah mein 1,666 ki tareaqi hai. Lekin kamiti afsos ke saath yih pesh karti hai ki Sande Iskul Union ke cande mein imsal 9-6-3 ki tanazzul hain, ummeed hai ki sal i ayanda men is qism ki kami zuhur men na awegi. Makhi na rahe ki yih kham nihayat mubarak aur zurur hai, kyunki Sande Iskul ke ba'lis se sachche Najat-dihanda ki khusih-khabari tulabah aur parchon ke zarfe se aise maqamog men pahuchhi jati hai, jahap ki nihayat mutafassib aur saht-dil ashokas rahte hain, aur jis jagah karguzaron ki pahunch na-mumkin hai. Jo chhote sachche ab talim pa rahe hain, is men kuchh shakk nahin ki jab wuh javan tiene tab yih talim kai bij un ke dilon men qaim rahega, aur zurur sau guna phal awegi. Is kamiti ne Lucknow ki Hindustani kalisiyay ke rajistar par gaur kiyay, aur ma'ulum hui ki wuh durust aur ba-ga'ida hai, aur wahin kai kam tareaqi par hai, liahaza kamiti ki rae yih hai ki Shield, Lucknow ko di jaye.

[MAZBAR UL HAQQ.
PREM MASH.
KAMITTI.
K. WILKINSOON.
J. WELKINSON.
GHUNHAB MONEY.

Report of Deaconess Board.

Your Deaconess Board met in Moradabad, January 12, 1914. The meeting was opened with prayer by Miss Hardie. The members present were Rev. C. L. Bare, H. J. Adams, M. Stephens, Misses Hardie and Scott, Mrs. Wortington. The following deaconesses: Miss Scott, Mrs. Worthington and associate deaconess: Mrs. Tucker's characters were passed and their licenses renewed. According to the following action of the Central Conference 1912, page 84, section 1, paragraph d., i.e., "In conformity with the Discipline of the Methodist Episcopal Church and the interpretation and ruling of the Woman's Foreign Missionary Society, we decide that only those are deaconesses who conform entirely with the disciplinary requirements for deaconesses, including the wearing of the prescribed garb, and retaining from her salary not more than twelve dollars ($12 only) per month for personal expenses." The other deaconesses on our list ceased to be deaconesses.

The following officers were elected for the ensuing year:—

C. L. BARE, President.
F. A. SCOTT, Secretary.
REPORTS OF COMMITTEES.

Report of the State of the Church.

Growth of the Christian community.

Here as in other fields during the past year God has given the increase for which we are profoundly grateful. One year ago there were 72,553 members of our Christian community; now in spite of losses by death and other circumstances amounting to 2,953 we have a total membership of 77,277; an increase of 4,718; and we venture to predict that, should the present rate of increase continue which has prevailed during the past five years, we shall in 1918, or earlier, be able to write our numerical strength in terms of six figures instead of five. Baptisms which account for the above increase, number 7,671, or nearly 44 per cent., more than last year; and when we look for the causes which have led to this splendid advance in the number of baptisms during the year just passed, we find three which hold our attention especially. The first of these is:—

The Baptism of Christian Children.

So much depends in the villages on the preacher-in-charge, that, through his laxness, one year may show small gains in baptisms, while the following year, as a result of greater diligence, the total shows a large advance. As a natural consequence of this our baptismal statistics show a procession of "lean and fat years;" and while no difference is made in the general average, yet we believe that in the long run, and in the interest of statistics, as well as for the improvement of our Christian community, District Superintendents should see to it that their preachers-in-charge keep the Christian children baptized up-to-date.

The second source of baptisms is the:—

Unbaptized remnants of previous Mass Movements.

There are still in parts of Rohilkhand especially, many scattering families and small mobillas belonging to the Lal Begis who have not yet been reached. Every year sees this number grow smaller, and we have reason to believe that during the past year unusual effort was put forth to reduce the number of those left. We feel that this spirit should be encouraged, and that with unabated zeal we should move forward in the conquest of this whole caste.

The third source of the increase in baptisms is the:—

Mass Movement.

Within the bounds of this Conference we find the mass movement in various stages of development. In the eastern part the movement among the Chamars has made splendid head way, and the stories of the hundreds who have received baptism have thrilled our hearts, while the stories of the thousands who have been refused baptism, because of lack of workers to care for them, is one of the saddest parts of the year's history. In other places we have not had the satisfaction yet of seeing a decided break among this caste. Though the Arya Samaj influence is strong, among the Chamars, yet we are confident that through the help of God we are more than holding our ground. Perhaps the greatest chance for a new mass movement which confronts us now is among the Lal Begis in the Sitapur District. For these open doors we thank the Almighty Father, and pray for guidance as we enter them to new fields of greater service.

Self-Support.

Although the rains failed in the latter part of the summer, and a general scarcity and rise in prices has been the result, and when it
might be expected that offerings might decrease, yet in spite of these adverse circumstances our people have increased their gifts over those of last year by Rs. 605. Giving under adversity is one of the best fruits of the Spirit, and judging from this gain mentioned above, we have reason for giving thanks unto Him whose Spirit is at work in the hearts of His people. On the other hand let us not think that we have attained to the limit of our giving. Comparatively few people are giving to the point that are feeling the burden of their gifts. The masses as yet are not aroused to the need; nor in fact do they even comprehend what it means to be responsible for the support of a worker among them, let alone to give for the spread of the Gospel to others. But they must be led into that knowledge and spirit; and it is our part to lead them by our enthusiasm and example until we in India shall have reached the goal set by the recent meeting in Indianapolis, where it was declared that the tithe should be henceforth recognized as the minimum for Christian giving.

City Churches.

Our city Churches, both English and Hindustani, continue as formerly to be the peculiar training ground for the development of indigenous leadership, and the perpetuation of the established forms of church government and service. The organized Church stands as a unique factor in the development of the spiritual life of its members, and we note with thanksgiving the advances that our churches have made during the past year in the matter of self-support, benevolences, conversions and membership; one pastor reporting that scarcely a week had passed without some one’s receiving a new heart. In this connection, however, we would call attention to the things upon which the pastors of city Churches should lay added stress in the coming year, that we may see even greater victories in the future. There should be definite planning. First, a thorough canvas of the city should be made in order to secure the attendance at Church of all Christian servants and others who should have a Church home, for it is a matter of common knowledge that in our largest cities especially, there are many, many servants who stay away from Church largely because they are not sought out by those responsible for doing that work. Secondly, revival meetings, which should aim at the conversion of all those over whom the Church exercises any influence. Thirdly, there should be an every-member canvas until the last man has been seen in order to secure as large a monthly income as possible for the Pastor Fund. Last; we should find the Churches engaged in a vigorous leader-making campaign, that our young men and young women may be fired with enthusiasm for the Master’s cause, and that the serious tendency to shrink from responsibility may be turned to self-sacrificing devotion. In some quarters, indeed, we note with much satisfaction that this is being done already. With these four objectives in mind we ought to see still greater improvement in our city Churches during the coming year than we have in the past.

Evangelistic Work.

Our methods of evangelism change but slightly from year to year and their value must be judged largely by the results. In the villages the choudries, or head-men of communities have this year been more than ever pressed into service, till we may say that this method of winning and training the people has been firmly established in this Conference. By this means we note that whole mohullas can be baptized at once, and that the sense of solidarity and Christian responsibility is increased, so that better Christians are the result. Though it is hard to give the people outside our organized Churches
an adequate idea of what the Church is, or even to help them to experience conversion, yet we believe progress on these lines is being made. By way of accomplishing the first of these objects, the Prem Sabha, especially in cities, is making a showing which indicates that it is a useful organization for creating among our people a vital sense of unity and Christian brotherhood. Christian melas too, which have been held during the past year proved their usefulness to the same end. The singing of songs and the telling of stories of Christ's life to our people over and over again, has, and will bear fruit in the conversion of souls, and we recommend that increased emphasis be placed upon these two fundamental methods until the Christian community shall have become permeated with the Gospel message. It is when our people know that they will begin to do,

In cities Zensana work and Bazar preaching, as well as the use of the magic lantern are still approved methods of carrying the message to the non-Christians. We regret that there are not the outward results to the Zensana work that we could wish for, but we believe that this work is at least educative as was that of John the Baptist, and that some day some one will see the reward of our labors. Lectures too, and Bible study classes with educated men of the cities is a field which is as yet quite uncultivated, if not altogether new. From the keen desire shown in certain quarters on the part of this class of people, we are led to believe that these men are eager and hungry for the word. Many of them are dissatisfied with theosophy and other forms of eclectic religion, and will gladly respond if the missionary will only make the advance step. These men represent India's best blood and keenest intellect; they should not be left to starve when the living bread is so near, nor should they be permitted to acquire perverted ideas of Christianity when Christian teachers are about them. We as a committee, therefore, make an earnest appeal to all the members of this Conference, and to the missionaries especially, to enter this open door of superb and far-reaching opportunity.

Spiritual Condition.

The general spiritual condition of the Church is at any time difficult to put into words. That we are affected by the materialism of the times is more or less evident; that our want of spirituality, as a community, is due more to ignorance than to anything else, has perhaps been made clear; but that we are making steady, solid progress is upheld by the figures that have to do with baptisms, conversions and contributions, besides a host of other facts from the tearing down of heathen shrines in village mohullas to the volunteering of young men for service at the Lucknow Dasehra meetings. We rejoice in these things, and we close this year, the last of our first half century, as an Annual Conference, with renewed confidence in the Saviourship and Leadership of Christ, the Son of the ever-living, ever-loving God. We pray for greater conquests in the coming years, and that the Church as a whole may grow in the knowledge of the love of Him who is able to keep us from falling.

Respectfully submitted,

G. D. Presghave
F. Wittke
C. Hancock
C. Downing
M. T. Titus

Committee:
Report of the Secretary of the Board of Education.

The Secretary in venturing upon a report of the educational work of the Conference for the year just closed does so with a great deal of trepidation, both because of unfamiliarity with so many details, and because of the enormity of the task which we, as a mission, have undertaken. There is much that should be included in such a report which will have to go unnoticed: items which it is to be hoped can be referred to in the future; but, if what is written leads in a small measure to the better comprehension of the work as a whole, and the quickening of our sense of responsibility in dealing with the problems before us, the effort will not have been in vain.

Village Vernacular Schools.

There are 332 boys' vernacular schools with 3,069 Christians in attendance, and 136 girls' vernacular schools with 821 Christians, making a total of 468 vernacular schools with 3,890 of our boys and girls receiving elementary instruction. This represents a loss in the number of such village schools over each of the two previous years, but a gain of 259 in the enrolment over last year. This situation is difficult to account for, but it is not unwelcome since concentrated effort in our schools will accomplish infinitely more than the same effort spread out for the sole object of swelling statistics. Village schools are not a rule noted for their system or high standard of scholarship, but such as they are, we are thankful for them and could wish there were more.

Anglo-Vernacular Schools.

There are 20 of the above schools for boys, and 14 for girls within the bounds of the Conference, while there were 18 for boys last year and 15 for girls. Along with this increase in the number of boys' schools we find an increase in attendance of Christians over last year of 95, or more than 12 per cent., while along with the decrease in the number of girls' schools we note a decrease of one per cent. in the number of Christians enrolled. If the above rate of increase on the part of the boys' schools should continue, we may soon see the glaring disparity between the number of boys and girls in school greatly reduced. The difference as it now stands, is for Anglo-Vernacular Schools; 856 boys as against 1,581 girls. It is only fair to say that in the case of boys the number can easily be increased to 900 or more when one takes into account the number of children living at home and attending Government or other schools.

Before leaving the general subject of the relation of schools to our Christian community I wish to speak a word concerning

The Uneducated Masses.

Within the bounds of this Conference there are found 77,277 Christians connected with our Church. Of this number there are probably 20,000 between the ages of 6 and 18 who ought to be receiving instruction. Instead, however, we find according to the latest statistics that there are only 6,327 being taught in all our schools and colleges, or 1 out of 3, in spite of the fact that our "Rules" require that "it shall be the duty of the preacher-in-charge to see that each child is taught by some worker." This rule is clearly impracticable, for it presupposes much more time at the disposal of the average worker than he can possibly give to teaching; and to put it into operation would require the expenditure of hundreds of rupees annually on the
part of the Mission in employing extra workers, which rupees are not forthcoming.

Christian Teachers.

A fact that has long been lamented is that in our Christian Boys' Schools we have so few Christian teachers. In the year 1912-13 in the boys' boarding schools of this Conference more than 70 per cent. of the teachers were either Hindus or Mohammedans. This is to be attributed not to any one cause alone; but it may be safely said that one of the most important contributing causes is the fact that there has been no systematic attempt made in the past to develop Christian teachers for our own use, let alone for Government schools. The great thing we, as a mission, can, and should do, is to formulate and work a policy whereby not only our boarding schools could be supplied with Christian teachers, but a large number of low-grade teachers especially, could be prepared for Government service in village primary schools. Christian teachers in the Government village schools would go a long way towards Christianizing India, and toward solving the problem of the education of our own hitherto unreached masses. We should at least aim at the immediate installation of a number of low-grade training classes in connection with already existing schools, such as those in Aloradabad and Budan.

Expansion or Concentration.

Just where we stand on the question of expansion of educational work as opposed to concentration is difficult to determine. With reference to Day schools there are some who are of the opinion that we should endeavour to organize a large number of aided primary schools to meet the needs of our village Christians. There are others opposed to this, who urge instead that, in view of the evident intention of Government to open a large number of such schools, we had better adopt a waiting policy, and when such schools are opened, urge our Christians to attend, thus putting the burden of education on Government where it belongs. One thing is sure, that even though we were unanimously in favour of the former policy it could not be put into operation to any great extent owing both to a lack of funds and suitably trained men.

With reference to boarding schools we have a well developed policy so far as Middle Schools are concerned, and one that seems to be quite satisfactory; but in the matter of high schools, we may trace divergence of opinion. There is but one high school for girls in the Conference, while we support five for boys. The result is that the one girls' high school is distinctively Christian; while the five boys' high schools have only a sprinkling of Christians in each as compared with the number of non-Christians who attend. One of our leading managers is firmly convinced that his high school should be a distinctively Christian institution and is making every effort to increase the number of Christian students, in proportion to the number of non-Christians.

One thing, at least, seems reasonably clear, and that is, that in the North India Conference, both in the interest of the Christian community, and for the purpose of evangelization, we have enough high schools for boys to come.

Primary Education for Boys.

It is being demonstrated in a very convincing manner at Sitapur that the boys of our primary classes should be in the hands of trained women teachers. If the effort being put forth at Sitapur by Mrs. E. S. Jones and her staff ends only in demonstrating what ought to be done throughout the Conference as a whole, it will be a shame; but
the hope is, and there is reason for belief, that in a few years we may see a definite working policy adopted which will aim at carrying out the Sitapur idea on a large scale.

The Joint Board Meeting at Bareilly.

On July 22nd of last year was of the constructive type, and a considerable bit of business in the form of modification of, and enacting rules, was accomplished. The manual which was ordered printed by the Joint Finance Committees at that time is now out of the press, has been distributed to all concerned, and is already proving to be a valuable asset.

The Enforcement of Rules.

If the rules of the Board of Education which were adopted in good faith are not observed even by those who helped to make them, we have failed in our first object. To a very large extent, on the District Superintendents rests the responsibility of seeing that the rules are carried out. Particularly is this true in the matter of the payment of fees. Unless the managers of schools have the hearty and effective cooperation of the District Superintendents, their efforts at trying to collect fees will be largely doomed to disappointment. Since this is such an important item, I would call your especial attention to Article V., Section 3 of the published "Rules and Regulations" which says: "It shall be the duty of the Finance Committee to instruct District Superintendents to see that all school fees of workers' children, both boys and girls, as assessed by the managers of schools, are collected monthly and forwarded to the said managers." What it means, not to live up to our rules may be illustrated as follows:—After an inquiry last April, an estimate was made to cover the loss to the Mission as a consequence of the failure to collect fees according to the Board of Education's scale; and putting it on a conservative basis the figure amounts up to Rs. 2,500. When you add to this the amount that was spent for clothes, which should have been furnished by parents, the total would reach the 3,000 mark at least, which sum would support two single missionaries, or one missionary and his wife, or 100 boarders in school!

More Careful Study of Educational Work Imperative.

When one stops to consider the immense proportions of our educational work in this Conference: that it is largely reponsible for the uplift of our 20,000 boys and girls of school age; that it serves a considerable part of the great non-Christian community north of the Ganges as well; that there are lakhs of rupees invested in substantial buildings, that the annual current expenses of our schools run up into the tens of thousands; and that practically all of the W.F.M.S. interests are centred in this work; it behoves us to move carefully; and it should lead us to think that one short day, once a year or once in two years was an absurdly small amount of time for the joint consideration of the intricate, and far-reaching problems connected with this work. Individuality is a good thing in work, but, in such work as this, it is too much of a good thing. What is needed is more of an opportunity for the exchange of opinion on various matters of school government and policy by the people who are actually engaged in school work. An annual educational Conference, lasting two or three days, would soon lead to the development of an esprit de corps among our educationalists which would go far toward bringing about the solution of some of the knotty problems which now fairly stagger us.
Course of Studies

For Missionaries.

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

"Failure to acquire the language will be deemed a sufficient reason for the recall of a missionary at the end of two years, and, unless such missionary can be given work in his native language, the Bishops in charge of Foreign missions are requested to recommend to the Board of Managers the return to this country of those who fail."

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

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

(2). The following course of studies in English shall be combined year by year with the vernacular course of studies as printed already in the Conference minutes:—

Course of Studies in English for Missionary Candidates.

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

First Year. "The Preparation and Delivery of Sermons;" "Digest of Methodist Law."

To be read.


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

To be read.

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

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

To be read.


IV Year. "System of Christian Doctrine" (pp. 325-635); "Theism."

To be read.

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

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

Vernacular Studies.

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

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

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

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

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

Lower Standard.

A.—URDU: FIRST YEAR.

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

B.—HINDI: SECOND YEAR.

1. GRAMMAR: Greaves' and Kempson's Syntax, Part I.
3. TRANSLATION.
   (1) Hindi-English: 10 lines from Hindi Sec. Bk. C. L. S.
   (2) English-Hindi: 10 lines from Eng. Sec. Bk. C. L. S., half written in Nagri and half written in Roman.
   (3) Essay (200 words) — as in First Year.
4. PRONUNCIATION.

5. CONVERSATION.

Read: Jones' "Krishna or Christ?"

Middle Standard—Third Year.
(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR: Kempson's Syntax and Idioms, Part II.

2. READING: (Lithograph and Type):
   John's Gospel.
   Din-i-Haqq ki Tabqiq.
   Taubat-ul-Nasuh.

3. TRANSLATION.
   (1) Urdu-English: 10 lines from Urdu Third Bk. C. L. S.
   (2) English-Urdu: 10 lines from Eng. Third Bk. C. L. S., half
       written in Persian and half in Roman.
   (3) Essay (200 words) as above.

4. PRONUNCIATION.

5. CONVERSATION.

   Read: Muir's Life of Mohammed.

B.—HINDI.

1. GRAMMAR: Review.
   Ballantyn's Elementary Sanskrit.

   Sakuntala (edited by Raja Lakshman Singh.)

3. TRANSLATION.
   (1) Hindi-English: 10 lines from Hindi Third Bk. C. L. S.
   (2) English-Hindi: 10 lines from English Third Bk. C. L. S., half
       written in Nagri and half in Roman.
   (3) Essay (200 words as above.)

4. PRONUNCIATION.

5. CONVERSATION.

   Read: Wilkins' Hindu Mythology.

Proficiency Standard—Fourth Year.
(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR: Forbes' Persian.

2. READING: Mizan-ul-Haqq.
   Gulistan.
   Mark and John in Persian.

3. TRANSLATION.
   (1) Urdu-English: 20 lines from Urdu Fourth Bk. C. L. S.
   (2) English-Urdu: 20 lines from English Fourth Bk. C. L. S., half
       written in Persian and half in Roman.
   Short Sermon in Persian character.

4. PRONUNCIATION.

5. CONVERSATION.

   Read: Zwemer's "The Moslem Idea of God."

B.—HINDI.

1. GRAMMAR: Hindi Review.

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

4. **PRONUNCIATION.**

5. **CONVERSATION.**
   Read: Monier Williams Religious Life and Thought in India.

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

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

**Sálána Kánfarans ki Ḑhwándagí.**

**Dakhile ke liye.**

1. Ummedwár Middle pass-shuda ho.
2. Masihí Kámiliyat. (Wesley.)
3. General Knowledge of English History Ingistsán kí Tawárikh se
   'ámm waqfiyat (Badley yá koí aur.)
4. Discipline.
5. Scripture History.
6. Manáhi isti'mál Tambákú.

**Pahla Sal.**

1. Fillásafí dar báb Tadbír i Naját or Walker's Philosophy of the Plan
   of Salvation.
2. Intikáb i Kalísiyá. (Caleb.)
3. Moral Science in English or in Lithograph-Urdu. (Wayland yá aur
   koí.)
4. Raíhal Bar Haqq.
5. Yúhanná ká Pahlá Khatt ma, Dr. T. J. Scott sáhib kí Tafsír.
6. Masihí Ta'allímát ká Khudásá, (Buck.) First half.
7. Qadím Tawárikh ká Ikhísár.
8. Tahrírí Wa'z.

**Mutála'a ke liye.**

1. Ganjína i Islám, by E. M. Wherry (Ludhiana) or Awágawan
   Bichár.
2. Dín i Islám aur un kí táríd, in Roman-Urdu or in Lithograph-
   Urdu.
3. Ráz i Sharárat (Methodist Publishing House, Lucknow.)

**Dusra Sal.**

1. Binney’s Compound, or Makhzan ‘Ilm i Ḍáhí.
2. What think ye of Christ? (Vaughan’s) or Masihí Ibn Uláh, yá
   Dharam Pustak se ādhe bhág men Khrist ká Samáchár.
3. Masihí Ta'allímát ká khulása. (Buck) Second half.
4. Paidáshí aur Khurúfí par suwál o jawáb. (Lucas.)
5. Hidáyat ul Wā'izín (T. J. Scott.)
7. Tahrírí Wa'z.
COURSES OF STUDIES.

Mutāla'a ke liye.
1. Āryā Samāj, (Clarke yā Roman yā kof aur.)
2. Aṣmār i Shīrīn, (Sweet First Fruits.)
3. Tawārīkh i Kāliaiyā. (Wherry.)

TABQA SAL
1. Bushnell's Character of Jesus or 'Iṣā kī Sirat.
2. Butler's Analogy yā Millat i Tashbīhī.
3. Fisher's Manual of Christian Evidence in English or 'Istāf Subūṭ, Roman-Urdō meṃ. (Hoskins.)
4. Ilāhiyat i Baibal, Hisās Auwal (T. J. Scott.)
5. Teg os Sīhar.
6. 'Ibrāhīm kā Kātht, ma' Tajārf.
7. Tahrīfī Wallāz.

Mutāla'a ke liye.
1. Murdoch's Popular Hinduism or Lakshmi Shankar's Primer or Biology, in Urdō or in Hindi.
2. With Christ in the School of Prayer. (Murray.) Maktab i Masīh, meṃ Du'ā kī Ta'lim.
3. Aīna i Dīl.

SUWALAT CHAUTCHE SAL KE LIYE.
1. Rūhānī zindaqi kā hai. Us kī asliyat bayān karo.
2. Kyūnkar ma'īm hotā hai, ki ham meṃ rūhānī zindaqi hai?
3. Wā'īz ko kis tarah ma'īm hotā hai, ki Khudī ne mujh ko wa'āk ke kām ke wāste talab kiyā hai?

FASL 1

DINDÁR I AUR AUQÁT-GUZÁR I KE BAYĀN MEH.: - 4. Khādīm, ud din ke khās kām bayān karo, aur yīh batāo ki is khidmat ke wāste kaun kaun ke wāste chāhien?
5. We kaun se tarīqē hain, jīn se yīh ausāf barhē ījāte hain?
6. Batālo ki loqān ke gharon par awhāl-pursī ke liye jānā kaisā zarūr hai, aur yīh kahī, ki tumhārī is kām meṃ kis qadar tāvajjāh hai?
7. Yīh batālo ki kis tarah parhē liāhe ho?
8. Jab se tum kānfarās kī irshādān-bardānī meṃ ho, tab se tum ne jītni kitābēn har sāl dēkhi hain, un sab ke nām batāo?
9. Kutub i Muqaddasa ke parhnē meṃ tumhārā kitānī waqt sarf hotā hai, aur kis tarīqē se parhē ho?

FASL 2

BAIRAL KĀ IMTIRĀN: - 1. Kiś i'tibār se tum Baijāl ko kalām kā līhī jānte ho, aur kīn dalāl se tum yīh rāc rakhē ho?
3. Kī dalāl se we sab kitābēn, jo is Majmū'a i 'Ahī i Jadīd meṃ dākhīl hain, ma' tabār o sahī hānte ho? Mukhtasar bayān karo.
4. Kī tarah Mūhammad i ko es da'wā ko, ki Kutub i Muqaddasa, maṣūkāh bi gat hain, galāt sāhib karte ho?
5. Khurāfā kā Miśr se Yāshū' ki mañt tak, Isrā'āliye kī tarīqē kā khulāsā batāo?
6. Dās fīرغ kī kāzījīwāt, ki yāsīlīq jo khāsī wāqīlīt hain, unheṃ bayān karo.
7. Yāhūdīn kī sāla nākīn aur nīz yīh kī kis bāt ke, wāste, mūq garrār hūf thīn, aur kīs tarah par adā ki jāti thīn, batālo?
8. Khāsē Khāsē Sābōn ke nām ār jīs zamānē mein unhein ne nubāwaten kī, wuh zamānē aur nīz yih kī wē nubāwaten kīs bārē mein thēn, baīyān karo?
9. Khudāwand Masīh kī bāto kē kuchh aise misālēn do, jīn se zāhir hotā hai, kī we Purāne 'Ahd ke nawishtōn ko mu'tabar sāmaīnte the.
10. Kaun sī pesh-khabarīn Masīh se mutā'allīq hain, khūsūn us kī āmad aur ārir aur kām aur maut se?
11. Masīh kī zindagī kē hālāt kīs kī waqt ke ma'līm hain, aur muddat 'ahd i risālat kīs qadar thī?
12. Us kī risālat ke Khāss wāqi'āt aur jahān jahān kī we guzre hain, baīlō?
14. Mu'jīzā kyā hāi aur mu'jīzān se kyānkar ma'līm hōtā hain, kī Kutub i Muqaddasa men jānīb Allāh hain?

Fasl 3.

BAIBAL KI TĀ'LĪMĀT KE BAYĀN MEN?:—1. Khudā kā-wajūd Baibal se kis tarah sābit hotā hain?
2. Baibal se Tasūs kā kyā subūt hain, yā'ne ki ek Khudā men tīn aqūm hain?
3. Khudā kī sifāt batlāo aur har sifāt kā subūt Pāk Nawishtōn se do?
4. Khudā ke mujassam hone kā masala jo Kutub i Muqaddasa men pāyā jātā hain, use baīyān karo, aur yih batlāo, kī us tā'lim ko najāt ke bandobast se kyā 'ilāqa hain?
5. Masīh kī ulūhiyat Kutub i Muqaddasa se sābit karo?
6. Baibal kī kaun kaun sī āyat ulūhiyat i Masīh ke mukhālīf Mu-salmān pesh karte hain, aur tum un ke kyā ma'ne lete ho?
7. Rūḥ i Quds kī aqūmiyāt kā aur ulūhiyat kā aur us se kām kā pāk Nawishtōn se subūt do?
8. Adam ke gūmāh kā natīja us kī anlād ke haqq men kyā hūā?:
9. Masīh ke kafāre aur gunāho kī mu'āfī men kyā 'ilāqa hain?
10. Masīh ke jī uthe kā subūt do?
11. Masīh kā shīfārat kī asliyat aur fāida, jaisi Kutub i Muqaddasa men tā'lim hain, baīyān karo?
12. Rūḥ i Quds kī gawāhi kī nisbat kyā tā'lim o dālī hain?
13. Masīh Kāmilijāt kā masala jo Wesley sāhib ne sikhāyā hain, use muḳhtasaran bayān karo. Baibal se us kā subūt do?
15. Is da'we ke bāre men, ki "Jo kois az sar i nau paidā hotā hain, is tuur se nāhīn giregā, ki ākhīr i kār halāk ho jāe." Hamārī kalēsīyā kī kyā rāe hain? Sābit karo kī yih rāe Kalām i Ilāhī ke ba-mūjīb hain?
16. Natīao kī baptisma kaisī rasm hain, aur kis garaz se hai, aur kyūn farz hain, har bāt kā subūt do?
17. Sābit karo, ki bāchcho kā baptisma denā munāsib hain?
18. Baibal men 'Asāhā i Rabbānī kī nisbat kaun kaun se muhāware āe hain, aur wuh kis garaz se hai, aur Masihon par us kā mān-nā kyūn farz hain?
19. Hindūon ke masala i tanāsukh, yā'ne kāyā-palaṭ ko kyūnkar galat sābit karte ho?

Fasl 4.

KALĪSIYĀ KE INTIZĀM O TĀRTĪB KE BAYĀN MEN?:—1. Kali-siyā ke tarah tarah ke intizāmāt baīyān karo?
2. Methodist Episcopal Kalisyá men General Conference aur Annual Conference aur Quarterly Conference ke muta'alliq kyá kám hain?


**FASAL 5.**

**TAWARÍKH Í KALÍSIYÀ:** 1. Yahádión ke kháss firqé Masih ke waqt men kitne the, un ká bayán karo?

2. Awáil zamánoñ men jo azyateñ Masihion ne ðútál hain, un ká kuchh bayán karo?

3. Un wasái ká bayán karo, jin ke sabab ibtídá men Masihí mazhab bahut phailá, (Mather sáhib kí Tawaríkh í Kalisyá, tírá bááb, da'á 1, 2, 3 ko dekho.)

4. Gonstíkon kí kyá ta'lim thi aur us se qadim kalisyá par kyá kharáb asará pará? (Mather sáhib kí Tawaríkh í Kalisyá, tírá bááb, da'á 85.)

5. Luther sáhib se 'ain qabl Dín i 'Iswí ká kyá hál hai!

6. Barf Isláh i mazhabí jo Luther sáhib ke waqt men húí, us ká hál batíaó, kis sabab se wuh isláh húí thi, aur kaun kaun log us men sharik i hál the?

7. Britániyá i 'Uzmá men Methodist Kalisyá ke muquarrar hone ká sabab batíaó aur Wesley sáhib kí táríkh men kháss log kaun the?

8. Methodist Episcopal Kalisyá kis sabab aur kis waqt men auwal khángh bani? (Discipline bááb i auwal dekho.)

9. Hindú ke mukhtalif firqé aur yih ki we kháháng se nikle aur un ká báni aur un ke kháss 'aqídá batíaó?

10. Mohammadión ke dín ki ibtídá aur Mohammad sáhib ká kuchh bayán karo aur mukhtalif firqón ká aur un ke hádioq ká kuchh zikr karo.

11. Sikhoñ ke mazhabí kí ibtídá khángh se hai, aur use Hinéd o Islám ke mazhabí se kyá 'Iláqa hai?

12. Brahmo mazhab ká ágáž jo taraqqí aur hálát i maujáda aur kháss 'aqiðáon ká ho, bayán karo?

_Hidáyat._—Cháhiye ki chautehe sál ki khwándagi ke sawálát ke jawáb ek kitáb men sahih taur se likhe jáné, aur imtihán kí kamíti ko diye jáné, kamíti is kitáb ko jánché, agar muásib jáné, 'aláwa in ke aur báf snwál kar sakté hai.

_Am Hidáyat._—(Har sál ke liye.) Har ek mutála'á ki kitábon ká khulása tahrír karke kamíti ko dená cháhiye.
Examination Rules.

For Indian Members of Conference.

I. No candidate will be accepted for examination for Admission on Trial who has not either passed the Middle School examination or graduated from the Theological Seminary with a first class diploma.

II. Examinations in all four years of the Regular Conference Course shall be held before the time of meeting for the Annual Conference, and only the examinations for Admission on Trial, Local, Deacon's and Local Elder's Orders shall be held at the time of the Annual Conference. The examinations for the Regular Conference Course shall be held within a month of the time set for the opening of the Annual Conference, the exact date to be specified by the Registrar in due time. These examinations shall be held only in centres where District Superintendents or foreign missionaries of our Church are stationed, who shall themselves act as Supervisors of the examinations, receiving the papers in the various subjects from the Registrar, and forwarding to him, by registered post, the answer-papers of the candidates.

III. When a candidate in any of the four years' course of studies fails in only one book of the course, he may at the judgment of the Conference be conditioned in that one book and promoted to the studies of the next year, except where Admission on Trial or into Full Membership is involved.

In case a candidate should fail in two books of his course, he can not be promoted to the next class, but the following year he need appear for examination in only those two books in which he failed the year previous.

If a candidate should fail in three or more books of his course, he can not be promoted, and must appear in all the books of the same course the next year.

IV. In the cases where books in the course of study are not available, and in cases where certain books are in languages with which workers from certain quarters are unacquainted and for which they will have no use, the Board of Bishops has authorized the Board of Examiners to allow such a substitution of subjects as it may deem best, provided the examiner gives notice of a desire for the change at least six months previous to the session of the Annual Conference.

V. In view of the fact that missionary candidates are excused from appearing for examination in such books of the course of English studies as have already been covered by them in their Theological Seminary course in America, the same rule will apply to graduates of our Bareilly Theological Seminary who come up for admission to our Conference, but only to such candidates as may have received at least 70 per cent. in the Seminary in any book in question.

VI. No candidate in an examination shall write his name on his answer-papers, but instead, he shall write only a register number given to him previously by the Registrar, by which number his papers shall afterwards be identified by the Registrar.

All answers to examination questions shall be written only in special answer-books to be provided by the Registrar of the Board of Examiners.
Registrar's Report for 1913.

**First Year.**—Rohan Singh, failed in four books and was continued in the same class.

" " " R. C. Busker, did not appear for any examinations. Continued in the same year.

" " " Khandhari Singh, failed in four books and was continued in the same class.

" " " John Williams, passed in 1 John (arrears), and failed in Takshib-i-Akhlac, (arrears), and was advanced to the studies of the second year, on condition that the latter book be brought up.

" " " Daya Ram, failed in Nasibi Talimat, and was advanced to the studies of the second year, on condition that the book be brought up next year.

" " " Din Dayal, failed in the written sermon and two books, and was continued in the same year.

" " " T. G. Peters, failed in two books and could not appear in two. He was continued in the same year.

" " " Isr Charan, failed in Baibal Bu' War Haqq, and was advanced to the studies of the second year, on condition that this book be brought up.

" " " Nirmal Singh, The Board of Examiners reported that he had satisfied them as to the studies for Admission on Trial, and he was received into the first year class.

" " " J. N. Hollister, passed in all the studies of the first year and was advanced to those of the second year.

" " " M. W. Branch, did not appear for any examinations in the vernacular, and was continued in the same year.

**Second Year.**—M. T. Titus, passed in all the studies of the second year, and was advanced to those of the third year. (Reading, Muir's "Life of Mohammed" to be brought up.)

" " " Kesri Singh, failed in six books and was continued in the same class.

" " " D. R. Rogers, passed in Hidayat-ul-Walzin (arrears), and was advanced to the studies of the third year.

" " " G. S. Patrick, passed in written sermon (arrears), and was advanced to the studies of the third year.

**Third Year.**—Khalifa Wilkinson, passed in Hebrews and written sermon (arrears), and for Millat-i-Tashkhi was allowed to substitute a book in Hindi. He did not appear in Ilahtiyat-i-Baibal, but was advanced to the studies of the fourth year, on condition that this book be brought up.

" " " S. S. Falls, failed in four books and was continued in the same class.

" " " Nanhe Lall, failed in four books and was continued in the same class.
THIRD YEAR.—Mangal Singh, failed in Teg-o-Sipar and Ilaahiyat-i-Baiibal, and was continued in the same class.

" " J. W. Pickett, passed in the studies of the third year and was promoted to those of the fourth year.

" " P. S. Maurice, failed in three books and was continued in the same class.

" " Jhandu Singh, failed in five books and was continued in the same class.

" " D. P. Sahae, failed in three books and was continued in the same class.

FOURTH YEAR.—Albert Gulzb, failed in two books and was continued in the same class. (Ilaahiyat-i-Baiibal also to be brought up.)

" " Lachman Singh, passed in all his studies and was advanced to the class of Effective Elders.

ENGLISH STUDIES.

J. N. Hollister, passed in Sheldon's "Christian Doctrine" (both 1st and 2nd years;) Kern's "Ministry to the Congregation," and in the "Divine Library of the Old Testament." The reading was done, both for the English and Vernacular Courses, and the written sermon handed in.


J. W. Pickett, has completed the studies of the Fourth Year, providing his grades, received in America and now on their way out, are satisfactory.

ADMISSION ON TRIAL.—The following passed the prescribed examinations and were received on trial in the studies of the First Year:—


LOCAL DEACONS.—The following passed the prescribed examinations and were recommended for Local Deacons Orders:—

I. A. Birkett, Patan Singh, Masih Charan and Basant Lall.

LOCAL ELDERS.—The following passed the prescribed examinations and was recommended for Local Elders’ Orders:—

S. L. Harris.

BRENTON T. BADLEY,
Registrar.
Memorial Service.

Mrs. Clemintina Butler.

Mrs. Clemintina Butler, lovingly known as Mother Butler, was born in Wexford, Ireland in 1820. She was of English ancestry and her parents were leaders among the Wesleyans of their town. Imbuing their teaching and putting it into practice she soon became engaged in church work too.

When only a little child she heard a missionary describe the condition of the cannibals of New Zealand, and the child-heart was enlisted. At eight years of age she was appointed collector for the Wesleyan Missionary Society, and gathered by a penny-a-week subscriptions the sum of $60. Later she taught in a Mission Sunday School little suspecting that she would be called to work in Foreign Missions.

She was converted under the preaching of Rev. William Butler who in 1855 asked her to marry him and accept the responsibilities and cares of an itinerant preacher's wife in New England. Her love for this great and good man, and her implicit faith in God who gave unto His disciples the promise, "Lo, I am with you always," gave her the courage to cross the ocean alone, humanly speaking, which was "an unheard of thing in those days" and in Portland, Maine, she became Mrs. Butler.

"The next year her husband and herself volunteered to go to the new mission in India." In corresponding with the Board, Dr. Butler joyfully wrote: "Thank God! In this her soul is as my soul."

On November 29th, 1856, they reached Lucknow and on the 7th of December began a successful work in Bareilly which was interrupted the following year by the breaking out of the mutiny, when they fled for their lives to Naiji Tal. There they were obliged to remain until it was safe to return to their labours on the plains.

The great desire of Mrs. Butler's heart was to break the bread of life to the famishing souls in India, but, her heart was especially drawn out to the women and girls whom she longed to see freed from their cruel bondage. "She went to the humblest homes and sought permission to teach the little girls, only to be denied."

"When at last an invitation came to visit a home she found that her message, like that of the well of Samaria, was to be given to one of the hopeless ones of the earth. Her courage and faith failed not, and in time she had the great joy of taking to her arms and heart a dirty, ignorant and half-starved little waif to be trained for Christ."

Thus did she commence her work for the women of this land. During their nine years of strenuous and oftentimes discouraging; yet successful labours, she saw heathenism in its worst forms and realized that "India was the land of broken hearts."

Her own had willingly broken had she not believed in the power of Him who came to bind up the broken-hearted and in Isaiah's prophecy: "The idols He shall utterly abolish." How wonderfully God rewarded her faith and works!

"The Butlers returned to the United States in 1865 and did not return again to take up the work but found abundant opportunities to serve the cause there."

When Dr. and Mrs. Parker went home on furlough in 1868, the missionary ladies on the field had requested them to do some thing
Rev. and Mrs. Samuel Knowles.
toward raising money in a permanent way for the benefit of the work among the women of India. They put their heart and soul into this work and as the way opened for the organization of what is now the Woman's Foreign Missionary Society, Mrs. Butler, by her missionary zeal and able addresses, had the joy of aiding greatly in its formation. In due time she became the first president of the New York branch and during the remaining years of her life was able to do a great work for the society.

In 1873 Dr. and Mrs. Butler were sent to Mexico to found our Mission there and it was "in Mrs. Butler's home that the first orphans of the Woman's Foreign Missionary Society were received and cared for until the arrival of its own representatives."

After six years of successful work, Dr. and Mrs. Butler returned to the homeland and in 1883, paid a visit to India to see the progress of the work.

This and her later visit have been described as follows:

"Who that ever heard the story has forgotten the wonderful white wall that appeared at Bareilly as the train drew into the station at 3 A.M., and, which resolved itself into a line of Christian girls from the Orphanage, who broke into the Doxology as the missionaries came again to the spot where they had stood alone 27 years before."

"Still more remarkable was Mrs. Butler's journey to India for the Jubilee of the Mission. In 1906, though in her eighty-sixth year, she journeyed 20,000 miles and spoke in 21 of the cities of India. The crowning time of this wonderful trip was at Bareilly, where an audience of 3,000 Christians, representing the Church membership of almost 200,000, greeted her as the mother of the Mission and in glorious contrast to the cry of "victory to Kali," that had met her 50 years before, shouted in holy exultation, "Victory, victory to Jesus Christ."

It has been beautifully said of her that "September 12th saw this life not closed but crowned." Still we feel that a personal friend has gone from our midst, one whom we loved dearly, and whose passing has left us lonely. Yet we praise God for her wonderful life, the great work He enabled her to do, and the inspiration she has been to all who knew her.

Samuel Knowles.

Samuel Knowles was born at Clifton, Bristol, England, January 36th, 1832, and died at Bareilly March 29th, 1913, being 81 years, two months, and three days of age.

His death removed the oldest missionary, with one exception, in the Methodist Episcopal Church throughout the world.

Mr. Knowles enlisted in the 81st Regiment of the British army, and in 1852, at the early age of 20, came out to India, and was posted to Meerut in these Provinces. He left the army in 1854 and joined the Army Educational Department. About this time he became a member of the Khaki Risala, or the celebrated "Meerut Light Horse," in which he did most distinguished service in expelling the mutineers from Meerut and adjoining country in 1857. Taking advantage of a lull in the work of pacifying the country in and about Bijnor he secured leave and rode rapidly cross country to Meerut, to visit Mrs. Knowles and child. While there, he attended some meetings Dr. Wm. Butler was holding. He formed his acquaintance and that of Dr. J. L. Humphrey and Ralph Pierce, who had recently come out to India, a warm friendship sprang up, and Mr. Knowles returned to duty at Bijnor spiritually refreshed. A month later he received a letter from Dr. Butler, "commanding him in the name of our Lord Christ to give up the world and its preferences and enlist as a missionary of the
Gonda." He immediately saw his duty and immediately proceeded to discharge it. As one who was intimately acquainted with him has said: "He resigned the service of the Queen and took the place as helper in the mission ranks."

His first appointment was Naini Tal in 1858, here with the help of Dr. Butler he built the now historical "cow-shed" chapel, the first house of worship the Methodist Episcopal Church had in India. During the next six years he lived in Naini Tal, Moradabad, Budaun, Bareilly and Lucknow assisting his brethren wherever and whenever his services were required. He attended the now the great historic Conference of December 8th—13th, 1864. The saintly Bishop Edward Thomson presided. Samuel Knowles was recognized as one of the 70 missionaries who were the Charter Members of this Conference. These he organized into "The India Mission Conference." Here he was ordained and at once given along with his brethren all the rights and privileges of a missionary. His first appointment was Gonda, to become the pioneer missionary to that great populous trans-Gogra region. Bishop Thomson bade him farewell, saying, "Fear not, Brother Knowles; when you find a good cause and place to die, die, Go! be with you." One of his fellow-missionaries of those early years, calls him "the stalwart, bronzed veteran of the Mission's opening days."

His appointments are briefly told:

<table>
<thead>
<tr>
<th>Location</th>
<th>Years</th>
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<tbody>
<tr>
<td>Gonda</td>
<td>1864-69</td>
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<tr>
<td>Sitapur</td>
<td>1870-71</td>
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<tr>
<td>Furlough home</td>
<td>1872-73</td>
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<tr>
<td>Shahjanpur</td>
<td>1874-76</td>
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<tr>
<td>Cawnpore English Church</td>
<td>1877-79</td>
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Gonda, reappointed, 1880—1893, giving 19 full years to that great field. Thence he went to be Presiding Elder of the Moradabad District in 1894—96. From Moradabad he was appointed Presiding Elder of the Kumaon District where he laboured for the next four years. Advancing age and the difficulties of travel in the Kumaon hills led him to ask to be relieved of the District. He was accordingly appointed preacher-in-charge of the Hindustani Circuit of Naini Tal where he laboured faithfully for two years and retired in 1903. But retirement on a meagre allowance or annuity did not mean cessation from service in His Master's Kingdom. He was most attentive to all Church services; often preaching most acceptably in both English and Hindustani.

Brother Knowles was in an eminent degree a student. We are not informed as to how much schooling he received in those early years before he enlisted to come out to India at the age of 20. But we know that Government considered him qualified to enter the Army Educational Department. We also know that as soon as he entered mission service he began most studiously to acquire the use of Urdu and Hindi. Not satisfied with the ability to speak in these, he took up the careful study of Persian, Arabic and Sanskrit. He was also well versed in Greek, Latin, and, I am told also, Hebrew. His reading was not confined to the mastery of these languages, but extended to the social and religious customs, habits and traditions of the people among whom he lived and laboured. He was a member of the Revision Committee of the New Testament which met in Darjeeling. He was not satisfied simply with the ability to speak the vernaculars of the people. He saw the great need of a literature for the people, and from time to time, produced some most excellent books, and pamphlets, such as "Maqqah-ul-Islam," "Lamp of Faith, " "Tawall-ul-Jadd," " (The New Birth) " "Ilm-ul-Maniq" " (Elements of Logic) " "Tahab-i-Atfal," " "Aina-i-Islam," " "Miraz-i-Mohammad," " "Kafara-i-Zunud,""
Rev. W. A. Mansell, D.D.
and in English the "Gospel in Gonda." Aligarh College recognizing his scholarship conferred upon him the degree of Master of Arts.

Brother Knowles was in an eminent degree a preacher and platform speaker. He delighted to study and preach the Word. His sermons, while scholarly, were also deeply spiritual and helpful. Many a social evil received severe handling from him on the platform. It is the testimony of one who heard him deliver his famous Temperance lecture in Darjeeling, that it was one of the greatest he had ever heard. A contemporary missionary says of him that "the liquor traffic never had a more uncompromising foe."

Though on the retired list, he continued to preach and to take the deepest interest in all the activities of the Church. A missionary has left this testimony: "For years the chief topic of his conversation has been walking with Christ." During the year of his retirement and residence in Naini Tal, he has not only been continuous in using every opportunity for preaching, but his home has been open for personal interviews with educated Indian gentlemen, and from both these standpoints will be greatly missed in Naini Tal.

Brother Knowles in an eminent degree was an evangelist. His spirit, his methods were evangelistic. He knew the secret of approach to God in prayer. God honored his faith, and Brother Knowles received special equipment of the Holy Spirit to lead that great movement among the Tharus. A brother evangelist who knew him and his great work among those simple people of the Napal jungles truly says: "This is one of the most thrilling stories in Indian Methodist history. It now seems that Mr. Knowles was ahead of his time in perceiving the possibilities that there are in such work. Had other missionaries, who were his contemporaries, seen in the movement all that he did, and supported him as he longed they should, there would doubtless, have been a much greater outcome, but he, like others who are ahead of their time, had to bear many burdens alone." He longed for and prayed for and laboured to the last for the coming of the Kingdom of God in India. Nothing could be more fitting as a memorial to this truly good and great man than a Church in Gonda where he laboured so long and so well. Many of us personally and gladly knew what royal hosts Brother and Sister Knowles were. Many a weary toiler on the plains found a resting place under their hospitable roof. It was a special delight to a host of missionaries on leave to the hills to be welcomed guests of the Knowles at "Spring College" in Naini Tal.

A great and loyal servant of his country and of his Government and a great and loyal servant of the Kingdom of our Lord has passed within the veil. We miss him from our councils and our assemblies. We extend to Mrs. Knowles and to all members of the bereaved family our sincerest sympathy and our earnest prayer, that they, one and all, may find comfort in the thought that Brother Knowles was greatly beloved and highly honored and esteemed by a host of friends, both among his missionary and Hindustani brethren and a wide circle outside of the mission.

C. L. BARE.

Memoir of William Albert Mansell.

The apostle to the Gentiles in setting forth the aim and motive of his life and in accounting for his untiring zeal and activity finds no better words than these: "For to me to live is Christ."

No more fitting words can we find to describe and account for the life of joyous service of W. A. Mansell. To him all that was worth while in the range of human endeavour was summed up in that Name. Christ was to him all and in all, and to have a place in the service of such a Master was all he asked.
William Albert Mansell was born in Moradabad, March 30th, 1884. His childhood days were spent mostly in Moradabad and Faurl. When he was about seven years old, in company with his two sisters, Hettie and Sadie, he was taken to America, the sickness of his mother making the journey necessary. Dr. Waugh accompanied them. Mrs. Mansell died about two years after their arrival in the homeland. Completing his High School course in Newark, Ohio, he went to the Ohio Wesleyan University, where he was graduated with the degree of B.A. in 1884. After teaching two years he entered the Boston University School of Theology from which institution he was graduated in 1889, having been one of the two speakers on Commencement day chosen by the Faculty from a class of thirty. The degree of M.A. was conferred on him in 1891 and that of D.D. in 1905.

He arrived in India on the 24th of November, 1889, and proceeded at once to join his appointment in the College at Lucknow under B. H. Badley, D.D. Dr. Badley died toward the end of November, 1891, and Dr. Mansell became Principal of the College, which post he filled till the end of 1896. He was made Superintendent of the Oudh District at the beginning of 1897 in succession to Dr. Parker. He continued in this appointment till his furlough in 1900. On returning from furlough, March 1901, he was appointed to the Bijnor District. Three busy, active, fruitful years were spent in this District when on the retirement of Dr. T. J. Scott he was appointed to the principalship of the Theological Seminary in Bareilly. In this post he remained with an interval of two years in the homeland, till the day of his death March 4th, 1913. In addition to his other duties he was for three years editor of the India's Young Folks, and for three years editor of the Kaukabi-Bind.

These appointments only in part cover the field of his activities. Had he had no appointment at all, he would still have been one of the busiest men in India. His services were always in demand. Calls came to him from every quarter. He was in demand at Conferences, Conventions, Workers'-Meetings, District Conferences, Young People's Meetings. He was on all the important Committees in his own Conference and intermission Conferences. His unusual ability and readiness as a preacher and lecturer, his balance and poise of mind and as well as his splendid social qualities made his services much sought after.

He was married March 17th, 1894 to Miss Florence Ferrine of the Woman's Foreign Missionary Society, the Woman's College, Lal Bagh. This union left nothing to be desired in the way of mutual happiness and helpfulness. Dr. Parker who married them said immediately at the close of the service: "Nothing gives me greater joy than to unite two good people in marriage."

Dr. Mansell belonged in a peculiar sense to India. His parents had consecrated their lives to her; India was the land of his birth, and from childhood he loved India and her people. Even in his childhood days there are strong indications that he looked on India as the field of his future career. In 1874 he writes definitely to his father that he has decided to spend his life in the land of his birth. Through all the years at home, he eagerly read the Witness and all the other literatures he could get from, and on India. He never lost sight of the claims of the land of his birth on him. Of flattering offers in the homeland, there was no lack, but he never faltered in his purpose to return.

His acquaintance with literature was remarkable. He read widely and with fine discrimination. It mattered little whether it was a story in a current magazine or a critical and learned article on some abstruse subject in the Expositor, whether one of the latest novels or a new work on systematic theology; he seemed to derive equal pleasure from each. His mind was alert and he had wonderful power of mental
assimilation and the results of his reading and meditations were always ready and available for instant use.

His love for reading was early manifested. When he was only six years old his father writes of him that he could read in three different languages. At the age of ten we find him registering a solemn resolution to read no more Sunday-school or other light literature till he had read the Discipline, Kingsley's Travels and other equally weighty volumes. To what purpose he read the Discipline we have had frequent occasion in Conference and elsewhere to know when his clear convincing exposition of some difficult point released us from the disciplinary tangle in which we found ourselves. He was a constant, eager student. His thirst for knowledge grew with his increasing store of knowledge. Nothing of human interest failed to interest him. He had the Midas touch which transforms every thing to gold, but his was the finer touch which transformed into the gold of useful knowledge. Every thing he saw, read or heard was laid under tribute, and made to add to his treasures. It made no difference whether the subject was some Indian sweet, new to him, or some new discovery in Biblical archaeology; he was instantly interested and rested not till he had mastered all that there was to know about it.

His careful reading, splendid memory, keen sense of humour, ready wit, made him always interesting and instructive whether in the pulpit or drawing-room. Added to these faculties was a lively imagination which added wonderfully to the power of the inspired pulpit orator and brilliant conversationalist.

His style of preaching was largely expository. In later years, especially, he loved to take some of the more obscure passages particularly from the Old Testament, passages which to the average reader did not mean much, and to uncover and make known the riches contained in them, till under his magic touch, these difficult passages became luminous with divine truth. The addresses given in 1912 at the devotional services in the Conference and later at the Central Conference in Baroda, will long be remembered for their scholarly, rich, spiritual flavour and ripeness of thought. Few were willingly absent from those meetings and the spirit of them seemed to pervade all the other meetings of the Conferences. His idea of preaching was not merely to have prepared a sermon which is to be preached. To him preaching meant to get such a vision of the Christ, to be filled with Him, enamoured of Him, then to bring to bear every power of body, mind and heart to make the people see Him as does the preacher, to make them hear His voice and love Him. In a word preaching was to reveal the Christ.

Self-seeking was utterly abhorrent to his nature. In the best sense he was without personal ambitions. He neither sought nor shunned responsibility. Fitted by ability, scholarly attainments and all the other requisite gifts and graces for the highest posts in our mission field, he was content to spend his life in the humblest and more obscure posts. It was the greatness of the service rather than greatness in the service, in which he was permitted to have a part, that appealed to him. It is not too much to say that he would have accepted with equal cheerfulness a humble obscure post in charge of a few villages, or a place in the missionary episcopacy, and he would have given himself as conscientiously and unspARINGLY to the discharge of the duties in the humble as well as in the more exalted post, since both alike constitute a part of the service of the same Master.

In his condemnation of wrong and injustice he was fearless and unspARING. It made no difference what it was that was in the wrong. Yet he had that rare combination of tact, unselfishness, sympathy, that engaging frankness that enabled him to reprove and rebuke when
these were necessary without alienating the other party but rather all
this drew them closer together and added yet another tie to the existing
bond of friendship. His large generous nature had no room for re-
sentment. He promptly and for ever forgot injury. He was a strang-
er to envy. The good fortune of others brought him a keener joy
than did his own. He could not only weep with those that wept, but
with equal sincerity rejoice with those that rejoiced. No worthy act
ever lacked a fitting word of appreciation, and gratitude for kindness
was one of his characteristic traits.

His nature was warm-hearted and affectionate. The death of his
mother to whom he was devoted was a great blow. When
ten years of age he thus writes to his father: “It is a year and an
hour and a half since Mama died. Hettie and I went to her grave
to-day. But she is better off now than if living.” His relation to his
father was ideal. In his childhood his father was to him a hero, later
a saint. His unfailing devotion and tender thoughtfulness toward his
wife was beautiful. He made friends quickly and kept them. His
winning smile made all children his life-long friends.

As Principal, he was always approachable, and his students were
always sure of a sympathetic hearing and of absolutely fair treat-
ment. Once the students from Bijnor said in the hearing of others
that they were the favourites of the Principal for he had just come
from the Superintendency of that District; the Oudh boys objected,
urging that they were his favourites for he had lived longest in Oudh
and besides many of them had been under him in school; others
urged arguments showing that they were his favoured ones. The fact
was that his relation to his students so nearly approximated the
ideal that not only were there no heart-burnings because of favouritism
and partiality, but each believed himself to be the favourite of the
Principal. The influence of his religious life on the students is
illustrated by the following incident which is by no means an isolated
occurrence. Two students had a misunderstanding which grew into
a violent quarrel. Each was anxious to be the first to present his
side before the Principal. Dr. Mansell suspecting from their faces
the cause of their hasty visit, talked with them for a few minutes
and then suggested that they pray together. In neither talk nor
prayer was the subject of their visit referred to. After one of his
fervent face to face talks with God he arose and asked them if there
was any thing special they wanted to see him about. Ashamed and
repentant they hung their heads and with averted gaze said: “No
Sahib, we just came in to pay our salaams.”

His men on the District felt that in their Superintendent they
had not one who had come to inspect their work, to criticize, to spy
out weakness and to find out with what fidelity or lack of fidelity
they had done their work, but a fellow-worker, a helper. By word
and by his method of work, he made them to feel that he was among
them not as an overseer but as a co-worker together with Jesus
Christ.

He loved India and her people with a love that hesitated at no
sacrifice. In a letter to his grandfather when he was but six, dictat-
ed to his father, he says: “The preachers are nice and they preach
nice.” His love for his fellow-workers deepened as the years passed,
and how they responded from overflowing hearts was shown in our
Conference in Shahjahanpur last February. That Conference will be
remembered for the dark cloud of impending bereavement that over-
hung us. As we were transacting the business of the Conference, in
Bareilly forty miles away, one of the greatest and best beloved
among our leaders was fighting for his life, fighting what we knew
in our hearts and yet dared nor confess to one another would in all
probability be a losing fight. The shadow of this sad foreboding was
ever upon us and tinged with its darkness all our sessions. The intense breathless stillness that prevailed at every announcement of news from the sick room in Bereilly, the tearful eye, the half suppressed sob; the broken petition, the choked utterance, all testified with an eloquence that mere words could never express the large place Dr. Mansell held in the hearts of his fellow-workers, Indian and Missionary alike. He was loved by all because he loved all.

Even in childhood his religious nature was marked. He was hardly four years old when he began holding prayer meetings and urging people to be good. In his early letters from home to his father he frequently gives expression to a desire to be a better boy. Again and again he asks his father to pray for him. He was converted at the age of ten. His grandfather writes to his father of Will's conversion as follows: "I was holding his hand when he began to shout glory! how I wish you could have been here to help praise the Lord." A few months later, he writes to his father, in connection with the first anniversary of the death of his mother, "O Papa, I feel as if I could not live without Jesus in my heart. How precious it is to think of it."

A letter written me nearly twenty-four years ago by my Seminary roommate, now Dean of the Yale Divinity School, contains the following which shows how he was regarded then by his intimate friends: "I used to watch the shine on Mansell's face, and while it arises largely from the devoted spiritual life he leads, yet something is due to the perfectly chaste life, not only in deed, but in thought. He was better than we were—I mean better than Curnick and Spaulding and Hillman, and yes, than you and me. I think back on it now and I think there was a more saintly quality in his daily life and walk than we had yet attained." Farther on in the letter he adds, "Give Mansell my love. He is a prince of good fellows. It is a help to me always to remember his disposition and steady Christian character through all our experiences in those three years in 72, Mt. Vernon Street, Boston."

Mrs. Mansell once said to me that she received more help from her husband's sermons than from those of any one else. In answer to my question, why, she replied, "Because I, who know him better than any one else, know perfect harmony between his daily life and preaching." We, who have had the privilege of knowing Him best know that his most fervent pulpit utterances were but the outcroppings of a yet deeper and richer spiritual life. His was the joyous, radiant life of one whose walk was always in the closest companionship with the Son of God.

It is no easy task to adjust ourselves to the new situation with Dr. Mansell left out. It does not seem possible that never again in this world shall we see his sunny face, hear his cheerful voice, listen to his ringing, contagious laughter, nor hear his inspiring messages to which we were wont to look forward. Life since he left us seems less bright. But we thank God for him. Our Conference has a rich inheritance of large-souled men and women who have left the world a brighter, better place because they have lived in it and whose lives beckon us on to a higher standard of loving, self-sacrificing service.

Miss Fannie M. English.

Miss Fannie M. English seldom talked of her childhood even with intimate friends, so we have only the meagre modest statement or sketch of her life, found in "the papers to be opened after my death." "I was born December 21st, 1840, in Seneca Falls, New York, and spent my childhood there.
"My education was received at the Seneca Falls Academy, and the Gennesee Wesleyan, Lima, New York, though afterwards it was supplemented largely by private teachers and private study and a year at Syracuse, New York.

"I was converted at the age of sixteen and joined the Methodist Episcopal Church.

"For all my failures I ask forgiveness and praise God for all victories."

We would take up the record of her almost twenty-nine years among us, and what a splendid record it is! Teaching had been a joy and delight to her for years before she listened to the call to India, so she came with the age and experience which ensures success.

Her first year was as Junior missionary in the Bareilly Orphanage with Miss Sparkes. That was a year of study of the language and the problems she must face the next year, when she would take over charge of the two hundred and sixty-two girls then in that school. For twenty years she gave her life unstintingly for her "girls" as she was wont to call them. Her name and memory are loved and revered by many; and her influence by word and life still lives in the hearts of the girls, now grown to womanhood as they make their homes and train their children.

She was truly an educator, but that was not the one purpose in her work. In her reports there was always one dominant note—a burning desire that the girls under her become earnest Christians. She was very faithful in preparing girls for admission into the Church. Many women remember how she talked with them about high ideals and true-hearted service for Christ and tried to make clear what Church membership must mean for each one of them.

One who knew her well, said: "Miss English's weapons were love, kindness and sympathy, together with that forethought for service in looking into the future of each girl, which enabled her to decide in a moment what was best to do; while her strength and poise of character carried her purpose through."

In a moral issue she ever chose what was the hard part for herself because she judged it fitting and just looking toward the best for the many she might have rather than the convenience of self. Duty, to her, meant not only loving loyal service to each one committed to her care, but seemed also her conception of what life in its larger sense should be.

Her friends ever found her keen sense of humour magnetic, and her companionship delightful, her cheerfulness contagious. She seldom talked of difficulties, in her own experience and work she must have faced many such, but now and then a close friend got a glimpse of the intense earnestness of her heart, and her longing to receive all Christ has for his children, as well as her attainment in spiritual things.

Her own allotted work did not hinder her from having a deep interest in other lines of service and in the people about her. She helped several boys and girls through school and kept in close touch with them in after years, hoping thus to help in evangelistic work.

She often said, as she rejoiced over some report of progress, that she could not be happy without having a share in the work out in the villages.

She worked to the end,—"the end of a long and devoted missionary career."

Health failing, she went to Mussorrie at the beginning of the hot weather. But as the days and weeks went by it became evident
that her work on earth was done. She must have realized it was so, as she became very desirous of returning to Bareilly and old friends. Only those who made her home-coming possible knew what a joy it was to her and how truly grateful she was for this her last request. Two days after getting back to Bareilly, old friends, and her very own room, the Master called her for higher service. She must have heard the call with joy and gladness for her face was radiant as she went to join the Church triumphant.

She had said but a few days before: "The peace and joy in my heart was wonderful, wonderful, wonderful," her last testimony for Christ.

Her first appointment as a missionary, January 1885, was to the Girls' Orphanage, Bareilly. Her last appointment, February 1913, was to Bareilly.

Over twenty years of consecrated service she gave to the Orphanage, and over seven years she had charge of the Shahjahanpur Girls' School. She desired greatly to give God thirty years service in India, but it was not to be so. June 14th, 1913 she left us for that more perfect life with Christ.

As loving friends performed the last services possible, it was said out of a full heart: "Her's was a strong personality, she will be much missed, more than we now realize."

"She has received His perfect fulness and having awakened in His likeness is satisfied."
# List of Local Preachers

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<tr>
<td>A. Sweet</td>
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<td>Lakhan Singh</td>
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<td>John Higginbottom</td>
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<td>Kaliu Porter</td>
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<tr>
<td>William Newton</td>
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<td>Sebi Dass</td>
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<td>Henry Paul</td>
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<tr>
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*Note: The list includes names and their orders (Local Elder, do.) along with their appointments in various districts.*
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<td>Samuel George</td>
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**Budaon District.**

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**Garhwal District.**

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**Gonda District.**

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## List of Local Preachers

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<td>Gonda</td>
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### Hardoi District

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### Eastern Kumaon District

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**LIST OF LOCAL PREACHERS.**

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<tr>
<td>Daniel</td>
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<td>Sher Singh</td>
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**Kumaon District.**

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<td>C. Wilson</td>
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<tr>
<td>S. Laurence</td>
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<td>Yusuf</td>
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<tr>
<td>John Abraham</td>
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<td>Tara Chand</td>
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<tr>
<td>C. A. Newton</td>
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<td>Samuel Abraham</td>
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<td>do.</td>
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<tr>
<td>Har Singh</td>
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<tr>
<td>Ratan Singh</td>
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<tr>
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<tr>
<td>Kalam Singh</td>
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<tr>
<td>Bir Singh</td>
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<tr>
<td>Prabhu David</td>
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<tr>
<td>Dungar Singh</td>
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<tr>
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<td>Upri.</td>
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<td>V. V. Phillips</td>
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<td>T. W. Gowan</td>
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**Moradabad District.**

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<tr>
<td>D. C. Robinson</td>
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<tr>
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<tr>
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<tr>
<td>B. Milton</td>
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<tr>
<td>S. Hastings</td>
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<td>do.</td>
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<tr>
<td>J. Little</td>
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<tr>
<td>M. C. Harmit</td>
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<tr>
<td>Gurmukh Dass</td>
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<td>do.</td>
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<tr>
<td>Ata Ullah</td>
<td>do.</td>
<td>do.</td>
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<tr>
<td>Narain Dass</td>
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<td>do.</td>
</tr>
<tr>
<td>Hulasi Ram</td>
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<tr>
<td>S. S. Maurice</td>
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<tr>
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<tr>
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<tr>
<td>Siman Lal</td>
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<tr>
<td>Mare Singh</td>
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<tr>
<td>R. m Bux</td>
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<tr>
<td>Sohan Singh</td>
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<tr>
<td>Nathaniel Baksh</td>
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<td>Sirsi.</td>
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<tr>
<td>Dignysens Wellington</td>
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<tr>
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<td>Sambhal.</td>
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<tr>
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<tr>
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<td>Patras Bhoudia</td>
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<tr>
<td>George Chand</td>
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<tr>
<td>Pran Sukh</td>
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<td>J. P. Harrison</td>
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<td>Ram Lal</td>
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**Oudh District.**

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<tr>
<td>Qaisar</td>
<td>do.</td>
<td>do.</td>
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<tr>
<td>W. Gansalsvls</td>
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<td>do.</td>
</tr>
<tr>
<td>Jawahir La!</td>
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<td>Sitapur.</td>
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<tr>
<td>Hori Lall</td>
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<td>Lucknow.</td>
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<tr>
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<td>Biswan.</td>
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<tr>
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<tr>
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<td>Sharfuddin</td>
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<tr>
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<td>Prof. A. C. Hoggess</td>
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**Pilibhit District**

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<tr>
<td>Asi Ram</td>
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<td>Bahadur Shah</td>
<td>do. 1911</td>
<td>Richa</td>
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<td>Sheogarh</td>
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### List of Local Preachers

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<tr>
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<td><strong>Fakir</strong></td>
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<td>Puranpur.</td>
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<td>Baror.</td>
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<tr>
<td><strong>Khurram Singh</strong></td>
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<td>Nawabganj. do.</td>
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<td><strong>Tara Chand</strong></td>
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**Tirhoot District**

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<td><strong>S. A. Judson</strong></td>
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<td>Ballia.</td>
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<td>Piru.</td>
</tr>
<tr>
<td><strong>Dina Nath</strong></td>
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<td>Rasra.</td>
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<td><strong>Thomas Nicodemus</strong></td>
<td>Unordained</td>
<td>Chit Bara.</td>
</tr>
<tr>
<td><strong>John Samson</strong></td>
<td>do.</td>
<td>Samastipur.</td>
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<tr>
<td><strong>Bajrangi</strong></td>
<td>do.</td>
<td>Kamalda.</td>
</tr>
<tr>
<td><strong>Yunus Singh</strong></td>
<td>do.</td>
<td>Muzaffarpur.</td>
</tr>
<tr>
<td><strong>Jacob Anand</strong></td>
<td>do.</td>
<td>Mashrak.</td>
</tr>
<tr>
<td><strong>E. Lawrence</strong></td>
<td>do.</td>
<td>Madhupur.</td>
</tr>
<tr>
<td><strong>L. Benjamin</strong></td>
<td>do.</td>
<td>Kaili Paili.</td>
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District Superintendents’ Reports.

Bareilly District.

Rev. J. N. West. District Superintendent.

During the past year three noble missionaries have passed away within the bounds of this District. Volumes could be truthfully and worthily written concerning the character, labors and testimony of these three true servants of Christ. Appropriate memorial services will be held in this Conference and we must be satisfied simply to pronounce these honored names which will live in our memories for ever: Rev. Samuel Knowles, Rev. William A. Mansell, Miss Fanny M. English.

It is now a little more than seven years since I took over the charge of the Bareilly District. In this land where events move slowly the backward glance at seven years will perhaps not be an inappropriate introduction to a report of the past year. These seven years have not been years of spiritual famine, nor have they been years of as much spiritual plenty as could have been desired. But we can truthfully say that this period has been one of steady and substantial progress, and there is, perhaps, no part of the work that is not considerably stronger now than it was then. There are three things in which we can see advancement:

In Material Equipment. Aside from an effort to keep in good repair and to improve the condition of our mission property in the District, there have been a number of new buildings erected. At Shahjahpur, a new bungalow with pukka out-houses and a new church; at Lodhipur, orphanage a new workshop and one new barrack, at Powayan, a church (on land presented by the Rajah, and pastor’s house;) at Bara, in the Jalalabad Circuit, a small new church; at Tilhar, the placing of an arched roof over a large building of six rooms that ought now to last for a century; at Bareilly, the transformation of our large cemetery from a jungle into a beautiful garden, with new wall and gate and well and caretaker’s house, and last, but not least, the beautiful new hostel of the Theological School in Bareilly. Excepting the little village church at Bara all these buildings are pukka and were erected at a cost of about Rs. 1,00,000 and there is no indebtedness. How this could be accomplished in the face of the continued stringency of our funds for current work can only be explained in one way. He whose the cattle upon a thousand hills, touched individual hearts to give special donations for this much-needed material equipment.

In Educational Improvement. The Theological Seminary, the City School, and the Girls’ Orphanage, and the Woman’s Hospital with its Nurses’ Training Class, and at Shahjahpur the City High School, the Orphanage School and the Bidwell Memorial Girls’ School are all maintaining their standard of efficiency, and in most of them there has been decided improvement together with plans of expansion and development in the future. There is a weakness in primary education, but there is being some thing done. We have 12 schools for boys and 14 for girls. New schools have been started, at Powayan, Tilhar, Sadar Bazar, Bareilly and Mohamdi and these have been doing well for several years past. Besides this all our workers are encouraged
to be teachers, and very many of them have around them a few children whom they are teaching to read and write.

Spiritual progress. There is now a Christian community of 8,448 in this District. This is about 2,500 more than when I took over the District. We have had 4,397 baptisms but the death rate, especially on account of plague, has been high. There has been no Mass Movement among our people and the baptisms that have been secured have represented very definite effort on the part of our workers. When we came upon the District, we found a very decided lethargy among our village Christians. In some cases it amounted to violent opposition. The reason of this was that there had been for several years a cut in the appropriations from the Board, and it had been necessary that most small schools and waqifas be discontinued and in many cases the small worker had to be dismissed. The village Christians did not feel that the mission had kept faith with them, and some felt that the preacher-in-charge was receiving money for their school or worker, that he was keeping for himself. This was, of course, false, but many of the Christians did not want to see the worker nor the missionary. We were enabled to gradually break all this opposition down, and now these same people are giving regularly towards the support of the workers. We have held Revival meetings in almost every village in the District where Christians live and we believe hundreds of them have been truly saved in these meetings. We put much emphasis on the people being taught to memorize the Lord’s prayer and the Ten Commandments and this has been very helpful. It is quite within bounds to say that our people as a whole, are on a higher spiritual plane than formerly. Our Quarterly Conferences have been made the basis for special Revival services and attendant journeys into adjoining villages. In the seven years I have never had to miss a single Quarterly Conference, and on most of these occasions Mrs. West has accompanied me.

Concerning the past year a few words about each Circuit will suffice.

Bareilly has a large Christian community and always has a large congregation. The Sunday-school has been reorganized and has now over four hundred in attendance. Outlying villages are in charge of our workers. Mrs. Blackstock has an interesting zenana work and eight girls’ schools in her charge. Miss Dr. Gimson and her staff have had a busy year. She has had 32,500 old patients, 11,000 new patients, 583 hospital patients, 473 operations, 106 maternity cases, and 500 girls in schools were examined.

Sadat Bazar Circuit. Bro. A G. McArthur has a large constituency of Christian servants working for army officers. Among these servants and their families a good work is going on. A small school, an Epworth League, and a flourishing Prem Sabha is found here.

At Faridpur there is an extensive mohalla work and on the large Circuit there is a total of 839 Christians. Bro. Misri Charn knows all his people and is earnest in caring for them. The Circuit is specially strong in committing God’s word to memory.

Khara Bajhera property was the gift of Major Gowan, rescued in this village in the time of the mutiny. We have a flourishing school, large audiences from among the non-Christians and interesting village work.

Miranpur Katra Circuit has Khudaganj for its chief out-station. This is a stronghold of Heathenism and the Arya Samaj. But we have a good worker there, who is caring for the Christian community of over two hundred in his charge.

Tilhar is a very old station, the first Christian mela was held there when Bishop Thoburn was a young man. Bro. Walter, the Preacher-in-charge, has been ill for some time, but through hi-
assistants he has carried on the work. There is a good school, a large mobasia Christian community, and among the people regular religious services are held. We had some excellent Revival services there this year.

 MADAPUR is a Circuit small in number of Christians but large in area. There were 62 baptisms this year.

 JALASABAD is one of our largest Circuits. There are 984 Christians. There have been 75 baptisms this year and successful Revival meetings have been held at several points.

 PANAPUR is a Christian village of over three hundred, and Kersua is a Christian village just one mile away in which there are fifty Christians. We are glad to note a steady growth in intelligence and piety among these Christians. Brother Scott is the successful pastor of these sheep in the wilderness. Since Panapur was founded more than five hundred men and women have gone into mission service.

 POCAYAN has a good church and school house; school is held during the week and Sunday-school and preaching on Sundays. The Circuit work is flourishing and among the 40 baptisms this year are several from other castes than sweepers. Brother and Sister Franklin are earnest in itinerating among the villages.

 MOHAMDI is a small Circuit but has improved under the care of the pastor. Bro. Sadai Masih.

 Rev. H. H. Weak, preacher-in-charge, writes of Shahjahanpur:

 "No outstanding success or movement in connection with the circuit work took place during the year. The number of baptisms were about the same as last year. Two colporteurs and a large number of men and women workers served faithfully in carrying the message of Salvation into the Mohulls, out into the fields, bazaars, melas and zenanas, and as a rule they were all cordially received. The preacher-in-charge visited a number of melas and bazaars during the year, and to the utmost of his ability aided and encouraged the workers. The new church dedicated in February has done much to strengthen our Church life in the city of Shahjahanpur and all the activities of the Church are well looked after.

 "The Government gave a grant of Rs. 500 during the year for the purchase of tools for the Industrial School, and a further grant of Rs. 450 recurring annual grant. In addition to this the salary of a trained man from the Government Technical School at Lucknow has been promised from the beginning of next April. The Mission certainly has been well treated by the Government, for the grants mentioned above are in addition to the regular grants made to the institution as a whole and to the dispensary. The workshop was further extended, a well was dug in the compound of the shops and sanitary provision was made for the workmen. Orders for work were numerous and far in excess of the abilities of the institution as it is. A regular class was organized for the teaching of carpentry and blacksmithing under the supervision of a trained man.

 "The Orphanage School, Boarding, and Dispensary had a good year on the whole. The health of the boys was in the main very good and there were no deaths from disease. The number of boys was slightly larger than last year, and every boy was either in school or in some useful employment. loafers find little encouragement at Lodipur, while earnest, faithful work is always commended and rewarded.

 "The Mission High School had a good year in spite of the adverse report given by the Inspector of Schools. A Building Grant of Rs. 15,000 was received early in the year, and the possibilities of securing further grants for the building of a hostel for non-Christian boys led to a decision to change the school to a new location. Consequently a garden containing nearly four acres of land was
BAREILLY DISTRICT.

obtained from the Municipal Board for a very small price, and about a furlong distant from this site some fields were secured for a playground. Full plans and estimates have been submitted to the Government for the new building, and it is confidently expected that the Government will give sufficient money to realize the full scheme of reconstruction. The staff was maintained on the same high plane as last year, the Sunday-school was well attended as usual, and religious instruction was daily imparted. The school also had a slight increase in its regular grant-in-aid, a special grant was received for the purchase of books, maps and apparatus, also for the purchase of three additional typewriters. "The school is entirely self-supporting."

Bidwell Memorial School, Shahjahanpur.

Miss L. S. Wright writes:

Little we thought of being here as we bade good-bye to Miss English at the Annual Conference in February. Miss English was not well and felt the burden of school work, so she asked to be released from institutional work. She was appointed to work in Bareilly and lived with Dr. Gimson. Her work was almost done and God called her home in May. We praise God for such a life as was her's.

Miss Loper, who was appointed to the Bareilly Orphanage, came here in March on her return from America. She remained till the end of June. Miss Blackstock's engagement in America left a vacancy here, so I came in July, and Miss Loper went to her appointment in Bareilly.

Before vacation there were 140 girls. The present enrolment is 122. We thought best not to take in so many girls as the rooms were overcrowded. The general health of the school has been good.

Miss Masih is again at her post. Miss Sahae, returned in July after a year's absence. One of the normal trained girls completed her course and began work in July. Several other new teachers have come.

Five out of eight girls passed in the Middle Government examination. One is studying in Meerut, one is taking the Nurse's course in Bareilly, three are teaching in Sitapur. In the present class are eleven girls, an unusually large number.

We need new buildings. The school house is quite too small, dormitories insufficient and some made of mud. Dining-room too small, and store-rooms insufficient. We look forward to the extension of the compound and to the erection of new buildings not many years hence.

We are thankful for the privilege of service.

Girls' Orphanage and Boarding School, Bareilly.

Miss Loper writes:

This year there have been three different missionaries in charge of the Orphanage. Miss Easton left in March for a much needed furlough and Mrs. Blackstock filled the breach until July while the present incumbent went to Shahjahanpur to relieve Miss English and await the expected arrival of Miss Isabella Blackstock. A limited experience of four months makes one wonder how it has happened that so much of the time one person has been responsible for so large an institution. At first the responsibility of so many girls (193), the care of their health, clothing, food, education, and spiritual growth seemed a burden too heavy to be borne. (Although learning the routine has given facility, yet so little time can be given to each branch of the work that it seems an injustice to children who are with us such a short time.) The immediate need is for a teacher
trained in modern educational methods who could be getting the necessary knowledge and experience preparatory to assuming full responsibility.

There have been a few changes in the staff of 13 teachers. The head mistress and first assistant have been here for years and most of the teachers are Normal trained and all have been most loyal and helpful.

The health of the girls is excellent. In September Dr. Gimson examined the school and not a single case of tuberculosis was found. Her advice and attendance and the assistance of Miss Bowen, a trained nurse, has been an experience as new as delightful.

Five of the six girls who took the Government examination, passed, and three of them are studying higher; one in Muttra and two in Meerut.

Three teachers, a nurse, and 21 girls, were married during the vacation.

The Leagues, missionary and devotional meetings are held as usual. Our girls attend the General Sunday-school of 400 members. Some changes in the organization, and the visit of Mr. and Mrs. Annett, Sunday-school Missioner for India, have given a great impetus to our work. Eleven girls have volunteered to teach small groups in the Primary Department, the collections are quadrupled, a Normal Class is to be formed, and much blessing is expected from the new order.

There has been no special awakening amongst the girls but their daily life and conduct has been excellent and at the meetings at District Conference the teachers evinced a spirit that makes one very hopeful for the coming year.

Bareilly Theological Seminary.

Rev. S. S. Dease, M. D., Principal.

On account of the ill-health of the Principal, Dr. W. A. Mansell and his ultimate death and the return of Professor O. M. Buck to America, this institution was deprived of its principal teachers, during the first term of this year. However, the classes were kept up by the other professors and as the Senior class had left the smaller number in the Seminary, made this easier to do than if the full number had been in attendance. Bands of the students went to different parts of the District to help the preachers and their aid was much appreciated. After the vacation the Seminary reopened with a good Junior class, but we were ready to take even more if the applicants could have met our requirements. We were disappointed in not getting any who had passed the Entrance examination, but on the whole the class is a very promising one. Professor C. D. Hockey's coming to the Seminary has been a great help. Aside from his eminent fitness for the work as a scholar, the interest he has taken in the sports and the Department of music has been a great help to the institution. Prof. H. L. Mukerjee has filled the breach in the absence of a Principal and done his work with his usual success and efficiency. Prof. Devadasan has been enthusiastic and diligent in his new field of labour. Patrus Singh, the remaining teacher, has always been ready to carry his share of the burdens and did so efficiently. Last year the Principal reported that there was a noticeable falling off in the receipts from patrons during the year, and this year has been no better. There is no question but that we ought to have a much larger number of students in attendance, but before we can do so we must have more financial help. The Erie Conference Hostel and Warren Memorial Hall have been occupied and have given us abundant room for the unmarried students.
BIJNOR DISTRICT.

We must take in hand the remodelling and renovating of the married men’s quarters as soon as our means will permit.

There has been a great deal of sickness during the fall months, almost all the students and professors suffered from fever and the classes were much broken in consequence.

We have had profitable meetings during Dasehra, being helped by an evangelist from the Punjab.

As more than half of the students in the Seminary are unmarried, the number of the wives of students at the Woman’s School has been only 31. At the examination of the women held in December, 1912, the first one to be conducted by a joint W. F. M. S. Committee of the North and North-West India Conferences, the pupils acquitted themselves creditably. A large proportion of the women entering in July were rather better trained than usual. Mrs. Mansell states the new arrangements which Mrs. Dease has instituted in the school, kindergarden and nursery under her charge, have had a marked effect on the women’s work in the school, which will doubtless manifest itself in the next examinations. Their course includes the regular Bible Reader’s Course and additional Scripture teaching. The women are doing some practical work outside in carrying on a new Sunday-school, opened among newly baptised women and girls and it is hoped even to increase the practical work that the women may in every way be fitted to go out with their husbands to active and effective work in the wide field of Hindustani-speaking India.

There are about fifty children in the Kindergarten and Nursery department of the Woman’s School. While the mothers are in school, their infants and young children are being cared for. There has been little sickness among them and no deaths this year.

The Nursery has been fitted up with home-made hammocks for the infants and safety swings for the older babies.

The Head Mistress of the Kindergarten is assisted by three women from the Woman’s School who have passed their four years’ course of Bible study and they are now learning kindergarten.

Bijnor District.

Rev. L. A. Core, Superintendent.

If any one word more than another can be said to characterize the work done in the Bijnor District during the year under review, that word would be “definiteness.” At the District Conference at the close of 1912 we set before ourselves some very definite ends to be achieved, some results to be attained, which in the opinion of the Conference were worthy of our best efforts. Reviewing the work of the year, I wish I might be able to truthfully say that we have accomplished all that we set out to accomplish. Good work has been done. Our efforts have been rewarded. We are on a higher level than we should have had had we not set for ourselves the tasks we did. Some of the ends proposed, toward which our efforts were directed were:

1. To win for Christ those yet remaining unbaptized, where part of the village is already Christian. A careful examination revealed many such mixed communities. Such a condition is productive of many evils. It is almost impossible to remove the old shrines from such places. If it remains, there is the constant temptation to the weaker members of the Christian community to revert to old practices when special stress, such as sickness, marriage, is laid upon them. The presence of unbelievers makes it difficult for the weak and timid village Christian, ignorant to the last degree, to conduct any sort of
prayer service, either in the community or in his own home. The presence of any vestige of the old life is always a menace and should be removed completely and this can be done when the whole community is solid for Christ. Much progress has been made but much yet remains to be done along this line.

2. To win the remainder of the sweeper community. The census shows that while there are in the District 8,419 Christians largely from this class, there is almost an equal number who have not yet been reached. This year over 700 were baptized from among the non-Christians of the sweeper community, the total number of baptisms being 934. This is the largest ingathering for some years, but we earnestly covet for Christ those not yet gathered into the fold.

3. Another task that the workers set for themselves was to try to have at least one model village Christian community in each sub-circuit. Each man was to select the most promising village in his charge and set about trying to make that in every possible way a model village. It was decided that in such a village there should be none yet unbaptized; no remnant of idolatry should exist; the people should themselves under appointed leaders, in the absence of the worker conduct religious services on week days and Sundays; there should be at least one person able to read the Bible; all should know the Commandments and the Lord’s Prayer and the story of the life and work of the Christ so as to be able to tell it intelligently to others; and if the community was sufficiently large it should have an Epworth League, while every family should make some sort of weekly contribution to the Lord’s work.

It can not be said that many of these villages have yet reached a state of grace justifying their claim to be called model communities. Yet there is no question that as a result of the efforts of the workers, and of the people themselves under the inspiration of the catching title, progress has been made toward this end, in more than 50 villages.

This plan has the advantage and inspiration of a definite and reliable goal to be reached.

4. More than ever before we have this year set out to discover, put into workable shape and set into operation the forces lying dormant in every community. India is not to be brought to Christ by the missionary nor yet by the mission agent. Their numbers can never be large. But there are forces for the evangelization of the land lying dormant and unutilized, which if released and set to work, would soon transform India. Among these are the hereditary village headmen or Chaudhri. These men have tremendous influence for good or evil and we are trying to turn it toward the good. Each worker has one or more of them under special instruction and to each is assigned some definite work which he is asked to attend to in the absence of the preacher. Many of these men are ready to help but have not the least notion as to what to do or how to go about it. This is the worker’s task to tell them what they can do and show them how to do it, and on his return, to hear the report of the special task assigned, and to assign further work. There are now over 200 of these men under systematic instruction to this end, and we hope to greatly increase the number during the coming year.

5. Special attention has been given to the instruction of the people. Each worker prepared a very brief simple catechism on the life of Christ covering the whole field in about fifty questions, with questions and answers so simple and short and clear cut as to fasten itself in the mind of the most ignorant. This has been taught everywhere, from village to village with good results and soon we hope there will be none left who are not familiar with the essential facts of the life of our Lord.
The work of instruction is made immensely more difficult owing to the fact that about two-thirds of the men are away in the hill stations during nine months of the year on service.

The converts of the year have been largely from the sweeper class though from among the 135,000 Chamar's there have been a few exceptions. Here again we are working definitely and systematically to the end that there may soon come a break in this community, among whom so much work has been done and who are so near to being Christians, but who for some reason find it very hard to take the final step that shall commit them to the religion of Jesus Christ.

There is a small tribe known as Nairs who belong to the criminal class from among whom we have had some very promising converts. There are some 600 of them yet unbaptized whom we are hoping to reach soon.

As I have itinerated over the District this impression has been borne in upon me deeply that there is a deep, real hunger for the Bread that feeds the soul. Talking with the people of the towns and villages and with the workers who come into daily touch with the people, this conviction grows that the unvoiced longing of the people is to see Jesus who alone has the words of eternal life.

Rev. M. T. Titus has charge of the Bijnor Circuit, and in addition to this has been District evangelist while Mrs. Titus, since Mrs. Core went to America, in May, has been in charge of the women’s work of the entire District. Brother Titus writes as follows of his work: “In the eight months since the writer came to this field he has been passing through the kindergarten stages of District work and has had many new experiences. In spite of the short acquaintance with the work, the inherent difficulties to be overcome, the discouragements to be forgotten, we can thank God for some very real victories and look forward with fervent hope.

Our evangelistic work has taken us to the usual mobhillas, villages, and bazaars; out of 97 villages to which our workers make regular visits, we have been once or more to all but three. Mrs. Titus has been with me most of the time and her special meetings with the women have borne good fruit. Besides this we have itinerated in other circuits in the District and have tried to help in any way possible. Everywhere we found people ready for baptism. Most of these were either children or women who had married into Christian families, but not a few were whole families who had been taught during the year by the workers. In this way several mobhillas became entirely Christian where they were only partly so before.

The efforts of the workers have been consistently directed along the line of education and preparation—education of Christians in the fundamental doctrines of the faith and of non-Christians for baptism. To this end the importance of personal work has been emphasized. The results of this are evident especially in one community where the worker goes as one of the people from house to house teaching them songs and telling them Gospel stories and leading them one by one into practical Christian experience.

In the matter of the preparation of Chamar’s and others for baptism, our aim has been to reach the whole community by enlisting the services of the headman or Chaudhri. In this we have met with some success. For instance one man who insists that he is ready to become a Christian, shows his sincerity by selling Gospel portions and by teaching his people. The Arya Samajists are strong and are making vigorous efforts to get hold of the Chamar’s, but save in two or three places they have not succeeded to any extent.

It is encouraging also to note the interest the educated men of the city are showing in Christianity. On one occasion 68
English-speaking officials and others listened attentively and appreciately to a presentation of the claims of the Christ.

Our educational work has remained much as in former years, though signs of future change are not wanting. The Girls' School has enjoyed a prosperous year under the leadership of Mrs. Worthington and definite steps are being taken to make better provisions for this important work by erecting a complete, up-to-date plant. There are 87 boarders in addition to several day pupils. Among the latter are the little boys of the compound. A home for the boys from the District is still a crying need. Although 42 boys from the District are being educated in Government schools or in various other schools outside the District, there might be double the number receiving instruction had we the accommodation for them in Bijuor. We are glad to say, however, that the prospects for the neglected boys of the District are brighter than they have been at any previous time.

BUDAON DISTRICT.

Rev. William Peters, Superintendent.

This year the Lord has blessed us in our work far beyond our expectations. Our knowledge is limited and, therefore, our expectations are sometimes limited too, but the Lord has done exceeding abundantly above all that we have asked or thought. Owing to total failure of rains there is famine in our District and the prospect for the next crop is very meagre. Our poor Christians are feeling this famine very keenly and yet they do not murmur or grumble but instead of feeling despondent they have their trust in God their Father. Their spiritual condition this year is far better than that of the past year and in the true sense of the words they are going on "from strength to strength." Every preacher-in-charge in this District reports remarkable success in his work. The outlook is very encouraging. The number of enquirers who are under instruction is very large and we very soon hope to receive them into the fold of the Master. The total number of baptisms this year is 1,117.

Christianity is making its way steadily into the hearts and homes of the high caste people and we hope to have them in our Church in the near future. Our hearts are full of gratitude to our God for all these signs of encouragement. The number of workers is very small but in spite of our small force we are trying to do our best, and our workers work with zeal and devotion. We have not any satisfactory arrangement for the education of our village Christian boys and girls. Although our preachers are expected to devote some time every day to teaching these boys and girls we feel that unless there are at least 15 or 20 Primary schools in our District our boys and girls will not be able to make much progress.

There is only one Anglo-Vernacular Middle School for boys with 78 Christian and 150 non-Christian boys on roll, and a similar school for girls with 85 Christian girls on roll. The monthly expenditure of the Boys' school is Rs. 400 per mensem and the school is self-supporting. The results of the semi-annual and annual examinations were over 75 per cent. From the Girls' school five passed the Lower Middle examination.

The Epworth League has done good work and is a potent force in developing the spiritual life of our young people. The young men in particular help in the evangelistic work and take a very active part in the extension of Christ's Kingdom by preaching the glad tidings of salvation. Our Sunday-schools have also had a successful year. We have preached regularly in bazaars, villages and in non-Christian
fairs. In many places idols were given over to our preachers to be destroyed and shrines were demolished. Those who worshipped them before acepting the Lord Jesus Christ said to our preachers: “We have no faith in these things; we believe in the Lord Jesus Christ.”

At present there seems to be a very keen desire in the hearts of our people to find the true religion which is able to give them salvation from sin and its power. Their gurus (religious instructors) and traditions do not satisfy them. This is a very good opportunity for our people to show them the path that leadeth to life eternal. I am glad to say that the Indian Christians are realizing their responsibility in this matter.

Our Workers’ Meeting and District Conference were seasons of great spiritual refreshing and uplift for our people. The Lord was with us and the old and the young were abundantly blessed. Bishop F. W. Warne, D.D., Dr. Core, Dr. Dease, Mr. T. G. Peters and Professor Devadason were with us, and the help we received from them was invaluable.

Miss A. Means has charge of the Girls’ school which is prospering intellectually, physically and spiritually under her. Miss Scott is looking after the zenana work of the whole District and this work is very successful.

We close this report with gratitude and thanksgiving for what has been accomplished and with a strong determination to go on achieving still greater triumphs for our crucified and risen Lord.

EASTERN KUMAON DISTRICT.

Rev. C. C. Hewes, District Superintendent.

A country is said to be happiest and most prosperous when there are but few items to write in its history. Eastern Kumaon should then be congratulated, for the history of its past year shows very little that is striking. Because it has been a year of quietness we must not think that little has been done. It has been, we trust a good year, and a year of spiritual growth. Three years ago Eastern Kumaon was one great Circuit, and it has been growing into a District, and getting used to being one. Two years ago it was set off as a District with four centres as circuits, which after a year became seven. An appropriate name would be “The Seven Churches” of Eastern Kumaon. In time, as preachers are trained there should be one or two other new circuits formed and still there would be much territory to possess.

Our preachers are being trained as administrators and are learning their duties and responsibilities. The work of a preacher-in-charge is new to most of them, so it is little wonder that they make some mistakes, but as they are consecrated to God’s work, they will learn from their mistakes and become workmen of which they need not be ashamed. They are making good progress. For manning the District there are besides the superintendent, one travelling elder, one local elder, five local deacons, seven local preachers, fourteen exhorters, and three teachers. One of our best local preachers is totally blind, and reads by touch and by having seeing-persons read to him prepares excellent sermons which edify his hearers. One of our exhorters is not only totally blind but is a cripple, unable to work or stand. He is not only a good speaker, but also a good chaukidar.

Two preachers-in-charge and one local preacher were sent to the Lucknow Dasahra Meetings. They returned to impart to the others the help and inspiration they had received.
This has been a hard year for Bhot, for they have had to learn to do without Dr. Sheldon, after having depended upon her for eighteen years. The Christians there feel that they are orphans. It is hoped that some of the greatest difficulties have been overcome, and that the work will now move on more easily. Two ladies or a married missionary, willing to take a hard trying place, are needed.

Pithoragarh has had a quiet, but not unprofitable year. The services of the Church have been well attended, especially the Sunday services. There is a division of opinion among our people and missionaries as to the right of Christian women, converted from Hinduism, to marry again while their Hindu husbands are living, without first obtaining a decree of divorce from the civil courts. Our Annual and Central Conferences should give a clear and unmistakable decision on this subject in harmony with the Discipline and the civil law, so that unprofitable discussion may end.

Our Boys' schools in both Pithoragarh and Lohaghat have done well this year, and the Deputy Inspector, fresh from twenty years of school work on the plains, expressed himself as highly pleased with both schools and especially with the Pithoragarh school, which he considered one of the best he has to do with.

In Lohaghat a sweeper was baptised and in two other places two sweepers are ready for baptism. Our friends, Miss Butcher, M. D., and Miss Nichol, although not members of our church, carry on their medical and evangelistic work in Lohaghat and Tanakpur in harmony and sympathy with our preacher and missionaries for the building up of Christ's kingdom. As they do not try to establish another church, their influence is given to building up and strengthening ours. We are very grateful to these two elect ladies for their sympathy and help given to our work. In Champawat, Miss Budden carries on her evangelistic work with her band of Bible Readers as heretofore, and also opens schools and starts new work wherever she can in her field of Kuli Kumaon. She found it advisable to give up her rented house in May and begin building a new house of wood on land obtained from the Government. At first she lived in her tent, which was very disagreeable during the heavier rains. Later she moved into booths of poles and twigs, roofed with grass, which she found very comfortable. She had lived in the rented house, said to be haunted until the villagers said that the ghost would not trouble them any more. The hill people all seem to believe that ghosts and evil spirits can not injure Christians and can not manifest themselves when Christians are near. When Christians actively resist the evil influence in prayer, those who invoke the demons to possess them, give up in despair after hours of frantic efforts. The people are coming to know much about Christianity, but they do not know Jesus Christ.

The new house in Phulbiri, Champawat is progressing nicely, and will be a very comfortable dwelling, ready for occupancy in the spring.

Several of our best preachers will voluntarily give three or four weeks this winter to help in the Bhabar around Tanakpur, to win a caste there found to be very accessible. Work there is only carried on during the cold weather, as the danger from malaria is so great during the rains and early fall, when the climate is deadly.

Our workers meet the Bhotias and Tibetans in Chaudas, Gharhoola, Dudi, and Tanakpur. We also meet the Nepalese at these places and at Jhulaghat.

Among our needs, are, medical workers for outlying points, money for more preachers' houses, and salaries for the young men who are being trained for the ministry. A school building is needed in Pithoragarh and Lohaghat where we have two good Boys' schools. A church building will soon be needed in Lohaghat, which is a centre for
Europeans. We need more scholarships for boys as the number is increasing and we lack both accommodation and scholarships.

The efforts are still kept up of trying to settle poor Christians upon land. While difficulties arise, yet substantial progress is made. Several of our people earn their living as tailors. Besides this and cattle buying few openings for Christians are found except mission service.

Miss Sullivan has kept her school and Woman's Home in successful operation although working under the disadvantage of her efficient helper and assistant, Miss McMullen being absent on furlough all year. Miss Reed at Chandag, besides the work of managing the Asylum and winning the hearts of the inmates for Christ, also maintains an excellent boys' school for village boys. She has also given much help and inspiration during the past year in the Sunday-school work of the District. We highly appreciate her efforts to systematize and organize the work of the Sunday-schools. Our Sunday-schools number two less, but an increased attendance of 169 shows that the work has not been neglected.

Our statistics show both losses and gains, so that taken altogether we seem to have just about maintained last year's position. We have gained 30 probationers and our Christian community has gained 25, and now numbers 687.

Our Junior League now has 97 members. Our boys' schools are more than last year, with an increased attendance, and there is a larger number of Christian boys in the Boarding House. Pastoral support and collections show variations from last year, but the total contributions only differs by rupees five.

We are trying to follow in Dr. Butler's footsteps, and "lay broad and deep foundations" for our work. The building seems to rise slowly but we hope it will be permanent. The temple of the Jews was "forty and six years in building."

Eastern Kumaon bears a strong resemblance to the Holyland. In the north are snow-covered mountains, greater than Hermon, on the east is a larger river than the Jordan, occupying a hot valley. Jhulaghat may stand for Jericho, though a narrower valley. On the south lie hot sandy plains. With the Dead Sea and Great Sea the resemblance ceases, but the Sardu River Valley is a plain as warm as Joppa, and producing excellent fruits. Sheep and goats are numerous in Bhot. Both "milk and honey" are found in this region. The mountains are round about Pithoragarh as they are about Jerusalem. But sad to say, like Canaan, the land is filled with idolatry. We believe that idolatry has begun to lose its power over the people, and the time may not be distant when multitudes will cast their idols to the bats.

Because of the difficulty of bringing all our workers together for a Summer School, we took instead the week before District Conferences for special meetings, morning, evening, and after dinner. The latter were very inspiring. At three of these we heard reports from the Lucknow Dashehra Meetings which were very vividly portrayed for us. Early in the year the most of the workers of the Lohaghat Circuit undertook to "tithe" their incomes. This was brought up at a night meeting and thirteen workers from other Circuits joined the band of Tithe Givers.

A motto was selected for the District Conference: "the Still Small Voice," and nearly all the sermons had some relation to this thought, although no topics were assigned. The result was that all the services seemed connected, and the impressions seemed to be deepened from day to day. A devotional spirit prevailed, and unity and harmony were manifest. With this preparation the work of the Conference business moved along easily and smoothly. A few differences were gotten rid of and God's blessing seemed to rest upon the closing work of the year.
The outstanding event of the year in this District was the Summer School held in June. It was noteworthy as being the second ever held in Garhwal but especially because of the presence of Bishop Warne, Rev. B. T. Badley, General Secretary of the Epworth League, and Rev. J. R. Chitambar, pastor of our Church in Lucknow. To appreciate the significance of this gathering one needs to put one's self in the position of workers, coming in from isolated stations scattered through this vast mountain district, where the uplift and satisfactions of Christian fellowship are meagre, if not altogether wanting. Then remember too, that it has been 21 years since a Bishop had visited Garhwal. And that visit (by Bishop Thoburn in 1892) was at a time when there was no assembly of all the workers to gather inspiration from his words and presence. Then consider the fact also that while it is a usual matter of course, for District Conferences and Summer Schools on the plains to enjoy the ministrations of visiting missionaries and others, Garhwal, if I am correctly informed, had never before enjoyed such a privilege as this occasion afforded. Thus one can understand the eagerness with which our people assembled for this Summer School and the extraordinary enthusiasm with which they responded to the stirring messages brought by our visitors. God was with us in power. The results abide.

Two important movements have been started with the sanction of our Finance Committee and with the hearty approval and support of our Bishop. Both aim at the establishing of fitting memorials to two missionaries that wrought mightily and well for Garhwal. It is proposed to name the Christian Boys' Boarding School after Joseph H. Gill and the High School after J. H. Messmore.

Both institutions are of the utmost importance to our work in Garhwal. There are 32 boys in the Boarding School, an increase of seven during the year. There is room for only 10 or 12 more boys. But there are not fewer than 50 Christian boys in the District that ought to be taken into the Boarding at once. We do not meet with reluctance here on the part of our Christian parents to send their boys to school. Among non-Christsians there is a similar eagerness for opportunity to educate their sons. Everywhere boys are offered us by non-Christian parents, especially among the carpenter, blacksmith and weaver castes. "Make Christians of them, if you will," they say, "but give them an education." It is quite common for parents themselves to propose to become Christians provided that we give their boys a good chance in life.

Our High School has an enrolment of 296. The Government High School is now competing somewhat more successfully with us. We lost this year a considerable number of boys that went to the other High School for the more practical courses there offered. However, new pupils entered held our enrollment to practically the same mark as last year. As regards worth of character and spiritual influence, our staff is an exceptionally strong one. Ten of the teachers are Christians. Our Headmaster, D. A. Chowdhry, has had the satisfaction, in association with Mr. Messmore, of raising the school from the Middle to the High Standard and against great disadvantages has kept the school at a commendably high standard of efficiency. He is a tower of moral and spiritual strength in the community and is greatly respected throughout Garhwal.

But measured by Government standards and by the present urgent requirements of the community we serve, our staff is under grade. We have no graduates at all and only one trained teacher. The Government calls attention to the inadequacy of the staff educationally, in terms that demand the immediate attention of the Mission. I
would earnestly request this Conference to appoint a strong Board of Trustees that the school may have the benefit of the larger experience and wider vision of our educationists on the plains.

Our Boarding and High Schools' properties are in very bad repair and are quite insufficient for present needs and hinder further progress as well. Our dormitories are not conducive to health or discipline. An open shed serves as kitchen and dining-room, whence boys are driven in cold or stormy weather to the dormitories. A roof fell in this summer. Several of the walls threaten to follow suit. An entirely new plant is required.

To report things as they are I must continue my tale of woe. All friends of our educational work ought to know that in the District where the prestige of the Mission and its hope of success are bound up in a peculiarly intimate way with the High School, our buildings are antiquated and dilapidated and the Government recognition of the school is in danger. Something must be done and that at once if we are to maintain the leadership in education successfully, maintained by us in this District for half a century. Our good Bishop, on visiting our school, wept as he saw the buildings in which Mr. Messmore had given the best of his last years, struggling to the utmost of his strength against most difficult conditions. At its mid-year meeting our Finance Committee gave the District permission to undertake a small scheme of repairs and improvements. But the Government Inspector of Schools, on his last visit urged with strongest emphasis possible that the Mission take up a larger building scheme, commensurate with its past endeavours in Garhwal and with its present splendid opportunity. He advises that the old building be done away with, that an entirely new plant may be put up in accordance with the latest educational ideas.

The plan to make the school a memorial to Mr. Messmore has aroused no little enthusiasm, especially among the educated classes, who greatly revered Mr. Messmore. Efforts are being made by a Committee of prominent Hindus to raise money in Garhwal for the school. The Deputy Commissioner, the highest resident official in the District, is chairman and is taking an active part in pushing the claims of the school upon the benevolent of the people. He proposes to ask subscriptions of the chief priests of the famous shrines of Kedarnath and Badrinath, two holy places of Hinduism, whether pilgrims come from all parts of India.

Our village schools show some improvement. Six new schools have been opened during the year. A new building for one school has been erected, the gift of Mr. Rufus Glick, of Indiana.

The Superintendent is confined to the High School in Pauri, teaching 15 hours a week, and is therefore able to tour the District only as school holidays and school duties permit. This is much to be regretted as there are particularly hopeful aspects of our evangelistic work and the personal presence of the Superintendent is needed in the outstations.

Many of our preachers have been doing work. In Lansdowne, a military station for Indian troops, our preacher-in-charge, K. Roberts, an earnest and capable local elder, obtained permission to preach in the bazaars, an opportunity that has of late years been closed. There are 4,000 Indian soldiers in Lansdowne, half of whom are Garhwalis. Unfortunately we have no property in this important station. Work, on the lines of the Y. M. C. A. would be well worth while there. On the Dekhwal Circuit, C. Khiyali, a local elder, has shown commendable zeal in touring his Circuit and has met with much encouragement. The new Circuit organized last year with I. Sils, local elder, in charge, has made a good beginning. On the Naiyar Valley Circuit, with G. Money in charge, a leader among us in things spiritual, there
are hopeful signs of a considerable movement toward Christianity. Lohia Circuit has had a good year, under F. W. Greenwold, who has toured his Circuit with the energy of a much younger man. Our Church in Pauri has also had a good year under S. Mansell, who is also house-father of the boarding and teaches in the High School.

Our Church records are undergoing revision and our Christian community shows a decrease. We have had an increase of 14 from among non-Christians. There is a considerable number of Garhwalli Christians in other parts of India and do not, therefore, count in our statistics.

The W. F. M. S. work has been maintained at its usual high standard of efficiency. Miss Yeager, the Principal of the Girls' School, gives painstaking attention to every detail of the school life and work, and we rejoice that her health has stood the strain. In the Government Middle examination, three candidates appeared and all passed. Mrs. Gill, the district evangelist, has put in a strenuous year. She and her workers have carried the Gospel to many neglected parts of the District and have been of great blessing to our isolated Christian communities. Miss Huffman in opening the medical work has met with encouragements and disappointments incident to pioneer work. It is most earnestly to be hoped that her plans for a hospital will be realized. Her year's work in Garhwal amply vindicates the wisdom of opening this work.

P. S. HYDE.

GONDA DISTRICT.

N. L. Rockey, Superintendent.

Territory.—The three civil districts of Gonda, Bahraich and Basti.

Population.—Hindus, 3,554,807; Mussalmans, 743,043; Christians, 1,532.

Area.—8,232 square miles.

 missionaries.—N. L. Rockey, District Superintendent, Mrs. Rockey; Girls' Boarding School, Miss E. Rexroth.

Indian Staff.—Three Conference members: M. L. Harris, Ferris Wittke, J. Robert; 23 local preachers and 11 exhorters.

Report.

In 1885, when the "Boys in Blue" came trooping home, some of them had bullet holes in their coats and hats, and I was unsophisticated enough to believe that they were the marks of narrow, thrilling escapes instead of the results of private rifle practice. Had they not been "in the war" and were not they expected to be able to tell of big doings?

The missionary report that does not deal in things thrilling and horrible is apt to be considered of little account. But it is just that report that I am making. As I look back over the year I can recall nothing enough out of the ordinary to be of interest in a report, but there has been unremitting toil and faithful service which will tell in the long and great campaign against idolatry. I have read just today that there are many powerful movements that are unnoticed. "Green, the English historian, shows that during the great War of the noses to which writers give such prominence, there was really going on out of sight a great development that revolutionized England." The woman that has put the loafen into the meal, does not seem to have done anything very much, but where would the bread be if she had been lax in this simple round of life?
Ours has been the simple round this past year. I have spent 128 days out of the station, and every one of them has had its problem. The remaining days in the station have been freighted with work that has taxed all my strength. My native brethren have been frequently visited and encouraged in the battle along their border and I have found them faithful according to the grace that has been given them. Our statistics do not show an increase, for we have cut off a lot of names of people whom we can not trace. Our territory is one that suffers a big drain from emigration to the tea gardens of Assam, the mines of South Africa, the sugar plantations of America and other lands hungry for cheap cooly labour. We have suffered from such causes and from the periods of hunger under which the people get restless and nomadic. Numerous cases occur where after a few years people return and show that in their wanderings they have not forgotten their vows.

Our greatest encouragement has been in the condition of our schools. All are over-flowing. People who fear our religion, still prefer to send their children to us, for they know that they will be receiving loyal and moral instruction. Our Christian boys are doing well and bid fair in several more years to give us a supply of better workers than we have as yet known. In this is our hope.

The excellent, commodious, sanitary buildings of the girls' boarding school, which have been so long in building, are at last done and the school is happy in the success that attends it. There are 87 girls now in the school and several of the teachers are those of our own training. Miss Wright, who had been with us for three years, was transferred in May, and we received Miss E. Reath, a new missionary, who has great responsibility thrust upon her before she has been a year in the country. It gives her little opportunity for private study. It is a mistaken policy that loads people down in station work before they come to a knowledge of the life of the people by personal touch with them in their homes. I fear that only we Methodists are guilty of this short-sighted policy that tends to early break-downs and sudden emergencies. There should never be fewer than two ladies in any institution. The same is equally true of the men's work and, perhaps, more so.

We report now on our books a membership of 1,253 and a list of 85 baptisms this past year. I have a few patrons for workers and boys' support, to whom I have been faithful. I have issued during the year two numbers of a modest little paper called "The Gospel in Gonda," which I have sent to all friends who are interested in our work. If there be any editor or other reader of this report who wishes to know more of us, let him indent on us for this occasional paper. We face the future with the confident hope that, when the records are opened, the work of 1913 on our Gonda District will have been found to have counted modestly in the final grand triumph.

HARDOI DISTRICT.

Rev. S. B. Finch, Superintendent.
Mrs. L. S. Parker, Missionary.

Male workers 75. Female workers 62, total 137. Christian community 2,601.

We are grateful to God for spurring our lives another year and for giving us an opportunity of extending the Gospel of the Risen Christ, to those who had not been reached last year. We are also very grateful for the Divine protection of all our workers from the-
awful pestilence of plague which visited and ravaged village after village. We express our sorrow over the loss of two of our sister-workers, one of whom was crushed to death by the falling of a wall, and the other died through family disease.

Prior to, and following the Annual Conference, I itinerated in the District for about ten weeks, holding meetings morning and evening for the benefit of all that could be present. These meetings were gladly attended, for the people had no other engagement at that season. A large majority of these are illiterate and uncultured, yet they are not ignorant of the fact that they can not attain salvation without faith in Jesus Christ. Consequently they are always looking forward to occasions for the deepening of faith.

The spiritual condition of these villagers as against their former life, is very encouraging and remarkable, especially that of children where the right living of their parents and our teaching have been as lights and guides to their paths. Not only is this true in relation to the children but also to the new converts.

In addition to my regular tour in the District I visited each Circuit four times and as far as I could, spent several Saturdays and Sundays in each Circuit and inspected their Epworth League and Sunday-schools, and held Divine services. I feel rather proud and pleased to say that these two branches of our Christian activities are discharging their duties faithfully. I have also inspected the various schools and examined the students. In some places village boys and girls showed great readiness and eagerness to learn and with a view to inducing and encouraging them I distributed prizes. Often a shallow view leads some to conclude that only those boys and girls who are in Boarding Houses receive satisfactory education; but this notion is wrong. In every Circuit in this District there are schools for those children who do not get the privilege of entering our boarding school.

Mrs. Parker’s visit experience and her timely and valuable counsel contributed largely to our success and is a means of great inspiration to us all. She has greatly assisted me in the District work and especially in the Summer School. The success of the girls in educations and spiritual lives is the outcome of her incessant labours. The spiritual condition of the boys is also very encouraging.

We held our Summer School during the months of May and June as we have been doing for some years. We not only trained our workers in secular lines but also held two devotional services daily which proved a means of great blessings to us all. Much depends upon our knowledge of our religion, yet we know and firmly believe that much more depends upon our success in straight and holy living. Great emphasis was laid on this point in our Summer School in the services and in personal consultation. Evenings were devoted to solving such problems as the Christians of this District need to learn, and which demand our great attention for making the new converts real followers of Jesus Christ. To illustrate, they were taught that their marriages should be solemnized according to Christian rites, their burials also as such, converts should be received on probation and then taken into full membership of the Church. They should also be taught to read the Bible. Some reponsibility for the work should also be thrown on their shoulders and explained to them through precept and example that they may undertake the work cheerfully, ignoring entirely the idea of any kind of recompense. The men in training must be taught more than others, loved more, honored more, and encouraged more in this glorious work. Special effort must also be made to realize at least 3 annas a year from each new convert for the support of the pastors and other works. Then there should be such an arrangement for the Sunday services in each circuit that
every worker must hold Sunday-school and evening services for the Christians.

Together with the teachings from the Holy Bible lectures were given on various subjects, for example: (1) Who is the Saviour of mankind? (2) How did Jesus Christ, the Son of God, assume the form of a man? (3) The office of Jesus Christ in saving sinners?

There have been 214 baptisms this year in this district from various castes. The majority of these baptisms have been from among the Chamars and sweepers. We earnestly work and pray for a mass movement in our District but we have had no encouraging signs yet; nevertheless, we hope that God will answer our prayers and crown our efforts with success ere long.

There are about 8,000 Chamars in Sindila and Benigunj and quite a number of them have received educational training through our efforts, but it is sad that they are backward yet in accepting Jesus Christ. We are likewise trying to start work in Mallawan among the Chamars. In Pihan and Shahabad there are hopeful signs of success among these, but among sweepers we meet with direct success. May God soon give us the fruits of our labour. There seems to be a good opening among the sweepers at Haroi, but for many reasons our start among this particular class does not seem advisable. This year a number of caste people came to us for baptism, but our lack of some adequate means for their teaching stopped us from baptising them, nevertheless, they are all under our instruction. There is a very good work among sweepers and cobblers in Sandi, but it is a pity that the force of labourers is very insufficient. If, however, we could manage to have some more workers our success would be just as bright here as in Shahabad. In Bilgram also there is work among these two classes particularly and in some measure among the higher castes also.

There is an excellent work done among the Kuchh-Bundhies or those who cut mill-stones and make fans, in Saffore, but there are not very many there and for six months remain out of their homes. Our work in Unao is not confined to any particular class. There have been 23 baptisms this year from among the Brahmans, Kahars, Koris and cobblers. We hope that our work among the Koris will soon gain a strong foothold. We constantly keep in view three things: First, that the Church of Christ may always be increasing; second, that all illiterate Christians must be given adequate teaching; and third, that all may learn to give.

We are endeavouring our best to teach the new converts the advantages of the probationary relationship and of the full membership in the Church that they may show great interest in these things. This year in the District 50 persons were received on probation and 30 were admitted into full membership, and we hope that many more will soon be ready. We clearly explain to them the benefits of full membership and more especially we taught them that without full membership they can not have the privilege of bearing any office in the Church.

We are putting forth our best efforts to introduce "Self-support" among all our Christians. This year we raised about Rs. 160 from non-employees of the Mission. Rupees thirty out of this were contributed by the new converts. Our village Christians have really very scanty means of livelihood which makes us not only sad for them but pour out our incessant prayers in the presence of God to help them in their times of trouble and trial. Most of our workers are zealous, faithful and successful, but some are very down-hearted because they hardly see any fruit of their labours. It may be due to their inefficiency in the knowledge of Christianity. There are some too infirm on account of old age to do any large amount of work.
DISTRICT SUPERINTENDENT’S REPORTS.

Howbeit, we love them, and honor them and consider ourselves fortunate by their mere presence with all their experience in our midst.

There are not very many Chaudhries or the unpaid workers, in this District, still there are one or two here and there. There are 3 in Hardoi, 3 in Pihani, 2 in Shahabad, 1 in Sandila, 1 in Bilgram, 1 in Mallasan, 2 in Sandi and 1 each in Unao and Salampur, that is, 15 in all. We greatly honor these Chaudhries and love them and always accept them in our Quarterly Conferences with much respect and love.

There are in addition to these Chaudhries 12 able laymen in this District who not only render financial aid to the Church but greatly assist in all the services.

The future hope of the work is in Unao, Mallawan, Pihani, Sandila and Hardoi. We have been expecting to open up new work in 4 of the former places for the last 2 years and we have succeeded in starting new work in Kauraha connected with Hardoi Circuit. To our knowledge wherever we have opened up Day schools we have had very encouraging hope of converting men to Christianity. But the main trouble is that our resources are so very limited that we cannot afford to establish as many Day schools as we require. We earnestly pray to God to give us some means to extend our work on a greater scale.

The two Boarding schools at Hardoi proper are unquestionably rendering us every possible help and we are very grateful to those who are endowing scholarships in these two schools. Would that we had some more help. It is very hard for us to bring in the village children direct to these schools, hence we are all the more anxious to open Day schools at various centres to give these children preliminary teaching there before they come to Hardoi.

Early in November last we held our District Conference which was attended by all the workers of the District and a few converts. Every morning and evening were devoted to spiritual meetings. Bishop Warne was with us for four days and his interesting and inspiring sermons encouraged us greatly for the glorious cause.

After the District Conference I visited Manjula, Shahabad, Kauraha, and Baghroi and Sandi twice and held spiritual meetings for the Christians of these places.

We finally assure all who by their prayers and sympathy are helping us to bring all the inhabitants of this District into the glorious light of the Sun of Righteousness, of our faithful work and zeal in our respective places, and we hope that your prayers and sympathy will continue to stay up our hands.

KUMAON DISTRICT.

R. I. Faucett, District Superintendent.

The great mountain country of Kumaon with its many lakes and swift-flowing rivers, its terraced farms on the mountain sides, its villages nestling in the hollows of the mountains and its vast wooded deeps with the mysteries of the forest, grip the soul of the traveller or resident with abiding interest. This interest extends to the people who have all the characteristic qualities of a mountain people. The plains have been swept with revolutions and kingdoms have risen and fallen but here unmoved the dwellers in the fastnesses of the rocks of the mountains have almost been untouched by the centuries.
They are the aborigines. The change of government has brought little outward change to them. The yearly migration to the Bhabar and Tarai for the sake of a crop on the rich plains at the foot of the mountains and to get grazing for their cattle goes on as from the beginning. The same mode of transportation that was in the beginning still serves the simple needs of the district, the backs and heads of people for the small horse laden to the last pound. The fact that three places of special interest to Europeans are situated in this district very little disturbs the old life of the people. The soldiers come and go, high government officials arrive and depart, but leave the people almost the same as the mountains are left by their advent or departure.

It is not a wonder that these people are not changed rapidly as a few of our men go in and out among them preaching the Gospel. It is evident that there is nothing else that is moving them as much as this among all the modern influences that beat against the citadel of their ancient and time-honoured customs and religion. They are gradually getting to know that there is a way that is not through the gods of the hills and lakes. When this truth grips them there will be a great movement.

The great call of these people is for education. Our teachers are wanted on all sides and we are not able to give out to few of the places that ask. If funds would permit I could open a score of schools and these people would give a house for the teacher as well as for the school. One day last year I was passing along a road that went through a village. An old man came out and made as strong a plea for a school as I have ever heard. I have not been able to send a man to that place as yet. I have never seen such interest in school matters as in Dwarahat where we have a school teaching up to the 9th class. Government gave us a grant last year which was conditioned on getting a similar amount from some other source in order that we might add to the school some much needed buildings. These people collected all the money that was wanted and gladly gave it to this cause. One man as an instance gave two months' salary which in his case amounted to Rs. 100 and others did as well. The building is now up and others are being planned for. It is a great delight to see the boys giving to our annual collections with as much interest as any Christian community. Evangelistic work is going on also and many are thinking about the great change of accepting Christ. Some are very near the Kingdom.

Naini Tal is the place for schools. Here our European schools are the pride of Methodism in India. Philandar Smith College is on the top of a mountain that is above the beautiful lake Naini. From this point an unsurpassed view of the distant and beautiful plains charms all who ever see this phenomena of God's handiwork.

This institution affords ample opportunities for a large and growing number of boys to have the best instruction in their various studies. Improvement and advancement are the rules of this institution. More buildings are under consideration which added to the magnificent and commodious one of last year will put us nearer the ideal that is before us in this work.

Wellesly is doing as good work as ever and that is giving high praise. This institution under its present management fills just the place that is desired. A large new building is being added to the school this year and will add much to its comfort. With these two European schools in our midst we have little need to seek other educational advantages for our children in distant countries, not at least until they have been here prepared for college standing.
DISTRICT SUPERINTENDENTS' REPORTS.

The English Church is doing well and we have a crowded Church for the season. This is the only non-conformist church in this place and we must see that they have a resident minister to serve them or we will lose the hold that we have gained through the year.

Our work among the servant classes and office people is going on well. The High School named after Dr. Humphry is doing splendid work under Mr. Phillips. We are in hopes that we will be able to get other needed buildings up for this place this coming year.

The evangelistic work of the Rhabar and Tarai is going on well and most of the increase in membership that we have had this year has been in that place.

We need more scholarships for the boys in Dwarahat and some money for the village schools so that we may be able to open some new places where there is need. Also we need some few more preachers to devote their time to evangelistic work.

MORADABAD DISTRICT.

R. I. Faucett, District Superintendent.

The work of this district is about as old as we have in all India, and often it is that the old work gradually loses its enthusiasm and progress, but such has not been our experience in this place. Our Christian community has reached the total of 21,240 which has been growing with every passing year. This total is almost double the number of our entire Christian population of our Church in Africa, it is quite double the number in South America and almost as many as the number that we have in Korea. In this entire district there is no other Parent Board missionary outside of the one in the High School and Boarding aside from myself to look after the needs of the Church. There are two W. F. M. S missionaries that are in the Girls' school and only one that is able to give, any time to the needs of the women of the district. From these facts it is evident that we need help that we may care for the work as it ought to be.

Notwithstanding all this we have had fine service from the Indian workers and have baptized 1,850 converts during the year. During the year we have been able to prepare more than 400 for Full Membership. This is a result of forming classes for these people and giving the best instruction that we are able to get them out of the Probationer list. This plan alone will move the great mass of these people that have been for years on our lists waiting special attention of this character.

Our enquirers increase from year to year in a most remarkable way. We wonder where we are to get more converts at the close of the year, but during the year we find them without any trouble. The numbers that are now near the Kingdom run up to thousands and are from several castes. The Chamars and sweepers as well as the Jats show signs of vast numbers that are soon coming to us for baptism. Scattering numbers from many other castes show that the leaven is working among all grades and castes of the people.

If time would allow we might cite great numbers of individual cases that come to our door and to our workers, for light on the questions of salvation.

We are slow to give baptism and insist that full preparation be made for this step. In one place the people were being put off and were so anxious for immediate baptism that they held on to the hand of the minister saying that they were ready at once for the step to be taken. There are pathetic stories from all sides as to the manner
that the old places of worship are being destroyed, though there is always joy when it is done. When men, women and children to what they have been taught will be death to them and theirs, in order that they may accept Christ as their Master that has been a great revolution in their minds and hearts. Fear is the dominant factor of the worship of the land, and to have a love that conquers fear is a testimony that we need not be ashamed to own. A change of mind and heart toward idols and spirit-worship is noticed through the whole land and while we are not able to measure its advance from year to year yet it is evident that we are nearing a new era in the religious history of India. That we should be present with the living Christ to supply that confidence that is being lost in the dead idols of the land is evident to all. Such vast opportunities as we as a Church-face in India should bring Christendom to her knees before the Great God of all the earth that we be led to do the grand and noble duty of revealing the Christ.

During the year, we have in several places converted the priests of the people and had given to us the flags and drums, etc., that they have to perform their rites of heathen worship with. This is a great thing for the priests and also for the community that has thus been saved the temptation of having these people come to work among them. They were those that worked among the sweeper caste from whom we have had such large numbers of converts. Often through these priests we would have some that would fall into old customs again. That is backsliding as it is known in this heathen land.

The people of this land are a religious people, the only trouble is that their zeal has had the wrong direction, with all that, we find that our Revival month is finding a large place among the people. It has the effect of showing the zeal of the Christian people and its effect is splendid. The net results of these meetings can never be told, but some of the results are evident in the awakened interest of the non-Christians as well as the Christian benefits resultant.

Several incidents illustrating the confidence that the non-Christians have in the prayers of our people came up during the year. As an instance of this I note that in a certain Circuit, a man who has spent his time as a priest of the people had his child fall sick. He tried to divine what they believe in and found that the child was no better. Finally, he came to the minister in that place and asked him to pray for the child that it might live. A prayer meeting was held and the child was spared, much to the joy of the parents and the glory of God. In another instance our worker was called into the exclusive home of a Mahomedan to pray for the wife that was almost gone. During the prayer the non-Christian people responded to the prayer with "Amen" and the dear one was spared for several days much to the astonishment of the people. I think that one of the things that moved me most was the reception into full standing of a large lot of boys and girls from our schools here in Moradabad. They had been in classes and well taught and took the step with devotion and hearty enthusiasm.

We have very interesting work among the small village schools. Our numbers have gone up about 200 during the year and now we have more than 1,800 children learning to read and write as well as to get a foundation of the teachings of the Bible. These schools have never been better than now, though they went higher some years ago in the time when they had special attention from home through special gifts. This field of improvement is one that we may well push to higher efficiency as we are able to have more means. Our Training School for workers is doing well, but we sadly need help to meet the enlargement of it to suit the needs of so large a
work. We have the building but scholarships are few as yet to meet the monthly needs of those in the school.

Our District Conference had just closed and was one of the best that we have had. There was a spirit of unity and fellowship among the workers that I have never seen more manifest. By the action of the people we are to have a district prayer cycle to embrace the urgent needs of the work. This means much to the workers as well as to the work. The visit of Bishop Warne, with his wise counsel and soul-stirring sermons, was a great blessing to all. There were others that assisted in the meetings who were of great help.

The needs of the district are many, but if we can have more scholarships for the Training School at $20 and $30 it will be a great help. We need ten new parsonages at $50 each. The ones that we have are continually needing repairs and covered with grass are often burnt down.

Brother Kumlien writes:—Our Bishop Parker Memorial High School has never had a more hopeful outlook than at the present time. The Inspector of Schools in his last report states that: "We now have an adequate teaching staff and are equipped to do first class work." As a consequence, he has granted us permission to introduce the School-leaving Certificate course at the opening of the next session, and through his recommendation the Government has not only given us a substantial increased monthly grant toward the running expenses of the school, but has sanctioned a non-recurring grant of Rs. 30,000 toward the erection of a new High School building and a smaller additional building for Science and Drawing. There is a very urgent need for these new buildings as the old quarters in which school is now conducted have been severely criticised and condemned by the Government Inspector. Therefore, for the future welfare of the school by receiving Government sanction, the new building is a necessity.

Although the same amount of money (Rs. 30,000) which the school is also required to supply has not been wholly procured as yet, still we are preparing to commence the buildings in the hope that the friends of the school can be convinced of the urgency of the situation and will supply us with the lacking funds.

The first half of the new hostel has been occupied for the first time during the year, and has proved a great improvement over the old Boarding. The regrettable thing in connection with it is that a heavy debt was involved in its erection which, unless it can be raised, will prove a crushing burden to the Boarding side of the institution.

The most encouraging feature in the progress of the school during the past year has been the decided increase in the self-support of the Christian boys in it. About one-fifth of the total expense of the Christian boys enrolled during the year has been paid in fees by the parents, or earned by the boys themselves. Twenty-one boys have been able to earn at least a part of their expenses during the current year. Still there are many Christian boys in the District whom we cannot take in the school because of the lack of sufficient scholarship funds to assist in their support. With the proposed new equipment, we hope for an increase in interest and assistance from the friends at home, so that our school may count mightily for Methodism in India.
OUDH DISTRICT.

Rev. L. A. Core, Superintendent.

The Oudh District embraces the civil districts of Kheri, Sitapur, Rae Bareli, Partabgarh, Bara Banki, and that portion of the Lucknow District not occupied by the Wesleyan and Church Missions. The total area is something over 11,000 square miles.

In shape the District is not unlike the State of New Jersey, though greatly exceeding it in area, while the population is nearly three times that of New Jersey, being over 6,000,000. The working force of the District who are free to do evangelistic work number 83 of all grades, together with 71 female workers. Deducting those parts of the field occupied by other missions, we find that we have one worker with an average parish of some 35,000 people. The Mahomedans are to the Hindus as one to five, while of every 700 people one is a Christian. If we deduct for the European population in the cities of Lucknow and Sitapur the Christian population would be to the total as one to a thousand.

In reviewing the work of the year we can point to no great outstanding success in any one department. But we believe that it has been a year of steady and healthy growth along all the lines of missionary endeavour. There have been 227 baptisms. The amount contributed by the Indian Church for the support of pastors has been increased slightly. It is worthy of note here that the Hindustani Church has doubled its contribution for the support of its pastor.

But there has, however, been a falling-off along some other lines. There is a marked reduction in the number of the Christian community. This is accounted for in several ways. In one of the Circuits there is a large community of Christians from among the Sanyasas. Last year under instructions from Government we had to withdraw our worker from this field as the Salvation Army had opened a settlement for these people with the sanction and assistance of Government. We had supposed that we might still be permitted to have pastoral oversight over our converts, but this was refused us this year, so unwillingly we had to transfer the Salvation Army people a large number of promising converts and a yet larger number of enquirers whom we had hoped to have baptized shortly. A large number have permanently left their homes and gone to work in the mills at Cawnpore.

Revision of registers and omitting to return the number of those who have been for years absent, and whose whereabouts cannot be known, will account for most of the remainder of the decrease. In some parts of the District the Christians have no abiding place of residence but wander from place to place as suits their pleasure, or, as may be necessary to hand-to-mouth plan of living. A few have lapsed or gone either to the Aryan or Mahomedan, but the number of these is comparatively small.

It is less easy to account for the falling-off in the Sunday-school statistics. Apparently there is as much and as vigorous work done in this department as ever, yet our figures fall some hundreds below those reported last year. Possibly a more systematic method of keeping attendance may help to account for the difference, or it may be the adoption of a different method. The number of schools has fallen off slightly, but this can be accounted for by the doubling up of Sunday-schools and by a slight reduction in the number of workers.

The usual lines of missionary activity have been followed this year, such as village-to-village work, house-to-house visitation, melas and bazaar preaching. All the larger and many of the smaller melas.
have been attended and the Gospel preached and tracts distributed and Gospel portions sold. Some good results have followed, but generally work in *metas* is "as bread cast upon the waters."

Rev. J. R. Chitamber writes:—The Hindustani Church has had a good year. There has been a slight increase in membership and our Church services have been very well attended. In the finances of the Church there has been a very remarkable advance. Besides liberally contributing towards the benevolent collections the members have assumed the entire support of their pastor and also to defray the incidental expenses of the Church. A number of class meetings have been started in the central places of the city and they have been well attended and very helpful to those who have been present. The pastor has endeavoured to place almost the entire obligation and responsibility of the Church upon its members and their ready response and co-operation have been very encouraging. The Epworth League has done good work, and there has been a steady growth in the Sunday-school. The Prem Sabha has continued to do good work. A number of our young people have been received into full membership, while there have been at least 20 definite conversions during the year. Our laymen take a conspicuous part in all the activities of the Church and their efforts have been blessed of God.

In the Circuit there have been 83 baptisms thus far, of which 42 were adults. There are a number of enquirers, some of whom we expect to baptize before the Conference year is over. Regular bazaar preaching is conducted under the leadership of Rev. Jwala Singh on Tuesday and Friday, and on Saturday there is a free discussion on religious topics in Reid Chapel, Ganeshganj, where the representatives of all religions are at liberty to take part. There are seven centres of our activities in the city, and we think there is going to be a very hopeful opening among the Chamar in Ganeshganj. A Sunday-school of nearly 30 children has recently been opened there, and the people of that mohalla are urging us to open a school for their children.

Rev. Yaqub Shaw has worked faithfully and devotedly, and his efforts have been crowned with abundant success. The entire Methodist community in Lucknow numbers 800.

Rev. J. W. Pickett writes of the English work:—"This has been a year of great blessing in the Lucknow English Church."

There have been conversions almost every month.

Some men and women converted in the spring are now among the most active and faithful members of the Church. The Dashehra meetings were unusually fruitful in abiding results. Several hard-drinking men, who have been the objects of special prayer and efforts, have turned to Christ and give evidence of life in Him.

The Church membership has grown despite many removals from the city.

Over twenty probationers are on the roll, and most of them will be received into full membership within a few weeks.

The finances are in a satisfactory condition. The claims for ministerial support have been met with greater ease than heretofore, although they have been somewhat increased by the introduction of the Episcopal Fund claim and additions to the contributions for Conference claimants. The benevolences have made a further increase, so that in six years they have about trebled.

This Church has this year adopted a representative in Tirhoot District and assumed responsibility for his support.

But perhaps the most far-reaching development of the year has been the inauguration of Sabbath morning services in Char Bagh. By
action of the Agent of the O. & R. Railway the chapel there has been put at our service for morning worship.

Work has begun on the large Church which the Railway Board has authorized and we have been again assured that it will be a Union Church under the joint control of ourselves and the Church of England.

When it is completed there will be sufficient work there for an additional pastor. The Railway Board has recently passed an order that Rs. 100 a month be given for the support of a pastor in such communities whenever there are 100 Railway servants including their families who adhere to the Church.

While our members do not yet reach the required number we hope that by the time the Church is completed we shall be able to claim this appropriation.

Special mention should be made of the way in which Rev. O. D. Wood of the College has helped in the work there this year.

He has from the very introduction of the services preached regularly and has done great good in his messages.

The Principal of Reid Christian College reports as follows:—

"The year 1912 was reported as a record year; but 1913 in erection of buildings, permanent improvements, addition of land, gifts of building grants from Government, growth in attendance and general interest in College, has surpassed all previous records. The new Collegiate School building begun a year ago has been completed, and is one of the largest and best appointed in the Provinces. Towards the building, grading and equipment Government has contributed Rs. 65,900.

"The attendance in College classes has gone clear beyond expectation. Last year the enrolment was 178, this year 278. The income from fees has more than doubled, enabling us to strengthen the staff without additional expense to the Mission. More than 100 have enrolled in the First Year. They come from 35 different High Schools in the Provinces. The I and II Year Classes grew so large that they have had to be divided into sections. This has necessitated the call for additional professors in English. Mr. John Winchell Bare, M. A., has been added to the staff. Rev. O. D. Wood, B. A., has taken the place of Mr. Titus transferred to evangelistic work. Mr. E. H. Langdon, B. A., has taken the place of Head Master of the Collegiate School, a place held so long and so well by Mr. Chitambar. Mr. Chitambar has, however, been retained on the College staff in addition to his heavy duties as pastor of the Hindustani Church.

"The Primary classes in the Collegiate School were closed, but the attendance has increased more than enough to make up for this loss. The attendance at the Nakhas Middle School has also kept up in spite of limited accommodation.

"These two schools have now more Christian teachers on their staffs than ever before. This enables the Head Masters to provide more and better Bible teaching for the scholars.

"The Departments of Commercial Education and Normal Training have had a good year. More than a hundred have already been enrolled. The demand for trained stenographers, typists and bookkeepers is constantly increasing. Rev. T. C. Badley, B. A., has recently returned from furlough and taken over this Department. This Department has a great future. Our Christian young men find lucrative employment immediately on passing out of this Department.

"The University examination results in High School and College were not what we hoped for, especially in the Matriculation, School-leaving Certificate, and B. A. results. Still we rejoice that the First Arts and B. Sc. results were far above the average."
DISTRICT SUPERINTENDENTS' REPORTS.

"Systematic Bible study has been kept up in all School and College classes by Christian teachers and professors. Evidences are more frequent than formerly that the Word is touching the heart and life of the students.

"This report would not be complete without reference to the pressing need for money for more buildings and for endowment. Just now we sorely need Rs. 45,000 to meet a similar amount offered us by Government for a large hospital for Hindus and Mahomedans. We also greatly need a new College building. And then what good we could do for our growing Christian community if we had fifty or a hundred thousand dollars for endowment. Who will come to our help?"

The Principal of the Isabella Thoburn College writes:—

"We are thankful for the number of Hindu and Mahomedan boarders (about a dozen of each) whom we have this year. In the case of almost all of them there has been a gradual change from hostility to a friendly attitude towards Christianity and on the part of some a secret confession of utter dissatisfaction with their old beliefs. In the Social Service Class, which has been held among the College girls for two years, their study has led to the unanimous opinion (on the part of non-Christians as well as Christians) that Christianity has done more than any other religion to make real the Fatherhood of God and the brotherhood of man, and that it forms the best working basis for uplifting humanity to be found in the world. The reaction upon our own Christian girls of this contact with those of other faiths is also helpful in making them realise what Christianity means to them, and what it has to offer to those of other faiths. One of our Hindu pupils, who has for several years been a pupil in Mrs. Besant's school in Benares, chose as the subject of a composition the other day, 'Isabella Thoburn's Portrait.' She describes the picture which hangs in their study, and then says: 'Though she is in quite a simple dress, still the glory of her work shines through her face. Her steadiness in work and her great love for the nation can be guessed by its brightness.' The fragrance of Miss Thoburn's personality still pervades the College, in testimony of which this Hindu girl's tribute is only one out of many.

"It is a pleasure to see our High School classes in the new Lois Parker Building, with its pretty new furniture. Almost every one of its twenty rooms represents the loving sacrifice of some one in America for whom it is named, and the building will be, we hope, an ideal for girls' schools all over the land. The Government granted Rs. 5,000 towards the furniture besides a further grant to the College library and laboratory of Rs. 7,150. Dr. Warren has also given towards the College library $500 in memory of Harriet Merrick Warren. These gifts mean much in equipping our buildings and furnishing our pupils and teachers with the tools for their work. We pray that there may be also a growth along lines of character, for we are driven to realise more and more clearly that the greatest things are accomplished not by might nor by power, but by such intangible things as loyalty to Jesus Christ and to one another, unfailing love and patience, and an unshakable faith in God."

Rev. E. Stanley Jones writes of the work in Sitapur:—

"The year has been, in many respects, the very best year we have spent in India. The Lord has done and is doing great things for us whereof we are glad. In our Boarding school we have had by far the best year yet. The number enrolled is not large as we have been holding boys off until we have finished putting up buildings, so that more funds will be available for needy boys. The enrolment is 72 at present. The results have been splendid. Boys who used
to stick in classes year after year are now making real progress under women teachers. Mrs. Jones has given much careful, pains-taking attention to the school and the results show, boys better trained and with more character. There have been no cases of serious illness. A trained nurse is available in case of necessity as one of our teachers has had a nurse's training.

"During the year we have put up buildings to the value of about Rs. 12,000. This includes a new dormitory, a brick wall all around the compound, new cook-house, grain godowns, bath-room, a cistern for a water-supply to all parts of the compound and three houses for dwelling purposes for teachers and preachers. We have now begun on a school-house, the estimated price of which is Rs. 14,000. Government has helped us in the other buildings and we are looking for a grant for this too. This will then complete our plant."

"The evangelistic work has opened up most wonderfully. About the beginning of the year we began to work with the chaudris of a certain caste. In a very short while we had a movement on our hands that really surprised us by the rapidity with which it spread. It alarmed an old fakir who is the guru of this caste in this district. Like the silversmiths at Ephesus he saw that if this Name spread his "trade" was in danger. So a false case was hatched and brought against the leading chaudris who were about to become Christians. Although three lawyers were employed by the persecutors of these enquirers, nevertheless, they were freed by the Court. Then more put themselves down as ready for baptism. Now another court case is on and the whole movement is held up on this account till this is over. We have been waiting till the key men have become extricated from these law suits before beginning to baptize. We scarcely know how many are ready for baptism for everywhere comes the same cry that they are all ready but are waiting till these headmen get freed from these court cases. To face a court case on the threshold of becoming Christians has been a severe test for these new disciples, but not a man has drawn back. In fact the numbers have increased."

"The evangelistic work in the English Churches has been very fruitful. God has given us gracious revivals in a number of places. One seems pulled between two great needs—the hungry English-speaking people of India who being brought up to believe in a sacramental salvation know very little of the power of Christ in their lives that is one crying need, and then there are these multitudes turning from heathenism toward the Son of God. If 'the need is the call' then we scarcely know where the call is except it be anywhere there are hearts that need Him, be they English or Indian. However, we do thank God for the 'call' that throws us amid such needs as India affords."

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PILIBHIT DISTRICT.

Rev. G. H. Frey, District Superintendent.

The work of this District has gone on without a break in 1913. The Christians of this District live in 1,112 villages. We have opened 50 new villages and have baptized 1,265 persons. New work has also been opened in Bisalpur among the Chamars. One family, five in number, was baptized. We hope to have much success in the work of this Circuit. Just now I have been told that three more Chamars have been baptized. A Mahomedan with his family has been called by the Spirit and was baptized in the name of Christ Jesus. He does not receive any help from the Mission; he has permitted a Christian
teacher to live with him in his house. The teacher takes this man along with him to the different villages where he teaches.

During the Revival month, from 25th November to December 12th, all the preacher-teachers and volunteer workers held regular prayer meetings in 1,112 villages. All the persons who were present in these meetings received many blessings and many testified that they had received the gifts of Holy Spirit. About 200 persons during this month were received as full members in different churches of the district. Eight hundred portions and some complete Bibles were given to 15 Christians to be sold and distributed to the people, more than 10,000 tracts were also distributed. Our workers preached in all the village bazaars and melas held during the month. At Richha a man received baptism. He gave his house and the well worth about Rs. 125 to the preacher to live in. In one place the people are building a chapel to cost Rs. 770 and they have also purchased 3 bighas of land to be used as a graveyard.

The Beiari people hated our preachers and workers and the Hindus refused to sell their things to the Christians. The barbers refused to shave them and washermen thought it a sacrilege to wash the clothes belonging to the Christians. But now the people have become more liberal and are giving up the former hatred and prejudices.

Meetings are held in all the circuits. Some years ago the village Christians considered it disgraceful to worship in the same room with the women. But now they have given up this custom. They now worship without any objection and Christ Jesus in the same room with their women.

There are ten circuits in this District, but there are only four chapels. In the villages the meetings are held in the open air or Chaupals. Where there are no Chaupals the meetings are held under the trees. Such is the case with the Sunday-schools.

There are 121 Sunday-schools in the District and 4,300 people attending. Christians, Hindus and Mahomedans attend the Sunday-schools. Collections are taken in almost all the Sunday-schools. Each Sunday-school collects from one-fourth to one pice per week. Every year we note progress in this work. This is through the help of Christ Jesus that the people are gradually giving up their old customs. Seven marriages have been performed this year in Pilibhit according to Christian rites, and in all the other circuits 14 marriages; one hundred and forty-three funerals have taken place according to Christian rites. Fifty people who were secret Christians have now made open confession of faith and have joined the Church at Richha. We have sent a preacher to live at Richha. The preacher hired a landlord's house to live in. One day when at another place the people were worshipping their idols, the landlord's idol appeared and said: "My landlord has given me up, he no longer worships me and has given his house to the Christians to live in. So now I will live in your house and you shall worship me." This fact is now known to all the villages. If anyone is troubled by the evil spirit he comes to the preacher for his help. The people have greatly troubled the landlord's wife, but she is firm and we hope that she will soon become a Christian. This year more people have come to Christ in the Rampur State than elsewhere and there are many more who are ready.

Every year a Christian mel or fête is held at Pilibhit for two days. The people raise some money by collection to defray the boarding and other expenses. Last year Rs. 35 was collected and many Christian people were gathered and held special prayer meetings. A similar fête was also held at Nawabganj and some 250 persons came to it. We had good meetings in those days. The people at first,
looked a little anxious but at the close of these meetings they were very happy. The Sunday-school Secretary was also present with us and the people were greatly helped by his sermons. He also taught the people the way to work successfully in teaching the Sunday-school lessons.

There are 38 leagues. The attendance at these meetings has greatly improved. The membership is now 902. The villagers are interested in the League meetings. Our aim throughout the year has been to help the young men and women in making progress both in religious and in secular knowledge. Our workers have helped the boys and girls to prepare their parts well, that is, they were either made to read the Bible or some other book or were made to learn their subjects by-heart. Our teachers teach 1,029 boys daily. In some schools the boys can read the Bible and are learning verses by-heart.

All the villagers pay something at least for the work of Christ. Whenever the steward goes to them they give him pice, eggs, fowls or pigs, etc. and also entertain him. Thus we have raised Rs. 817 towards all the collections from the district.

This year we had very little rain, so the rainy season crop was very scanty. Most of our Christians are dependent upon the income of the other people. If their masters are happy and have plenty to eat our Christians too enjoy the benefits of their abundance and are well fed, but if the masters get poor, they too share with them in their poverty. More than half of our Christians live this kind of life.

We are thankful to kind Bishop F. W. Warne for his great help, both material and spiritual, to our poor. Still a large number of our workers stand in great need of help, for the market rates of the food stuffs are daily rising. We humbly pray to God Almighty both morning and evening for mercy and ask Him to grant us both the spiritual and material blessings according to our need.

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TIRHOOET DISTRICT.

J. O. Denning, Superintendent.

We have reason to rejoice over the degree of prosperity that the Lord has been pleased to give us during the past year. We have enjoyed the work and are thankful that we have been privileged to have a part in it with Jesus as our Leader.

There has been much said and written about the "Mass Movement" in various parts of the India field. It is hardly safe to say that the masses of India are turning to Christ, for the greater portion of them have not yet had the Gospel fairly presented to them. But where the Gospel is having success along caste lines, and whole villages of the same caste are baptized at one time, and this movement spreads from village to village in that community somewhat rapidly, this we call a "mass movement." Such conditions prevail in parts of the Tirhoot District. This obtains on the Ballia and Arrah Circuits where Brothers Schutz and Perrill have been able to tour among their villages a great deal and came into personal acquaintance with a large number of the people of their villages. This personal touch with the people and personal leadership of the workers is of the highest importance.

I described this movement at some length in my report of a year ago. The movement that was then on has increased greatly. This has affected one caste in particular, the Chamar (for shoemakers.) They themselves spread the Gospel. As they meet in the bazaars and in their social gatherings they talk of their religion and of what the Padres have taught them, and in this way people of new villages come
to learn something of Christ and are anxious to learn more. Often people from new villages where our workers have never visited, and know only what they have heard from their converted relatives and friends, come to the missionary and beg for baptism. Of course, such have to be delayed until they can be taught more thoroughly. Where the people are coming in such numbers the impression is in the minds of Chamars and of all classes that the Chamars will all become Christian in a short time.

During the year we have baptized 1,293 people, nearly all of whom are new converts from heathenism. Of these 1,027 have been in the Ballia Circuit. Our Christian community has increased 27 per cent. While we rejoice over these numbers there is a very sad strain that comes with it, and that is the thought of what might have been. Thousands more might have been brought into the fold if we had had sufficient workers to instruct them. They are ready and willing to be taught. A serious problem presents itself. These masses are ready to receive Christ at this time. If we do not receive them now they may turn from us. The Aryas and other Hindus are taking notice of this movement and are very anxious to stop it. The Aryas especially are putting aside their caste prejudices and are going among these people who until recently have been considered “untouchable,” and are doing their best to prevent them from coming to us. According to Government census the Christian community in the United Provinces has increased in the past decade 29 per cent., while the Arya Samaj has increased 28 per cent. or almost equal to the missions. They are making inroads into the lower castes as well as others. Now is our opportunity, and we ought to embrace it. The Church has been praying a long time for just such openings. The Lord has answered our prayers thus far, and now the question is whether the Church is ready to enter these openings.

Our endeavours to develop an indigenous ministry has met with only partial success. Our Training Schools continued for several months, and the pupils made very good progress. Several of these are now in the work. But it is difficult to get these people to appreciate the value of education. One of the difficulties in getting them into the ministry is that almost every family has some interest in a small piece of land. If one member leaves that land, especially if he takes his wife with him, he loses his right to it. And not knowing whether he will prove a success in the ministry and will be retained in the work, he is loath to leave the home.

However, our people are making progress in the knowledge and grace of the Lord. They are being instructed fairly well by the workers though each worker has more villages to look after than he should have.

On District Conference becomes better each year. This year several of the brethren had previously attended the Basahra meetings at Lucknow and had received a blessing. At the District Conference thirteen essays were read, most of them dealing with the spread of the Gospel, such as the work being done by all the missions in India, a view of what is going on in other countries, especially the work in the homeland, the Sunday-school work of the world, the origin and purpose of Methodism, and similar subjects. These were supplemented by prayer meetings and sermons, and especially the inspiring discourses of our good Bishop whom we were so fortunate as to have with us the last three days. The result of the Conference was a wider view of the Christian movement, and a keener realization of the fact that the Lord of Hosts Himself is with us and is leading a mighty army to rout the forces of darkness and to accomplish His purpose in the salvation of the world.
TIRhoot-District.

One of our great needs is women workers to itinerate among the villages and instruct the women. I believe this is a pressing need in all our India work. To do this effectively we must have American or European women who will not simply superintend the work from some centre in which they already have other work, but who will actually itinerate a large part of the year and lead the Indian women workers. Too large a proportion of our W. F. M. S. ladies are engaged in school work. More should be village evangelists. This would strengthen our Christian Church more than to educate so many of our Indian girls to the higher standards where their mode of living becomes so expensive that young men cannot support them and they have to remain old maids all their lives.

We have great difficulty in getting the wives of our preachers to do this work. Family cares, bhukar, and a dozen other things are the excuse.

Mrs. Denning was with me in camp some time and she and her Bible women had good meetings with the village women. She has been actively engaged in temperance work as President of the W. C. T. U. of India. The increase in the consumption of intoxicants in this land, both among the educated and among the lower classes, calls for strenuous efforts on our part to stem the tide. We have a district organization in which all our women workers are members and the men are honorary members. A general meeting is held at District Conference time.

Miss Moyer has had a good year in the city zenana work. She has no trouble in getting access to the houses, and she and her helpers have all they can attend to. She has applied for Government aid in teaching the secular branches as reading and writing and has good prospect of getting it. The Government Inspectress has examined her work and reported very favorably upon it.

The two schools at Muzaffarpur, which are orphanages and boarding combined, have had a good year. Four boys were sent up for the Middle School examination. All passed. Carpentry, cabinet work, and tailoring are taught to the boys two hours a day. We have applied to Government for a grant to build a new workshop, and we expect to get two-thirds of the cost. We have turned out fine furniture and have orders faster than we can fill them.

The Indiana Girls' School needs a school building for class rooms. We have estimated the cost at Rs. 11,000, and have good reason to expect Government to give two-thirds of the cost. Miss Perrill has a day school in the city which is developing well, and if we get the new building completed these girls will attend as day pupils.

The medical work that was done by Dr. Esther Baksh some years ago on the Ballia Circuit was such a help in winning the favor of the people to the mission that we have been very anxious to resume that work. We are now happy to report that the W. F. J. S. dispensary building at Rasra on the Ballia Circuit has been completed, and Mrs. Schutz has secured a Hindustani lady doctor who is now at work. The people are greatly pleased. A bungalow also is now needed for the doctor's residence.

We also have an Indian lady doctor at Raghunathpur on the Arrah Circuit under the direction of Mrs. Perrill. She is the daughter of one of the esteemed members of this Annual Conference. We have no building of our own at that place, but have a hired house. We hope that the W. F. M. S. will be able in the near future to erect a dispensary and bungalow there. The Indian community have promised aid for the running of the work.

A dispute between our mission and the German mission at Buxar has been settled by arbitration. We began our work in Ballia in
1906, and soon converts began to come in large numbers. These had relatives and friends across the Ganges in the Arrah Circuit, who heard of the work in Ballia and wished to learn more of Christ. When we took over Brother Grey's work in Arrah in 1907, we began preaching among these people who had been impressed with our work in Ballia. Soon we had over 1,300 baptized converts. Up to that time the Germans had been in Buxar 54 years, but almost no converts and had never done special work among the Chamars. Seeing our success they also made the Chamars a speciality, working among our people and claiming the field as theirs. Of course, friction was the result. We asked the Behar and Orissa Missionary Union to appoint a committee of arbitration, which they did. This committee divided the territory, marking off a line of division, on opposite sides of which each mission was to confine their labours. This gave the Germans nearly 600 of our converts while we received 113 from them. This accounts for the lower statistics on the Arrah Circuit.

Altogether the work of the District is forging ahead and the prospects for the future rapid development are very bright. The field is one of the very best and the work is well organized. The three great needs are: more workers, more support for them, and a continuous Pentecostal baptism of the Holy Spirit. Happy will be the man who will be so fortunate as to have part in the harvest of this great field.
STATISTICS.
### NORTH INDIA CONFERENCE STATISTICS
#### CHURCH MEMBERSHIP AND WORK

#### FOR THE YEAR ENDING 31st OCTOBER, 1913.

#### CHURCH MEMBERSHIP

<table>
<thead>
<tr>
<th>Names of Circuits</th>
<th>Christian Community</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Professing Members</td>
<td>Full Members</td>
</tr>
<tr>
<td>Bullahpore</td>
<td>542</td>
<td>691</td>
</tr>
<tr>
<td>Narowal</td>
<td>522</td>
<td>581</td>
</tr>
<tr>
<td>Batali</td>
<td>541</td>
<td>673</td>
</tr>
<tr>
<td>Sadar Bazar</td>
<td>522</td>
<td>673</td>
</tr>
<tr>
<td>Fadhilpur</td>
<td>522</td>
<td>673</td>
</tr>
<tr>
<td>Jaldhara</td>
<td>541</td>
<td>673</td>
</tr>
<tr>
<td>Kansa Gajera</td>
<td>541</td>
<td>673</td>
</tr>
<tr>
<td>Madnapur</td>
<td>541</td>
<td>673</td>
</tr>
<tr>
<td>Mirzapur Katra</td>
<td>541</td>
<td>673</td>
</tr>
<tr>
<td>Mohmandi</td>
<td>541</td>
<td>673</td>
</tr>
<tr>
<td>Panahpur</td>
<td>541</td>
<td>673</td>
</tr>
<tr>
<td>Pawan</td>
<td>541</td>
<td>673</td>
</tr>
<tr>
<td>Shahjahpanpur</td>
<td>541</td>
<td>673</td>
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<tr>
<td>Tilhar</td>
<td>541</td>
<td>673</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,162</strong></td>
<td><strong>3,857</strong></td>
</tr>
</tbody>
</table>

#### BUDAON DISTRICT

<table>
<thead>
<tr>
<th>Names of Circuits</th>
<th>Christian Community</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Professing Members</td>
<td>Full Members</td>
</tr>
<tr>
<td>Asola</td>
<td>1,482</td>
<td>1,904</td>
</tr>
<tr>
<td>Bilal</td>
<td>1,482</td>
<td>1,904</td>
</tr>
<tr>
<td>Bhamora</td>
<td>1,482</td>
<td>1,904</td>
</tr>
<tr>
<td>Haripura</td>
<td>1,482</td>
<td>1,904</td>
</tr>
<tr>
<td>Kusinor</td>
<td>1,482</td>
<td>1,904</td>
</tr>
<tr>
<td>Randon</td>
<td>1,482</td>
<td>1,904</td>
</tr>
<tr>
<td>Dhatganj</td>
<td>1,482</td>
<td>1,904</td>
</tr>
<tr>
<td>Katra</td>
<td>1,482</td>
<td>1,904</td>
</tr>
<tr>
<td>Ghajri</td>
<td>1,482</td>
<td>1,904</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,417</strong></td>
<td><strong>4,911</strong></td>
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</table>

#### BUNDI DISTRICT

<table>
<thead>
<tr>
<th>Names of Circuits</th>
<th>Christian Community</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Professing Members</td>
<td>Full Members</td>
</tr>
<tr>
<td>Dharapara</td>
<td>221</td>
<td>372</td>
</tr>
<tr>
<td>Dangpur</td>
<td>221</td>
<td>372</td>
</tr>
<tr>
<td>Kirtapur</td>
<td>221</td>
<td>372</td>
</tr>
<tr>
<td>Mandawar</td>
<td>221</td>
<td>372</td>
</tr>
<tr>
<td>Nagari</td>
<td>221</td>
<td>372</td>
</tr>
<tr>
<td>Najibabad</td>
<td>221</td>
<td>372</td>
</tr>
<tr>
<td>Narpur</td>
<td>221</td>
<td>372</td>
</tr>
<tr>
<td>Sardana</td>
<td>221</td>
<td>372</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,767</strong></td>
<td><strong>4,151</strong></td>
</tr>
</tbody>
</table>

#### GAHULDI DISTRICT

<table>
<thead>
<tr>
<th>Names of Circuits</th>
<th>Christian Community</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Professing Members</td>
<td>Full Members</td>
</tr>
<tr>
<td>Dehwa</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Latoonwate</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Lodha</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Naiygar Valley</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Pauri</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Srinagar</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,553</strong></td>
<td><strong>1,906</strong></td>
</tr>
</tbody>
</table>

#### GONDIA DISTRICT

<table>
<thead>
<tr>
<th>Names of Circuits</th>
<th>Christian Community</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Professing Members</td>
<td>Full Members</td>
</tr>
<tr>
<td>Bahrulg</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Batrapara</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Basti</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Bhilanga</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Cotenagunj</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Gonds</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Kastarkaj</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Menkapur</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td>Nampera</td>
<td>228</td>
<td>378</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>583</strong></td>
<td><strong>725</strong></td>
</tr>
</tbody>
</table>
### NORTH INDIA CONFERENCE STATISTICS

#### CHURCH MEMBERSHIP

<table>
<thead>
<tr>
<th>NAMES OF CIRCUITS</th>
<th>CHRISTIAN COMMUNITY</th>
<th>BAPTISMS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### HARIDWAR DISTRICT

<table>
<thead>
<tr>
<th>Village</th>
<th>Total</th>
<th>Adults</th>
<th>Total Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### EASTERN KUMAON DISTRICT

<table>
<thead>
<tr>
<th>Village</th>
<th>Total</th>
<th>Adults</th>
<th>Total Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### KUMAON DISTRICT

<table>
<thead>
<tr>
<th>Village</th>
<th>Total</th>
<th>Adults</th>
<th>Total Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### MORADABAD DISTRICT

<table>
<thead>
<tr>
<th>Village</th>
<th>Total</th>
<th>Adults</th>
<th>Total Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### OUDI DISTRICT

<table>
<thead>
<tr>
<th>Village</th>
<th>Total</th>
<th>Adults</th>
<th>Total Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### FOR THE YEAR ENDING 31ST OCTOBER, 1913.

#### SUNDAY SCHOOLS

<table>
<thead>
<tr>
<th>Number of Sunday Schools</th>
<th>Total Scholars and Teachers</th>
<th>Committee Members</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### EPWORTH LEAGUES

<table>
<thead>
<tr>
<th>Number of Officers and Members</th>
<th>Total Members</th>
<th>Executive Members</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### CHRISTIAN WORKERS

<table>
<thead>
<tr>
<th>Number of Male Workers and Female Workers</th>
<th>Total Male Workers and Female Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### n° above who are Paid

<table>
<thead>
<tr>
<th>Number of Male Workers and Female Workers</th>
<th>Total Male Workers and Female Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Bishop Fund

<table>
<thead>
<tr>
<th>Number of Male Workers and Female Workers</th>
<th>Total Male Workers and Female Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

**Notes:**
- The table provided includes statistical data on church membership, sunday schools, epworth leagues, and christian workers for the year ending 31st October, 1913, for various districts in North India Conference.
- The data is organized by district, with columns for total membership, adults, and total baptisms.
- Additional tables are included for sunday schools, epworth leagues, and christian workers, detailing the number of members, officers, and those who are paid.
- The bishop fund section mentions the number of workers who are paid.

---

**Source:**
The data provided is a snapshot of historical church records from 1913, reflecting the membership and administrative details for various regions under the North India Conference.
### NORTH INDIA CONFERENCE STATISTICS

#### SUMMARY OF CHURCH

<table>
<thead>
<tr>
<th>NAMES OF CIRCUITS</th>
<th>CHURCH MEMBERSHIP</th>
<th>CHRISTIAN COMMUNITY</th>
<th>BAPTISMS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Total No. of Christians</td>
<td>Total Baptism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deaths</td>
<td>Children</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Pilibhit District

|                   |                   |        |          |        |              |
|                   |                   |        |          |        |              |

#### Tirhoot District

|                   |                   |        |          |        |              |
|                   |                   |        |          |        |              |

#### BARELY DISTRICT

|                   |                   |        |          |        |              |
|                   |                   |        |          |        |              |

### FOR THE YEAR ENDING 31ST OCTOBER, 1913

#### MEMBERSHIP AND WORK

#### SUNDAY SCHOOLS

|                   |                   |        |          |        |              |
|                   |                   |        |          |        |              |

#### BROAD LEAGUES

|                   |                   |        |          |        |              |
|                   |                   |        |          |        |              |

#### CHRISTIAN WORKERS

|                   |                   |        |          |        |              |
|                   |                   |        |          |        |              |

#### NUMBER OF SUNDAY SCHOOLS AND OTHER LEAGUES

|                   |                   |        |          |        |              |
|                   |                   |        |          |        |              |

#### WORKERS

|                   |                   |        |          |        |              |
|                   |                   |        |          |        |              |

### SUMMARY

|                   |                   |        |          |        |              |
|                   |                   |        |          |        |              |

### REFERENCES

- Number of Sunday Schools and Other Leagues:
- Total Number of Christians and Total Baptism:
- Church Membership and Work:
- Sunday Schools and Broad Leagues:
- Christian Workers:

### Notes

- Data provided for each district includes church membership, Christian community, and baptisms.
- Summary data includes Bareilly District and Pilibhit District.
- For the year ending 31st October, 1913, with details on membership and work for Sunday schools, broad leagues, and Christian workers.

---

*Data may include calculations for total membership, baptisms, and other related statistics.*

---

*Please note that the table content and structure are compressed for readability, and actual data would be presented in a more detailed and clear manner.*
NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING 31st OCTOBER, 1913.

MEDICAL WORK.

<table>
<thead>
<tr>
<th>NAMES OF HOSPITALS</th>
<th>No. of Hospitals or dispensaries</th>
<th>No. of Hospital In-patients</th>
<th>No. of Visits to Dispensaries (Out-patients)</th>
<th>Amount of Fees and Donations received</th>
<th>NAMES OF HOSPITALS</th>
<th>No. of Hospitals or dispensaries</th>
<th>No. of Hospital In-patients</th>
<th>No. of Visits to Dispensaries (Out-patients)</th>
<th>Amount of Fees and Donations received</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BAREILLY DISTRICT</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>Bareilly District</strong></td>
<td>2</td>
<td>534</td>
<td>54,115.1410</td>
<td></td>
</tr>
<tr>
<td>Bareilly</td>
<td>1</td>
<td>459</td>
<td>48.454</td>
<td>1,910</td>
<td>Shahjehanpur</td>
<td>1</td>
<td>75</td>
<td>7,891.496</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>2</td>
<td>534</td>
<td>54,115.1410</td>
<td>Total</td>
<td>1</td>
<td>51</td>
<td>1,858.323</td>
<td></td>
</tr>
<tr>
<td><strong>GARHWA DISTRICT</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>Garhwal District</strong></td>
<td>1</td>
<td>11</td>
<td>1,858.323</td>
<td></td>
</tr>
<tr>
<td>Paurl. W. F. M. S.</td>
<td>1</td>
<td>11</td>
<td>1,858</td>
<td>323</td>
<td>Eastern Kumaon Dist.</td>
<td>41,964</td>
<td>13,584.783</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1</td>
<td>11</td>
<td>1,858.323</td>
<td>Total</td>
<td>1</td>
<td>47</td>
<td>3,568.122</td>
<td></td>
</tr>
<tr>
<td><strong>EASTERN KUMAON DIST.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Kumaon District</td>
<td>1</td>
<td>47</td>
<td>3,568.122</td>
<td></td>
</tr>
<tr>
<td>Bhot</td>
<td>1</td>
<td></td>
<td>1,626</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Champawat &amp; Tanakpur</td>
<td>1</td>
<td></td>
<td>1,182</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pithoregarh Men's</td>
<td>1</td>
<td>817</td>
<td>8,689</td>
<td>53</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pithoregarh Women's</td>
<td>1</td>
<td>147</td>
<td>2,127</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>41,964</td>
<td>13,584.783</td>
<td>73</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>KUMAON DISTRICT</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dwarahat</td>
<td>1</td>
<td>47</td>
<td>3,568</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1</td>
<td>47</td>
<td>3,568</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Grand Total 1913.
### NORTH INDIA CONFERENCE STATISTICS

#### CHURCH PROPERTY.

| NAMAS OF | NUMBER OF | NUMBER OFChurches | NUMBER OF Parishes | NUMBER OF Mission Stations | NUMBER OF Schools | NUMBER OF Temples | NUMBER OF Other Properties | NUMBER OF Total Property | NUMBER OF Total Value | NUMBER OF Per Head. | NUMBER OF Per Church. |
| DISTRICTS | | | | | | | | | | | |

<table>
<thead>
<tr>
<th>District</th>
<th>Rs.</th>
<th>Rs.</th>
<th>Rs.</th>
<th>Rs.</th>
<th>Rs.</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darbhanga</td>
<td>18,600</td>
<td>5,000</td>
<td>1,100</td>
<td>100</td>
<td>15</td>
<td>500</td>
</tr>
<tr>
<td>Banka</td>
<td>10,000</td>
<td>2,500</td>
<td>600</td>
<td>50</td>
<td>5</td>
<td>200</td>
</tr>
<tr>
<td>Supaul</td>
<td>8,000</td>
<td>2,000</td>
<td>400</td>
<td>40</td>
<td>3</td>
<td>100</td>
</tr>
<tr>
<td>Katihar</td>
<td>6,000</td>
<td>1,500</td>
<td>300</td>
<td>30</td>
<td>2</td>
<td>75</td>
</tr>
</tbody>
</table>

Total: 45,600

### FOR THE YEAR ENDING 31st OCTOBER, 1913

#### FINANCES.

<p>| NAMAS OF | Number of | Number of | Number of | Number of | Number of | Number of | Number of | Number of | Number of | Number of | Number of | Number of |</p>
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<th>Schools</th>
<th>Temples</th>
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Total: 45,600

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Total: 45,600
## NORTH INDIA CONFERENCE STATISTICS

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### FINANCES

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#### BENEFICENT COLLECTIONS

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### Notes

- The table provides a breakdown of financial data for different districts, including Hindu, Eastern Kumaon, Kumaon, Morendad, and Oudh.
-_finances are categorized into Minstrational Support and Beneficent Collections.
- Other collections are also mentioned separately.

### Additional Information

- The data is presented in Rupees (Rs.) format.
- Each district's financial details are tabulated, including fielded and central collections, among others.
- Totals are provided at the end of each section.
- The table is comprehensive, covering all financial aspects of the conference.
### NORTH INDIA CONFERENCE STATISTICS

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<th>Value of all other Property in Rs.</th>
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#### BENEVOLENT COLLECTIONS

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#### OTHER COLLECTIONS

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### OTHER COLLECTIONS

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### Names of Circuits

#### Bareilly District

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<tr>
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## NORTHERN INDIA CONFERENCE STATISTICS

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### Eastern Kumaon District

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### European and Anglo-Vernacular Schools

<table>
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<tr>
<th>Names of Circuits</th>
<th>Boys' Schools</th>
<th>Girls' Schools</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Average Enrollment for Year</td>
<td>Average Enrollment for Year</td>
</tr>
<tr>
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<td>Christians</td>
<td>Non-Christians</td>
</tr>
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<tr>
<td></td>
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<tr>
<td>Total</td>
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### Grand Totals

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<tr>
<td>Total</td>
<td>106</td>
<td>99</td>
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## North India Conference Statistics

### Summary of Vernacular Schools

#### Names of Circuits

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<td>Behari</td>
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<tr>
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</tr>
<tr>
<td>Fatehpur</td>
<td>4</td>
<td>12</td>
<td>16</td>
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<tr>
<td>Mirzapur</td>
<td>4</td>
<td>14</td>
<td>18</td>
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<tr>
<td>Nawabganj</td>
<td>4</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>Pilibhit</td>
<td>2</td>
<td>6</td>
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<tr>
<td>Total</td>
<td>62</td>
<td>160</td>
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#### Summary

- **Bareilly District**: 782 students (171 boys, 148 girls, 217 total)
- **Budhoo District**: 547 students (117 boys, 225 girls, 291 total)
- **Bijnor District**: 475 students (193 boys, 81 girls, 274 total)
- **Gahrwal District**: 142 students (221 boys, 34 girls, 255 total)
- **Gonda District**: 949 students (544 boys, 405 total)
- **Hardoi District**: 186 students (146 boys, 40 girls, 226 total)
- **Eastern Kunson District**: 24 students (75 boys, 19 girls, 94 total)
- **Western Kunson District**: 113 students (119 boys, 9 girls, 223 total)
- **Moradabad District**: 994 students (290 boys, 297 total)
- **Oudh District**: 123 students (244 boys, 1 total)
- **Pilibhit District**: 62 students (129 girls, 87 total)
- **Tirhout District**: 98 students (52 boys, 1 total)

### European and Anglo-Vernacular Schools

#### Boys' Schools

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Schools</th>
<th>Total</th>
<th>Number of Students</th>
<th>Average Enrollment</th>
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<td>534</td>
<td>128</td>
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</tr>
<tr>
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<tr>
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<tr>
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<td>544</td>
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<tr>
<td>Hardoi District</td>
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<td>146</td>
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<td>290</td>
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#### Girls' Schools

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<tr>
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<td>81</td>
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### Increase

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<tr>
<td>1913</td>
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### North India Conference Statistics for the Year Ending 31st October, 1913.

#### Colportage.

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<th>No. of Portions Sold or Distributed</th>
<th>Names of Circuits</th>
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<td><strong>Kumaon District.</strong></td>
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<td>Sathanja</td>
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<td>English</td>
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# NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING 31st OCTOBER, 1913.

## SUMMARY OF COLPORTAGE.

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<th>No. of Bibles Sold or Distributed</th>
<th>No. of New Testaments Sold or Distributed</th>
<th>No. of Portions Sold or Distributed</th>
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</tr>
<tr>
<td>Rehri</td>
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<td>Bisalpur</td>
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<td>Pateghanj</td>
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<td>Mirzauj</td>
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<td>Nawabganj</td>
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</tr>
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<td>Purampur</td>
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<td>Rampur</td>
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<tr>
<td>Shahai</td>
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<td>Sirauli</td>
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<td><strong>Total</strong></td>
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<td>15</td>
</tr>
</tbody>
</table>

| **Tirhooit District.**           |                                           |                                   |
| Arrah                            | 4                                        | 21                                 |
| Ballia                           | 8                                        | 47                                 |
| Chapra                           |                                           | 26                                 |
| Darbhanga                        |                                           |                                   |
| Muzaffarpur                      | 14                                       | 21                                 |
| Namastipur                       | 2                                        | 4                                  |
| Sitamari                         |                                           | 11                                 |
| **Total**                        | 28                                       | 93                                 | 2,031 |

### NAMING OF DISTRICTS.

<table>
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<th>No. of Bibles Sold or Distributed</th>
<th>No. of New Testaments Sold or Distributed</th>
<th>No. of Portions Sold or Distributed</th>
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<tr>
<td>Bareilly District</td>
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<tr>
<td><strong>Decrease</strong></td>
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