Bishop William Burt, D.D., LL.D.
Bishop F W. Warne, D.D.
MINUTES

OF

THE THIRTY-FIRST SESSION

OF THE

BENGAL ANNUAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

HELD AT

CALCUTTA, NOV., 30th to DEC., 4th, 1917.

Presidents:
Bishop William Burt, D.D., LL.D.
Bishop Frank W. Warne, D.D.

Secretary:
Rev. Gottlieb Schanzlin, B.A.

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1918.
# Roll of the Bengal Conference, 1918

<table>
<thead>
<tr>
<th>Name</th>
<th>Licensed to Preach</th>
<th>Year Received on Trial</th>
<th>Home Conference</th>
<th>Year of Conference Course now Studying</th>
<th>Conference Relation</th>
<th>Vernacular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archibald, C. H.</td>
<td>1909</td>
<td>1913</td>
<td>Bengal</td>
<td>4th</td>
<td>Deacon</td>
<td>Bengali</td>
</tr>
<tr>
<td>Biswas, Nirupam C.</td>
<td>1915</td>
<td>1918</td>
<td>Bengal</td>
<td>3rd</td>
<td>Deacon</td>
<td>Bengali</td>
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<tr>
<td>Biswas, Sital Chandra</td>
<td>1895</td>
<td>1897</td>
<td>Bengal Burma</td>
<td></td>
<td>Effective Elder</td>
<td>Bengali</td>
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<tr>
<td>Byers, William P.</td>
<td>1886</td>
<td>1888</td>
<td>Bengal</td>
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<tr>
<td>Eyub, John</td>
<td>1898</td>
<td>1900</td>
<td>Bengal</td>
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<td>Bengali</td>
</tr>
<tr>
<td>Chuckerbutti, M. K.</td>
<td>1908</td>
<td>1910</td>
<td>Bengal</td>
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<td>Bengali</td>
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<tr>
<td>Gold, Philip A.</td>
<td>1908</td>
<td>1910</td>
<td>New England</td>
<td></td>
<td>Effective Elder</td>
<td>Bengali</td>
</tr>
<tr>
<td>Henderson, George S.</td>
<td>1889</td>
<td>1894</td>
<td>Bengal Burma</td>
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<td>Effective Elder</td>
<td>Bengali</td>
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<tr>
<td>Jackson, Henry</td>
<td>1895</td>
<td>1899</td>
<td>New York</td>
<td></td>
<td>Effective Elder</td>
<td>Bengali</td>
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<tr>
<td>Koch, Clinton H. S.</td>
<td>1906</td>
<td>1906</td>
<td>Bengal</td>
<td></td>
<td>Effective Elder</td>
<td>Hindustani</td>
</tr>
<tr>
<td>Lee, David H.</td>
<td>1870</td>
<td>1874</td>
<td>Erie</td>
<td></td>
<td>Effective Elder</td>
<td>Bengali</td>
</tr>
<tr>
<td>Manley, David H.</td>
<td>1882</td>
<td>1885</td>
<td>South Kansas</td>
<td></td>
<td>Effective Elder</td>
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<tr>
<td>Meik, James P.</td>
<td>1889</td>
<td>1889</td>
<td>South India</td>
<td></td>
<td>Effective Elder</td>
<td>Bengali</td>
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<tr>
<td>Mondol, Jibendra N.</td>
<td>1906</td>
<td>1911</td>
<td>Bengal</td>
<td>4th</td>
<td>Deacon</td>
<td>Bengali</td>
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<tr>
<td>Mondol, Surja M.</td>
<td>1899</td>
<td>1900</td>
<td>Bengal Burma</td>
<td></td>
<td>Effective Elder</td>
<td>Bengali</td>
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<tr>
<td>Moss, Arthur B.</td>
<td>1910</td>
<td>1913</td>
<td>New York</td>
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<td>Effective Elder</td>
<td>Bengali</td>
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<tr>
<td>Mullick, Keshub C.</td>
<td>1897</td>
<td>1902</td>
<td>Bengal</td>
<td></td>
<td>Effective Elder</td>
<td>Bengali</td>
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<tr>
<td>Sarkar, Bijoy K.</td>
<td>1909</td>
<td>1912</td>
<td>Bengal</td>
<td>4th</td>
<td>Deacon</td>
<td>Bengali</td>
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<tr>
<td>Schanzlin, Gottlieb</td>
<td>1903</td>
<td>1905</td>
<td>Central German</td>
<td></td>
<td>Effective Elder</td>
<td>Bengali</td>
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<tr>
<td>Shaw, S. J.</td>
<td>1905</td>
<td>1907</td>
<td>North India</td>
<td></td>
<td>Effective Elder</td>
<td>Hindustani</td>
</tr>
<tr>
<td>Smith, Harold J.</td>
<td>1902</td>
<td>1903</td>
<td>Southern California</td>
<td></td>
<td>Effective Elder</td>
<td>Hindustani</td>
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<tr>
<td>Swan, Henry M.</td>
<td>1902</td>
<td>1903</td>
<td>Central Swedish</td>
<td></td>
<td>Effective Elder</td>
<td>Bengali</td>
</tr>
</tbody>
</table>

**Probationer**

1. Dass, Khudiram | 1909 | 1917 | Bengal | 1st | Deacon | Bengali |

**Lay Member**

1. Herbert W. Knight |  |  |  |  |  |  |
CONFERENCE OFFICERS.

Bishop William Burt ... Presidents.
Bishop Frank W. Warne ... Presidents.
Gottlieb Schanzlin ... Secretary.
C. H. Archibald ... Assistant Secretary.
C. H. S. Koch ... Corresponding Secretary.
John Byork ... Statistical Secretary.
G. S. Henderson ... Assistant Stat. Secretary.
D. H. Manley ... Conference Treasurer of the Board of Missions.
D. H. Lee ... Conference Treasurer and Treasurer of the Board of Stewards.
C. H. Archibald ... Assistant Treasurer.
Gottlieb Schanzlin ... Literary Secretary.

STANDING COMMITTEES.


2. Board of Education:—G. Schänzlin, Chairman; W. P. Byers, B. K. Sarkar, D. H. Manley, M. K. Chuckerbutti, Miss Wood, Mrs. Lee, Miss Stahl, Miss Carr, Miss Payton, Miss Matheson.

3. Conference Relations:—
Term expires 1919; G. S. Henderson, J. P Meik, K. C. Mullick.

4. Conference Stewards:—
Term expires 1919; W. P. Byers, S. M. Mondol, D. H. Lee, Miss Eddy.
OTHER COMMITTEES.


17. Collins Institute:—The Bishop in charge of Bengal Conference, ex-officio; the District Superintendents, ex-officio; G. Schänzlin, ex-officio; D. W Peterson, J. P. Meik M. K. Chuckerbutti, John Byork.


26. Isabella Thoburn College:—Second Delegate to Executive Board.

28. **Muttra Training School**:—Miss Norberg.
DISCIPLINARY QUESTIONS.

I. Is this Annual Conference Incorporated according to the requirement of the Discipline?
   Yes, as a Financial Board, in accordance with the law in British India.

II. Who have been received by Transfer and from what Conferences?
    None.

III. Who have been Re-admitted?
     None.

IV. Who have been Received on Credentials, and from what Churches?
    None.

V. Who have been Received on Trial?
   (a) In studies of First Year.
      Khuduram Das.
   (b) In studies of Third Year. Under the Seminary Rule.
      None.

VI. Who have been Continued on Trial?
    (a) In studies of First Year.
        None.
    (b) In studies of Second Year.
        None.
    (c) In studies of Third Year.
        None.
    (d) In studies of Fourth Year.
        None.

VII. Who have been Discontinued?
     Chuni Lal Das.

VIII. Who have been Admitted into Full Membership?
    (a) Elected and ordained Deacons this year.
        Nirupam C. Biswas.
    (b) Elected and ordained Deacons previously.
        None.
    (c) Elected and ordained Deacons under the Seminary Rule. None.
QUES.  IX.  What Members are in studies of Third Year?
(a) Admitted into Full Membership this year. 
  Nirupam C. Biswas.
(b) Admitted into Full Membership previously. 
  None.

"  X.  What members are in studies of Fourth Year?

"  XI.  What Members have completed the Conference 
  Course of Study?
  (a) Elected and ordained Elders this year. 
  None.
  (b) Elected and ordained Elders previously. 
  None.
  (c) Elected and ordained Elders under the 
  Seminary Rule. None.

"  XII.  What others have been elected and ordained 
  Deacons?
  (a) As Local Preachers. Nobo K. Biswas.
  (b) Under Missionary Rule. None.

"  XIII.  What others have been elected and ordained 
  Elders?
  (a) As Local Deacons. None.
  (b) Under Missionary Rule. None.

"  XIV.  Was the character of each Preacher examined?
  This was strictly done as the name of each 
  preacher was called in open Conference.

"  XV  Who have been Transferred and to what Con- 
  ferences? None.

"  XVI.  Who have Died?
  None.

"  XVII.  Who have been Located at their own request?
  None.

"  XVIII.  Who have been Located?
  None.

"  XIX.  Who have Withdrawn?
  None.
XX. Who have been permitted to Withdraw under Charges or Complaints?
None.

XXI. Who have been Expelled?
None.

XXII. What other Personal Notation should be made?
None.

XXIII. Who are the Supernumerary Ministers and for what number of years consecutively has each held this Relation.
None.

XXIV. Who are the Retired Ministers?
Henry Jackson.

XXV. Who are the Tiers of Appeals?

XXVI. What is the Annual Report of the Conference Board of Home Missions and Church Extension.
None.

XXVII. What is the Annual Report of the Conference Board of Foreign Missions?
None.

XXVIII. What is the Statistical Report?

XXIX. What is the Conference Treasurer's Report?
See Conference Treasurer's Report.

XXX. (a) What is the Aggregate of the Benevolent Collections ordered by the General Conference as reported by the Conference Treasurer?
$130.

(b) What is the Aggregate of the Benevolent Collections ordered by the Annual Conference, as reported by the Conference Treasurer?
$116.

XXXI. What are the Claims on the Conference Funds?
For Annuity distribution,—years multiplied
( 90 )

by the Disciplinary rate of $—per years, $ 230. For Necessitous distribution, $—
Total, $ 230.

Ques. XXXII. (a) What has been received on these Claims?
From the Book Concern $ ...
From the Chartered Fund $ ...
From the Board of Conference Claimants $ ...
From Annual Conference investments $ 137
From Pastoral Charges $ 93
Total $ 230

(b) How has it been Applied?
$ 230 was applied on above claims.

,, XXXIII. What amount has been apportioned to the Pastoral Charges within the Conference, to be raised for the Support of Conference Claimants?
Nothing.

,, XXXIV What amount has been paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief?
$ 2.

,, XXXV Where are the Preachers stationed?
See Appointments.

,, XXXVI. Where shall the next Conference be held?
Asansol.
**BENGAL CONFERENCE.**

**APPOINTMENTS FOR 1918.**

**ASANSOL DISTRICT.**

W. P. BYERS, Superintendent,

(P.O. Asansol).

<table>
<thead>
<tr>
<th>Location</th>
<th>Incumbent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asansol Bengali Church</td>
<td>S. M. Mondol</td>
</tr>
<tr>
<td>, Boys' School</td>
<td>W. P. Byers</td>
</tr>
<tr>
<td>English Church</td>
<td>H. J. Smith</td>
</tr>
<tr>
<td>Asahabari</td>
<td>Supplied by K. C. Chakravarty</td>
</tr>
<tr>
<td>Kulti and Hindustani Work</td>
<td>H. J. Smith</td>
</tr>
<tr>
<td>Mangalbari</td>
<td>To be supplied</td>
</tr>
<tr>
<td>Rampur</td>
<td>To be supplied</td>
</tr>
<tr>
<td>Sarakdhiti</td>
<td>S. M. Mondol</td>
</tr>
<tr>
<td>Santal Work</td>
<td>To be supplied</td>
</tr>
</tbody>
</table>

**CALCUTTA ENGLISH DISTRICT.**

G. S. HENDERSON, Superintendent,

(P.O. 151, Dharamtala St., Calcutta).

<table>
<thead>
<tr>
<th>Location</th>
<th>Incumbent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calcutta Boys' School</td>
<td>D. H. Manley, Principal</td>
</tr>
<tr>
<td>Industrial Home</td>
<td>John Byork, Superintendent</td>
</tr>
<tr>
<td>Kidderpore Circuit and Seamen's Mission</td>
<td>John Byork</td>
</tr>
<tr>
<td>Thoburn Church</td>
<td>G. S. Henderson</td>
</tr>
<tr>
<td>On leave for Indian Medical Service</td>
<td>H. W. Knight, M.D.</td>
</tr>
<tr>
<td>In America on Centenary Work</td>
<td>A. B. Moss</td>
</tr>
</tbody>
</table>

**CALCUTTA VERNACULAR DISTRICT.**

D. H. MANLEY, Superintendent,

(P.O. 72, Corporation St., Calcutta).

<table>
<thead>
<tr>
<th>Location</th>
<th>Incumbent</th>
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<tbody>
<tr>
<td>Ballaghata Circuit</td>
<td>C. H. Archibald</td>
</tr>
<tr>
<td>Collins Institute and Bible Training School</td>
<td>Gotlieb Schänzlin, Principal ; N. C. Biswas, Teacher in Training School.</td>
</tr>
<tr>
<td>Dharamtala Bengali Church</td>
<td>D. H. Lee ; (L. B. Chatterji, Pastoral Supply.)</td>
</tr>
<tr>
<td>Diamond Harbour Circuit</td>
<td>Gotlieb Schänzlin</td>
</tr>
<tr>
<td>East Calcutta Circuit and Hati Bagan</td>
<td>K. C. Mullick</td>
</tr>
<tr>
<td>Hindustani Circuit</td>
<td>S. J. Shaw</td>
</tr>
</tbody>
</table>
Lee Memorial Mission ... ... ... D. H. Lee, Superintendent
South Village Circuit and Jhanjra Church ... ... ... S. C. Biswas.
Tamluk and S. S. Secretary ... ... ... M. K. Chuckerbutti.
District Evangelist ... ... ... C. H. Archibald.

PAKAUR DISTRICT.
C. H. S. KOCH, Superintendent,
(P.O. Pakaur, E. I. Ry., Loop Line).
Bolpur Circuit ... ... ... J. P. Meik.
Bolpur Church and Sainthia ... ... J. N. Mondol.
Bolpur Santali Work and Colportage ... To be supplied.
Dhulian and Pakaur Evangelistic Work ... Supplied by P. C. Das, Local Elder.

Kholajhora ... ... ... Supplied by Barriar Saren, Local Deacon.
Molarpur ... ... ... To be supplied.
Pakaur Bengali Church and Boys' School ... ... ... B. K. Sarkar.
Pakaur Santali Circuit ... ... ... R. L. Saren.
Rajipur ... ... ... To be supplied.
Rampur Hat ... ... ... J. P. Meik, Khuduram Das.
Sangtampur ... ... ... To be supplied.
On Furlough ... ... ... H. M. Swan.
To preach the Conference Sermon ... ... ... H. J. Smith.
To preach the Missionary Sermon ... ... ... G. S. Henderson.
B. K. Sarkar, Alternate.
D. H. Manley, Alternate.

WOMEN'S WORK.

ASANSOL DISTRICT.
Asansol Bengali Church Work ... ... Mrs. Mondol.
" English Church and Kulti ... ... Mrs. Smith.
" Evangelistic and Zemana Work ... ... Miss Norberg.
" Girls' Boarding School ... ... Miss Carr.
Bible Training School ... ... Mrs. D'Crutz.
Boys' Boarding School ... ... Mrs. Byers.
District Work ... ... Mrs. Chakravarty.
Hindustani Women's Work ... ... Mrs. Smith.

CALCUTTA ENGLISH DISTRICT.
Calcutta Boys' School and Orphanage ... Mrs. Manley.
Calcutta Girls' High School ... ... Miss Wood, Principal.
Miss Callow, Asst. Principal.
Miss Bennett.
Miss Ashwill.
Deaconess Home ... ... ... Mrs. Knight, Superintendent.
Kidderpore Seamen's Mission and ... ... Mrs. Byork.
Hindustani Work ... ... Mrs. Knight, Superintendent.
Thoburn Church, Visitors ... ... Miss Maxey.
Queen's Hill School ... ... Miss Stahl, Principal.
On Furlough ... ... Miss Culshaw, Vice-Principal.
In America ... ... Miss Barber.
On Furlough ... ... Miss Fred B. Smith.
In America ... ... Miss Long.
On Furlough ... ... Miss Hunt.
In America ... ... Miss Tunnison.
In America ... ... Miss Rockey.
In America ... ... Mrs. Moss.

CALCUTTA VERNACULAR DISTRICT.

District Work ... ... ... Mrs. Manley.
Collins Institute ... ... Mrs. Schanzlin.
East Calcutta Circuit:— Mrs. Biswas.
    Girls' School and Zanana Work ... ... Mrs. Manley.
    Hati Bagan Church ... ... Mrs. Mullick.
    Hindustani Work (Calcutta) ... ... Mrs. Manley, Mrs. Ward.

Lee Memorial Mission—Woman's
Work ... ... ... Mrs. Lee, Superintendent.
Baliaghata ... ... ... Miss Kinzley.
Day Schools ... ... ... Mrs. Beeken.
Evangelistic and Zanana Work ... ... Miss Eddy.
Girls' Boarding School ... ... Miss Carpenter, Principal.
Boarding Department ... ... Miss Snider, Asst. Principal.
Mission Secretary ... ... Miss Archibald.
Jhanjra ... ... ... Mrs. Biswas.
Tamluk ... ... ... Miss Matheson.
Tamluk Church ... ... ... Mrs. Chuckerbutti.
On Furlough ... ... Miss Blair,
On Furlough ... ... Miss Moyer.

PAKAUR DISTRICT.

District Work ... ... ... Mrs. Koch.
Bolpur Circuit ... ... ... Mrs. Meik.
Bolpur Church ... ... ... Mrs. Mondol.
Bolpur Evangelistic Work ... ... Mrs. Meik.
Pakaur Church and Boys' School ... ... Mrs. Sarkar.
Pakaur Bengali and Santali ... ... Miss Grandstrand.
Pakaur Women's Industrial Home ... Miss Johanson.
" Girls' School ... Miss Payton.
" Medical Work ... Miss Johanson.
Rampur Hat Circuit ... Mrs. Meik.

On leave to America to attend College ... Miss Meik.
On Furlough ... Mrs. Swan.

Mrs. Das.
Miss Swan.
FIRST SESSION.

4 p.m., Friday, 30th Nov., 1917.

The thirty-first session of the Bengal Annual Conference of the Methodist Episcopal Church convened at Thoburn Church, Calcutta, the thirtieth day of November, 1917, with Bishops William Burt and F. W. Warne presiding. Bishop Burt called the Conference to order, the Conference sang No. 560 of the Methodist Hymnal after which J. P. Meik led in prayer. Bishop Burt addressed the Conference, basing his address on John 20, 25; "We have seen the Lord," after which the two Bishops conducted the communion service.


Probationers: N. C. Biswas.

Secretaries.—On motion of M. K. Chuckerbutti, Gottlieb Schänzlin was elected Secretary and on the nomination of the Secretary, C. H. Archibald was elected Assistant Secretary. On motion of G. S. Henderson, John Byork was elected Statistical Secretary, and on motion of John Byork, G. S. Henderson was elected Assistant Statistical Secretary.

On motion of W. P. Byers, D. H. Lee was elected Conference Treasurer and Treasurer of the Board of Stewards, and on motion of D. H. Lee, C. H. Archibald was elected Assistant Treasurer.
On motion of G. S. Henderson, D. H. Manley was elected Corresponding Secretary.

**Standing Committees.**—On motion of J. P. Meik the Standing Committees elected last year were appointed for this Annual Session, and on his motion the District Superintendents were permitted to nominate the Standing Committees for next year.

**Conference Program.**—On motion of D. H. Manley the printed program was adopted as the official program of the Conference with the time for business sessions changed to the time of 10:30 to 1:45 each day. On his motion the Conference Bar was fixed so as to include the first five benches east, and the first four benches west of the aisle.

Bishop Warne as Bishop in charge of Bengal Conference welcomed Bishop Burt and expressed his appreciation that for this official visit a General Superintendent had been chosen that from long years of mission service had personal knowledge and experience of problems in mission fields. D. H. Manley in the name of the members of Bengal Conference expressed the joy and satisfaction of the Conference of having with us Bishop Burt on his tour of inspection of the mission field in Southern Asia and assured the Bishop of our loyalty and devotion to our great church at home. Bishop Burt replied assures the Conference of his love and sympathy for the workers and the work in Bengal.

The Conference arose and sang a verse of "Blessed be the tie that binds."

**Introductions.**—The following persons were introduced to the Conference:—Rev. Paul Burt, who was given the privileges of the Conference floor, Miss Geisenhener of the American Baptist Mission in Assam, Miss Bennett, Miss Wood and Miss Stahl after their return from furlough, Miss Ashwill and Miss Payton as new missionaries and Mr. and Mrs. Manley on their return from furlough.

**Calcutta Missionary Conference.**—On motion of C. H. Archibald, D. H. Manley, A. B. Moss and G. S. Henderson were appointed to attend the special meeting of the above society and report the proceedings to the Conference.

On motion of D. H. Lee the Conference adjourned to meet again at 10:30 on Saturday.
SECOND SESSION.

10-30 a.m., Saturday, 1st Dec., 1917.

Bishop Warne called the Conference to order, and A. B. Moss conducted the devotional exercises, reading 1. Cor. 12 and speaking on the body of Christ which is the Church.

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

Resolutions.—On motion of A. B. Moss it was ordered that—in view of the fact that this is the first session of the Methodist Episcopal Church to be held in India since America’s entry into the war, that we instruct our committee on resolutions to present a suitable resolution on this occasion and that this resolution be presented to their Excellencies the Viceroy and the Governor of Bengal.

On motion of J. P Meik the Chairman was requested to appoint a Committee on resolutions. The following were appointed: A. B. Moss, D. H. Manley, D. H. Lee and M. K. Chuckerbutti.

Introduction.—Rev. Rockwell Clancy, D.D, was introduced and addressed the Conference. He was given the privileges of the floor.

6th Question.—The sixth Question was called, (Who have been continued on Trial?). The name of Chuni Lal Das was called. On motion of C. H. S. Koch he was discontinued.

9th Question.—The ninth Question was asked, (What members are in studies of Third Year?).

The name of C. H. Archibald was called and his character passed. The Board of Examiners reported that he had presented marks from the Union Missionary Training Institution in New York. He was advanced to the studies of the Fourth Year, conditioned in Church History.

The name of Jibendra N. Mondol was called and his character passed. The Board of Examiners reported, and he was advanced to the studies of the Fourth Year, conditioned in “Christian Doctrine” (Rouse).

The name of Bijoy K. Sarkar was called and his character passed. The Board of Examiners reported, and he was advanced
to the studies of the Fourth Year, conditioned in "The Social Problem" and 1, 5, 6 and 8 of the books to be read.

11th Question.—The 11th Question was asked, (What members have completed the Conference Course of Study?). The name of P. A. Goold was called and his character passed.

12th Question.—The 12th Question was asked, (What others have been elected and ordained Deacons?). Nobo Kumar Biswas was recommended by the Calcutta District Conference. His Preacher in charge and District Superintendent reported, and on D. H. Lee's motion he was elected Local Deacon and recommended for ordination.

Introduction.—Bishop Warne at this time introduced Dr. F. B. Fisher, the special representative of the Board of Foreign Missions, who addressed the Conference on the outlook of the work in India. Bishop Warne led in prayer and, Dr. Fisher having to embark for America the following evening, the Conference arose and sang: "God be with you till we meet again" Bishop Burt also addressed the Conference.

14th Question.—The 14th Question was asked, (Was the character of each Preacher examined?). The name of W. P. Byers was called and his character passed. He read the report of the Asansol District. On motion of G. Schänzlin he was requested to carry to Miss Carr the expression of our love and our gratitude to God for her restoration to health. The motion was adopted by a standing vote and the Conference sang: "Praise God from whom all blessings flow."

The names of Harold J. Smith and Surju M. Mondol were called and their character passed. Both reported their collection.

The Conference adjourned and was dismissed with the Benediction by Bishop Burt.

THIRD SESSION.

2-30 p.m., Saturday, 1st Dec., 1917.

Bishop Burt called the Conference to order, and John Byork led in prayer. The Minutes of the previous session were read and approved.

Reporters.—On motion of G. S. Henderson, C. H. S. Koch
was appointed to report to the Indian Witness, and A. B. Moss to the home papers.

8th Question.—The 8th Question was called (Who have been admitted into full membership?). The name of Nirupam C. Biswas was called and his character passed. The Board of Examiners reported that he had completed the studies of the Second Year. On motion of W P. Byers he was advanced to the studies of the Third Year and elected to Deacons Orders. The candidate satisfactorily replied to the Disciplinary Questions and by vote of the Conference was admitted into full membership. Bishop Burt addressed the Conference on the importance of getting candidates for the ministry.

Statistics.—On motion of A. B. Moss it was ordered that it be the sense of this Conference that only those sums raised from our own constituency and devoted to distinctly benevolent purposes shall be included under section "Benevolent Collections in the statistical forms and reports, and that all other items be entered as under section—J, Other Collections (raised in Southern Asia only), sub-division 2—For current expenses and all other local uses.

On motion of G. S. Henderson the Conference adjourned to meet again at 10-30 on Monday morning.

SUNDAY SERVICES.

At 8-30 in the forenoon Bishop Burt preached at Thoburn Church on Mark 10, 45.

At the communion service in Dharmatala Bengali Church at four in the afternoon, the Bishops ordained as Deacons, Nirupam Coomar Biswas and Nobo Kumar Biswas. Before the communion Bishop Burt preached on Col. 1; 9—14. In the evening service at Thoburn Church Bishop Warne preached on Acts 26, the conversion of Paul, as told by himself.

FOURTH SESSION.

10-30 a.m., Monday, 3rd Dec., 1917.

The devotional service was led by the Rev. Paul Burt.
Bishop Burt asked for the reading of the Minutes. They were read and approved.

5th Question.—The 5th Question was taken up (Who have been Received on Trial?). The Board of Examiners reported that Khuduram Das had passed the studies for admission on Trial. On the recommendation of the Board on Conference Relations and on the motion of C. H. S. Koch he was received on trial by the unanimous vote of the Conference.

Introduction.—The Rev R. Burgess of the India S. S. Union was introduced and addressed the Conference. Mr. Dean W. Peterson was introduced.

14th Question.—The 14th Question was resumed. The name of G. S. Henderson was called and his character passed. He read the report of the Calcutta District. The name of A. B. Moss was called and his character passed. He read a letter by Claude Bald, Esq., Darjeeling, which was ordered to be printed in the Minutes by motion of G. S. Henderson.

TUKVAR,

Darjeeling, 27th November, 1917

Dear Mr. Moss,

Under instructions from the Committee of Management, I have much pleasure in enclosing herewith a cheque on the National Bank for Rs. 1,046, being the cash balance after meeting the current expenditure to end of November, current, in terms of the resolution passed at the United Conference between Delegates of the Methodist Episcopal Church and the Committee of the Darjeeling Union Chapel on the 29th of May last. The cheque is made out in favour of the Treasurer of the Bengal Conference, and I have been instructed to ask you to be so good as to make it over to him.

Personally I regret that the negotiations for a renewal of the Agreement with the Methodist Episcopal Church fell through; but I trust that the relations between that Church and the Managers of the Union Chapel will remain for all time to come perfectly cordial, and that the worshipers in the Chapel will always include all connected with the Methodist Church who
can make it convenient to join in the worship and Service of the Master as freely as ever.

Yours sincerely,

Claud Bald,
Honorary Secy., and Treasurer,
Darjeeling Union Chapel.

The name of John Byork was called and his character passed. He reported his collections and the financial condition of the Seamen’s Home.

The name of D. H. Manley was called and his character passed. He read the report of the Calcutta Vernacular District.


The name of C. H. S. Koch was called and his character passed. He read the report of Pakaur District.

The names of J. P. Meik, Rashik Lal Saren and H. M. Swan were called and their character passed. J. P. Meik reported his collections, while C. H. S. Koch read part of a letter by Mr. Swan in America. He was instructed to convey to Bro. Swan the greetings of the conference.

On motion of G. Schänzlin a committee was appointed to prepare a statement of our agricultural needs, to be sent through Bishop Burt to Mr. Massay in Toronto.

Committee on Missions.—On motion of J. P. Meik the District Superintendents were requested to nominate a committee on missions, to be added to the Standing Committees.

Introduction.—Rev. A. A. Parker, the Director of Religious Instruction for this mission field of our church, was introduced and addressed the conference. The Sunday School situation was discussed.

Temperance.—John Byork reported for the committee on Temperance. The report was adopted.

The Conference adjourned.
FIFTH SESSION.

1-30 a.m., Tuesday, 4th Dec., 1917.

The Conference sang: "In the cross of Christ I glory" after which A. B. Moss led the devotional exercises, speaking on the last verse of the 15th chapter of First Corinthians. Bishop Burt took the chair, and the Secretary read the Minutes of the previous session which were approved.

Reports.—Miss Wood presented the report of the Epworth League Committee which was adopted.

On motion of G. S. Henderson the Committee was requested to bring in nominations for a Conference Epworth League Cabinet for the ensuing year.

G. Schänzlin presented the report of the Board of Education which was adopted.

C. H. S. Koch presented the report of the Committee on the State of the Church. The report was adopted.

On motion of C. H. S. Koch the booklet "Pastors Helper" was ordered to be published in Bengali by the Committee on Bengali Literature and Colportage.

J. P. Meik reported for the Board of Conference Stewards and for the Mission Claimants Fund Committee.

On motion of C. H. S. Koch the detailed reports of the Conference Treasurer on both the Conference Claimants Fund and the Mission Claimants Fund were ordered to be printed after completion and after having been audited.

On the motion of G. S. Henderson, D. H. Manley was requested to present the needs of the Mission Claimants Fund to the joint session and to take a subscription.

J. P. Meik reported for the Committee on Bengali Literature and Colportage. The report was adopted.

J. P. Meik reported for the Committee on the Bengali Course of Study. The report was adopted.

M. K. Chuckerbutti reported his work as Sunday School Secretary. The report was accepted.

G. Schänzlin read the report of the committee on Sunday Schools. It was adopted. On motion of G. Schänzlin the matter of editors of S. S. Literature was referred back to the S. S. Committee.
Finance Committee.—On motion of D. H. Manley it was ordered that the Conference proceed to the election of a Finance Committee on the previous basis of representation, two Europeans and two Indians. The following were nominated: D. H. Lee, J. P. Meik, John Byork, G. Schänzlin, K. C. Mullick, M. K. Chuckerbutti, S. M. Mondol and B. K. Sirkar.

H. J. Smith and M. K. Chuckerbutti were appointed tellers. They took the ballot and retired.

Statistical Report.—A. B. Moss proceeded to read the Statistical report.

Finance Committee.—The tellers reported the result of the first ballot. G. Schänzlin, J. P. Meik and K. C. Mullick were declared elected. An other ballot was taken for an additional Indian member. The tellers again reported no election, and a third ballot was taken. The tellers reported no election, and on motion of H. J. Smith the Secretary was instructed to cast the ballot of the Conference for S. M. Mondol. The Secretary reported that the ballot was cast, and S. M. Mondol was declared elected.

Statistical Report.—A. B. Moss finished the reading of this report which was adopted on his motion.

Standing Committees.—C. H. S. Koch read the nominations of Standing Committees by the District Superintendents. On his motion Miss Norberg, Miss Eddy, and Miss Johanson were added to the classes of Conference Stewards for the terms expiring 1918, 1919 and 1920 respectively.


Treasurer of the Board of Foreign Missions.—On motion of G. Schänzlin, D. H. Manley was nominated Treasurer of the Board of Foreign Missions.

The Conference adjourned on motion of G. S. Henderson to meet again at 2-45 p.m.

SIXTH SESSION.

3 p.m., Tuesday, 4th Dec., 1917.

H. J. Smith read 1. Thes. 3 and, having spoken briefly, led in
prayer. Bishop Burt took the chair and the Minutes of the previous session were read and approved.


**Board of Education.**—On motion of C. H. S. Koch the following were elected on the Board of Education: W P Byers, B. K. Sarkar, D. H. Manley, M. K. Chuckertutti.

**Calcutta Christian Schools Society.**—On motion of G. S. Henderson the following were elected as members of this society: D. H. Manley, John Byork, D. W. Peterson, G. A. Smith.

**Committees.**—On motion of J. P. Meik the Committee on Bengali Literature and Colportage was re-elected with the following changes:

In place of Miss Swan, N. C. Biswas; in place of Mrs. Carpenter, Miss Carr.

On motion of G. S. Henderson the Committee on the Industrial Home was re-elected.

On motion of M. K. Chuckertutti the Committee on Salaries of Workers was continued.

**Book Concern Dividend.**—On motion of John Byork the question of the Book Concern Dividend was referred to the Committee on Resolutions.

**Introduction.**—The Rev T. C. Badley, Principal of Lucknow Christian College, was introduced and addressed the Conference. He was given the privileges of the Conference floor.

**Committees.**—On motion of John Byork the Committee on the Seamen’s Mission was re-elected with H. O. Coats in place of B. W. Thurlow.

On motion of A. B. Moss the following resolution was passed. Resolved that D. H. Manley be our representative to the Lucknow Christian College and that our other delegate to the Executive Board be our representative on the Board of Governors of the Isabella Thoburn College in Lucknow. On motion of J. P. Meik the Building Committee was re-elected.
On motion of J. P. Meik, Gottlieb Schänzlin was continued as Conference Historian.

On motion of M. K. Chuckerbutti, N. C. Biswas was elected as the representative of this Conference to the National Missionary Society.

**Historical Sketch.**—On motion of C. H. S. Koch the Conference Historian was requested to publish in the Minutes the Historical Sketch after having it perfected as ordered at last year's session.

**Committees.**—On motion of G. S. Henderson, G. Schänzlin was re-elected Literary Secretary. On motion of D. H. Lee the Committee on the Central Bengali Church was continued.

On motion of G. Schänzlin the committee on Collins Institute and Bengal Conference Bible Training School was re-elected with Mr. D. W. Peterson in place of Dr. H. W. Knight.

**Pictures in Minutes.**—On motion of G. S. Henderson the Secretaries were requested to publish in the Minutes the pictures of our two presiding Bishops and also the picture of the conference members taken during the session of last year.

**Muttra Training School.**—On motion of H. J. Smith, Miss Norberg was appointed our representative to Muttra Training School.

**Minutes.**—On motion of John Byork the printed Minutes were adopted as the Official Minutes. The Secretaries were appointed a committee to publish the Minutes. The price was fixed at six annas per copy as formerly. The Assistant Secretary called the roll to find how many copies would be needed.

**Reports of Auditors.**—On motion of G. S. Henderson the Auditing Committee was allowed to publish their report, in the Minutes after finishing their work.

**Bengal and Assam Representative Council of Missions.**—On motion of N. C. Biswas, D. H. Manley was elected as our representative to this Council.

**Place of next Conference.**—By invitation of W P Byers and on motion of A. B. Moss, Asansol was fixed as the place of our next Annual Session.

**Report.**—A. B. Moss read a report on the meeting of the
Calcutta Missionary Conference of the 30th of November. The report was accepted.

**Co-education.**—Miss Carpenter read the following resolution passed by the W.F.M.S. Members of the Conference Board of Education:

Whereas we have been requested by Dr. Fisher to consider, 1st the practicability of co-education in our Primary Classes and 2nd the practicability and advisability of W. F. M. S. ladies taking over the care of our small boys, we express our conviction that such adjustments of the work would be both practicable and advisable, at least through the Lower Primary grades.

**Committees.**—Miss Wood presented nominations for the Committee on the Epworth League. The nominations were confirmed in place of those previously elected.

On motion of C. H. S. Koch, H. J. Smith was re-elected as Book Agent of the Conference.

**Introduction.**—Bishop Warne introduced to the Conference Mrs. Cockran, President of the Home Missionary Society

**Mission Claimants Fund.**—A subscription was taken for this fund.

**Resolutions.**—On motion of G. Schänzlin the resolutions read by A. B. Moss were adopted.

**Book Concern Dividend.**—On motion of C. H. S. Koch, Bishop Burt and Bishop Warne were requested to do what they might be able to do in regard to the Book Concern Dividend.

Bishop Burt addressed the Conference.

**Corresponding Secretary.**—On motion of G. S. Henderson the Conference reconsidered the election of D. H. Manley as Corresponding Secretary and the Secretary was instructed to cast the ballot of the Conference for the election of C. H. S. Koch. The Secretary reported that the ballot was cast, and C. H. S. Koch was declared elected Corresponding Secretary.

On motion of D. H. Lee after the reading of the Minutes and the Appointments, the Conference adjourned *sine die* with the singing of the Doxology and the Benediction by Bishop William Burt.
This is to certify that the foregoing is the Official Report of the Thirty-First Session of the Bengal Conference.

Calcutta, 4th Dec., 1917.

G. Schanzlin,
Secretary.

William Burt,
W. F. Warne,
Presidents.
REPORTS.

REPORTS OF THE DISTRICT SUPERINTENDENTS.

ASANSOL DISTRICT.

W P Byers, Superintendent.

A report calls for a look this way and that way—a backward look and a forward look, at the problems and progress of the work committed to our hands. Turning back over the thirty-one years we have been in India we notice the difference between then and now, and as we compare those days with these, and what we had then and what we have now, we feel there is great cause for gratitude to God and we praise Him for all He hath wrought.

English Work.

Bro. Smith writes:—It cannot be reported that any great change has taken place in our English work as far as its spiritual condition is concerned. We had hoped that during the year the missioner set aside for evangelistic work among the Conferences could have visited us, but so far this has proved impracticable.

The services have been fairly well attended, dropping down to few in the extreme hot months and picking up again as the weather became cooler. We have had special music at the various services rendered by the W F. M. S. ladies and mission workers, who have also been of much assistance in the Sunday School, which is doing good work in spite of many removals. The Band of Hope has also been held regularly under the direction of Mr. Gibson.

The most satisfactory work in a community like that of Asansol and its vicinity is the pastoral work. We have been very kindly received in all the homes we have visited, and we feel sure the welcome has been sincere. Much visiting in the collieries has also been possible by means of the bicycle bought by the Church.
There have been 16 baptisms this year, 25 Bibles sold and distributed, and 60 New Testaments, besides tracts.

There has been much sickness in our English community this year, and many of those who worship with us regularly have been laid aside by serious illness. We are thankful that almost all of these friends have been restored to health again.

**Bengali Work.**

Brother Surjo Mondoal, pastor of our City Church, is a good visitor, and gets around amongst his people regularly, and his congregations are encouraging in consequence. He and his family are all happy and healthy in the good climate and comfortable parsonage. A house going preacher will have church going people.

The Mission compound congregation is always large and full, and has been acceptably ministered unto by Bro. N. C. Biswas, and others, from time to time. We are well on for 300 in the compound alone, and shall be glad when we have a church instead of troubling Miss Carr and her teachers to arrange the girls' school hall twice a week for us, and every time we have an extra meeting. It is not quite the thing to have everybody tracking into the girls' school, but they have all been extremely nice about it and have had benches and all well arranged for us whenever we have needed them.

**Hindustani Work.**

For many years we longed for a Hindustani worker, and for one who had been trained at the Bareilly Theological Seminary, and most unexpectedly one has come to us who can preach in Hindustani as well as Bengali, Bro. Kamini Chuckerbutti who with his wife graduated from the Seminaries last summer. The Hindustani people are delighted to have some one to preach to them in their own language, and the work shows signs of quickened interest.

**Santali Work.**

We have been able to take this up more definitely this year. The property at Murulia Station gives us a most advantageous
and valuable centre with nearly 100 Bighas of land. It is surrounded by many Santali villages and there are twelve tenants on the property whom we hope soon to have all Christians.

A commodious house has been built for the preacher and teacher, and three other school buildings are being put up by the villagers in other parts of the District, with the understanding that we are to give them Christian teachers. They are also enquiring what has to be done (what process it is necessary to go through) in order to become Christians, and families and communities are listening to the message as never before, declaring that they will be Christians soon.

Among the many Santal Christian men who have gone with the labour corps to France, is one of our old school boys, Suku Soren, who is with them as their padree. He wrote us the other day from France that they were doing their little bit and that he expected to see England, and if he lived to return to India, he would come and see us then.

In one village, where we have a small day school, a bright young man came out and has been baptized. He is learning to read and has been married to our well educated Santali Bible woman.

There is a distinct move among these interesting and independant people and they are not shy and do not hold off from us as they used to do. All through the Santal country the various missions report conversions, and the workers feel encouraged.

**District Work.**

Nothing very striking has occurred in it, but in Rampur village the head man’s son, a Brahmin, has declared that he believes in Jesus and that he and his wife are going to be Christians.

Seven Brothers in an other place (to get away from the oppression of the landlords for whom they worked) have made a little village of their own for themselves and declared they are going to be Christians and have their children educated. One of these men was a boy in our Day School years ago.

One of the young men educated in the boys School, who has been working on the railway, now wishes to come back and take
up preaching, and has sent in an application saying he is willing to take half the salary he received from the Railway Company. This is what we have been hoping to see, and the experience they have gained out in the world will do our young men no harm. Ten of our Boys' School graduates are serving in the mission as preachers and teachers.

Babu Noni Lall Roy spent a year in East Africa, a trusted clerk of one of the offices at Daressalam. Report, one of our old training class boys is serving as an engine driver at Rs. 95 per month, in East Africa at Morogoro, and last to go, to Mesopotamia, was Darbari, Bro. Smith's bearer, as an officer's servant at Rs. 50 per month, and Bartholomew, the untainted son of one of our lepers, as a mechanist.

Early in the year a converted Brahmin priest unexpectedly came to us and has found a place for himself and an encouraging field of work. Many pilgrims on their way to and from Jagannath are detained at Asansol Railway Station, and furnish a fine opportunity for conversation and religious instruction while they are waiting, sometime for hours, for train time. Thousands of scripture portions and hymn books have been sold to them and many tracts distributed. A bright young man from Gorokpore was converted as a result of this work by Jaiwant, and after thorough instructions, went back to his home to be baptized with his wife and family.

Miss Grace Bonerjee came to us in March with her gift of tongues, which is a gift indeed—for she can speak English like a European, Bengali like a Bengali, Hindustani like one from up-country, and now she has begun on Santali and visits the villages with her Santali Bible women.

Every morning, it has been one of the pleasures of life to have a Bible Class with our servants (all of whom are Christians) and the men workers on the compound. Directly after choto haziri the bell is rung and we gather in the prayer room. We have a hymn, Bible lesson and exposition followed by prayer and then all scatter to the duties of the day feeling it has been happily and well begun. The blessings received and the interest manifested by all has made it very enjoyable, indeed.

Early in the year we applied for a Government grant for
farm work, as we were doing a good bit of it, and our application was recommended by the Deputy Director of Agriculture for Bengal, but nothing came of it. We profited by what he told us however, and went on with the work, and in August received the cheering news that a grant had been made of Rs. 2,200 part of which has already been paid in. It pays for the farm overseer and two malis as well as for bullocks and implements. There has been a splendid crop of rice this year, and the peanuts he recommended us to plant, have the astonishment and admiration of the whole country side out at Mangalbari. The peanuts have grown well in the poor soil there, and the Hindus have been much interested in watching the growth of this new product of the soil. We hope the poorer people may learn to cultivate their waste land and be able to make a better living, as the people in Madras Presidency have done.

Potatoes are now being grown (a quite new thing, too, in Asansol District) as the next crop. Percy, the Government farm overseer, is taking great delight in his work and he is doing it very satisfactorily.

The School boys have worked like Trojans on the Mission compound rice and hay fields, and our crop is all cut, threshed and in the house and the straw and hay stacked for use later on. All this, almost before other people got started at harvesting.

Our Boys’ School.

My wife writes of it: “Since Miss Carr returned from furlough and I am freed from the burden of the girls’ School, I have had more time to mother the boys a little. We are still praying for our School, and until it is built we can keep only a limited number of boys. The classes on the verandah and in the corner rooms of the mission house keep up a never ending hum and noise. Some mornings I feel almost desperate, when I hear them begin to sing “God Save the King”—much as I love our king, because I know it is the first of the day’s teaching hours, and I wonder how I shall be able to bear the strain and worry of it. Having a boys’ school in the house may seem very ideal mission work, but is very hard on nerves that have had thirty of life in India. However, we live in hopes. I trust also that the
Reports

day may come when our small boys may have the trained care of W. F. M. S. ladies from America."

One of our older boys passed the oft-tried Entrance Examination this year, except in Sanskrit. He is now teaching the English subjects for us, but wants to go to Lucknow for further studies. Bro. Badley writes that he will be glad to take him on a scholarship.

Our Industries.

The very high prices for clothing and cotton goods has made us wonder how our people are going to be able to clothe themselves, and as industrial and technical work is so much to the fore nowadays, we felt we must get into the weaving business and teach it. Government could not give us a grant just now, but we must keep up to date as far as possible, so we have invested Rs. 50 in a couple of looms, and a smart well trained weaver and dyer, who is a Christian, has offered to come and teach it on half salary. We propose to have one if possible, in the old leper asylum Church, which we have named "Doyabaree" or the place of mercy.

The Revival month was a happy one and everybody who could were preaching somewhere daily and it was inspiring to see it. Many new people heard the message, and there were 16 baptisms, and one shrine was destroyed. We were so sorry we could not have the Bengal Convention this year, and to disappoint so many who had arranged to attend, but we believe God will make up the blessing to all in some other way.

W. F. M. S.

My wife writes:—These last two months have been full of sickness and anxiety and we have indeed been through deep waters—with three of our members in hospital, but we praise God, all are recovering, and we trust in a few days more they all may be home with us again.

Miss Carr has been very near the border land, and is slowly creeping back to life. She expects to leave the hospital next week.

Miss Hosking had to undergo another operation and has had weeks of nervous lassitude, but is getting better.
My husband is a miracle to us all, and we have another proof of how God answers prayer. When he came home from hospital the boys and masters gathered on our back verandah, with tea and sweets, and we wondered what they were doing. They said "we are holding a thanksgiving meeting because God has answered our cries for our Sahib's life" No doubt there will be a great thanksgiving tea when Miss Carr and Miss Hosking return. Sickness is a trying ordeal, but it has done our people good and drawn out their sympathy in a wonderful way.

Those words of Jesus: "This sickness is not unto death but for the glory of God" seems very true in our case. My sister-in-law says she never heard such praying as went on while we were away in Calcutta—crying and praying every morning and evening. One little boy was heard to say "Oh Lord, I am only a poor beggar boy, but I am coming to Thee begging for my Sahib's life." God has mercifully spared all to us and, our hearts are full of praise and gratitude.

"I never can cease to praise Him
Jesus, my Saviour
Who has done so much for me."

CALCUTTA DISTRICT.

GEORGE S. HENDERSON, Superintendent.

The Calcutta English District includes the English work in Calcutta, with the addition of the School at Queen's Hill, Darjeeling and is mostly institutional work which is reported under the various institutional names following:—

Endowment Buildings.

Four large tenement buildings supply the funds for the up-keep of the Calcutta Boys' School, but there is still a debt of over Rs. 55,000 on these buildings which takes away considerable of the income for the reduction of debt and interest, and we are looking forward anxiously to the time when the whole Endowment will be clear for School purposes. The revenue from the Endowment buildings reached a very satisfactory amount last
year, and we are greatly indebted to Mr. Gerald Smith for his efficient management, free of charge, enabling us to get nearer the end of our difficulties and to place a larger sum to the credit of the school.

Calcutta Boys' School.

In January of this year Mr. T. P. Campbell, the Principal of the Calcutta Boys' School, being a trained volunteer, felt that it was his patriotic duty to offer himself to the British Army, and was at once accepted for military service, thereby interrupting the splendid record he was making in the Boys' School. Under his very efficient supervision and together with the interest in the boys taken by Mrs. Campbell, the school was growing in numbers, in influence and in the comfort of the boys every year. As Dr. Manley was expected soon from furlough, Mr. Horace Fritchley, acted as Head Master until the arrival of Mr. and Mrs. Manley in March. So many things have fallen to him, and there are so many other things requiring the services of Mr. Manley that we are hoping the time may be near at hand when we shall have a principal for the school to set Dr. Manley free for other much needed work; but his careful supervision and the efficient management of Mrs. Manley have been much appreciated by all concerned with the school which has continued to grow in numbers and in everything which makes for the progress of the work and the development and comfort of the boys.

Deaconess Home.

Miss Maxey has been greatly missed during the past year, as she was known to all the people, and was the untiring visitor for Thoburn Church and knew the people and their difficulties. We are cheered by the thought that she is soon to arrive in India to give her time and strength to the Church and the people for her remaining years. Dr. and Mrs. Knight have been with us this year, but when America came into this world wide war, Dr. Knight felt called upon to offer his services in the Medical Department, to the Government of India, and he is now in charge of a regimental hospital on the frontier. Mrs. Knight has remained with us, and as she more and more gets to know the people, she becomes more and more help to them and the Church.
She has had the providing for and keeping of the Deaconess Home on her hands which is no light thing for any one new to the servants and country, but it has continued to be a meeting place for Missionaries visiting the city and a home of rest for them. The plans for next year are to use the lower floor for a Collegiate Department in connection with both our English Schools.

**Queen's Hill School.**

Queen's Hill School has again enhanced its splendid reputation as a high class hill school for girls and has been overflowing in numbers all the year. Miss E. L. Knowles, the Principal emeritus, retired during the year and reached home safely. Miss C. J. Stahl is the Principal with Miss L. Rockey, Vice-Principal. The attendance of the school for this year has been 150, the full capacity of the school. The children attend the Union Church, Darjeeling, which has been efficiently served this year by the Rev. A. B. Moss, and whose able ministration both teachers and children have enjoyed. This school is a great boon to the Missionary children of Bengal, both of our own and other Missions, and a splendid building is being planned which we hope will materialise in the near future and enable the school to fulfil the high purpose for which it was planned.

**Industrial Home.**

This Home was started by Bishop Warne over twenty years ago, to help Anglo-Indian and European men who were out of employment, and in distress on the streets of Calcutta. The Home accommodates 25 men and is full all the time. The men are given a few hours work every day at simple employment, food and lodging being provided for them, until such time as they find employment. The work in the Home consisted in simple carpentry and iron work, with the weaving of wire mattresses, but the War has put the Home almost out of employment owing to iron going to a prohibitive price, and mattress wire being practically unattainable. For many years the Home was in Calcutta and an important branch of the work was the small repairs to furniture and fittings carried out in the homes around. This is not practicable in Kidderpore to which the
Home was transferred some seven years ago. Since the transfer the Home has been going into debt every year equal to the amount of the interest on the purchase money of the building, so that it has now become one of our Conference problems, as to what is best to be done in the matter. If the building could be purchased and presented to the Home there is a career of helpfulness and real usefulness before the Institution. For many years the home was in Calcutta and the men attended Thoburn Church, but now they have a weekly meeting at the home and many of them attend Kidderpore Church.

**Kidderpore Church and Seamen's Mission.**

The Seamen's Institution continues to grow and be one of the show institutions of our Conference. Under the efficient guidance of Brother and Sister Byork it has year by year added strength to itself, influence upon the community, and accumulated property. The debt has all been paid off and sundry improvements such as the installation of a sanitary system throughout the whole building have been carried out during this year. The Church building is a beautiful one and well attended by the people. There is flourishing Good Templars Lodge, and an ever prosperous Ladies Aid Society which has this year given Rs. 1,500 to the War Funds.

**Calcutta Girls' High School.**

The school has been reinforced at the beginning of this year by the return of Miss Wood and Miss Bennett from furlough, and by the arrival, a month ago, of Miss Ashwill to strengthen the teaching staff. Miss Wood is putting her great force and influence into the work of the school so that it is flourishing in every department, and there is a fine body of girls who take an active and very prominent part in the choir, Epworth League and other services of Thoburn Church. Many plans are on foot for securing a much needed addition to the playground, but we come so late in the day that property is very costly in and around the school quarters, and it is not easy to secure it at any price. We hope that help from home, and from the Educational Society here, may enable us to secure the much needed addition to our
grounds. There are four patrols of Girl Guides in the school who form No. 1 Calcutta Company, being the first organised company of Girls Guides in Bengal of which they are justly proud. The Girl Guides are commanded by Miss Clara A. Callow, who is an enthusiastic worker for the benefit of the school. A Junior Epworth League is conducted among the smaller girls of the school. It is in charge of Miss Wood, and under her careful leadership the girls are developing in all that makes a good Epworth Leaguer. Several of the bigger girls have gone to the Isabella Thoburn College to be trained for work among their own people, and altogether the outlook of the school, and the good it is doing to the girls of this land is very encouraging.

Early in 1917 the girls of the Anglo-Indian Girls’ Orphanage were removed from the lower floor of the Deaconess Home, which was deemed unsanitary and unsuitable, and are now in the Calcutta Girls’ School, Miss Bennett being house mother for the whole school. There has been a general spurring up in servants and in the house work connected with Miss Bennett’s department, and we are sure that while she is around, the girls will be well looked after.

**Thoburn Church.**

The Church has been under the care of the writer for the past year and has continued much on the same lines. The finances have kept up well with a marked advance in the benevolences, several collections being taken to various War Funds, and one to be taken next week for nurses. The Epworth League have supported their own missionary worker, and the Ladies Aid Society have supported a small vernacular school, besides materially assisting the Poor Fund in the care of several old and needy persons. A stream of our young people have gone into active service which has taken away whole families during the year. Mr. Fritchley has joined the Royal Engineers, and Miss Fritchley the Queen Alexandria Nurses, it took away the whole family from our midst, and made a blank in the Epworth League, Sunday School, and other Church activities not easy to fill up. Mr. Bracy having joined the Royal Engineers took away
another family, and Mr. Todman the same. Mr. Clarke, Mr. Davis, Mr. Mansur and several other young men having joined as officers greatly depleted the attendance of young men at our Sunday Evening Services. Our prayers and best wishes follow them, and we look forward to a happy conclusion to this War and to welcome some of them back to our bidst. We have greatly enjoyed the visit from Dr. Parker and his inspiring message. Bishop Warner, Bishop Robinson, Revs. A. Stanley Jones, and A. B. Moss have preached for us with profit to the people during the year.

CALCUTTA VERNACULAR DISTRICT.

D. H. Manley, Superintendent.

Calcutta is on the move. And this move, contrary to the custom of the ages, is toward the East. The Calcutta Improvement Scheme is the principal impelling cause. However, even without that, there would, of necessity, be a tidal wave of the rapidly growing population of the city toward the East to find an outlet. This applies especially to the vast multitude of the middle and lower classes of the native peoples. The city of Calcutta has been densely overcrowded for many years, especially in its central and northern sections. In the southern section, occupied principally by well-to-do Europeans, there has been room, but not for the settlement of the growing native population. And now the Improvement Trust is driving great wide thoroughfares right through the most crowded sections of the city, existing narrow streets are being widened, and congested areas are being eliminated. Whither shall the people go? To the west is the river Hooghly, along which, in a somewhat narrow strip, the city stretches north and south for several miles. Some few of the better classes of the native population may go north. But the distance is too great, and land too dear, to allow any large number of the people to look there for homes. They cannot go south; the palaces of the Europeans stand in their way, and if there should be an extension south, it will be for more palaces. It is to the East that the people must look, and thither they are
going in ever increasing numbers. There the multitude may
find room at not too great a distance from the heart of the city.

By the good providence of God, our mission is planted, and
we have practically a free field in the eastern part of the city.
Following the historic genius of Methodism and aiming espe-
cially to reach the common people, the middle, and lower classes,
we are here presented with a boundless opportunity and a growing
responsibility.

On Dharamtala Street, one of the city’s principal thorough-
fares leading East from Government House and the heart of the
city, and just a few steps to the east of Thoburn Church, that
well-known centre for our English work, is the Lee Memorial
Mission. And just a little further down the same street is the
Collins Institute High School. Both these institutions are doing a
great work for Bengali youth, the one for girls, the other for boys.
Both are admirably situated for their tasks. The latest report
gave the attendance of girls at the Lee Memorial as 195, of whom
190 are Christians living in the hostel. Four hundred and sixty-
five boys attend the day school classes of Collins Institute, of
whom ninety-five are Christians. The central Bengali Church
which is the church home for these two schools but which is also
attended by a considerable number of families, is on Dharamtala
Street near the Lee Memorial Mission. It has been the very
great desire of Bishop Warne, and of us all, for a long time, to
have such a building for the Central Bengali Church as would
furnish the opportunity of doing modern institutional church
work especially laying stress on attracting educated English
speaking non-Christians by able and frequent lectures in English
on religious and general topics.

The hostel for Christian boarders in connection with Collins
Institute is located on Tangra Road, about a mile and a half due
east from the High School. Here there is a comfortable hostel
capable of accommodating nearly one hundred boys connected
with which there is a very large play field. This also is the home
of the Collins Institute Bible Training School, which is small
now, but which ought to grow to much larger proportions.

On Baliaghata Road about a mile to the north and east of
Tangra Road hostel is the orphanage for boys connected with
the Lee Memorial Mission, also a large play field to which large numbers of Hindu boys of the neighbourhood come, and where their sports are directed by a competent Christian master. Balia-
ghatta Road is a very crowded street, and the chapel room of the orphanage building being situated on the road side with large sliding doors, this is a very suitable place for wide evangelism. Street preaching is also carried on extensively in the neighbour-
hood. In this section also the Mission maintains several primary day schools for girls.

In the south-east part of the city we have another important centre for evangelistic work, in what is known among us as the East Calcutta Circuit. The principal church is at Hati Bagan in the neighbourhood of which we have a Christian community of nearly three hundred. From this, as a centre, all sorts of mission work is carried on in five or six neighbourhoods in that section of the city. A very interesting experiment is being tried at Hati Bagan. A line of modest but well made and comfortable quarters sufficient to accommodation five families has been con-
structed. Rents are charged from our Christian people for these houses a little below current rates for equivalent accommodations. This gives them decent quarters at reasonable rates, and some-
what separated from Hindu and Mohamedan surroundings. The rents more than pay for taxes, repairs and interest on the money invested.

But however important our city work may be with its great institutions, and the thronging multitudes, the work in the villages and country side is just as important, and perhaps in the long run even more so. And this we are not neglecting.

Along the railway lines leading south from Calcutta to Diamond Harbour, and south east to Canning town, we are fairly well established, with missions and schools in about one dozen places. In this section we have very few Christians, and our work is of the nature of breaking soil and planting the seed. But this is strategic territory. Being closely tied up with Calcutta by convenient railway communications it is sure to grow in popula-
tion and importance.

Just south of Calcutta, but a little to the west of the Diamond Harbour Railway line is a great stretch of rice lands thickly
settled but without roads for miles together. The only way of access to this territory is by canoes or boats along canals or across the rice fields, and in the dry season by walking. In the middle of this territory, centering around the village of Jhanjra, we have a large Christian community, and in all this section the non-Christians are accessible to teaching. All sorts of mission work is carried on. It is very probable that if ever a mass movement breaks out in Bengal, it will have its beginning in a place such as Jhanjra.

On the right bank of the Rupnarayan river, an important branch of the Hoogly, and about sixty miles south-west of Calcutta is a whole sub-division, which, by mission comity has been given over to us. Tamluk is the only town of any considerable size, but there are thousands of villages. Tamluk, being the head of the sub-division, has courts for both civil and criminal cases, and great crowds gather there for litigation. Also there are numerous bazaars and markets where the people resort. These furnish first class opportunities for evangelism. A marked feature of the situation at Tamluk is the friendliness of the educated classes. The W F. M. S. has a good property, and has maintained work there for many years. There is a very urgent need for a resident missionary of the Board to live at Tamluk and push the work throughout the sub-division.

As to the general character and prospect of the work on the Calcutta Vernacular District two or three things might be said. The chief of these is that we are here in a great metropolitan city, and all our work is more or less dominated by the conditions of a great city. This explains the great predominance of institutional work. It also puts many difficulties in the way. We are still in the period of hand-picked results. But there are many signs that the leaven is working, and it is our conviction that it is only a question of a short time when larger results will be manifest. Personally it is my conviction that the first mass movement from the upper classes in India will appear in Bengal.

Respectfully submitted,

D. H. MANLEY.
PAKAUR DISTRICT.

C. H. S. KOCH, Superintendent.

With gratitude to the loving Father of us all, I make my first report of the Pakaur District.

Pakaur and the War.—(As the war is the chief topic of thought and interest, I begin here). With us the chief effect has been the greatly enhanced price of all imported goods. For our Indian people the chief burden is the cost of clothing; the ordinary piece of cloth, worn by either man or woman is three or four times as expensive as formerly, and woolen cloth for coats and blankets in the cold season is prohibitive in price, and often unobtainable.

During the year the Government of India has been raising large corps of labourers to go to France, East Africa, and Mesopotamia for work behind the lines, or for rehabilitating devastated territories. Recently large numbers have been recruited from our administrative district, the Santal Parganas, and we have urged our people to join, both for patriotic, as well as economic reasons. The pay is good, and many will save enough to buy some land, and thus be independent. A large number of Santals, with two C. M. S. missionaries has gone, and a group of 30 went from our membership, and also 21 young men from the Bengali Circuit. We call them "Our Army in France". We had a special service for them and presented all with testaments and hymn-books. Most of them left wills; one directed that in case of his death a memorial village church be erected in his memory; another, that a memorial well be dug in his village; another bequeathed half his earnings, in case of death, to the Board of Foreign Missions. (As old Philip was returned from Bombay as unfit, the Board's chances for this bequest are gone.) Letters are coming from the boys, indicating that they are well off. It is difficult for us to realize what this journey means for people who call their village their "country", and who are in foreign parts when they are 20 miles away from the ancestral home in the village. Economically too, men who have lived from hand to mouth, are having a new vision; they are putting money in the
Savings Bank to purchase land and cattle. Wives of these men are carefully cared for in the Womens Industrial Home.

The excessive price of building materials still prevents the construction of the new mission bungalow. As soon as we can build, the W. F. M. S. will take over the present one for their expanding staff of workers.

**Educational Work.**

Our schools continue to grow in every way. The Boys Middle English School has at present the following enrolment:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu day scholars</td>
<td>...</td>
<td>23</td>
</tr>
<tr>
<td>Mohammedan do.</td>
<td>...</td>
<td>8</td>
</tr>
<tr>
<td>Bengali Christian boarders</td>
<td>...</td>
<td>24</td>
</tr>
<tr>
<td>Santali do.</td>
<td>...</td>
<td>32</td>
</tr>
<tr>
<td>Santali non-Christians</td>
<td>...</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>90</td>
</tr>
</tbody>
</table>

this is an interesting aggregation, and the live together quite harmoniously. The Hindu boys who at first were quite horrified at the idea of manual labor, are now as hard workers in the school garden as anybody; "everybody does it." Two of the Hindu day-scholars have been chosen to sit in the Government scholarship examination. A Hindu student who was educated here is now on the staff as pandit. One of our Christian boys after finishing here, graduated from our Collins Institute in Calcutta in the first division and this year attends the C. M. S. College in Calcutta. Two other boys are now in Calcutta.

The Girls Middle Vernacular School has 36 Santali Christian boarders, and 53 Bengali Christian boarders. Two of the former have been chosen for the scholarship examination. The girls school receives a grant of Rs. 100 per month, and the boys school Rs. 50 per month; Rs. 40 is also given monthly for the respective hostels. Miss Lola Payton is our new educational missionary.

After years of opposition, prayer and effort, a day school for girls has been opened in Pakaur, and is growing in popularity; over Rs. 78 has been received in fees.
Reports

Literature and Colportage.

This work being for the most part quiet and unobtrusive, does not easily lend itself to description, but I am convinced is far reaching in its consequences; during the year there have been sold as follows:

<table>
<thead>
<tr>
<th>Portion</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gospel portions</td>
<td>5622</td>
</tr>
<tr>
<td>Bibles</td>
<td>50</td>
</tr>
<tr>
<td>Testaments</td>
<td>225</td>
</tr>
<tr>
<td>Other books</td>
<td>9816</td>
</tr>
<tr>
<td>Papers sold</td>
<td>400</td>
</tr>
</tbody>
</table>

There were also distributed 3600 tracts. This distribution and sale includes the following languages: Bengali, Hindi, Urdu, Santali, Hindustani, Hindi Kaithi, and Mussalmani Bengali. (Kaithi is the form of Hindi used in Bihar, and Mussalmani is the patois of the Bengali Mohammedans, who mix a great deal of Urdu and Persian in their Bengal.)

Mohammedans are distributing a booklet, purporting to show that Christ is not sinless; we on the other hand are distributing an effective reply by one of the Baptist missionaries. Another tract on "Tobacco", translated from the English has a cut showing the effect of the narcotic on different parts of the body. In one district a large order was given by the educational authorities for distribution among schoolboys. During the special services of Easter week, a large number of boys in the school earned money to buy Testaments and Bibles. We are also distributing the little booklet of Bishop's Warne, "The Sinless Incarnation", which depicts briefly the life of Christ, and emphasizes its significance.

The Mission Farm.

The ways of Government are hard to understand; the promised grant of Rs. 1,000 did not materialize. This year we were hoping for at least Rs. 500. Now we have word that the fund from which the amount was promised cannot be used for industrial education. Anyhow we are going ahead. We have sent a boy to the Ewing Christian College, Allahabad, for a two years' training in agriculture, and will utilize him as demonstrator when he has graduated. Anyone who can teach the
Indian cultivator to care for and improve his cattle, to utilize an iron plow that will turn a furrow, and to use the cowdung for fertilizer instead of fuel, will confer an inestimable benefit upon the people.

The institution, formerly known as the Widows' Home, has been re-christened, and called the Women's Industrial Home as it really is that. Lace-making was the first industry; weaving and rope-making followed. The clothing for the schools is made here, and some outside orders are supplied.

**Self-Support.**

There is perhaps no element of our church life that is being emphasized more than that of self support; nor is it a simple matter. At the beginning of things the people were helped with money, with clothing, with gifts at Christmas time of clothing or other articles, orphan girls and boys with outfits at the time of their marriage. Again the substantial bungalows, schools and churches built by the "Mission" give the impression that money is abundant, and that it is only necessary to put a strenuous plea before the missionary, and something will be forthcoming from the "iron box" This has created an atmosphere in which self support does not flourish. "Your Honor is my father and mother; if I do not come to you, to whom shall I go?"

Now the tune is different, and often grates. The pastor's fund, fees in school gradually expanded; fees at the dispensary; payments for benefits received—in every way, directly and indirectly we are seeking to encourage the spirit of self-support, and independence. The farm enables us to say, "He who will not work shall not eat" The school boys all work two hours a day, and they learn to work as well as keep better health. The following figures are interesting and instructive:

<table>
<thead>
<tr>
<th></th>
<th>1911</th>
<th>1916</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Raised for pastor</td>
<td>...</td>
<td>193</td>
</tr>
<tr>
<td></td>
<td></td>
<td>689</td>
</tr>
<tr>
<td>Conference Claimants</td>
<td>...</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>Benevolences</td>
<td>...</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td>37</td>
</tr>
</tbody>
</table>

At the last Conference we did something we have never done
before, _i.e._, the committee on Mission Claimants apportioned the
sum of Rs. 200 among the various charges; our share in this
district has been entirely raised, "Apportionment" is a new word
for our people. This amount is 3½ times as much as we have
been in the habit of raising, and it will be a good precedent.

In our schools we are beginning to raise some fees and the
following amounts have been received this year:—

| Boys' School, day scholars | ... | 315 4 0 |
| do. boarders | ... | 62 0 0 |
| Girls' School, day scholars | ... | 78 11 9 |
| do. boarders | ... | 10 4 0 |

**Total** | ... | 466 3 9
or Rs. 155.40 dol.

This may seem small and it is, considering the heavy yearly
expenditure for the schools, but it is a beginning, and means
much to us. And when we realize that education in the home-
land is free, we are not quite as hopeless, as some might think.

Besides this, the women's industrial work has earned this
year Rs. 696, and the farm Rs. 382, with the rice and jute still
unsold.

We are leaving no stone unturned to instil the idea of self-
support; we need the prayer and sympathy of those on the home
field.

**The Santals.**

The extra labor incident upon bringing to a close his eight
years of service at Pakaur, left no time for Brother Swan to do
any village work among the Santals during the last cold season;
and the growth in this work is directly proportional to the time
spent among the country districts in the cold weather touring.
We certainly need a man set apart for it, who would learn the
language, and do only evangelistic work.

The Santals, on the border of whose territory we live, are an
aboriginal tribe, large numbers of which have been won to
Christianity by missionaries of the C. M. S., Presbyterian, and
Scandinavian Missions. They are a strong, sturdy and indepen-
dent race, devoted to cultivation, animists by religion, though in
some parts somewhat Hinduized. Every effort should be made
to win them all to Christianity, before the Hinduizing influences
have proceeded any farther. They are of a free and open nature
and an attractive people to work amongst. Their great vice is
drinking, but ordinarily they are honest and hardworking.
Child-marriage and enforced widowhood are unknown among
them. Their language was reduced to writing by the mission-
aries, and continuous efforts are being made by missionaries and
the Government for their enlightenment. The Santals number all
told about 1 and ¾ millions; there are in this district altogether
748,771 aboriginals and 369,419 semi-aboriginals; they are an
accessible people, and work among them will be well repaid.

For a number of years the W. F. M. S. has set apart a
missionary in this district for Santali work, and we ought to have
followed suit before this.

Progress of three Decades.

The Bengal Conference which was formed out of the territory
of the old South India Conference is now 30 years old and a
comparison will not only be interesting, but will show great
cause for thanksgiving. At that time Pakaur with the vernacular
work of the city of Calcutta was one appointment in the Calcutta
District, which in its turn was one district of a conference that
stretched from Singapore to Ajmere, and from Bombay to
Calcutta. J. M. Thoburn, Jr. was Superintendent of the Calcutta
District, and Bishop J. E. Robinson of the Bombay District.
Here is the brief record of the "Presiding Elder (of days gone
by)."

"The only other work among the Bengalis on the District is
at Pakaur. Here Bro. Busby has laboured faithfully during most
of the year. A malarial fever in October necessitated his return
to Calcutta since which time he has worked in conjunction with
Bro. Meik, while Bro. Das, a local preacher, has carried on the
work at Pakaur. We have secured a good footing at this place,
and our success is no longer a question. We are in the field and
the people are glad that we are here. There are baptized persons
to the number of ten in this place, most of whom have turned to
Christ in the last twelve months. No native field could be more
inviting than this. We look for larger harvests this year, because of the larger amount of seed sown.” (Minutes, 1886).

The comparative figures tell the story:

<table>
<thead>
<tr>
<th></th>
<th>1886</th>
<th>1916</th>
</tr>
</thead>
<tbody>
<tr>
<td>Probationers</td>
<td>...</td>
<td>11</td>
</tr>
<tr>
<td>Full Members</td>
<td>...</td>
<td>0</td>
</tr>
<tr>
<td>Baptized Children</td>
<td>...</td>
<td>18</td>
</tr>
<tr>
<td>Exhorters</td>
<td>...</td>
<td>0</td>
</tr>
<tr>
<td>Local Preachers</td>
<td>...</td>
<td>0</td>
</tr>
<tr>
<td>Sunday Schools</td>
<td>...</td>
<td>3</td>
</tr>
<tr>
<td>Officers and Teachers</td>
<td>...</td>
<td>3</td>
</tr>
<tr>
<td>Scholars of all grades</td>
<td>...</td>
<td>50</td>
</tr>
<tr>
<td>Schools</td>
<td>...</td>
<td>2</td>
</tr>
<tr>
<td>Students</td>
<td>...</td>
<td>57</td>
</tr>
<tr>
<td>Property</td>
<td>...</td>
<td>0 Rs.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministerial Support</td>
<td>...</td>
<td>0 Rs.</td>
</tr>
<tr>
<td>Local income and grants</td>
<td>...</td>
<td>0</td>
</tr>
<tr>
<td>Current Expenses</td>
<td>...</td>
<td>Rs. 2</td>
</tr>
<tr>
<td>Total raised on the Field</td>
<td>Rs. 2</td>
<td>4,715</td>
</tr>
</tbody>
</table>

There have grown up at Pakaur, and also at Bolpur permanent mission stations; at the former, a church building, two substantial school buildings, two missionaries’ homes, a woman’s industrial home (formerly the government jail), and a number of buildings for the Indian workers; at the latter a church, missionary’s house, and buildings for workers. The work on the East Indian Loop Line has been made into a district, and now has eight circuits. Work among the Santals has been started, and grows in spite of inadequate supervision. Reviewing the past, one cannot but be grateful that in spite of all vicissitudes God’s hand has been with us.

Our situation is in many ways difficult; the variety of people, the variety of languages, and the dissimilar modes of thought and living present many problems. Brother Meik writes from Bolpur regarding the situation as follows: “It must be remembered that this territory in the Birbhum District is much more literate than the Santal Pargannas and therefore unscrupulous
writers obtain a wide hearing: (I do not consider the situation as depressing in those parts.) "During the past year we have met with greater opposition than ever before. The Hindus and Mohammedans do not openly oppose us, but the spirit of contempt for everything European, even the European's religion, is very marked, and freely expressed in conversation by many of the people. It is a pity that there is not more or better literature in Bengali and Santali about the present condition of the world and the attitude of Christianity to those conditions. The circulation of the Gospel among the people shows them what Christ has taught, and this has a wholesome effect in countering a great deal of what they are told against Christianity, but the people ask, 'Why do not the Christian people do what Christ taught?'

The war, however, will help in this regard, that all manner of people, not least the Christians, are giving all manner of aid, and working together in every day to secure victory. There is no doubt in the minds of many that the Church will eventually reap much benefit from this mutual co-operation.
REPORTS OF COMMITTEES.

DEACONESS BOARD.

Miss Maxey, Miss Blair and Miss Grandstrand, the deaconesses of the Bengal Conference, are all at Home on furlough. The Conference Board of Deaconesses passed the character of these three deaconesses. It is hoped that all three will soon be able to return to India.

The debt on the Deaconess Home was reduced during the last year by Rs. 1,360. The amount of the debt is now Rs. 28,860. The future use of the Deaconess Home is a matter for careful consideration.

D. H. MANLEY.
W. F. BYERS.
LILLIE L. ARCHIBALD.
C. M. BYERS.
F. N. ORBERG.

EDUCATION.

The education work of Bengal Conference comprises, in the Calcutta District, three European boarding schools, one for boys and two for girls. Of these, Calcutta Girls’ School and Queen’s Hill School, Darjeeling, prepare for the lower and higher Cambridge examinations, while the Calcutta Boys’ School teaches up to the junior Cambridge standard.

The Calcutta Vernacular District has a boarding school of high school grade (boys), a middle English boarding school for boys, a middle vernacular boarding school for girls, four lower primary schools for boys and nineteen lower primary schools for girls.

Asansol District has a middle English boarding school for boys and a middle vernacular boarding school for girls, two primary schools for boys and three primary schools for girls.

Pakaur District has a middle English boarding school for
boys, a middle vernacular boarding schools for girls, eight primary schools for boys and twelve primary schools for girls.

Total: 3 European boarding schools.
7 Indian boarding schools.
48 Indian primary schools.

58 schools.

Both the European and the Indian boarding schools except one, have buildings of their own, which with one exception, are all free of debt. The Primary schools are partly kept in rented houses or, in a few cases, in houses furnished by the government and other bodies. It should be said however, that only one of all these schools has any kind of endowment fund, namely the Calcutta Boys School.

The total number of scholars of all the schools, both European and Indian, is 3315; that of the teachers, 164.

English Schools.

The Calcutta Boys' School spends annually in the neighbourhood of Rs. 45,000; the Calcutta Girls' School roughly Rs. 50,000; and Queen's Hill about the same amount; a total for the three European schools of about 1,50,000 Rupees. Of this expenditure only a small percentage is American money in the shape of scholarships; the largest share of it comes as school fees, while a considerable part consists of Government grants.

The Principal of Calcutta Girls' High School reports:—

"Of the girls who have gone out from the upper classes in our school during the years that I have been in India, or who have been teachers with us and influenced to prepare for higher work, I have been able to compile the following, to me, very interesting, statistics:

Teaching in our own school ... ... Six
Teaching in other schools ... ... Six
Training in Isabella Thoburn College ... Four
Studying to become trained nurses ... Four
Studying for B. A. degree in America ... Two
Received B. A. Degree ... ... Two
Studying music and teaching the same ... One
Assistant in Mission in Asansol ... One
In Mission Training School, Muttra ... Two
Completed Training in Isabella T. C. ... Two

A number of our girls who did not complete their course, but reached the Sixth or Seventh Standard are typists. I know of seven such.

One is working in the Telephone Office.
A few weeks ago I attended a meeting of the Home Missionary Society of India and there were present thirteen ladies. Of these thirteen ladies every one had been connected either as pupil or teacher with the Calcutta Girls' High School."

No doubt, the other European schools could report similarly.

Indian Schools.

The budgets in 1917 for the Parent Board educational work in the various districts were as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asansol</td>
<td>3,147 0 0</td>
</tr>
<tr>
<td>Calcutta Vernacular</td>
<td>16,022 0 0</td>
</tr>
<tr>
<td>Pakaur</td>
<td>4,892 0 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24,061 0 0</strong></td>
</tr>
</tbody>
</table>

The Lee Memorial Girls' School in 1916 had the following expenditure:

**Receipts:**

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government Grants</td>
<td>6,090 0 0</td>
</tr>
<tr>
<td>Fees</td>
<td>901 5 6</td>
</tr>
<tr>
<td>Scholarships from U. S.</td>
<td>7,724 10 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14,715 15 6</strong></td>
</tr>
</tbody>
</table>

**Expenditures:**

<table>
<thead>
<tr>
<th>Department</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Training School</td>
<td>3,635 11 9</td>
</tr>
<tr>
<td>Middle Vernacular</td>
<td>2,512 3 0</td>
</tr>
<tr>
<td>Hostel</td>
<td>8,568 0 9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14,715 15 6</strong></td>
</tr>
</tbody>
</table>
Something over one hundred girls of this school have gone into mission work.

The figures for the W. F. M. S. we were not able to get. Seeing that in 1916 there were roughly 1,100 boys in all our vernacular schools against 1,600 girls, while for every boy in a boarding school there were nearly two girls, it would seem that on the above basis, and including Lee Memorial Girls' School, Rs. 40,000 will not be too high an estimate for the education of over 1600 girls in both boarding and day schools.

Taxes, repairs, rents and other expenses connected with buildings are not included in these figures. The Bengal Conference estimated in 1917 about Rs. 8,000 for these three items. If we suppose one-half of this amount has been spent on school buildings and give an equal amount to the W. F. M. S., some Rs. 8,000, or perhaps Rs. 10,000, have gone into the upkeep of buildings. Thus, having Rs. 24,000 for the Parent Board; Rs. 40,000 for W. F. M. S. schools and Rs. 10,000 for the upkeep of buildings, we get a total of Rs. 74,000 for the vernacular schools of both boards exclusive of the salaries of the educational missionaries. Out of this amount over Rs. 10,000 are raised locally, mostly in the high school, while the grants received by the various schools will perhaps also be some Rs. 15,000. Subtracting these two amounts we have something over Rs. 50,000 what must be American money going into our vernacular education for the education of 2700 boys and girls, boarders and day scholars, or Rs. 18 per head.

About 600 of these boys and girls are in our boarding schools. All of these are Christians with another 200 Christians that are merely reading in our day schools as all the rest of about 2,000 non-Christians do.

Respectfully submitted,

G. SCHANZLIN,
For the Committee.

At a Joint Session of the Finance Committees of the W. F. M. S. and the Board of Foreign Missions, on Wednesday, December 5th at 1 p.m. the following resolution moved by W. P. Byers, Superintendent of the Asansol District, was unanimously carried:
Resolved: That we recommend that there be built in Asansol a building to accommodate the Christian community as regards both, a co-educational school and a church.

C. H. S. Koch,
Secretary.

EPWORTH LEAGUE.

The Committee regrets that the recommendation made by the Committee last year that a place be given on the Conference program to the Epworth League, could not for lack of time be carried out, and wishes to offer the same suggestion for next year.

It is requested, also, that at the District Conferences time be given for the discussion of Epworth League methods adapted to the work in India and that if possible the service of the General Secretary for India be secured for these conferences. It is desirable that the District Conferences choose delegates who shall represent the Districts at the general meeting to be held at the time of the Annual Conference. The Rev. A. B. Moss has offered to try to interest the Leagues in his district at Home so that they may help to bear the expenses of delegates to this annual meeting.

The Committee suggests that Miss Carpenter be asked to select such parts of the Epworth League Manual as will be of greatest use to our Bengali Leagues and have them translated into Bengali and that we appeal to our General Secretary for help in the expense necessary to carry out this suggestion.

There are now in the Conference 8 Senior organizations with a membership of 328 and 7 Junior with a membership of 508. Reports of the work done indicate that our young people are not forgetting their motto, "Look up, Lift up." Asansol and Pakaur have done much war relief work such as making and selling paper bags, sewing and by means of self-denial. Asansol has done splendid service in helping to build a village school building. The Seniors in Calcutta, Thoburn Church, have given Rs. 15 per month towards the support of an Indian pastor. The Juniors have helped in this to the amount of Re. 1 per
month. The Juniors of Thoburn Church have also contributed Rs. 22-8-0 to the Lizzie Johnson Memorial fund. The President of the Bengali Epworth League for girls has given much help in translation of literature for S. S. use.

There has been splendid development in leadership in some of our young people and while the work is not easy the results are such as bring great joy to those who undertake it.

If we are to do our part in responding to the call for 100 young men to enter Christian work in India we must not neglect the Epworth League. Already one young man from Thoburn Church has offered himself for training for the ministry and two girls wish to go to Muttra for training as missionaries. May there be many more from our Conference!

STATE OF THE CHURCH, AGGRESSIVE EVANGELISM AND SELF-SUPPORT.

Aggressive Evangelism.

It is rather a curious thing that the Methodist leaders found it necessary to appoint a special commission to stimulate aggressive evangelism, for this has always been Methodism’s leading characteristic. The Church in the Mission Field has however been busied with many things, and evidently our leaders thought it necessary to re-emphasize this aspect of Methodism’s mission. And well they did. For with work often understaffed, and with heavy responsibilities of administration and finance, the evangelistic part of our labors is often slighted. A school is a visible, material institution, whose daily work must proceed whether or no; evangelism is often slighted.

During the year, our most encouraging report comes from the South Villages. Brother Archibald, the District Evangelist, writes: "The most interesting thing done by our Indian workers was the few days of revival meetings at Harinabhi, organized and run by an exhorter, John Mandal, and financed by the Indian people. The Hindus supplied all the material for the camp and attended in large numbers on Sunday. It was a great success because it stirred up great opposition, and because the little Brahmin boys and girls were singing our songs for weeks
after we left. As a result a Brahmin priest is now under instruction, and a family of four is ready for baptism; the grand-father is 104 years old and has accepted Christ as Saviour, and a goldsmith is ready for baptism.

"This series of meetings took place the first days of the special campaign month. During the month we visited 33 villages, and held 24 lantern meetings, which were attended by over 4000 men and over 500 women. A village of Kauras (fishermen) would become Christians en masse if we could provide work for them when the Brahmins turn them out. One man during a lantern talk on the crucifixion publicly asked for baptism and is now being taught. We found that no pictures would draw the attention of the people like those of the life of Christ. We sold during the month over 3000 gospels. There is in Calcutta a marked spirit of inquiry among Moslems. We have two converts; one now in Lucknow Christian College. The baptism by the C. M. S. of the maulvi of Kalna, and of a pir by the Baptists at Jessore, and a number of fakirs, is a good sign."

The Calcutta District Summer School was also a time of great refreshment and inspiration at Tamluk. There seems to be the sound of marching in the tops of many trees, and we pray that it may bring real results.

In the Asansol District, 154 special meetings were held during the campaign month, and as a result 16 persons were baptized. The Asansol Convention had unfortunately to be postponed because of the severe illness of Brother Byers and Sister Carr. We are indeed gratified that their lives have been preserved.

In the Pakaur District, the administrative change of the year prevented the proper observances of the campaign month. Special prayer and preaching services were held during Passion week, ending with a public procession on Easter day. Special services were also held during the week at Kidderpore and at Thoburn Church with substantial spiritual benefit.

We have as yet not had time for receiving the plans for the coming year from the Central Conference Committee on Aggressive Evangelism but we pledge ourselves to follow suit as far as
our conditions permit, and we urge on the whole church in Bengal real steady effort for the months of February and March. The following items from the Commission's quadrennial report bear emphatic repetition:

(Central Conference Report, pp. 66.) "The observance of Passion week by daily services, culminating in a self-denial offering for missionary work on Easter Sunday, was so successful that we recommend its observance annually"

"We recommend the use of the Festivals of the Church, such as Christmas, Easter and Pentecost, with the Watch-night service, which have been the occasions of great blessing, especially in our station churches and schools. We would urge the carrying of these ideas and plans into the villages as far as possible, asking our village preachers to make use of them, not only to supplant the heathen festivals to which the people have become accustomed, but to impress the special lessons of the season."

"We feel that the Methodist Forward Movement has called the Church to special endeavour on certain lines which we are assured will prove of great value to our Methodism in southern Asia. We, therefore, recommend the adoption to our needs of four special features of the Movement, as follows: The Time Legion, Personal Evangelism, The Constituency Roll, Life-work Decision."

This year the Passion Week self-denial offering resulted in Rs. 47 from Asansol, Rs. 35 from Pakaur and Rs. 16 from Calcutta which was given to the Mission Claimants fund; and Rs. 44 from the Calcutta English for special funds.

We urge the necessity of continually "keeping on the trail", seeking the straying sheep. Our ministers sometimes grow careless of their records, and names disappear. If a man's soul is worth saving, it is certainly worthwhile to write down his name, age and village on the church records. Statistics gathered for the sake of filling up an imposing form are worth nothing; but statistics gathered for the sake of study, comparison and the remedying of weaknesses are highly desirable.

**Self-Support.**

Reports from the various fields in the Conference indicate
that self-support is receiving prominent attention, not only in the matter of collections but also in the matter of home and school life. Efforts of various kinds are being made to help the people to economic independence. Brother Byers has begun farm work, and this year received a grant of Rs. 1,200 from government. Unfortunately, the grant for Pakaur has not been sanctioned by higher authorities. Weaving has also been started at Asansol at the old leper asylum premises. At Pakaur the industrial work grows. Brother Chuckerbutti wants an agricultural station at Tamluk. These various propositions have one aim—to make the people self-reliant and self-supporting.

This year for the first time the word "apportionment" has been heard within our borders. The committee on Mission Claimants apportioned Rs. 200 to be raised and it has been entirely raised.

In the vernacular work the following figures show the condition of ministerial support:

<table>
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<tr>
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<tbody>
<tr>
<td>Asansol</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>District</td>
<td>353</td>
<td>10</td>
<td>41</td>
<td>25</td>
<td>934</td>
<td>1,363</td>
</tr>
<tr>
<td>Calcutta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vernacular</td>
<td>935</td>
<td>30</td>
<td>69</td>
<td>147</td>
<td>21,453</td>
<td>22,634</td>
</tr>
<tr>
<td>Pakaur</td>
<td>...</td>
<td>25</td>
<td>88</td>
<td>85</td>
<td>4,175</td>
<td>5,011</td>
</tr>
<tr>
<td></td>
<td>1,926</td>
<td>65</td>
<td>198</td>
<td>257</td>
<td>26,562</td>
<td>29,008</td>
</tr>
</tbody>
</table>

Thus a total of Rs. 2,446 was raised, of which Rs. 518 was contributed by Europeans. This is an average of 0-6-10 per member as compared with the average of 0-2-6 per member for Bengal as listed in the statistics of the All-India Centenary Committee. Rs. 401 was given to Mission Claimants by the English Churches.

On the Pakaur District, the persistence of Brother Swan, now on furlough, in the face of very great difficulties and opposition to self-support, has given this work a sure footing. The English work of the Conference is almost entirely self-supporting. Kidderpore raised last year Rs. 25,468 and Thoburn Church
about Rs. 11,900 and has at present Rs. 2,500 in hand for quadrennial repairs. We often envy those in English work for their state of independence, of which they are justly proud. "To whom much is given, of the same shall much be required"

We have heard with the greatest interest the suggestions of Dr. Fisher on self-support, and adequate repayments in the matter of scholarships, and will do all in our power to test them out.

State of the Church.

In writing this report, mention has been made first of aggressive evangelism and self-support, because they are the inward and outward manifestations of the state of the Church. While we have reason to be encouraged, we are by no means satisfied when we try to find out "things as they are"; in fact we must confess that we are far short of the ideal.

The condition of our Christian people is a constant source of anxiety. We regret the lack of spirituality among our workers, often utter incapacity and sometimes moral failure. We missionaries do well to take heed unto ourselves. Paul's advice to Timothy is needed for us in these days—"Keep thyself pure"

In many places the development of our people is slow. However, if it takes seven generations to produce a good horse, we probably may expect the same of men.

Our preachers must be teachers. The ignorance of our Christians is often astonishing, even in places where from the fewness of their numbers one might expect that the local workers have sufficient time for patient teaching of fundamental truths.

The question of Sabbath observance is a thorny one. It is often perplexing to know how to act. Many of our Indian Christians in the villages, and industrial districts, receive pay on Saturday night. Sunday is market day—they come to church, and on the return journey do their marketing. Except for the Church service, their day is practically empty. The laxity of our Anglo-Indian people cannot be included in this category; but constructive criticism and suggestion will assuredly be welcomed.

We rejoice that two substantial young men are coming up for probationership in the annual conference. Let us join in
sympathetic prayer for our young people continually, that the "Lord of the harvest may thrust out laborers into the harvest"

There were this year 251 baptisms, 80 from the Asansol; 24 from the Calcutta English; 103 from the Calcutta Vernacular; 44 from Pakaur. These figures ought continually to drive us into prayer. Let us pray for one another continually. We would suggest that a copy of the appointments in the minutes be used as a prayer cycle by every member; it is perhaps the most profitable use to which the minutes can be put. God keep us true during the year to our great calling.

REPORT OF THE COMMITTEE ON TEMPERANCE.

Attempts have been made, through correspondence, to get a general view of the work attempted within the bounds of our whole conference, for the purpose of formulating and establishing a right conception of what the Methodist Episcopal Church means by "Temperance."

From one member of the Committee, the report comes, that a Temperance Society has been launched and Temperance lectures have been given on various occasions; suitable literature has also been distributed.

Another writes, "Practically nothing has been done in the matter of temperance," beyond the quarterly Temperance-Lesson in the Sunday School and certain exhortations in the Day-schools.

At one point in our Conference, it would seem as though the W C. T. U has been entrusted with the responsibility of fostering the temperance project, and while some will think such an arrangement insufficient, seeing that that organization usually confines its operations to one or two (rather well gotten up) socials during the year and it certainly savours of a willingness to throw off responsibility, yet, in that particular locality, the efforts to stop an attempt, on the part of the liquor dealers, to be allowed to carry on their blighting trade more hours every day, than allowed by the terms of their licenses, was successful. Certain temperance or tea-socials for soldiers are also reported, where a number of pledges were signed.
In another part of our Conference there is an old Total Obstainers Society, working regularly, having weekly meetings and arranging for lectures etc. as regularly as is consistent with existing conditions. About fifty pledges have been signed there during the year. That Society has done its best to assist another of the same kind connected with the Thoburn Church.

Regular Parade Services have been conducted in connection with the Good Templar Movement both in Thoburn and the Kidderpore Churches during the year.

From this, it is evident, that "Temperance," by which we mean "Total abstinence" from all intoxicants, is a live subject, and yet it is felt that much more ought and could be done. So many of our people take too much for granted, they seem to believe that since the Methodist Episcopal Church stands for Temperance, there is little or no need for any special efforts, we feel that such a position, even if it is not stated in so many words, is utterly indefensible on either moral or physical grounds.

We would urge that every worker within our churches and schools who are members of our Church, should be openly and actively on the side of Temperance and that all combine, as never before, in fighting this arch-enemy that is making such sad havoc in the lives and homes of many who attend our churches and have been brought up in our schools.

We would commend the subject of Temperance to all the heads of our institutions and schools, and where no organized Temperance Society already exists, we recommend them being linked up with the International Order of Good Templars, which has one or more organization in every important town in India, so that when any leave our institutions to tackle life outside they will find a glad hand of welcome and a helpful social circle wherever they go.

Our young people have a right to much more care and prayerful attention along these lines. The use of intoxicants and narcotics should be made to appear exceedingly sinful, and every thing possible should be done to out-law their use in the minds of our boys and girls. We believe that many would thus be saved to the church and for heaven if adequate work was done at this point.
It is gratifying to notice that a member of the Bengal Legislative Council is bringing in a Bill known as "The Bengal Juvenile Smoking Bill 1917" which will make it a fine-able offence to sell or give cigarettes, bīris, cigars, pipes or cigarette papers to any person apparently under the age of twenty-one. We hope the bill will become law, but in the mean time, let us be up and doing. We can not afford to wait until the law compels us to act, since the need is overwhelming and we are here for the purpose of leading men and women to God.

JOHN BYORK.
Convener of the Committee.

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.

At the last Central Conference it was proposed that during the next quadrennium the number of Sunday Schools in Indian Methodism be increased 11% each year. An increase of 11% in Bengal Conference this year would mean 400 more scholars than we have at the present time. We are glad there has been no decrease, but the increase has been very slight—34 more scholars than were reported last year. There are scholars to be had, especially in the villages; and it is hoped that all workers will be urged to open more Sunday Schools among the village children.

We recommend the use in every village Sunday School of the lessons for Village Sunday Schools, and the book of notes and helps printed for use with these lessons. At this time of transition when new Sunday School lessons must be adopted, we suggest that all of our Sunday Schools not already doing so, begin the use of the graded lessons. The second year's course of graded lessons will soon be out of the press.

We are glad to report that in the Pakaur District and in the South Villages some adult Bible classes are being maintained. Mr. Schänzlin's book "The Divine Order of Things" is recommended as helpful to the teachers of these classes.

Mr. Meik and Mr. Chuckerbutti were appointed joint editors of Sunday School literature, and a small hymn book for Sunday Schools has been printed.
Mr. Burges, Secretary of the India Sunday School Union, would very much appreciate a collection from the Bengal Conference. The India Sunday School Union is listed among the benevolences of our Church, and this Committee recommends such a collection be sent from each District.

A more detailed report of the Sunday School work of the Conference will be given by our Sunday School Secretary, Mr. Chuckerbutti.

Respectfully submitted for the Committee,
Mabel L. Eddy.

SUNDAY SCHOOL SECRETARY'S REPORT FOR 1917.

Statistics will show us where we are in the Sunday School work within the bounds of the Bengal Conference. At the last Central Conference our church pledged to make every effort to reach 200,000 scholars by the end of the Quadrennium. It was then estimated that an increase of 11% annually will bring us to more than this figure. From the reports of the other Conferences in S. Asia I find that they are making progress to reach the mark, but we in Bengal are behind the mark. Conditions in Bengal are no doubt different from those of the other conferences. We have no mass movements yet and have no large Christian community, but we can surely do more if our work is adequately supervised by the District Superintendents and the Preachers in charge.

I gave enough time in 1915-16 to the work in the Pakaur District and visited almost all the stations helping and encouraging our Indian workers. In Pakaur alone there was an increase of 10 S. Schools and 202 scholars last year and this year there has been a decrease of 3 Sunday Schools and 117 scholars. In the beginning of the year Bolpore had to give up 2 Santal S. Schools for want of workers. The two teachers who were in charge of the schools left for France in the Labour Corps. Owing to the change of Pastor at Sangrampore one S. School was discontinued during the year.

In the Asansol District there were 9 Sunday Schools and 438 scholars last year and this year there are 10 schools and 506 scholars, an increase of 1 school and 68 scholars.
I neglected the Calcutta Vernacular District during the last two years, and so this year I devoted my time in visiting and developing our village schools and helping our village workers. This District had a decrease of 217 scholars last year. There has been an increase of 77 scholars this year, we are still short of 219 scholars and it will take some time yet to reach the number of scholars we had last year.

In the whole conference area this year there was no increase of schools but there has been an increase of 34 scholars.

There are more than 300 paid workers in the Bengal Conference and only 89 schools which means nearly 4 workers to one school on the average. I again beg to suggest that at least one Sunday School per paid workers ought to be the goal this year.

Publications:—It was decided at the time of Finance Committee to make the Sunday School Advocate a monthly one but it has not yet been done so. It is hoped that the 1st monthly number will be out by the beginning of the new year. If some in Calcutta can take charge of printing and publishing our Bengali publications the problem of getting the paper out in time will be solved. 2,000 copies of a small Hymn Book have been printed and published for use in our Sunday Schools, also 1,000 copies of "The Divine Order of Things" have been published by us for use in our Adult Bible Classes.

Bro. Parker's visit to our District Conference and his addresses to our workers have done much good to our workers and will, I hope, stimulate them to do better work.

M. K. Chuckerbutti.

Bengali Course of Studies.

The Committee was not able to meet until July of this year. We tried to get the work done by correspondence, but it was a failure. In July the committee met and drew up a course of studies in Bengali for the District Conference and Annual Conference studies. This was approved by the Bishop.

There is a great dearth of good books in Bengali, and we have selected all that were available and suitable for the purpose.
Very few new books have been published during the past eight years, and some good works have been allowed to run out of print. If we want a stronger ministry and wish our people to read more we must set to and produce more suitable books for them.

It is very necessary that we have a course of studies for our Exhorters and Local Preachers and Annual Conference members in the Anglo-Vernacular class. These brethren have not mastered English sufficiently to be able to take the course prescribed in the discipline. A course consisting of both Bengali and English books should be prescribed for the Exhorters and Local Preachers of this class, and the course prescribed in the discipline for English Local Preachers should be taken by the probationers and members of the Annual Conference in the Anglo-Vernacular class. The committee thinks it very advisable that all candidates for Local Preacher's licence should pass a preliminary examination in books selected from the course of studies for exercise.

J. P. Meik,
C. H. S. Koch,
J. C. Mullick,
S. M. Mondol,
G. Schanzlin.

BENGALI LITERATURE AND COLPORTAGE.

The dearth of Christian Bengali Literature is deplorable. Very few new books have been published during the past eight years and a number of good books have been allowed to run out of print. Without pure and good literature our people will never be better and stronger than they are. It is no easy matter for foreign missionaries to write and translate in pure idiomatic Bengali. Our Bengali brethren and sisters should lay this matter upon their conscience and feel it their sacred duty to write and translate books and tracts that will benefit the people. There are very few who do anything in this matter. Brother P. M. Buck writes and offers us Rs. 500 for the printing of his book "Christianity in Doctrine and Experience" if we will translate the book into Bengali.
During this year a small hymn book has been published by
the Board of Sunday Schools. "Divine Order of Things" has
been printed for the adult Bible classes for our Christians. The
beautifully illustrated tracts, the cost of which has been borne
by the Milton Steward Fund, have arrived and are ready for
distribution. They will be distributed by the thousand and we
pray God's blessing on them.

The statistics show 189 Bibles, 314 New Testaments, 36384
portions and 27,689 books and tracts sold and distributed. This
is a good showing, but we feel that the circulation of scriptures
and pure and wholesome literature should be pushed a great
deal more than is done at present. Not only the Bible and Bible
portions but books and tracts that will help people to understand
spiritual things, and their duty to one another as members of the
Christian Church, the home and the state, and help them to take
a deeper and more active interest in the regeneration of the world
should be widely distributed. If knowledge is power, ignorance
means weakness and decay. There is a great deal of evil and
harmful literature circulated among the people by non-Christians
and anti-Christians. Such literature is read not only by Hindoos
and Mahommodans but also by Christians. To counter-act the
pernicious influence of such literature we must put into the hands
of the people the right kind of books and tracts. If possible,
the secular newspapers should be used by Indian brothers to
impair Christian teaching. The people in Japan are doing this
and we in Bengal should also do it.

J. P. MEIK,
Chairman of the Committee.

The Joseph Culshaw Memorial Church.—For a number of
years a debt has been hanging over this church that has increased
through interest charges. Saddled with the responsibilities of a
new district, the new missionary struggled with the burden of a
new school building, and the church debt has continued. Last
year by a unanimous vote, on suggestion of the cabinet, the
church was denominated the "Joseph Culshaw Memorial Church,"
and subscriptions have been taken first of all in the Bengal Con-
Reference. Rs. 1,425 has been subscribed, Rs. 415 of which is paid. We trust that when a wider appeal is made, a hearty response will be forthcoming.

BOARD OF CONFERENCE STEWARDS, 1917-18.

Conference Claimants.

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</tr>
<tr>
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Interest for 1917 is not credited.

Payments ordered for 1918.

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</tr>
</thead>
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<tr>
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<td>...</td>
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</tr>
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<td>,, A. C. Mondol, Pakaur</td>
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<td>Do. for two children with her</td>
<td>...</td>
<td>55 8 0</td>
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<tr>
<td>Do. to Lee Memorial</td>
<td>...</td>
<td>12 0 0</td>
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<tr>
<td>Do. three boys at Collin’s Institute</td>
<td>...</td>
<td>83 4 0</td>
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<tr>
<td>Do. one boy at Pakaur</td>
<td>...</td>
<td>27 12 0</td>
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<td><strong>Total</strong></td>
<td>...</td>
<td>690 8 0</td>
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All persons to be paid through the District Superintendents.

Conference Claimants.

Apportionments for 1918.

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<thead>
<tr>
<th>Description</th>
<th>Rs</th>
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<tr>
<td>Thoburn Church</td>
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<td>Kidderpore</td>
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<td>Asansol English</td>
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<tr>
<td>Asansol Bengali Churches</td>
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REPORTS OF COMMITTEES

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<td>Balighatta</td>
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<td>East Calcutta Circuit</td>
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<td>South Villages</td>
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<td>Tumluk</td>
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<td>Bolpore and Rampur Hat</td>
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<td>Pakaur</td>
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<tr>
<td>Calcutta Hindustani</td>
<td>5 0 0</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>450 0 0</strong></td>
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</table>

Missionary Society.

Collections from Churches    | 138 9 6

Mission Claimants.

Deposit with Financial Board | 382 5 0
Collections                  | 249 4 0
Donations from Missionaries  | 100 0 0

**Total**                     | **731 9 8**

Payments Ordered for 1918.

Kunti Das, Asansol           | 24 0 0
Paul Hembrom, Asansol        | 60 0 0
Kanai Das, Asansol           | 24 0 0
Solomon Panthi, Calcutta     | 48 0 0
Paijari Mondol, Calcutta     | 24 0 0
Kamini Biswas, Pakaur        | 24 0 0
Child of Chunut Kamini, Calcutta | 24 0 0
Two boys of C. L. Das at Tangra | 60 0 0
Mr. Koch for C. L. Das       | 60 0 0

**Total**                     | **348 0 0**

J. P. MEIK.
RESOLUTIONS.

1. The Bengal Conference desires to place on record its genuine pleasure and gratification in receiving the Rev. Bishop William Burt, d.d., in his tour of inspection and co-administration. We feel that the Board of Bishops could have made no happier choice than its selection of Bishop Burt to be their representative in pursuance of the disciplinary requirement for the quadrennial visitation. To have had his word of wisdom, based on many years of service on the Mission field, has been a source of strength and encouragement. To have heard his exhortation and to have listened to his exposition of the Word on Conference Sunday has given us all a truer insight into the eternal spiritual verities. We feel that we have been greatly strengthened to all good works by his presence and through his word. The presence of his son, the Rev. Paul Burt, has also helped and cheered us, and we venture to hope as the son travels with the father from Conference to Conference that our Indian brethren may catch the inspiration of the power and influence that their children may wield if reared to follow them in the ministry. We would urge Bishop Burt, having seen our work and having judged our needs, to use his influence with the Board at home to secure reinforcements for our Conference. We would assure the Bishop of our earnest prayers for him as he travels from Conference to Conference, of our constant bearing of him in our devotions to the throne of grace.

2. The Bengal Conference would in this formal way express to the Board of Foreign Missions at home our sincere appreciation of their constant interest in our behalf, and of their devoted support of the work. We realize the many difficulties that are inevitable in the development and carrying on of the Board’s many interests, and we are sensible of the consideration that is constantly theirs for us.

3. Resolved that we assure our beloved Bishop Frank W Warne as he goes to the home land at the request of the Board of Foreign Missions, to represent India in the Centenary campaign that our ardent love and fervent prayers accompanies him. We hope and trust that he will be eminently successful in his
mission, and return to us in due time, full of the Spirit and of good fruits.

4. Whereas the Bengal Annual Conference of the M. E. Church now in regular session in the Thoburn Memorial Church in Calcutta finds itself to be the first Annual Conference of the M. E. Church to assemble in India in regular session since the entry of the United States of America into the world war:

Be it resolved that we express our appreciation of the solemn obligations that have been now assumed by the nation to which many of our missionary members hold allegiance, and that we pledge together our sincere faith in the justice and righteousness of the causes to which she has pledged her arms.

Be it further resolved that we recognize with earnest thanksgiving to God the profound significance for the World of the positive alliance thus achieved of all her English speaking peoples, through which alliance is made effective a union of overwhelming moral and spiritual power for the reconstruction of the World's life on the basis of righeteousness, truth and Christian democracy.

And be it further resolved that we assure the Government of India of our loyal and sympathetic support, and of our earnest solicitude and prayers for their divine guidance in all the complicated situation of this day; and that we request the officers of our Conference to present copies of this resolution to H. E. the Viceroy, Lord Chelmsford and to H. E. the Governor of Bengal, Lord Ronaldshay.

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**PLAN OF CONFERENCE EXAMINATIONS FOR 1918.**

**I. Admission on Trial.**

*A. English Course.*

1. The English Language ... D. H. Manley.
2. The Soul of India (In lieu of American History) ... do.
3. Doctrine and Discipline ... J P. Meik.
4. Life of John Wesley ... do.
5. Plain Account ... G. Schänzlin.
6. Written Paper ... do.
7. Written Sermon ... ...  H. J. Smith.
8. Directions and Helps ... do.

B. Bengali Course.
1. The Bengali Language ... S. M. Mondol.
2. Catechism ... do.
3. Discipline ... J. P Meik.
4. Essay ... do.
5. Essay on Candidate’s Life, etc. ... K. C. Mullick.

C. Hindustani Course.
1. Ummedwär Middle pass-shuda ho ... W P Byers.
2. Mashí Kámiliyat ... do.
3. General Knowledge of English History ... do.
4. Discipline ... S. J. Shaw.
5. Scripture History ... do.
6. Methodist Kalsiyá kí Mukhtasar Tawárfkh ... do.

II. First Year.

A. English Course
B. Bengali Course.
1. Catechism ... ... C. H. S. Koch.
2. Discipline ... do.
3. Companion to the Bible ... M. K. Chuckerbutti.
4. Teaching of Jesus ... do.
5. Tongue of Fire ... S. C. Biswas.
6. Hindu and Christian ... do.

C. Hindustani Course.

III. Second Year.

IV. Third Year.

A. English Course.
1. Beacon Lights of Prophecy ...  D. H. Manley.
2. Foundations of Christian Belief ... G. S. Henderson.
3. (a) Socialism and Modern Social Problems ... G. Schänzlin.
   (b) Social Institutions, etc. ... do.
4. Introduction to the Study of Comparative Religion ... H. J. Smith.
5. Collateral Reading and Study ... C. H. S. Koch.

B. Bengali Course.
C. Hindustani Course.

V. Fourth Year.

A. English Courses.

(I) Disciplinary Course.
1. Paul and His Epistles ... G. S. Henderson.
3. Every Day Ethics ... H. J. Smith.
4. (a) The New Home Missions ... W. P. Byers.
    (b) Social Aspects of Foreign Missions ... do.
5. Collateral Reading and Study ... G. Schänzlin.

(II) Abbreviated Course for Foreign Missionaries.
2. Theism ... D. H. Manley.

B. Bengali Course.
1. Romans with Commentary ... C. H. S. Koch.
2. Companion to the Bible ... K. C. Mullick.
3. Christian Evidences ... do.
4. Relation between Christianity and Hinduism ... S. C. Biswas.
5. Mizan-ul-Huq ... G. Schänzlin.
6. Essay ... S. M. Mondol.

C. Hindustani Course.

N.B.—For the Hindustani Course of Study, see the Minutes of the North India Conference, 52nd Annual Report, pp. 67—70.

Examinations in the first half of each year’s studies can be arranged for at the time of the Mid-year Finance Committee meeting at centres convenient to the examinees; the remainder at the time and seat of the Annual Conference. Candidates failing at the mid-year may be re-examined at the end of the year, but with new questions.

Candidates are urged to correspond freely with their respective examiners, and secure help and advice in the course.

For convenient reference, the course for vernacular missionaries prescribed by the Calcutta Missionary Conference, and adopted by the Bengal Annual Conference, is appended herewith.
BENGALI EXAMINATIONS; CALCUTTA MISSIONARY CONFERENCE.

Syllabus and Timetable.

JUNIOR.

Wednesday Morning—
1. Hindusthani Upakatha (omitting pages 28 to 49) (a) (3 hrs.) 100

Wednesday Afternoon—
2. Jisu Charit (including simple Composition in Bengali) (a) (b) ... ... ... (3 hrs.) 100

Thursday Morning—
3. Translation into English of Unseen passages ... (3 hrs.) 100

Thursday Afternoon—
4. Dictation from text-book ... ... ... 50
5. Oral:—Reading ... ... ... 10
   Conversation ... ... ... 140
   ——— 150

Friday Morning—
6. Translation into Bengali of Unseen passages ... (3 hrs.) 150
   ——— 650

N.B.—(a) Questions on Grammar will be included in papers 1 and 2. Candidates are expected to know Chaps. 1 to 5 of Wenger's Bengali Grammar (omitting exercises and list of words) and are advised to consult some Bengali Grammar, e.g., Loharam's Sishubodh. In answering Grammar questions the use of either English or Bengali terms will be allowed.

(b) Candidates will be required to write in their own words a description of some simple incident in the life of Christ or one of the Parables, three subjects being given to choose from.

SENIOR.

Wednesday Morning—
1. Bankim Chatterji's Devi Choudhurani ... (3 hrs.) 100

Wednesday Afternoon—
2. Tarak Nath Ganguli's Swarnalata, and thirty selected Hymns (a) ... ... ... ... (3 hrs.) 100

Thursday Morning—
3. Translation into Bengali of passages of varying difficulty, harder passages to carry higher marks. (Candidates are recommended to study Beni Madhab Ganguli's Manual of Translation) ... (3 hrs.) 150
Thursday Afternoon—
4. Translation into English of Unseen passages ... (3 hrs.) 100

Friday Morning—
5. Bengali Composition on a given subject (1½ hrs) 75
6. Grammar—(Wenger). (N.B.—In answering Gram- 
    mar questions Bengali terms must be used) (b) ... (2 hrs.) 75

Friday Afternoon—
7. Oral :—Reading from Bengali Bible ... 10
   Advanced conversation ... ... ... 85
   Address ... ... ... 80
   — ... 175
   — 775

N.B.—(4) Obtainable at Bible & Tract House 23, Chowringhee.
    (b) In addition to studying Wenger's Grammar, candidates are 
    advised to consult some Bengali Grammar, e.g., Loharam's 
    Grammar.
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<thead>
<tr>
<th>No.</th>
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<td>1</td>
<td>Calcutta</td>
<td>January 13-17, 1888</td>
<td>Dennis Osborne</td>
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<td>2</td>
<td>Allahabad</td>
<td>January 17-21, 1889</td>
<td>Bishop J. M. Thoburn</td>
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<td>3</td>
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<td>January 9-12, 1890</td>
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<td>4</td>
<td>Jabalpur</td>
<td>January 16-20, 1891</td>
<td>Bishop J. M. Thoburn</td>
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<td>5</td>
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<td>January 14-18, 1892</td>
<td>Bishop J. M. Thoburn</td>
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<td>6</td>
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<td>February 2-6, 1893</td>
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<td>7</td>
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<td>February 17-20, 1894</td>
<td>Bishop J. M. Thoburn</td>
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<td>8</td>
<td>Rangoon</td>
<td>February 27-Mar. 9, 1895</td>
<td>Bishop J. M. Thoburn</td>
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<td>9</td>
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<td>March 4-8, 1896</td>
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<td>10</td>
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<td>11</td>
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<td>Bishop C. D. Foss</td>
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<td>Bishop J. M. Thoburn</td>
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<td>14</td>
<td>Pakaur</td>
<td>January 3-5, 1901</td>
<td>Bishop F. W. Warne</td>
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<td>Bishop H. W. Warren</td>
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<td>Bishop J. E. Robinson</td>
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<td>19</td>
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<td>Bishop J. N. FitzGeral</td>
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<td>Muzaffarpur</td>
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<td>29</td>
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<td>November 25-30, 1915</td>
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<td>Kidderpore</td>
<td>January 25-30, 1917</td>
<td>Bishop F. W. Warne</td>
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<td>31</td>
<td>Calcutta</td>
<td>November 30-Dec. 4, 1917</td>
<td>Bishop William Burt</td>
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</table>
ADDRESSES OF MEMBERS OF THE BENGAL CONFERENCE.

Herbert Archibald, 13, Wellington Square, Calcutta.
Nirupam Biswas, 130, Dharamtala Street, Calcutta.
Sital Chandra Biswas, Jhanjra, P.O. Vishnupur, 24 Parg.
John Byork, 19, Circular Garden Reach Road, Kidderpore.
M. K. Chuckerbutti, Tamluk.
Philip A. Goold, Y M. C. A., Simla.
George S. Henderson, 150, Dharamtala Street, Calcutta.
Henry Jackson, Arlington, N. J., U. S. A.
Herbert W. Knight, M.D., 150, Dharamtala Street, Calcutta.
D. H. Manley, 72, Corporation Street, Calcutta.
James P Meik, Bolpur, E. I. R. Loop.
Surju M. Mondol, Budhadanga, Asansol, E. I. Ry.
A. B. Moss, care of Book Rooms, 150, Fifth Ave., New York.
K. C. Mullick, 9/3, Hati Bagan Road, North Calcutta.
Gottlieb Schänzlin, 52, Tangra Road, Entally, Calcutta.
S. J. Shaw, 13, Wellington Square, Calcutta.
Harold J. Smith, Methodist Episcopal Church, Asansol.
H. M. Swan, Book Rooms, 150, Fifth Ave., New York.

AFTER THIRTY YEARS.

Historical Sketch.

By the Conference Historian, read at Kidderpore, January, 1917.

This is the 30th session of Bengal Conference. Nineteen sessions have been held in Calcutta, three in Asansol, three in Pakaur, and one each in Allahabad, Jubbulpore, Rangoon, Muzaffarpur, and this one in Kidderpore.

Bengal Conference was organized on the 13th of January,
1888, at Calcutta, with seventeen members in full connection and nine probationers. Two members were transferred from other conferences, six new men were received on trial. This made a total of thirty-four men. F. R. Dennis Osborne presided. (J. P. Meik is now the only charter member of the Bengal Conference.)

Perhaps the second session of the Conference in January, 1889, at Allahabad, was one of the most interesting. The newly made Missionary Bishop Thoburn presided. J. M. Thoburn, born on the 7th of March, 1836, near St. Clairsville, Ohio, had come to India in August 1859, and had spent the first fifteen years of his missionary career in North India. After his coming to Calcutta in January, 1874, he not only built up a flourishing work in that town, but work had also been opened in Rangoon, in 1879, and in Singapore, in 1885. William Taylor, the great evangelist, had been in Calcutta in 1873-4 but it was Dr. Thoburn, who was the real founder of Methodism in these parts. In January 1874, had been organized the Bombay and Bengal Mission, which in November 1876 became the old South India Conference.

Bengal Conference had inherited from the South India Conference a goodly number of workers and a territory "extending from Quetta in Beluchistan to Singapore, a distance of about 4,300 miles by the most direct route." At the second session, reports were presented from Jubbulpore, Harda, Khondwa, Burhanpur, Mhow, Ajmir, Bharatpur, Rangoon, Singapore, Asansol, Calcutta, Pakaur, Allahabad, Deoband, Lahore, Multan, Mussouri, Roorkee. One of the presiding elders mentions in his report that the territory of the Conference contains 131,732,036 people and laments over the fact that the Conference was getting only Rs. 52,286 from the parent society. (It is only fair to say that at Singapore about the same time was organized the Malaysia Mission.) The Calcutta Presiding Elder, F. L. McCoy, notes the coming of H. Jackson to Tirhoot, the coming of a Canadian sister to share the toils of Bro. Byers, the moving of Bro. Meik to Pakaur, and casually remarks that the Bengali work in Calcutta and the South Villages stands on a better basis to-day than ever before. According to the same report Bro. Warne "began his labors with this English Church in
March." Brother Henderson managed the finances of the Lal Bazar Seamen's work in a way that "would commend itself to Ezra or St. Matthew." Philo M. Buck was transferred from North India Conference. The Girls' School had had a year of remarkable prosperity, and the Press in Calcutta needed Rs. 20,000 immediately. In the ladies' appointments appear the names of Miss Maxey and Miss Blair. Surely the year 1888 was a year of beginnings, and yet, some of the items sound strangely familiar, even to the present generation of missionaries.

What was the missionary situation in Calcutta in the year 1888? This is a somewhat difficult question to answer. The large colleges of some of the Christian missions, notably those of the two Scottish churches, had been established during the first half of the nineteenth century, as had also large non-missionary institutions of learning like the Martiniere and others. A number of equally large Hindu schools and colleges had begun to spring up in the second half of the century. Most of the Protestant churches in the town for European congregations had been in existence from fifty to a hundred years.

The Old Mission Church was built by Kiernander, a Swedish missionary, as early as 1770, while both the Baptist Church at Lal Bazar and Circular Road, the Free Church on Wellesley Square and others, were built by missionaries.

Of the pioneers of Protestant missions in Bengal, the famous Serampore missionaries, Ward had died in 1823, Carey in 1834, and Marshman in 1837. Dr. Duff, another prince of missionaries, had left India in 1863, ten years before William Taylor began his work in Calcutta. Let me quote a passage from Bishop Thoburn's "My Missionary Apprenticeship" on William Taylor's work in Calcutta. "He (William Taylor) called the city the Paris of the East and was accustomed to say in those days that of all the places he had ever visited, Calcutta was the hardest and least inviting as a field of evangelistic labour. He had not, however, worked in vain. A church had been organized, a temporary place of worship erected on a rented site, and a deeper impression had been made upon the city than, perhaps, he himself suspected, or others were prepared to admit."

Speaking of the first year of his own work in Calcutta, 1874,
Bishop Thoburn says,—"Throughout this year we had conversions, not only on every Sunday evening, but at almost every meeting which we had, and the work of revival which was then commended has never wholly ceased." This was written in 1884.

Bishop Thoburn's work was among the domiciled community in Calcutta, but work had also been begun in the following places:—Asansol English work in 1883, Bengali work in Pakaur 1884, in Beg Bagan 1882 and in Jhanjra 1886. In the year 1888, the policy of self-support initiated by William Taylor, had had about fifteen years time to prove its merits and demerits. Bishop Oldham, as quoted in the "History of Fifty Years," stated the case as follows:—

"Two factors that are now clear to us were not at that time understood by Mr. Taylor. The membership of these English churches changes so constantly that time has shown an average yearly loss of twenty per cent. from removals, which has to be supplied by new gains, and the great bulk of the resident English have but small knowledge of the vernaculars. Besides, it takes more than the spare time and the zeal of untrained laymen to make any permanent impression upon that dense and almost impervious body called Hinduism, while still more skill and continuous labor is required to make the faintest impression upon Mohammedanism."

If we follow this interesting experiment on during the years we find that at the tenth session of South India Conference of which the work in Bengal was a portion then, in January 1886, the self-support policy of William Taylor was modified to the extent that it was decided to receive a grant-in-aid from the Missionary Society for purely vernacular work. "This grant was to be given upon conditions which would not contravene the spirit and aim of self-support. The money granted was to be duplicated by contributions raised in India, and the appropriation was available for three purposes only, viz., for beginning work in new and distant places; for the support of missionaries engaged in, or supervising, purely evangelistic work; and for the support of new missionaries during their first year."

In 1888, Bengal Conference had four districts:—Ajjmir, Burma, Calcutta and Mussouri. The Bengal Conference gave
up the Central India field and work in 1892 to the newly established Bombay Conference, and its Hindustani work from Allahabad to Multan and Lahore in 1893 to the equally new North West India Conference. The remaining districts of Calcutta, Behar (Tirhoot) and Burma became the Bengal-Burma Conference up to the close of the century, when the Burma work became a Mission Conference. In 1912 Tirhoot was joined to North India Conference.

Frank W. Warne, who had been pastor of what is now Thoburn Church, from 1888 to 1900, together with Edwin W. Parker was elected Missionary Bishop at the General Conference in Chicago, in 1900. Bishop Warne presided for the first time at the fourteenth session of the Conference, in January 1901 at Pakaur. Bishop Thoburn, who had presided at all the sessions from the second on, was at that time in America for the recovery of his health. The incessant strain, responsibility and the constant travelling over our extended and ever expanding Southern Asia Field, had made the election of two additional Missionary Bishops an urgent necessity. Bishop Parker, however, was called home to his rest only a few months after he had become Bishop, and the whole burden of the work in India, Burma, Malaysia and the Phillipines, for 4 years to come, fell on Bishop Warne, with Calcutta, and later on Lucknow, as his head-quarters.

The Fourteenth Session of the Bengal Conference in January, 1901 marks the close of the first period of its history. As regards territory, these fourteen years had been a time of contraction, rather than expansion. The development of the work in the territory that remained outside of the Tirhoot work is shown by the following items taken from the minutes of the Fourteenth session.

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<td>476</td>
</tr>
<tr>
<td>1892</td>
<td>...</td>
<td>553</td>
</tr>
</tbody>
</table>
In the second period, from 1901 to the present time, Bengal Conference was administered by the following Bishops:

- 1901-1904 ... Bishop F. W. Warne.
- 1905-1907 ... Bishop J. E. Robinson.
- 1908-1912 ... Bishop F. W. Warne.

The Fourth Quadrennium, from 1913 up to to-day, Bishop Warne was in charge, except the latter half of 1915 and the first half of 1916 when owing to the stay of Bishop Warne in America, Bishop J. E. Robinson had charge of the Conference.

Bishop J. E. Robinson came to India in December 1874 under the auspices of William Taylor; his appointments were:

- 1874-1877—Hyderabad, 1877-1880—Bangalore, 1880-1886—Rangoon, 1887—Simla, 1887-1896—Bombay, 1896-1904—Calcutta (Editor of *The Indian Witness*).

In the period from 1901 to to-day, Bengal Conference for a short time in two of its outlying circuits had a share in the phenomenon of mass movements, that have become so characteristic of the present period in other Indian Conferences. It is a sad and at the same time curious fact, that the province of Bengal never had a mass movement.

The C. M. S. perhaps, of all missions in Bengal came nearest to having a mass movement in the years 1833 to 1840, in the district of Nadia. The movement was among the Karta Bhajas. W. J. Deerr seems to have been the missionary that prepared the ground. Twice, once by Bishop Daniel Wilson, 500 persons were baptized in one day. The Christian community soon numbered several thousand, but the hoped-for further spread of the movement did not come to pass.

Even the short span of our own missionary history in this
province if considered carefully, may, perhaps, furnish us clues to determine some of the reasons for the absence of large ingatherings. We are able, after thirty years, to do a little philosophizing, based on actual historical evidence. Tendencies and policies have had time to prove themselves, principles have had time to work out their ends, institutions have had a chance to adjust themselves to the actual needs and possibilities of the day.

"Institutions have a tendency to exalt themselves at the expense of the ends for which they were founded," so says Spencer, I believe. In its origin, our vernacular work in Bengal was a by-product of the English work, but the ultimate end William Taylor had in view was clearly the winning of Non-Christians through the agency of the domiciled European and Anglo-Indian Christians. Bishop Thoburn in his "Apprenticeship" relates that as early as 1869, he had procured a Bengali grammar and had given a little attention to the study of the language. This was owing to an impression he had received that he would "at some future time be called upon to labor among the Bengali people." It is clear from subsequent history that Bishop Thoburn amidst the multitude of his apostolic labors never found time to come back to the study of Bengali. He had acquired one vernacular, Hindustani, as a young man in North India, years before he came to Bengal. A similar thing happened to Bishop Warne, who, however, took up Hindustani after he had left Bengal.

It is a matter of speculation what our Bengali work might have become, had those two men come into our vernacular work, or had we had men in the work like Edwin W Parker and others. This is not meant to be an apology of Bengal Conference for things that should, or could, or might, have been different. It is in a spirit of humility but with an earnest desire to see things as they are, that the writer has taken up this subject. We must in our historical investigation not forget the differences in territory, racial characteristics of the population, political background—a most unstable and shifting thing. There is such a thing, as a psychological moment, also in missionary history. Mission work is warfare. The one supreme moment for attack II
does seldom come a second time, the atmosphere has changed, the door is shut. The Hindu reaction that followed the results which mission work had in Dr. Duff’s time among the educated classes of Bengal, has not quite spent its force even now, while in spite of the large number of societies working in this province, the impression that Christianity has made on the masses outside of the actual converts does not seem so very great.

So much is certain, our early work in North India was carried to some extent on the wave of enthusiasm for mission work, that followed the suppression of the Mutiny with men of the type of Sir John Lawrence in charge of affairs in the upper provinces. The North India work itself had been very carefully and thoughtfully planned beforehand, and a whole province, a virgin field from a missionary standpoint, had been mapped out and dotted with prospective mission stations long before the first blick was laid for any of them as Dr. Butler himself stated. There was a homogeneous staff of workers that grew up in and with the work in this field. In addition to all this there was the open door among the sweepers and chamars and some courageous men to enter the open door.

The place where Bengal Conference had a share in mass movements was in the civil districts of Arrah and Ballia, the latter in the United Provinces. Our old Tirhoot District had no share in them, as the following figures will show:

In the five years from 1902 to 1906, the Bengal Conference had a total of baptism of 1,608, out of which number Tirhoot District had 278. Again, in the following five years, from 1907 to 1911, the years of the mass movement, the total of baptisms in the whole Conference rose to 3,669. Out of this number the southern portion of the Conference had 953, which compared with 1,330, its share for the precious five years, shows a decline of 377. On the other hand, out of the large balance of 2,716, that remains for the Tirhoot District for the years 1907 to 1911, the old portions of the district had only 195, while the new circuit of Arrah had 1,176, and that of Ballia the still larger number of 1,345. In other words, the old portions of Tirhoot District in the years 1907—1911 show a decline in baptism of 83 compared with the five previous years. The banner year for baptisms was
1909, when Arrah had 466, Ballia 393, with a total of 904 for Tirhoot District and 1,113 for the whole Conference.

If time permitted it would be necessary now to take up the different appointments of Bengal Conference and give a short historical view of the various branches of the work. We cannot hope to be able to take more than a passing notice of the work of the W F. M. S., much as the splendid work, which that society has done, would deserve more time and space. Special attention also deserves the work in Pakaur by Revs. and Mrs. J. P. Meik, Joseph Culshaw and H. M. Swan, the work in Asansol, planned and directed for many years by Rev. and Mrs. Byers, the plant at Kidderpore, where it has been our privilege to meet at this session, the work, the prosperity of which is due to the work of Rev. and Mrs. John Byork and the work of the Lee Memorial Mission in Calcutta.

This work, consisting of Schools, Village and Evangelistic work, Scripture distribution and sales and general colportage, began in the year 1895, soon after the return to India of Mr. and Mrs. Lee and their six children, and has been continued along the lines of what is commonly called faith work. The splendid new plant erected for the work on Wellington Square was designated as the "Lee Memorial", a monument to their six children who were taken in the Darjeeling Land Slide, September, 14, 1899, hence the name by which the mission is now known.

We rejoice that Thoburn Church has been all these years and still is, a great power for good in the land, and for the work the Calcutta Girls' School and Queen's Hill School have done and are doing. It is the historian's conviction that we still have a large unfilled mission in this large city of Calcutta and populous province of Bengal, not only to preach, but to live, scriptural holiness and purity.

We believe that this first period of the history of Bengal Conference covering roughly the number of years a human being requires to reach the full powers of manhood, is only the preliminary chapter to a history of larger usefulness, of greater devotion and self-sacrifice, of more and greater triumphs of the spirit of Christianity and of Christ in this part of India. We gratefully recognize the hand of our Father, who has led Bengal Conference
through these years of sunshine and darkness, of joy and affliction, ruling and overruling things human for the coming of the Kingdom into the hearts and lives of thousands and for the glory of His great name.

Historical Statements on Bengal Conference have been published in the following years:

- In 1906, in the Bengal Conference Manual.
- In 1911, Minutes, 25th Session, pp. 45—50.
- In 1915, Minutes, 28th Session, pp. 48—51.

The following list of missionaries was prepared by the Rev. J. P. Meik:

MEN WHO HAVE SERVED AS MISSIONARIES OF THE METHODIST EPISCOPAL CHURCH IN BENGAL.

1. William Taylor, 1873-1874, Bishop in 1884, died in America.
3. C. W. Christian, 1874-1877, transferred to Agra.
4. C. R. Jeffries, 1874-1875, withdrew.
5. T. H. Oakes, 1874-1877, went to America to study, returned in 1881, transferred to Madras, withdrew and joined the Anglican Church.
6. F. A. Goodwin, 1876-1880, retired to America, very ill, and died.
7. J. A. Northrup, 1878-1879, transferred to Bombay.
8. D. H. Lee, 1878, transferred to Roorkee; returned to America in 1882, returned to Bengal in 1895, now in Bengal Conference.
11. J. P. Meik, 1879, now in Bengal Conference.
12. C. W. Ross de Souza, 1879-1880, transferred to Allahabad.
14. S. P. Jacob, 1880, transferred to Bombay.
15. H. F. Kastendick, 1880, transferred to North India.
16. J. S. Stone, 1881-1883, transferred to Bombay.
17. C. A. Martin, 1881-1882, retired to America.
18. L. R. Janney, 1882-1883, transferred to Egatpura.
20. V. E. Bennett, 1882-1883, transferred to Secunderabad.
21. F. G. Davis, 1883, transferred to Allahabad.
22. B. T. Eddy, 1884-1885, transferred to Mussoorie.
23. E. S. Busby, 1884-1886, transferred to Mussoorie.
25. F. J. Blewitt, 1885-1887, transferred to Mussoorie.
26. C. M. Miller, 1886-1888, retired to America.
27. W. C. Carroll, 1886-1888, retired to America.
28. Thomas Craven, 1884-1886, returned to North India.
29. Ray Allan, 1887-1888, retired to America.
30. Matthew Tindale, 1887-1888, transferred to Jubbulpore.
31. B. Mitchell, 1887, withdrew and joined the Baptist Mission.
32. F. L. McCoy, 1887-1889, died.
33. W. P. Byers, 1887, now in Bengal Conference.
34. F. W. Warne, 1888-1900, Bishop in 1900, now in India.
35. R. H. Craig, 1888-1889, retired to America.
36. C. G. Conklin, 1890-1895, transferred to N. W. India.
38. L. H. Koepseil, 1888, withdrew.
39. H. C. Stuntz, 1890-1891, transferred to North India, Bishop in 1912.
40. G. S. Henderson, 1890, now in Bengal Conference.
41. E. A. Bell, 1892, withdrew.
42. J. T. Robertson, 1891, transferred to Rangoon.
43. B. J. Chew, 1893-1903, died.
44. August Kullman, 1893-1895, died.
45. Joseph Culshaw, 1893-1915, died in North India Conference.
46. F. E. Leiden, 1893-1903, withdrew.
47. E. S. Ekdahl, 1893-1897, retired to Sweden.
48. J. E. Robinson, 1897-1904, Bishop in 1904, now in India.
49. Homer Wreten, 1900-1903, withdrew.
50. J. E. Stokes, 1901-1903, transferred to N. W. India.
51. John Byork, 1901, now in Bengal Conference.
52. C. C. McCown, 1903-1906, retired to America.
53. A. J. Barkley, 1903-1907, retired to America.
54. W. H. Beeken, 1903-1904, withdrew and joined the Y.M.C.A.
55. Fawcett Shaw, 1904-1907, transferred to Bombay Conference.
56. Titus Lowe, 1904-1907, retired to America.
57. W. D. Beal, 1907, transferred to South India.
58. E. G. Saunderson, 1906-1908, transferred to South India.
59. C. H. S. Koch, 1906, now in Bengal Conference.
60. R. S. Kinney, 1906, retired to America.
61. F. B. Price, 1907-1909, transferred to N. W. India.
62. G. Schanzlin, 1907, now in Bengal Conference.
63. D. H. Manley, 1908, now in Bengal Conference.
64. O. W. Hankins, 1908-1911, retired to America.
65. H. M. Swan, 1909, now in Bengal Conference.
66. R. C. Grose, 1910-1912, retired to America.
67. J. W. Simmons, 1911-1915, transferred to South India.
68. H. E. Wark, 1913-1914, retired to America.
69. P. A. Goold, 1913, now in Y. M. C. A. work.
70. C. H. Archibald, 1913, now in Bengal Conference.
72. A. B. Moss, 1916, now in Bengal Conference.

N.B.—Of the men mentioned above, Nos. 3, 4, 5, 9, 10, 11, 12, 19, 25, 30, 31, 49, 42, 45, 46, 47, 51, 54, 55, joined the Mission in India; all the rest were sent out from America.

LADIES.

1. Miss Battle, Honorary Missionary, 1878-1887, retired and died at Naini Tal.
2. Miss M. E. Layton, 1878-1886, died at Cawnpore.
3. Miss M. C. Hedrick, 1885-1889, returned to America.
4. Miss Day, 1889-1890, transferred to North India.
5. Miss Mansell, 1889, transferred to North India.
6. Miss Maxey, 1889, now in Bengal Conference.
7. Miss Blair, 1889, now in Bengal Conference.
8. Miss Black, 1889, transferred to Rangoon.
9. Miss Knowles, 1890, now in Bengal Conference.
10. Miss Daily, 1891-1895, retired to America.
11. Miss Stahl, 1893, now in Bengal Conference.
12. Miss Craig, 1893-1902, married and continued to work in Calcutta Boys' School until 1909
13. Miss Oram, 1893-1897, transferred to North India.
15. Miss Campbell, 1893-1897, transferred to Tirhoot.
16. Miss Pritchard, 1893-1917, honorary missionary, died.
17. Miss Hurst, 1895-1897, retired to America.
19. Miss Boggs, 1896-1897, retired to America.
20. Miss Soderstrom, 1897-1898, transferred to Tirhoot.
21. Miss Carlson, 1897-1898, married.
22. Miss Jacobson, 1897-1903, married to Mr. Keventer.
23. Miss Lamb, 1898-1900, retired to America.
25. Miss Forster, 1899-1903, retired to America.
26. Miss Samson, 1900-1903, married.
27. Miss McKinley, 1900-1904, retired to America.
28. Miss Moyer, 1900, now in Bengal Conference.
29. Miss Wisner, 1902-1913, transferred to South India.
30. Miss Henkle, 1902-1910, retired to America.
31. Miss Hoskings, 1903, now in Bengal Conference.
32. Miss Eddy, 1903, now in Bengal Conference.
33. Miss Stumpf, 1903-1905, transferred to Central Provinces.
34. Miss Pyne, 1903-1904, transferred to N. W. India.
35. Miss Cooper, 1905-1908, married Mr. Hastings.
36. Miss Swan, 1905, now in Bengal Conference.
37. Miss Grandstrand, 1905, now in Bengal Conference.
38. Miss Bennett, 1906, now in Bengal Conference.
40. Miss Aaronson, 1906-1910, transferred to N. W. India.
41. Miss Creek, 1906-1910, retired to America.
42. Miss Norberg, 1908, now in Bengal Conference.
43. Miss Kinzley, 1908, now in Bengal Conference.
44. Miss Lee, 1909, now in Bengal Conference, married to C. H. Archibald.
45. Miss Carr, 1910, now in Bengal Conference.
46. Miss Wood, 1910, now in Bengal Conference.
47. Miss Reeve, 1910, married.
48. Miss Matheson, 1910, now in Bengal Conference.
49. Miss Hunt, 1911, now in Bengal Conference.
50. Miss Carpenter, 1911, now in Bengal Conference.
51. Miss Reiser, 1911-1912, retired to America.
52. Miss Rockey, 1912, now in Bengal Conference.
53. Miss Meik, 1915.

Of the ladies mentioned above, Nos. 1, 13, 14, 15, 16, 18, 21, 22 and 31 joined the Mission in India, all the others came from America. Besides all these there have been quite a number who have given years of donated service in our schools and missions as assistants.

J. P. M.

(Both Lists contain only the names of missionaries that were in Bengal proper, not those of other provinces that formed part once of Bengal Conference territory.)

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This is to certify that on the second of December, 1917, at Calcutta, under election of the Bengal Conference, we ordained as

DEACONS:
NIRUPAM C. BISWAS
NABA K. BISWAS

WILLIAM BURT.
F. W. WARNE.
STATISTICS

OF

THE BENGAL CONFERENCE

For the year ending October 31st, 1917.

Statistical Secretary,
JOHN BYORK,
KIDDERPORE.

Conference Treasurer,
DAVID H. LEE,
CALCUTTA.
### STATISTICS OF THE BENGAL ANNUAL CONFERENCE

#### I.—Church Membership

<table>
<thead>
<tr>
<th>Names of Circuits</th>
<th>Enrolled during year</th>
<th>Full Members</th>
<th>Non-resident Members</th>
<th>Baptized children not members</th>
<th>Total No. of Christians (sum of Full Members + Proponents)</th>
<th>Adults over 12 years old</th>
<th>Total Baptisms (sum of B.1 and B.2)</th>
<th>Children under 12 years old</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASANSOL DISTRICT</strong>—</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>Asansol Bengali Church</td>
<td>14</td>
<td>329</td>
<td>55</td>
<td>15</td>
<td>399</td>
<td>443</td>
<td>4</td>
<td>15</td>
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<tr>
<td><strong>TOTAL</strong></td>
<td>14</td>
<td>329</td>
<td>226</td>
<td>15</td>
<td>821</td>
<td>1,376</td>
<td>24</td>
<td>63</td>
</tr>
<tr>
<td><strong>CALCUTTA ENGLISH DIST.—</strong></td>
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<td></td>
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<td></td>
<td></td>
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<tr>
<td>Calcutta Boys' School</td>
<td>4</td>
<td>42</td>
<td>46</td>
<td></td>
<td>15</td>
<td>103</td>
<td>1</td>
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<tr>
<td>Industrial Home</td>
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<td>216</td>
<td>44</td>
<td>200</td>
<td>444</td>
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<td>23</td>
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<tr>
<td><strong>TOTAL</strong></td>
<td>13</td>
<td>70</td>
<td>262</td>
<td>44</td>
<td>215</td>
<td>547</td>
<td>11</td>
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<td><strong>CALCUTTA BENGAL DIST.—</strong></td>
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<td></td>
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</tr>
<tr>
<td>Beliaghata Circuit</td>
<td>12</td>
<td>329</td>
<td>226</td>
<td>15</td>
<td>821</td>
<td>1,376</td>
<td>24</td>
<td>63</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
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<td>505</td>
<td>504</td>
<td>40</td>
<td>585</td>
<td>1,595</td>
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<tr>
<td><strong>PAKUR DISTRICT</strong></td>
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<tr>
<td>Belur Circuit</td>
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<td>29</td>
<td>20</td>
<td>20</td>
<td>61</td>
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<tr>
<td><strong>TOTAL</strong></td>
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<td>257</td>
<td>20</td>
<td>335</td>
<td>1,135</td>
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<tr>
<td><strong>GRAND TOTAL</strong></td>
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<td>1,484</td>
<td>1,249</td>
<td>119</td>
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<td>4,653</td>
<td>87</td>
<td>203</td>
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</table>

#### II.—Church Work

<table>
<thead>
<tr>
<th>Names of Circuits</th>
<th>Number of Officer and Teacher</th>
<th>Number of Sunday Schools</th>
<th>Total Scholars of all ages</th>
<th>Senior Leagues</th>
<th>Junior Leagues</th>
<th>Men Missionaries</th>
<th>Women Missionaries</th>
<th>Total Christian Workers (sum of X, C, D, E)</th>
<th>Senior I.O.G.T.</th>
<th>Junior I.O.G.T.</th>
</tr>
</thead>
</table>
### II. 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>
</tr>
</thead>
<tbody>
<tr>
<td>East Calcutta Circuit</td>
<td></td>
<td></td>
<td>1,460</td>
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<tr>
<td>Total</td>
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<td>1,460</td>
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<tr>
<td>Bolpur Circuit</td>
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<td></td>
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<tr>
<td>Pakur Bengali</td>
<td></td>
<td>300</td>
<td>14,668</td>
<td>1,596</td>
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<tr>
<td>Total</td>
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<td>300</td>
<td>20,043</td>
<td>1,596</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
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<td>300</td>
<td>21,503</td>
<td>1,596</td>
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<tr>
<td>Increase</td>
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### STATISTICS OF THE BENGAL ANNUAL CONFERENCE

#### III.—Church

##### G.—CHURCH PROPERTY

<table>
<thead>
<tr>
<th>Names of Circuits</th>
<th>Number of Churches</th>
<th>Probable Value of Churches</th>
<th>Number of Parishes</th>
<th>Probable Value of Parishes</th>
<th>Value of W. F. M. S. 4</th>
<th>Property (Schools, Hospitals, etc.)</th>
<th>Total Value of All Property (Sum of G. 2, G. 4, G. 5, and G. 6)</th>
<th>Present indebtedness on Churches and Parishes only</th>
<th>Present indebtedness on all Property</th>
<th>Present indebtedness on Churches only</th>
<th>Paid for Purchasing and Improving Other Property</th>
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</thead>
<tbody>
<tr>
<td>Asansol Dist.—</td>
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<td>7875</td>
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<td>4500</td>
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<td>6000</td>
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<td>...</td>
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<tr>
<td>Cal. Ver. Dist.—</td>
<td>Beliaghta Ch.</td>
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</tr>
<tr>
<td>Collins' Institute</td>
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<td>20000</td>
<td>20000</td>
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<td>...</td>
<td>...</td>
<td>...</td>
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<td>2000</td>
<td>2000</td>
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<td>...</td>
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<tr>
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<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<td>...</td>
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</table>

### FINANCES

#### H.—MINISTERIAL SUPPORT

- From Asiatics, including Missionaries
- From Europeans and American Missions
- From Assemblies of Churches

<table>
<thead>
<tr>
<th>Ministerial Support</th>
<th>Total Amount Collected</th>
<th>Total Amount Collected (Sum of H. 1 to H. 5)</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>10944</td>
<td>10944</td>
</tr>
<tr>
<td>2</td>
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<td>3027</td>
</tr>
<tr>
<td>3</td>
<td>2411</td>
<td>2411</td>
</tr>
<tr>
<td>4</td>
<td>404</td>
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<tr>
<td>5</td>
<td>344</td>
<td>344</td>
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#### I.—BENEVOLENT COLLECTIONS

- From Churches
- For Missionary Society
- For Children's Day Society
- For Central Missionary Society
- For Foreign Missionary Society

<table>
<thead>
<tr>
<th>Benevolent Collections</th>
<th>Total Amount Collected</th>
<th>Total Amount Collected (Sum of I. 1 to I. 5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td>2</td>
<td>200</td>
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<tr>
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</table>

#### J.—OTHER COLLECTIONS

- From Building, Improving and Purchasing Property
- For General Conference Expenses
- For Missionary Collections

<table>
<thead>
<tr>
<th>Other Collections</th>
<th>Total Amount Collected</th>
<th>Total Amount Collected (Sum of J. 1 to J. 5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>10944</td>
<td>10944</td>
</tr>
<tr>
<td>2</td>
<td>3027</td>
<td>3027</td>
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<td>404</td>
<td>404</td>
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<tr>
<td>5</td>
<td>344</td>
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</table>

#### K.

- Local Expenses
- Total Amount Collected (Sum of K. 1 to K. 5)

<table>
<thead>
<tr>
<th>K.</th>
<th>Total Amount Collected</th>
<th>Total Amount Collected (Sum of K. 1 to K. 5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td>2</td>
<td>200</td>
<td>200</td>
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<tr>
<td>3</td>
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<tr>
<td>4</td>
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</tr>
<tr>
<td>5</td>
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</table>
### Statistics of the Bengal Annual Conference

#### IV.

<table>
<thead>
<tr>
<th>Names of Circuits</th>
<th>M. — Theological &amp; Bible Training Schools</th>
<th>N. — High Schools</th>
<th>O. — Middle Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Men's Schools</td>
<td>No. of Women's Schools</td>
<td>Average Enrollment for year</td>
</tr>
<tr>
<td>Asansol District</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Asansol Beng. Church</td>
<td>14</td>
<td>42</td>
<td>42</td>
</tr>
<tr>
<td>English</td>
<td>14</td>
<td>42</td>
<td>42</td>
</tr>
<tr>
<td>TOTAL</td>
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<td>42</td>
<td>42</td>
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<tr>
<td>Calcutta Eng. Dist.</td>
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<td>1</td>
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<tr>
<td>Calcutta Boys' School</td>
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<td>155</td>
<td>155</td>
</tr>
<tr>
<td>Girls'</td>
<td>110</td>
<td>155</td>
<td>155</td>
</tr>
<tr>
<td>TOTAL</td>
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<td>155</td>
</tr>
<tr>
<td>Cal Ver. Dist.</td>
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<td>1</td>
<td>1</td>
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<tr>
<td>Beliaghata Circuit</td>
<td>11</td>
<td>17</td>
<td>46</td>
</tr>
<tr>
<td>Collins' Institute</td>
<td>11</td>
<td>17</td>
<td>46</td>
</tr>
<tr>
<td>Dharamtala Bengal</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Diamond Har. Cir.</td>
<td>11</td>
<td>17</td>
<td>46</td>
</tr>
<tr>
<td>East Calcutta Circuit</td>
<td>11</td>
<td>17</td>
<td>46</td>
</tr>
<tr>
<td>Hindustani Church</td>
<td>11</td>
<td>17</td>
<td>46</td>
</tr>
<tr>
<td>South Villages Cir.</td>
<td>11</td>
<td>17</td>
<td>46</td>
</tr>
<tr>
<td>Tamilk Church</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>11</td>
<td>17</td>
<td>46</td>
</tr>
<tr>
<td>Pakaur District</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Bolpur Circuit</td>
<td>10</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Dhuliyan Circuit</td>
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<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Kola Jora Circuit</td>
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<td>7</td>
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<tr>
<td>Pakaur Bengal</td>
<td>10</td>
<td>7</td>
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</tr>
<tr>
<td>Santali</td>
<td>10</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Rajpur Circuit</td>
<td>10</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Rampur Haut Circuit</td>
<td>10</td>
<td>7</td>
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<tr>
<td>Sangrampur Circuit</td>
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<td>7</td>
<td>7</td>
</tr>
<tr>
<td>TOTAL</td>
<td>10</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Grand Total</td>
<td>1</td>
<td>1</td>
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**Last Year**

- Increase
- Decrease

**For the Year Ending October 31st, 1917**

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<th>Schools</th>
<th>P. — Primary Schools</th>
<th>Q. — Grand Totals</th>
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</thead>
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<tr>
<td>No. of Schools (Sum of L. 1, M. 1, M. 2, M. 3)</td>
<td>No. of Teachers (Sum of L. 7, M. 7, M. 8, M. 9, N. 9)</td>
<td>No. of Children</td>
</tr>
<tr>
<td>No. of Women's Schools</td>
<td>Average Attendance for year</td>
<td>No. of Men's Schools</td>
</tr>
<tr>
<td>No. of Teachers</td>
<td>Average Attendance for year</td>
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</tr>
<tr>
<td>No. of Teachers</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| No. of Women's Schools | Average Attendance for year |
| No. of Men's Schools | No. of Women's Schools | Average Attendance for year |
| No. of Teachers | Average Attendance for year |
| No. of Teachers |

| No. of Women's Schools | Average Attendance for year |
| No. of Men's Schools | No. of Women's Schools | Average Attendance for year |
| No. of Teachers | Average Attendance for year |
| No. of Teachers |

| No. of Women's Schools | Average Attendance for year |
| No. of Men's Schools | No. of Women's Schools | Average Attendance for year |
| No. of Teachers | Average Attendance for year |
| No. of Teachers |
## NAMES OF CIRCuits

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<tr>
<th>NAME OF CIRCUIT</th>
<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>
<th>No. of other Religious Books and Tracts Sold or Distributed</th>
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<tr>
<td><strong>ASANSOL DISTRICT—</strong></td>
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<tr>
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<td>28</td>
<td>5,967</td>
<td>7,571</td>
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<tr>
<td>&quot; English &quot;</td>
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</tr>
<tr>
<td><strong>TOTAL</strong></td>
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<td>28</td>
<td>5,967</td>
<td>7,571</td>
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<tr>
<td>&quot; Girls &quot;</td>
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<td>17,900</td>
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<td>East Calcutta Circuit</td>
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<td>24,395</td>
<td>10,284</td>
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<td>35</td>
<td>50</td>
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<td>Pakaur Bengali</td>
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<td>Santali</td>
<td>15</td>
<td>6</td>
<td>52</td>
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<tr>
<td>Rajipore Circuit</td>
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<tr>
<td>Rampur Haut Circuit</td>
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<td>1,463</td>
<td>955</td>
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<td>Sangrampur Circuit</td>
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<td><strong>TOTAL</strong></td>
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<td>5,622</td>
<td>9,814</td>
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<td>324</td>
<td>36,384</td>
<td>27,569</td>
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<table>
<thead>
<tr>
<th></th>
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<th>Increase</th>
<th>Decrease</th>
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<tbody>
<tr>
<td></td>
<td>385</td>
<td>201</td>
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<td>196</td>
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Some Comparative Statistics, Southern Asia, for
Quadrenniums ending October 31st 1911 and 1915.

<table>
<thead>
<tr>
<th>Items</th>
<th>1911</th>
<th>1915</th>
<th>Increase</th>
<th>Decrease</th>
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<tr>
<td>CHURCH MEMBERSHIP</td>
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<tr>
<td>Probationers...</td>
<td>125,879</td>
<td>161,630</td>
<td>36,751</td>
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</tr>
<tr>
<td>Full Members...</td>
<td>65,304</td>
<td>79,456</td>
<td>14,152</td>
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<td>190,583</td>
<td>241,085</td>
<td>50,502</td>
<td></td>
</tr>
<tr>
<td>Baptized Children...</td>
<td>71,302</td>
<td>99,112</td>
<td>27,810</td>
<td></td>
</tr>
<tr>
<td>Total Christian Community</td>
<td>261,885</td>
<td>340,197</td>
<td>78,312</td>
<td></td>
</tr>
<tr>
<td>Baptisms during the two</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quadrenniums *</td>
<td>101,885</td>
<td>139,293</td>
<td>37,408</td>
<td></td>
</tr>
<tr>
<td>Deaths *</td>
<td>25,330</td>
<td>26,517</td>
<td>1,187</td>
<td></td>
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<tr>
<td>Sunday Schools</td>
<td>4,029</td>
<td>4,411</td>
<td>382</td>
<td></td>
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<tr>
<td>Sunday School Scholars</td>
<td>166,089</td>
<td>150,338</td>
<td></td>
<td>15,751</td>
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<tr>
<td>ERFORTH LEAGUES</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Senior...</td>
<td>326</td>
<td>369</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>Junior...</td>
<td>283</td>
<td>357</td>
<td>74</td>
<td></td>
</tr>
<tr>
<td>Total League Chapters</td>
<td>609</td>
<td>726</td>
<td>1,717</td>
<td></td>
</tr>
<tr>
<td>LEAGUE MEMBERSHIP</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Senior...</td>
<td>13,719</td>
<td>12,609</td>
<td>1,710</td>
<td></td>
</tr>
<tr>
<td>Junior...</td>
<td>9,288</td>
<td>9,281</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Total League Membership</td>
<td>23,007</td>
<td>21,990</td>
<td></td>
<td>1,717</td>
</tr>
<tr>
<td>Educational Institutions of all</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kinds...</td>
<td>1,630</td>
<td>1,591</td>
<td>61</td>
<td></td>
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<tr>
<td>Pupils in Same</td>
<td>44,552</td>
<td>46,156</td>
<td>1,604</td>
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<td>CHRISTIAN WORKERS</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Missionaries...</td>
<td>156</td>
<td>131</td>
<td>25</td>
<td></td>
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<tr>
<td>Wives of missionaries</td>
<td>114</td>
<td>117</td>
<td>3</td>
<td></td>
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<tr>
<td>W. F. M. S. Missionaries</td>
<td>125</td>
<td>162</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>W. F. M. S. Assistants</td>
<td>138</td>
<td>133</td>
<td>5</td>
<td></td>
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<tr>
<td>Native Members of Conference</td>
<td>205</td>
<td>240</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Local Preachers</td>
<td>1371</td>
<td>1688</td>
<td>317</td>
<td></td>
</tr>
<tr>
<td>Exhorters...</td>
<td>1072</td>
<td>1121</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>All other workers</td>
<td>3067</td>
<td>3562</td>
<td>715</td>
<td></td>
</tr>
<tr>
<td>Total Workers</td>
<td>6268</td>
<td>7695</td>
<td>1457</td>
<td>30</td>
</tr>
<tr>
<td>PROPERTY</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number Churches</td>
<td>409</td>
<td>472</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>Number Parsonages</td>
<td>487</td>
<td>567</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Value of Churches</td>
<td>1,816,410</td>
<td>1,964,540</td>
<td>148,130</td>
<td></td>
</tr>
<tr>
<td>&quot; Parsonages</td>
<td>1,288,879</td>
<td>1,359,123</td>
<td>70,244</td>
<td></td>
</tr>
<tr>
<td>&quot; W. F. M. S. Property</td>
<td>2,879,121</td>
<td>3,402,216</td>
<td>523,095</td>
<td></td>
</tr>
<tr>
<td>&quot; All other</td>
<td>5,113,900</td>
<td>4,928,036</td>
<td></td>
<td>185,864</td>
</tr>
<tr>
<td>Total value Property</td>
<td>11,088,310</td>
<td>11,853,915</td>
<td>741,609</td>
<td>185,869</td>
</tr>
<tr>
<td>Total Indebtedness</td>
<td>1,510,388</td>
<td>1,101,987</td>
<td></td>
<td>495,301</td>
</tr>
<tr>
<td>Total Ministerial Support*</td>
<td>450,555</td>
<td>577,319</td>
<td></td>
<td>126,764</td>
</tr>
<tr>
<td>Total Collected on the Field*</td>
<td>1,520,503</td>
<td>1,708,677</td>
<td></td>
<td>188,574</td>
</tr>
</tbody>
</table>

*Total for the four years

F. R. FELT,
Statistical Secretary.

Imperial Press, Jubulpore. 1-16 (1000.)
Memorial to the Rev. L. C. SIRCAR.

Srigyanit Shriyukto Reba: Loken Chandra Sarkar er
Sankshipta Jibonnir

1915


S. C. B.
MINUTES OF THE LAY ELECTORAL CONFERENCE.

Held at Calcutta, December, 19, 1911.

The Lay Electoral Conference of the Bengal Conference met in the hall of Thoburn Church at 10-30 a.m. December 19th 1911. Rev. H. J. Schutz acted as temporary chairman, and after the singing of a hymn and prayer, C. J. A. Pritchard was elected chairman, and Miss Blair secretary.

The credentials of Mrs. M. B. Denning, John Williams, Dilawar Singh, Mrs. Byers, Miss Blair, Mrs. Byork, C. K. Ghose, Payari Lal, Miss Lillie Lee, C. J. A. Pritchard were duly presented and accepted.

The chairman read a communication from the Secretary of the General Conference of 1908 to the Lay Electoral Conference, having reference to a change in the date of the opening of General Conference from the first Wednesday in May to the first secular day. There were present ten members and all votes were given in favor of this change.

The name of B. R. Barber was presented as a candidate for Lay Delegate to General Conference, and he was elected. For alternate, C. J. A. Pritchard was unanimously elected by a rising vote. On motion, the conference adjourned.

Kate A. Blair, Secretary.

BENGAL CONFERENCE.

1906—1911.

There has been no statement of our historical record since 1906 when our Conference Manual was published. It is to be hoped that in future the person you may appoint as historian will do his work more regularly, for it is very difficult to trace back history even for six years. At the last Conference you appointed me as Historian and the Rev. Gottlieb Schaenzlin as Assistant Historian. The greater part, therefore, of the work now brought before you has been rendered by Mr. Schaenzlin.

BEHAR.

In many ways the greatest progress within the bounds of our Conference has been on the Tirhoot District. Through the Tirhoot District we have gone beyond our disciplinary bounds, which include Bengal and Behar. In the year 1905 the appointments on the Tirhoot District were Chapra, Darbhanga and Bhapthiahi, Mozaffarpur, Samastipur and Sitamarhi. In 1906 Ballia, which had been taken over from a Canadian Mission, was added to the Tirhoot District. In 1907 the work of another independent mission was taken over in Arrah and became part of the Tirhoot District. Ballia, the headquarters of the civil district Ballia, is in the United Provinces, while Arrah, as all the older appointments of the Tirhoot District, is in Behar. The following is the account of the taking over of Arrah prepared by J. O. Denning:—
ARRAH CIRCUIT.

In the year 1903 Rev. A. L. Grey and wife arrived in India from Baltimore, Md., U.S.A., for mission work. They were more or less independent, but in some way connected with a holiness association in Cincinnati, at the head of which was Mrs. M. W. Knapp. After a year of prospecting Mr. Grey settled in Arrah, secured a few native workers, and started mission work. They first lived in the town, but after a couple of years secured a plot of eleven and a half bighas one mile west of town. Later he secured one and one-fourth bighas more, besides a low piece which he called a cemetery. He paid Rs. 4,600 for the larger piece, the smaller for which he agreed to pay Rs. 500 we paid for after taking him on. The cemetery was a present from the Hindu from whom he got the larger lot.

Mr. Grey built several temporary houses costing about Rs. 3,000. He had about fifty children in the orphanage, some Anglo-Indian and some native. Money was plenty with him for a short time and he had great hope of its continuing. But in 1907 the supply became so low and the prospect so discouraging that he could no longer support the work. He then applied to Bishop Robinson to be taken into the Methodist Episcopal Church. He had several other American missionaries associated with him, Mr. Warren and wife, Mr. Reichard and wife, Mr. Vaughan, Miss Cox and Miss Miller. Mr. Reichard and wife were in Daltonganj and the others in Arrah.

Bishop Robinson sent Drs. F. B. Price and J. O. Denning to Arrah to investigate the situation. They reported to the Bishop the condition, and at the Dasahra meeting in Lucknow in October, 1907, the transfer was agreed to. Mr. Grey transferred all the property to the M. E. Church, including land, houses, furniture and all the mission work. Mr. Vaughan, Miss Miller and Miss Cox went to other missions. The Reichards were given two months' salary and dismissed, as they were simply hired by Mr. Grey. The Methodist Episcopal Mission paid the fare of the Warrens to America. Mr. Grey and wife were retained in the Mission, and placed under the direction of the District Superintendent, J. O. Denning. Several of the workers also were retained by the M. E. Mission. The orphanages were continued in Arrah for a short time, then were removed to Muzaffarpur.

At the time of taking over of the mission, Mr. Grey had one convert, Sakki, of the Halwai caste. Jacob Avand, a worker whom Mr. Grey had in Daltonganj, was removed to Dumraun and set to work among the Chamars caste. This was in December, 1907. There had been a movement among the Chamars of Ballia circuit towards Christianity. The District Superintendent sent Rev. Ishi Baksh and some of the converts from Ballia to Dumraun for a few days. In March, 1908, twenty-two people were baptized from among the Chamars of Dumraun. The work has spread to many of the villages about Dumraun and to the Buxur side. Now (December 1911) there are 1,200 converts in those parts.
Mr. Grey was admitted to the Bengal Annual Conference on probation at the next session after taking him into the church, and ordained deacon. He had been a member of the Methodist Episcopal Church some years previously, but in America had joined the Quakers.

The temporary buildings which Mr. Grey had erected soon went bad and in the year 1900 the mission erected a new bungalow at a cost of Rs. 12,000 besides about Rs. 2,000 worth of bricks which Mr. Grey had bought previous to his coming into the Methodist Mission.

DISTRICT CHANGES.

At the Conference held in Pakur, 1906, the Pakur and Bolpur Circuits were re-united with the Asansol District, while Tamiiuk was added to the Calcutta District. In July 1909 the Calcutta District was divided into Calcutta District including also the Asansol English Church, and the Calcutta Vernacular District.


CALCUTTA.

In November, 1905, the American Methodist Institution was removed from Corporation Street to its present quarters, 11, Creek Row. In May 1906, C. C. McCown was invalided to America. Shortly after R. S. Kinney also had to leave owing to depleted health. On the departure of R. S. Kinney, in July 1906, who was acting as Assistant Principal, after Mr. McCown’s greatly regretted departure, J. P. Meik was appointed to the Principalship with C. H. S. Koch as Vice-Principal and treasurer. In July 1906, 52, Tangra Road was secured for the boarding and theological departments of the Institution. In 1907 the dormitory for the boarders was built. The following missionaries have served in the school, J. P. Meik, Principal, 1906-1907; Theological School, 1907-1908; C. H. S. Koch, Vice-Principal, 1906; Gottlieb Schenzlin, Vice-Principal, 1907-1910; F. B. Price, Principal, 1908-1909; D. H. Manley, Principal, 1909—; C. H. S. Koch, Headmaster, 1910—.

After a Principalship in the Calcutta Boys’ School from 1902-1908 F. B. Smith resigned and went to Oxford for further study. R. C. Grose filled the vacancy for four months and then F. L. Neeld, of the North India Conference, two months until the arrival of J. W. Simmons, early in 1910.

The Industrial Home was removed to Kidderpore in the early part of 1910. G. H. Oakley who had been Superintendent for several years died in 1909, and C. J. A. Pritchard took the charge of the Institution as Secretary, with Mr. Garate as Manager.
The Deaconess Home still continues under the care of Miss Maxey, 1906——, with Miss Pritchard in residence as deaconess of Thoburn Church.

Anglo-Indian Orphanage for Girls. Miss Bennett, 1907-1910; Miss Norberg, 1911.

In 1908 a new wing was added to the Calcutta Girls' High School building which provided for a much larger number of scholars. Missionaries: Miss Henkle, Principal, 1904-1910; Miss Stahl, 1910——. Other missionaries, Miss Storrs, Honorary missionary teacher; Miss Aaronson, 1906-1910; Miss Wood, 1910——.

Dharmatala Bengali Circuit: W. D. Beal, 1906-1907, and D. H. Lee, 1907——.

The Lee Memorial Mission has made large gains during the past six years. The immense building has been erected on Wellington Square and, what is even better, has been completely paid for. Dr. and Mrs. Lee had to go on furlough owing to Mrs. Lee's serious illness. They were away 1906-1907, and returned with a contingent of new workers. Mr. Hankins, who returned to America in December, 1910 to complete his college course. Mr. Hastings, Miss Lee, Miss Kinzley, Miss Wilson; Miss Wilson failed in health and returned home almost immediately. Miss Eddy went to America in 1909 and Miss Cooper married Mr. Hastings in December, 1908; they returned to America in December, 1911. While Mr. and Mrs. Lee were in America F. B. Price and W. D. Beal cared for the work; F. B. Price at Wellington Square and W. D. Beal at Ballyaghata.

The missionaries in charge of the Hindustani Church were E. G. Sauderson, 1906; W. D. Beal, 1907; E. G. Sauderson, 1908; F. J. Blewitt, Local Elder, (supply), 1909; D. H. Lee, 1909——.

Hindustani Zemana Work: Miss Reeve, 1909——.
East Calcutta Circuit: J. P. Meik, October 1905-1909; W. P. Byers, 1910; D. H. Manley, 1910——. Thirty cottas of land was obtained in 1907, and buildings are being erected, 1911.


The 'Indian Witness,' Editors, E. G. Sauderson, 1905-1908; Joseph Culshaw, 1908——.

The Thoburn Church, Pastors, Titus Lowe, 1904-1908; D. H. Manley, 1908-1909; R. C. Grose, 1909——. In the year 1907 the Hall at the rear of the Church was built and in 1907 a pipe organ bought.

Kidderpore. John Byork was appointed to Kidderpore in 1906. The splendid building which is now the property of the mission is all paid for save Rs. 8000/-.

DARJEELING.

In 1908 the Committee of Union Church, Darjeeling, invited the Methodist Episcopal Church to supply the pulpit of the
Church. For eight years the retiring minister, the Rev. Rylands Brown, is to receive an allowance from the Church Funds of £120 per year, as from April, 1909. The supply for the first few months, April to September, were D. H. Lee, April; A. A. Parker, May and June; G. S. Henderson, July; and J. O. Denning, August and September; Joseph Culshaw, October, 1909—.

Queen’s Hill School, Miss Wisner, 1906-1908; Miss Creek, 1906-1910; Miss Knowles, 1909—. Miss Wisner returned from furlough in 1910. Miss Creek returned to America in March 1910. Miss Hunt, 1911.—.

ASANSOL.

Asansol English Church, Fawcett Shaw 1906-1907; G. S. Henderson, 1908-1909; J. P. Meik, 1910—.

Vernacular Circuit.—In 1905 the property outside Asansol was obtained and the building for the Girls’ School was erected in 1907. The bungalow for the Parent Board was erected in 1907. W. P. Byers, District Superintendent, 1901-1907; C. H. S. Koch, preacher in charge, Vernacular Circuit, 1908-1910; W. P. Byers, 1910—; Bengali Church, Keshub C. Mullick, 1900—.

W. F. M. S. Missionaries: Miss Norberg, 1907-1910; Miss Carr, 1909—.

Bolpur. A. J. Barkley, 1905-1907; Joseph Culshaw, 1907-1909; C. H. S. Koch, 1909-1910; Gottlieb Schaenzlin, 1910—. In connection with this circuit a new station and schools have been opened in Ilam Bazar; property has been acquired in Sainthia also.

Pakur.—Joseph Culshaw, 1903-1908; H. M. Swan, 1909—. The Mission Bungalow at Pakur was finished in 1908, the Church was built in 1907, and the Boys’ School building is just being completed 1911.

W. F. M. S. Missionaries.—Miss Swan, 1904—; Miss Grandstrand, 1904—; Miss Moyer 1911.

Tamluk Circuit was under the care of S. C. Biswas, 1906-1907; F. B. Price, 1907-1908; J. P. Meik, 1909; D. H. Manley, 1910—.

W. F. M. S. Missionaries.—Miss Blair, 1908—; Miss Moyer, 1898-1902; Miss Mathison, 1909—; Diamond Harbour property was obtained in July 1906.

TIRHOOT.

Arrah.—Arthur L. Grey, 1908-1910; Fred. M. Perrill, 1911—.

Ballia.—J. A. I. Baksh, 1906-1908; Herman J. Schutz, September, 1908—. A church and mission bungalow were built in 1910.

Muzaffarpur.—Columbia Boys’ School, W. D. Beal, Principal, 1905-1906; F. M. Perrill, Principal, 1907-1910; Wm. T. Ward, 1911.

W. F. M. S. Missionaries.—Miss Jessie I. Peters, 1904-1910; Miss Grace Bills, 1906-1908. On December 2, 1908, she married
H. J. Schutz. Miss Mary Voight, 1909—May 1911 when she married Fred Perrill. Miss M. L. Perrill, 1910—

During this period we lost two Conference men by death: A. C. Mondol, died in February, 1908; J. A. I. Baksh, died in July, 1908.

This certifies that by vote of the Conference on motion of C. H. S. Koch this printed and bound volume containing the minutes of this quadrennium is the official record of the Conference for this quadrennium.

Herman J. Schutz, Secretary. Frank W Warne, President.
MEMORIAL.

To The Rev. Bonomali Mazumdar.

Brother Mazumdar, born in 1858, was the second son of Baboo Haro Gobindo Mazumdar, a wealthy and highly respected Kayastha of Joka, in the District of Jessore. While studying in the District School his faith in the teachings of Hinduism was shaken, and he, as he said, "determined to search for truth and embrace it". About this time a relation of his was converted and baptised. This led young Mazumdar to think about the Christian religion. A Hindu friend gave him a Christian tract; he read it and determined to go to his newly converted relation and learn about Christianity. Mr. M. N. Bose, the above mentioned converted relation, received Mazumdar and told him about Christ and Salvation. Mazumdar was converted and baptised at Gopalganj. After his baptism he was subjected to a great deal of persecution by his relatives and friends in his village. He returned to Mr. Bose and worked with him for eleven years and was the means of gathering a large number of people into the Christian Church.

In 1892 Bro. Mazumdar became Assistant Pastor to our Bengali Church in Calcutta. Later on he was received into our Annual Conference. For 13 years he served as Assistant Pastor and Pastor of our Bengali Church in Calcutta; from 1903 he was Superintendent of the Diamond Harbour District. He was a good preacher and a faithful Pastor and wise administrator. He was respected by all and loved by many. He was a true Christian gentleman and had a very wholesome influence among the higher classes of Hindus. His loyalty to truth, his strong faith in Christ; and his unselfish love and devotion to the Church were very marked characteristics in his life. After a very sudden and brief illness, the Master called him to higher service on the 29th July, 1915. He leaves a widow and a son and a daughter to mourn his loss but the loss to us as a Church and Conference is very great. Brother Mazumdar was an honest and strong man, sound in judgment and wise in council. May the younger brethren follow his example.

J. P. M.
REPORTS OF COMMITTEES.

HISTORICAL STATEMENT.

(By the Conference Historian.)

The last historical statement was presented to the conference at its 25th session at Calcutta in December 1911. At that conference session the Asansol District was divided into the Asansol District and the Pakaur District with W. P. Byers as superintendent of the former and Henry M. Swan of the latter.

Calcutta District had as District superintendent R. C. Grose, from July 1909 to July 1912, D. H. Manley the rest of 1912 and 1913.

Homer E. Wark in 1914.

Calcutta Vernacular District has as superintendent since 1909, D. H. Manley, Diamond Harbour District has B. M. Mozumdar since 1903.

Bishop Warne has been the Conference Bishop since 1908.

The Conference lost part of its territory and membership when at the General Conference of 1912 the Tirhoot District including the work at Arrah, Ballia, Chapra and Muzaffarpur was transferred to the North India Conference. This meant the transfer of the following Conference members:

J. O. Denning, District Superintendent,
Charles Dowring,
H. J. Schutz, F. M. Perrill,

the following probationers:

Dwarka Nath Sahay,
John Williams

and the following W F M. S. ladies:

Miss Moyer
Miss Peters
Miss Perrill.

The Christian community detached by this transfer was 3185 persons, the value of property that went with them Rs. 69500.

Geographically speaking Bengal Conference consists now of two sections, a Northern and a Southern.
The Northern section, namely the Asansol and Pakaur Districts, covers the civil district of Birbhum and portions of the following other Districts:—Burdwan, Murshidabad and Santhal Parganas.

The Southern section is made up of the Calcutta District, the Calcutta Vernacular District and Diamond Harbor District. The Calcutta District comprises all the English work in Calcutta and Darjeeling. The Calcutta Vernacular District comprises all the vernacular work in Calcutta and includes the work in Tamluk. The Diamond Harbor District includes the work from Calcutta to the Bay of Bengal in the 24 Parganas.

All the vernacular work of the conference with the exception of the Hindustani circuit in Calcutta is in Bengali; Pakaur District has also a considerable Santhali work.

The changes in the staff of workers and in the work during the three years have been as follows:—

CALCUTTA.


Anglo-Indian Orphanage.—Miss Bennet, 1912—

Deaconess Home.—Mrs. Maxey has been in charge from 1906 on, with Miss Pritchard in residence as deaconess of Thoburn Church.

Calcutta Girls’ School.—Principal: Miss Wood, 1910-14. Other missionaries: Miss Storrs 1900 to 1914, Miss Stahl 1910-12, Miss Hunt 1913—

Methodist Publishing House.—Agents: G. S. Henderson and Joseph Culshaw, 1909—1912, Joseph Culshaw and John Byork, 1913, George Henderson 1914. The Central Conference Board of Publication decided in Oct. 1913 at Lucknow the close of the Publishing House. The business was sold out during 1914, the building was sold for Rs. 115000.

With the closing of the Publishing House the Indian Witness was removed to Lucknow. Joseph Culshaw, the editor from 1909 was on furlough from spring 1913 to fall 1914. During his absence, Miss Blair edited the paper.
Bengal Annual Conference 1915.


Several houses were built during 1913 at Hati Bagan to be rented out to Christian Bengali families.

Hindustani Circuit.—Missionary in charge: D. H. Lee 1909—Pastor: Peary Lall 1913—

Lee Memorial Mission.—The Lee Memorial Mission received the following new Missionaries: Miss Carpenter in Oct. 1910, P. A. and Mrs. Goold in Nov. 1913, C. H. Archibald in Nov. 1913. Miss Eddy returned from furlough in Oct. 1912, Miss Kinzly returned from furlough in Nov. 1914, Mrs. Lee went home to America with Frank and Albert Lee in May 1914.


W. M. S. Ladics: Miss Blair from 1899 on.

Miss Matheson from 1909 on.

DARJEELING.


Queens Hill School.—Principals: Miss Knowles 1909-12 (Principal Emeritus since 1913) Miss Wisner 1913, Miss Stahl 1914—$, (Miss Rockey 1913—).

KIDDERPORE SEAMEN'S MISSION.

Preacher in charge:—John Byork 1906—A large addition was made to the building during 1914.

Industrial Home.—Mr. C. J. A. Pritchard was Secretary from 1909-on, John Byork Chaplain 1914—
ASANSOL.
English Church: —J. P. Meik, 1910-1913.
W. P. Byers 1914—
Bengali Church: —Pastor, Keshub Mullick 1900—
W. F. M. S. Missionaries: —Miss Norberg 1911-14,
Miss Carr 1909-15.
A new school building has been built in Asansol.

BOLPUR.
Missionaries in charge: —G. Schänzlin 1910-13,
J. P. Meik 1914—

PAKAUR.
Missionary in Charge: —H. M. Swan 1909—
W. F. M. S. Missionaries: —Miss Swan 1904—
Miss Grandstrand 1904—
Miss Riley 1913—

Then and Now
1888—1918
By Bishop F. W. Warne

We went on shipboard for India in the New York harbour first December 31st, 1887, and sailed out for India on January 1st, 1888. I have been asked to write of “Then and Now.” In a land hoary with centuries when Christ was born, thirty years is a very short period. Nevertheless, in India generally and in our church also amazing advances have been made within thirty years; and first in our own Methodist Episcopal Church.

“THEN”

The first session of the Bengal Conference was held in Calcutta, January 13, 1888. James M. Thorburn was not elected Bishop until May of that year, the and Rev. Dennis Osborne was elected president. In the conference records of that session this appears “The transfer of Frank F. W. Warne, an Elder in the Rock River Conference was announced.” So I have the honour of being a charter member of the Bengal Conference. Of those who responded to that call only C. W. de Souza and J. P. Meik now remain in India, though W. F. Oldham and J. M. Thorburn Jr. are still living and effective. William P. Byers was admitted on trial, C. H. Plomer was a probationer and R. H. Craig, who was also transferred into the Conference that year, are still effective.

In the second session of the Bengal Conference, held at Allahabad, January, 1889, we read: “Transfers: P. M. Buck from North India Conference, Henry Jackson from New York Conference, W. N. Brewster from Cincinnati Conference.” Later, T. S. Johnson, L. A. Core and Rockwell Clancy were members of the Bengal Conference.

That means, in the “Then and Now”, that the Malaysia, Burma, Central Provinces and all but Cawnpore of the North West India Conference were in the Bengal Conference. We are now sometimes criticised for holding such outposts as Borneo, Java, Bikanir, Hissar, Quetta and beyond; but if then we had not had what seemed such widely held outposts, where would we be as a church in India to-day? Just look at the now great conferences then nominally held by the Bengal Conference. What will be written about these other outposts thirty years from now, by some young missionary arriving in India in 1948? Or what shall he write, if we give them up? With our Mass Movement on and under-manned, such suggestions raise very vital questions that are open to great diversity of opinion. We all recognize that never in Methodist history was the difficulty greater to perfectly adjust the short and long look. Let us hope that our Centenary will help solve our problems. May the great Head of the Church guide us wisely! John Wesley could have truthfully said all his life: “There is more than we can well do in London, or in Great Britain.” Would that policy have paid? I fear that we can never get away from the words of our founder: “The world is my parish.”

Our Growth

The other day, looking through old files of the Indian Witness for another matter, I came on a summary of complete statistics for our Church in India for the year 1887, prepared by that master of facts, the late B. H. Badley. He thus records for our Church in that year for all Southern Asia: “Members, 4,450; and probationers, 3,525. Adding baptized children, the total was 7,973. Then, in a foot note, he adds:

“The growth in the last twenty years has been marvellous. The statistical summary is full of eloquent suggestions which only need to be hinted. The hour demands earnest prayer, strong faith, clear thinking, unflagging zeal and thorough consecration. The Master bids us go forward, trusting in His name.”
Charter Members of South India Conference

A brother beloved kindly forwards me a copy of the Minutes of the Forty-first Session of that illustrious body, the South India Annual Conference. These Minutes contain an agreeable surprise to your scribe, for the frontispiece is a picture of those who, as members and probationers, formed the Charter Members when the Conference was organized by Bishop E. G. Andrews, on Nov. 9th, 1876, in Falkland Road Hall, Bombay.

W. E. Newlon, although a member of the conference, was unable to attend, and therefore does not appear in the picture. His name is quoted, but by mistake is assigned to my old friend, Milton H. Nichols. Brother Newlon is now in "the Better Land."

Edwin W. Parker, (afterwards Bishop), and also Henry Mansell are in the group. They were honoured visitors from what had begun to be officially styled North India Conference. Two other visitors, E. Cunningham and F. M. Wheeler, were from the same body, but for some reason they did not get into the picture.

The picture is a study. The genial and revered Bishop Andrews has gone to his reward. One can never forget the truly eloquent and helpful sermon he preached on Conference Sunday evening in Framji Cowasji Hall to a crowded audience. His text was Matt. X: 29—31. It was a great sermon, delivered by a great preacher, on a memorable and historical occasion.

D. O. Fox, I. F. Row, W. F. G. Curties, D. Osbornes, J. Blackstock, B. Peters, W. J. Gladwin, Frank Goodwin and F. G. Davis are members of the Church Triumphant; so, also, are E. W. Parker and H. Mansell. T. H. Oakes ultimately became a curate of the Anglican Church and, if living, is somewhere in England. It was my privilege to meet and renew fraternal association with M. H. Nichols, in Oakland California. Probably he is still there. W. E. Robbins is in Los Angeles, California, and we enjoy reading his interesting letters to the INDIAN WITNESS. P. L. Mukerji eventually united with the "S. P. G." section of the Anglican Church in Calcutta. Whether he is alive, I do not know. Levan B. Janney, I learned, developed into a lawyer in America, and when I last heard of him, was practicing somewhere in New York State. O. W. Christian, after sundry vicissitudes, went to England, and I was told in London that he was engaged there in secular business. James Shaw is in Quetta and identified, I believe, with the Church of Scotland. Of the three presiding elders in the picture, the venerable George Bowen (Bombay District), "is not, for, God took him." J. M. Thoburn (Calcutta District), subsequently Bishop, after many years of arduous campaigning, is enjoying a well earned rest in honourable retirement at Meadville, Pa. Clark P. Hard (Madras District) resides in Zion City,—not the Celestial City, but a very terrestrial one in Illinois, brought into existence by Dowie the deluded.

Of the charter members, three only remain on the field. In chronological order they are: Geo. K. Gilder, J. E. Robinson (now Bishop), and D. H. Lee.

What a maker of history the South India Conference has been since its organization in 1876! That history has yet to be written. When written, it will be a record replete with inspiring incidents and heartstirring occurrences.

Picture No. 2 in the Minutes shows a fine force, a real corps d'elite of present-day missionary workers, for all of whom we wish every success.

VIATOR.
ROLL OF THE DEAD.

Prepared by J. P Meik.

Rev. Frank Latimer McCoy. Born in Ireland, January 28th 1856. When 16 years of age he went to America. Soon after this he was converted and called to the Ministry. He was for two years in Mount Union College and later graduated from Albion College. In 1877 he was married to Miss Ida L. Henderson. In America he served the Churches at Otsego, Michigan and Mason City, Michigan. He secured his degree of Ph.D. in 1886. In 1887 he came to Calcutta and became Editor of the Indian Witness, and the year after was appointed District Superintendent of the Calcutta District. He died after a short illness in February 1889, and was buried in the Circular Road Cemetery.

Rev. C. A. Grey. This brother was a Missionary from America and died in Singapore, Malaysia. I cannot say anything about him. Facts may be procured from Singapore.

Rev. August Kullman was born in Vassa in Finland in 1865. Early in life he went to America. He was converted while still a boy. He attended Pennington Seminary, N. J. and afterwards Wesleyan University from which he graduated in 1892. In 1892 he came to Calcutta as a Missionary and served as Preacher-in-charge of the Bengali Circuit in the city. In 1894 he was appointed Principal of the Calcutta Boys' School. He was married to Miss——— 14th January 1895 and was appointed to the Asansol Circuit as Junior Missionary in 1895. On the 27th of July 1895 both Brother and Sister Kullman were stricken down with cholera and were buried in the European Cemetery at Asansol.

Rev. Benjamin J. Chew was born in Wheeling, West Virginia, U. S. A. in 1864. He graduated from Ohio Wesleyan
REV CHANDRA KANTO DAS was the son of a convert from Hinduism baptised by the Church Missionary Society. Born in 1863. In 1883 he was employed in the Calcutta Bengali Circuit as a teacher. Was given a license to Exhort in 1886 and was employed as a Colporteur. Received a Local Preachers license in 1892. Was ordained Deacon in 1900 and Elder in 1902. He laboured in Calcutta, Pakaup, Beg Bagan, Kidderpore and Gushkara. He died after a brief illness in July 1905 and was buried at Pakaur.

REV NAIN SUKH came from North India and was licensed to preach in 1890, was ordained Deacon in 1893 and Elder in 1895. He worked in the Tirhoot District and died in 1905.

REV. ILAHI BAKSH was born in 1865 in the Punjab. He was a convert from Muhammadanism. After his conversion he and his wife went to America for a few years. They returned to India in 1902 and laboured in the Bombay Conference until 1905 when they were transferred to the Tirhoot District of the Bengal Conference. He did good work in Rasra where 1400 souls were brought to Christ. He was ordain Deacon in 1906 and Elder in 1908. He was stricken down with cholera in July 1908 and was buried at Rasra.
REV. ANONTO KUMAR MONDOʃ was born of Christian parents in the Nadia District in 1875. He was educated in our Boarding Schools in Calcutta and Pakaur. He was converted early in life, was employed as teacher in 1893, licensed to exhort in 1895, and was licensed to preach in 1899. In 1903 he was received on trial in the Annual Conference and was ordained Deacon in 1906. He laboured in Bolpur, Pakaur and Calcutta. After a long and painful illness he passed away in February 1909, and was buried in the Circular Road Cemetery, Calcutta.

REV. LAKSHMAN CHANDRA SARKAR was born of Christian parents in the Nadia District in 1856. He was educated in the C. M. S. Schools in Krishnagor. He came to us in 1883 and was employed on a teacher and corporteur in the Calcutta Bengali Circuit. He was licensed to exhort in 1888, and licensed to preach in 1892. He was admitted into the Annual Conference in 1896, was ordained Deacon in 1901 and Elder in 1906. He laboured in Calcutta, Jhanjra, Rampore Haut and Tamluk. He died after a few days illness in June 1915 and was buried at Tamluk.

REV. BONOMALI MAZUMDAR was born of Hindoo parents in 1858. He was converted and baptised in 1876 and worked as an evangelist with the Rev. Morthora Nath Bose at Gopalgunge. In 1892 he was received into the Methodist Episcopal Church and given a license to preach. In 1896 he was admitted on trial in the Annual Conference, was ordained Deacon in 1898 and Elder in 1900. In 1903 he was appointed Superintendent of the Diamond Harbour District. He laboured in Calcutta, Tamluk, Jhanjra and Diamond Harbour. In addition to his district he was Preacher-in-charge of the East Calcutta Circuit when after a very brief illness he was called to higher service on the 29th of July 1915; and was buried in the Circular Road Cemetery, Calcutta.
sacrament of the Lord’s supper, and in sickness involves no
danger to those who partake of it.

The Calcutta and Diamond Harbour District Conferences
at their recent session adopted the following resolutions:—

I. Resolved that our exhorters sign a pledge that they will
wholly and absolutely abstain from all use of tobacco in any
form whatsoever, also from all use of palm-wine (toddy) or any
other narcotic or intoxicant.

II. That we request the Bengal Conference to make it a
uniform rule on all its districts for all exhorters to sign this
pledge.

You will also be pleased to learn that the retail sale of liquor
has been curtailed at Asansol. It can now only be purchased by
the bottle and cannot be drunk on the premises.

The people of Amritsar have scored a great success by obtaining
Government consent, for the removal of all the liquor shops
to the outside of the city walls.

Steps are being frequently taken by Indian members to
ventilate the subject of temperance in the Legislative Council.
This leads one to believe that legislation giving the power of local
option would be very popular with the people of this country.

The late Secretary of State for India, Lord Crewe, in his
despatch declared his opinion that no drink shop should be
established in any village where opposition is shown. This is
clearly in the direction of local veto.

While rejoicing over all the great achievements of the temperance
cause and that the cry is “War on Alcohol” your Committee
would draw special attention to the need for watchfulness,
that our Indian Church may be strong in her views and practices
on all these lines.

Respectfully submitted, for the Committee.

W P BYERS.

REPORT OF THE DEACONESS BOARD.

The Deaconess Board passed the characters of Miss Maxey,
Miss Blair, Miss Pritchard and Miss Grandstrand.

The Deaconess Home debt was reduced by Rs. 1258-3-3.

We recommend that the deaconesses conform to the rules of
the Discipline.

D. H. MANLEY,
for the Committee.
COLPORTAGE.

Last year's report shows, 119 Bibles, 287 New Testaments and 65,967 Scripture portions sold. This year's report shows 409 Bibles, 159 New Testaments and 64,696 portions sold.

Selling scriptures is a very important part of our missionary work, and all our missionaries and workers should put forth a greater effort to visit all the railway stations, hâts, melas and village schools in their circuits. Comparatively few of our workers strive to put the Scriptures into the hands of the people, some of them make no effort at all, and unless the missionary gives special attention to this part of the work it will not be done satisfactorily. A few of our Indian brethren have done well, and such should be encouraged in every way.

The Kidderpore Circuit reports 32 Bibles and 40 New Testaments sold, and under the head of "Numbers of Scripture Portions" says:—Somewhat more than 15,000, including magazines and various literature. It is impossible to say from such a report how many Scripture portion have been sold.

The Asansol District does not seem to have any regular colportage work.

The Calcutta District shows the largest results, the Pakaur District comes next, and then the Diamond Harbour District. If a good colporteur were employed at the Asansol railway station he would be able to sell a large number every month. Many Indian people prefer to read the Bible in English and we should endeavour to circulate the Scriptures both in English and the Vernaculars.

J. P. Meik,
for the Committee.

EDUCATION.

Constitution of Collins Institute, Calcutta.

1. The name of this Society shall be the Bengal Conference Committee on Collins Institute.

2. The object of this Committee is to establish, maintain and govern, under the auspices of the Bengal Conference of the Methodist Episcopal Church, a Christian institution of learning in Calcutta for Indian boys and young men.
3. This Committee shall consist of the following:—The Bishop in charge of Bengal Conference, *ex-officio*; the Superintendents of the various districts of Bengal Conference, *ex-officio*; the Principal of the school, *ex-officio*; and four members to be elected annually by the Bengal Conference from among members or ministers of the Methodist Episcopal Church.

4. Meetings of the Committee shall be held at least twice a year. They may be called at any time by the Bishop or any two members of the Committee. Four members present shall constitute a quorum. The Principal of the school shall be Secretary, *ex-officio*.

5. This Committee, in conformity with Government regulations, shall annually appoint a Sub-Committee, called the Managing Committee of Collins Institute, which shall consist of the following members:—The Principal and Head Master of the school, both *ex-officio*, two members of the Bengal Conference Committee and two teachers nominated by the staff of teachers. The duty of the Sub-Committee shall be the management of the day school department of Collins Institute in conformity with Government’s regulations and decisions of the Bengal Conference Committee on Collins Institute.

6. This constitution may be amended by the Bengal Conference at any annual session by a two-thirds majority.

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**AGGRESSIVE EVANGELISM.**

The Committee reports that the period from February 15. to March 15. was observed throughout the Conference, and efforts were made to reach the people by holding a number of meetings in various centers, also by entering many new villages where formerly there had been no Christian teaching. Large numbers of gospel portions were sold and tracts distributed. The Pakaur District has had the first indication of a Mass movement with over 200 baptisms during the year. There are also many inquirers among the potters and fishermen, south of Calcutta.

In order to accomplish the best results during the month of special effort we would specially emphasize the organisation of Time Legions in all our charges and secure the co-operation of all those that are fitted to help. To further such a movement we
recommend that special meetings be held to deepen the spiritual life of all our people including the boys and girls of our schools.

C. H. ARCHIBALD,
for the Committee.

COMMITTEE ON SALARIES.

Rules about salaries and allowances of Indian Workers.

1. A Register of all Indian Members of Annual and District Conference and workers in all Institutions not governed by Managing Committees of their own shall be kept by this Committee. This register shall be corrected every year at the time of Annual Conference.

2. Workers newly employed by a Preacher-in-charge or District Superintendent shall be on probation and may provisionally receive a suitable salary until the salary is fixed by this Committee.

3. The candidate must produce a certificate from the proper authorities stating what examinations he has passed, what work he has done, what character he bears, and what salary he was receiving. This certificate shall be presented to this Committee through the District Conference and a record made in the Minutes of this Committee.

4. When a brother receives a married man's salary, his wife shall not receive a separate allowance from any source. If the wife does receive a separate allowance, the husband shall receive only a single man's salary. In case of death of wife the brother will receive the salary of a single man two months from death, unless he has children in school, or has to pay some one to take care of them, when he shall continue to receive a married man's salary.

5. If a brother does not send his children to a boarding school or neglects the education of his children, or if his elder children are capable of working and do not work, he will receive proportionately less salary. All children between 5 and 10 years of age must be sent to a proper day-school, and all children above 10 years of age must be sent to a good boarding school, unless
the father is excused from doing so by the Conference. All boys above 14 years of age and girls above 16 years of age who are not studying in a school or college, shall be considered as capable of working for themselves.

6. Every brother will be provided, as far as possible, with a house or quarters by the Circuit, but in no case shall rent be added to the salary. In all cases where rent is paid it shall be entered as a separate charge and shall be paid by the Preacher-in-charge on presentation of the rent bill. The amount of rent to be paid in each case shall be settled by this Committee.

7. When a brother is transferred from one station to another his class and grade shall not be changed, his salary shall neither be increased nor decreased. Our workers are subject to frequent transfers, and a man may be one year in a place where prices are high and the next year he may be in a place where prices are considerably less. It is impossible to regulate the salary of every man according to the cost of living in a place.

8. We recognise the fact that it is not possible for this Committee to satisfactorily deal with pastor-teachers and other workers on small salaries in villages where they have their own houses and lands, and are not subject to transfers. All such cases, where the salary does not exceed rupees six a month, shall be left to the discretion of the Preacher-in-charge and the District Superintendent. But all such cases shall be reported to this Committee for record in the Register.

9. It is greatly to be desired that all exhorters and pastor-teachers who are local men should be supported by the local Churches and not be paid from Mission Funds.

10. All questions relating to engaging or dismissing of workers, granting leave, or transfers are beyond the jurisdiction of this Committee. This Committee can deal with salaries only, and allowances of all Members of Annual and District Conferences and workers in educational institutions not having their own committees of management.

Nevertheless this Committee strongly deprecates the employment of workers who cannot become members of District Conference, especially the employment of men who are not sufficiently educated to read the books in the Exhorter's course of studies.

11. When a Member of District Conference is transferred from one station to another, moving expenses for himself, wife, children and goods will be paid from District Funds. When a Member of Annual Conference is transferred, moving expenses
for himself, wife, children ad goods will be paid by the Finance Committee.

12. If a brother travels on mission work more than 5 miles but less than 10 miles from home and returns the same day his actual cost of carriage will be paid from Circuit funds, but if he travels only 5 miles from home no carriage shall be paid.

If a brother travels more than 10 miles from home, and stays sometime preaching to the people, his train, gharry or cart hire, cooly hire, and hire for shelter will be paid from Circuit Funds, but no 'Khoraki' will be paid. An allowance of two annas a day will be allowed for coal, wood and "handis".

13. Travelling expenses to and from Annual Conferences will not be paid to any one except by order of the Finance Committee.

14. Half the expenses for travelling and food during District Conference and Summer Schools will be paid from Circuit funds and half will be paid by the brethren concerned.

15. All Exhorters and Local Preachers who have served for at least 25 years shall be entitled to pensions from the Mission Claimants fund. The pension to be computed at the same percentage of salary and years of service as is computed for pensions of members of Annual Conference.

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**SCALE OF SALARIES.**

Indian Exhorters, Local Preachers and Annual Conference Probationers and Members, within the bounds of the Bengal Annual Conference of the Methodist Episcopal Church.

**EXHORTERS.**

There will be three classes of Exhorters, *i.e.*, 1st Vernacular class, 2nd Anglo-Vernacular class, 3rd English class. Vernacular shall mean from the Upper Primary to the Middle Vernacular both inclusive, Anglo-Vernacular shall mean from the Middle English to the High School both inclusive, English shall mean all who have studied above the High School Course.
Scale of Salaries

There will be four grades in each of the above mentioned three classes. The District Conference will, in the first instance, determine the grade in which a man will be placed when he is granted a license to exhort and he shall remain in that grade until he has completed the studies of the entire four years’ course for exhorters. After completion of his studies, he may be advanced to the next grade in his class, or, if he be granted a license to preach, to a grade in the Local Preacher’s class. The placing of a man in a certain grade of his class will depend on his ability, education, status in life and effectiveness in service. The advance to a higher grade must always be recommended by the District Conference of which the man is a member, and sanctioned by the Committee on salaries, but in no case shall a man be advanced until he has completed the entire four years’ studies of the Exhorter’s Course.

**Vernacular Class.**

<table>
<thead>
<tr>
<th>Grade</th>
<th>4th Grade</th>
<th>3rd Grade</th>
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<td>Married man</td>
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**Anglo-Vernacular Class.**

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<th>Grade</th>
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<td>Married man</td>
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**English Class.**

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<th>Grade</th>
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<tr>
<td>Married man</td>
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<td>35</td>
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No separate allowance will be granted for children. A house or quarters will be provided for each worker and family. Where a house cannot be provided rent will be paid, the rent to be fixed by the Committee on salaries.
LOCAL PREACHERS.

There will be three classes of Local Preachers, i.e., 1st Vernacular, 2nd Anglo-Vernacular, 3rd English. Vernacular will mean all who have passed the Middle Vernacular or Middle English Examination. Anglo-Vernacular will mean all who have passed the High School or read in the 1st Class of the High School. English will mean all who have studied above the High School Course.

There will be four grades in each of the above mentioned three classes. The District Conference will, in the first instance, determine the grade a man will be placed in when he is granted a license to preach, and he shall remain in that grade until he has completed the studies of the entire four years' course for Local Preachers.

After completion of his studies, he will be advanced to the grade of them who have completed the course of studies. Four years after completion of his studies he may be advanced to the next grade of his class or, if ordained, to the grade of Local Deacons. The placing of a man in a certain grade of his class will depend on his ability, education, status in life and effectiveness in service. The advance to the higher grade must always be recommended by the District Conference of which the man is a member, and sanctioned by the Committee on salaries, but in no case shall a man be advanced until he has completed the entire four years' studies of the Local Preacher's course.

<table>
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<tr>
<th>Vernacular Class</th>
<th>4TH GRADE</th>
<th>3RD GRADE</th>
<th>2ND GRADE</th>
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<th>Completion of studies</th>
<th>4TH GRADE</th>
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<td>Married man</td>
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## Scale of Salaries

### Local Deacons.

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<td>28</td>
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<td>Married man</td>
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### Local Elders.

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<td>Single man</td>
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<td>32</td>
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<tr>
<td>Married man</td>
<td>28</td>
<td>30</td>
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<td>36</td>
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### Anglo-Vernacular Class.

The salary will be Rs. 4 more in each grade than in the grades of the Vernacular Class.

### English Class.

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<tr>
<th>Grade</th>
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<td>50</td>
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</tbody>
</table>

### Completion of Studies.

<table>
<thead>
<tr>
<th>Grade</th>
<th>4th Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
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</thead>
<tbody>
<tr>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>35</td>
<td>40</td>
<td>45</td>
<td>50</td>
</tr>
<tr>
<td>Married man</td>
<td>40</td>
<td>45</td>
<td>50</td>
<td>55</td>
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</table>

### Local Deacons.

<table>
<thead>
<tr>
<th>Grade</th>
<th>4th Grade</th>
<th>3rd Grade</th>
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<th>1st Grade</th>
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<tbody>
<tr>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>40</td>
<td>45</td>
<td>50</td>
<td>55</td>
</tr>
<tr>
<td>Married man</td>
<td>45</td>
<td>50</td>
<td>55</td>
<td>60</td>
</tr>
</tbody>
</table>

### Local Elders.

<table>
<thead>
<tr>
<th>Grade</th>
<th>4th Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
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</thead>
<tbody>
<tr>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
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<td>50</td>
<td>55</td>
<td>60</td>
</tr>
<tr>
<td>Married man</td>
<td>50</td>
<td>55</td>
<td>60</td>
<td>65</td>
</tr>
</tbody>
</table>
No separate allowance will be given to any man for his children, a house or quarters will be provided for each worker and family. Where a house cannot be provided rent will be paid, the rent to be fixed by the Committee on salaries.

---

**PROBATIONERS AND MEMBERS OF ANNUAL CONFERENCE.**

There will be three classes, and three grades of salaries in each class, for Probationers and Members of Annual Conference. In each case the Finance Committee of the Annual Conference shall decide, on the recommendation of the Committee on salaries, as to which grade a man will be placed in when he is admitted as a Probationer in the Annual Conference.

**Vernacular Class.**

All who have passed the Middle Vernacular or Middle English Course shall be included in the Vernacular Class.

**Probationers.**

<table>
<thead>
<tr>
<th>Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>...</td>
<td>20</td>
<td>22</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>24</td>
<td>26</td>
</tr>
</tbody>
</table>

**Full Members.**

<table>
<thead>
<tr>
<th>Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>...</td>
<td>22</td>
<td>26</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>26</td>
<td>30</td>
</tr>
</tbody>
</table>

**Effective Elders.**

<table>
<thead>
<tr>
<th>Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>...</td>
<td>26</td>
<td>28</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>30</td>
<td>32</td>
</tr>
</tbody>
</table>
**Scale of Salaries**

**After five years' effective service.**

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>... 30</td>
<td>... 32</td>
<td>... 36</td>
</tr>
<tr>
<td>Married man</td>
<td>... 34</td>
<td>... 36</td>
<td>... 40</td>
</tr>
</tbody>
</table>

**After ten years' effective service.**

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>... 32</td>
<td>... 36</td>
<td>... 40</td>
</tr>
<tr>
<td>Married man</td>
<td>... 36</td>
<td>... 40</td>
<td>... 44</td>
</tr>
</tbody>
</table>

**After fifteen years' effective service.**

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>... 34</td>
<td>... 40</td>
<td>... 44</td>
</tr>
<tr>
<td>Married man</td>
<td>... 38</td>
<td>... 44</td>
<td>... 48</td>
</tr>
</tbody>
</table>

**After twenty years' effective service.**

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>... 36</td>
<td>... 42</td>
<td>... 46</td>
</tr>
<tr>
<td>Married man</td>
<td>... 40</td>
<td>... 46</td>
<td>... 50</td>
</tr>
</tbody>
</table>

**Anglo-Vernacular Class.**

All who have passed the High School Course, or read for two years in the 1st Class of High School, shall be included in the Anglo-Vernacular Class.

**Probationers.**

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>... 24</td>
<td>... 26</td>
<td>... 30</td>
</tr>
<tr>
<td>Married man</td>
<td>... 28</td>
<td>... 30</td>
<td>... 35</td>
</tr>
</tbody>
</table>

**Full Members.**

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>... 28</td>
<td>... 32</td>
<td>... 35</td>
</tr>
<tr>
<td>Married man</td>
<td>... 32</td>
<td>... 36</td>
<td>... 40</td>
</tr>
</tbody>
</table>
### Effective Elders.

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>...</td>
<td>32</td>
<td>35</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>36</td>
<td>40</td>
</tr>
</tbody>
</table>

### After five years' effective service.

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>...</td>
<td>36</td>
<td>40</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>40</td>
<td>45</td>
</tr>
</tbody>
</table>

### After ten years' effective service.

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>...</td>
<td>40</td>
<td>45</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>44</td>
<td>50</td>
</tr>
</tbody>
</table>

### After fifteen years' effective service.

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>...</td>
<td>44</td>
<td>50</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>48</td>
<td>55</td>
</tr>
</tbody>
</table>

### After twenty years' effective service.

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
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<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>...</td>
<td>48</td>
<td>55</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>52</td>
<td>60</td>
</tr>
</tbody>
</table>

### English Class.

All who have studied two years for the F. A. and all under graduates and graduates shall be included in the English Class.

### Probationers.

<table>
<thead>
<tr>
<th></th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single man</td>
<td>...</td>
<td>35</td>
<td>45</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>45</td>
<td>55</td>
</tr>
</tbody>
</table>
## Scale of Salaries

### Full Members.

<table>
<thead>
<tr>
<th>Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>...</td>
<td>45</td>
<td>55</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>55</td>
<td>65</td>
</tr>
</tbody>
</table>

### Effective Elders.

<table>
<thead>
<tr>
<th>Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>...</td>
<td>50</td>
<td>60</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>60</td>
<td>70</td>
</tr>
</tbody>
</table>

### After five years' effective service.

<table>
<thead>
<tr>
<th>Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>...</td>
<td>55</td>
<td>70</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>65</td>
<td>80</td>
</tr>
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</table>

### After ten years' effective service.

<table>
<thead>
<tr>
<th>Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>...</td>
<td>60</td>
<td>80</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>70</td>
<td>90</td>
</tr>
</tbody>
</table>

### After fifteen years' effective service.

<table>
<thead>
<tr>
<th>Grade</th>
<th>3rd Grade</th>
<th>2nd Grade</th>
<th>1st Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>...</td>
<td>65</td>
<td>90</td>
</tr>
<tr>
<td>Married man</td>
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<td>75</td>
<td>100</td>
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</table>

### After twenty years' effective service.

<table>
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<tr>
<th>Grade</th>
<th>3rd Grade</th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Single man</td>
<td>...</td>
<td>70</td>
<td>100</td>
</tr>
<tr>
<td>Married man</td>
<td>...</td>
<td>80</td>
<td>110</td>
</tr>
</tbody>
</table>
REPORT OF THE CONFERENCE SUNDAY SCHOOL
SECRETARY.

In the beginning of the year I was transferred from Calcutta to make my headquarters at Mangalbari, about ten miles to the South of Asansol. As the place was about seven miles away from the railway I had to work under difficulties until July when I was sent to Meerut to attend the Sunday School Training Institute which lasted for about a month. It was a grand opportunity not only for the Sunday School workers but for all classes of Christian workers. The lectures were delivered by Mr. and Mrs. Annet of the Teacher Training Department of the Indian Sunday School Union and Rev. A. A. Parker of Baroda on child nature, lesson preparation, pedagogy, Bible geography and applied psychology.

At the time of the Finance Committee meeting I was transferred from Mangalbari and stationed at Tamluk, but as I was away I could not get settled down before September. The Conference year has been very short. In spite of all the difficulties the work under my charge has received my careful observation and attention. I visited the various circuits, but I am sorry I have not done much for Calcutta this year for the reason that the Calcutta work gets assistance from the missionaries and Indian pastors. I expected to have at least a week with the workers at the time of the Summer-school, but it was not practicable to hold a Summer-school this year.

Statistics will show a decrease of two Sunday Schools. This is due to the fact that owing to the death of two Indian members of the Conference the work in the Calcutta Vernacular and Diamond Harbour Districts was disorganised, and consequently the work in general suffered.

I feel that the greatest need in our Sunday Schools is the trained worker. I feel that if we had a dozen trained workers with visions and inspirations our Sunday Schools would soon multiply. I therefore devoted my time as far as practicable to help our workers to get them trained. It is true we can not send our workers to any training college, but we can surely arrange workers conferences. The work can not be done by me alone. I need the prayer, the sympathy and co-operation of the missionaries and Indian pastors.

I am glad to report that the workers conference we had at
Pakaur was a very satisfactory one. One thing is needed, and that is an eager desire to learn, and I was surprised to find that our workers at Pakaur were very eager and anxious to learn the methods of teaching and conducting village Sunday Schools.

Now, speaking of quantity, I feel sad when I compare our Sunday School Statistics with all other work. In the year 1890 we had 900 Christians in the present Bengal Conference, now there are 4,000; then we had 50 Sunday Schools, now there are there are 4,000; then we had 50 Sunday Schools, now there are 78. This proves that the progress has not been very rapid. Our day schools have multiplied manifold, but our Sunday School work which is one of the most important factors has not received sufficient attention.

I feel confident that if we follow the following suggestions our Sunday Schools in villages will soon be multiplied:

1. Get our workers to study suitable S. S. literature.
2. Have a Sunday School in every worshipping congregation.
3. Have a Sunday school in every day school managed by the Mission.
4. Have a Sunday school in every subsidized school under your charge.
5. Get your workers start Sunday schools in the villages by singing and gathering children in a suitable place.
6. Have a Sunday school for the sick?

Literature. There is very little suitable Bengali literature for our teachers and scholars. What literature we had 25 years ago is mostly out of print. It is a pity that with the progress of higher education Bengali literature is suffering. For our Sunday School work Graded Sunday School Lessons have been translated and printed in Bengali, and an easy course for village Sunday Schools has also been compiled and printed. It is hoped that the Missionaries will introduce the Graded Lessons in the boarding and day schools.

A Bengali Sunday School Journal has been started which will contain notes for teachers and pupils.

A Catechism for the use of junior Scholars is in the press and will soon be out.
I wish to express my gratitude to the Board of Sunday Schools for the generous help in printing this literature and for supporting the Conference Sunday School Secretary to promote this work.

M. K. CHUCKERBUTTI,
Conference Sunday School Secretary.

LAY ELECTORAL CONFERENCE.

November 26, 1915.

The Lay Electoral Conference met at 11 a.m. in the lower hall of Thoburn Church. Rev. Mr. Schänzlin, Secretary of the Conference, in the chair, Bishop J. E. Robinson, also being present.

After the singing of a hymn and prayer, Miss Maxey was elected President and Miss Blair Secretary of the meeting.

The business of electing a Lay Delegate to General Conference was then taken up resulting in the choice of Mr. B. W. Thurlow; the ballot for Reserve Lay Delegate resulted in the election of Mrs. D. H. Manley.

Action was taken upon the following matters:—
The Amendment to the constitution of the Church allowing the election of Bishops for races and languages; Concerning the right of the Bishops to a voice upon matters which have been passed in the General Conference; Concerning the Colorado Proposition that absent members votes be counted; and, concerning the admission of Lay Missionaries to the Annual Conferences.

All these were passed.

E. MAXEY,
President.

K. A. BLAIR,
Secretary.

REPORT OF THE AUDITORS.

The accounts of the District Superintendents of the Asansol, Calcutta, Calcutta Vernacular, Diamond Harbour and Pakaur Districts also the accounts at Bolpur, the W F. M. S. accounts
THE BEGINNING OF THE MASS MOVEMENT IN THE
METHODIST EPISCOPAL MISSION.

REV. J. C. BUTCHER, M. D.

The term Mass Movement, indicates a disposition for families and tribes to come into the Christian community together. Our first experience in this line was when a small community of 4,000 or 5,000, mostly in the Moradabad District, who called themselves Sikhs, and probably came down from the Punjab two hundred years ago, came to the missionaries in Moradabad, and said they wanted to become Christians. Gradually, in the course of twenty years these people became Christians. But the great Mass Movement in Northern India has been among the sweepers, of whom there were about 90,000 in Rohilkhand, 500,000 in the United Provinces, and 1,200,000 in the Punjab.

These sweepers were from the beginning readily accessible, but for many years our missionaries did not know this, and when they did learn it many of them were undecided as to whether they wanted them. The first man to recognize them was T. J. Scott in Budaun, and during the years 1863-1866 he baptized quite a number of them into the Christian community. In the meantime, Robert Hoskins had arrived in India, and during 1868 and 1869 was stationed in Bijnor. He was the first man among us to really believe in these people, and during his first year baptized 40 in the second 52. In his report for 1869 he says: "The new church, depleted by accessions to other charges, has been recruited from the ranks of the enemy, and greatly improved in every quality that makes up a triumphant church militant." This note of confidence in his people explains something of his success in winning them for Christ. But his missionary brethren did not all believe in him, they were alarmed at his "recklessness," and were sure that it meant ruin and disgrace to the infant Church in India. So he had to leave Bijnor. However, T. J. Scott had become Presiding Elder of the Bareilly District, and recognizing something of the worth of Robert Hoskins, was glad to welcome him to the Budaun Circuit. Here Hoskins, had a free hand and in his first year baptized 215 persons. But he was really a conservative man, and after admitting so many in one year, never repeated the experiment but contented himself with a moderate yearly increase, and laid himself out to develop his converts into workers, a large number of whom are still to be found in the North and North-West India Conferences. In his report for 1874, he wrote: "About four hundred have been baptized. Eight have already attended the Theological School and others are preparing to enter. Other young men are also learning at Budaun, and boys are taught at several other places in the zila. Arrangements are being made to better instruct the girls."

The great mass movement, began in 1888 in Budaun, and the chief instrument was P. T. Wilson, but he built upon the foundations laid by T. J. Scott and R. Hoskins. It ought to be mentioned here that in 1877 T. S. Johnson was
in charge of Budaun and reported 143 baptisms; that was the only year between 1870 and 1888 in which more than 100 baptisms were reported. P. T. Wilson had been off on detached service for several years. He returned to the regular ranks full of zeal for the Master, and when he found the field ripe for the harvest, he thrust in his sickle, and began to cut freely. In 1888 in the Budaun zila there were 585 baptisms, in 1889 there were 1,080, in 1890, 1,961, and in 1891, 3,054. This was high-water mark so far as Budaun was concerned.

During that same year, 1888, the flame spread to Philibit and Bijnor, and soon it had crossed the Ganges; and after the most available material had been used up in Rohilkhand, the flame continued to burn freely in the territory which in 1892 became the North-West India Conference. Most significant of all, in the presence of the great movement of 1888 all opposition on the part of our missionaries broke down, and nearly all hastened to forward the great movement.

THE MASS MOVEMENT IN INDIA.

A Problem, A Challenge, A Survey.

By Rev. Brenton T. Badley.

If the Mass Movement in India has taught us anything surprising, it probably is that when our prayers, and the prayers of our predecessors for decades, have been answered, when men and women by the hundreds and thousands cast away their idols and stand ready to enter into the Christian Church, we have arrived in the Church not at a consummation but a grave problem. The Mass Movement is discovered to be not an end to be achieved, but a mere beginning. We are probably right in assuming that our missionary pioneers, with their much sowing and little reaping, looked with earnest faith for the great ingatherings which they hoped would be made by their successors, and took it for granted that the missionary enterprise would be well nigh complete when the heathen should turn from their idols and a nation should be born in a day.

For centuries the Church has been praying for the time when a nation should be born in a day. Who would have supposed that when the prophecy began to be fulfilled, we should be at our wits' end to know what to do, and should find ourselves more distressed than were our fathers because it took ten years to gather enough converts to organise a congregation! Who could have foreseen that instead of a holy joy for the mighty triumphs of the Gospel, we should have agony and strong cryings because of the inability of the Church to accept the multitudes who stand knocking at the door? Who, least of all, would have imagined that the great Church at Home which sent us to this field, which has prayed for open doors, mighty ingatherings, Pentecost repeated, and similar things, who could have dared to think that the great Home Church would view our present situation with as much calmness and something akin even to unconcern as is to-day manifest?
Is it not legitimate to suppose, when within the bounds of only six of our Districts in India there are two million people ready to embrace Christianity, that the pulse of the great Church which sent us out here to evangelise the land would be greatly quickened? This would seem the more probable in view of the fact that the estimates are made by men who have been long in the field and are now in the thick of these great movements, and also because at present we have, after more than half a century of effort, a total community in all foreign fields of only about half a million. Is it nothing remarkable, then, that we might in India alone be able to multiply this number by three or four inside of a single decade, or possibly even inside of five years? With such vast opportunities before our Church in India, is it not to be wondered at that there has been no increase in the appropriations and no material increase in the number of missionaries? Facing such possibilities, would a commercial concern make no special effort to take advantage of the opportunity? In the presence of such remarkable advantages, would a general or a nation in a military campaign fail to make strenuous exertions to seize them? Would they fail, especially if in no other part of the enterprise were there similar opportunities? These are questions that may well be pondered at the Home Base.

When one realises these unparalleled conditions in India, one is almost forced to question whether the men and women of our Church on this mission field have done their full duty in making the Church in America acquainted with what we here face. The writer of this article is not prepared to admit that the Christian Church of America is unwilling to come to the help of India in this emergency. He is convinced that the Church there has not seen or understood this great opportunity. America's eyes have been turned much towards China, and internal affairs have attracted more attention than usual. The call from India has become a matter of course to them, and they are under the impression that the same old call is going forth from India as has gone out in the decades of the past. They have not listened sufficiently to distinguish the new note, and do not understand the situation.

If one asks, "What is it that America does not understand about India?" the reply is, she has not seen the magnitude or the urgency of the present opportunity. Let us briefly summarise the position in the various especially promising portions of our India field.

Our Most Promising Fields.

Human judgment may err, and present indications may belie future possibilities, but aside from this, we are able to point out those portions of the field occupied by our Mission where the results are such as to justify us in believing that still greater things are there possible in the immediate future.

Vikarabad.

First consider Vikarabad. Where in 1906 there were only 720 in our Christian community, there are now over 10,000. Last year there were added by baptism 4,270 people, and
this represents only a fraction of those who might be gathered in. Rev. C. E. Parker, our District Superintendent there, says speaking of last year, "We had thousands of names of those who were waiting. There are about 3,000 now begging us to come." One letter sent to him said, "We want to be full Christians before we die. We are surrounded by cholera. Why will you not come and baptise us before we die?" In that same District there are tens of thousands of people who can be reached by us, and who are ready to embrace Christianity as soon as the message is brought to them. The baptism has been mainly from two of the lower castes, but every caste has been affected by the movement. Mr. Parker writes, "I believe that as soon as the two castes who have been coming have been brought in, there will be at once a much greater movement among the caste people."

For those who are interested to learn more of this great work, Mr. Parker has written a pamphlet entitled, "A Mighty Awakening," and this should be read. The story of our work in Vikarabad District is unsurpassed in the annals of our missionary enterprise.

**BALLIA.**

*Look now at the Ballia Circuit* in the civil District of Benares. Here is a field which has only been recently entered by us—one which in all the decades of the past has been little worked and considered one of the most unfruitful portions of this part of India. The District Superintendent Dr. J. O. Denning, is of opinion that probably the whole of the Chamar community of that region, numbering 900,000 people, could be gathered into the Church in the near future. He says also that there are some 8,000 Kabir Panthis, who are now accessible to us. Mr. Schutz, our missionary stationed at Ballia, tells how he is besieged on all hands by villages of Chamaras begging him to come and baptise them. They come from their villages, some many miles distant, urging the missionary to come out and give them an opportunity of accepting Christianity. He has baptised well on to a thousand of them in the past seven months, and finds it impossible to take advantage of the openings because of lack of workers and money. Dr. Denning thinks that there might have been five to ten thousand baptisms in the Ballia Circuit this year, if Mr. Schutz had had the force of workers that he needs. He estimates that fifty thousand people might be gathered into our Church there in the next five years if we were adequately supported by workers and funds. Is the Church waiting for larger openings?

**DELHI DISTRICT.**

*Now consider the Delhi District*—in some respects the most remarkable work we have in our mission field. In this District there have been added to the Church in the two last years more than 3,500 people, and Rev. F. M. Wilson, our District Superintendent, estimates that fully ten thousand more people are now ready to embrace Christianity within the bounds of his District. The work touches the Chamar, but at present mainly among the sweeper caste, the men being engaged chiefly in agriculture. In the bounds of the
District there are over 250,000 of these two classes, among whom the movement is now on. If the growth were no more rapid than in the two years past, Mr. Wilson estimates that ten years would be sufficient to win the whole of the sweeper caste, but that if we allow to faith a reasonable influence in making an estimate, he feels that five years would be enough for this great enterprise. Think of it—over a hundred thousand souls in five years in a single District of our work in India! There is not a field outside of India which can offer to our Church any such opportunity. But in addition to this, Mr. Wilson states that the work would have reached an advanced stage among the 250,000 Chamar also, and that "the movement would have begun among the potters and weavers; that the number of self-supporting voluntary workers would have increased many fold, and rapid advances made towards self-support."

Here, then, are 350,000 people in a single District, ready to embrace Christianity as soon as the opportunity is given them! But the most striking thing about them is not their readiness to accept Christianity but their willingness to do what they can for themselves. The practical and widespread laymen's movement among the Chaudhri of the sweeper community in the Delhi District is one of the most encouraging things which ever developed in our India work. The challenge which those Chaudhri have made to us as a Church is one which is going to test our faith and resources as nothing else has yet done in this field. They have agreed, lay agents as they are and wholly without salary, to evangelise their whole community in that region and prepare them for baptism, if we as a Mission will thereafter provide for their pastoral care. This means that they have gone back from Mr. Wilson's wonderful Chaudhri Summer School, to address themselves to the great work of making Christ known to 100,000 of their caste people in that region. Should they succeed, as Mr. Wilson says they are sure to, we shall have ten times the present ten thousand people in that District asking for baptism. Will our Church measure up to this opportunity? Shall we accept the challenge of the Chaudhri? Can we do our part? This is a question which becomes graver the longer one thinks upon it.

**SUMMING UP.**

This brief summary gives all too inadequate an idea of the magnitude of the opportunity in these three most fruitful fields. The estimate made by the men who are in that work is that well on toward 200,000 people might be brought into the Christian Church by us in the next five years. There are in those same three Districts one million and a half people who, according to all tokens, are ready to embrace Christianity so soon as the opportunity is given them. How many years it might take to gather them into the Church it is hardly possible to say.

**TAKE THE WIDER FIELD.**

The Mass Movement in our Mission is not confined to these three Districts. It has touched various portions of our field in the past, beginning as long ago as 1888 in the Budaun
and Bijnor Districts of our North India Conference. There are many Districts now in Upper India where such a movement is on, though it is not so well defined or vigorous as in the three Districts already referred to. It has not been possible to secure replies from every one of these Districts with reference to the movement, but enough have sent in answers to give us a very clear indication of how broad is the sweep of the mass movement within the bounds of our work in India.

In order not to occupy too much space, let us tabulate a few figures pertaining to the work in some other promising portions of our India mission field. Half a dozen or so of them will be sufficient to give us a clear idea of the greatness of the opportunity offered to us in these regions by the mass movement.

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<tr>
<th>District</th>
<th>Baptisms due to mass movement</th>
<th>Total accessible community</th>
<th>Additional Force needed</th>
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<td>Budaun</td>
<td>13,000</td>
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<td>Bastar State</td>
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<td>585 Indian preachers</td>
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<td><strong>Totals</strong></td>
<td><strong>140,200</strong></td>
<td><strong>2,608,000</strong></td>
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The figures in this table do not take into account the needs of the work in respect of new property needed. The

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*This includes figures for the present Ahmedabad District
force estimated for would naturally require the building on new mission bungalows, preachers’ house, churches, schools, etc.

These Districts are typical. Similar work is on in such Districts as Belgaum, Raichar, Hyderabad, Cawnpore, Moradabad, Pilibhit and others. Then there are a good many Districts where the mass movement has been in operation in years past, but is not on now, e.g., Bijnor, Bareilly, Gonda and others. In almost every District where we have any considerable community of Christian people, the growth is due to such movements in the past.

If there were space, a great deal might be written in detail about the mass movement work of these old and important Districts of our mission. But this article has already exceeded its due length. A word should, however, be added in conclusion regarding the matter of self-support. We do not for a moment think on this field that America should do everything for us. Self-support is being pushed more earnestly and successfully than ever before, but self-support cannot be the solution in the case of an emergency such as is now upon us. Self-support must, as a matter of course, come gradually and regularly, whereas we are called upon to deal with an unusual opportunity which offers itself to us now, and cannot wait for the slow development of self-support. In addition to this it is well to remember that our mass movement is among the poorest of the poor in a land where the common people are perhaps poorer than in any other large section of the globe. Surely no one realises the need of developing self-support more clearly than do our missionaries in India, but if three hundred of our Pastors and District Superintendents in America could change places with three hundred of our missionaries in India, it is conceivable that among the new-comers there would be some radical change of opinion as to how far self-support can be depended upon to meet the emergency of a mass movement such as we have to-day in India.

 OUR FIRST CHAUDHRI SUMMER SCHOOL.  

BISHOP WARNE.

Our first Chaudhri Summer School was held in the Delhi District from August 12th to 18th. Chaudhris are the headmen of their villages and are all unpaid workers, or a layman’s movement. Rev. F. M. Wilson, the District Superintendent who planned it, expected that there would be an attendance of about sixty Chaudhris, but the gathering so far exceeded his expectation that there was an average attendance for six days of 145 Chaudhris, but in all there were present, coming and staying for time and then returning home, about 175, with a total attendance, including other persons who came, of about 250. In addition to this, about fifty women attended. In one case a company of fifteen women walked in eight miles in the morning and back at night so as to get the inspiration of the meeting.
There were about fifty villages in which we had Christians represented by these Chaudhris, and a Christian community of 5,000, and from ten to twelve thousand non-Christians, who are asking instruction preparatory to baptism and are ready to become Christians. The expense to the mission was practically limited to furnishing food for the Chaudhris during the days they were present. All other expenses were borne by them. There had been no announcement that a collection would be taken but at the closing session the Chaudhris made an offering of over Rs. 60, which was a large contribution toward even furnishing them food. To me an interesting feature of the entertainment was the fact that the food was cooked by the pastors and workers employed by the mission and was carried by them to the Chaudhris as they were seated in line to eat. Another feature of the Summer School that pleased me was that these Chaudhris were treated as the leaders of the people and were not dictated to as to what they should do, but were consulted. The missionaries and pastors recognized frankly that what they could not do the Chaudhris could do, and so they were consulted and their advice taken, and the responsibility thrown upon them. I was telling this story at a Summer School in another District, when one of the leading preachers rose and said, "The mistake we have thus far made is we have treated the Chaudhris as children and not recognized that they were indeed the leaders of the people," and one of the missionaries remarked, "That preacher has put his finger upon one of the greatest weaknesses in our mission work."

The work of the Summer School centred around three ideas; first, the instruction of the Chaudhris in the Scriptures; second, the deepening of their spiritual life; third, the discussion of village problems. And I wish to write in that order.

Scriptural Instruction. This centered for the full six days around the four great events in the life of Christ, that is, His incarnation, crucifixion, resurrection and ascension. The method was to assign one of these subjects and, during the hours that the school was not in session, to have the munshis teach the people the lesson of the day. Then when they met in convention, which lasted about six hours, three in the morning and three in the afternoon, the first half of each session was given to religious instruction and the second half to the discussion of problems. The method of instruction was unique. Take for example the birth of Christ; the account as given in the Gospels was read before the Chaudhris two or three times, then one after another of the Chaudhris would be called up before the others to tell the story. Those listening were told, "If he makes any mistakes, correct him." Thus the whole company would be alert to watch that the story was correctly given, and in that way holding almost exclusively to the chosen four stories for the six full days. The Chaudhris learned the great central truths concerning these four supreme events in the life of Christ. The story of His birth included the story of the star, the wise men, the shepherds, and the angels with the announcement of glad tidings of great joy for all people, and
the saving of the life of the babe at two years of age. When a Chaudhri would get up and tell about the wise men and the star, and the manger, and the angels, all with an oriental touch, I am frank to confess that I got a new view of the interesting incidents in the birth of our Lord, and it was made so real that they will be able to tell it the rest of their lives. The story of the crucifixion was told so vividly that the audience would sway, and moan, and weep and cry out, "It was all because of our sin," and it doubtless made a life-long impression and will be told and retold throughout the villages for many a day to come. The resurrection and the ascension to them had all the freshness of what is new and miraculous; it lived to them and was real, and when they would describe Christ as going back to God and being received up into heaven, it meant to them life and power and victory, and they would say they were ready to die for Him who gave His life for them, and was now living and able to take them to heaven.

The Deepening of the Spiritual Life was the second feature. I was greatly encouraged to hear them pray. That there might be some order, the leader would ask how many Chaudhris are willing to lead in prayer at this service, and ten or twelve would raise their hands, and then the leader would say, Begin at this side and lead in prayer in order. With quietness, reverence and solemnity, one after another in a few brief sentences would ask God's blessing, and I have seldom been at a prayer meeting that seemed to have greater power, though we were simply out under a tree. The second feature in this phase of the work was their learning to sing, and although only about two hymns were used for the whole six days, they learned them so that they could sing them in the villages. The favourite hymn was "Rajah Yisu aya." In each of the four stanzas of that hymn there is a clear-cut truth. In the first the Rajah had come to defeat Satan; in the second to give heart-cleansing; in the third to give fulness of joy; and in the fourth He is the Rajah of Rajahs.

Village Problems.—The discussion of village problems centered around idolatry in the villages and this again around the three occurrences in village life most closely connected with idolatrous customs, that is, the time of birth, death, and marriage. The method was this, the idolatrous customs at such times were clearly stated, and discussed backward and forward until they stood out clearly in the minds of the people. Over against that was placed the teaching of the Bible and the mind of God concerning idolatry. Then the question was asked, "What will you do?" "Will you continue as Christians to conform to idolatrous customs, or will you accept the teaching of the Bible?" They would answer: "We must at all costs accept the teaching of the Bible." I did not arrive until Saturday morning, the day before the closing of the summer school, and for that morning was reserved the most difficult part of the discussion, that is, the idolatrous marriage customs. Many of those present, who had become Christians, had betrothed their children to persons who were not Christians, before the time of their bap-
tism, and they felt in honor bound to keep to fulfilling the marriage contract. Then it was frankly admitted that it was exceedingly difficult for poor people whose children had to work out in the fields and be exposed to all manner of evil-disposed persons, to keep their girls unmarried up to the age required by the Christian marriage act. Such were the chief difficulties. Then it was clearly placed before them that it was non-Christian to have heathen marriage ceremonies and idolatrous practices as Christians, and it seemed as though conviction settled upon the audience. Part took the stand that they could not get rid of their heathen weddings and part took the stand that they could. The Chaudhрис were as anxious to get the floor to present their views as I have seen men anxious to get the floor at a General Conference. This discussion began about nine o'clock on a Saturday morning and continued till eleven. Then they went home to breakfast and it continued all the day and to the evening when they began to reach the conclusion that the responsibility was upon them and not on the missionaries and mission workers. Then I saw that the Summer School had accomplished something that was very real. They seriously considered how this could be done and reached conclusions and decisions in the following order.

First, they banded themselves together in a covenant that they would begin in their own lives and homes, and that they would put all idolatrous customs out of their own homes at the time of births, marriages and deaths. Think of what that will mean to have 200 leaders thus banded together. Second, that they would use their full influence to get rid of it in their muhallas and communities.

As to method, they decided, first of all, to unite in an endeavour to get all the people of their caste to become Christians in every muhalla in which there were any Christians. This will mark a very great advance. Further, they clearly saw that so long as the community was divided and marriage contracts were formed between children of Christian and non-Christian families, it would be impossible to get rid of idolatrous customs. Upon this they were greatly perplexed and finally after hours of discussion two men rose at the same time and from opposite sides of the congregation issued this challenge:—

"Sahib, there will always be these temptations! And some of the weak ones are sure to fall into these temptations as long as there are idolaters living in our houses, and muhallas, and even in the neighbouring village who are our relatives. But we can get rid of this temptation by winning the other people who live in our house and muhallas, and our relatives in the neighbouring villages to Christ, and we will go home and begin a campaign to win all the people in our and neighbouring villages who are of the caste from which we were converted, to Christ, if you will give us preachers and teachers to care for them."

Rev. F. M. Wilson writes concerning these 200 men thus binding themselves together: "There were 200 because forty came in after the Summer School had closed and learned of
all that had been done, and adopted it and joined in the challenge. I believe this is the greatest challenge the Christian Church has received in this generation—perhaps ever—and it involves a large financial outlay on the part of the Church at home, and prayer on both sides of the ocean, but, with my eyes wide open to all it involves, I did not dare tell these people that we could not meet them in this challenge, and that it was therefore useless for them to make the attempt. Would you have dared?

"I must pass this challenge on. The Indian Chaudhris have gone home to win the many thousands of their people. Will the Christian people of India and America meet them on this challenge and furnish the money for the teachers and preachers needed to care for those won?

I have sufficient faith in God and in my countrymen and the home-land to believe that through this challenge we shall see the thousands won, and temptation put away from the Christians of this land.

"With a prayer that God may touch hearts in America for this great work, as He is touching them here, I pass on this challenge to the Christians of India and America."

As one of the first fruits, the very day after the Summer School closed, there were ten Christian weddings in a village about five miles from where the Summer School was held. These ten wedding were among Christians who had been baptized some years ago and who had been married after their baptism by non-Christian rites. This came about because during the discussions the Chaudhris said the Government recognizes Hindu marriages and Mohammedan marriages according to the customs of the respective religions, and also Christian marriages among Christians, but makes no provision for Christians to be married according to Hindu rites and customs. They then began to say all who have done that should as soon as possible overcome that difficulty by being married as Christians, and ten couples were so married the following day, and I hear there are other villages asking for the same to be done among them. Mr. Wilson did not marry these ten couples until they promised that there would be no more non-Christian weddings among their children, nor until the Chaudhris and all the people had promised there would never again be a wedding in that muhalla according to non-Christian rites. This opens up a very large question and—to the thought of this writer—marks a new era. People were present at those weddings from great distances and all saw how Christian marriages were conducted.

Persecutions will increase. Here, as it has always been, when oppressed people become Christians, the persecution increases in proportion to the completeness with which the converts reject the old and adopt the new, and the increase in the number who desire to become Christian is in proportion to the severity of the persecution. All this points to the Chaudhrri Summer School as marking a pronounced advance in the village people of India assuming the responsibility in the evangelization of their own people, and should not the missionaries and the Home Church give thanks and take courage?
THE CHAUDHURI AND VILLAGE PROBLEMS.

REV. F. M. WILSON.

It does not require a long experience in village work to assure one that there are many village problems that can never be solved by the missionary, or by the preachers and paid workers of the Mission. Most of these problems are so fully dependent on the ideals and attitude of the village people that none but the village people themselves can satisfactorily and permanently solve them.

The sum total of these problems, broadly stated, is: 'How can the villagers be won to the acceptance of right ideals, and the adoption of right attitudes?'. To those unacquainted with village conditions and village work, the difficulties of this problem will not be apparent, for the thought at once flies to the city church with its many organizations and agencies for helping its members to the best in Christian life.

Only one in several hundred of the village Christians can read, and in all but the few favoured villages where some one is able to read, the Bible is to them a sealed book except as it is read and expounded to them by the preachers and workers in their visits to the villages. They have been raised in an atmosphere permeated by superstitions and idolatry, and their worship has been an attempt to propitiate the anger of their deities. When we recall the large per cent of people who have been raised in Christian lands and in Christian homes, where all the influences were against superstition, who are, nevertheless, careful to avoid the number 13, and the beginning of any undertaking of importance on Friday, we cannot be surprised that it requires an extremely deep work of grace in the hearts of these people to free them from their life-long terror of these evil deities. Further, these people are surrounded by multitudes of others who are still in the bonds of idolatry, and the power of influence and example is against them. Many of their relatives are still worshipping according to the old heathen rites, and when the Christian visit them, there is a constant temptation in the customs of their hosts, and even in the very food that is placed before them.

These young Christians were not brought up at a Christian mother’s knee, and taught to lip their evening prayers before closing their eyes in sleep, and in homes where they were encouraged to continue their childhood habits of prayer about the family altar. More than half of the Christians of our Mission in this District knew nothing of the one true God, and of His Son Christ two years ago, had never seen or heard of the Bible, and knew nothing of Christian prayer, or testimony of salvation from sin.

In the villages where these Christians live, there are no well-organised churches, with their pastors who live among them and are able to give them the close pastoral attention that the members of even the largest city churches receive. Few of the workers have less than ten villages in their charge, and some several times that many, and the average number of
Christians in a worker's charge is over 300. In addition to the problem of giving the large number of people scattered through the many villages the requisite Christian instruction, the problem of the Christian burial of the dead is a real and great one.

Persecutions are bitter, and quite general throughout this District. Frequent instances are brought to my attention where our Christians have been given the choice of enduring severe beatings, and being haled to prison on false accusations, or recanting, and there are few of those who have recently embraced Christianity who have not suffered more or less in loss of property. The entire thought of the past with these Christians has been that all pain hardship and loss are evils, and that sacrifices to their heathen deities can protect them from these.

A few of the many problems of village Christian life are suggested in the foregoing. From these the hopelessness of expecting a speedy solution through the workers of the mission, the preachers and missionary, is apparent. It was a partial realization of the greatness of this task, and of the impossibility of their satisfactory solution through paid mission agents that is responsible for the present Chaudhri Movement in the Delhi District.

The movement is in its infancy, and has not yet reached to all parts of the District, but it is proving a mighty factor toward the solution of these problems in the parts where it is operative.

The original thought was that the Chaudhri might combine the works of steward and class-leader for his village, but as the movement grew and took shape, it was found that he could, and was willing to, occupy a wider sphere of influence, and at the present stage of the movement in this District, the Chaudhri stands in much the same relation to his own and the surrounding villages as the local preacher of the early days of Methodism in America.

When it was discovered that the Chaudhri was able and willing to enter this larger field of service, it was felt that more careful preparation for his work was essential than could be afforded him through the visits of the workers to his village; and in some sections the Chaudhris had been considering, and attempting to overcome the village difficulties for months it had been felt that a representative gathering of the Chaudhris of the different parts of the District was desirable, in which definite teaching could be given which would more fully prepare them for their work, and in which the Chaudhris from the various sections could discuss their common problems, and attempt their solution. An American tourist (a member of another denomination) and his Methodist wife saw something of the work of this movement in the villages, and became so interested in the work and the Chaudhris that they made a generous gift toward defraying the expenses of such a gathering.

The Summer School and Conference closed a few days ago, and the results of this gathering strengthen the belief that the Chaudhri Movement is of God, and that through the Chaudhris many of these problems can and will be solved.
The enthusiasm with which they applied themselves to the study of the Scriptures in order that they might be better prepared for their work, proved that it is a service of love, and that their hearts are in it. The earnest way in which they dealt with the problems which came up for discussion, and their desire to know the will of God in order that the conclusions they reached and the actions they took should be in conformity to His will, prophesies well for the future of the movement, and of the village work.

Among the problems which were discussed were child-marriage, heathen rites at birth, heathen wedding ceremonies, and heathen burials and feasts for the dead. It was recognized that there is a real difficulty in entirely abolishing these from the Christian community, and it was not until after nearly three days of careful, prayerful discussion that they arrived at any conclusion which met the unanimous approval of all present. After nearly two hours of earnest discussion at the evening meeting of the third day of the consideration of these problems, two men arose at the same time, and from opposite sides of the audience, issued what I believe to be the greatest challenge our Church has ever received. They said: “Sahib, there will always be these temptations, and some of the weak ones are sure to fall into them as long as there are idolaters living in our houses and mahallas, and even those who are our relatives living in the neighbouring villages. But we can get rid of these temptations by winning all those of the caste from which we were converted in our own and the neighbouring villages to Christ, and if you will furnish the teachers and preachers to care for them after they are willing to be Christians, we will go home and win all the people of the caste from which we came to Christ.” All present expressed themselves as believing that this is the only way to entirely free the young Church from these temptations, and pledged themselves to this campaign, and to doing all they can in the meantime, to keep the Christians from yielding to these temptations.

As I have neither the money nor the men to meet the present needs of the District, I am compelled to pass this challenge on to the Church. The fact that word has come from two Hindustani churches outside the District that they have heard of the work in progress here, and are sending contributions to help in this great work, and as word has come of a man and his wife who have volunteered to come to this District and live in one of the needy villages, and while supporting themselves, do voluntary unpaid evangelistic work among the people, encourages me to believe that the Church in India, both Indian and European, will rally to this challenge, and, together with the Church in America, provide the men and money to care for those the Chaudhريس have gone home to win.

The experiment of the Summer School has proven that it is people for the Chaudhريس, within a few days’ teaching, to get a good idea of the life, works, teachings, death, resurrection and ascension of Christ, and of the need and plan of salvation, and these vital Scriptural facts and teachings are now being spread through the villages by more than 150
Chaudhris whose hearts have been stirred by the Spirit to this work, and something like fifty villages now have one or more people living in them who are helping teach the Scriptures.

These Chaudhris left the Summer School with a keen realization of their personal responsibility for the overthrow of idolatry, and warning the Christians against yielding to the superstitions which formerly enthralled them.

Many of them entered into a new prayer life during the Summer School, and have gone home with a burning desire to help others into a like experience.

Through the study of the unretaliative sufferings and the death of the Saviour, they were so impressed with the fact that patient endurance of evil and prayer for persecutors are a part of Christian duty that through their efforts one or two lawsuits have already been averted. Prayer for the persecutor is being offered in many places, and other fruits of the Spirit are apparent, and the Church is bound to be strengthened for the persecutions which are daily becoming more bitter. The very fact of there being a Chaudhri in a village who is looked to as a leader and teacher, and who feels the responsibility of leadership, is a step toward an organized church, and will, I believe, pave the way for further organization.

The impossibility of a preacher being present at each burial service was recognized, and it was arranged that when it is impossible for a preacher to be present, a Chaudhri will assume charge, and see that prayer and Christian song take the place of the former heathen rites.

While I realize that the Chaudhri Movement is not a solution of all the village problems, and that there are difficulties which can probably never be reached through such a movement, two years of experience in the beginnings of the movement and especially the experience of the Chaudhri Summer School and of the few days since its close, has convinced me that it is the most promising agency at present available for the solution of village problems, and that, if rightly directed, it will prove a large factor in building up a strong, healthy church throughout the villages.

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THE CHAUDHRIN

MISS M. A. LIVERMORE.

Much inquiry is being made these days about the Chaudhri, or village by worker, as to who he is, how he came, and what he does. There is, perhaps, no better proof of the vitality of the Church's message to these non-Christian peoples than that, following closely the Chaudhri, the Chaudhrin appears. The Gospel, or Good News, always draws to the church its Dorcas, its Phoebe, its Priscillas, and ever will, for its message is vital and calls to life both men and women, since in Christ there is neither male nor female.

The Chaudhrin is not a fully developed deaconess, wearing a costume and bonnet with white ties, and holding a diploma from a Bible school. She is just a mohulla woman with home claims and ties, who milks her own buffaloes, or
sweeps other peoples’ houses. She dresses like all the other women of her mohulla and to read she knows not how; but, it would seem she is going to have a place in Eastern Christianity.

At present, her usefulness is confined principally to the village meeting at the time of the Bible-reader’s or Missionary’s visit. On their arrival, if she has not met them, her house is first sought, her name called, and when she appears, it is taken for granted that all needs, both those of the visitors and those in connection with the meeting, will be supplied. She has a cot placed for her friends, the teachers, to sit on. She calls together the feminine portion of the meeting. She helps to keep order. She usually sits by the speaker to answer questions or to help in some little way. It often happens, too, that she is the first to get courage enough to lead in prayer, or to testify for Christ. Hearing her voice and noting her example encourages others who begin to recognize her as a leader, and soon she has a place in the Christian community, and becomes increasingly useful as she is taught and developed.

The Chaudhrin has never heard of a Church Stewardess, but she shows the qualities of one in helping to collect “Self-support.” During the winter itinerary, we occasionally camp by villages that supply, free, all our own and the oxen’s food,—ghi, milk, flour, eggs, vegetables are supplied in abundance for the missionary, preachers, Bible-readers and servants, also fodder and grain for the oxen. If, perchance, there is no grain to be had in that particular village, money is sometimes given to buy it elsewhere. At a certain Christian mela we were so bountifully supplied, that the floor of the dining tent was covered with rice, flour, ghi, sugar, vegetables, fruit, eggs, wood, etc., double the quantity needed. Before the supplies were put away, it happened that the leading Christian women of the place came to see us. We took them to the tent and, pointing to the generous supply, said, “See what the brethren have sent us.” The leader among them quietly remarked, “and from the sisters, too.” This hospitality which may easily become “self-support” was given by the women as well as by their husbands. They took from their own store of ghi, rice, sugar, etc., and allowed their buffaloes to be milked into our milk-pail, that we might not be a block of stumbling to the high castes. It was the Chaudhrin, too, who often inquired if anything was needed.

Like all Indian women, the Chaudhrin visits her relatives in other villages. The story of the Bible-reader’s teaching, of the missionary’s visit, and the destruction of the village shrines, clears away objections, breaks down prejudice, and helps to open the way into a new village. There are two places where village shrines (and idols) have their dwelling; one is in the door-yard of a village home, the other is in the hearts of the women folk. The preacher may lead the people to break down the one, but only a woman talking to the heart of another woman can break the other.

Naturally, the Chaudhrin should be the wife of the village Chaudhrin, but if she be not responsive, or is unfit temperamentally and spiritually to take the lead, another is
found. In a certain village, the wife of the Chaudhrī had not a single quality of leadership, but in the same moūlla was a little lame women who, by her qualities of leadership and of heart and life, became, and is to-day, the trusted and honored Chaudhrīn. She learned to read in her father’s home, having become a Christian in childhood, and naturally became the teacher and leader in her new home. She teaches the women and girls of her moūlla the Commandments, the Lord’s prayer and Bible stories; especially, the account of Christ’s life, death and resurrection. She is also teaching some of the moūlla women and girls to read.

In a few villages widows are the Chaudhrīns. Their husbands had been the village Chaudhrīs, but upon their death, the women still retained their places, and to-day, if going to their villages, one calls for the Chaudhrīn, the people will call these women, rather than the wife of the newly-appointed Chaudhrī.

The Chaudhrī is the first step in the “women’s movement” of the villages. The Gospel message has vitalized her. It found her dead, it has made her alive; it found her denied a soul, it revealed its possession; it found her shackled, it will set her free; it found her without a personality, it will give her one that will seek expression in the Indian Church of the future. This feeble attempt, on the part of her we call the Chaudhrīn, to serve her teachers and the village meeting, reveals in embryo the future servant of the Church, of the community, and of the common good, for she, too, is to be “Saved for Service.”

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MASS MOVEMENT IN BALLIA.

REV. HERMAN J. SCHUTZ.

[Ballia is the head-quarters of the Ballia Civil District. It is in the United Provinces and is about eighty-seven miles north-east of Benares. The movement described is taking place in the entire District, which has a population of 900,000.]'

In an editorial on Mass Movements in the August number of the Indian Churchman occur these two sentences: “Thus far there has not occurred that inrush into the Church on the part of the out-caste people of India, which enthusiastic writers and speakers have described as an actual fact.” “Nowhere do we find those sweeping movements towards Christianity, which utterances in certain quarters have suggested as positively taking place.” This may be true if by “The Church,” the Church of England only is meant, but it certainly does not apply to the Methodists Episcopal Church Mission. Exactly what he says has not thus far occurred is actually occurring in Ballia Civil District.

Thus far this year I have baptised 914 Chamars representing sixteen whole villages, the smallest numbering a score and the largest 142. At the last Quarterly Conference just held it came to light that we have 3,000 Chamars living in fifty villages now ready for baptism. Hardly a day passes but a delegation from some new village calls and requests
us to enroll their village among the inquirers. It is not hyperbole but the naked truth when I state that the 100,000 Chamars of this District are all accessible and that with an adequate corps of workers they could be won for Christ within three to five years.

Open Doors.

Last week in answer to a Macedonian call I sent one of my helpers to a new village. What did he find? Instead of one village eager to hear the good news he found eight villages—all within a radius of six miles, and in number about 1,000 souls. In this same man’s field are two more such openings. In the one, within a radius of twelve miles, he has two Christian villages with over 200 converts, nine villages where the people are under instruction and six more where they are calling but, so far, on account of the insufficiency of our staff, calling in vain. In the third centre there are five Christian villages numbering about 300 and in the near vicinity there are eight villages either under instruction or accessible.

Under me are five local preachers and in the sub-circuit of each are open doors like the above. Take one example. In one part of this man’s sub-circuit I baptized 263 Chamars six months ago, representing six villages, and now in that same region there are ten other villages (about 500 souls) ready for baptism and hundreds of others accessible. Do you wonder that, while our hearts rejoice at such unparalleled opportunities, the resultant responsibility almost overpowers us?

Conditions of Baptism.

Some time ago, while on tour, I fell in with a missionary of another denomination who frankly expressed what many merely harbour in their hearts. He said, “You are having phenomenal success but isn’t this because you baptize too nastily? I understand that you baptize anyone who is willing whether they are ready or not.” Well, what are our conditions of baptism? Briefly stated, they are as follows: The whole village must be ready, not merely willing, i.e., they must forsake all idolatry, the men having their chutiyas cut; they must believe in Jesus as a personal Saviour and as the Son of God, and must know at least the purport of the Apostles’ Creed, even if they don’t know it by heart. Then the motive must be a spiritual one. If we detect only a worldly motive actuating them, we keep hands off. No doubt, there is a worldly motive mixed with the spiritual one, but, so far as my experience goes, the actuating motive is a real soul hunger for that which will satisfy, coupled with a desire to improve their condition in life. Lastly, we demand that they contribute according to their ability to God’s Kingdom and begin at the time of baptism. (Compare Phil. 1: 5). As a rule, our candidates are under instruction from six months to two years.

Kind of Christians.

How often have I been told: “Why don’t you work among the Brahmans? What good can result from converting Chamars?” It is the old query, “What good can come
out of Nazareth?" In the words of Philip I would answer: "Come and see." Here is the testimony of a police officer who came and saw one village: "Why you have transformed the people! Formerly they were thugs and thieves and gave us endless trouble, but now they live honest, upright lives and we no longer have occasion for complaint but much for praise." I can show you individuals, families, villages, communities, to whom the words of Paul are most applicable, "The old things are passed away; behold! all things are become new." Here are exhorters and pastor-teachers who a few years ago were buried in the pit of superstition, idolatry and illiteracy, and to-day they are teachers of others. Poor, these Christians give; ignorant, they know Jesus, testify of and pray to Him; saved from idolatry and the old heathen life, they are joyful and at peace in Jesus and have become saviours of others; persecuted, they remain faithful.

I have seen the blood stream down the bodies of many who had been beaten without cause; I have seen others incarcerated under the false charges; I have seen a village school unroofed, books torn up, slates broken, scholars and teachers driven off amid threats; I have seen nearly every form of persecution that devilry could devise tried on these Christians, and not one Demas-like turned back, but Paul-like they endured hardness as good soldiers of Christ. To sum it all up, they live up to their light and let it shine for others. How wonderfully Romans 9: 25, 26 are being fulfilled: "I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God."

**HOW THE WORK SPREADS.**

The work is self-propagating. Nearly every convert is a leavening agent. They go from village to village and tell their relatives who in turn become interested and call us. In the WITNESS some time ago I told how through the testimony of one man, Chikares, over 200 souls were won or Christ. I could cite other cases of both men and women whose testimony of word and life brought whole villages into the Kingdom. Two years ago a delegation of doubting Thomases (Chamars) came from Benares to see the work here and were so astounded at what they saw and heard that it was not long before some of them were prostrate before the crystal Christ, exclaiming, "My Lord and my God." At this writing some of our converts by special request are going to spend several weeks in Azamgarh District not to preach, but to testify and thus help the Australian Methodists to open up work there among the Chamars. What is winning Ballia District for God is not so much our preaching as the testimonies of these simple converts, and in my humble opinion what will ultimately win India for the Kingdom is not our preaching but the spoken and living testimony of Indian Christians.

**WHAT YOU CAN DO.**

Better do nothing rather than criticise. Believe it or not, this mass movement is of God and ought to be marvel-
lous in our eyes. For years the home church has prayed that the doors might open. Now that they are open, let us thank God and take courage and then—then let us not cease crying to the Lord of the harvest till He send laborers into these whitening fields. We must have more workers and money, or thousands who are now calling in vain for a preacher will tire of waiting and go back never to call again. Brethren, I tremble as I think of the future. It spells Success, unlimited success, or Failure, colossal failure. Which shall i: be? You, your money, your prayers must furnish the answer.

THE MASS MOVEMENT AT VIKARABAD, DECCAN.

REV. CHAS. E. PARKER.

It was about the end of the year 1908 that the movement began in the Vikarabad field. There had been conversions every year, but not in great numbers. Before 1906 the largest number of converts in one year could be counted with two figures. Brother J. H. Garden had spent fifteen years of seed-sowing in this field, preparing the way for the wonderful harvest which began at this time. There was a small increase in the number of converts each year, but there was nothing that could be termed a mighty awakening. The people had, in a large measure, learned what was expected of Christians. They would say to the workers that what they said was true, but because of caste they would not come out and receive baptism. The workers came up to the District Conference with the discouraging note, "The people say they believe our words but because of caste they will not come to Christ and receive baptism." One man expressed it in the words, "I have beaten and beaten on that old wall, and it will not fall down; please transfer me to a more fruitful field until I can get new courage, and then I am willing to come back and try again." He was not transferred, but it was a few months afterward that he was transformed, and he did not see so much of the old wall. But he began to see Jesus coming with power to throw down the wall.

God had answered our prayers in a most marvellous manner. We needed a school building. We prayed God for money, and it came by cable. The buildings were completed. We called the workers together for a season of prayer. We started out praying for 500 souls for Jesus Christ in one year, as a thank-offering for all He had done for us. Some thought it presumption to ask God to lead out 500 souls, when we had just gone a little above the hundred mark the year before. However, most of us got the burden upon our hearts. I then took the Methodist Year Book, and went down the list, asking God to lead me as to whom I should send letters asking for special prayer. This burden of asking some one in every State of the United States was laid on my heart as I prayed. When a name in the list was impressed upon my mind I prayed over the name, and if the burden remained I sent a letter to that person, asking him to join us in prayer on the first Thursday in each month,
that God would through us lead to Himself that year 500 souls in the Vikarabad field. I asked them to call together their friends and organize little prayer bands for the work. I sent these requests to all our patrons also. We organized prayer bands among the workers.

We asked God to give us His plan. It was laid on the heart of two of us about the same time that God would have us all go in one company, and visit every village in which there was a single Christian, and just tell the people what God had done for us. No man was to preach, but each one was to testify. He was not to talk about idols, but just to tell what Jesus had done for him. It meant a march of about 300 miles before we should reach Vikarabad. No man was compelled to go, but only those who could go gladly. No one was ever to say he was tired, or complain.

We set apart several days for prayer after this plan was laid upon our hearts. On the day appointed we all met for a day of prayer in Vikarabad. We had a meeting in the morning which lasted until late in the afternoon. We started out at about 4 P.M., with many (sealed) notes from missionaries, teachers and boys in the school, to be opened at the first meeting. These were assurances that they would pray for us every day. I need not go into further details, but we went on the tour. When we had gone only two days the men began to see visions. The old wall which had stood in the way began to totter. Occasionally one would feel that we ought to preach, but we would remind him that God had not given us that plan. We must stick to the plan given to us while we were praying, and let Christ be our leader. There were conversions every day; there were more during that tour than in any full year before. Then men came home the next day. There were no more pessimistic reports. The vision began to grow more and more.

While we rested for a few days we planned another campaign, and we prayed until God gave us His plan for that, too. This time it was that the men should go out two and two from each village in which we had workers, and visit all the villages within a radius of five miles, and preach, teach and live John 3: 16. After this plan was laid on our heart we prayed over it several days to be sure that it was His plan. Then we set apart a special week in which a special time each day was set apart for prayer. A plan of the campaign was made out and copy given to each man, so that each would know every morning and evening where every other one was. A Sunday was set apart as a day of fasting and prayer, and the next day every man started east from the village in which he lived. Every day at twelve each man went to God in prayer, wherever he happened to be, asking that God would pour His Spirit on all that field, and that He would send His word home to the hearts of the people, as they learned it. Occasionally a man was tempted to use another message, but some one would remind him to stick to the text which God had given. I spent a few days with first one and then another company. We did not confine ourselves to the villages alone. We followed the man as
he plowed and taught him. We sat down with the carpenter, shoemaker, tailor, or village leader, and taught him. When we sang, we sang, "Behold the love of God."

We had not gone more than a week when there was one of the greatest awakenings that I ever knew. It was, indeed, a Holy Ghost awakening. In the very field where the pessimistic brother said that the wall could not be thrown down, we went along in the afternoon and helped some farmers dig a water-way across their fields, and as we worked we taught them John 3: 16. We left them and went on to a more distant village and taught the people. On our return to our camp in the evening we stopped again at the village where we had taught the farmers, and there, in the bright moonshine, we taught the other people. It was not long before we had them singing. "Behold the love of God." About ten at night I arose and asked the village leader if he would allow us to go, and he said, "Yes, if you must, but what must we do to be saved?" I then repeated to him Paul's words to the jailors. I said, "Will you come to Him now?" He said, "But how shall I come?" I told him to come just as he came to Hanumanth (a Telugu God). I asked him to pray to Christ, and he said, "But how shall I pray?" I said, "Just as you prayed to Hanumanth." He arose, took off his shoes and turban, got down on his face, and began to cry to Jesus Christ for salvation. Within a few minutes that whole village was on its face; heaven opened; the Spirit came; Christ spoke to them. They gave their hearts to Him from the leader down. They were baptized in His name. The words, "whosoever believeth in Him," had broken down their caste distinction. In some places the people tried to hold receptions for me, but in the midst of the programme people would begin to shout praise to God and testify to His salvation. Tamashas (festivals) were thus turned into regular testimony and praise meetings, meetings that lasted all night. The people met us with their drums, and went through the whole village, playing hymns of praise to Jesus Christ. In the midst of our campaign, after more than 1,200 had been baptized, I received a reply to one of my letters from Mrs. Reichards of Scranton, Pa., an invalid, saying, "You asked me to pray for 500 souls, but when I thought of the great field and of the years which have been spent in seed-sowing there, I could not ask the Lord for less than a thousand, so I am praying for a thousand at least." In 1906 the Christian community in the field now known as the Vikarabad District was 716. When we closed last year's statistics they numbered 9,323; 4,870 of these came out last year. We had thousands of names of those who were waiting. Since the Annual Conference we have baptized more than a thousand in the Vikarabad District, and there are about 3,000 now begging us to come. I received a letter last summer with the following heart-rending sentence in it: "We believe Jesus Christ. He has forgiven our sins; we want to be full Christians before we die. We are surrounded by cholera.
1. A real Christian experience. Men and women have been transformed. Men who were robbers yesterday are our best evangelists to-day. Women 65 years of age will walk 60 miles to lead their people to Christ. Farmers will work all day in their fields, and then go out in the evenings and teach the people what they have learned of Him.

2. It has given us a real praying church; not repeating forms of prayer but really talking to God, and waiting for God to talk to them. He does it; they trust Him.

3. It has begotten in the people a real spirit of sacrifice for His sake. They are willing to be tied to trees and be beaten for Jesus' sake; they give up the grain of their scanty food rather than renounce Jesus. One young man, Nagappa, while holding family prayer in his father's house, was taken by the hair of his head and dragged out to the police station by a village official and compelled to sit there for hours in the rain. When asked by one of the workers why he did not write to the missionary and let him report this injustice, he said, "They have not nailed me to the Cross yet, and my Jesus was nailed to the Cross for me. He did not save me that I might have an easy time; I am willing to suffer for His sake, that I may lead those who persecute me to Christ."

Another man was called up by a high official and told that if he would only renounce Christianity, and not allow the Christian teacher to live there, he would give him a plot of ground for which they applied. He stood up and said, "I cannot leave my Jesus. If you cut my throat I will die for Him." I have seen more real devotion among them than I have seen in Christian lands. One man was absolutely beaten to death, and another beaten on the knee-caps until he was lame.

4. It has brought a new era in their giving. Before this movement came the mission had practically to give everything; not so to-day. They hold a rally (that is, a time for giving thank-offerings). Preachers lay on God's altar a month's salary, after already giving their tithe. Sheep, goats, chickens, rupees, horses are given. They praise Him, and the rally is over. To give a few incidents. In the midst of the great movement, one night we heard them singing as they came. They had already walked 33 miles, singing all the way. They drew near to the bungalow door and sang there for some time. They called me out on the veranda and knelt, and praised God for the joy He had given them. Then they rose, and, out of an old, dirty rag, they poured on the table 100 rupees, which they had brought as a thank-offering to the Lord. This was from a single village. The whole circuit had never given more in a whole year before. A rupee is the wages of four days of hard labor. Last October, because of the wonderful way in which God had blessed us during the year, God laid it on my heart, and I asked all our missionaries and workers in charge of boarding schools and other work to close the work on the 31st October, and observe it as a day of thanksgiving and praise to God for His wonderful leading throughout the year. I suggested that all who felt led of the Lord should bring a thank-offering. Thanksgiving services were held all over the District, and
thank-offerings were taken. I was at one of the thank-offering services. It began with a testimony meeting which lasted until eleven at night. Then they spread two large blankets on the ground. The people emptied great sacks of grain on them, with a song of thanksgiving. They are people who never have a regular breakfast, or as much food as they really need. Others brought rupees with a song of praise, others chickens, goats, sheep, etc. Finally a man led a horse on the blanket and gave it to the Lord, chanting His praise. It was the most valuable thing he had, and equivalent to the gift of a farm or a mortgage in the United States. Just last week, at one of the thank-offering services at a Quarterly Conference, in a town where only five years ago there were but two Christians, they gave 150 rupees, 100 of which were the gift of a Brahmin official as a thank-offering for what Christ has done for him. He has given up idolatry and worships Christ, though he is not yet baptized.

5. It has made new men of the workers. Some of them were worthless before, and have been transformed into men of power. They have learned to laugh at impossibilities, and cry: "It shall be done." They always expect, when they go to preach, to lead some one to Christ before they return. If they do not, they have not had a good meeting. They have been transformed from mission employees into leaders. They feel His burdens, and strive to help Him bear them. They believe God.

Shall we call it a mass movement? In a sense it is, because the people have come in a mass. While the movement, or the baptisms, rather, have been largely among two castes, every caste has been greatly moved, and I believe that, as soon as the two castes who have been coming have been brought in, there will be at once a much greater movement among the caste people. Surely,

The Kingdom is coming, Oh tell ye the story;  
God's banner exalted shall be;  
The earth shall be full of his knowledge and glory;  
As waters that cover the sea.
NAME once fixed to a person or thing, or place, no matter how unsuitable it may be, is difficult to change. It is perhaps impossible to trace back and find who first applied the term Mass Movement to the remarkable spiritual work going on at present among the people of certain parts of India. Those having most to do with it would prefer to call it by some other name, for while the movement is admittedly a remarkable one, and while in places the numbers are large who are being thus influenced, it is misleading to people outside of India and also to those in this land who are not familiar with the system on which society is here organized.

So far as the writer knows, in no locality have the people as a whole moved toward Christianity. It is rather a caste movement, or a movement along family lines. Within the Methodist Episcopal Church the first work of grace that was given the appellation of Mass Movement was among a small class of people called the Mazhabi Sikhs. Within the district where the movement occurred practically the entire tribe was swept into the Christian fold, though the people of other castes were at that time practically untouched. Later came the movement among the much more numerous class of out-castes called the Lal Beghis, or sweepers. For many years, while thousands of this class were baptized, the surrounding tribes were little affected, though of course a successful work in any caste always attracts individual converts from other classes. The very remarkable work that occurred in Gujrat a decade ago was among the Dherds. The present still larger movement in Upper India is among the very numerous class, the Chamars, the descendants of the original leather-dressers.

Within the caste affected, the development of the work is usually along family lines. People who become Christians, while often
most severely persecuted for a time, in the end influence their own relatives, as the bond of relationship among the Indian people is unusually more minutely traced and more deeply recognized than in western lands; it provides a splendid way for the pervasive effects of Christian teaching and life to manifest itself among any class whose members have given it a hospitable reception.

A common misconception is that in its origin and development the Mass Movement is uniquely miraculous. Any work of grace among a benighted people is a constant wonder to those seeing it, the Mass Movement being more wonderful only in that it affects larger numbers. But the Mass Movement work begins, as does all other Mission works, in the slow and patient teaching of the people by the ordinary methods of the missionary. In fact the Mass Movement is but ordinary Mission work brought to full fruitage. It is the harvest after the sowing, the abundant effect after the patiently-applied cause. The Mass Movement fields of to-day, with their thousands of converts and their tens of thousands of inquirers, are the places where for weary years the Christian missionary desperately clung to the promises, and, in the face of apathy and sterility, hoped against hope. The Mass Movement fields of to-morrow are the places where the same plodding, preparatory toil is now going on. He who advises that all workers in ordinary fields be withdrawn to concentrate effort on present-day Mass Movement fields lacks vision. Such a course would mean that Christianity would be confined to narrow sections in India, and to-morrow there would be no Mass Movement areas.

A characteristic of Christianity as seen in the Mass Movement is its continual tendency to not only spread horizontally along caste and family lines, but to spread upward, affecting the caste immediately above the one in which it is for the time being at work. There is nothing unusual about this. It has been the rule in the spread of the Gospel from the beginning. But the peculiar social system of
A School in the Jungle
India, composed of caste superimposed on caste, allows it to be seen clearly. In the region where our great work was among the Lal Beghis, the lower strata of the social system, there was not only the usual large number of individual conversions from among the high caste people, but a very decided effect was soon apparent in the adjoining strata just above the Chamaris. Inside of a couple of decades this effect has become so penetrating and so effective that the chief work is no longer among the Lal Beghis, but among the Chamaris themselves. At the present time there are abundant evidences that from the Chamaris the leavening effect is spreading still upwards, and it can but be a matter of time when the entire lump of Indian society is leavened.

A further characteristic of the Mass Movement is the way it suddenly appears in unexpected places. It is not a thing worked up; it comes down from above, always where there has been seed-sowing and preparation, but not always in the place it is expected. As in the days of the great prairie fires in the West it was not uncommon to see incipient blazes springing up here and there a long distance in front of the rushing wall of flame, kindled by a burning wisp of hay or a spark carried on by the wind, so we are continually seeing the sudden springing into existence of incipient Mass Movements, kindled by the visit of some spirit-filled convert to distant friends or inaugurated by the transfer to a distant part of some post office clerk or railway man or humble State official who for himself has tasted and found the Lord to be good. To-day one of the most encouraging, and at the same time one of the most difficult, aspects of our work is the way these potential Mass Movements are springing up in various parts of the country.

That there are dangers connected with the Mass Movement no one knows better than those in the midst of it. The difficulties of indoctrinating great masses of people, whose only mental inheritance has been darkness and superstition for untold generations, the im-
possibility of entirely eradicating from the lives and thoughts of those who accept Christ in adult life, the effects of lifelong idolatrous influence, the inevitable ambition for higher social privileges on the part of those who fail to realize that with privilege must also go responsibility, and the difficulty of translating to the thought of one, who has worshipped unclean gods and goddesses, the real meaning of such words as consecration and holiness and purity continually cause the missionary in his heart to cry out "who is sufficient for these things." Nevertheless, in spite of the difficulties so clearly recognized, the general elevation of the thought and the character of the masses thus brought to Christ is clearly apparent; and time after time we find notable instances among the converts from grossest idolatry, to such works of grace, that they give us examples of Christian character and holiness which would adorn the Church in any age. As a whole, it is doubtful if there are more failures of character among the converts who come in through the Mass Movement than would be found among a like number developed and brought to the faith in the more deliberate and usual methods.

Perhaps the greatest danger that faces the Christian Church from the Mass Movement is not found among those who are taught and baptized, but among those who have heard fragments of the Gospel message, been attracted by it, have pleaded for teaching and baptism but have been rejected because of the lack of workers or the lack of funds to send workers. To-day tens of thousands of earnest inquirers stand at the door of the Methodist Episcopal Church and plead for teaching. With our present staff we are able to baptize and instruct about thirty-five or forty thousand a year. The others must be put off. They cannot understand such delay on our part. It seems to them distrust of their motives, and when it is continued year after year it is but natural that keenest resentment is aroused. Rejected, or at least neglected by us, these weary and heavy-laden ones turn to Mohamedanism or some reformed Hindu sect for the
succour we have failed to give them, and as the crowd behind them is almost certain to follow in their footsteps, hundreds of thousands and even millions may be lost permanently to the Church because we are at present unable to instruct and care for a few thousands.

Within the Church the problems growing out of the Mass Movement are enormous, but they lie near the surface. Converts must be taught succeeding as well as preceding baptism. Only line upon line, and precept upon precept, even when it is from the true Gospel, are able to permanently change men and women whose souls have been warped and whose hearts have been polluted by the traditions and beliefs of Hinduism. Even after years of such training one will often meet in the converts vestiges of old beliefs and customs which give a new vision of the deepness of the pit from which they were dug. In prayer meetings and from the lips of devout men and women one occasionally hears a strange commingling of Christian faith and dark streaks of superstition still lingering as a result of the contaminating effects of old faith. Perhaps too much should not be expected from people who have grown to manhood and womanhood under such adverse conditions. Nevertheless, even here we often see characters which make us to realize anew the possibilities of grace.

In the nature of the case, the hope of the Church in the Foreign Mission field is from the children of the converts and of the Christian families. While we are often made to feel that the mental darkness and the intellectual apathy which has been the heritage of these people for centuries leaves its effect till the third and fourth generation, still the average child in the Mass Movement area is bright and eager to learn, and when given an adequate chance, justifies the expenditure of time and effort put on him. This is strikingly illustrated all over our field to-day. The children of converts who were depressed and even degraded, whose parents were despised as outcasts, having gone through our schools, are to-day holding positions
of trust and profit under Government and in commercial houses and railways. In our schools one of the common sights is to see classes of bright and attractive high-caste lads being efficiently taught by our boys who have come up from the ranks of the despised and rejected. Give it a chance and Christian education Literates all signs of age-long depression in the First generation. If our opponents occasionally twit us with not converting through school the high-caste lads who attend, we answer that at least through our schools we are making our own high-class lads from material they have rejected.

The very large increase in our Christian community within the last few years is leading us to realize most vividly that we must train the children of our converts. The plan we have formed is a comprehensive one, though lack of money and trained teachers have prevented our employing it to the full. Each worker is instructed to be on the look-out for every bright boy and girl in our village day schools, and as opportunities offer these brighter children from the villages are brought to our central boarding schools. Our plan looks to giving every Christian lad and lassie enough teaching to enable them to read the Bible, though as yet we have sadly failed in reaching this ideal.

From the brighter children placed in our primary boarding schools we watch for and select for a grammar school education those who seem to give promise of profiting by it. In these grammar schools we also keep close watch for the boy and girl of character and spiritual perception, who gives promise of becoming the village teacher or Bible-woman. In turn from these grammar schools we urge on to the high schools the most promising, and from our high schools we carry on to the college classes the comparative few who have as yet been able to develop to that degree. In the early days our primary schools were largely evangelizing agencies, but with the Mass Movement the need for that instrumentality is passing away,
and we are placing an emphasis on real primary education which we hope will give an abundant source to the stream that flows on up to the college classes. When the Government introduces compulsory education, as it will ultimately do, our task will be made simpler, but even now through our village day schools, our primary, grammar and higher institutional boarding schools, we are seeking to develop the leadership that will make the Mass Movement the force that will help to make India a diadem in the crown of our God.

Colaba, Bombay.

J. W. Robinson.
First Movement: The Mehtars

It was Hoskins that did it. Robert Hoskins, the many-sided missionary. He was inclined to be a law unto himself but his was the law of activity coupled with faith in the power of God to save to the uttermost. Somehow it seems that the plight of the uttermost appealed most strongly to Hoskins; yet he was pre-eminently the missionary that had access to all classes.

He served his first appointment in Bijnor, 1868-1869, the station where Bishop E. W. Parker eight years earlier did his first work, and Mrs. Parker, who still lingers with us to tell how they opened the work there. Hoskins got hold of a little handful of Chamaras and then of Mehtars. Both castes promised well but somehow the Chamar Movement got a chill and did not develop. The few that came were faithful and have formed the basis of what will be a mighty movement some day. It may be that it is the basis of the great Chamar movement across the border in the North-west India Conference. Some one was first in that class and in that movement. Hoskins’ converts are probably first for some of them became preachers and afterward were scattered throughout our territory. The group of Mehtars too remained small. For about sixteen years it was confined to a faithful few in the Mandawar sub-circuit of Bijnor and was just enough alive to have a few converts a year in that region. But these Christians were known and talked about among their caste fellows the district over.

Hoskins was transferred in 1870 to Budaon where he remained, except for one furlough, until 1885,—altogether thirteen years of service there. It is safe to say that no thirteen years’ work of any servant of God among the Methodist missionaries of India, was fraught with more important ultimate results than were that of Hoskins’ at Budaon. There too he got hold of Mehtars and Chamaras as well as
others. The Mehtars responded readily. He inspired confidence and they came to him. Their best young men learned of him on his bungalow verandah and in a measure became imbued with his spirit of conquest. He got them by the dozens and made preachers and teachers out of them, sending them out to win their fellows. They were the talk of their former community who said: "See these Christians? How they grow. I wish I had gone with them—but—"

And so it came to pass that when Hoskins left Budaon in January 1885 about half of the India Methodist Christians were in the "Budaon Circuit;" so again it was Hoskins that did it.

The majority of his Christians were Mehtars who are very clannish. Christianity spread in family lines among them. As said above, Hoskins was a law unto himself. Once upon a time a great and wise council had ordained that Methodism should stay east of the upper Ganges but Hoskins' people were telling redemption's story to their relatives across the Ganges, near Kasganj and some of his people had moved across the river so he followed them. Soon there were several hundreds of his best, most progressive people living beyond our boundaries. He recked not artificially drawn lines! There was no other Mission looking after these people—none other willing to baptize and evangelize among them, so Hoskins followed them up and committed Methodism to a broadened policy.

When Hoskins went to Bijnor there were twenty-seven Christians there. He left two years later forty-nine. When he went to Budaon there were 192. He left 947. Upon these foundations others have since been building.

But there were others at work in this business. There was no lack of sympathy. Great-hearted, far-seeing E. W. Parker was the Presiding Elder in those days. He is easily second in the tale of these beginnings but he was easily first in the opportunity to push and develop the movement and that's what he did. He was not only Presiding Elder of this fruitful field, but he was also Sub-bishop.
over Zahur-ul-Haqq, the first native Indian Presiding Elder. His district was Amroha near at hand.

Zahur-ul-Haqq was Methodism's first convert in India. He was a Mohammedan and therefore had little sympathy with caste. Had our first convert been a high-caste Hindu, things might have been different. He early took up with this Mehtar work and it grew to some extent under him. In his earlier years he had more to do with the Mazhabi Sikhs who were comparatively few in number and at this time were almost a man won for Christianity. But this isn't the place to tell their story.

The Mehtars were received by the Mazhabi Sikhs with ill grace,—when received at all and, even today, the prejudice between these two clannish people has not entirely died out, although it is little heard of except with some of the old staggers who still encumber the ground. But Zahur-ul-Haqq worked among the Mehtars and won their hearts. Again the work moved along family lines; again the artificial line of demarkation, viz., the Ganges was reached and after Hoskins had crossed it, been rebuked and paid no attention to the re- buke, Parker permitted his own and Zahur-ul-Haqq's men to move cautiously beyond the Ganges to follow up their converts and their relatives. That carried us into the Meerut territory and even to Delhi where there was a little community built up which became the seedling of the great district built by P. M. Buck on this little foundation—but that story belongs to the annals of North-west India Conference and wider Methodism. It was Buck and J. E. Scott that started the swing of conquest, but they had the hundreds that Hoskins and Parker had first landed, with which to do the swinging.

To my mind there was a fourth to whom credit is due for the movement among the Mehtars—and that is J. C. Butcher. It was he who had the vision to start the tide where there was stagnation. His was the common sense and the vision. That story is just to come. Along with Butcher were some of us smaller fry who had
sense enough to let the Lord have His way with this struggling people. We tried to help Him and them.

I suppose that I was asked to tell this story because I came into the move as early as any one now living and I knew well the men of the beginnings. We, wife and I, came to India arriving Christmas eve, 1884, a Christmas gift to the Mission from the home Church. There had been no recruits for several years for the Indian work. We were allotted to Bijnor where five Mission families had preceded us, and where there had been no missionary for over four years. The Mission there was just twenty-five years old.

In those days there was a boys' boarding school of about thirty Christian boys and a girls' school with forty-eight girls.

The boys were almost without exceptions of Mazhabi Sikh parentage. The girls too were mostly of that class, but there were several from among Chamar Christians and a few miscellaneous orphans. There may have been one girl of Mehtar origin. I think now that there was one. My preachers were after the remaining few Mazhabi Sikhs who had not yet become Christians. In the city of Bijnor itself there was one school in the Mehtars' section; beyond that I do not recall that there was any special effort for that class.

My first year's itinerancy was guided by my Indian brethren and was along the above lines. We preached everywhere to all classes but we visited only the homes of the Mazhabi Sikhs. Of course I was too green to know this and to appreciate the situation. But one day H. A. Cutting, my Indian fellow preacher, asked me whether I would baptize a young man from the Mehtars who could read and write and wanted to be baptized. I saw no reason against it, if the young man would answer all the questions and they felt that he was in earnest. These matters were easily disposed of and, as I was anxious to baptize my first convert, I did the deed.

The word seems to have spread among those people who had remained somewhat dormant. In two other places shortly after that
they brought similar cases to me and I, depending on the representation made to me, baptized them. John F. was my poorest preacher—a regular old timer, a "stick-in-the-mud." He himself, was a Mazhabi Sikh convert and would go after none others. One Sunday when I was at his place, about twenty-seven miles from Bijnor, we had service and a man came in and sat far away from the others with his six year old son. No one heeded him or greeted him. When service was over he would not leave; John tried to drive him away but he insisted on seeing me, so I, catching the draft of the matter, had him called.

He told me that he was a Mehtar, had learned as he could; John had taught him some at morning prayers among the people of the Mission station and he declared that he believed in Christ and wanted to be permitted to confess him in baptism. John reluctantly admitted that he was as good as any of the Christians, was of a blameless life and there was nothing against him but his caste. I proposed to baptize him. John demurred that the "people would not receive him, they would leave us, nobody else would become Christian," etc. I was too new, green, and enthusiastic to see the force of his argument or incline to caution, and I baptized both him and his son. His wife had died. It happened as John had said: the people were much incensed against the missionary of such immature judgment and declared that they would never receive him. But their prejudice died after a year or so.

The word of these baptisms among the Mehtars spread throughout the district, their hopes again revived and the dormant work began to pick up. Those who had been for years Christians mustered up courage and went after their own people. Several of our young local preachers caught the vision and began to work hard among this class wherever they got any encouragement.

Just then I was stricken with rheumatism and so crippled that they planned to send me home. For almost two years I held
on but was a captive in my own house. The men came to me as I could not go to them. We planned and prayed and they went afar field and brought me glowing reports which I laid to over-enthusiasm and hardly credited. All depended on me for I was the only ordained man, and I being practically bedfast, nothing could be done. That year my Presiding Elder too was more or less indis posed because of fever etc. and he could not visit the out centres for me. He smiled at the glowing reports but there were few baptisms.

And here comes in J. C. Butcher. I was at last providentially removed and the Butchers took our station. He visited the out stations, took in the situation, swung the whole movement into line, prepared pastor-teachers to cope with the numbers and baptized these people by the hundreds. I do not think I would have caught the vision. I was by nature conservative and too cautious. Butcher saw and did the right thing. That's why I say he was a close second to the pioneers. It took a Nehemiah to recover the work of a Moses after it had gone bad. Draw the parallel yourself.

Thus Bijnor work encouraged the Church and spread until it too, following family lines, crossed the Ganges. Even in my day it sought to cross but I forbade my young men to go over until Dr. Parker, my Presiding Elder, told me the story of Hoskins and said that he too had been hesitating and forbidding permission to open trans-Ganges work, but we prayed about it and after prayer on the situation he arose from his knees and said, "Brother Rockey we must not stand in the Lord's way. Let us cross over." That story too belongs to the beginnings of North-west India. Bijnor district lies opposite the trans-Ganges territory of Meerut, Muzaffarnagar and Saharanpur. Hence came probably their leaven,—that is their Methodist leaven.

I could tell stories of other beginnings of this work, but this is enough. Had not the Lord been so manifestly in it there were
enough of us conservatives to have blocked its progress. Thank God
for the men of vision!

I have tried to tell the story of the beginnings. But have I?
Were there not beginnings far back of these? Yearnings and prayers
and cries and groans, the agonizing of a people oppressed, when
none seemed to hear? When I was a lad they were still discussing
the true source of the Mississippi. They finally said that it was
Lake Itasca. But is it? What makes Lake Itaska? Where is the
farthest trickle of the farthest spring that flows into that lake? If
that were located would it not be the true source of the mighty
river? So the true beginnings of this Mass Movement. Who can
tell, except that it had its source in the origin of all good things—
the lake of the Infinite one?

N. L. Rockey.

Shahjahanpur, India.
How would you like to be an "Untouchable?" Not because you yourself had done anything to make you so, but because other people who considered themselves higher up in the scale had decided that you were untouchable. When Jesus saw the despised leper whose brother said he was untouchable, He putting out His hand touched the unclean man and made him clean; once for all teaching that so far as Christianity is concerned there are no untouchables.

Surely Jesus must have had India in mind when He touched the unclean man yonder on the Judean hills, and the Gospel of Jesus Christ has put some of us down here in the midst of fifty millions of so-called untouchables. It is a blessed joy to tell such people about Jesus Christ.

We began with the sweepers, the lowest of the low. In some places we have almost transformed the sweeper community. Next then to the sweeper was the great Chamar caste or those who work in leather. They cure the skins and then make the shoes for India's millions.

For some reason the Brahmans of India said that the Chamar is outside the pale, and for countless centuries he has been among the despised of the land.

Nominally he is a leather-worker, but there are so many of him that he must find other work to do and so he has become the great labouring class of India. He is the man in the village who does the hard work on the farm. He is called on for all sorts of labour. He is a strong, robust, splendid type of man and India could not exist without his labour.

But all the time he has been disqualified. There was no possible chance for him to learn to read and write. It was a sin for him even to touch the sacred books of the Brahmans. He was not supposed to own land, although occasionally some of them had managed
to get hold of small farms. He had no religion and was a man without opportunity.

Here was a field dead ripe for the missionary. Here was a people tremendously responsive to every advance that could be made. The missionary could offer him an opportunity for education, a chance to climb out of his depressed condition, and best of all, a religion.

He was quick to respond to the opportunity. There was something about the religion of Jesus Christ that appealed to him.

Now they are coming more rapidly than we can care for them. Thousands of inquirers every day call from villages and petitions are coming, saying, "Come and teach us."

When the missionary had gone into the heart of the Chamār mohalla and got to know the people he was tremendously surprised. These people with no opportunity for education, ground down by the landlords and despised by the higher castes, were found to have many remarkable qualities. The very hardships that they had undergone had developed in them many good qualities. He found them men of keen common sense. He found them quick to learn and eager. He found them to be people who appreciated the good things and who had a keen desire to better their condition. He also found a social organization among them, which proved to be very helpful in our work. Each community had its headman or Chaudhri. This Chaudhri is a man of tremendous influence in his own community. His word is law. He, together with the headmen of other villages forming a panchayat, settles the destiny of the members of the caste.

When the Chamārs in the village of Khairpur become Christians the Chaudhri of this village one day goes over to see the Chaudhri of the village of Surajpur. He tells him what has happened and of all the hope that is bound up in this new religion, and so the Chaudhri of Surajpur says "take me to that Christian preacher:" and the way is opened up for the Gospel in the other village. In this way the movement spreads like a fire from village to village.
Then when a Christian Church is organized in a village you have at once someone to act as a leader. You have got your Board of Stewards and your Class Leaders ready at hand, men who have been accustomed to leading. You reach a group of these Chaudhries and you reach a group of villages.

After the Chamar becomes a Christian, about the first thing he wants is a school so that his children can learn to read. He sees the advantage of education; he wants his boy to have a chance; and thus as fast as we can we open schools for these people.

The Christian from the Chamar community knows the value of money. He has to earn every penny he spends. We have been again and again impressed by his common-sense business understanding. Even in spite of the handicap in which he has laboured many of them have accumulated property, land and cattle and other things. Thus when it comes to the support of the Church of Christ these people are going to be able to bear the burden. There is no such thing as "Rice Christians" among them. The day after he is baptised he is willing to give something towards the support of his preacher, and the time will come when the Christians from the Chamar community will be able to finance their Church.

Then this man so long without a religion surprises us by his wonderful ability to understand spiritual things. The people of India are naturally spiritual. And I have seen these men coming in to very definite religious experiences.

They are a splendid strong people. In Northern India it is the largest caste; they are found in every village. Literally millions of people are just waiting with wide open hearts for the Gospel. They are the great backbone of the country, the farmers; the labourers; the men who do things, and full of wonderful possibilities. As these people become Christians they have much influence on other people. The people of the village see what a tremendous change has taken place and they begin to ask "What is this new thing we see?" They come
to us asking "Why don't you come and teach us too?" Christianity has done a very strategical thing in opening up work among the Chamars of India. The work is spreading slowly but steadily and surely, and if we can only keep up with the tide, can only care for those who are Christians, can only instruct those who are enquirers, and if we only keep close to God, the next twenty years will see wonderful things in the Christianizing of India.

Benson Baker.
ALL Mass Movements in India have thus far been among the depressed classes, and usually they have originated with the very lowest. In North and North-west India the step has been upward from the "Sweeper" to the Chamars. In Gujrat there has been an additional step upward. The Dheds, though still well within the pale of the "untouchables," are considered one step higher than the "Chamadi" or Chamar. When in a village an animal dies no caste man will touch it. He sends for a Dhed who comes quickly and gladly, skins the animal and takes the flesh home for a feast. The skin he takes on his head and delivers to the tanner (Chamadi or Chamar) who is by caste lower than himself. The man who skins the animal and brings the hide will not eat with the man who is so low as to tan it. Thus passing strange are the "caste" customs among the folk who are below "caste"! The Dheds are a simple, humble and ignorant people. They have been for the most part hand-loom weavers, though now that the cotton mill has come to India and their trade endangered many of them have turned to agriculture and till the soil as tenants of the landowners. While they are, from a Western point of view or in comparison with most of the higher castes, a very poor people, their poverty is not that of most of the lower classes in many parts of India. It is not uncommon for one of them to own a small field or two and many have their own goats and cattle. They live, as do all outcastes, in a section of the town or village just apart from the "caste" people.

Since this Mass Movement among the Dheds has to do with Gujrat perhaps a lesson in geography may not be amiss, though I cannot ask you to look for Gujrat on the map. In most cases you will not find it, for it is not a province or a political division but is rather a language area. It is that part of the Bombay Presidency (including the Native State of Baroda and many of the Native
States of Kathiawar) which borders around the Gulf of Cambay and in which the Gujarati language is predominant. Including Kathiawar it is roughly about 300 miles from north to south and 200 miles from east to west, and has a population of about 11,000,000.

For the beginnings of the Movement you must go to the city of Bombay. Some have asked of this city as they did of Nazareth, "Can any good come out of it?" Let us see. In the year 1888 an enthusiastic young European began work among the "sweepers" of the city, many of whom had come from their homes in Gujrat in order to secure higher wages. In a little time he was calling on his ordained brethren to baptize some of them. By the end of the year he had nineteen Christians from among these transient workers. One of the converts was a man of considerable importance in his community, a contractor under the Municipality. He and his relatives and friends going back to their people on their occasional visits carried with them the gospel. Some of them remained in Gujrat and their relatives and friends soon began to enquire about the "Way." The villages in which they lived were, however, outside the territory in which our Mission was then working. When our missionaries were asked to go and baptize some families they referred the matter to the Mission working thereabout, but this Mission was not ready to take responsibility for converts from this community, so in 1895 G. W. Park who was then stationed at Baroda baptized not only a number of "sweepers" but also several Dheds in the villages of Kasar and Od. Owing to the illness of Brother Park the work later fell to E. F. Frease and during the year the Movement spread rapidly from village to village along family lines and by the end of the season there had been 550 baptisms. During this year a few villages in the Baroda State opened to us, and some were baptized.

Immediately the eyes of the Mission began to turn toward Gujrat. Here was a splendid beginning, the prophecy of a real Mass Movement, the first of the kind in Western India. For three
years the work went forward, the missionaries baptising as many as their slender band of workers would enable them to care for. We read, "There have been 875 baptisms during the year. There have been converts in forty-seven new villages." Again, 1,120 baptisms, some in old and some in twenty-seven new villages. Still again, "the total number of baptisms during the year has been 1,830. That our converts are standing well and our position growing stronger each year is indicated by the fact that there is now an average of thirty-five Christians to the occupied village against an average of twenty-six last year."

The significant single event of the period was the Christian Mela in 1897 at Bhalej near the place where our first converts were baptized. Writing at the time the Superintendent said, "Not being blessed in this district with 'temples made by hands' for the assembling of worshipping congregations, the place of meeting was a quiet field with a row of trees throwing a grateful shade on the simple platform made of earth cast up, with a spur projecting for the speaker and scattered straw on which the people were to sit. By ten o'clock the delegations began to arrive, headed by their pastor-teachers. When the meeting "opened at eleven o'clock 1,000 or more were present. It lasted until two o'clock when the congregation had swelled to more than 2,900 souls. One delegation walked over eighteen miles through the sandy roads to reach the meeting, a round trip of thirty-six miles. Hundreds walked over twenty miles before they were home again."

At a second session the candidates for baptism were presented; being called forward by villages. Information concerning each was carefully listed, the candidates seated in long, circular rows in front of the platform. "The responses given to the address and questions by Bishop Thoburn were prompt and hearty, and at its close they recited the Apostles Creed in concert with encouraging unanimity. Bishop Foss baptized those on one side and Dr. Goucher on the other. The total number was two hundred and twenty-five." It was a great
day. There have been many greater since, but the story of that day
stirred the Church as nothing in our history had stirred it,—225
baptisms in a single day, an unheard of thing, a cause for praise and
redoubled effort both at home and on the field.

"Splendid work!" So said everybody. Bishops Foss and Thoburn
and Dr. Goucher told the story far and wide. Our whole Church had
her eyes turned toward us. Missionaries were enthusiastic and
expectant. Could anything stay the tide of success? The Church
seemed to fairly thrive under persecution. Men were beaten, houses
burned, all manner of oppression practised, but the lines held. And
then,—plague and famine, hand in hand! Villages poured them-
selves into the fields to escape the plague but the rains failed, the
fields turned brown and bare, and the harvest failed. Families were
blotted out, whole villages decimated. What the plague passed by
the famine attacked. Relief works were opened both by the Govern-
ment and by the Missions. We decided not to baptize any except the
long recognized and well established enquirers lest some should be
tempted with hope of physical relief to accept baptism. Notwith-
standing this the work grew. In 1,899 we occupied 165 villages as
against 140 the year before.

Then came the darkest days. Famine increased. Plague con-
tinued and worst of all cholera swept the entire district. Three
out of four missionaries were laid aside by death and disease. The
cholera began at the relief camps. People died in such numbers that
graves could not be dug for them and they were compelled to burn
the bodies in great heaps. People became panic-stricken and fled to
their homes carrying the disease with them. The first of our staff to
fall was Brother Hudson. "At midnight the sickness came on and at
eight in the morning he had "fallen in sleep." Next day Miss Brown,
assistant in the Nadiad Boy's Orphanage, was taken with cholera and in
a few hours passed away. Then Willie Park and Ada Ward. Brother
Ward fell sick and the hospital at Bombay received him. Brother
Frease, the Presiding Elder, fell under a severe form of typhoid fever but after a time God raised up both these men. Meantime what burdens fell on their families and fellow-workers! Relief work must be super-intended. Food from the great "Corn Ship" which came from America must be distributed. Famine waifs poured in for our care. At the end of 1900 there were 1,600 boys and girls in the Baroda, Nadiad and Godhra Orphanages. Buildings were built with famine labours as relief work and gradually good accommodations were provided for the children. But what a task to care for body and mind and soul. In spite of good food and all possible care hundreds of these children, weakened by famine, became prey to disease and died. Teachers were hard to find. Our community was too young to have developed them. But God opened door after door and help came from the homeland in money and reinforcements. Other Missions helped us to teachers and the work went forward.

Then came the great harvest. Baptizing was suspended during the time of famine and while temporal relief was being provided, yet great numbers were being convinced of the truth of the gospel and were asking to "be made Christians." The people were ready and waiting, but the Mission staff was both burdened by work and broken by disease. During Brother Frease's illness Brother Fox, veteran missionary from the Marathi field, became acting superintendent and Brother Robbins, another old soldier, (civil war veteran and one of William Taylor's early recruits) came to our help. These men decided that earnest enquirers must no longer be kept waiting. They baptized in a single day at Vaso 800 and the next day 600 at Mahuda. Brother Robbins intinerated over a large portion of the district and baptized upwards of 2,200. The total for the year was 6,291, which was up to that time a record for a district on the Mission field, and the figure has scarcely, if ever, been exceeded since.

The six years which followed were marked both by success and tragedy. Thousands flocked to Christ. Nearly 14,000 were baptized.
But in 1904 there was a recrudescence of plague. It was more widespread and more virulent than ever before. Of it Dr. Frease wrote: "It was a hideous march of the grim destroyer." With his pastors he went through the Church registers. "At places they seemed more like a burial than a baptismal or probationer's record. Many a page containing thirty names would have all but two or three marked 'died of plague.' In one town of a little under one hundred Christians nearly forty had been taken, and in many places one in three. Whole families had been blotted out, the simple houses remaining silent and deserted, reminders of the tragedy." To make matters worse the rains again failed and famine conditions prevailed though not so seriously as formerly. In the five years which followed the death roll was 5,779.

The rest of the story? Development is the word, "consolidating gains" to use a present-day term. Missionary reinforcements, increasingly better trained preachers and teachers and better physical surroundings have meant a growing Church, not growing so much in numbers in recent years but in intelligence and character. A high official in the Baroda State told the writer he could always tell when he had reached a Christian community. "It is so much cleaner than the old Dhed village," he would say. Today, out of the Dheds that were, we are making men and women of whom the Church may be proud. Two High Schools, one for Boys and one for Girls, a Theological School which since 1909 has every year sent from ten to fifteen graduates to our village ministry, a Teachers' Training College for women, one of the best Industrial Training Schools in India, two well equipped hospitals,—these are alike the outward and visible fruits of the Mass Movement and the training camps wherein we are preparing a host of recruits for coming campaigns. Gujarat for Christ! And why not? The tendency is upward. From every side comes the testimony that the higher castes are listening and enquiring. Mass Movements are coming among the great, and at
present almost entirely neglected, middle classes. We have gone after the educated man and have made him a new man, but not in many cases a "new man in Christ Jesus." We have reached and baptized the low caste man by the tens of thousands. We have lifted him to higher levels, but the rank and file of India, the great middle classes, await our coming.

A. A. Parker.
HE special work of our Mission to the Telugus began in the year 1889, when the Rev. J. H. Garden was appointed to Tandur, in the Vikarabad field. On entering upon his work, he wrote as follows:— "The people receive us gladly, cordially. In one journey, on the same day, we had two most touching instances of genuine kindness and hospitality, first at the hands of a priest and secondly from a Brahman gentleman, whose treatment of myself and my outcaste servants will ever remain in my heart as two of the most genuine cases of kindness and hospitality I have ever met." During this year, 1889, Brother Garden's cook, "Isaac Abanna," was converted, and he had the distinction of being our first Telugu convert in the Nizam's Dominions. Shortly after his conversion, he was called from the work of serving tables to preach the Gospel to his people. His relatives shut him up, giving him very little food, and tried to keep him from any connection with Christians; but he cried unto the Lord, and was finally released and set free for the work for which God had saved him. For many years he was used in scattering the seed throughout this field, and God permitted him to see the harvest before he was called Home.

In the meantime, after an interval of a year spent in Gulbarga to relieve Rev. D. O. Ernsberger, Brother Garden toured throughout this Telugu field, preaching the word, selling Gospel portions and blazing the way for the Mass Movement which was to follow. During the year 1891, he had five baptisms. It was during this year that he was led of God to open work in Gangawaram, or Vikarabad. While touring through this section of the country, in company with Rev. Samuel Maigur who is now in Heaven, they were camping in a grove near where the Mission bungalow in Vikarabad now stands. They were impressed with the need and they knelt together under a
"Our Prayer Tree."

A baptized Telugu family. Narsingpur Circuit
Starting out on the John 3:16 Campaign
Among the Telugus.

large mango tree, which has since been known as "our prayer tree," and asked the Lord to give them the plot on which they knelt. God heard their prayer and it was not long before that property came into the possession of the Methodist Mission.

The next year, Brother Garden was appointed to Vikarabad. There was no bungalow, but they lived in a native hut and went on preaching and sowing the seed. Every year, there was an increase in the number of baptisms. While there was no large number in any one place, there were a few here and a few there, scattered far and wide over the field. He with his Indian helpers kept on praying. In 1902 he wrote: "We see reasons to expect, in the near future, a true revival that will bring thousands of these people to Christ. It seems to be upon us."

The real beginning of the Mass Movement was in 1905, on the Shankarapully circuit, then a part of the Vikarabad field, when the people began to come by communities. Dr. W L. King had charge of this circuit, in addition to the work of the district. In 1905, 54 were baptized; and in 1907, two years later, 294. About the same time, a movement broke out in the Hyderabad circuit, under Rev. A. H. Baker, and 306 were baptized. The number of baptisms on the Vikarabad field had this same year reached 110. This seemed to us a wonderful year! We had never had anything like it before. But the burden for souls began to press more heavily upon us than ever. We felt that we must see the people saved or we could not continue in the work.

It was during the next year, 1908, that our first Special Evangelistic Campaign was held. We prayed until God gave us His plan, and it is remarkable how it fitted in with what had been done in previous years. He laid it upon our hearts to go to every village in which there was a single Christian and not to preach but just to testify to what Christ had done for us, and then to give the invitation to the people to come to Him. More people were converted during this month than we ever had in a whole year before. All the
baptisms during the month were in villages where there had been one, two, or more Christians. In one village where Brother Garden had years before baptized three people, one of whom had since died,—in a single meeting we baptized 125! Our hearts were filled with joy, and the Indian workers were greatly encouraged. They realized in a new way that God was working with them. Indeed, the Lord seemed to come closer to us during this campaign than ever before.

During the following year 1909, God called us out on the John 3:16 Campaign, about which I have often written. Before the month ended, we realized that we were in the midst of a greater movement Christward, than we had even dreamed of. From every direction calls came,—"We want to become Christians,—come." Those who had already received baptism went everywhere telling the good news to relatives and friends. Meetings often lasted all night. In two days, I baptized more than five hundred. Our converts began to be numbered by the thousands. By the end of 1909, we could not begin to receive the people who were knocking at the door of the Church. Calls would come from villages into which we had never yet entered. No one could say that it was the work of man, for it was far beyond anything that we had imagined. From 1903 to 1913, a period of ten years, our Christian community increased to 17,391. From 1913 to 1917, or four years, our increase was 13,227. These figures represent the Hyderabad-Vikarabad district only. In one section of the Bidar field, the Telugus are coming in great numbers, and in one part of the Raichur district, there is also a great movement toward Christ among them.

During the past year, 1917, on this district, 4,212 converts were baptized, and 1,300 of our Christians were received into full connection with the Church. And still there are thousands of people on our waiting list. Oh, the hungry, sin-sick hearts! Have you ever thought what it would mean to you to be without Jesus? During our Summer School in Vikarabad last April, we were holding open
A Telugu Summer School
Quarterly Conference among the Telugu.
Among the Telugus.

air meetings, as no building of ours there at present was able to accommodate the people. One evening, on the outskirts of the crowd, an old man was seen to be walking up and down, up and down, with a large stone on his head. At first he was thought to be a workman about his work; but as he still kept pacing up and down, one of the missionaries went to him and asked him if he would not put the stone down and come into the meeting. "No," he replied. "I will never put this stone down until peace comes into my heart. This stone represents the great burden of sin that I am carrying. I was told to come here, that I might find peace." Then the missionary talked to that dear old man and pointed him to Jesus, the Son of God, and he was converted in just the same way that any of us have ever been. With stone removed and with radiant face, he remained for the rest of the Summer School meetings, and is now a member of our Christian community out in Kohir. "But are they real Christians?" we are sometimes asked. Well, they often endure severe persecutions without the least thought of going back. One man who was cut and bleeding from a severe beating,—received because he was a Christian, said to us afterward: "They can beat me, but they can't take away Jesus!" And I think that a larger number remain true than among the same number of our Christians at home. Indeed, these simple village people have been able to teach us many lessons in our own Christian lives.

This great Mass Movement, up to the present time, has been very largely among the low caste people, the Malas and Madigas,—(the horse-keepers and the leather workers!) but God has spoken with such power through them that the people of higher castes have been greatly moved, and thousands of them to-day are praying to Jesus Christ, though they have not received baptism. And I believe that in the not very distant future, we will have a Mass Movement among them, also. Numbers of them have already begun to come in Yellandu, where Brother C. B. Ward sowed the seed for so many years.
But, friends, even among these poor, depressed classes, God has material for "a glorious Church, not having spot, or wrinkle, or any such thing." One has to live with them to feel their heart-throbs.

One dear old saint came to a recent quarterly meeting leading a calf, which she wanted to give as a thankoffering to God. We talked that day of Christ's great love and sacrifice for us. At the close of the meeting, she came to me with tears running down her face and said,—"Father, may I take this calf back home and feed it for another quarter, so that it will make a bigger gift?" Do we consider our gifts big enough for Him who loved us and gave Himself for us? Not long ago, when the collection was being taken in one of the villages, a poor man gave all the vegetables he had in his house. He stood and thought for a moment, and then said: "I think there are a few more left out in the field." So he ran off quickly to bring them also; he was not satisfied until he had given all! Is that the way with us?

Friends, the burden of this great, hungry multitude is upon us. Will you believe me when I tell you that with a Christian community of more than 30,000 we still have for evangelistic work the same number of Missionaries of the Board,—with two more ladies of the Woman's Foreign Missionary Society,—as we had when our Christian community numbered only 532? Can it be said any longer that we have too many missionaries? God forbid! Yes, rather let it be said that we have failed to measure up to the responsibility God has placed upon us. Christ says: "My heart yearns over this mass of people. I am unwilling to send them away hungry, lest they should faint on the way." Oh, that we as a Church, and as individuals, could feel with Him! God grant that we may, is my prayer.

"Give of thy sons to bear the Message glorious,
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest, Jesus will repay!"

Hyderabad, Deccan.

Chas. E. Parker.
The Mass Movement among the Marattas

THE Marattas—Nineteen million of them.

They hold one of the most strategic positions of any class in India.

Their home, three hundred miles of Western India coast line and Bombay with its million people near the northern end.

An irregular line running inland culminating at Nagpur, six hundred miles from Bombay, is all Marathi country. Before the next General Conference we hope to have the new Marathi Conference formed: a strip of India six hundred miles long and one hundred miles wide. A bit of India full of a most virile race.

Their history proves it is no vain boast that their armies have watered their horses in every river in India. Many thousands of them are now on that far away battle line giving proof that the martial spirit of their fathers abides with them.

There is more solidarity and less caste barriers than in most other parts of India.

All classes stand together in an emergency. This is why they have come to the top as a great people.

They have stood out solidly against the Gospel—but are now coming just as solidly into line with it.

The Mass Movement among the Marattas will be a movement of all classes towards the Cross.

Such a movement has set in. There are forty thousand Protestant Marathi Christians.

In my own district—the Poona district—we have twenty-seven village communities of Christians where a few years ago I could tramp all day and find no Christian roof to rest under. I now can find one whenever I need it and I can break bread with a Christian family whenever I am hungry. All this is in a brand new part of the dis-
strict. It is not what we have got that stirs me. It is what I see coming.

I see the beginning of a movement that nothing can stop until it reaches all classes from the Mahar to the Brambin. It is doing this just now.

We are sharing in that thrill of new life which has come to so many other parts of India.

In the new India—the new political and religious India—the Maratta will be one of the great constructive forces which will make for the finest and most efficient leadership.

India is on the move—on the march towards a higher destiny. She is out of the old grooves and is looking for leaders to take her by the hand and bring her into her own.

It is most pathetic to see this desire for leadership, and it is sad to see the kind to which she is turning. She deserves better leaders.

This is our day. The hour is striking for a great onward movement of the Church of Christ.

We hear it in this Marathi field. We must respond to it and we mean to do it.~

*Poona, India.*

W. Stephens.
Gynoba—a fine type of a Marathi Preacher Born in heathenism—converted when a young man—and for many years has been a most faithful preacher of the Gospel.
This man also was born in heathenism—and there he has remained. He also is a preacher—A travelling preacher, for he travels far.
There are many thousands of his class in India—and many of them are being transferred and transformed into the Gynoba class.
The Santals.

The Santals appeal to an American missionary, because in so many ways they resemble the American Indian; this may seem an extraordinary statement to the friends at home, but it must be remembered that India is a land of diverse religions and races, and one can find types of all kinds. The Santals are one of the aboriginal races, whose origin is shrouded in the mists of antiquity. As they had no written language until the missionaries among them put their speech, first into the Bengali, and then into the Roman character, we have had no written records to help us trace their origins, or the course of their wanderings.

The Santals all told, number about one and one-fourth to one and one-half millions, 600,000 of them being found within the borders of the Santal Parganas, or districts of the Santals. This administrative district contains an area of over 5,470 square miles, and lies in the bend made where the Ganges river turns south, having hitherto flowed in almost an easterly direction. The Santals are however not confined to the district to which they have given their name, but large numbers are also found in the regions west and south of the Santal Parganas, while latterly large numbers have migrated to the regions east of the Ganges to open new regions to cultivation, and large numbers have gone to the tea-garden regions of Assam, and to the coal-fields some distance to the south-west. Like the American Indian they are a roving people, and when civilization becomes too oppressive, they move on.

They are on the whole of darker colour than the Hindus, by whom they are looked down upon as an inferior race, though in strength of body, and in simplicity of nature they are often superior to their better favoured neighbours. In religion they are animists, and worship spirits of various kinds, though in the parts of the country where they have come in contact with Hindus, they observe the Hin-
du festivals, and worship the lingam, the emblem of the coarser form
of Hinduism. This in fact constitutes one of the chief reasons for
concentrating effort upon them, for once they have become thorou-
gly Hinduized, it will be much more difficult to reach them, just as
the African pagan, once a Mohamedan is much more difficult of ac-
cess. Their language is also of a type similar to the American Indian
languages, being agglutinative, and entirely distinct from Bengali or
any of the Sanskrit derived languages of the Gangetic valley.

Historical references are very meagre; the Bhavisyat Purana
compiled in the 15th or 16th century says of the people here: "They
are small, black and of immoral propensities, and ignorant of religious
duties; a few only are attached to the name of Vishnu. They are
dexterous bowmen and industrious cultivators." In the work of
of reclaiming land and clearing jungle the Santals have few equals in
India. In 1850 there was a rebellion among them due to the execu-
tions of Hindu landlords, but after the rebellion was quelled, the
Government took a more sympathetic interest in their difficulties, and
as a result gave them a form of administration more suited to their
simple modes of life.

Christian effort among the Santals was first begun by the
Church Missionary Society in 1862 and by the Scandinavian Luth-
ern Mission in 1867; the latter is now known as the Santal Mission
of the Northern Churches, as the Mission has workers from Den-
mark, Norway and Sweden. The United Free Church of Scotland
has Mission work among the Santals in another district. The Meth-
odist Episcopal Church began work at Pakaur in the year 1884,
but at first it was confined to the Bengali people; later work was
begun among the Santals, and at present there are three Santali cir-
cuits with a total membership of 600, including children, out of a
total in the Pakaur district of 1,111; that is the Santal membership
is slightly over half of the district total.

The appeal of the Santals is the appeal of a people accessible
because of an inferior and a crumbling form of religion; the appeal of a people for whom Hinduism has an attraction, and who will go whither they are drawn; the appeal of a people simple and straightforward as a rule but easily led away by drunkenness and licentiousness, and who need quickly be shown a better way.

C. H. S. Koch.
The Balahis.

The Balahis are an occupational group found in the Nimar and Hoshangabad districts of the Central Provinces and in Central India. According to the last Census they numbered 52,314. They are probably of mixed origin. Legends of their beginning tell of a large number of prisoners liberated from jail at Ujjain in Central India through the efforts of Kabir the Reformer who flourished about the fifteenth century. These were of different castes, and as they had all lost caste status because of being imprisoned, they united and became the founders of the Balahis, so called because they were told by the Reformer to do 'bhalai ka kam,' good works.

As to social relation they are probably quite closely connected with the Koris, a weaving caste of the north, and on the other hand seem to be quite closely related to the Mahars, a large and important low caste speaking the Mahwati language. They occupy a peculiar economic position and illustrate in themselves some of the stepping-stones from lower to higher stations in caste uplift. There are two principal divisions of the caste, Katiya Balahis and Nimari Balahis.

The former do not eat carrion, are weavers, have apparently nothing to do with work and customs usual to the people of the leather dressers' stratum of society. The Nimari Balahis eat carrion, claim the bodies and skins of animals dying in the village, and some of the caste deal in skins. This section thus still have some social roots in the lower level, but on the other hand a large number of them are weavers and farmers, so they have reached up in this way to a higher plane of caste life. The two sections of the caste do not eat together and do not inter-marry. As a people they are in a plastic state in a social, economic and religious sense.

They worship the usual Hindu gods and goddesses; but are
A typical Santal face.
Village Takators, District Pakaur.
Christians from among the Balathis. Note large head-dress, Puggree, worn by them—one characteristic of the class.
not permitted to enter the temples or touch the idols. They also worship the cow, snake, several trees, sacred rivers, etc. They are very superstitious, believe in the evil eye, evil spirits, etc., and have very definite methods of procedure for curing one possessed of an evil spirit, bhut. The one who has the power to do this is called a jadugar. A story is told of a Balahi who was possessed of two bhuts, one a Teli (oil-seller’s caste), the other a Balahi bhut. As the price for leaving the man the former demanded oil and coarse sugar, which were given him. The Balahi bhut demanded cow’s flesh to eat. The jadugar was unable to furnish this because his own caste customs forbade him to touch meat, so both bhuts refused to leave the patient. As a last resort the latter was taken to the temple of Mahadev, the third one in the Hindu Triad, placed before the idol, and well beaten with sticks, but the bhuts were obstinate and he died.

Marriage among them may take place at any age, even when the parties are babes. Girls are usually married by the time they are seven or eight, and boys by the time they are thirteen to fifteen years old. A Balahi Brahman officiates. He is a Brahman who does such offices for the low castes, also eats meat, and so is looked down upon by the orthodox Brahmins. There are two kinds of marriage ceremony, ‘goras lagan’ in which the hands of the couple are joined just at sunset for completing the ceremony, and ‘ghari ka lagan’ in which a brass cup is filled with water a certain number of times before the ceremony can be finished.

Being in a plastic state a number of the caste became interested in Christianity some twenty years ago and were baptized in the Khandwa district of our work. The Movement has spread and is now rapidly covering that area, being confined thus far to the Nimari section of the caste. Quite a number of the young people have been in our schools, many are now teachers, preachers, bible women, three men from among them have been ordained. A young woman sat last year for the Matriculation Examination of the Allahabad
University, the first one of that origin to reach this stage, on the road to getting an education.

In spite of the prevalence of Bubonic plague right through the year, there were over four hundred baptisms in 1917, and more than double that number would have been received had it not been for the epidemic. Inquirers are appearing on many sides, the Movement is taxing the resources of the District Staff, the whole caste seems accessible, and increasing numbers are pressing in upon the Church demanding teaching and baptism.

F. R. Felt.
The Belgaum District Mass Movement.

The Mass Movement in Belgaum district is first of all an intellectual awakening. Twelve years after the London Mission came to Belgaum on invitation of General Frye, they founded the first High School in all the Bombay Mufussil. That early sowing is yielding a large harvest even in remotest villages. Two days ago we opened a new village, baptizing 114 on the first visit by the missionary himself, when was found among the Holayas a lad who had read the sixth book.

It is absurd to think of sending as a worker to that village one who has not studied beyond the middle school. This is rather the rule than the exception among our out-caste villages. Therefore we are compelled to keep day-schools of a high grade, although it is not always possible for us to do so for lack of proper workers. Night-schools are a secondary matter, but we have a number, and find them both useful and popular.

We suspect that our problems are those common to the Mass Movement everywhere. Our educational situation has perhaps been our chief difficulty, and yet our greatest blessing. It has forced us to develop our own workers, and is our greatest aid in the task.

In fact the Lord seems to have forced upon us every step we have taken in this field. The district was given to our society as a last resort. Besides the High School, the London Mission gave us nine Indian workers and a Christian community of 210, of which but 44 were members of the church. During the whole of the eighty-four years they seem to have confined their labours chiefly to the valley about Belgaum city, as they had Christians in but five villages outside.

For two years the field was barren for us. The third year saw five children of Christian parents baptized, and of the nineteen baptisms in the fourth year, five were from non-Christian families. By this time we
were pushing the work far out from the city, but without any thought whatever of trying to manufacture a Mass Movement. Within the short period of thirteen years the Lord has multiplied the nine Indian workers into 157, and the Christian community of 210 into one of 9,017! During this entire period Brother Scharer has had charge of the Gokok circuit. At first he and his cook were the only Christians. The cook's desire to preach was encouraged. These two have seen over 5,000 converts in a few strategic centres, where there is a worker in every village, and a goodly number of young men in training. This splendid work stimulated all others to try to keep up.

In the matter of Self-support we have seen from Central Conference reports that our Christians are per capita about in the lead in the Mass Movement areas. Our giving this year was Rs. 3,037.

For some years we have felt the pressure of the movement, but now it is about to o'erwhelm us. Last year we sanctioned the opening of but three new villages. And in the end we found that when we added to them the converts among our old Christians, we had 1,325 new responsibilities! At this writing there are eighteen villages which have pressed us so long that we must give them entrance soon.

This will be a historic year, in that it will see many thousands baptized; it will see our first group of village boys in High School, and our first young man in Lucknow Christian College. And then it will see soon a mud village with about fifty consecrated young folk therein being trained to help us keep up with the Lord's plan for taking 200,000 backward people, and then the 1,500,000 others all about us into his own Kingdom. "Who is sufficient for these things?"

CHARLES F. LIPP.
The Babel of Bombay

I have been requested to write an article upon this subject, because Bombay is very much like the Babel of old in the matter of a confusion of tongues for here we find a polyglot population speaking almost every language under the sun.

Originally, Babel meant "gateway to God." We cannot say that Bombay is such. It is more like the gateway to the nether regions. But, still, Bombay is the gateway to one of the greatest of God's countries in the whole world.

The city is one of the prettiest on the globe, and certainly, the prettiest and largest in the middle East. Built upon seven hills, like Rome, who

"Sat upon her seven hills
And from her throne of beauty
Ruled the world,"

she stands out as the strategic centre for missionary effort.

Here you will find many beautiful palaces owned by India's ruling and merchant princes, with many apartment houses, business places and Government buildings unsurpassed in architecture.

The Methodist Church, while failing to visualize the basal fact of Bombay's strategical position in making it a strong educational centre, has not been asleep in the matter of its evangelization.

Today we have organised work in seven different languages, i.e. English (two churches), Gujarati, Marathi, Hindustani, Cane-rese, Hebrew and Arabic.

Her agents can deal intelligently with people speaking eight other languages besides the above, i.e. French, Russian, Hindi, Punjabi, Sindhi, Pushtoo, Telugu and Persian.

Our work among the better classes has been quite encouraging,
even though it has been accompanied with, sometimes, very severe persecution.

Our missionaries have been hauled before the police authorities on several occasions, our converts have been severely beaten many times, and three have been poisoned within the short term of the writer.

While Bishop Burt was visiting Bombay toward the end of 1917 he was taken to the Bombay Bible School and shown one of these men who had been given a peculiar drug which attacks the nerve centres and brain cells.

He remarked two or three days after this that he wished he had not seen that awful expression on the victim's face. It was once the face of a bright, intelligent man, one who had held positions of responsibility, but now a ruined man. And why, do you ask? Simply because he had become a Christian, turning his back upon Mohammed.

Just a few days after this another man who had fasted and prayed his way through to the knowledge of Christ was treated in the same manner.

He was a well-to-do shop-keeper and a follower of the Bab, the author of a new religion here in the east. After finding Christ he went to the Babist's meeting place and openly confessed Christ as his Saviour and the only one who could help the sinner.

He was invited home to the house of one of the members of this society and with food was given some of this strange drug. It was with difficulty that he was able to get to one of his tea shops. His friends found him deranged in mind and he could not tell where he was or who it was that gave him the drug. He can tell you, however, all about Christ his Saviour. He has not forgotten Him.

Our work among the Hebrews of Bombay is very encouraging. This work is conducted by one of our Jew converts as a self-supporting lay worker.
More than a score of Jews have already been won for Christ under his leadership. This little band are men and women of faith and they contemplate starting work among the Jews throughout the East. They believe that God will give them the means and the men to do this with.

We look for the Jews to become more and more the missionaries in these trying times and we pray that the hopes of this little band may be fully realized.

We have many converts from the better classes who have passed through sore trial. It would fill several volumes if we would go into detail about many of them, but we want to tell you of one, at least. We will pass by those who have been struck down on the streets and been otherwise beaten and afflicted in the flesh, and tell about the severe mental struggle one of our young educated Brahmin young men had to pass through.

He was first brought under conviction of sin by attending a lecture which Dr. Mott delivered at the Opera House while visiting Bombay five years ago. For three long years there was a struggle. He did not go to any missionary for help but did wrestle with God in prayer and read in secret the New Testament. Sometimes, when he thought what it would cost him and the grief it would cause his parents, he would try to take his mind off of these things, but the Spirit of God followed him and he would again have to think about his soul's welfare.

The Holy Spirit constantly held the claims which Christ made of himself clearly before him. He had to say that "surely no one ever spake as Christ did. 'I am the way, the truth and the life.' 'No man cometh unto the Father but by me,'" and similar passages made a deep impression upon him and he was convinced that he could find salvation in no other, save Christ.

It was at this point that he sought out one of our educated Indians who helped him much, but the sacrifice he would be compel-
led to make or rather the grief he knew it would cause his parents, held him back. It was at this time that the missionary was called in to deal with the case. A simple question was all that was necessary. "Don't you think that Christ, whom you believe can only save your soul and give you peace, can also adjust the matters regarding your parents and home if you trust him?" He replied: "I never thought of that. Certainly He who can do the greater can also do the lesser." "Will you trust Him to adjust these smaller matters and take Him now as your Saviour?" The answer came promptly: "I will," and kneeling down the young man poured out his soul to God and definitely took Christ as his Lord.

Upon rising there was an expression of satisfaction upon his face and peace was within his heart. He said: "Now I must be baptised and the sooner the better."

He was baptised the next Sunday and he sent word to his parents of the decision he had made and of the step he was taking. That night he stopped with the missionary but early the next morning some of his relations came after him. They told him that his father said that they would not object to his being a Christian but they wanted him to remain at home and they would not interfere with his religion. The missionary knew that this had never happened before and took the young man into a private room for a little counsel together. The young man said he could trust his parents not to poison him, as had been done in similar cases. He said he knew that they would try to get him to recant but that it would not do them any good. He was told to go and God was invoked to go with him.

He went with his relations and the missionary did not see him for two days—and they were very anxious days—but in the afternoon of the second day he came. The peaceful look had departed from his face and he showed that he had passed through sore trial. He said he wanted to have a season of prayer. He was rather hesitating...
A young Christian man in Civil Service

One of our Bible Women.
A Group of Members and Attendants of the M. E. Church, Bombay; showing the Cosmopolitan Character of the Organization.
about telling his experiences during his absence. He said that while he believed that there was a personal devil before, that now he knew there was one, as his mother had become as one demon-possessed. She had always been a kind mother but upon meeting her son after he had taken the step he did in becoming an "out and out" Christian, she became very much enraged. She told her son that she was his God and that he should obey her and she commanded him to recant. He refused to obey her orders. She then worked herself up into a state of frenzy and finally into an unconscious condition.

There was excitement on every hand, relations and caste fellows tried every conceivable argument to get him to recant. "You say you came to Christ to get forgiveness and deliverance from sin and you are guilty of committing the greatest crime a young man can commit—kill his mother.

A European trained Indian doctor was called and he said that the only thing which would save his mother was for him to tell her that he would return to Hinduism.

The missionary asked the young convert what he did under this pressure with his mother lying in an unconscious state, and he replied that there was only one thing he could do and that was to pray." He actually got down on his knees before doctor, relatives and friends and prayed. "O Christ, thou who didst raise up Lazarus from the dead, raise up my mother." God heard his prayer and his mother opened her eyes and then pulled her son down to her and weeping said: "O! My son! My son, won't you just speak the word? Won't you come back?"

The young man was undergoing a severe trial, more than fleshly torture. A mental struggle was going on. Would God hold him responsible for his mother's death if he did not recant? The doctor told him that it was all that would save her. He needed light. He needed time for prayer. He told them that he would go away and if God did not interpose before six o'clock he promised that he would
return. He left his home with a burdened heart and came to the missionary for a season of prayer and for counsel.

The Spirit of God was not long in making all things plain. Christ was more to him than mother and didn't he put his mother upon the altar and was he not to trust Christ to make all things right?

Before six o'clock a letter was despatched to the grieved parents, saying that God had made it very clear to him and that he would not return. He had left his mother in Christ's hands.

He requested that he be left alone for prayer, and should any of his friends call to see him to kindly tell them that he did not care to see them. It was not long until they came, two sisters, grand-father and a friend. They asked to see him but every one was told that he did not care to see him. They insisted but when they saw that the missionary meant what he said, the elder of the sisters began to carry on and cry at the top of her voice and the missionary saw that she was going to try the same tactics which the mother used to get the son to recant. Going over to the young woman, he said in very stern tones: "If you don't stop that noise I will call the police and have you arrested. You cannot hallow that way here." She saw again that the missionary meant what he said and the noise stopped. After the old grand-father had chided her for acting thus she came over and knelt by the missionary and asked him to forgive her for her actions. The missionary assured her that she would get to see her brother after a few days but that she could not see him then, and finally they very reluctantly went home.

An hour or so later the brother-in-law with a young professor, who had been under deep conviction some time before but who had resisted the Spirit, came to see the young man. They were refused, whereupon they asked: "Have you got him in prison." "No," the missionary replied "but he gave orders that none of his friends were to be allowed to see him." "If he wants to see us, have you any objections to his doing so?" "No, none in the least" was the reply. Their
cards were sent up to the young convert's room with a servant, and he soon brought the reply that he did not desire to see them. They were satisfied with this and left. That night we took the young man to a neighbouring Mission station and the friends made no effort to see him until about ten days had passed, when they sent a lady to arrange for an interview between the mother and the son. Upon the mother promising to control herself, the interview was arranged, and some days afterwards the son went and had tea with his parents, and two months after his conversion he was taking all his meals with them. Praise be to Christ for not only giving peace of heart to this young man but when He was definitely trusted to adjust these secondary matters, He did so. The mother did not die, and something, which had not been known before of a Brahman family, receiving back and eating with one of their number who had become an "out and out" Christian, He had adjusted.

This young man is now in a Christian College teaching and also preparing to take his master's degree.

We have Mohammedan and high caste converts in many parts of the world, America, England, Egypt, Persia, Mesopotamia, Baluchistan, Sindh, and in different parts of India.

Twelve of our high caste converts are in our employ as evangelists and teachers, and many others are in secular employment, or in other Missions. We have had several homes set up from among our converts or by our converts marrying into some of our older Christian families. We have had a Brahman convert marry into a Christian family whose origin was from the very lowest of the outcaste classes, in fact we have had two such unions. We have had Mohammedan converts marry converts from Hinduism. One of these weddings was between our first Mohammedan convert from the borders of Afghanistan, which is to the extreme north of the Bombay district marrying a Marathi girl who came from the extreme south of the district, a distance of about thirteen hundred miles apart.
One of our converts was a Sikh who has married a Gujerati high caste convert. Thus out of this Babel of Bombay are coming an intermixture of the various Indian castes and races which is impossible in any other way, and Christian homes are being set up from among the better classes. There has been some disappointing cases, to be sure, but I can truly say that the proportion of genuine cases would exceed that of our converts from the lower classes. Not because the high caste people are any better than the lower classes but because the higher classes are more intelligent and can grasp Christian truth quicker than the ignorant out-caste man. The caste lines are being lowered wherever there has been intimate relations with the missionary. Just the other day the writer was eating an Indian meal with Dr. James M. Taylor in a high caste home and the family had no objection to a convert from the out-caste class entering his home and helping about the house. This never would be allowed in a strict orthodox Hindu family.

Out of this Babel of Bombay are coming a people whose God is the Lord who suffered and died for them and thus they find Bombay a real "gateway to God."

W. E. BANCROFT.
The Amalgamation of the Indian and American Mass Movement Commissions.

In view of the very heavy responsibilities that rest upon our Mission in connection with the opportunities and problems of our Mass Movements a special Mass Movement Commission was appointed on the field. The purpose of this Commission was three-fold. First, it was to consider carefully and in detail those problems which are continually arising in the Mass Movement areas and to serve as a sort of clearing house for the ideas and plans of those at work in the several districts where the Movement is on. Second, it was to give information to the Church at home as to the achievements and needs of the Mass Movement and to ask its prayers and gifts for the development of this particular phase of our work in in India. Third, it was to consider carefully the relative needs and resources of the various areas and districts and to distribute on this basis such undesignated funds as might be secured for specific Mass Movement work. For the past three years the Commission has been very active in its work, and has reason to believe that it has abundantly justified its existence.

The Commission in America was the natural outgrowth of the attempt on the part of the home church to meet the rapidly increasing needs of this Movement. Under the leadership of J. E. Robinson the Board of Foreign Missions at its session in 1916 appointed this Commission, the personnel of which will be seen in the announcement on the inside cover page under the heading “American Section.” Bishop William Burt who had been designated by the Board of Bishops to make the official visit to India was made President of the Commission and Fred B. Fisher, once a missionary in India and for several years Secretary of the Methodist Laymen’s Missionary Movement and later Secretary of the Inter-denominational Movement was called to be its Executive Chairman. The purpose of this Com-
mission was to furnish a very definite home base from which such supplies of men and money could be drawn as to make possible the conservation of the fruits of the Movement and its further expansion without let or hindrance.

It was indeed providential that during the autumn of 1917 both the President and the Executive Chairman of the Commission found it possible to visit the field, Bishop Burt on his official Episcopal visitation and Dr. Fisher on a special tour of consultation and inspection. Both of these men brought much inspiration to both missionaries and Indian workers.

Bishop Burt was present at all the Conferences in India and presided jointly with the resident Bishops. He was thus able to meet our entire staff of Conference members and all the missionaries of both societies. The fact that there was little time between Conferences made it impossible for him to visit largely the various stations or to get into intimate touch with the village work. Having had, however, years of missionary experience in another land he was able in an unusual way to enter into our problems and give them intelligent consideration. His keen interest in the development of an Indian leadership and his wise counsel along many lines not only attested his missionary insight but were a real contribution toward the solution of our problems.

Dr. Fisher and his wife made a visit all too short. They were here especially to see the Mass Movement work and they saw it. They went rapidly from station to station and wherever possible right into the villages and mohullas and saw the work actually in progress. Dr. Fisher proved an inveterate questioner. He seemed made of interrogative points. And information seemed to stick to him. If he lost any of it it was not discernable to those who talked with him. When he spoke it was with rare understanding. He brought us inspiration and we are sure he will carry both information and
inspiration to the American people and to our Church in particular.

Fortunately both Bishop Burt and Dr. Fisher were able to be present at the meetings of the Indian Commission held at Lucknow in October last. There Dr. Fisher gave us detailed information as to the organization, plans and achievements of the American Commission and suggested the amalgamation of the two Commissions. This was at once agreed to and it was decided that the Indian Commission should constitute its Executive Committee of nine members and that these persons should also form the Indian section of the Joint Commission. The complete membership of both sections of the Commission will be found in the announcement on the cover page. The “Mass Movement Era” will become the official organ of the Joint Commission as it has been of the Commission in India. The Bishops in India were elected its editors. The two sections of the Commission will keep in closest touch and will endeavour, each in its own field, to secure those results which will mean most to the tens of thousands who are now turning to Jesus Christ in India.

Dr. and Mrs. Fisher left Calcutta early in December, hastening back to lead the home church in its effort to furnish the munitions of war for us on the field. Bishop F. W. Warne with his wife and daughter sailed late in January. Bishop Warne goes at the earnest invitation of the Board of Missions to aid in the leadership of the Centenary Campaign and the Mass Movement will have a zealous advocate wherever he goes. Bishop William Burt with his son Rev Paul Burt left Madras in early February and by the time this message reaches our readers they will have joined the group of leaders at the home base.

The Commission asks all readers of the “Era” to unite in special daily intercessory prayers that we may have wisdom for the solution of our ever-increasing problems, strength for the gigantic task which
The Amalgamation of the Indian and American Mass Movement Commissions.

has been thrust upon us, and patience and persistence in the prosecution of our work. We also invite God's stewards to consider the unparalleled opportunity which confronts us at this time and to make such gifts for the support of this movement as may be commensurate with their abilities and the relative value of this field as a place for the investment of a Christian's money.

A. A. Parker,
Secretary, Indian Section.
We went on shipboard.

2. Sangram blending 24, 32, 43.

31 slight stout and long look.

Rs 9/7/-