The

Bengal Conference

Manual

1906
The

Bengal Conference

Manual.

Adopted at the Nineteenth Session held at Pakur,
January 31—February 5, 1906.

CALCUTTA:
Methodist Publishing House,
46, Dharamtala.

1906.
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HISTORICAL STATEMENT.

William Taylor began his work in Calcutta on January 12, 1873. Services were first held in the Wesleyan Chapel, then in the Hall of the American Zenana Mission, after this in the Union Chapel, and then in the Baptist Chapel, Entally. He had many discouragements, but held on in spite of them, and, about the 9th of April, organized a church. Thirteen persons gave in their names as candidates for membership. A hall belonging to the Young Men's Christian Association, in Bow Bazar, was next occupied, and here in two months more, some forty converts to Christ were gained. He rented a site, in Zig-zag Lane, and built thereon a temporary church thirty feet by forty which was opened on the 9th November, 1873. At the end of September, 1873, Mrs. F. W. May, of Calcutta, went to the "Dasehra Meeting" at Lucknow, and she was so impressed with the addresses of Dr. J. M. Thoburn, that she importuned him to go to Calcutta, where she was convinced he would find an open and effectual door. In December of that year Bishop Harris came to India, met Dr. Thoburn in Calcutta, and consulted with him on the subject of work in the city. In January, 1874, at the session of the India Conference, the Bishop organized the "Bengal and Bombay" Mission and appointed Dr. Thoburn to Calcutta. The appointments read as follows:—

BENGAL AND BOMBAY MISSION.

W. Taylor, Superintendent, Bombay Presidency.

Bombay.—Callian, Egutpoora, &c., George Bowen, William E. Robbins, James Shaw.

The Deccan.—Poona, Lanowlee, Diksal, &c., Daniel O. Fox.

Central India.—Bhosawal, Nagpore, Jubbulpore, &c., Albert Norton, George Gilder.


Dr. Thoburn's first service was held on Sunday, January 25th, 1874, in the Entally Baptist Chapel, which had been kindly placed at William Taylor's disposal by the Rev. George Kerry, of the English Baptist Missionary Society, and services were held there for a few weeks. In the meantime, the church which is now used as the Bengali Church was approaching completion. This church had been made possible for Mr. Taylor, owing to the unselfishness of the Rev. George Bowen, who had, in an unexpected way, received ten thousand rupees. This money he placed at William Taylor's disposal for the new church.

The church was dedicated, February 22nd, 1874, and began its great work of blessing. It was very soon too small for the congregations which thronged to hear the new unconventional
Methodist preacher. The church was built with the idea of accommodating four hundred hearers, but as many as six hundred crowded into the building Sunday after Sunday. Along with the spirit of curiosity there was the eager inquiry: “Men and brethren, what shall we do to be saved?” Large numbers believed and were saved, and many who have survived to the present time have maintained their Christian profession.

During the cold season of 1874-75, Mr. Lal Chand Mukerji, a Bengali clerk in Government service, was powerfully awakened. He was already a Christian in name, but had not the knowledge of the inward power of the Gospel. Under Dr. Thoburn’s preaching, he was brought to a saving knowledge of Christ. He immediately began to work for his fellow-country men, especially those who were nominal Christians. Services were held in the church on Sunday afternoon at half-past four. A goodly number of Bengalis gathered, and, when Mr. Mukerji was in Calcutta, having been licensed as a local preacher, he took the services. While Mr. Mukerji was in Simla, with the Government office in which he worked, a Bengali exhorter was employed. Dr. Thoburn often preached to the Bengali congregation through an interpreter.

In a very few months it became evident that the new Church would not accommodate all who wished to hear Dr. Thoburn, and he boldly rented the then recently-erected Corinthian Theatre. He immediately began a campaign for a new church. In a little over a year he gave his instructions to an experienced architect, “I care very little for the outside of the building, but insist on a good audience room .... I give you a big hole, one hundred feet long, sixty wide, and thirty high, and wish you to show how it can be covered in with bricks and mortar.” On December 31st, 1875, the new church was dedicated to the service of God. The Pastors of the English Church have been, J. M. Thoburn, 1874-1879; S. P. Jacobs, 1880; T. H. Oakes, 1881; J. M. Thoburn, 1882-1883; J. M. Thoburn, Jr., 1884-1887; F. W. Warne, 1888-1900; G. E. Stokes, 1901-1903; Titus Lowe, 1904-1905.

In the year 1874, with the appointment of T. H. Oakes as Superintendent, the Seamen’s Mission began its great work. At first he took up his quarters on board a ship lying in the river, and when her time for sailing came, the Christian captain of another vessel invited him to shift his quarters on board his ship, and thus he moved as he received invitation. After a while a room was rented in the port. In 1871 General Haig was appointed to Calcutta as Secretary for Irrigation to the Bengal Government. He was an earnest Christian and the needs of the sailors were brought home to him. He opened a coffee room in Dharamtala, which was afterwards removed to Bentinck Street. This institute for sailors, after a year or so, was offered to the Methodist Episcopal Church on condition that we opened up in the heart of Lal Bazar. For a considerable time two coffee rooms were maintained, one in
Hastings the other in Lal Bazar. The influence of the Seamen's Mission from the beginning has been a remarkable and world-wide one. F. T. Bullen, the celebrated writer of books concerning life at sea, in his "With Christ at Sea", refers to its work in the early days. In 1878 the rooms at 19, Lal Bazar were rented, at what then seemed the enormous rent of four hundred rupees per month. The work continued at Lal Bazar until the 28th of February, 1906, when they were closed owing to the development of the Seamen's work at Kidderpore near the Docks. The Superintendents of the Mission have been T. H. Oakes, 1874-1877; F. A. Goodwin, 1877-1880; G. I. Stone, 1880-1883; B. T. Eddy, 1884-1885; C. M. Miller, 1886; Ray Allen, 1887-1888; R. H. Craig, 1888-1889; George Henderson, 1889-91; C. G. Conklin, 1890; J. P. Meik, 1891; George Henderson, 1891-1906.


At this session Dr. Thoburn was appointed Presiding Elder of the Calcutta District, and Preacher-in-charge of the Dharamtala Street Church. The appointments in the district were:

- Seamen's Church: T. H. Oakes.
- Darjeeling: To be supplied.
- Rajmahal: P. M. Mukerji.
- Allahabad: D. Osborne, L. R. Janney.
- Jubulpore: To be supplied.
- Meerut: G. K. Gilder.

In 1877, Dr. Thoburn rented No. 46, Dharamtala Street, as a parsonage, at a rental of Rs. 175 per month. The total monthly allowance for himself and colleague, F. A. Goodwin, was Rs. 250 a month. At this time a Roman Catholic gentleman asked Dr. Thoburn why he kept aloof from educational work. Dr. Thoburn replied that the need of money was the reason. "If that is the trouble," he responded, "I am willing to help you; you may depend on me for a hundred rupees a month, if that will be of any use to you." A day school was commenced in the Bengali church, and a staff engaged almost immediately. Applications were received to admit boarders. No other place being available, half a dozen boys and girls were admitted to the Parsonage. In nine months' time the day school had outgrown the capacity of the building in which it was held. At that time the Secretary of a long-established school for
girls, known as the Calcutta Girls' School, proposed to Dr. Thoburn that he take over the management, which he did. Early in November, 1878, Miss M. E. Layton was appointed Principal of the school, and in 1886, under Miss Hedrick's principalship, the new building was erected at a cost of Rs. 1,30,000. The Principals of the Girls' School have been: Miss Layton, 1878-1884; Miss Hedrick, 1884-1889; Miss Knowles, 1889-1894; Miss Daily, 1894-1895; Miss Stahl, 1895-1899; Miss Widdifield, 1899; Miss Samson, 1900-1903; Miss Henkle, 1904—.

The Calcutta Boys' School had to be contented with rented premises under very depressing financial circumstances until the year 1893, when the present capacious buildings were opened, at a cost of a lakh and a half of rupees and free from debt, owing to the great generosity of Mr. Robert Laidlaw. In 1902, Mr. Laidlaw provided the sum of Rs. 2,00,000 for erection of buildings to form an endowment for the School. The Principals of the Calcutta Boys' School have been: W. A. Carroll, 1887-1888; G. S. Bomwetsch, 1889-1895; A. Kullman, 1895; B. J. Chew, 1895-1897; J. G. Kennedy, 1897-1902; B. J. Chew, 1902—; F. B. Smith, 1902—.

The work in Asansol had its beginnings in services held in a large tent on the maidan early in 1883, by Dr. Thoburn. During the meetings a number were converted. When they were over they told Dr. Thoburn that they desired a Nonconformist Church, if it were possible. He replied that if they could raise the money it might be possible. A fund was opened and subscriptions were raised and many promised to join and support the new church. While this work was going on services were maintained every Sunday by different preachers in the Railway Institute. Among these preachers was a gentleman of independent means from Giridih who went from one railway station to another preaching to the railway employees. He was invited to take charge of the little flock at Asansol, and on the 15th of March, 1883, the church was organized with twenty members and a quarterly conference was held, presided over by Dr. Thoburn. Great difficulty was experienced in getting a site for a church. No suitable plot seemed to be available, until after representation to the Government, a site was given on the side of the Public Road. The church was opened in March, 1884. On February 1st, 1888, W. P. Byers was appointed to Asansol. There was no mission house, so a room was rented in the Railway quarters until a parsonage could be built. This was completed in October, 1888. In August of this year, Harbhajan Lal Williams, the first convert at Asansol, was baptized and in February, 1889, the native church was organized with seven members. The preachers in charge have been: W. A. Thomas, 1883-1886; Benjamin Mitchell, 1887; English and Vernacular, W. P. Byers, 1888-1897; F. E. Lieden, 1897-1899; W. P. Byers, 1899-1900; English Church, John Byork, 1900-1906, Fawcett Shaw, 1906—; Bengali Church, Keshub C. Mullick, 1900—1919. The church: 1910-1912 = J. P. Walr., 1912-1916, W. P. Byers; 1916-17 H. F. Smith, 1916-1919 W. P. Byers, 1919-1920 H. McSwan, 1920-21 Sup. Rupert; 1922-25 C. T. Archibald; F. G. Williams, 1926 James Lyn and F. G. Williams.
In June, 1879, work in Rangoon was commenced by Dr. Thoburn and F. A. Goodwin in a memorable evangelistic campaign, simultaneously with the appointment of R. E. Carter, as preacher-in-charge. Here also our work was indebted to the kindness of our Baptist brethren. The chapel belonging to the American Baptists was placed at his disposal for services. A church was organized on Sunday, June 22nd, 1879. In the beginning of 1880 J. E. Robinson was placed in charge of the work. The church was dedicated on March 25, 1880. In 1882 the Girls' School was opened and Miss Warner (now Mrs. Fox) was appointed the first principal. S. P. Long had charge of the circuit from 1886 to 1890. In 1889 a new building for the Orphanage was built at an expenditure of fifteen thousand rupees.

In 1881 Dr. Thoburn was preacher-in-charge of the Bengal work in Calcutta. The work gradually extended to Beg Bagan, Entally, Kulpí, Buddipore and Jhanjra. In 1882 a day school for Bengali girls was opened, and held in the Bengali Church. A day school for Bengali boys also was opened in that year in Jaun Bazar, now Corporation Street, on the site where the Calcutta Boys' School now stands. In 1884 a Bible Training School for Bengali workers was opened in Calcutta under the care of J. P. Meik. Lakhon C. Sarcar, C. C. Das, Sama C. Sircar, Surju M. Mondol, K. C. Mullick, and S. C. Biswas were the members of the class which used to be held from 7 to 9 every night. While Mr. Meik was preacher-in-charge he built the little Parsonage at the back of the church at a cost of Rs. 5,500. At the end of 1888 the Christian community consisted of 247 members, probationers and baptised children, and the places comprised in the circuit were Dharamtala, Diamond Harbour, Kulpí, Buddipore, and Jhanjra. The preachers-in-charge of the Calcutta Bengali circuit have been J. M. Thoburn, 1881; J. P. Meik, 1881-1888; S. N. Das, 1888-1893; B. J. Chew, 1893. At the Conference of 1894, the circuit was divided—Bengali Church, August Kullman, 1894-1895; F. E. Lieden, 1895-1897; B. J. Chew, 1897-1899; Joseph Culshaw, 1899-1900; B. J. Chew, 1900-1902. D. H. Lee, 1902—. South Village Circuit, E. S. Ekdahl, 1894-1897; Neil Madsen, 1897-1898; B. J. Chew, 1899-1900; Joseph Culshaw, 1900-1902; B. M. Mozumdar, 1902—. Beg Bagan, F. E. Lieden, 1894-1897; Joseph Culshaw, 1897-1899; B. M. Mozumdar, 1899-1900; D. H. Lee, 1900-1901; Joseph Culshaw, 1901-1902; Homer Wroten, 1902; D. H. Lee, 1902-1905; A. J. Barkley, 1905; J. P. Meik, 1905—.

The office of the Indian Witness was transferred from Lucknow to Calcutta at the beginning of 1882 with Dr. Thoburn as editor. The editors have been since then, J. M. Thoburn, 1882-1886; Benjamin Aitken, 1886-1887; F. L. McCoy, 1887-1889; H. C. Stuntz, 1889-1891; J. H. Messmore, 1891-1896; J. E. Robinson, 1896-1904; E. C. Saunderson, 1905-1906; F. B. Price, 1906-1922; F. Perrill, 1923; J. W. Pickett, 1925-1928.
In 1884 the Calcutta Publishing House was opened by T. Craven. He began the work with great enthusiasm and with every prospect of success, but owing to various circumstances the Press shortly found itself in severe financial straits. By the help of many friends, and largely owing to Bishop Thoburn's efforts, it became more firmly established, and is now in a prosperous condition. The agents of the Press have been: Thomas Craven, 1884-1887; C. M. Miller, 1887-1888; F. L. McCoy, 1888-1889; H. C. Stuntz, 1889-1890; C. G. Conklin, 1890-1895; J. H. Messmore, 1895-1896; H. S. Jefferson, 1896-1897; Joseph Culshaw, 1897-1902; George Henderson, 1902—.

In 1884 the first convert in connection with our Church at Pakur, Shahos Munshi, was baptized. The Sub-Divisional Magistrate, Mr. E. McLeod Smith, used to hold services every Sunday for his servants and any one else who chose to attend. Shahos Munshi attended the meetings, became convinced of the truth of the teaching of Jesus, and asked for baptism. Mr. Thomas, at that time a minister of the church, baptized him. The work was followed up by Mr. Meik being sent to Pakur. Work was begun at Sangrampur and a bungalow built. A school was started. A few persons also were baptized. In 1888, the Government property was purchased, and in June, The Girls' and Boys' Orphanages were removed from Calcutta to Pakur. The preachers-in-charge have been: J. P. Meik, 1885-1890; Neils Madsen, 1890-1897; J. P. Meik, 1897-1903; Joseph Culshaw, 1903—.

The Hindustani work in Calcutta was opened in the year 1886. The Preachers-in-charge have been, F. J. Blewitt, 1886; Benjamin Luther, 1887-1892; J. H. Messmore, 1892; Charles Dowring, 1892-1902; C. C. Das, 1903-1904; Fawcett Shaw, 1904-1906; E. G. Sauderson, 1906—.

In June, 1888, work was opened in Mozafarpur, Tirhoot, by Henry Jackson. Work in Hindustani was begun and also among English-speaking people at Samastipur. Tirhoot is the most densely populated portion of India, some districts having a population of over 900 to the square mile. It embraces a total population of some 20,000,000 and is the most neglected part of India so far as missionary operations are concerned. Henry Jackson was presiding elder from 1891 until 1902, when W. P. Byers took charge, J. O. Denning being appointed in 1903. The District was reinforced by W. D. Beal in 1904. W. F. M. S. work was commenced by Mrs. Denning in 1903, Miss Peters arriving in the same year to take charge of the Girls' School.

In December, 1888, the Deaconess Home in Calcutta was established in a rented building at No. 64, Dharamtala Street, with Mrs. Thoburn, as Superintendent; and Miss Maxey, Miss Blair, and Miss Black, as Deaconesses. In 1903, the fine building, No. 150, Dharamtala Street, was purchased on behalf of the W. F. M. S.
and is now known as the “Anna J. Thoburn Memorial Home.” The Superintendents have been: Mrs. Thoburn, 1888-1890; Miss Maxey, 1890-1897; Miss Craig, 1897-1898; Miss Maxey, 1898-1904; Miss Pritchard, 1904-1906; Miss Maxey, 1906—.


At this Conference F. W. Warne and R. H. Craig were transferred to the Conference, and W. P. Byers, C. G. Conklin, L. H. Koepsel, N. Madsen, P. C. Nath and Paul Singh were received on trial.

In 1888, the General Conference created the Missionary Episcopate of India and Malaysia, and Dr. J. M. Thoburn was elected missionary bishop of the new jurisdiction. Its title was changed in 1900 to Southern Asia.

In 1891, the Leper work in Asansol began in a very simple manner. Every Sunday morning W. P. Byers held a leper Sunday School with an average attendance of forty lepers, and in 1891 he secured a property of several acres upon which he built two pucca buildings for lepers in October of that year. Since that time he has erected a church for the lepers. In 1891 land for the first Bengali Girls’ School building in Asansol was obtained and near to the Parsonage, and in 1892 it was erected.

In 1892, land for the first girls’ school building in Asansol was obtained and near to the Parsonage, and in 1892 it was erected.

In 1892 a house and the land on which it stands was purchased at Bolpur for Rs. 5,500, and in February, 1892, J. P. Meik took up the work as preacher-in-charge of the new circuit, and was there for five years. Then followed E. S. Ekdahl, 1897-1898; J. P. Meik, 1898-1900; F. E. Lieden, 1900-1902; Joseph Culshaw, 1903-1905; A. J. Barkley, 1905—.

On the 18th December, 1892, the Industrial Home was opened by F. W. Warne, to help worthy men out of work, at No. 5, Wellington Square. After several removals, it rented the present commodious premises in Mott’s Lane.

In 1892, a brotherhood, consisting of four young men, was organized in Calcutta, with B. J. Chew, as Superintendent. This new movement more definitely committed the Bengal Conference to vernacular work than before.

The American Methodist Institution, known first as the “Native Department” of the Calcutta Boys’ School, was opened early in 1893 with G. S. Bomwetsch as Principal. B. J. Chew became Principal in 1895, and continued so till his lamented death from typhoid fever in 1902. J. E. Robinson acted as principal until the arrival of C. C. McCown in September, 1902. Owing to ill-health,
C. C. McCown retired in 1906 and R. S. Kinney was appointed Acting Principal. He also was stricken with illness, and had to retire to America, J. P. Meik being appointed Acting Principal, with C. H. S. Koch, Assistant Principal.

When the Industrial Home was first opened, the idea was to take in boys, and care for them during their apprentice days, but this was soon found to be impracticable, and an orphanage for boys—now attached to the Calcutta Boys' School—was opened in 1893 by Miss Craig. She also organized the Girls' Orphanage a little later in the same year. This latter institution is now housed in the Deaconess Home, Miss Bennett in charge.

In the year 1894 the Lascar Work supported by the British and Foreign Sailors' Society was begun.

In 1894, at Arcadia, Darjeeling, what is now known as the Queen's Hill School, was established by Miss E. L. Knowles, who had also started "Wellesley" in Naini Tal. At its inception it was very successful, but during the dreadful catastrophe on September 25, 1899, one of the buildings was wrecked, and several of the pupils were killed. The following year Queen's Hill was rented. In 1901, the property known as Queen's Hill, the Repose and Woodville was purchased, and a large school building erected under the supervision of George Henderson, and each year since then has seen ever-increasing success. The principals have been Miss Knowles, 1894-1897; Miss Stahl, 1897-1900; Miss Knowles, 1900-1906; Miss Wisner, 1906—.

In 1895, the Dennett Training School, Calcutta, now the Lee Memorial Training School, was organized by Mrs. D. H. Lee. This work was begun and has continued to be a work in full sympathy with our Church, while at the same time, supported largely by friends outside the Woman's Foreign Missionary Society.

During the year 1895, a plot of ground at Tamluk was made over to our mission by one of the missionaries of the American Free Will Baptist Mission through George Henderson. E. S. Ekdahl began to work in the District, and in 1898 Miss Blair was the first missionary appointed to Tamluk. In January, 1901, Miss Moyer also was appointed, and by their joint efforts a commodious two-storied building was erected in 1904.

In October, 1896, No. 46, Dharamtala, was secured as the permanent site of the Publishing House.

When the Bengal Conference was organized, our present work was comprised in one district, with F. L. McCoy, as Presiding Elder. He died on February 14, 1889. After his death F. W. Warne was appointed as Presiding Elder, and continued in this relation until the General Conference of 1900, when he was elected Missionary Bishop. On his election J. E. Robinson was appointed Presiding Elder of the Calcutta District, and he continued in this relation until elected Missionary Bishop by the General Conference of 1904.
D. H. Lee was then appointed Presiding Elder which position he retained till August, 1906, when owing to the serious illness of Mrs. Lee, he had to return with her to America. F. B. Price was appointed in his place. The first division of the Calcutta District took place at the Conference held at Jabalpur, January 15-19, 1891, when Tirhut District was constituted with Henry Jackson, Presiding Elder. Mr. Jackson was Presiding Elder until 1902. For a year W. P. Byers officiated and at the end of 1903 J. O. Denning was transferred to the Bengal Conference and appointed Presiding Elder. At the Conference held in January, 1897, the Asansol District, consisting of Asansol, Bolpur and Pakur circuits was constituted, with J. E. Robinson as Presiding Elder, and remained so until the District Conference in 1900, when Bolpur and Pakur were re-united to the Calcutta District. W. P. Byers was appointed as Presiding Elder of the Asansol District. At the same time the Calcutta Bengali District was organized, B. J. Chew, Presiding Elder; with the Baliaghata, Beg Bagan, South Villages, American Methodist Institution, City Missions, Dharamtala, Kidderpore, and Diamond Harbour Circuits. On the death of Mr. Chew in 1902, a further rearrangement took place, and the Circuits of the Calcutta Bengali District were re-united with the Calcutta, except that a new District, called the Diamond Harbour District, was organized with the Diamond Harbour and South Village Circuits and B. M. Mozumdar was appointed Presiding Elder.

Early in 1902, the Calcutta Bible Training School was organized with B. J. Chew as first principal, after his death C. C. McCown took charge of the school. On Mr. McCown's retirement J. P. Meik was appointed.

In March, 1903, work was opened in Kidderpore by George Henderson. For some time a Committee of the Union Church, Calcutta, had been caring for the Kidderpore Temperance Rooms, which were intended as a Rest House and Reading Room for officers and engineers in the Docks. In July 1903, these rooms were made over to our mission. In September, 1903, Fawcett Shaw was transferred from the South India Conference, and put in charge of the work. In April, 1904, at the urgent request of the Secretary, a local day school was taken over. Mr. Shaw remained at Kidderpore till the Conference of 1906, when John Byork was appointed.

In 1902, the W. F. M. S. property at Muzaffarpur was purchased, and in 1904, the home for the Parent Society.

In 1904, a site just out of Asansol was secured and in April, 1905, the commodious W. F. M. S. Home at Asansol was erected thereon. In the same year the Mangal Bari property was acquired and in 1906 was rebuilt. In January, 1906, the fine building for the Girls' Boarding School and the Lady Missionaries' Home at Pakur were completed.
A comparative table of our work since the organization of the Bengal Conference is appended:

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<th>Baptised Children</th>
<th>Sunday Schools</th>
<th>Officers and Teachers</th>
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BENGAL AND EASTERN BENGAL.

The territory of Bengal and Eastern Bengal covers an area of 190,000 square miles and had a population of 78,493,410 persons on the 1st March, 1901. The territory includes what is known as Bengal proper, with a population of forty-one millions; Bihar with twenty-three millions; Orissa with four millions; Chota Nagpur with five millions; and the native states of Kuch Behar, Hill Tippera, Sikhim, and the twenty-six tributary states of Orissa and Chota Nagpur. The aggregate population of these states is very nearly four millions. This territory is bounded on the north by the Himalayas; on the east by Assam and the range which divides Assam from Burma; on the South by Madras and the Bay of Bengal; and on the west by the Central Provinces and the United Provinces of Agra and Oudh. It contains tracts of greatly varying physical features, including the alluvial plain of the Ganges and the Brahmaputra and the deltas of the great rivers, the crystalline plateaus of Chota Nagpur and the Tributary States and the hills stretching from their south-eastern extremity northwards to the Ganges at Raj Mahal, the narrow strip of alluvium comprising the Orissa Commissionership, and, lastly, a small tract of the Sub-Himalaya, the Sikhim State, and its added area, which forms the greater part of the modern district of Darjeeling. The most distinctive feature of the territory is its network of rivers, the Ganges and the Brahmaputra with their affluents and distributaries. These rivers are in use in many ways. They furnish an admirable and cheap means of transport; they contain an inexhaustible supply of fish, and they bring down vast quantities of fertilising silt which they distribute over the face of the delta.
In September, 1904, the old province of Bengal was divided, and the Divisions of Chittagong, Dacca, Rajshahi with Kuch Behar, were attached to Assam, thus forming the new province of Eastern Bengal and Assam under a Lieutenant-Governor. The District of Malda, which had previously belonged to the Bhagalpur Division, was transferred to the Rajshahi Division, and the District of Darjeeling was transferred to the Bhagalpur Division.

The province of Bihar is known to us from very early times. The ancient kingdom of Magadha comprised the country now included in the districts of Patna, Gaya, and Shahabad. Its capital was Rajagriha, some thirty miles north-east of Gaya. North of the Ganges was Videha or Mithila, which included the modern districts of Darbhanga, Saran, Champaran, and North Mozaffarpur; the south of Mozaffarpur was the small kingdom of Vaisali. To the east lay Anga, including Monghyr, Bhagalpur, and Purnea, as far as the Mohananda river. It was in Magadha that Buddha formulated his creed and that Mohavira founded the creed of the Jains. Soon after Buddha’s death, a Sudra, named Nanda, overcame the Kshatriyas. He made his capital near the modern Patna. Chandra Gupta overthrew this family and founded the Maurya dynasty. He successfully resisted Seleucus, one of Alexander’s generals and it was at his court that Megasthenes compiled his great work on India. Asoka was Chundra Gupta’s grandson. He was the great protagonist of Buddhism and sent missionaries to every known country.

Until the rise of the Pala dynasty little is known of the history of Bengal proper. At the time of the Mahabharata, Northern and Eastern Bengal formed with Assam the powerful country of Pragjyotisha, or Kamarupa as it was afterwards called. East of the Bhagirathi and south of Pundra lay Vanga, from which we get our modern name of Bengal. West of the Bhagirathi lay Suvarna. Its king, Sahanka, was a fanatical worshipper of Shiva and cut down the sacred bodhi tree at Magadha in the seventh century. During the ninth century the Pala dynasty rose to power in the country known as Pundra and Anga. They gradually extended their sway westwards and absorbed the greater part of Magadha. They were driven from Bengal proper about the middle of the eleventh century by Samanta Sena. By degrees the whole of Bengal proper came under Sena rule. The best remembered king of this dynasty is Ballala Sena, who re-organised the caste system.

In 1197 Bakhtyar Khilji, a Pathan general of Mohammad Ghori, conquered Behar. Two years later he took Gaur and Nava Dvipa. The greater part of Bengal gradually came under the control of the Muhammadan Governors until 1338, when Muhammad Tughlak declared himself independent. In 1397 the whole of Behar became part of the kingdom of Jaintpur, but a century later it was again taken possession of by the Emperors of Delhi.
From 1338 till 1576 Bengal was ruled by various lines of independent kings, mostly of Pathan origin. In the latter year Akbar defeated Daud, who was then king and Bengal was annexed to the Moghul Empire, to which it continued to belong until it passed into the possession of the East India Company.

THE RELIGIONS OF BENGAL.

We give below a comparative statement of the numbers of adherents of the various religions in Bengal.

<table>
<thead>
<tr>
<th>Religion</th>
<th>Number in 1901</th>
<th>Number in 1891</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>49,687,362</td>
<td>47,821,681</td>
</tr>
<tr>
<td>Brahmans</td>
<td>3,171</td>
<td>2,546</td>
</tr>
<tr>
<td>Sikhs</td>
<td>340</td>
<td>417</td>
</tr>
<tr>
<td>Jains</td>
<td>7,831</td>
<td>7,270</td>
</tr>
<tr>
<td>Buddhists</td>
<td>237,893</td>
<td>194,717</td>
</tr>
<tr>
<td>Parsis</td>
<td>389</td>
<td>179</td>
</tr>
<tr>
<td>Musalmans</td>
<td>25,495,416</td>
<td>23,658,108</td>
</tr>
<tr>
<td>Christians</td>
<td>278,366</td>
<td>192,484</td>
</tr>
<tr>
<td>Jews</td>
<td>1,946</td>
<td>1,448</td>
</tr>
<tr>
<td>Animists</td>
<td>2,780,460</td>
<td>2,753,061</td>
</tr>
<tr>
<td>Confucians</td>
<td>178</td>
<td>178</td>
</tr>
<tr>
<td>Others</td>
<td>50</td>
<td>32</td>
</tr>
</tbody>
</table>

* Excludes 11,397 entered as not returned.

A glance at this table shows that nearly two-thirds of the population is Hindu, and rather less than one-third is Musalmans. In the province as a whole between 1891 and 1904 the percentage of increase was Hindu, four per cent. Musalmans, 7.7 per cent Christians, 44.66 per cent. Of the total number of Christians in Bengal, 50,603, or 18.2 percent are European or of European origin, leaving 227,763 or 81.8 native Christians. Of this number of Christians about 90,000 are Roman Catholics.

In most of the work of the Bengal Conference Hindus hold the predominant position. It is a recognized axiom of Christian work that “the poor have the Gospel preached to them.” Authorities who do not look at the subject from an exclusively Christian standpoint, fully appreciate this situation. In the last census report we read, “The classes most receptive of Christianity are those outside the Hindu system, or whom Hinduism regards as degraded, and it is for this reason that the missions in the Chota Nagpur
plateau have so much greater apparent success than those in the plains, while of the latter the most flourishing are those whose work lies amongst depressed communities such as the Namasudras of Backergunj and Faridpur. Among the higher Hindu castes, there are serious obstacles in the way of conversion, of which family influence and the caste system are the greatest. All close observers of Christian mission work must admit that this witness is true. Our mission is to all who need us, but our greatest efforts should be made on behalf of those who need us most. In the 24 Parganas district, the division between Hindu and Musalman we find to be in proportion of 6,304 to 3,624, in every 10,000, leaving 72 of other religions.

<table>
<thead>
<tr>
<th>In Bankura</th>
<th>Hindu</th>
<th>Musalman</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>8,740</td>
<td>558</td>
<td>802</td>
</tr>
<tr>
<td>&quot; Birbhum</td>
<td>7,289</td>
<td>2,233</td>
<td>476</td>
</tr>
<tr>
<td>&quot; Burdwan</td>
<td>7,968</td>
<td>1,970</td>
<td>156</td>
</tr>
<tr>
<td>&quot; Calcutta</td>
<td>6,505</td>
<td>2,948</td>
<td>547</td>
</tr>
<tr>
<td>&quot; Manbhum</td>
<td>8,703</td>
<td>483</td>
<td>814</td>
</tr>
<tr>
<td>&quot; Midnapore</td>
<td>8,845</td>
<td>664</td>
<td>491</td>
</tr>
<tr>
<td>&quot; Murshidabad</td>
<td>4,847</td>
<td>5,077</td>
<td>90</td>
</tr>
<tr>
<td>&quot; North Bihar</td>
<td>8,373</td>
<td>1,621</td>
<td>7</td>
</tr>
<tr>
<td>&quot; Santal Parganas</td>
<td>5,613</td>
<td>840</td>
<td>3,547</td>
</tr>
<tr>
<td>&quot; South Bihar</td>
<td>9,024</td>
<td>965</td>
<td>11</td>
</tr>
</tbody>
</table>

This gives us, in the districts where our work chiefly lies, a proportion of 7,472 Hindus, 1,899 Musalmans, with 629 animists and others, among which Christians are, of course, included.

When we come to the division into caste, we find in Bengal proper that the castes, commonly called high, as Brahman, Rajput, Baidya, Kayasta, &c., number only 12% of the whole population, while the less high castes, such as Napit, Sadgop, Tanti, Teli, &c., number 16%; the Goala, Chasi, Kaibartta, Baistobh, &c., 16%; while the low castes, like the Bagdi, Dhoba, Malo, Namasudra, Pod, Bauri, Chamar, Dom, Hari, Mal, Muchi, &c., number not less than 48% of the whole. In Bihar the respective proportions are 19, 46%, 13%, and 21%. A careful consideration of these figures will show the student, that our opportunity in the Bengal Conference lies in the direction of the successful work of our brethren in the North India Conferences and in Gujarat.

In some sections of the work there are decided openings among the Musalman and the Animistic sections of the population, and an encouraging beginning has been made at certain points of our work, especially Pakur and Asansol.

The work then in Bengal at present covers effort in Hindustani, chiefly in Behar, in Bengali, and in Santali. In a very few words can the problem be stated, but for the working of it out very much of earnest thought and prayer is necessary if the result is to be a successful one.
CONFERENCE BOUNDARIES.

BENGAL CONFERENCE shall include Bengal and Behar.*

BOMBAY CONFERENCE shall include all of the Bombay Presidency north of the Belgaum district and such parts of Central India as lie south of the twenty-fifth parallel of latitude and west of the Central Provinces Mission Conference.

MALAYSIA CONFERENCE shall include the Straits Settlements, the Malay Peninsula, French Indo-China, Borneo, Celebes, Java, Sumatra, and the adjacent islands (not including the Philippines) inhabited by the Malay race.

NORTH INDIA CONFERENCE shall consist of the North-west Provinces, east of the Ganges and the province of Oudh.

NORTH-WEST INDIA CONFERENCE shall consist of that portion of the North-west Provinces which lies south and west of the Ganges, the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel latitude.

SOUTH INDIA CONFERENCE shall include all that part of India lying south of the Bombay and Bengal Conferences and the Central Provinces Mission Conference.

BURMA MISSION CONFERENCE shall include Burma.

CENTRAL PROVINCES MISSION CONFERENCE shall include all the Central Provinces, including the Feudatory States under the supervision of the Central Provinces Government, and Berar and such portion of Central India as lies north of the Central Provinces, and south of the twenty-fifth parallel of north latitude not embraced in Bombay Conference and that portion of the Nizam's Dominions lying north of the Godavery Valley Railway from Ialna, in the Aurungabad district, to the point, where that railway crosses the Godavery River; further such country as lies north of the Godavery River from this point eastward to a point twenty-five miles west of Sironcha. The boundary line shall thence fall slightly southeast to Neckonda station on the N. G. S. Railway, thence along the said railway to Yellandu and thence due east to Bhadrachalam and thence up the Godavery to the southernmost boundary of Sironcha district of the Central Provinces.

PHILIPPINE ISLANDS MISSION CONFERENCE shall include the Philippine Archipelago and the Sulu Islands.—Discipline.

* The boundaries of the Conference are: on the north, the Himalayas; on the east, Assam and the range which divides Assam from Burma; on the South by Madras and the Bay of Bengal; on the west by the Central Provinces and the United Provinces of Agra and Oudh.
### Stations occupied by the Mission.

<table>
<thead>
<tr>
<th>Number.</th>
<th>Name of Station.</th>
<th>Year opened.</th>
<th>District.</th>
<th>Population.</th>
<th>Density of Population per sq. m.</th>
<th>Most Accessible Classes in District.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asansol</td>
<td>1884</td>
<td>Burdwan</td>
<td>167,895</td>
<td>8,240,076</td>
<td>839</td>
<td>Santals</td>
</tr>
<tr>
<td>Bettiah</td>
<td>1888</td>
<td>Champaran</td>
<td>328,755</td>
<td>794,864</td>
<td>612</td>
<td>Bauris, Chamars, etc.</td>
</tr>
<tr>
<td>Bolpur</td>
<td>1892</td>
<td>Birbhum</td>
<td>115,849</td>
<td>902,280</td>
<td>451</td>
<td>Mohammedans</td>
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<td>Mohammedans</td>
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<td>Bauris, Doms, etc.</td>
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<td>Pods</td>
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<tr>
<td>Calcutta</td>
<td>1872</td>
<td>24-Parganas</td>
<td>847,796</td>
<td>6,873,359</td>
<td>42390</td>
<td>Chamars, Kaoras, etc.</td>
</tr>
<tr>
<td>Chapra</td>
<td>1889</td>
<td>Saran</td>
<td>353,078</td>
<td>2,409,509</td>
<td>1,067</td>
<td>Mohammedans</td>
</tr>
<tr>
<td>Darbhanga</td>
<td>1889</td>
<td>Darbhanga</td>
<td>435,453</td>
<td>2,912,611</td>
<td>1,017</td>
<td>Chamars</td>
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<td>Doms, etc.</td>
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<td>Doms, etc.</td>
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<td>Pods</td>
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<td>Chamars, Kaora, Muchi, etc.</td>
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<td>Mohammedans</td>
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<td>Santals</td>
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<tr>
<td>Mozaffarpur</td>
<td>1888</td>
<td>Muzaffarpur</td>
<td>540,834</td>
<td>2,754,790</td>
<td>945</td>
<td>Bauris, Chamars, Doms, etc.</td>
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<td></td>
<td>Mohammedans</td>
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<tr>
<td>Pakur</td>
<td>1884</td>
<td>Santal Parganas</td>
<td>73,871</td>
<td>1,809,737</td>
<td>666</td>
<td>Santals</td>
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<td>Bauris, Doms, etc.</td>
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<td>Doms, etc.</td>
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<td>Pods, Bauri Dom</td>
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<td>Ajlaf</td>
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<td>Jolaha</td>
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<tr>
<td>Rampur Ha</td>
<td>1892</td>
<td>Birbhum</td>
<td>102,810</td>
<td>902,280</td>
<td>550</td>
<td>Chamars</td>
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<td>Doms, &amp;c.</td>
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<td></td>
<td>Pods, Bauri Dom</td>
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<tr>
<td>Samastipore</td>
<td>1888</td>
<td>Darbhanga</td>
<td>435,453</td>
<td>2,912,611</td>
<td>1,017</td>
<td>Chamars</td>
</tr>
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<td></td>
<td>Doms, &amp;c.</td>
</tr>
<tr>
<td>Tamluk</td>
<td>1895</td>
<td>Midnapore</td>
<td>147,929</td>
<td>2,789,114</td>
<td>1,156</td>
<td>Chamars</td>
</tr>
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<td>Doms, &amp;c.</td>
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<td>Pods, Bauri Dom</td>
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<td>Ajlaf</td>
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<td>Jolaha</td>
</tr>
</tbody>
</table>
RULES OF ORDER.

I.—All the business of the Conference, excepting such as may be brought forward by the President, shall be by motion.

II.—All questions of order shall be determined by the President whose decision shall in all cases prevail, unless overruled by an appeal to the Conference; and three members dissenting from the President's judgment shall have a right to appeal to the Conference.

III.—The President shall appoint all Committees not otherwise specially ordered by the Conference.

IV.—All resolutions introduced by any member of the Conference shall be reduced to writing, if the Secretary or any member requests it.

V.—No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection, but one or more of the following motions may be made, and they shall have precedence in the order in which they are placed, namely:

1. To fix the time to which the Conference shall adjourn.
2. To adjourn.
3. To take a recess.
4. To lay on the table.
5. For the previous question.
6. To postpone to a given time.
7. To refer.
8. Substitute.
10. To postpone indefinitely.

The motion for the previous question cannot be laid on the table.

Only one amendment to an amendment shall be in order, but then it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if a substitute is accepted, it shall replace the original proposition.

VI.—Every member shall have a right to speak on any motion, but shall not speak more than five minutes at any one time, nor more than once on any one subject until all have spoken who desire to do so; unless by special permission of the Conference.

VII.—Every member when he speaks, shall rise from his seat, and respectfully address the chair; and shall not, on any occasion, use personal reflections or intemperate language.

VIII.—When a member intends to make complaint against another having a bearing upon his moral character, he shall apprise such brother of his intention, before he brings it into Conference.

IX.—No member shall absent himself from the services of the Conference, unless he be sick or unable to attend.

X.—It shall be in order for any member of the Conference, when he thinks a question has been sufficiently discussed, to move that the question be taken without further debate, and if the motion be sustained by two-thirds of the members present and voting, the main question shall be put without further discussion.—Conference Minutes.
STANDING ORDERS.

I. Course of Study.

All Bengali undergraduates who have passed the Entrance Examination of the Calcutta University are required to pass the prescribed English books in the course of study for Bengali workers. Candidates who have not passed the Entrance Examination may be excused the English studies, or otherwise, at the option of the examining board.

II. Committee Reports.

The standing committees are expected to prepare the greater part of their reports before the meeting of Conference, and to enable this to be done, the chairman of each committee should write to each preacher asking for information, and every preacher is required to furnish all the necessary information. (Session, 1902, p. 16.)

III. Boarding School Charges.

Parents and guardians shall pay where the monthly income is from Rs. 7 to 8 clothing only;
Rs. 8—10 clothing and four annas.
" 10—12 " eight "
" 12—15 " twelve "
" 15—18 " one rupee.
" 18—20 " one rupee, eight annas.
" 20—25 " two rupees.
" 25—30 " two rupees eight annas.
" 30—33 " three rupees.
" 33—35 " three rupees, eight annas.
above Rs. 35 " four rupees or whatever the fee may be.

IV. Scale of Salaries.

All increases in salary of Indian workers shall first be recommended by the District Conference.
V. Building Committee.

A Committee of three shall be appointed, on the nomination of the Presiding Bishop, whose approval shall be secured for all plans and estimates for new buildings, and also for renewal of existing buildings, when the expenditure amounts to more than Rs. 500.

The Woman’s Conference is requested to elect two of their number as members of the Building Committee, to meet with that Committee when plans and estimates concerning the W. F. M. S. are under consideration. (Session, 1904-5, p. 18.)

VI. Solemnization of Marriages.

No minister shall perform a marriage ceremony in any circuit without the sanction of the Presiding Elder or preacher-in-charge of that circuit.

VII. Private Appeals to the Board.

In view of the expressed reluctance of the Board of Missions to deal with appeals from individual missionaries for special grants from the Incidental and Contingent Funds, this Executive Board strongly recommends: first, that no appeals of the character indicated shall be forwarded to New York except through and with the approval of the Finance Committee concerned; second, that we request the Secretary of the Missionary Society to consider no appeal for a special grant for any purpose unless forwarded through the corresponding secretary of the Conference concerned with the approval of the Finance Committee. (Executive Board Minutes, 1904, p. 16, Endorsed by Bengal Annual Conference, 1904-5, p. 18.)

FINANCE COMMITTEES AND THEIR DUTIES.

Finance Committees will be appointed by the Board for all Missions. They do not represent the Board of Managers, the General Missionary Committee, or the Missionary Society, but their advice and opinion will receive full consideration. Nominations should be made by the Missions for confirmation by the board. Finance Committees have the following duties and powers, a majority of the committee to form a quorum for the transaction of business:
To prepare estimates for each and every object for which appropriations are needful according to the rules of, and on forms provided by, the Board of Managers. These estimates should be prepared in seven columns; the first should give the total amount necessary for each object; the second, the amount to be raised locally; third, the amount expected from outside sources (special gifts, etc.,); fourth, the amount necessary for the work as it is; fifth, what is required for new work; sixth, amounts asked from the society; seventh, appropriations of the previous year. The first five columns should be in the currency of the country; the sixth and seventh in United States currency. The rate of exchange should always be stated. New work should be distinctly specified as such. Letters should accompany the estimates, explaining with great particularity and care why the respective appropriations asked should be granted.

It is very desirable that the native churches should do all they can for the support of their pastors, and for the erection and maintenance of their church properties; also, that as far as possible, tuition in school be paid for by those who attend them; and that papers, tracts, and Bibles should not be wholly gratuitous; and therefore all missionaries are expected to give constant attention to the matter of self-support in the Mission, however small the amount that may at first be raised. The smallest amount that will be needed should be asked of the General Committee, and the largest possible portion left to be raised in the field.

The estimates should embrace the salaries of all persons connected with the Mission, whether in the field or out of it: and also, all expected outgoing and return expenses, and amounts needed for all reinforcements. The General Committee is not accustomed to leave any sums contingent or unappropriated and no Mission is at liberty to apply to the Contingent Fund except to meet unexpected emergencies.

The estimates thus prepared should be in the hands of the Corresponding Secretaries at least one month before the annual meeting of General Committee, that they may be deliberately considered by the appropriate committee, which, by the request of the General Committee, in the case of Foreign Missions is usually the committee of the Board having charge of such Missions respectively. The Treasurer of the Mission should in all cases retain a copy of the estimates and the accompanying letters sent forward.
To arrange the redistribution of the appropriations made by the General Missionary Committee, with the concurrence of the Presiding Bishop, subject to the approval of the Board of Managers, whose instructions must be followed in all cases.

To approve bills presented to the Treasurer for payment, for legitimate expenses within the appropriation.

To make improvements on real estate for which an appropriation has been made by the General Committee, and which has been authorized by the Board of Managers.

To sell or exchange, where the interests of the Mission require it, real estate of a value not exceeding $250.

To provide for unexpected emergencies imperilling life or property where the exigency does not permit of delay. Emergencies such as may be caused by fire, flood, mob, war, etc., but individual missionaries should never assume such responsibility when there are others to be consulted.

To provide for a thorough auditing of all the accounts of the Mission Treasurer quarterly, as required by the forms of the Board, also annually, the report of the annual audit to be sent to the Corresponding Secretaries, and to be published in the minutes of the Mission Conference. Care should be taken not only in the examination of vouchers and to see if the footings are correct, but also to see that the disbursements are in accordance with appropriations.

To determine what are the legitimate moving expenses of pastors, the rate of allowance for travelling expenses to and from the Annual Meeting of Mission or Conference, and to estimate the amount or character of Mission furniture to be ordered, and determine where it is to be placed.

To consider all applications to be made to the Board of Managers for special grants; for permission to use funds in hand, other than appropriations, for specific objects or for other purposes; and recommend or refuse such applications.

To recommend for the action of the Board, the Presiding Bishop concurring, the return of missionaries to the United States on furlough. Furloughs should be so planned that a sufficient number of missionaries shall always be in the field to carry on the work of the Mission.

To regulate the salaries of preachers and workers in the field, subject to reports on their progress in the prescribed course of studies and having regard to their usefulness, the
size of their families, and the cost of living in the places to which they are assigned.—Missionary Society Manual.

AGENDA OF FINANCE COMMITTEE MEETINGS.

Adopted July 26, 1905.

1. Devotional Exercises.
2. Roll Call and Reading of Minutes.
3. Elections.
4. Correspondence from New York.
5. Reports.
   (1) Treasurer.
   (2) Auditing Committee and Presiding Elders' Audits.
   (3) Secretary, Board of Education.
   (4) Standing Committees.
   (5) Special Committees.
6. Consideration of Estimates or Redistribution.
7. Questions.
   (1) Have Circuit Accounts been audited?
   (2) Are any preachers running into debt?
   (3) Are all deeds, securities, etc., in safe-keeping?
   (4) What new properties have been acquired; in whose name registered?
   (5) Are there any property or boundary disputes?
   (6) What estimates of the W. F. M. S. to be approved?
8. What other Business?
   (1) Requests for leave or furlough.
   (2) Authorization of loans, sales, etc.
RULES OF FINANCE COMMITTEE.

I.—The Committee shall do business only in session convened.

II.—A majority of the Committee shall constitute a quorum.

III.—The Treasurer shall have authority to call a meeting of the Committee during the interim of Conference sessions, at the request of three or more members of the Committee.

IV.—A copy of the proceedings of such meetings shall be forwarded to absent members.

MEMORANDUM OF ASSOCIATION OF THE FINANCE COMMITTEE OF THE BENGAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

Registered under Act VI of 1882.

1. The organization shall be called the Finance Committee of the Bengal Conference of the Methodist Episcopal Church.

2. The objects contemplated by the said Finance Committee and for which it is now registered are as follows:

(a) To promote the cause of Christian education, evangelization, and other forms of religious and benevolent enterprise among the various races of Bengal under the auspices and direction of the Bengal Conference.

(b) To hold in trust for the said Bengal Conference all church, school, mission and other property or properties, not otherwise held, that may be acquired by, or that shall be deeded, conveyed or transferred to it from time to time.

(c) To acquire, purchase, sell, mortgage, convey, transfer, improve, rent, lease, manage, develop and otherwise deal with property or properties of every kind for and on behalf of the Bengal Conference.

(d) To execute all such conveyances, transfers, leases, contracts, mortgages, releases and other documents as from time to time may be necessary in the administration of
property or properties, for and on behalf of the Bengal Conference.

(e) To negotiate loans on behalf of the Bengal Conference and to pay out or invest its funds, and to issue endorse and execute all notes, bonds, contracts, conveyances mortgages, receipts and other documents required by, or incidental to, such transactions.

(f) To do all such other things as are incidental or conducive to the attainment of the foregoing objects.

3. Meetings of the Finance Committee shall be held at least twice annually, one being held in connection with the Annual Session of the Bengal Conference, and the other some time about mid-year as may be convenient; and special meetings of the Finance Committee may be called by the treasurer at the request of three or more members at any time.

4. The Finance Committee shall consist of the following members, ex-officio, namely, the Bishop in charge of the Bengal Conference, the Corresponding Secretary elected for the time being by the Conference, the Conference Treasurer of the Board of Missions for the time being, the Presiding Elders of the Conference for the time being, and of at least five members elected from year to year by the Bengal Conference at its regular sessions.

5. The names of the members of the Finance Committee at this date of registration are as follows:—John Edward Robinson, Bishop in charge of the Bengal Conference; Chester C. McCown, Corresponding Secretary of the Conference; George Henderson, conference Treasurer of the Board of Missions; W. P. Byers, D. H. Lee, J. O. Denning, B. M. Mozumdar, Presiding Elders; and S. M. Mondol, J. P. Meik, Joseph Culshaw, Charles Dowring, E. G. Saunderson, elected members.

6. The Finance Committee shall do business connected with the administration of the property affairs of the Bengal Conference only in session convened in accordance with Section 3 above, and a majority of all members shall constitute a quorum. In the case of property or properties to be administered the approval of three-fourths of all members of the Committee shall be requisite to constitute valid official action.

7. The Finance Committee shall operate under the general direction of the Bengal Conference and shall be responsible thereto for its administration, and shall present
annual reports of its transactions and proceedings to said Conference.

8. The Treasurer of the Board of Missions for the Bengal Conference shall be the Treasurer of the Finance Committee. He shall be the legal and official representative of the Finance Committee, and is hereby authorized to sign, execute and register all documents whatsoever on behalf of the Committee, to appear before all registrars, courts, banks, corporations, and every other body and all other bodies and parties for the transaction of business on behalf of the Committee, and shall be capable of suing and of being sued in its name. The Treasurer shall keep the accounts of the properties administered by the Finance Committee in proper form, the same to be accessible to any member and all the members of Committee at any time, and to be duly audited by the Conference Auditing Committee year by year. He shall also be the official custodian of all deeds, conveyances and official documents belonging to the Finance Committee and shall keep a careful record of the same.

9. No member of the Finance Committee shall receive any remuneration for services rendered or share any profits resulting from the transactions of the Committee, provided that the necessary clerk-hire and office expenses shall be paid and travelling expenses of members may be met.

10. This Memorandum of Association may be altered or amended, and new rules may be added by the Bengal Conference in annual session convened.

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CERTIFICATE.

This is to certify that the foregoing Memorandum of Association was adopted by the Bengal Conference in open session on the 2nd day of February 1906, and that the Conference instructed the Finance Committee to register forthwith under Act VI of 1882.

J. E. Robinson,
Presiding Bishop.

Joseph Culshaw,
Secretary, Bengal Conference.
MISSION ACCOUNTS AND DUTIES OF AUDITING COMMITTEES.

The following rules have been adopted by the Conference for the guidance of the Preachers-in-charge and others who have the handling of Mission Funds and for the Auditing Committee.

1. Every Preacher-in-charge, or Presiding Elder, or other Mission worker who acts as a paymaster or handles Mission money, shall keep a set of books consisting of a Day Book, Ledger, and Pay Roll Book. General Board and W. F. M. S. accounts shall be kept in separate books.

2. All expenditure and receipts shall be entered daily, item by item, in the Day Book, and the proper Ledger account indicated.

3. All accounts shall be entered from the Day Book into the Ledger under their respective heads, i.e., Salaries, Itinerating, Schools, Rents, Repairs, Local Fund, Pastors' Fund, etc., and a balance shall be taken quarterly.

4. In the Pay Roll Book a correct list of all paid workers shall be kept and on receiving his monthly pay each worker shall write his signature opposite the amount that he received. When this is impossible a proper receipt shall be taken.

5. A Repair Book may be kept in which the items in detail of repairs and new buildings, which are too cumbersome for the Day Book, shall be entered and the totals transferred to the Day Book.

6. A Pastors' Fund Book may be kept in which a complete list of those contributing shall be kept, showing the amounts contributed, the monthly totals of which shall be entered in the Pastors' Fund accounts of the Day Book and Ledger.

7. Under Salaries shall be entered only items of receipt and expenditure for salaries of Preachers and Pastor Teachers.

8. Under Itinerating the Preacher in charge shall enter the actual itinerating expenses within his own circuit, or for his circuit work, and an itemized list of expenses must be shown. Other expenses for travel on Mission Work, shall be passed by the Finance Committee.

9. Under Schools an itemized account of receipts and expenditures for schools, and schools only, shall be kept. If desirable the separate items may be kept with vouchers in a separate book, and only the totals for the individual schools entered in the Day Book. Items for expenditure for periodicals for the Sunday School held in connection with the Day School may be entered under this head. A Pay Roll Book for Teachers as in Section 4, shall be kept or regular receipts shall be taken.
10. Under repairs only items of expense for repairs on existing buildings shall be entered, and these shall not exceed Rs. 500 on any one building without the approval of the Building Committee. The account shall not be debited with expense for new buildings, or additions to old ones exceeding Rs. 500 without the order of the Finance Committee. When a new building is ordered by the Finance Committee, an account called Building Account shall be opened and all receipts and expenditures shall be entered in it.

11. The Pastors' Fund account shall be a condensation of the Pastors' Fund Book showing the total collected monthly and the items of expenditure.

12. Annual Conference members who are paymasters for Circuits shall keep a separate Pay Roll for each Circuit.

13. Missionaries receiving contributions or special gifts for current work, whether from persons on the field, or in the United States, or elsewhere, must report them at once to the Mission Treasurer, and itemized bills shall be presented to the Mission Treasurer for the application of such funds, to be audited by the Finance Committee, and filed by the Treasurer.

14. All contributions for building and property received by Missionaries on the field shall be reported to the Mission Treasurer.

15. All accounts within the Mission, not only expenditures on account of regular appropriations, but of all other moneys shall be audited quarterly and annually. The Auditing Committee should certify this audit on the books and the accounts of the Treasurer of the Mission forwarded to the Mission Rooms should have a like certificate.

16. Vouchers and Receipts so far as possible should be presented to auditors for all moneys received and expended. Care should be taken not only in the examination of vouchers and receipts and to see if footings are correct, but also to ascertain that the disbursements of regular appropriations, Special Gifts, and all moneys raised locally are in accordance with the Redistribution.

17. Balances may be transferred from one account to another at the end of the year, only by the consent of the Presiding Elder.

18. It shall be the duty of the Presiding Elder to audit the accounts of the Preachers in charge, the W. F. M. S., and of all schools in his district, but if he so desires, he may request the Auditing Committee to audit them.

19. It shall be the duty of the Auditing Committee to audit the following Mission accounts:

   The accounts of all Presiding Elders and their wives, if in charge of mission workers.
   The accounts of the Preachers-in-charge where the same are Presiding Elders.
The accounts of all institutions, personally or by proxy, the proxy being the auditor of the Board of Trustees.

The accounts of the Conference Treasurer of the Board of Missions.

The accounts of the Treasurer of the Woman's Foreign Missionary Society.

Building accounts of over Rs. 2,000,—and the accounts of any money raised and expended for any special purpose.

Books of any Circuit, either General Board or W. F. M. S., on the request of the Presiding Elder or Treasurer.

The Auditing Committee may at their discretion call for any set of books and audit the same.

The Auditing Committee and the Presiding Elders are instructed in cases where these rules are not followed, to refuse to certify the books and to report the same to the Finance Committee.

A copy of these rules shall be pasted in all Ledgers.

**SALARIES OF MISSIONARIES OF THE BOARD.**

Printed by the courtesy of the Rev. A. B. Leonard, D.D., Secretary of the Missionary Society.

The schedule of salaries for Southern Asia is as follows:

First five years, married man ... ... $950

" " " single man ... ... 650

Next ten, after first five years, married man ... 1000

" " " " " single man ... 700

Next ten years, after first 15 years, married man ... 1100

" " " " " single man ... 800

After 25 years, married man ... ... 1200

" " " single man ... ... 900

**ALLOWANCES FOR CHILDREN.**

14 years and under ... ... $100

Over 14 years, and under 21 years, if dependent upon parents ... 100

If attending school in the U.S., children from 14 years to 21 years will be entitled to ... 150
SA SALARIES FOR MISSIONARIES ON FURLOUGH.

Married missionaries, first 5 years ... ... $900
   ,, next 10, after first 5 years ...   950
   ,, after 15 years ... ... 1000
Allowance for children, the same as on the field.

Single missionaries, first 5 years ... ... $600
   ,, next 10 after first 5 years ...   650
   ,, next 10 after first 15 years ...  700
   ,, after 25 years ... ... 800

THE TERM "FOREIGN MISSIONARY."

The term "foreign missionary" has been defined by
the Board of Managers as meaning a native of the United
States, working as a missionary in a foreign field under the
authority of the Board of Managers, or such other person
as shall have been accepted for such work by the Board of
Managers of the Missionary Society and duly appointed.

When persons are received into Annual Conferences or
missions in foreign countries, they should be informed that
such reception gives them no claim to recognition as foreign
missionaries, or to receive the full salaries of missionaries,
or allowance for children, or furloughs, or pensions, at the
expense of the Missionary Society. In view of the fact that the
reception of persons into Conferences and Missions is becom­
ing frequent, and by reason of the growth of our work will
become increasingly so, rendering it impracticable for the
Missionary Society to assume the responsibility of their
financial support according to the scale of salaries fixed for
missionaries, it is the policy of the Board to recognize such
persons as missionaries only in exceptional cases and for
special reasons.—Missionary Society Manual.

The Board of Managers sanctioned the scheme of recogni­
tion passed at the Central Conference of 1904 as follows:

THE RECOGNITION OF FULL MISSIONARIES.

Whereas, The Board of Managers of the Missionary
Society at its meeting in October, 1903, passed a resolution
asking that the Central Conference in Southern Asia formulate
a plan by which missionaries received into the Conferences on
the field may be recognized as missionaries of the Board and

Whereas, We believe it to be highly important that only
those be recognized who have been thoroughly tried in the
work and whose efficiency is assured, and

Whereas, in our judgment a man's fellow Conference mem-
ers, who know him and understand his qualifications for the
work, are best able to judge, whether he is worthy of
recognition, therefore

Resolved, that we present the following plan as in our
judgment meeting the demands of the case:—

1. That the recommendation for recognition shall be
made to the Board of Managers by the missionaries of the
Board of the Annual or Mission Conference to which the
candidate belongs, and that it shall be determined in a private
session and by ballot, at the time of the Annual Conference
session, a three-fourths vote of all such members in the
Conference being required.

2. That no brother shall be eligible for recommendation
to the Board for recognition until he has passed the full
course of study prescribed for travelling preachers.

3. That such recognition shall give no claim to transit
expenses for furlough except to the country to which he
belongs.

MISSIONARIES TO LEARN THE LANGUAGE.

It is expected of all our missionaries that they will devote
their first and chief attention to the acquisition of the language
of the people among whom they labour. That they will be
able within two years to acquire the language so as to be able
to preach, or teach, or conduct services in it. Failure to
acquire the language will be deemed a sufficient reason for
the recall of a missionary at the end of two years, and, unless
such missionary can be given work in his native language,
the Bishops in charge of Foreign Missions are requested to
recommend to the Board of Managers the return home
of those who thus fail. Missionaries who have been
several years on the field and returned home, but have not
acquired the language, will not be returned to the field except
on a pledge to give all diligence to acquire the same within
two years. Missionaries who are sent expressly for work in
the English language, or who are assigned to exclusive work in institutions of learning by proper authority, may be excepted from these rules. In case of illness, or for other unavoidable cause, by vote of the mission with the approval of the Presiding Bishop, the time for acquiring the language may be extended.—Missionary Society Manual.

AN INDIGENOUS MINISTRY.

The Executive Board at its meeting in Lucknow, October, 1905, adopted the following report concerning an Indigenous Ministry:

Whereas, it is the earnest desire of our Methodist Church to create in these lands an indigenous ministry, and

Whereas, scattered amongst the peoples of Southern Asia are thousands of Anglo-Indians and Eurasians among whom our ministry of the Gospel has been signally blessed, and from whom we expect to receive large help in the evangelization of this country; and

Whereas, we desire to encourage the young men of the community we refer to in finding their way into the active service of the mission as teachers and preachers of the Gospel; to this end, that they may clearly know what to expect from us with regard to salary, status, etc., therefore, be it

Resolved, 1. That we will accept as local preachers in the various districts where there is need of their services those who, called of God to the ministry, desire to make proof of their gifts and graces;

2. During their service as local preachers their monthly salary shall vary from Rs. 60 to Rs. 100 as the Finance Committee of the Annual Conference shall determine;

3. We advise that no Annual Conference receive any of these into its ranks until he has graduated from an Indian University or attained to an equivalent standard of education.

4. On being received into an Annual Conference, the salary scale shall be

(1) For unmarried men from Rs. 100 to Rs. 150 a month as determined by the Conference Finance Committee.

(2) For married men from Rs. 150 to Rs. 250 as determined by the Conference Finance Committee.
5. The matter of recognition by the Board of any member of Conference not appointed by the Board shall be subject to the rules obtaining in the Missionary Society of the Methodist Episcopal Church.

CONSTITUTION OF THE AMERICAN METHODIST INSTITUTION.

1. The name of this Society shall be the Committee of Management of the American Methodist Institution.

2. The objects of this committee are to establish, maintain and govern, in connection with the Bengal Conference of the Methodist Episcopal Church, an institution of learning in Calcutta for boys and young men.

3. The committee shall consist of the following persons: the Bishops in charge in Southern Asia, ex-officio; the Principal of the School, ex-officio; the Presiding Elders of the various districts of the Bengal Conference, ex-officio; and four members to be elected annually by the Bengal Conference from among members or ministers of the Methodist Episcopal Church. Such members shall hold office until their successors are appointed. The Principal of the School shall act as secretary of the Committee.

4. Meetings of the Committee shall be held annually at the time of the session of the Bengal Conference. They may be called at any time by the Bishop in charge of the Bengal Conference, or by two members of the Committee. Five members present and voting shall constitute a quorum for the transaction of business.

5. The Committee shall exercise general oversight of the rates of boarding and tuition and of the granting of scholarships.

6. This constitution may be amended by the Bengal Conference at any annual session.

RULES REGARDING SCHOLARSHIPS.

In the regular classes no boarder on scholarship shall be received without a recommendation from the Quarterly Conference or Preacher-in-charge where he lives. No boarders on scholarship shall be received from other Missions.
CONSTITUTION OF THE CALCUTTA BIBLE TRAINING SCHOOL.

1. The name of this Society shall be the Committee of Management of the Calcutta Bible Training School.

2. The objects of this committee are to establish, maintain and govern, in connection with the Bengal Conference of the Methodist Episcopal Church an institution of learning in Calcutta for the training of young men for the Christian ministry.

3. The Committee shall consist of the following persons: the Bishops in charge in Southern Asia, ex-officio; the Principal of the School, ex-officio; the Presiding Elders of the various districts of the Bengal Conference, ex-officio; four members to be elected annually by the Bengal Conference from among members or ministers of the Methodist Episcopal Church. Such members shall hold office until their successors are appointed. The Principal of the School shall be secretary of the Committee.

4. Meetings of the Committee shall be held annually at the time of the session of the Bengal Conference. They may be called at any time by the Bishop in charge of the Bengal Conference or by two members of the Committee. Five members present and voting shall constitute a quorum for the transaction of business.

5. The curriculum of the School shall be subject to the approval of the committee, the committee shall also exercise general oversight of the rates of boarding and tuition, and of the granting of scholarships.

6. This constitution may be amended by the Bengal Conference at any annual session.

RULES FOR ADMISSION.

1. Candidates for admission into the Training School who are members of the Methodist Episcopal Church must bring a recommendation from some District Conference or from the Quarterly Conference where the candidate resides. Candidates must be nominated by the Preacher-in-charge of the circuit or station where they reside. Candidates of the Methodist Mission where received are put under bond to serve the Mission for the length of time they have received Scholarship. Applicants from other churches must bring suitable recommendations from proper authorities.
2. Candidates for admission to the regular course of study must produce a certificate to show that they have passed the Middle Vernacular Examination or have received an equivalent education.

3. Exception may be made in the case of persons who have not had an opportunity to secure the required training, but who give especial promise of usefulness in the ministry, such candidates shall pass an examination in Bengali equivalent to the Middle Vernacular Examination. The examination will be conducted, on the plan of the Government Examination; where books are not substituted the Government course will be the basis of examination.

4. The ordinary course for the Training School shall cover three years. In case a candidate has not the required attainments for entrance to the Training School, he may be received for one or two years on funds available for the Training School until he be able to pass the required standard.

5. A special course will be given for candidates of lower attainments who may wish training for work as local preachers or exhorters. Such students will receive a certificate on completing the course prescribed.

6. Candidates entering under Rule 2 will receive the regular Diploma of the institution in completing the course of study.

Those who enter under Rule 3 as exceptions may receive the Diploma on completing the course, if their standing in the studies is exceptionally good, otherwise they will receive a certificate of graduation as in Rule 5, duly signed by the officers of the institution.

MISSIONARIES’ FURLoughs.

There is no specified term of service on the foreign field.—Manual.

In the Bengal Conference it has long been customary to recommend a furlough for each missionary and his family every tenth year. Furloughs are granted by the Board of Missions on the recommendation of the Finance Committee and may be given whenever the health of the missionary or his family demand it.
COURSE OF STUDY FOR BOYS' BOARDING SCHOOLS.

At the 1906 session of the Bengal Conference a committee was appointed to prepare and print a course of studies for all the boys' boarding schools in the Conference. The following course has been prepared. All schools are expected to use this course.

Standard VI. McLear, O. T. Part II. and Larger Catechism.
   " V. " O. T. Part I. " "
   " IV. " N. T. " "
   " III. John and Acts.
   " I. Mark and Smaller Catechism.

Infant C. অপুর্ব্বান্ন কাহিনী।
   " B. সে কালের লোক।
   " A. বর্ষসীর।

WOMAN'S WORK.

Official Relation of Lady Missionaries.

1. In general.—The position of a lady missionary placed in charge of work in connection with any of our circuits or stations, is the same as that of a second missionary or junior preacher, to whom special work is assigned.

2. In particular.—The general plans of work, such as establishing new schools, employing and dismissing head teachers, arranging terms of tuition, board, etc., and preparing a course of study, when these matters are not fixed by Trustees or by an Educational Committee, selecting classes of people among whom Zenana work may most successfully be carried on, arranging dispensaries, and, deciding the proportion of medical work to be given to natives and Europeans, Christians, non-Christians, etc., etc.;—all such general plans shall be arranged by the lady in charge of the special department of work, after free consultation with the Preacher-in-Charge, and with his consent. In all cases the lady missionary may advise also with the Presiding Elder of the district, and, in differences of opinion, secure his decision.

3. The lady missionary in charge of work has full liberty to do the work assigned her in her own way, and to carry out the internal arrangements of her department in the manner which she deems best adapted to secure success.
4. The relation of the Presiding Elder to the work under the charge of a lady is the same as it would be were it in charge of a member of Conference; he having a general advisory supervision, auditing the accounts (when not done by Trustees,) making suggestions, etc., exactly as with all the other work of his district.

5. Lady missionaries in charge of work, and all missionaries of the Woman’s Foreign Missionary Society are appointed by the President of Conference, at the same time and in the same manner as the appointments of Conference are made.

6. All new buildings and extensive repairs or changes shall receive the sanction of both the Preacher-in-Charge and Presiding Elder, even though no appropriation of money be asked.

7. Missionaries of the Woman’s Foreign Missionary Society are expected to attend the Annual Conference of their Mission that they may confer with other members of the Mission upon all topics connected with their own department. They will be expected to devote their time and attention to their legitimate work, as all their temporal necessities will be provided for by the Society.

8. They are expected to study the Vernacular and pass in the Course of study; leaving it optional only with those appointed to purely English work. If any one is unable or unwilling to do so, it shall be considered a sufficient reason for requesting the General Executive Committee of the Woman’s Foreign Missionary Society to recall her, unless she shows superior general efficiency and adaptability to the work.

9. Missionaries who are not drawing a salary, and are directly engaged in the work of the Woman’s Foreign Missionary Society are entitled to the services of a personal teacher.—Bengal Woman’s Conference Manual.

CONSTITUTION OF CENTRAL CONFERENCE.

Art. I. Title.—The name of this body shall be the Central Conference of the Methodist Episcopal Church in Southern Asia.

Art. II. Object.—This Conference shall have the supervision of the Educational, Publishing, and such other Connec-tional interests and work as may be committed to it by the several Annual and Mission Conferences in Southern Asia.
Art. III. Membership.—The Conference shall be composed of both ministerial and lay delegates. (1) Ministerial delegates shall be chosen in the ratio of one delegate for every eight members of each Annual or Mission Conference in Southern Asia, and one for every five or more of this ratio, and such delegates shall have been members of some Annual or Mission Conference for two years; provided, however, that every conference shall be entitled to at least five delegates; and provided, further, that should the number of districts in any Conference entitle that Conference to more lay than ministerial delegates, the Bishop in charge of that Conference shall have authority to unite two or more districts for the purpose of election—the united districts being entitled to but one lay delegate; so that the lay delegates in any conference, including the delegates from the Woman's Conference, shall not exceed the ministerial delegates. (2) The lay delegates shall consist of one for each presiding elder’s district—except in the instance named above, when one may represent two or more united districts—and two for each Woman's Conference connected with each Annual or Mission Conference; but no person shall be eligible to election who has not been a member of the Methodist Episcopal Church in Southern Asia at least three consecutive years at the time of his or her election, (3) For each lay delegate one or more reserves shall be elected, and in the case of the absence of a principal, the reserve from that District or Conference shall be seated in the vacant place.

Art. IV. The Central Conference shall meet at least once in four years. Election of Delegates.—(1) The ministerial delegates shall be chosen by ballot at the session of each Annual or Mission Conference in Southern Asia immediately preceding the Meeting of the Central Conference. (2) The lay delegates representing the Woman’s Societies shall be elected by ballot at the session of the Woman’s Conference held in connection with the session of the Annual Conference that elects delegates; and those representing the presiding elders’ districts, by the various District Conferences, where such exist, at the last session preceding the meeting of the Central Conference, and where District Conferences do not exist, by the Quarterly Conferences of each district, under the direction of the presiding elder, who shall collect the votes and ascertain therefrom the result of the election, provided that no member of an Annual Conference shall vote in the election of lay delegates.
ART. V. MEETINGS.—At each session of the Central Conference the time and place of the succeeding session shall be determined. The time and place fixed may, however, be subsequently changed by the Executive Committee with the consent of the Bishop presiding.

ART. VI. EXECUTIVE BOARD.—An Executive Board for the Central Conference of the Methodist Episcopal Church, in Southern Asia, shall be appointed, composed of the following members:

MEMBERSHIP.—

(a) The Bishops of the Methodist Episcopal Church in Southern Asia, ex-officio, Chairmen.

(b) The Treasurers of the Missionary Society, for the several Annual and Mission Conferences.

(c) The Treasurers of the Woman's Foreign Missionary Society, for the several Annual and Mission Conferences.

(d) The Corresponding Secretaries of the several Annual and Mission Conferences, provided, however, that where the same person is Treasurer and Corresponding Secretary the Conference may elect one member.

(e) The Treasurer and Secretary of the Executive Board.

MEETINGS.—That the Executive Board shall meet at least once a year, at some central place, the time and place to be appointed by the Bishops, provided, however, that special meetings may be called by the Bishops or by five members of the Executive Board.

POWERS.—

(a) That the Executive Board shall have the administration of Special, Famine and all other connectional funds.

(b) The Executive Board shall be the official representative of all the interests of our church in Southern Asia, not otherwise provided for, between the sessions of the Central Conference.

(c) The Executive Board shall have power to fill vacancies in all Central Conference boards and committees not otherwise provided.

(d) The Executive Board shall be registered under Act VI of 1882, as a board of trustees to hold all property of the Methodist Episcopal Church in Southern Asia, not deeded to the Missionary Society, the Woman's Foreign Missionary Society or other regularly constituted boards of trustees.
ART. VII.—At each regular session of the Central Conference the following Boards shall be elected, each consisting of two members, ministers, or laymen, for each Annual or Mission Conference:

1. A Board of Publication, which shall have the general supervision of our Publishing interests in India and Malaysia.

2. A Board of Education, which shall have supervision of our Educational work.

3. A Board of Management of the Sunday-school Union which shall give direction generally to our Sunday-school work.

4. A Board of Deaconesses.

5. A Board of Control of the Epworth League.

6. A Financial Board.

The above Boards shall collect information concerning the work committed to them and present written reports upon the same to the Central Conference. They shall meet, if practicable, on the day preceding the Central Conference in order to confer and prepare their reports for the Central Conference, and meet at such other time as their respective chairmen may elect or in accordance with such other provisions as their special constitution may provide.

ART. VIII.—This Constitution may be amended at any regular session of the Central Conference, by a two-thirds vote of members present and voting, provided that no article of this Constitution shall conflict with the law of the Discipline for Central Conferences.

BY-LAWS FOR ORGANIZATION OF THE CENTRAL CONFERENCE.

1. The Secretary of the last Conference shall, upon the convening of Conference, call the roll of delegates duly elected and certified to by the President or Secretary of the Annual, District, or Woman’s Conferences. The members thus called shall constitute the Conference, which shall then proceed to organize by the election of a Secretary and his assistants.

2. A committee on Credentials shall then be appointed, to which shall be referred all questions that may arise concerning the seating of delegates. No delegates or delegation whose right to sit in the Conference has been formally challenged, shall have the power to vote until the case has been reported on by the Committee on Credentials and decided by the Conference.
3. Vacancies in any Conference delegation shall be filled by the seating of reserves who shall have been duly elected and certified to by the Annual Conference Secretaries.

4. Upon organization the Conference shall proceed to the appointment of the required Standing Committees, and such others as may from time to time be needed; provided that if at any time any of these committees be not required, the Conference may omit such from the list to be appointed.

5. The list of Committees shall be consecutively numbered and the members representing delegations in the corrected list of Committees shall be announced to the Conference.

6. The members of the Committees shall be nominated by the various Conference delegations, each delegation deciding what members shall be nominated on each Committee. Every Conference delegation shall be entitled to have its representation in each Committee, but no delegation may appoint more than two members on any Committee.

7. The members nominated by the several Conference delegations must be confirmed by the election of the Central Conference before they are eligible to serve on Committees.

8. The Conference shall divide the Committees into two or more classes, meeting at different times, the times of meeting of the various classes to be announced at the beginning of the Session. Care should be taken by the several Conference delegations to avoid as far as possible appointing the same members to more than one Committee of a class.

9. The Committees, upon being duly organized, shall consider such matters as may be referred to them by the Conference, and report their recommendations in writing to the Conference.

10. For convenience of reference, the various subjects upon which a Committee makes any report shall be referred to as sections of the report of the Committee, to be numbered seriatim. These sections may be acted on from time to time by the Conference as they are presented, and when the last has been presented, the report as a whole must be acted on by the Conference.—Central Conference Minutes, 1904.
COURSES OF STUDY.

[APPROVED BY THE BISHOPS.]

Studies required of Missionaries who take a vernacular course concurrently.

The privileges of this course, as regards abridgment, are not to be extended to any who do not at the same time present themselves for examination in a vernacular except in the case of those who may have completed the vernacular course. All the books are those named in the course of study in the Discipline of 1904.

FOR ADMISSION ON TRIAL.

A Plain Account of Christian Perfection. Wesley.
Discipline of the Methodist Episcopal Church (1904.)

To be Read.
The Heart of John Wesley's Journal.—Parker.
The Tongue of Fire.—Arthur.

FIRST YEAR.

Introduction to the Holy Scriptures (Old Testament pp. 1-447.)
—Harman.
Lectures on Homiletics.—Kern.

To be read:
Sermons Vol. I (i-xxxiii.)—Wesley.
Digest of Methodist Law. (Edition of 1900)—Merrill.

SECOND YEAR.

Introduction to the Holy Scriptures (New Testament pp. 448-770)
Harman.
Systematic Theology, (Vol. II.)—Miley.

To be read:

THIRD YEAR.

Biblical Hermeneutics.—Terry.

To be read:
The Supernatural Book.—Foster.

FOURTH YEAR.

History of the Christian Church, Vol. II.—Hurst.
Christian Ethics. Smyth.
Analogy of Religion—Butler.

To be read:
Life and Epistles of St. Paul :—Conybeare and Howson.
BENGALI COURSE OF STUDY FOR MISSIONARIES,

ADOPTED BY THE

Annual and Ladies' Conferences.

The Calcutta Missionary Conference has formed an Examination Board and arranged a syllabus for a Junior and a Senior Examination in Bengali for Missionaries arriving in Bengal. The Board consists of representatives of the different Missions, and will appoint the Examiners from time to time and see that the rules are carried out or make such modifications as experience shall suggest. This a convenience and help to all concerned. There are two Examinations each year at intervals of about six months, for both the first and second year course. The following are the rules and syllabus as now constituted. Ample notice will be given if, in the future, any change in the Text, or Books, or otherwise is made.

RULES.

1. The papers on the Text Books, Grammar and Composition shall be calculated for three hours, except the Second Year Translation, which shall be for one and a half hours.

2. In the papers on the Text Books, 60 per cent. of the marks shall be given for translation into English and 40 per cent. in each case for questions on Grammar or retranslation of phrases occurring in the Text. These questions shall be of a simpler kind in the First Year.

3. The written questions shall be framed in English.

4. The number of the Examiners shall not be less than three in each Year's course, one of whom must be a Bengali.

5. The Oral Examinations shall be conducted by a Bengali, assisted by one or more of the Examiners, who shall consult together in assigning the marks.

6. The Address or Exposition, in the Second Year Oral Examination must be of not less than ten minutes' length. The topic may be chosen beforehand by the candidate, but the address must not be read. In the case of gentlemen, it must be delivered before an audience unacquainted with English. In the case of ladies, the audience may be a class of Bengali girls.

7. The candidates shall be placed in three divisions according as they obtain 40, 50 or 60 per cent. at least of the marks assigned in the aggregate. They must also secure one-third of the marks in each of the papers and 50 marks at least in the Oral Examination, or otherwise they fail to pass.

8. To help cover the working expenses, each candidate shall pay an entrance fee of five rupees.

9. Notice of the number of candidates likely to appear should be given by each Mission three months beforehand.

10. The Examinations shall begin on the third Wednesday in July and December and shall be held in Calcutta.
## Junior or First Year Examination

I. **Written.**

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>a. Bododhoy and Naba Kahini omitting the stories headed “Jumuna” and “Kena”</td>
<td>100</td>
</tr>
<tr>
<td>b. Padya Path I, and Jnana Manjari by Mati Lal Santra</td>
<td>100</td>
</tr>
<tr>
<td>c. 1. Sisu Byakaron by K. P. Vidyaratna, omitting Samas, Taddhit and Kridanta, 50 marks</td>
<td>100</td>
</tr>
<tr>
<td>2. Translation into Bengali from C. L. S. Second Reader</td>
<td>50</td>
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**Oral.**

<table>
<thead>
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<tr>
<td>a. Dictation from the Text Books</td>
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</tr>
<tr>
<td>b. Reading and Translation at sight from ditto</td>
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</tr>
<tr>
<td>c. Conversation</td>
<td>50</td>
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**Total** 450

## Senior or Second Year Examination

I. **Written.**

<table>
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<tr>
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<tbody>
<tr>
<td>a. The Conference Selection and Padyapath II</td>
<td>100</td>
</tr>
<tr>
<td>b. Charupath II, and Wenger’s Grammar (Revised)</td>
<td>100</td>
</tr>
<tr>
<td>c. A Bengali letter on a given subject, 50 marks</td>
<td>100</td>
</tr>
<tr>
<td>A Bengali written address on a religious topic given at the time, 50 marks</td>
<td>100</td>
</tr>
<tr>
<td>d. Translation into Bengali from the first 100 pages of new C. L. S. Fourth Reader</td>
<td>50</td>
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</table>

**Oral.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Conversation</td>
<td>50</td>
</tr>
<tr>
<td>b. Reading aloud from the Bengali Bible</td>
<td>25</td>
</tr>
<tr>
<td>c. An exposition or address</td>
<td>75</td>
</tr>
</tbody>
</table>

500
BENGALI COURSES OF STUDY.

ঝানীয় পরিচারক।

1. মেথডিস্ট ইংরেজি কাটেন্ডিস্ট মঙ্গলের কার্যাভাষ্য।
2. মেথডিস্ট ইংরেজি মঙ্গলের ভিলিনরি।
3. মুজিবের জীবনী। (ঈশ্বর সাহেবের)।
4. বাইবেলের নিয়মীভূত বিষয়গুলির শাস্ত্রামুলায়ী শিক্ষা—সংশ্রান্তি, মৃত্যু, পর্য, নলক ও মহাবিধার।

ENGLISH—Binney’s Theological Compend.

ঝানীয় প্রাচীন।

1. পরিত্র আন্ত্র ও তুষার কার্য। (রাউস সাহেব কর্তৃক লিখিত)।
2. মঙ্গলের ইতিহাস। (রবার্টস সাহেবের)।
3. ঈশ্বরের সহকারী। (রাউস সাহেবের)।
4. ঈশ্বর দর্শন। (পুকুর বিখ্যাত কর্তৃক লিখিত)।
5. একালি লিখিত হিন্দুধর্ম। (রেঙ্গাঁ টমাস বিখ্যাত)।

ENGLISH—Compendium of Methodism, Porter.

Doctrinal Aspects of Christian Experience, Merrill.

বার্থিক সভার সভ্যতার পরিকার পুষ্কক।

প্রাচীন।

1. বাঙ্গালা ভাষায় সাধারণ জ্ঞান।
2. মেথডিস্ট ইংরেজি মঙ্গলের কার্যাভাষ্য।
3. মেথডিস্ট ইংরেজি মঙ্গলের ভিলিনরি।
4. পরিত্র আন্ত্র ব্যক্তিত্ব এবং মানবজ্ঞান তৃষ্ণার কার্য।
5. ঈশ্বরের শিক্ষানার। (রাউস সাহেবের)।
6. মৃত্যুজ্যামাল। (মেথডিস্ট পর্যময়া হাউস)।
7. সাহার্ত লিখিত।

ENGLISH—Cambridge Bible. 1 Corinthians.

Apostolic Age. Watson.
বিষয়শ্রেণী।

১। পবিত্র আর্থ ও তৃষার কার্য। (রাউস সাহেব কাব্য লিখিত)।

২। সংস্কারসম্পন্ন বাইবেলের প্রতিষ্ঠা।

৩। মণ্ডলীর ইতিহাস। (রবার্টসন সাহেব কাব্য লিখিত)।

৪। বাইবেল।—নূতন নিয়মের পুনরালোচনা।

৫। ইসলাম দর্শন। (যাকুব বিষয়ক কাব্য লিখিত)।

৬। শহীদ লিখিত স্বল্পসাহিত্যের টিকা। (মেকালক সাহেব)।

৭। সাহিত্য লিখন।


Luther and the Reformation. Lindsay.

Christian Baptism. Merrill.

বিষয়শ্রেণী।

১। ঈশ্বরের সহকারী। (রাউস সাহেব কাব্য লিখিত)।

২। বাইবেল।—পুনর্নতীর্থ নিয়মের পুনরালোচনা।

৩। উইলিয়াম রামওয়েলের জীবনী। (এ, সি, মৃত্যুকৃষ্ণী কাব্য প্রকাশিত)।

৪। সৌন্দর্যের জীবনী। (ষোকর সাহেবের কৃত)।

৫। ওয়েলের সাহিত্য। (১–৫১)।

৬। প্রচলিত হিন্দুধর্ম। (রেভাং টমাস বিষয়)।

৭। মহম্মদ। (মিলিগে বিষয়)।

৮। সাহিত্য লিখন।

ENGLISH—Isaiah—his Life and Times. Driver.

Binney's Theological Compend.

With Christ in the School of Prayer. Murray.
35 শ্রেণী।

1. বেরোয়ান কাব্যিক ধর্মের পরীক্ষা। (রাউস সাহেব কর্তৃক লিখিত।)

2. আসিয়া দেশস্থ সপ্ত মণ্ডলী প্রতি গ্র্যান্ট উপদেশ। (ভন্ড সাহেবের।)

3. পাঠাপকার প্রথম ভাগ। (বল সাহেব কর্তৃক লিখিত।)

4. প্রীতি এবং রোমের ইতিহাস। (ব্যাপার মুখোপাধ্যায় কৃত।)

5. অধিরাজ জিহকা। (ট্র্যাক্স সোসাইটি।)

6. মেথোডিস্ট মণ্ডলীর ইতিহাস।

7. মিজানু উলাহক। (খাকুব বিশ্বাস।)

8. সার্বিক লিখন।

ENGLISH—The Ministry of the Lord Jesus. Selby.
Christian Evidences. Row.
The Revival and the Pastor. Peck.

4র্থ শ্রেণী।

1. বটলারস্ এনালজি। (সি, এম, এস, বুক ডিপো কর্তৃক প্রকাশিত।)

2. ধীরো অভিজ্ঞতা। (বিশ্ব মেরিল কর্তৃক লিখিত।)

(মেথোডিস্ট পবলিশিং হাউস কর্তৃক প্রকাশিত)

3. মেথোডিস্ট মণ্ডলীর শিকাগো। (পটার সাহেব কর্তৃক লিখিত।)

4. মনিয়র উইলিয়ামের হিস্টক। (ট্র্যাক্স সোসাইটি।)

5. পাঠাপকার বিদ্যার ভাগ। (বল সাহেব কর্তৃক লিখিত।)

6. জগতের ইতিহাস। (লেখলিটজ সাহেব কৃষ্ট, খাকুবলিটজ এও কোং।)

7. পিথার্সন প্রধান প্রতিরীতি বাক্সের ব্যাখ্যা নামক প্রথে সংক্ষিপ্ত সন্দর্প।
(An Abridgement of Pearson on the Creed).
(ট্র্যাক্স সোসাইটি।)

8. সার্বিক লিখন।

ENGLISH—Cambridge Bible. Isaiah.
One Thousand Questions concerning Methodism. Wheeler.
EXHORTERS’ AND LOCAL PREACHERS’ COURSES OF STUDY.

<table>
<thead>
<tr>
<th>Upadeshkaran</th>
<th>courses of study</th>
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<tbody>
<tr>
<td>/</td>
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<tr>
<td>1. Bangla Bible, pathan and ang</td>
<td>1. Shilopadana (ئنگلیسی —Cambridge Bible, Mark. 8.)</td>
</tr>
<tr>
<td>3. Puriyadha in Jibana (ئنگلیسی —Cambridge Bible, Acts.)</td>
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<table>
<thead>
<tr>
<th>Local Preachers</th>
<th>courses of study</th>
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<td>/</td>
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<tr>
<td>1. English —Cambridge Bible, Mark. 9: 16.</td>
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</table>

Note: The table structure and language used in the document indicate a study program for both Exhorters and Local Preachers, with courses of study listed in Bangla and English. The table format helps organize the courses, making it easier to follow and understand.
<table>
<thead>
<tr>
<th>পুস্তক</th>
<th>গ্রন্থপ্রকাশক</th>
<th>ভাষা</th>
<th>বিষয়বস্তু</th>
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</thead>
<tbody>
<tr>
<td>১। বাইবেল—চারি সমুদায়</td>
<td>গোলমান</td>
<td>বাংলা</td>
<td>বিচার-লিখিত পুস্তক সকল পাঠ করিবেন।</td>
</tr>
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<td>২। বৈজ্ঞানিক জীবন রূপক নং—(১-৪-৮</td>
<td>বাইবেল—চারি সমুদায়</td>
<td>বাংলা</td>
<td>নিম্নলিখিত পুস্তক সকল পাঠ করিবেন।</td>
</tr>
<tr>
<td>৩। বৈজ্ঞানিক জীবন রূপক</td>
<td>বাইবেল—চারি সমুদায়</td>
<td>বাংলা</td>
<td>নিম্নলিখিত পুস্তক সকল পাঠ করিবেন।</td>
</tr>
<tr>
<td>৪। বৈজ্ঞানিক জীবন রূপক</td>
<td>বাইবেল—চারি সমুদায়</td>
<td>বাংলা</td>
<td>নিম্নলিখিত পুস্তক সকল পাঠ করিবেন।</td>
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**ENGLISH—Cambridge Bible, John**

**God's Method with Man, Gorham.**

**Life of Wesley.**

**ENGLISH—Genesis, Dods. The Mission of the Spirit, Dunn. Life of Hester Ann Rogers.**
HINDUSTANI STUDIES.

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

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

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

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

V.—The annual conference examination shall begin on the morning of the day preceding the day fixed for the opening of the conference, a majority of the board being present.

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

A.—URDU: FIRST YEAR.
1. **Grammar.** Platt’s omitting chapters on Arabic and Persian Constructions, and Derivations and Syntax ... ... 100

2. **Reading** (Roman, Lithograph and Type):
   - Matthew and Mark’s Gospels
   - Haqaiq ul Manjudat ... ... ... 100

3. **Translation**
   - (1) Urdu-English : 10 lines from Urdu Sec. Bk. C. L. S.
   - (2) English-Urdu : 10 lines from Eng. Sec. Bk. C. L. S. half written in Persian and half written in Roman ... 60
   - (3) Definition ... ... ... ... 40

4. **Pronunciation** ... ... ... ... 100

5. **Conversation** ... ... ... ... 100

Read : Bishop Thoburn’s India and Malaysia.

B.—HINDI: SECOND YEAR.
1. **Grammar,** Kellogg’s ... ... ... ... ... ... 100

2. **Reading.** (Nagri) Matthew and Mark’s Gospels and Dharm Tula. ... ... ... ... ... 100

3. **Translation**
   - (1) Hindi-English : 10 lines from Hindi Sec. Bk. C. L. S., 50
   - (2) English-Hindi : 10 lines from Eng. Sec. Bk. C. L. S., half written in Nagri and half written in Roman 60
   - (3) Definition ... ... ... ... 40

4. **Pronunciation** ... ... ... ... ... 100

5. **Conversation** ... ... ... ... ... 100

Read : Hunter’s Brief History of the Indian People.

MIDDLE STANDARD.—THIRD YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1. **Grammar :** Platt’s, the whole, Kempson’s Syntax and Idioms, Forbes’ Persian ... ... ... ... ... ... ...

2. **Reading (Litho and Type):**
   - Din-j Haqq-ki tabqiq.
   - Taubat un Nasih.
   - Mark and John in Persian ... ... ... ... ... ... 100

3. **Translation**
   - (1) Urdu-English : 10 lines from Urdu Third Bk. C. L. S. ... 50
   - (2) English-Urdu 10 lines from Eng. Third Bk. C. L. S., half written in Persian and half in Roman ... ... 60
   - (3) Definition ... ... ... ... 40

4. **Pronunciation** ... ... ... ... ... 100

5. **Conversation** ... ... ... ... ... 100

Read : Muir’s Life of Mohammed.
### PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

#### A.—URDU.

1. **Grammar:** Palmer’s Arabic. (Optional.)
   - Reading: Mizan-ul-Haqq, Gulistan, Forbes Arabic Reader. (Optional.)
   - 100

2. **Translation**
   - (1) Urdu-English: 20 lines from Urdu Fourth Bk. C. L. S.,... 150
   - (2) English-Urdu: 20 lines from English Fourth Bk. C. L. S., half written in Persian and half in Roman... 60
   - Definition... 40

3. **Pronunciation**
   - 100

4. **Conversation**
   - Read: Sell’s Faith of Islam.
   - 100

#### B.—HINDI.

1. **Grammar:** Hindi Review, Monier Williams’ Sanskrit. (Optional.)
   - 100

2. **Reading:** Sat Mat Nirupan, Prem Sagar, Hithopadesha. First Book. (Optional.)
   - 100

3. **Translation**
   - (1) Hindi-English: 20 lines from Hindi Fourth Bk. C. L. S.,... 150
   - (2) English-Hindi: 20 lines from English Fourth Bk. C. L. S., half written in Nagri and half in Roman... 60
   - Short Sermon in Nagri character.
   - Definition... 40

4. **Pronunciation**
   - 100

5. **Conversation**
   - Read: Monier Williams’ Religious Life and Thought in India
VII.—The candidate, in order to pass, must obtain at least one half the aggregate marks in each subject.

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

SALANA KANFARANS KI KHWANDAGI.

Dakhile ke liye.

1. Ummenwar Middle pass schda, yá us ke baráhar ho.
2. Masihi Kâmiliyat (Wesley.)
3. General Knowledge of English History, Inglistán ki Tawárikh se 'ámm wáqífiyat (Badley yá koi aur.)
4. Discipline.
5. Scripture History.

Pahla Sal.

1. Flásafi dar báb Tanbir i Naját, or Walker’s Philosophy of the plan o Salvation.
2. Intikháb i Kalisiyá. (Caleb.)
3. Moral Science iu English or in Lithogrph-Urdu, (Wayland ya aur kof.)
4. Baibal Bar Haqq.
5. Masihi Ta’limat ka Khulasa, (Buck.) First Half.
6. Qadim Tawarikh ka Ikhtisar
7. Tahriri Wa’z.

Mntala’a ke liye.

1. Stobart’s Islám or Tawárikh Mohammádi, or A’wágawan Bichár.
2. Dfn i Islám aur us ki táríd in Roman-Urdu or in Lithograph-Urdu.
3. Popiyat ká Ahwáli, (Ullman.)

Dusra Sal

1. Binney’s Compend, or Makhzan ‘Ilm i Iláhí.
2. What think ye of Christ. (Vaughan’s) Ibn Ulláh, or Dharam Pustak ádhá bhág men Khrist ká Sámáchár.
3. Masihi Ta’limat ka Khulasa, (Buck) Second half.
4. Paidalsh aur Khuruj par Suwal o Jawab, (Lucas.)
5. Hidayat ul Wa’izin, (T. J. Scott.)
6. Rumion ka Khat t m’a Taafsír.
7. Tahriri Wa’z.

Mntala’a ke liyn.

1. A’rya Samaj, (Clark ya Forman ya kof aur.)
2. Asmar i Shirin, (Sweet First Fruits.)
3. Tawarikh i Kalisiya, (Wherry.)

Tisra Sal.

1. Bnshneil’s Character of Jesus or ‘l sa ki Sirat.
2. Butler’s Analogy ya Millat i Tashbíni.
3. Fisher’s Mannal of Christian Evidenees in English, or I’swí Subut, Roman-Urdu men, (Hoskins.)
4. Habiyot i Batbal, Bissa Auwal, (T. J. Sott.)
5. Teg o Slpar
6. ‘lbránion ka Khat t, m’a Taafsír.
7. Tahriri Wa’z.
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**Mutala’u keiy**

1. Mnadoch’s Popular Hiduism or Lakshmi Shanker’s Primer or Biology in Urdu or in Hindi,
2. With Christ in the School of Prayer, (Murray.) Maktab i Masih men Du’a ki Ta’lim
3. A’na i Dil.

**SUWA’T CHAUTHE SA’L KE LIYE.**

1. Ruhàni zindagi kyà hai ? Us ki asliyat bayan karo.
2. Kyunkar ma’lum hotà hal, ki ham men ruhàni zindagi hai ?
3. Wà’iz ko kis tarah ma’lum hotà hai, ki Khudà ne mujh ko wa’z ke wàste talab kyà hai.

**FASL, I.**

**DINDA’RT AUR AUQA’T-GUZA’RI’ KE BAYA’N MEN :-4.** Khà dim ud din ke khàss kàsm bayàn karo, aur yih batao, ki is khidmat ke wàste kaun se wasf chàhiyen ?
5. We kaun se tariqe hain, jin se yih ansâf barhte hain ?
7. Yih batao ki kis tarah parhte likhte hain ?
8. Jab se tum kanfarans ki imtihan-bardarimen ho, tab se tum ne jînì kitaben har sal dekhî hain, un sab ke nam batao ?
9. Kutub I Muqaddasa ke parhîna men tumhara kitna waqr sarf hota hai aur kis tariqe se parhte ho ?

**FASL 2.**

**BAIBAL KA IMTIHAN:- 1.** Kis i’tibar se tum Baibal ko Kalam i Ilahi kante ho, aurkin dalait se tum yih rae rakhte ho ?
2. Kis dallal se Majmu’u i ’Ahd i ’Atìq ko, jo ham men muraawij hai, mu’tabar jante ho ? Khulasa bayan karo.
3. Kis dallal se we sab kitabon, jo is Majmu’u i ’Ahd i Jadid men dakhil hain, mu’tabar o sâhih jante ho ? Mukhtasar bayan karo.
4. Kis tarah Mohammadion ki is da’weko ki Kutub in Muqaddasa mansukh ho gai hain, galat sabit karte ho ?
5. Khuruj i Misr se Yashu’ ki muta’tak, israelion ki tarikh ka khulasa batao.
6. Das fiqoon ki bagawat ke muta’alliq jo khass waqi’at hain, unhen bayan karo.
7. Yahudion ki salama’iden aur niz yih ki kis bat ke wasf muqarrar hui thin, aur kis tarah par ada ki jati thin, batao.
8. Khass khass nablon ke nam aur jis zamane men unhon ne nubuwaten kinh, wuh zamane aur niz yih, ke we nubuwaten kis bare men thin, bayan karo.
10. Kaun si peeh-khabarian Masih se muta’alliq hain, khususan us ki amad aur sirat aur kam aur mant se ?
11. Masih ki zindagi ko halat kis kis waqt ke mal’um hain, aur muddat, ‘ahd risalat kis qadr thi ?
12. Us ki risalat ke khass waqi’at aur jahan jahan ki we guzre hain, batao.
13. Khass khass baten mundarija i A’maal i Rasul batao.
14. Mu’jiza kya hai aur mu’jizon se kyunkar mal’um hota hai, ki Kutub Muqaddasa min-janib Allah hai ?
Fasl 3.

1. Khuda ka wujud Baibal se kis tarah sabit hota hai?
2. Baibal se Taslis ka kya subut hain, ya’ne ki ek Khuda men tin aqnum hain?
3. Khuda ki sifat batlaa aur har sifat ka subut Pak Nawishtoon se do.
4. Khuda ka wujud hone ka masala jo Kutub i Muqaddsa men paya jata hai, use bayan karo, aur yih batlaa ki us talim ke najat ke bandobast se kya ilaq hain?
5. Masih ki Uluhiyat Kutub i Muqaddsa se sabit karo.
6. Baibal ki kaun kaun si ayat Uluhiyat i Masih ke mulkhalif Musalman pesh karte hain, aur tum un ke kya ma’ne leto ho?
7. Ruhul Quds ki aqnumiyat ka, aur Uluhiyat ki aur us ke kam ka Pak Nawishtoon se sabut do.
8. Adam ke gunah ka nai paida ki aulad ke haqq men kya hua?
9. Masih ka kafare aur gunahon ki mu’af hain kya ilapaa hain?
10. Masih ke jiy uthna ke subut hain.
11. Masih ki gawahi ki gawah ki nisbat ke alal hain?
12. Masih ki shafa’at aur kashti aur us ke nama ki nailat ke subut hain, jaisi Kutub i Muqaddsa men talim hai, bayan karo.
13. Autobiografi Kutub i Muqaddsa men kaun kaun si kashti, aur yih batlaa ki us talim ke najat ke bandobast se kya ilaq hain?
14. Masih ki shafa’at ki asliyat aur faida, jaif Kutub i Muqaddsa men ta’lim hai, use bayan karo.
15. Adam ke gunah ka nai paida ki aulad ke haqq men kya hua?
16. Baibal ke kafare aur gunahon ki mu’af hain kya ilapaa hain?
17. Masih ka kafare aur gunahon ki mu’af hain kya ilapaa hain?
18. Adam ke gunah ka nai paida ki aulad ke haqq men kya hua?
19. Masih ka kafare aur gunahon ki mu’af hain kya ilapaa hain?
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49. Masih ka kafare aur gunahon ki mu’af hain kya ilapaa hain?
50. Masih ka kafare aur gunahon ki mu’af hain kya ilapaa hain?

Fasl 4.

Kalisiya ke intizam o tartib ke bayan mein:—1. Kalisiya ke tarah ka intizam batlaa karoo.
2. Methodist Episkopal Kalisiya ke General Kanfarans aur Anual Kanfarans aur Kawartari Kanfarans ke muta’alliq kya kya kha hain?

Fasl 5.

Tawarikh i Kalisiya:—1. Yahudion ke khas firque Masih ke waqt men kitne the? un ka bayan karo.
2. Awail zamanon mein jo aziyaten Masihion ne uthai hain, un ak kuchh bayan karo.
3. Un wasail ka bayan karo, jin ke sabab se ibtida meri Masirhe mazhab baahut piialla, (Mather sahib ki Tawarikh i Kalisiya, tisra bab, dafa 1, 2, 3, 5, ko dekho.)
4. Gnostikon ki kya ta’lim thi aur us se qadim kalisiya par kya kharab asar para. (Mather sahib ki Tawarikh i Kalisiya, tisra bab dafa 85.)

5. Luther sahib se‘ain qabi Din i ‘Iswi ka kya hal hai?

6. Bari Islah i Mazhabi jo Luther sahib ke waqt men hui, us ka hal batlao, kis sabab se wub islah hui thi, aur kaun kaun log us men sharik i hal the?

7. Britaniya i ‘Uzma men Methodist Kalisiya ke muqarrar hone ka sabab batlao aur Wesley sahib ki Tarikh men khass log kaun the?

8. Methodist Episkopal Kalisiya kis sabab se aur kis waqt men auwal kahan bani? (Discipline ka bab i auwal dekho.)

9. Hinud ki mukhtalif firq aur yih ki we kahan se nikle aur un ka bani aur un ke khass ’aqide batlao.

10. Mohammadien ki din ki ibtida aur Mohammad sahib ka kuchh bayan kahlo aur mukhtalif firqon ka aur un ke hadion ka kuchh zikr koro?

11. Sikhou ke mazhab ki ibtida kahan se hai aur use Hinad o Islam ke mazhab se kya ’ilaqa hai?


Hidayat.—(Chahiye ki Chauthe sal ki khwandagi ke suwalat ke jawab ek kitab men sahih taur se likhe jaen, aur imtihan ki kamiti ko diye jaen. Kamiti is kitab ko jaanche, aur agar munasib jane, ’alawa in ke aur bhi suwal kar sakti hai.

‘Amm Hidayat.—(Har sal ke liye.) Har ek mutala’a ki kitabon ka khulasat tahrir karke kamiti ko dena chahiye.
### Roll of the Bengal Conference, 1906.

<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>Years effective</th>
<th>Years Supernumerary</th>
<th>Years Superannuate</th>
<th>Vernacular</th>
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### Probationers.

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<td>Calcutta</td>
<td>January 13—17, 1888</td>
<td>Dennis Osborne</td>
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<td>Allahabad</td>
<td>January 17—21, 1889</td>
<td>Bishop J. M. Thoburn</td>
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<td>Calcutta</td>
<td>January 9—13, 1890</td>
<td>Bishop J. M. Thoburn</td>
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<td>Bishop J. M. Thoburn</td>
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<td>Rangoon</td>
<td>February 27—March 2, 1895</td>
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