Methodist
Conference
North India

REPORT AND MINUTES

OF THE

NORTH INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH.

1895.

Thirty-first Annual Report

1895

AND

Minutes of the Thirty-Second Session

OF THE

NORTH INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

HELD AT

BAREILLY, JANUARY, 8-13, 1896.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1896.

Officers of the Conference.

President, ...	... BISHOP JAMES M. THOBURN.
Secretary, ...	... W. A. MANSELL.
Assistant Secretary,	... J. W. ROBINSON.
Vernacular Secretary,	... S. TUPPER.
Corresponding Secretary,	... F. L. NEELD.
Statistical Secretary,	... S. S. DEASE.
Treasurer, ...	... G. C. HEWES.

Finance Committee.

BISHOP J. M. THOBURN, *President, Ex-officio.*

E. W. PARKER, *Vice-President,*	*do.*	S. S. DEASE,
F. L. NEELD, *Secretary,*	*do.*	S. TUPPER,
J. T. MCMAHON,	*do.*	L. A. CORE,
S. KNOWLES,	*do.*	C. L. BARE,
A. SOLOMON.	*do.*	H. L. MUKERJI,
H. A. CUTTING,	*do.*	M. STEPHEN.
J. B. THOMAS,	*do.*	*Alternates.*
P. T. WILSON,	*do.*	J. H. MESSMORE,
J. H. GILL,	*do.*	W. A. MANSELL,
W. PETERS,	*do.*	S. PAUL.

SHIB DATT SANWAL.

Auditing Committee.

J. BLACKSTOCK, L. A. CORE,
G. C. HEWES, J. W. ROBINSON,
S. S. DEASE.

Board of Education.

S. KNOWLES, J. H. GILL,
E. W. PARKER, P. T. WILSON,
J. T. MCMAHON, J. B. THOMAS,
W. PETERS, L. A. CORE, *Secy. and Treas.*
A. SOLOMON, W. A. MANSELL.
H. A. CUTTING,

Deaconess Work—Board of Supervision.

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M. STEPHEN, MRS. BARE,
L. A. CORE, MRS. MANSELL,
W. R. BOWEN, MISS THOBURN.
MISS ENGLISH,

Examining Committees.

First Year.—J. Blackstock, Yaqub Shah, G. D. Spencer.
Second Year.—L. A. Core, Zabur-ul-Haqq, F. Presgrave.
Third Year.—J. L. Humphrey, H. J. Adams, Stephen Paul.
Fourth Year.—F. L. Neeld, W. R Bowen, C. Hancock.
Fifth Year and Admission.—S. S. Dease, S. Tupper, H. L. Mukerji.
Local Orders.—C. L. Bare, M. Stephen, F. W. Greenwold.

Standing Committees.

Statistics.—S. S. Dease, D. L. Thoburn, G. E. Ferguson, G. D. Presgrave.
State of the Church.—C. L. Bare, F. Presgrave, H. K. List, L. Cutler.
Sunday Schools.—L. A. Core, G. H. Frey, J. F. Samuel, W. R. Bowen.
Temperance.—J. L. Humphrey, D. M. Butler, S. Paul, F. W. Greenwold.
Publishing Minutes.—Secretaries and Agents of the Publishing House, Lucknow.
Public Worship.—E. W. Parker, J. W. Robinson, H. J. Adams.

Triers of Appeals.

J. Blackstock, W. W. Ashe, J. H. Messmore, W. R. Bowen, B. F. Cocker, M. Stephen,
J. H. Gill.

Committee on Conference Relations.

J. H. Messmore, F. L. Neeld, J. Blackstock, H. K. List,
James Jordan.

Epworth League—Board of Control.

J. B. Thomas, Miss Sheldon, L. A. Core, Miss Gallimore,
W. A. Mansell.

Sunday School Union.

D. L. Thoburn, *President.* G. C. Hewes, *Sec. and Treas.*

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J. L. Humphrey, *President,* C. L. Bare, *Secretary.*
W. A. Mansell, *Treasurer.*

Literary Society.

S. S. Dease, *President*, J. L. Humphrey, *Vice-President*,
C. L. Bare, *Sec. and Treas.*

Trustees of the Theological Seminary and Normal School.

	Term Expires		Term Expires
L. A. Core,	.. 1897	S. S. Dease,	... 1899
C. L. Bare,	.. 1897	W. R. Bowen,	... 1899
Mr. George Luke,	... 1897	F. G. H. Housden, Esq.,	... 1899
J. B. Thomas,	.. 1898	Bishop J. M. Thoburn, D. D., *Ex-Officio.*	
E. W. Parker,	... 1898		
E. A. Phillips, Esq.,	... 1898		

F. L. Neeld, *Ex-Officio, Secy. and Treas.*

North-West India Conference	..	...	
Bombay Conference	...	...	T. S. Johnson,
Bengal-Burmah Conference	...	..	H. Jackson.

Trustees of the Reid Christian College, Lucknow.

K. Harnam Singh, C. I. E.,	1897	R. Clancy,	... 1899
J. B. Thomas,	... 1897	J. E. Scott,	... 1899
W. R. Bowen,	... 1897	E. W. Parker, *President*	.. 1899
J. W. Robinson,	... 1898	Bishop J. M. Thoburn, D. D., *Ex-Officio.*	
F. L. Neeld,	... 1898		
L. A. Core,	... 1898	W. A. Mansell, *Ex-Officio, Secy.*	

Local Committee, Naini Tal Schools.

J. H. Messmore,
E. W. Parker,
F. L. Neeld,
J. L. Humphrey,
T. J. Scott,
F. A. Leete, Esq.,
Miss Thoburn,
Mrs. Neeld.

Conference Roll.

CLASS A.—ELDERS IN FULL CONNECTION WHO HAVE COMPLETED THE COURSE OF STUDY.

Names.	Arrived in India or joined Conference.	Names.	Arrived in India or joined Conference.
Adams, Horace J.	... 1874	Mukerji, H. L.	... 1886
Bare, Charles L.	.. 1880	Mitchell, H. B.	... 1886
Behari Lall II.	... 1889	Neeld, F. L. *	... 1881
Blackstock, J.*	... 1875	Parker, E. W.	... 1859
Bowen, W. R.	... 1882	Patras, Benjamin.	.. 1887
Butcher, J. C.	... 1885	Paul, Chiddu S.	... 1889
Cocker, Benj. F.	... 1884	Paul, Stephen	... 1882
Core, Lewis A. *	... 1889	Peters, William	... 1879
Craven, Thomas	... 1870	Phillip, Samuel	... 1891
Cutting, Hiram A.	... 1874	Presgrave. F.	... 1887
Cutler, Lucius	... 1885	Robinson, John W.*	... 1892
Desse, Stephen S.	... 1881	Rockey, Noble L.*	... 1884
Dilawar Singh	... 1886	Scott, Thomas J.	... 1863
Falls, Seneca	... 1886	Scott, Warren M.	... 1888
Frey, Geo. H.	.. 1889	Shipley, C.	.. 1885
Foote, Frank W.	... 1884	Speake, William T.	... 1890
Gill, Joseph H.	... 1871	Spencer, Guru Dayal	... 1889
Greenwold, F. W.	... 1879	Stephen, Matthew	... 1882
Hancock, C.	... 1886	Stuntz, H. C.*	... 1887
Humphrey, J. L.	... 1857	Solomon, Abraham	... 1879
Hewes, G. C. *	... 1891	Thomas, J. B.*	... 1889
Janvier, Joel T.	... 1864	Tupper, Samuel	.. 1889
Jordan, James	... 1883	Waugh, James W.	... 1859
Kanhai Singh	... 1887	Wheeler, Samuel	... 1889
Knowles, Samuel	... 1858	Wilson, Harkua	.. 1887
List, Henry K.	.. 1889	Wilson, Peachy T.	... 1863
Mansell W. A. *	... 1889	Yaqub Shah	... 1882
McMahon, John T.	... 1870	Zahur-ul-Haqq	... 1864
Messmore, James H.	... 1861		

CLASS B.—MEMBERS IN FULL CONNECTION IN THE STUDIES OF THE FOURTH YEAR.

David A. Chowfin,	Elder	...	... 1892
Behari Lall I,	,,	...	... 1892
Sabin Mansell,	Deacon '93	...	... 1893
Shib Datt Sanwal,	Elder	...	... 1893
Bahadur S. Phillip,	,,	...	... 1893
Fazl Masih,	,,	...	... 1893
Ram Sukh Franklin,	Deacon '91	...	... 1993
John F. Samuel,	Elder	...	... 1893
Baldeo Pershad,	Deacon '95	...	... 1893
Aaron Sweet,	Elder	...	... 1893
Albert G. McArthur,	Deacon '93	...	... 1893
David L. Thoburn*	Elder	...	... 1893
William W. Ashe,*	Deacon	...	... 1895

* See Report of Committee on Examination.

CLASS C.—MEMBERS IN FULL CONNECTION IN STUDIES OF THE THIRD YEAR.

Karim Masih,	Deacon '92	...	1893
Juman Lall,	,, '91	..	1893
Shadulla Lawrence,	,, '92	...	1893
David M. Butler,	Elder	...	1893
Mazhar-ul-Haqq	Deacon '93	...	1893
Joseph Wahid-ud-Din,	,, '94	...	1894
Superian B. Finch,	Elder	...	1894
George E. Ferguson,	Deacon '94	...	1894
Basant Ram,	,, '93	...	1894
Chhote Lall,	Elder	...	1894
Grafton D. Presgrave,	,, ,,	...	1894
Harvey L. Roscoe *	Deacon '96	...	1894
Bhikki Lall,	Elder	...	1894

CLASS D.—PREACHERS ON TRIAL.

Bansi Dhar,	Deacon '93	II Year	...	1895
Mohammad Hassan Jan,	,, '94	,,	...	1825
Bulaqi Singh,	,, '94	,,	...	1895
Nizam Ali,	,, '93	I Year	...	1896
Joshua S. Samuel,	,, '93	,,	...	1896
Joshua Solomon,	,, '94	,,	...	1896
Balli M. Dass,	,, '94	,,	...	1896
Joseph Jacob,	,, '96	,,	...	1896
Bahadur Singh,	,, 94	,,	...	1896
Ganga Nath,	... ...	,,	...	1896
Joseph Dysell,	,, '94	,,	...	1896
Benjamin Marqus,	.. ...	,,	...	1896

Hindustani Members of Conference	...	...	26
Foreign Members of Conference	...	...	57
Total	...	...	83

Hindustani Preachers on Trial	...	...	12

* See Report of Committee on Examination

Lucknow, Hindustani Work, W. A. Mansell, H. J. Adams, Bahadur Singh.
,, English Church, J. W. Robinson.
,, Reid Christian College, W. A. Mansell, Principal; D. L. Thoburn, Professor; Ganga Nath, Manager, Boarding House.
,, Methodist Publishing House, E. W. Parker, J. W. Robinson.
Rae Bareilly, G. H. Frey.
Shahabad, G. D. Spencer.
Hurdoi, Samuel Tupper.
Unao, Yaqub Shah,
H. L. Roscoe, on leave in America.

PILIBHIT DISTRICT.

A. SOLOMON, P. E., (P. O. FATEHGUNJ WEST, BAREILLY ZILLA).
Bisalpur, Mohamad Hasan.
Fatehgunj West, Abraham Solomon.
Pilibhit, Crawford Hancock.
Sirauli, Bhikki Lall.
Milak, to be supplied by Jhau Singh.
Mirgunj, ,, Kallu Singh.
Nawabgunj, to be supplied by Girdhari Lall.
Pipalthana, ,, N. R. Childs.
Puranpur, ,, Moti Lall.
Shahi, ,, Jhabbu Lall.
Rampur, ,, Ase Ram.

SAMBHAL DISTRICT.

H. A. CUTTING, P. E., (P. O. SAMBHAL, MORADABAD ZILLA).
Amroha, B. S. Phillip.*
Babukhera, to be supplied by Sadal Singh.
Bahjoi, to be supplied by Maula-Dad-Khan.
Bashta, Karim Masih.
Dhanaura, Warren Scott.
Gangeshri, Bulaqi Singh.
Gunnaur, R. S. Franklin.
Hasanpur, Mazhar-ul-Haqq.
Narainiya, to be supplied by Lachhman Singh.
Rajpura, ,, Gayan Masih.
Rasulpur, ,, Manphul Singh.
Sambhal, H. A. Cutting.
Shahpur, to be supplied by Prabhu Dass.
Sharifpur, ,, Bhola Singh.

SITAPUR DISTRICT

P. T. WILSON, P. E., (P. O. SITAPUR.)
Baraganw, Joseph Dysell.
Gola Gokarannath, to be supplied by Sadal Masih.
Isapur, to be supplied by Yusuf Lall.
Khairabad, A. G. McArthur.
Kheri, to be supplied by Jiya Lall.
Lakhimpur, Kanhai Singh.
Mohammadi, D. P. Kidder.
Paintapur, to be supplied by Ram Sukh.
Panahpur, Lucius Cutler.
Sitapur, P. T. Wilson, Chhote Lall.
Sidhauli, to be supplied.
Urdhauli, to be supplied by Ajudhiya Parshad.

WOMAN'S CONFERENCE.

BAREILLY DISTRICT.

Bareilly, Girls' Orphanage and City work, Miss English, Miss Christensen.
" Medical work, Miss Bryan, M. D., Miss Dart, M. D.
" Woman's School, Mrs. Neeld, Mrs. Bare, Mrs. Mukerjee.
Shahjahanpur, Girls' Boarding School, Miss Heafer.
" City work, Mrs. Blackstock.
Budaon, Girls' Boarding School, Miss Wilson; one to be supplied.
" City work, Mrs. Thomas.

GARHWAL DISTRICT.

Paori, Schools and Village work, Mrs. Gill, Miss Kyle.

GONDA DISTRICT.

Bahraich, Miss Peters.
Gonda, Girls' Boarding School, Miss Scott.

KUMAUN DISTRICT.

Bhot, Miss Sheldon, M. D.
Chandag, Miss Reed.
Dwarahat, Mrs. McMahon.
Naini Tal, Hindustani work, Mrs. Messmore.
" English work, Mrs. Humphrey.
" Boys' School, Mrs. Dease.
" Wellesley Girls' High School, Miss S. A. Easton, Miss R. Sellers, Miss Anna Butcher, Miss Curts.
Pithoragarh, Miss Budden, Miss Tresham.

MORADABAD DISTRICT.

Bijnour, Mrs. Knowles.
Moradabad, Girls' Boarding School, Miss Gallimore.
" City and Village work, Mrs. Core.
" District work, Mrs. Knowles.
Miss Kemper on leave to America.

OUDH DISTRICT.

Lucknow, Woman's College, Miss Thoburn, Miss Nichols, Miss Collins, Miss Hardie.
" Deaconess Home, Miss Hoge.
" City Schools, Mrs. Mansell.
" English work, Mrs. Robinson.
" District work, Mrs. Parker.
" Editor of the *Rafiq-i-Niswan*, Miss Thoburn.
" Editor of the *Kaukab-i-Hind*, Mrs. Parker.

PILIBHIT DISTRICT.

District work, Mrs. Solomon.

SAMBHAL DISTRICT.

District work, Mrs. Cutting.

SITAPUR DISTRICT.

Sitapur, Mrs. Wilson; Girls' Boarding School, Miss C. Easton.
Miss Fuller and Miss Downey on leave to America.

DISCIPLINARY QUESTIONS.

—o—

I.—WHO HAVE BEEN RECEIVED BY TRANSFER AND FROM WHAT CONFERENCE?

Daniel P. Kidder from the North-West India Conference.

II.—WHO HAVE BEEN RE-ADMITTED? None.

III.—WHO HAVE BEEN RECEIVED ON CREDENTIALS, AND FROM WHAT CHURCHES? None.

IV.—WHO HAVE BEEN RECEIVED ON TRIAL?

(a.) *In Studies of the First year.*

Nizam Ali, Joshua S. Samuel, Joshua Solomon, Balli M. Dass, Joseph Jacob, Bahadur Singh, Ganga Nath, Joseph Dysell, Benjamin Marqus.

(b.) *In Studies of the Third year.* None.

V.—WHO HAVE BEEN CONTINUED ON TRIAL?

(a.) *In Studies of the First year.* None.

(b.) *In Studies of the Second year.*

Bansi Dhar Mohammed Hassan Jan, Bulaqi Singh.

(c.) *In Studies of the Third year.* None.

(d.) *In Studies of the Fourth year.* None.

VI.—WHO HAVE BEEN DISCONTINUED? Rubin David.

VII.—WHO HAVE BEEN ADMITTED INTO FULL MEMBERSHIP?

(a.) *Elected and Ordained Deacons this year.*

Harvey L. Roscoe.

(b.) *Elected and Ordained Deacons previously.*

Karim Masih, Jumman Lal, Shadulla Lawrence, David M. Butler, Mazhar-ul-Haqq, Joseph Wahid-ud-Din, Superian B. Finch, George E. Ferguson, Basant Ram, Chhote Lall, Grafton D. Presgrave, Bhikki Lall.

VIII.—WHAT MEMBERS ARE IN THE STUDIES OF THE THIRD YEAR?

(a.) *Admitted into Full Membership this year.*

Harvey L. Roscoe, Karim Masih, Jumman Lall, Shadulla Lawrence, David M. Butler, Mazhar-ul-Haqq, Joseph Wahid-ud-Din, Superian B. Finch, George E. Ferguson, Basant Ram, Chhote Lall, Grafton D. Presgrave, Bhikki Lall.

(b.) *Admitted into Full Membership previously.* None.

IX.—WHAT MEMBERS ARE IN THE STUDIES OF THE FOURTH YEAR?

David A. Chowfin, Behari Lall I, Sabin Mansell, Shib D. Sanwal, Bahadur Singh Phillip, Fazl Masih, Ram Sukh Franklin, John F. Samuel, Baldeo Pershad, Aaron Sweet, Albert G. McArthur, David L. Thoburn, William W. Ashe.

X.—WHO HAVE COMPLETED THE CONFERENCE COURSE OF STUDY?

(a.) *Elected and Ordained Elders this year.* None.

(b.) *Elected and Ordained Elders previously.*

Harkua Wilson, Samuel Phillip, George C. Hewes.

XI.—WHAT OTHERS HAVE BEEN ELECTED AND ORDAINED DEACONS?

(*a.*) *As Local Preachers.*

Daniel Sigler, Prabbhu Dayal, Sundarmani, Chatur Singh, Bhola S. Budden, Buddha Robert, Joseph Jacob, Nadir Shah, Jhabbu Lall, Kwankin.

(*b.*) *Under Missionary Rule.* None.

XII.—WHAT OTHERS HAVE BEEN ELECTED AND ORDAINED ELDERS?

(*a.*) *As Local Deacons.*

Edward Thomson, Moti Lall, Girdhari Lall.

(*b.*) *Under Missionary Rule.*

Aaron Sweet, Grafton D. Presgrave, David M. Butler, Sabin Mansell.

XIII.—WAS THE CHARACTER OF EACH PREACHER EXAMINED?

This was strictly done as the name of each preacher was called in open Conference.

XIV.—WHO HAVE BEEN TRANSFERRED AND TO WHAT CONFERENCE? None.

XV.—WHO HAVE DIED? Natha Singh.

XVI.—WHO HAVE BEEN LOCATED AT THEIR OWN REQUEST? None.

XVII.—WHO HAVE BEEN LOCATED? None.

XVIII.—WHO HAVE WITHDRAWN? None.

XIX.—WHO HAVE BEEN PERMITTED TO WITHDRAW UNDER CHARGES OR COMPLAINTS? None.

XX.—WHO HAVE BEEN EXPELLED? None.

XXI.—WHAT OTHER PERSONAL NOTATION SHOULD BE MADE? None.

XXII.—WHO ARE THE SUPERNUMERARY PREACHERS?

Thomas Craven.

XXIII.—WHO ARE THE SUPERANNUATED PREACHERS?

Joel T. Janvier.

XXIV.—WHO ARE THE TRIERS OF APPEALS?

J. Blackstock, W. R. Bowen, W. W. Ashe, B. F. Cocker, J. H. Messmore, M. Stephen, J. H. Gill.

XXV.—WHAT IS THE STATISTICAL REPORT FOR THE YEAR? *See Statistics.*

XXVI.—WHAT IS THE AGGREGATE OF THE BENEVOLENT COLLECTIONS AS REPORTED BY THE CONFERENCE TREASURER? Rs 1,655.

XXVII.—WHAT ARE THE CLAIMS ON THE CONFERENCE FUND? Rs. 804.

XXVIII.—WHAT HAS BEEN RECEIVED ON THE CLAIMS, AND HOW HAS IT BEEN APPLIED?

Full amount received and paid to claimants.

XXIX.—WHERE ARE THE PREACHERS STATIONED? *See Appointments.*

XXX.—WHERE SHALL THE NEXT CONFERENCE BE HELD?

At Lucknow.

CONFERENCE JOURNAL.

FIRST DAY.

BAREILLY, Wednesday, 8th January, 1896.

Opening Exercises.—The North India Conference of the Methodist Episcopal Church convened for its thirty-second annual session at Christ Church, Bareilly, on Wednesday, the 8th January, 1896, Bishop J. M. Thoburn, presiding. A portion of the 87th Psalm read, the 194th hymn, "Khush khabri ab tum do," was sung, after which Zahur-ul-Haqq and Bishop Thoburn offered prayer.

Roll Call.—The Bishop made a brief opening address, and the roll of the Conference was called by the Secretary of the last conference. Sixty members and sixteen probationers responded to their names. Ten members were absent and one probationer had died.

Secretaries.—On motion of J. C. Butcher, W. A. Mansell was elected Secretary with permission to nominate his assistants. J. W. Robinson was elected Assistant Secretary and Samuel Tupper Vernacular Secretary.

Conference Treasurer.—On motion of E. W. Parker, Geo. C. Hewes was elected Conference Treasurer.

Rules of Order.—On motion of J. B. Thomas the Rules of Order of the last Conference were adopted.

Standing Committees.—On motion of J. B. Thomas, the Standing Committee as appointed at the last conference were elected, with the exception of C. L. Bare in place of H. C. Stuntz, Chairman of the Committee on Temperance.

Mrs. Mary C. Ninde.—Mrs. Mary C. Ninde, of the W. F. M. S. in America, was introduced and favored the Conference with a brief but inspiriting address.

Other Introductions.—Miss Baucus, Missionary to Japan, Miss Curts, Miss Dr. Dart, new missionaries, and Mr. Chamberlain, visiting from America, were also introduced to the Conference.

Conference Stewards.—On motion of J. B. Thomas, F. L. Neeld, J. L. Humphrey and H. J. Adams were elected Conference Stewards.

Auditing Committee.—On motion of J. C. Butcher, W. W. Ashe and G. C. Hewes were added to the Auditing Committee.

Journal.—The minutes of the preceding session were read in English and Vernacular, and approved.

Bishop Walden.—Bishop J. M. Walden was introduced and addressed the Conference. Rev. E. W. Parker presented the following resolution, which was adopted by a rising vote.

"*Resolved*,—That it gives us great pleasure to have with us in our Conference to-day Bishop J. M. Walden, D. D., LL. D., one of the General Superintendents of our Church, and we desire hereby to express to him our hearty welcome to our Conference and to our homes, and we trust that he may remain with us as long as possible, and give us the benefit of his counsel in all our work."

E. W. PARKER,
J. C. BUTCHER.

Other Introductions.—The Rev. Spencer Lewis, Superintendent of the West China Mission, and the Revs. J. E. Scott and D. Osborne, of the North-West India Conference, were also introduced to the Conference.

The Fifth Question.—The fifth question, "Who have been continued on Trial?" was taken up. The names of the following brethren were called, their characters passed, they gave their reports, the committee reported on their examinations, and on motion of their Presiding Elders they were continued on trial and advanced to the second class: Bansi Dhar, Mohammad Hussan Jan, Bulaqi Singh. All the above brethren were continued with the privilege of bringing up their examination in Church History next year. Rubin David was called, and on the motion of his Presiding Elder was discontinued.

Privileges to visitors.—On the motion of E. W. Parker the visiting brethren were accorded the privileges of participating in the deliberations of the Conference.

Thirtieth Question.—The thirtieth question was taken up, "Where shall the next Conference be held?" Lucknow was chosen.

Committee on Sanitariums.—On the motion of J. C. Butcher, the missionaries of Naini Tal, the Presiding Elder of the Kumaon District, and F. L. Neeld were appointed the Committee on Sanitariums.

Delegates to Central Conference.—The order of the day was taken up and the Conference proceeded to the election of delegates to Central Conference. F. L. Neeld, L. A Core, S. S. Dease and W. Peters were appointed tellers, and upon taking up the ballots retired.

Twenty-second Question.—The twenty-second question, "Who are the Supernumerary Preachers?" was taken up. The name of Thomas Craven was called, his character passed, and on motion of his Presiding Elder, he was continued in the supernumerary relation. The names of the following brethren were called, their characters were passed, and on the motion of their Presiding Elders they were made effective: F. W. Foote, J. W. Waugh, T. J. Scott, N. L. Rockey.

Correspondence with Brethren in America.—On the motion of J. T. McMahon, the Corresponding Secretary was requested

to reply to Brothers Stunts, Scott, Craven and Rockey, on leave to America, who had addressed fraternal letters to the Conference.

Central Conference Delegates—First Ballot.—The report of the tellers was announced that the following brethren were elected Central Conference delegates: E. W. Parker, W. Peters, F. L. Neeld, S. Tupper, S. Knowles, S. S. Dease, H. A. Cutting. A second ballot was ordered, to elect the remaining three delegates required.

Ninth Question—The ninth question, "What members are in studies of the fourth year?" was taken up. The names of the following brethren were called, they gave their reports, their characters were passed, the committee reported them passed in their studies, and they were advanced to the fourth year's class: David A. Chowfin; Behari Lal I, Sabin Mansell, Shib Datt Sanwal, Bahadur S. Phillip, Fazl Masih, Ram Sukh Franklin, John F. Samuel, Baldeo Pershad, Aaron Sweet (on motion of his Presiding Elder he was also elected to Elder's Orders under Missionary rule); Albert G. McArthur, David L. Thoburn (passed in addition to the English of the third year, the Vernacular studies of the second and third years and in English translation, Urdu translation and Mizan-ul-Haqq of the fourth year); William W. Ashe (in addition to the English studies of the third year, passed the Vernacular studies of the second year with the exception of Hindi Grammar).

Central Conference Delegates—Second Ballot—The tellers reported no election on the second ballot for Central Conference Delegates, and a third was ordered.

Tenth Question.—The tenth question was taken up: "What members have completed the Conference Course of Study?" The names of the following brethren were called, they gave their reports, their characters were passed, the committee reported them passed in their studies and on the motion of their Presiding Elders they were advanced to the class of effective Elders: Geo. C. Hewes (passed the English and Vernacular studies of the third year except Persian Grammar and Bagh-o-Bahar, and in the Vernacular fourth passed Mizan-ul-Haqq); Harkua Wilson, Samuel Phillip.

Central Conference Delegates—Third Ballot.—The tellers reported L. A. Core, H. L. Mukerji and C. L. Bare elected Central Conference Delegates on the third ballot. On motion of J. C. Butcher, the three brethren receiving the next highest number of votes on the first ballot after those elected, were chosen alternates, namely: W. R. Bowen, W. A. Mansell, J. H. Gill.

General Conference Delegates.—The conference hereupon proceeded to vote for General Conference Delegates in accordance with the order of the day, and a ballot being taken the tellers retired.

Eleventh Question.—The eleventh question was called: "What others have been elected and ordained Deacons?" The following brethren were called, they were recommended by their District Conferences, represented by their Presiding Elders, reported passed in their required studies and elected to Deacon's orders as local preach-

ers: Daniel Sigler, Prabbhu Dayal, Sundermani, Chatur Singh, Bhola S. Budden, Buddha Robert, Joseph Jacob, Nadir Shah, Jhabbu Lal, Kwankin.

General Conference Delegates.—The tellers reported the result of the ballot for General Conference delegates: E. W. Parker and T. J. Scott were elected.

On motion of E. W. Parker the Secretary was instructed to cast the ballot of the Conference for J. C. Butcher and T. Craven as reserves.

Adjournment.—The announcements were made, the doxology sung, the benediction pronounced by Bishop Walden and the Conference adjourned.

Fourth Day.

Bareilly, Saturday, 11th January, 1896.

Opening Exercises.—Conference convened at 11 A. M., Bishop Thoburn presiding. The opening exercises were conducted by J. Blackstock.

Journal.—The minutes of the preceding session were read in English and Vernacular and, after correction, approved.

Bishop Thoburn was called away by other business, and in his absence Bishop Walden took the chair.

Fourth Question.—The fourth question was called, "Who have been Received on Trial?" The following brethren having been recommended by their District Conferences, were represented by their Presiding Elders, the committee on Admission reported favorably upon each of them, and after having been called forward and addressed by the Bishop upon the responsibilities they were about to assume, they were admitted to the Conference on trial: Nizam Ali, Joshua S. Samuel, Joshua Solomon, Benjamin Marqus, Balli M. Dass, Joseph Jacob, Bahadur Singh, Ganga Nath, Joseph Dysell. The names of Lewis J. McGee, Bhola S. Budden and Bhola Singh were called. On motion, their Presiding Elders were permitted to withdraw the names and to continue the brethren in the work.

North India Conference Minutes at General Conference.—On motion of J. H. Gill, the following extract from a letter from Rev. D. S. Monroe, D. D., Secretary of the last General Conference, was ordered to be published in the minutes.

Altoona, Penn., November 26, 1895.

The Rev. W. A. Mansell,

My Dear Brother.—Yours of October, 23rd is to hand. The minutes of the North India Conference (1889, 1890, 1891, 1892) bound together, are in my possession, with other General Conference documents. They may have reached me after adjournment. * * * *

(Sd.) D. S. Monroe.

Bishop Thoburn having returned, resumed the chair.

Rev. T. S. Wynkoop—North India Bible Society.—The Rev. T. S. Wyncoop, Secretary of the North India Bible Society, was introduced to the Conference and addressed it in behalf of the Bible Society.

F. L. Neeld presented the following resolution, which was adopted.

Resolved, That we have heard with pleasure the address of Rev. T. S. Wynkoop, the Secretary of the North India Bible Society, and we rejoice greatly in the great increase in the circulation of Bibles that has been effected during the past year, and we recommend that in each of our circuits in the North India Conference one day annually be appointed for special prayer on behalf of the work of the Bible Society, and that we continue to take up our annual collection for that work. J. H. GILL, F. L. NEELD, J. BLACKSTOCK.

Rev. F. F. Longman.—The Rev. F. F. Longman, of the London Mission, Almora, was introduced to the Conference.

The Twelfth Question.—The twelfth question was taken up: "What others have been elected Elders?" The names of the following brethren were called, they were recommended by their District Conferences, represented by their Presiding Elders, reported passed in the required studies, and were elected to Elder's orders as Local Deacons: Edward Thompson, Moti Lal, Girdhari Lal.

G. D. Presgrave, Sabin Mansell and D. M. Butler were on motion of their Presiding Elders elected to Elder's orders under the Missionary Rule.

Sabbath Observance.—A petition to His Excellency the Viceroy and Governor-General on the subject of enacting a law making Sunday a legal *dies non* in India was read, and on motion of J. W. Robinson was adopted by the Conference, and the Secretary instructed to forward the petition.

Bishop Walden's Address.—Bishop Walden at this point addressed the Conference more at length than he had previously had opportunity to do, on general missionary topics and the relation of the mission fields to the home church.

Order of the Day.—On motion of J. H. Gill, it was resolved that on Monday at 11 A. M., immediately after the opening of Conference, an address on mission work in China by the Rev. Spencer Lewis, Superintendent of the West China Mission, be made the order of the day.

Reid Christian College Trustees.—On motion of W. A. Mansell, the following members were elected on the Board of Trustees of the Reid Christian College: R. Clancy to succeed R. Hoskins, J. E. Scott and E. W. Parker to succeed themselves on expiration of term, J. B. Thomas in place of H. C. Stuntz, on leave to America, and L. A. Core in place of J. C. Butcher, on leave to America.

Theological School Trustees.—On motion of F. L. Neeld, the following members were elected on Board of Trustees of the Theological Seminary and Normal School :—S. S. Dease to succeed J. C. Butcher, W. R. Bowen and F. G. H. Housden, Esq., to succeed themselves on expiration of term, L. A. Core in place of T. Craven,

on leave to America, and C. L. Bare in place of F. L. Neeld resigned.

Local Committee, Naini Tal Schools.—On motion af S. S. Dease, F. L. Neeld was elected on the Local Committee of the Naini Tal Schools in place of J C. Butcher, on leave to America.

Adjournment—The announcements were made, the doxology sung, the benediction pronounced by J. E. Scott and the Conference adjourned.

FIFTH DAY.

FIRST SESSION.

BAREILLY, MONDAY, 13th January, 1896.

Opening Exercises.—Conference convened at 11 A. M., Bishop Thoburn presiding. S. Knowles conducted the opening exercises.

Journal.—The minutes of the preceding session were read in English and Vernacular and after correction approved.

Order of the Day—Address by Rev. Spencer Lewis.—The order of the day was called and the Rev. Spencer Lewis, Superintendent of the West China Mission addressed the Conference on mission work in China.

Certificate of Ordination.—The following certificate of ordination was presented by the Bishop.

This certifies that in Bareilly, on Sunday, the 12th day of January, 1896, in accordance with the Discipline of the Methodist Episcopal Church, I ordained as Deacons, Harvey L. Roscoe, David Sigler, Prabhu Dayal, Sundarmani, Kwankin, Chatur Singh, Bhola S. Budden, Buddha Robert, Joseph Jacob, Nadir Shah, Jhabhu Lal; and as Elders, Grafton D. Presgrave, David M. Butler, Sabin Mansell, Aaron Sweet, Edward Thomson, Motl Lal, Girdhari Lal. Given under my hand in Bareilly on the 13th day of January, 1896. J. M THOBURN, *Bishop.*

Committee on Memoirs.—On motion of W. A. Mansell the Committee on Memoirs was appointed. The Bishop appointed H. A. Cutting. W. M. Scott and R. S. Franklin.

Vote on Amendment to Restrictive Rules.—Upon the motion of H. L. Roscoe, the Conference proceeded to vote on the amendments to the restrictive rules. The proposition sent down by the Baltimore and Colorado Conferences was laid before the Conference. A vote being taken, thirty-four voted in favour of the amendment and nineteen against it. The proposition sent down by the General Conference was laid before the Conference. The members declined to vote upon it

Ratio of Ministerial Representation.—The Colorado Conference proposition with reference to ratio of ministerial representation was laid before the Conference. A vote being taken, forty-six voted in favour of the amendment proposed, and three against it.

Time of Adjournment.—On motion of E. W. Parker it was resolved to adjourn Conference after an evening session this day.

Rev. Spencer Lewis.—J. H. Gill moved the following resolution, which was adopted by the Conference:—

Resolved, That it has given us great pleasure as a Conference to receive a visit from Rev. Spencer Lewis, Superintendent of the West China Mission, and to hear his address on mission work in the field where he has labored for so many years, and that we pledge ourselves to remember with prayerful interest the work in that field.

J. H. Gill,
J. L. Humphrey,
S. Knowles,
J. Blackstock.

Limit of time to speakers.—On motion of J. W. Robinson, the time allowed to each speaker in Conference was limited to two minutes.

Report of Committee on Statistics.—S. S. Dease presented the report of the Committee on Statistics, which was on motion adopted. (*See Reports.*)

Financial Report of Reid Christian College—W. A. Mansell presented the financial report of the Reid Christian College, which was on the motion of J. W Robinson adopted and placed on file.

Financial Report of Methodist Publishing House.—The Senior Agent of the Publishing House placed on the table for file the financial report of the Publishing House which had already been read in his Presiding Elder's report.

Minutes of the Sitapur and Garhwal District Conferences.—The Presiding Elders of Sitapur and Garhwal Districts placed on the table the minutes of their district conferences.

Iataqad Masih, Rubin David.—Parchments returned.—The Presiding Elder of the Oudh District reported that the Parchments of Iataqad Masih and Rubin David had been returned and deposited with the Secretary to be placed on file.

Published Minutes made the Official Record.—On the motion of J. W. Robinson, it was voted that the published minutes of the North India Conference for 1893, 1894, 1895 and 1896 be recognized by the Conference as its official record.

England and the United States.—J. H. Gill presented the following resolution, which was adopted by the Conference.

Whereas, we have noticed with painful interest that the amicable relations so long maintained between England and United States of America have recently been endangered,

Resolved, That we, the members of the North India Annual Conference, representing a Christian comumnity of nearly 50,000 people in the N.-W. P. and Oudh, deeply deplore the possibility of any armed conflict between these nations. That while we watch the situation we pledge ourselves to unite in prayer to God for an honorable adjustment of the difficulties noted, that God may grant peace in our day and generation, and that the United States and England may be restrained from open conflict and welded together in such fraternal bonds as will continue to better the leavening power of civilization, for which they have long been noted.

J. L. Humphrey,
T. J. McMahon,
J. H. Gill.

Misses Baird and Fistler.—W. A. Mansell presented the following resolution which was adopted by the Conference by a rising vote, and the Secretary was instructed to send a copy to the ladies, and to their Mission Board.

Whereas, Misses Baird and Fistler of the American Friends' Mission have been for the past three years among us, holding appointments in our mission for two years, at Muttra in 1893-4 and Lucknow, 1895, therefore,

Resolved,—That we put on record our high appreciation of their faithful service for the cause and kingdom of Christ in our midst. They have been successful in all the work committed to their care. Their evangelistic services have been owned and blessed of God. Their zeal and devotion and Christ-like Spirit have endeared them to all their fellow-workers, and while we shall be sorry to lose them from our midst, we rejoice in the providence which enables them to carry out their plan to found a new mission in unopened territory. We pray the Lord of the vineyard who commissioned them for service, to grant them His constant presence and blessing and rich reward for their labor.

J. W. Robinson.
W. A. Mansell.
E. W. Parker.

Exchange of Conference Minutes in India.—G. C. Hewes presented the following resolution, which was adopted by the conference.

Whereas, the missionaries of the various Conferences in India are deeply interested in each other's success and desire all possible information in regard to each other's work.

Resolved, That the Conference Secretary be instructed to send a copy of our Conference Minutes annually to each missionary of the other conferences of India and Malaysia with the request that these conferences may co-operate with us in this matter.

G. C. Hewes.

Memoir, Nattha Singh.—The fifteenth question "Who have died?" was called. The name of Nattha Singh was called, and the Committee on Memoirs read its report, which was adopted (*See Reports*).

Financial Report of the Theological School.—F. L. Neeld placed on the table for file the financial report of the Theological Seminary and Normal School for 1895.

Report of the Committee on Temperance.—The report of the committee on Temperance was presented by C. L. Bare and adopted by the Conference. (*See Report*).

Report of the Board of Supervision of Deaconess work.—The report of the Board of Supervision of Deaconess work was presented by F. L. Neeld and accepted by the Conference. (*See reports.*)

Adjournment.—The Conference adjourned after the benediction pronounced by Bishop Thoburn.

Second Session.

Bareilly, Monday, 13th January, 1896.

Opening Exercises.—The Conference convened for its second session at 6 p. m., Bishop Thoburn presiding. J. Blackstock led in opening prayer.

Journal.—The minutes of the preceding session were read and approved.

Twenty-fourth Question.—The Twenty-fourth question was called, "Who are the Triers of Appeals?" On motion of J. B. Thomas the following were elected Triers of Appeals: J. Blackstock, W. W. Ashe, J. H. Messmore, J. H. Gill, W. R. Bowen, B. F. Cocker, M. Stephen.

Twenty-sixth Question.—The twenty-sixth question was called, "What is the aggregate of the benevolent collections as reported by the Conference Treasurer?" The treasurer reported Rs. 1,655.

Twenty-seventh Question.—The twenty-seventh question was called, "What are the claims on the Conference Fund?" The report of the Conference Stewards was prsented by C. L. Bare, which was adopted and placed on file:

Standing Committees.—On motion of J. B. Thomas the following were elected on the Standing Committees:

Statistics.—S. S. Dease, D. L. Thoburn, G. E. Ferguson, G. D. Presgrave.

State of the Church.—C. L. Bare, F. Presgrave, H. K. List, L. Cutler.

Sunday Schools.—L. A. Core, G. H. Frey, J. F. Samuel, W. R. Bowen.

Temperance.—J. L. Humphrey, D. M. Butler, S. Paul, F. W. Greenwold.

Publishing Minutes.—Secretaries, and Agents of the Publishing House, Lucknow.

Public Worship.—E. W. Parker, J. W. Robinson, H. J. Adams.

Committee on Conference Relations.—On motion of J. B. Thomas the following were elected Committee on Conference Relations: J. H. Messmore, F. L. Neeld, J. Blackstock, H. K. List Jas. Jordon.

Epworth League Board of Control.—On motion of J. C. Butcher the following were elected Epworth League Board of Control: J. B. Thomas, Miss Sheldon, L. A. Core, Miss Gallimore, W. A. Mansell.

Report of the Committee on the State of the Church.—L. A. Core, presented the report of the Committee on the State of the Church, which was adopted. (*See Reports.*)

Finance Committee.—On the motion of J. C. Butcher the Conference proceeded to the election of the Finance Committee. The Bishop made the nominations, appointed H. L. Roscoe, W. Peters, H. A Cutting and J. H. Gill tellers, and the ballot being taken the tellers retired.

Collections for the Bible Society.—The Rev. T. S. Wynkoop of the North India Bible Society reported that Rs. 266 had been collected from the churches in this Confernce, only one of which had contributed last year.

Corresponding Secretary.—On the motion of E. W. Parker' F. L Neeld was elected Corresponding Secretary.

Bishop Walden.—At this point Bishop Walden, with a few earnest and encouraging words, bade farewell to the Conference. C. L. Bare presented the following resolution, which was adopted by a rising vote.

Resolved, That it has given us great pleasure to have the Rev. Bishop John M. Walden, D. D., LL. D., in our midst and to enjoy his instructive sermon and addresses and his wise counsels. His deep interest in every kind of mission work has greatly impressed us. We trust that our Heavenly Father will prosper him in his world-wide journeys, and greatly bless through his services the church in America, in awakening a deeper interest in the great cause of missions.

C. L. BARE, PEACHY T. WILSON,
S. TUPPER, S. KNOWLES,
E. W. PARKER, WM. PETERS.

Report of Auditors.—J. C. Butcher presented the report of the Auditors, which was accepted. (*See Reports.*)

Treasurer of the Board for the Conference.—On the motion of F. L. Neeld, E. W. Parker was nominated Treasurer of the Board for this Conference.

Assistant Treasurer.—On the motion of E. W. Parker, D. L. Thoburn was nominated Assistant Treasurer of the Board.

Board of Education Report.—L. A. Core presented the report of the Board of Education, which was adopted. (*See Reports.*)

Report of Committee on Sunday Schools.—J. L. Humphrey presented the report of the Committee on Sunday Schools, which was adopted. (*See Reports.*)

Auditing Committee.—The Bishop nominated the following Auditors, who were on motion of S. Tupper elected: J. Blackstock, G. C. Hewes, L. A. Core, J. W. Robinson, S. S. Dease.

Cawnpore Girls' High School.—E. W. Parker presented the following resolution, which was adopted.

Resolved, That we very much regret that a wrong impression has been made in the General Executive Committee of the Woman's Foreign Missionary Society concerning the Cawnpore Girls' School, and we trust that the North-West India Conference may take means to remove the wrong impression and to continue the school in its present efficiency; and further that this communication be forwarded by the Secretary to the North-West India Conference.

E. W. PARKER,
S. S. DEASE.

Philander Smith Institute and Oak Openings.—H. L. Roscoe presented the following resolution, which was adopted:

Resolved, That we appoint a committee of three to meet a similar committee appointed by the North-West India Conference to consider the advisability of uniting the Philander Smith Institute and the Oak Openings High School, and locating the school for North and North West India at Oak Openings, Naini Tal.

2. Further resolved that we request the North-West India Conference to appoint a similar committee.

H. L. ROSCOE,
D. L. THOBURN.

In accordance with the above resolution the Bishop appointed

S. Dease, J. L. Humphrey and J. Blackstock the committee, from this Conference.

Historical Records of the Mission.—J. L. Humphrey presented the following resolution, which was adopted:

Resolved, That each preacher-in-charge be requested to provide a suitable blank book and enter in it a summarized statement of the prominent events in the history of the mission represented by him and that a record be kept of interesting events that transpire, as a part of the records of the station.

2. That the Presiding Elders be requesed to call the attention of the brethren to this subject and use their influence to have this carefully attended to.

J. L. HUMPHREY,
S. S. DEASE.

Finance Committee.—The tellers reported the result of the ballot for Finance Committee. The following members were elected: S. Tupper, H. L. Mukerji, S. S. Dease, L. A. Core.

On motion of J. T. McMahon, the Secretary was instructed to cast the ballot of the Conference for M. Stephen and C. L. Bare (they having received the next highest number of votes) for the remaining two members.

Finance Committee Alternates.—On motion of J. C. Butcher the following were elected alternates: J. H. Messmore W. A. Mansell, S. Paul, Shib Datt Sanwal.

Conference Historical Society.—On motion of E. W. Parker the following were elected officers of the Conference Historical Society and constituted an Executive Committee to see that the provisions of J. L. Humphrey's resolution are carried out. *President*, J. L. Humphrey; *Secretary*, C. L. Bare; *Treasurer*, W. A. Mansell.

Conference Literary Society.—On motion of J. B. Thomas the following were elected officers of the Conference Literary Society; *President*, S. S. Dease; *Vice President*, J. L. Humphrey; *Secretary and Treasurer*, C. L. Bare; *to deliver the Lecture* in 1897, D. L. Thoburn.

Bishop Thoburn.—D. M. Butler presented the following resolution, which was adopted by the Conference by a rising vote.

Ham Khudá ke niháyat darje shukrguzár hain ki wuh hamáre har dil-azíz Bishop Thoburn Sáhib ko jo hamáre aur hamári mulk ki bihbúdí ke liye hazár ján se fikrmand rahte hain salámati ke sáth wápas láyá, aisá ki wuh hamáre mulk ke liye bihtar se bihtar intizám ke karne aur apní dúr-andash o khair-andesh nasíhaton se hamári madad karte rahen. Hamári duá hai ki Khudá un ko aur un ke khándán ko bari barakat aur umr-darázi bakhshe.

S. TUPPER,
H. J. ADAMS,
H. L. MUKERJEE,
D. M. BUTLER.

Resolution of Thanks.—D. L. Thoburn presented the following resolution which was adopted by a rising vote.

Resolved.—That we, the members of the North-India Conference, hereby express our hearty thanks to the missionaries and residents of Bareilly for the verye xcellent arrangements made by them for the session of this Conference.

J. W. ROBINSON,
D. L. THOBURN,
S. S. DEASE.

New Translation of the Discipline.—On motion of J. H. Gill it was voted to ask the Central Conference to authorize and arrange for a new Hindustani translation of the Discipline after the General Conference, and that a version in Hindi be also requested.

Committee to call on His Honor the Lieutenant-Governor.—On motion of J. L. Humphrey it was resolved that a committee of three be appointed to call on His Honor, Sir Antony McDonnell, K. C. S. I., the newly appointed Lieutenant-Governor of these Provinces, to lay before him the character and extent of our work. J. L. Humphrey, S. S. Dease, and F. L. Neeld were appointed.

Transfer, D. P. Kidder.—The Bishop announced the transfer of D. P. Kidder from the North-West India Conference.

Adjournment.—On motion of J. C. Butcher it was voted to adjourn after the reading of the minutes and hearing the appointments.

The Minutes were read, the Bishop read the appointments, offered a closing prayer, pronounced the benediction and the Conference adjourned.

W. A. MANSELL, *Secretary.* J. M. THOBURN. *President.*

PROGRAMME OF ANNIVERSARIES AND RELIGIOUS SERVICES.

Prayer meetings daily at 8 o'clock a. m., and 9 o'clock p. m.

Tuesday, January 7th, 8 A. M., Examinations; 6 P. M., Conference Sermon by H. J. Adams.

Wednesday, January 8th, 6 P. M., Convention on Pastoral Work, chairman, J. T. McMahon; Speakers, C. L. Bare, S. Tupper.

Thursday, January 9th, 6 P. M., Educational meeting, chairman, J. Blackstock; Speakers, L. A. Core, G. C. Hewes, F. L. Neeld.

Friday, January 10th, 6 P. M., Address on Africa by Bishop John M. Walden, D. D., LL. D.

Saturday, January 11th, 6 P. M., Historical and Literary Societies' Anniversary, chairman, J. L. Humphrey; Speakers, S. Knowles, D. L. Thoburn, J. L. Humphrey.

Sunday, January 12th, 8-30 A. M., Communion and Love Feast, P. T. Wilson, Leader; 1 P. M., Sermon by Bishop Thoburn and Ordination of Deacons; 5-30 P. M., Sermon by Bishop Walden and Ordination of Elders.

REPORTS OF COMMITTEES.

SUMMARY OF STATISTICAL REPORT.

	1895.	1894
Conference Members—		
European	21	21
Native	61	60
Local Preachers	226	206
Total paid workers	1,719	1,575
Membership—		
Probationers	22,170	21,204
Full members	13,244	11,847
Baptisms—		
Adults	3,292	4,083
Children	2,593	2,854
Total	5,885	6,937
Sunday Schools—	1,049	1,114
Scholars—Christians	19,458	20,586
Non-Christians	16,347	20,926
Native Christian Community	49,814	44,667
Schools—		
Boys' Vernacular	443	445
Girls' do.	207	207
Boys' English and Anglo-Vernacular ...	24	24
Girls' do. do.	11	12
Scholars—		
Christian Boys	5,474	5,250
Do. Girls	2,519	2,670
Non-Christian Boys	4,685	5,456
Do. Girls	2,062	2,525
Total	14,740	15,838
Collections—		
Missionary	1,637	1,859
Children's Day	408	487
Ministerial Support—		
From Europeans	4,791	4,936
From Natives	4,348	3,899
Total Raised in India—	97,352	100,009

II. State of the Church.

Your Committee beg to report another year of progress. This progress has been along all the lines of work with perhaps one exception. The number of baptisms reported has fallen below the report of last year. But we do not view this fact with any degree of alarm. First, because the number is still very large who have received baptism this year. Second, there is a disposition on the part of our preachers to grow more conservative as to who are fit subjects for baptism, and what qualities and attainments should be required. In the beginning of the year not a few Presiding Elders and Preachers-in-charge in consultation with their workers resolved to lift a little higher the standard of knowledge and spirituality to be attained by the candidate before he was regarded ready for baptism. But for this conservative attitude a far larger number might have been baptized this year.

While our numbers have not increased as in former years yet we believe the facts support us when we affirm that our people are enjoying a good degree of spiritual prosperity. Indeed, your committee after hearing the reports, and carefully inquiring from the preachers, are of the opinion that the tone of spirituality

was never higher. In support of this statement we wish to call attention to the following facts:

1. There have been a very gratifying number of Bible conversions.

2. We have never before known our preachers to feel so keenly the importance of holding revival meetings in the villages and mohullas. There is hardly a circuit or station in which revival meetings have not been held. In some of them many revivals are reported.

3. More from among our poor Christians have attended the Christian Melas than in former years. This we regard as a significant and hopeful indication.

4. From almost every where we hear of decided progress in the abandonment of heathen rites and ceremonies, especially in the matter of marriages and burials. Nor in this all. They are year by year accepting more fully our Christian customs.

5. Our Christians are exerting a pronounced influence on their heathen neighbours. In some places this has gone so far that many of these latter have partially or wholly abandoned idolatry. In more than one instance heathens have called in our Christian teachers to pray at the bedside of their sick.

6. It is gratifying also to note that progress has been made in the matter of self-support.

In conclusion we beg to recommend:—

1. That while we in no degree abate our efforts in evangelizing the depressed classes, that we work and pray more earnestly that a door be opened to the higher classes.

2. That we strive with renewed vigour to impress on the minds of our Christians the great need of regular and systematic giving for the support of the Gospel. They should be taught to give something, even though that something be very small. For the present the forming of the habit of giving is of greater importance than the value of the gift itself.

3. That we put still greater emphasis on the importance of holding revival meetings every where in all the villages and mohullas for the conversion of the inquirers and the deepening of the spiritual life of our people. We also urge that the quarterly, district and annual conferences be made more and more seasons of spiritual revival and refreshment.

L. A CORE,
W. R. BOWEN,
G. H. FREY,
J. F. SAMUEL.

III. Report on Sunday Schools.

There seems to have been a decrease of 62 in the number of Sunday-schools in the bounds of the Conference during the year. The number in attendance has fallen off 6,716. This seems a large decrease and just what its significance may be we cannot say. It may mean a more careful return of the statistics and a dropping of those that have been carried along in hope of improvement; but whatever the cause may be there is still cause for solicitude and vigilance on our part that this decline does not continue. The necessities of the case clearly demand that there should be an increase both in the number of schools and of those in attendance.

The number in our Sunday schools is not what it should be, when we take into account the number of our members and community. A much larger proportion ought to be gathered into Sunday schools; therefore

Resolved, That we give increased attention to this department of our work, both among the Christian community and among those outside, both Hindus and Mohamedans.

J. L. HUMPHREY.
F. W. GREENWOLD.

IV. Temperance.

Christian missions have a great work to do in this land respecting abstinence from intoxicating drinks and drugs. To begin with, we labor among a people whose idolatrous and expensive social and religious customs and consequent poverty have left marked effects for bad upon the physical and moral character of the people. Moral courage and physical endurance are here reduced to a minimum. In view of this fact there can be no two opinions regarding our duty. We should espouse the cause of this people in the highest and best sense of the word; we should inculcate the principles and foster the habits of temper-

ance among all people irrespective of religion; but especially should we labor in every possible way to instruct our Christian people in regard to the great evils growing out of the use of sharáb, bhang, charas, dhatura, tambákku, etc.

To this end all boys and girls in our homes, orphanages, boarding, city and village schools, as well as in our Sunday schools, should receive regular instruction upon this great subject. The Lal Fita Fauj should be encouraged everywhere. We are a total abstinence church, and yet we need another Fauj here in Northern India, the Nila Fita Fauj or "Blue Ribbon Army." in order that in all our District Conference, on "Young People's Day," this most important subject should receive prominent recognition in the "march round camp" and in the jalsas which follow. An army of total abstainers from tobacco and from all intoxicating drinks and drugs should be raised up in all our churches, schools and leagues, and in every possible way fostered and maintained. Eternal vigilance here is the price of liberty.

C. E. Bare,
H. K. Lisy,
Faredun Presgrave,
L. Cutler.

V. Memoir.

Maiyat Natthá Singh, Sambhal. Hamárá azíz bhái Natthá Singh mauze Sharífpúr ká báshinda thá, us ne Dr. Parker sáhib ke háth se baptismá páyá aur arse daráz tak apne chachá Pádrí Born-sáhib ke yahán chaprási ká kám kiyá aur kuchh parhná sikh liyá; phir Pádrí Cutting sáhib ke pás Amrohá Training Iskúl men do baras tálim pái, wahán se Bareli Ilm-i-Iláhí ke madarse men áe aur ba báis apne khándán kí sakht bímárí ke sirf sál bhar sikhne páe, Amrohá wapas gae wahán bibí aur bachchon kí maut ke báis sakht gamgín ho gae. Phir do baras Dhanaurá Gouchar Iskúl parháyá aur kám men is qadr koshish o taraqqí kí ki Sáliyaná Kánfarans ká ummedwár húá aur Dikan Ordineshan bhí hásil kiyá. Ab bhái par phir bibí aur bachchon kí judái ká sadma do-bára guzrá aur isí ranj o gam men imsál Swín Aktobar ko is ná-páedár duniyá se rihlat kar gae.

H. A. Cutting,
W. M. Scott,
R. S. Franklin.

VI. Board of Education Report.

Our schools continue to do good work, to yield highly satisfactory results. The Oak Openings Boys' School has this year earned an increase in its grant. Another noteworthy fact is that during the past year the debt on the school was reduced from about ninety thousand rupees to a little less than fifty thousand.

Soon after the beginning of the year the former Principal, Rev. H. C. Stuntz, was obliged on account of severe illness to take leave to America and Rev. S. S. Dease, M. D., had to be summoned from Bijnour to fill the vacancy.

Our Girls School at Wellesley under the efficient management of Miss Easton has had an unusually prosperous year. They now earn a Government grant of Rs. 400 per month, which is we believe the largest grant received by any mission girls' school in the whole of the North-West Provinces.

The Reid Christian College is doing excellent work. In the last year's B. A. examination three out of four candidates were passed. It is a matter of regret that owing to severe competition and to inducements in the way of scholarships, etc, offered by other and better endowed institutions the attendance in the College classes is still small. The Business Department this year loses its Principal, Rev. H. L. Roscoe, who is invalided home. The High School department made a good record in the Government examinations, as did also the Moradabad High School. The attendance and grade of scholarship in both these schools are up to the usual high standard. The Moradabad Girls' School sent up no candidates for the Government examinations this year.

The magnificent Warren Memorial College for women at Lal Bagh, Lucknow, is now rapidly approaching completion. With their splendid new building and enlarged teaching staff we expect to hear of even better results in the future.

The Theological Seminary at Bareilly this year sent out eighteen men, thirteen of whom came with first class diplomas. Such was the demand for these graduates in the various conferences that half as many more could readily have found employment.

Our Primary Schools are doing better work since managers and inspectors have been appointed to superintend them. In almost all the districts the grade of instruction has improved. With careful supervision these little village schools are capable of still better work.

Children's Day has been very generally observed. Over seventy circuits have reported their collections. The total Children's Day collection this year is Rs. 412, showing a decided increase, especially from the Hindustani churches.

L. A. CORE,
Secy., Board of Education.

VII. Report of the Auditing Committee.

Presiding Elders report that they have audited the books of the circuits as follows:—

Oudh, all books to the end of the 3rd quarter, 1895.
Sitapur " " "
Gonda " for the year.
Sambhal " "
Moradabad—Books of Chandausi and Najibabad.
Kumaon—Pithoragarh to August, Naini Tal to 2nd quarter.
Garhwal—All books for the year.
Pilibhit— " "
Budaon—All books for 3rd quarter, most of them for the year.
Bareilly— " " except Dr. Bryan's and Miss Heafer's.

The Committee have audited the books of all the Presiding Elders, those of the Naini Tal Schools, and the Treasurer's, both Dr. Waugh's and Dr. Parker's, also those of Secretaries of the Sunday School Union and the Children's Day Fund.

J. C. BUTCHER,
J. BLACKSTOCK,
W. W. ASHE,
D. L. THOBURN,
S. S. DEASE,

VIII. Report of Board of Supervision of Deaconess Work.

Miss Hayes who had been received conditionally last year, was accepted on the presentation of a recommendation from the Pithoragarh Quarterly Conference, dated March 18th, 1895, and her examination in the language was accepted. Miss Tresham was continued on trial. Two native deaconess, Jasma and Kali, were recommended by the Pithoragarh quarterly conference and received on trial.

Miss Hardie was accepted as a Deaconess.

The names of the Deaconesses were called and their characters passed.

The following nominations were made: Mrs. Bare in place of Mrs. Butcher, Miss English in place of Mrs. Scott, Rev. L. A. Core in place of Rev. J. B. Thomas, Rev. W. R. Bowen in place of Rev. H. A. Cutting.

IX. Report of Examination Committees.

FIRST YEAR.

Committee on the first year met as ordered by the Conference. The following men were examined in all the studies of the first year, namely: Bulaqi Singh, Mohammed Hussain, Bansi Dhar. All failed in Church history. J. BLACKSTOCK.

SECOND YEAR.

English.—H. L. Roscoe passed in all the English studies of the second year.

Vernacular.—D. L Thoburn passed in all the Vernacular studies of the second year.

H. L. Roscoe and W. W. Ashe, passed in all the Vernacular studies of the second year except Hindi Grammar.

Course for Native Preachers.—Mazar-ul-Haqq, Basant Ram, S. B. Finch, Chhote Lal and G. D. Presgrave passed in all the studies of the second year.

G. E. Ferguson and S. Lawrence passed in all the second year studies except Makhzan-Ilm-Iláhi.

Bhikki Lal and Joseph Wahíd-ud-Din passed in all the studies of the second year, except Makhzan-Ilm-Iláhi and Thomas' Introduction to Genesis.

L. A. CORE,
Z. HAQQ.

THIRD YEAR.

A. G. McArthur, Baldeo Pershad, Shib Dutt Sanwal, S. Mansell, Behari Lal, J. F. Samuel, Fazl Masih, R. S. Franklin, B. S. Phillip, A. Sweet, Jumman Lal, K. Masih, D. M. Butler, D. A. Chowfin passed in all the studies of the third year.

S. PAUL,
H. J. ADAMS.

D. L. Thoburn passed in English and Vernacular.

G. C. Hewes passed in English. Did not appear for Examination in Persian Grammar and Bag-o-Bahar.

L. A. Core passed in Hindi Grammar, finishing up all in the second year.

W. W. Ashe, passed in English in the third year's course.

J. W. Robinson passed in translations from English into Urdu, Persian grammar and Bag o Bahar, finishing the third year's course.

J. L. HUMPHERY,
H. J. ADAMS,
S. PAUL.

FOURTH YEAR.

G. C. Hewes passed in Mizan-ul-Haqq.

L. A. Core passed in all the Vernacular studies except Arabic and the Sermon in the Persian character

Harkua Wilson, passed in all the studies of the fourth year.

D. L. Thoburn passed in Mizan-ul-Haqq.

S. Phillip, passed in all the studies of the fourth year.

J. W. Robinson passed in all the Vernacular studies except Arabic and the sermon in the Persian character.

F. L. NEELD,
For Committee.

FIFTH YEAR AND ADMISSION.

J. C. Butcher passed in Arabic.

Admission, Gunga Nath, Bahadur Singh, J. Dysell, Nizam Ali, J. S. Samuel, J. Solomon, B Marqus, B. M. Dass, and J. Jacob, passed.

S. S. DEASE,
Chairman.

LOCAL ORDERS.

The following brethren passed in the studies for Local Deacon's and Elder's Orders:

Deacons.—Joseph Jacob, Buddha Robert, Lachman Singh, Yusaf Lal, Daniel Sigler, Bhola Singh Budden, Chatar Singh, Sundermanni, Nadir Shah, Kwankin, Chabbu Lal, Prabhu Dayal

Elders.—Moti Lal, Girdhari Lal, Edward Thompson, N. R. Childs.

C. L. BARE,
Chairman.

NOTE.—F. L. Neeld, N. L. Rockey, are back in Palmers' Arabic and Forbes' Arabic Reader, of the Proficiency Standard.

J. B. Thomas is back in Gulistan and Palmers' Arabic and Forbes' Arabic Reader, of the Proficiency Standard.

W. A. Mansell is back in Kempson's Syntax, Palmers' Arabic and Forbes' Arabic Reader, of the Proficiency Standard.

COURSES OF STUDY.

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures: Old Testament, pp. 1,447—*Herman.*

2. Exegesis: Selections from the Gospels.

3. Systematic Theology. Vol. I, *Miley.*

Plain Account of Christian Perfection. *Wesley.*
To be read: Wesley's Sermons, Vol. II.

II Year. 1. Introduction to the Holy Scriptures: New Testament, 448, 770.—*Herman.*

2. Exegesis: Selections from the Pauline Epistles.

3. Atonement in Christ. *Miley.*

4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read: Stevens' History of Methodism.

III Year. 1. Exegesis: Selections from the Pentateuch.

2. Studies in Theology: The Supernatural Book. *Foster.*

3. Bibical Hermeneutics. *Terry.*

IV Year. 1. Exegesis: Selections from Isaiah.

2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR STUDIES.

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

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

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

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

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

VI. The following course of study, in accordance with Rule 1, is proposed:—

LOWER STANDARD.

A.—URDU: FIRST YEAR.

1. **Grammar** Platts', omitting chapters on Arabic and Persian construction and Derivations and Syntax		100
2. **Reading.** (Roman, Lithograph and Type): Matthew and Mark's Gospels Haqaiq ul Maujudat		100
3. **Translation.**		150
(1.) Urdu-English: 10 lines from Urdu Sec. Bk. C E. S.	50	
(2.) English-Urdu: 10 lines from Eng. Sec Bk. C. E. 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**		150
(1.) Hindi-English: 10 lines from Hindi Sec. Bk. C. E. S.	50	
(2.) English-Hindi: 10 lines from Eng. Sec. Bk. C. E. 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**: Platts', the whole Forbes' Persian		100
2. **Reading.** (Litho. and Type): Luke and John's Gospels. Din-i-Haqq ki Tahqiq. Mutakhabat i Farsi		100
3. **Translation**		50
(1.) Urdu-English: 10 lines from Urdu Third Bk. C. E. S.	50	
(2. English-Urdu: 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman	60	
(3.) Definition	40	
4. **Pronunciation**		100
5. **Conversation**		100

Read: Muir's Life of Muhammad.

B.—HINDI.

1.	Grammar: (Review)		100
	Ballantyn's Elementary Sanskrit.		
2.	Reading; Luke and John's Gospels		100
	Shakuntala, (Edited by Raja Lakshman Singh).		
3.	Translation		150
	(1.) Hindi-English: 10 lines from Hindi Third Bk. C. E. S.	50	
	(2.) English-Hindi: 10 lines from English Third Bk. C. E. S., half written in Nagri and half in Roman ...	60	
	(3.) Definition	40	
4.	Pronunciation		100
5.	Conversation		100

Read: Wilkin's Hindu Mythology.

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1	Grammar: Kempson's Syntax and Idioms of Hindustani.		
	Palmer's Arabic		100
2.	Reading: Mizan-ul-Haqq.		
	Bag o Bahar: Saír Dusre Darwesh ki.		
	Forbes' Arabic Reader		100
3.	Translation		150
	(1.) Urdu-English: 20 lines from Urdu Fourth Bk. C E. S.	50	
	(2.) English-Urdu: 20 lines from English Fourth Bk. C. E. S., half written in Persian and half in Roman ...	60	
	Short Sermon in Persian Character.		
	(3.) Definition	40	
4.	Pronunciation		100
5.	Conversation		100

Read: Sell's Faith of Islam.

B.—HINDI.

	Grammar: Hindi (Review).		
	Monier William's Sanskrit		100
2.	Reading: Sat Mat Nirupan.		
	Prem Sagar.		
	Hitopadesha, first book		100
3.	Translation:		150
	(1.) Hindi-English: 20 lines from Hindi Fourth Bk. C E. S.	50	
	(2.) English-Hindi: 20 lines from English Fourth Bk, C. E S., half written in Nagri and half in Roman ...	60	
	Short Sermon in Nagri Character.		
	(3.) Definition	40	
4.	Pronunciation		100
5.	Conversation		100

Read: Monier William's 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 Convener, shall at the close of the examination, inform the candidate and the secretary of the conference of the result.

B.—FOR HINDUSTANI MINISTERS.

SALANA KANFARANS KI KHWANDAGI.

Dákhila ke liye—1. Ummedwár Urdú yá Hindí Qawáid, Jugráfiya aur Hisáb achchhi tarah se jáne.

2. Qadím Tawáríkh ke Ikhtisár, Román-Urdú, or Landmark of Ancient History.

Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.

4. Jugráfiya Pák Kitáb, yá Scripture Geography.

5. Discipline.

PAHLA SAL.

1. Filásafí dar báb Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation, or Mat Parikshá.

2. Khutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth, or Sat Mat Nirúpan men jo Hindú kí bábat hai.

3. Hurst's Short History of the Early Church in English or in Lithograph-Urdú, or Caleb's Intikháb i Tawáríkh i Kalisiyá.

4. Wayland's Moral Science in English or in Lithograph-Urdú or Bafbal Bar-haqq.

5. Tahrírí Wáz.

Mutálá kí liye—1. Stobart's Islám or Tawáríkh Mohamdí or Awágawan Bichár. 2. Dín Islám aur us kí tardíd in Roman-Urdú or in Lithograph Urdú.

DUSRA SAL.

1. Binney's Compend, or Makhzan Ilm Iláhí,

2. What think ye of Christ, (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhág men Khrist ká Samáchár.

3. Field's Hand-book of Theology, one half, or Tariq ul Hayát or Dharmá Dharm Parikshá Patr.

4. Introduction to Thomas' Commentary on Genesis, in Roman Urdú.

5. Tahrírí wáz.

Mutálá ke liye—1. Clark's six Lectures on the Aryá Samáj in English or Urdú or Hindí. 2. Forman's Aryá Samáj or Miftáh-ul-Tauret, or Páp Sodhan Siddhánt.

TISRA SAL.

1. Bushnell's Character of Jesus Isá kí Sírat. 2. Thomas Tashrih-ul-Taslís in Roman-Urdú. 3. Fishers' Manuel of Christian Evidences in English, or Iswí Subút, Roman-Urdú. 4. Fields' Hand-book of Theology, completed, Sat Mat Nirúpan men dín Iswí kí bábat. 5. Tahrírí Wáz.

Mutálá ke liye—1. Murdoch's Popular Hinduism or Lakshmí Shankar's Primer of Biology in Urdú or Hindí.

CHAUTHE SAL KE IMTIHAN KE SUWALAT.

1. Rúhání zíndagí kyá hai? Us kí asliyat bayán karo.

2. Kyúnkar malúm hotá hai, ki ham men Rúhání zíndagí hai?

3. Wáiz ko kis tarah malúm hotá hai ki Khudá ne mujh ko wáz ke kám ke wáste talab kiyá hai?

FASL 1.

Díndárí aur auqát-guzárí ke bayán men.

4. Khádim ud din ke khás kám bayán karo, aur yih batáo ki is khidmat ke wáste kaun kaun se wasf cháhiye?

5. Wuh kaun se tariqe hain, jin se yih ausáf barhte játe hain?

6. Batáo ki logon ke gharon par ahwál-pursí ke liye jánd kaisá zarúrí hai, aur yih kaho ki tumhárí is kám men kis qadr tawajjuh hai?

7. Yih batláo ki kis tarah parhte likhte ho?
8. Jab se tum Kánfarans kí imtihán-bardárí meṇ ho, tab se tum ne jitní kitábeṇ har sál dekhí haiṇ un sab ke nám batláo.
9. Kutub i Muqaddasa ke parhne meṇ tumhárá kitná waqt sarf hotá hai? aur kis tariqe se parhte ho?

FASL 2.

Baibal ká imtihán. 1. Kis iṣtibár se tum Baibal ko Kalam i Iláhí jánte ho, aur kin daláil se tum yih ráe rakhte ho!
2. Kis dalíl se Majmúá i Ahd i Atíq ko, jo ham meṇ murawwij hai, muṣtabar jánte ho? Khulása bayán karo.
3. Kis dalíl se wuh sab Kitábeṇ jo is Majmúá i Ahd i Jadíd meṇ dákhil muṣtabar o sahíh jánte ho? Mukhtasar bayán karo?
4. Kis tarah Muhammadioṇ ke is dáwe ko ki Kutub i Muqaddasa mansúkh ho gai haiṇ, galat sábit karte ho?
5. Khurúj i Misr se Yashúá kí maut tak, Isráelioṇ ki táríkh ká khulása batáo.
6. Das firqoṇ kí bagáwat ke mutaallíq jo khás wáqiát haiṇ, unheṇ bayán karo.
7. Yahúdioṇ kí sálána Ídeṇ aur níz yih ki kis bát ke wáste muqarrar húí thíṇ, aur kis tarah par adá kí játí thíṇ, batáo.
8. Khás khás nabioṇ ke nám aur jis zamáne meṇ unhoṇ ne nubúwateṇ kíṇ, wuh zamáne aur níz yih, ki wuh nubúwateṇ kis báre meṇ thíṇ, bayán karo.
9. Khudáwand Masíh kí bátoṇ se kuchh aisí misáleṇ do, jin se záhir hotá hai, ki wuh Puráne Ahd ke nawishtoṇ ko muṣtabar samajhtá thá.
10. Kaun sí pesh-khabaríáṇ Masíh se mutaallíq haiṇ, khusúsan us kí ámad aur sirat aur kám aur maut se?
11. Masíh kí zindagí ke hálát kis kis waqt ke malúm haiṇ, aur muddat ahd i risálat kis qadr thí?
12. Us kí risálat ke khás wáqiát aur jaháṇ jaháṇ ki wuh guzre haiṇ batláo?
13. Khás khás báteṇ mundarja i Aamál i Rasúl batáo?
14. Muajiza kyá hai aur muajizoṇ se kyúṇkar malúm hotá hai ki Kutub i Muqaddasa min jánib Alláh haiṇ?

FASL 3.

1. Khudá ká wajúd Baibal se kis tarah sábit hotá hai?
Baibal kí taalímát ke bayán meṇ. 2. Baibal se Taslís ká kyá subút hai, yane ki ek Khudá meṇ tín aqnúm haiṇ.
3. Khudá kí sifat batáo aur har sifat ká subút Pák Nawishtoṇ se do.
4. Khudá ke mujassam hone ká masala jo Kutub i Muqaddasa meṇ páyá játá hai, use bayán karo, aur yih batáo, ki us taalím ko naját ke bandobast se kyá iláqa hai?
5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo.
6. Baibal ki kaun kaun sí áyat Ulúhiyat i Masíh ke mukhálif Musalmán pesh karte haiṇ, aur tum un ke kyá maṇe lete ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká Pák nawishtoṇ se subút do.
8. Ádam ke gunáh ká natíja us kí aulád ke haqq meṇ kyá húá?
9. Masíh ke kafáre aur gunáhoṇ kí muáfí meṇ kyá iláqa hai?
10. Masíh ke jí uṭhne ká subút do.
11. Masíh kí shafáat kí asliyat aur fáida, jaise Kutub i Muqaddasa meṇ taalím hai, bayán karo.
12. Rúh ul Quds kí gawáhí kí nisbat kyá taalím o dalíl hai?
13. Masíhí kamáliyat ká masala jo Wesley sáhib ne sikhláyá hai use mukhtasaran bayán karo aur Baibal se us ká subút do.
14. Naí Paidáish aur kámil pákizagí ke darmiyán jo farq hai, use samjhá do.
15. Is dáwe ke báre meṇ ki "Jo koí az sar i nau paidá hotá hai is taur se nahíṇ giregá, ki ákhir i kár halák ho jáe," hamárí Kalísiyá kí kyá ráe hai? aur sábit karo, ki yih ráe Kalám i Iláhí ke bamújib hai.
16. Batáo ki Baptisma kaisí rasm hai, aur kis garaz se hai, aur kyúṇ farz hai? har bát ká subút do.
17. Sábit karo, ki bachchoṇ ko baptisma dená munásib hai.
18. Baibal meṇ Ashá e Rabbání kí nisbat kaun kaun se muháware áe haiṇ, aur wuh kis garaz se haiṇ aur Masíhioṇ par us ká mánná kyúṇ farz hai?
19. Hindúoṇ ke masale tanásukh, yane káyá-palaṭ ko kyúṇkar galat sábit karte ho?

20. Jism ke ji uṭhne ke báb meṉ, Kutub i Muqaddasa meṉ kyá taḷím hai, hawála do.

FASL 4.

Kalísiya ke intizám o tartíb ke bayán meṉ.

1. Kalísiyá ke tarah tarah ke intizámát bayán karo.
2. Methodist Episkopal Kalísiyá meṉ General Kánfarans aur Annual Kánfarans aur Kwárṭarlí Kánfarans ke mutaḷlliq kyá kyá kám haiṉ?
3. Kalísiyá ke uhdedároṉ meṉ "Bishop" aur "Presaiding Elder" aur "Elder" aur "Dikan" aur "Khádim-ud-dín" aur "Lokal Wáiz" aur "Mukhtárkár" aur Amánatdár" aur kilás ke Hádí jo haiṉ, un meṉ har ek-ká kitná ikhtiyár hai, aúr kyá kám mutaḷlliq hai, aur kis ke sámhne jawábdihí hai?

FASL 5.

Táríkh i Kalísiyá,—1. Yahúdioṉ ke khás firqe Masíh ke waqt meṉ kitne the, un ká bayán karo.
2. Awáil zamánoṉ meṉ jo ṣziyateṉ Masíhioṉ ne uṭhái haiṉ, un ká kuchh bayán karo.
3. Un wasáil ká bayán karo, jin ke sabab se ibtidá meṉ Masíhí mazhab bahut phailá, (Mather sáhib ki Tawáríkh i Kalísiyá tisrá báb dafa 1, 2, 3, 5 ko dekho).
4. Gnostikoṉ ki kyá taḷím thí aur us se qadím Kalísiyá par kyá kharáb asar pará? (Mather sáhib ki Tawáríkh i Kalísiyá tisrá báb dafa 85.)
5. Luther sáhib se ṣin qabl dín i Ṣawí ká kyá hál hai?
6. Barí Isláh i Mazhabí jo Luther sáhib ke waqt meṉ húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us meṉ sharík i hál the?
7. Britániya e Uzma meṉ Methodist Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib ki táríkh meṉ khás log kaun the?
8. Methodist Episcopal Kalísiyá kis sabab se aur kis waqt meṉ aur auwal kaháṉ bani? (Discipline ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqe aur yih ki wuh kaháṉ se nikle aur un ká bání aur un ke khás ṣqidá batáo.
10. Muhammadioṉ ke dín ki ibtidá aur Muhammad sáhib ká kuchh bayán karo aur mukhtalif firqoṉ ká aur un ke hádioṉ ká kuchh zikr karo.
11. Sikhoṉ ke mazhab ki ibtidá kaháṉ se hai aur use Hinúd o Islám ke mazhab se kyá ḷláqa hai?
12. Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur khás ṣqidoṉ ká bayán karo.

TO BE READ.

Mutáḷa karne ke liye.

1. Táríkh i Yúsufí, Josephus. (M. P. House, Lucknow.)
2. Brahmo Mazhab. (M. P. House, Lucknow.)
3. Augustine ke Iqrárát Augustine's Confession. (N. I. T. S.)
4. Hal ul Ashkál. (M. P. House, Lucknow.)
5. Jámi ul Faráiz. (Lahore, Tract Depot.)
6. Miftáh ul Hinúd. (M. P. House, Lucknow.)

CONFERENCE SESSIONS.

SESSIONS OF THE NORTH INDIA CONFERENCE.

	Place.	Time.	President.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop R. Thompson.	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. J. T. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn.	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J. H. Messmore
8	Moradabad.	Jan. 18-24, 1872	Rev. J. L. Humphrey.	S. S. Wetherby.
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W. L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6-12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpore.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H. Messmore.	Do
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpore.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill.	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpore.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad.	Jan. 5-10, 1887	Bishop W. X. Ninde.	Do.
24	Cawnpore.	Jan. 4-9, 1888	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15, 1889	Bishop J. M. Thoburn.	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpore.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do.
32	Bareilly.	Jan. 8-13, 1896	Do. do.	Do.

LIST OF LOCAL PREACHERS.

NAME.	STANDING.	APPOINTMENT.
BAREILLY DISTRICT.		
Fazl Ullah ...	Elder.	Khera Bajhera.
R. Turner ...	"	Miranpur Katra.
Lakkhan Singh ...	Deacon '94	Shahjahanpur East.
Mathura Pershad ...	"	Tutor, Theo. Sem., Bareilly.
Kundan ...	"	Paraur, Jalalabad Circuit.
Mohan Singh ...	Local Preacher.	Faridpur.
Prabhu Dayal ...	"	Shahjahanpur East.
Prem Singh ...	"	"
H. Walleskey ...	"	Shahjahanpur West.
Daniel Sigler ...	"	Pawayan.
J. Tompkinson ...	"	Theo. Sem., Bareilly, Student.
Jiwan Singh ...	"	Panahpur.
M. D. Seymour ...	"	Tutor, Theo. Sem., Bareilly.
Thos. Lovelett ...	"	Student " "
Gulab Singh ...	"	Shahjahanpur East
Moti Lal ...	"	" West.
Kallu Porter ...	"	Tilhar.
Lalji Mal ...	"	Khudagunj, Miranpur Katra Ct.
B. S. Butler ...	"	Fatehgunj East, Khera Bajhera Ct.
Kesho ...	"	Bareilly.
C. Fish ...	"	Mahamdi.
Garib Masih ...	"	"
Sewa Ram ...	"	Allahgunj, Jalabad Circuit.
Samuel Wilkinson ...	"	Student, Theo. Sem., Bareilly.
Misri Charan ...	"	Bareilly.
Jai Singh ...	"	"
James Shaw ...	"	Shahjahanpur West.
S. E. Chatterji ...	"	" "
Thomas Jacob ...	"	Shahjahanpur East.
BUDAON DISTRICT.		
Gobind Ram ...	Elder '95	Binawar.
Wazir Khan ...	Local Preacher.	Birampore, Budaon.
T. Joseph ...	"	City school, "
C. Ramsay ...	"	Normal school, "
Sobran Singh ...	"	Sahaswan.
Jhabban Lal ...	"	Ujhani.
D. Cladius ...	"	Bhatouli.
Lekha Singh ...	"	Usait.
Popi Singh ...	"	Gidhaul.
Newal Kishore ...	"	Ujhani.
Hulasi I .	"	Binawar.
Hulasi II ...	"	Bisauli.
Khurram Singh ...	"	Binawar.
Baldeo Dass ...	"	Budaon.

Name.	Standing.	Appointment.
Garhwal District.		
Edward Thomson ...	Elder	Pauri Circuit.
Sundar Money ...	Deacon '96.	" "
Kwankin ...	"	Kainur Circuit.
John Williams ...	Local Preacher	Srinagar Circuit.
Bhajni ...	"	Lansdowne Circuit.
Andrias ...	"	Kainur Circuit.
Ghungar Money ...	"	Pauri Circuit.
Sangram Mani ...	"	" "
Charles Khiyali ..	"	" "
Lama Wilson ...	"	Ramni Circuit.
Sangram Masih ...	"	Pauri Circuit.
Gonda District.		
Sadal Masih ...	Deacon '92.	Nawabganj
Lewis J. McGee ...	" '93.	Nanpara.
Chatur Singh ...	Local Preacher.	Utraula.
B. McKaig ...	"	Gonda.
D. H. Pitamber ...	"	Piyagpur.
Prem Das ...	"	Rupaidiha.
Kanhai Lal ...	"	Birpur.
Stephen Robinson ...	"	Ekona.
Daniel C. Richard ...	"	Khurgupur.
Buddha Singh ...	"	Elenpur.
Lal Karan ...	"	Gonda.
Kumaon District.		
John W. Todd ...	Elder.	Uprari.
John Barker ...	Deacon '90.	Naini Tal.
B. Marqus ...	" '93.	Bhot.
Balli M. Dass ...	" '93.	Pithoragarh.
Gauri Datt ...	" '93.	Lobba.
Pancham Singh ...	Local Preacher.	Bhagwali Pokhar.
Walter Panuchai ...	"	Dwarahat.
Samuel B. Singh ...	"	Naini Tal.
Jai Datt ...	"	"
Geo. M. Abraham ...	"	"
Khulia Wilkinson ...	"	Gangoli Hat.
Chhidda Singh ...	"	Babalia, Naini Tal.
John Abraham ...	"	Dwarahat.
Chanchal Singh ...	"	Pithoragarh.
D. S. Hukill ...	"	"
Tima Benson ...	"	Chandag.
Moradabad District.		
W. S. Plummer ...	Elder.	Moradabad.
Babaji Andrias ..	"	"
B. McGregor ...	"	Najibabad.
Peter Merrill ...	"	Sherkot, Bijnour.
Bala Dass ...	" '93	Thakurdwara, Moradabad.
Gulab Singh ...	" '95	Nurpur, Bijnour.

NAME.	STANDING.	APPOINTMENT.
Mohan Singh ...	Elder, '94	Tajpur, Bijnour.
Jhabbu Lal ...	" '95	Seohara, "
John Pusa ...	Deacon '93	Bairampur, Moradabad.
Bansi Dhar ...	" '93	Kiratpur, Bijnour.
Kallu Singh ...	" '94	Puraini.
Dalla Singh ...	" '93	Moradabad.
J. Jacob ...	" ,96	"
B. S. Budden ...	" ,96	Kanth, Moradabad.
B. Robert ...	" ,96	Bijnour.
Nadir Shah ...	" ,96	Afzalgarh, Bijnour.
M. C. Plumer ...	Local Preacher.	Moradabad.
C. S. Hunter ...	"	Naitor, Bijnour.
Nanhe Mal ...	"	Kundarki, Moradabad.
Baldeo Prashad ...	"	Moradabad.
M. C. Bailey ...	"	Bijnour.
Ileyas Singh ...	"	Nurpur, Bijnour.
Lazar Shah ...	"	Moradabad.
Jumman Singh ...	"	"
Prem Singh ...	"	"
Buddha Singh ...	"	Bijnour.
Baru Singh ...	"	Muzaffara, Bijnour.
Chhidda Singh ...	"	Akbarabad, Bijnour.
Prabhu Das ...	"	Kashipur, Moradabad.
Patras ...	"	Pandiya, "
Sadhu Singh ...	"	Dhampur, Bijnour.
S. Hastings ...	"	Moradabad.
B. Cutler ...	"	Nagina.
J. David ...	"	Nagal, Bijnour.
Mungal Sain ...	"	Jhalu, "
Buddha Singh ...	"	Rehar, "
Bahal Singh ...	"	Tajpur, "
P. L. Smart ...	"	Moradabad.
Heli Jacob ...	"	"
Chirag Mashi ...	"	Chandausi.
Bhoj Ram ...	"	"
Narotam Dass ...	"	"
Hiram Barrow ...	"	Nagina.
Chiraunji Lal ...	"	Dhampur, Bijnour.
M. Johnson ...	"	Nagina.
OUDH DISTRICT.		
Phillip Andrew ...	Deacon '90	Lucknow.
Yaqub Ali ...	" '93	"
Jukkhan Lal ...	" '93	Rae Bareilly.
William A. Comfort ...	" '93	"
Henry C. Sigler ...	" '93	Bara Banki.
Masih Charan Daniel ...	" '94	Hardoi.
Mangal Singh ...	" '94	Bara Banki.
Chhote Lal II ...	"	Unao.
Abdul Wahid ...	" '92	Hardoi.
Albert Frank ...	Local Preacher.	Lucknow.
Henry Angelo ...	"	"
Yaqub ...	"	"
Wazir Singh ...	"	Hardoi

NAME.	STANDING.	APPOINTMENT.
Chhote Lal Samuel ...	Local Preacher.	Hardoi.
Prem Masih ...	,,	Lucknow.
Baldeo Prashad ...	,,	Unao.
Daniel Richard ..	,,	Lucknow.
David S. Paul ...	,,	Unao.
John W. Norton ...	,,	Rae Bareilly.
azar Shah ..	,,	Bara Banki.
Masih Charan John ...	,,	Shahabad.
Charn Chander Chaterjee,	,,	Bara Banki.
Tilok Singh ...	,,	,,
Shib Lal ...	,,	Unao.
Misri Lal ...	,,	Hardoi.
John D. Flint ...	,,	Bara Banki.
Aziz S. Wesley ...	,,	Hardoi.
Din Dayal ...	,,	Lucknow.
Gurdiyal Singh ...	,,	Hardoi.
Harnu Andrew ...	,,	,,
Boaz ...	,,	Bara Banki.
Mohan Nathan ...	,,	,,
Kesho Lal ...	,,	Hardoi.
Mohan Dass ...	,,	Shahabad.
Sharf-ud-din ...	,,	Rae Bareli.
Nand Ram ...	,,	Hardoi.
Prabhu Dass Barney ...	,,	Shahabad.
Nathaniel Hamilton ...	,,	Lucknow.
Benjamin Cornelius ...	,,	Bara Banki.
Frank M. Lawrie ...	,,	Hardoi
PILIBHIT DISTRICT.		
Barnabas ...	Local Preacher.	Rampur.
Kallu Das ...	,,	Sirauli.
Har Sahai ...	,,	Mirganj
Bahadar Shah ...	,,	Fatehganj.
J. W. Haword ...	,,	,,
Ghassi Ram ...	,,	Shahi.
Dhani Ram Rajus ...	,,	,,
James Brisco ...	,,	Pilibhit.
J. H. Walter ...	,,	,,
Kanh Mal ...	,,	Bisalpur.
Kundan ...	,,	Nawabganj.
Kalyan Singh ...	,,	Baheri.
Mauy Ram .	Elder	Baheri.
Jhaon Singh ...	,,	Melaki.
SAMBHAL DISTRICT.		
Maula Dad Khan ...	Elder '00	Bahjoi.
Manphul Singh ..	Deacon '91	Rasulpur.
Bhola Singh ...	,, '93	Sharifpur.
Gyan Masih ...	,, '90	Rajpura.
Prabhu Dass ...	,, '95	Shahpur, Milak.
Ghassa Singh ...	,,	Sambhal.
W. L. Spotswood ...	,,	Babukhera.
Samuel Barnard ...	Local Preacher.	Bhogpur, Basta.

NAME.	STANDING.	APPOINTMENT.
Lachhman Singh ...	Local Preacher.	Khata, Narainiyan.
H. Jefferson ...	,,	Riwara, Gunnour.
James P. Stone ...	,,	Majkera, Bahjoi.
M. S. Cutting ...	,,	Sambhal Dist. Inspector.
Sukkha Singh ...	,,	Chandpur, Basta.
Bholu Chand ...	,,	Bachhraun, Dhanoura
Kesri Singh ...	,,	Parla, Basta.
Lal Singh ...	,,	Chandpur, Basta.
John Little ...	,,	Marakpur, Amroha.
B. Milton ...	,,	Sambhal.
Kashi Nath ...	,	Sambhal.
Fazl Masih ...	,,	Hayatnagar, Rasulpur
B. Benjamin ...	,,	Pithkhera, Hasanpur.
Samuel Smith ...	,,	Hatim, Sarae Sambhal.
Chunni Singh ...	,,	Hasanpur.
R. White ...	,,	Saidnagli, Hasanpur.
Karim Masih ...	,,	Rajjabpur, Narainiya
Kalim Ullah ...	,,	Ainchwara, Sharifpur.
Alexander ...	,,	Sirsi, Sambhal.
G. B. Walter ...	,,	Dhawarsi, Gangesri.
SITAPUR DISTRICT.		
Sadal Singh ...	Deacon '93	Golagakarnath.
Ajudhia Parshad ...	Local Preacher.	Urdauli.
George Mayall ...	,,	Khairabad.
John Higganbotham ...	,,	Fazalnagar.
Jia Lal ...	,,	Khiri.
William Street ...	,,	Sitapur.
K. Silas ...	,,	,,
Jam Sukh ...	,,	Paintepur.
Rawahir Lal ...	,,	Sitapur, Saddar Bazar.
H. W. Gilbert ...	,,	,,

PRESIDING ELDERS' REPORTS.

KUMAON DISTRICT.

REV. J. T. MCMAHON, Presiding Elder.

At the last Conference one-third of the territory was made into a new district, leaving for Kumaon the civil districts of Almora and Naini Tal and two circuits in the east of Garhwal Thanks are due the friends who have sent about Rs. 3,400 for destitute children and for buildings in Bhot. In visiting circuits, conferences and finance committee, I have spent one hundred and thirty-four days. I am under obligations to the men and women and, in some cases, too, children, who have wrought with me in the work of the year.

Bhot.—Hurkua Wilson, one preacher, one teacher; Miss Sheldon, two Native deaconesses, and three Bible-women; and thirteen members and probationers. A house costing Rs. 500 has been built for Benjamin Markus, at Chaudas. Dr. Sheldon, too, has built a house there, costing Rs. 1,000, for her two deaconesses and herself. Mr. Blackstone has this year given $400 for buildings in Bhot. Dr. Wilson made a successful trip into Thibet and was well received at a Buddhist Conference of four hundred Lamas and one hundred and fifty women Lamas.

Bungidhar.—Shadullah Lawrence, two preachers, two Bible-women. "I came to this new circuit in March. I had five difficulties to contend against; (1) No place to live; (2) New work; (3) Famine; (4) No one to help me; (5) Sickness in my family—two of my children having died; (6) I do not like the district. I have built a small parsonage at a cost of Rs. 349-13-6. I hope for a better time the coming year."

Dwarahat.—Mr. and Mrs. McMahon, eight preachers and teachers, one Native doctor, nine Bible-women and teachers; fifty-nine church members, thirty-two girls and fifty-nine boys make up the Christian church here and at three out stations. John Abraham has treated during the year 6,597 patients. Two thousand tracts have been distributed and one hundred and eighteen books sold for Rs. 13. The famine in Egypt lasted seven years; high prices have ruled here since 1890, and in 1890, 1892, 1894 the Government gave famine relief. This scarcity filled up the orphanages. These boys and girls do all their own work, make their own clothing, cut and carry their fuel from the woods, two miles away, and are a great comfort to us—except when half a dozen or so of them run away in one day. Five Sabbath schools with one hundred and forty pupils, and a day Bible class of a dozen young men only two years out of heathenism, are hopeful branches of the work. "A settled aversion to working between meals," is the weak point on this circuit.

Lobha.—Pundit Gauri Dutt, one preacher, two Bible-women, and twenty-four church members have brought in and baptized sixteen converts. The two Sunday schools are attended by sixty pupils. A year ago two acres of land were bought for Rs. 84 On this site two small parsonages have been built, costing Rs. 458-12-0. A "William Butler Chapel" is being built on the same land, to cost Rs. 125 Mr. Dutt expects the people to pay Rs. 25 of this. Lobha was an out-station of Dwarahat until last Conference. It is on the pilgrim route from Kedarnath and Badrinath. Thus many people hear something of the Gospel, and in this way the workers sow beside all waters.

Naini Tal.—(English and Native work.)—Dr. and Mrs. Humphrey, seven preachers, thirteen teachers; Mrs. Messmore, three assistants, and five Bible-women and teachers. Dr. Humphrey writes:—"Last Conference I was appointed to both circuits. Mr. Stuntz expected to help me in the English work. Illness sent him home. I desire to express my thanks to Dr. Dease and visiting brethren for their help. The congregations are large, and pay liberally for pastoral support. The native boys' day school continues to improve in numbers, in amount of fees collected and in efficiency. The Sunday school of three hundred pupils is very interesting and its influence is stamped upon the place."

Mrs. Messmore has a boarding school for native girls, day schools, and zenana work. Mrs. Messmore, though in India since 1861, is still strong to go out and come in.

Miss S. E. Easton of the High school—"Wellesley"—has added a new school house costing Rs. 25,000, and no debt. The school is crowded with English and Eurasian girls. Misses Sellers and Butcher are teachers in "Wellesley."

Oak Openings for English boys was fortunate to secure the services of Dr. and Mrs. Dease. The debt has been reduced by over Rs. 30,000. The school does good work for the Master. Mr. and Mrs. Stuntz are missed in Naini Tal.

Pithoragarh.—Shib D. Sanwal, eleven preachers, and twenty women workers; Miss Budden, Miss Reed, Miss Tresham and three assistants. This circuit has had seventy baptisms. So in this, it leads the district. Eleven Sunday schools with five hundred and fifty pupils, and thirteen day schools indicate the vigor with which the work is conducted in this flourishing mission. A partial famine ran up the orphans to one hundred and fifty-seven, which tried the finances of the agents in charge of the work.

Miss Reed has an interesting work among her seventy-five lepers. She now has two complete establishments—one for the men a mile away from the quarters of the women. She also superintends four preachers, who travel and teach the people for miles around. This looks as though Miss Reed was "in the General Conference." The many friends of Miss Reed will be glad to learn she is in excellent health.

GARHWAL DISTRICT.

REV. J. H. GILL, Presiding Elder.

Garhwal, which long appeared in the report as a circuit, was in January, 1895, made into a district with eight appointments. Three of these appointments were left "to be supplied" by unordained local preachers and for one there was no preacher. Two ordained native brethren were at the same time transferred to another district.

The entire absence of wheeled vehicles of every kind makes the carriage of grain difficult, for it has to be imported on the backs of coolies and ponies ; so when scarcity, through failure of the crops, prevails, the people in the affected territory must suffer. This year such a scarcity did occur to the north and east of Pauri. Unsolicited subscriptions from Colonel Graves of Lansdowne, Rs. 100, Miss Kemper, Rs. 25, Mrs. Mukerjee, Rs. 5, Mrs. Gill, Rs. 25, enabled us to purchase grain for distribution to a few of those in distress. Government also, as in previous times of famine, advanced small sums of money to parties owning land, to be recovered later in better times. Our grain was given to those in real need, whether Christians or not. Another subscription of Rs. 5 was handed me in Lansdowne and I spent it for necessities for a sister who was then dying in that station.

Gadoli Circuit.—Rev. W. W. Ashe, M. D., missionary, and two native helpers. This is a compact appointment where brother Ashe this year began his missionary career. He has cheerfully put up with the inconvenience of living in a small uncomfortable native house and has given some time to studying the Hindi language and a good deal of time to getting in hand the large estate which lately came into our possession. He has had forty-five Christian boys in training and has superintended and personally worked at the erection of a needed mill, the machinery of which came mostly from Calcutta, besides handling a number of men who are at work on the new school building for the Woman's Foreign Missionary Society, to which the Pauri Girls' school will soon be transferred. He has also given some attention to his profession as a physician and his visits to us at Chopra have been greatly appreciated. We hope to see him supplied with a complete set of instruments and a complete stock of medicine, but both are lacking so far for want of funds. Attention could but partially be given to farming but what little was done yielded some fruit. For some time to come the erection of buildings must occupy the time of the missionary here. The need of a house for the missionary to live in is urgent. Several baptisms have taken place during the year. The training of forty-five Christian boys, as it is the most important work of all, so it is the most hopeful for future results.

Kainur Circuit.—Supplied by Kwankin, local preacher ; four native helpers. Brother Kwankin has in his circuit moved among a people who in the early part of the year were pressed with famine. He had many offers of the gift of children and he undertook the care of a few. Did funds permit we might collect a large number of little ones, who in coming years would greatly help the work. Bro. Kwankin

has conducted the work in his charge with great discretion and energy. He needs to be ordained and is worthy of the office. The inhabitants of his circuit are rude but accessible and he finds much favor with the people. The country itself is a succession of highlands with beautifully terraced farms, pine and oak forests and lovely ravines. The caste people in Kainur village are Khassias, who have not learned to wear the sacred thread of Hinduism, and who have the peculiar custom of sprinkling with clean water each person who enters their dwelling. We had some baptisms here during the year.

Kotdwara Circuit.—Supplied by Mohan Lall, local preacher, and one helper. Kotdwara is the "dwar" or door to the hills. Here, too, the river "Koh" finds an outlet to the plains. It is a new circuit and the brother in charge is not ordained. The climate is malarious and twice during the year Mohan Lal was prostrated with fever. So was the family of his assistant. The chief hope of fruit here is among the people who are attempting to convert the jungle land in the vicinity into farms. Canals are laid out carrying water into the bhabar, or dry lands and here many farms have been made. Our preacher visits these settlers. Part of the time a small school is maintained at Kotdwara.

Lansdowne Circuit.—Fredrick W. Greenwold, native minister, with four native helpers. This circuit has four points where work has been carried on during the year. A teacher's house has been built at Kokan. Bro. Greenwold, by the assistance of a teacher, keeps up a good school in Lansdowne Cantonment, where he lives. Several Christian families connected with the regimental bands attend the Mission services. Some half dozen Methodist lads from Pauri school are regular attendants. These lads enlisted and were assigned to duty in the band of one of the regiments. Not long ago I had over fifty persons at a service in one of the rooms of Mr. Greenwold's house. We hope to build a school house here next year, in one room of which we may hold our preaching service. I had the pleasure of preaching to the European residents sometime ago while spending a Sabbath at Lansdowne. Whether a minister be present or not, Colonel Graves does not omit the English service. Most of the Europeans in Lansdowne are officers in the regiments. A parlour in the commandant's house is the place where divine service is now held, but Government has given generous help for the erection of an English church, which is now well on toward completion The mission needs a church building, too, for vernacular services. Lansdowne Circuit has a thick population scattered over the neighbouring hills and valleys and if properly worked and the people visited in the villages much fruit may be gathered. In two successive years the wives of the two preachers stationed at Dadamundi took sick and died. The house there is certainly unhealthy and must be moved to a better site.

Pauri.—Rev. Joseph H. Gill and Mrs. Gill, missionaries; Revds. David A. Chowfin and E. Thomson, native ministers, and twelve helpers; three assistants of the W. F. M. Society. All the services usually held in a central mission station are maintained in Pauri. Our premises are one mile distant from the village and post office but

at this writing a Butler chapel and school house are in process of erection in the village of Pauri itself, close to the village water spring. The ministers named take turns in the ministerial work of the mission head quarters and outstations also.

A boys' school is well attended. A girls' school is also well attended. The latter is largely a boarding school and the former about half boarders and half day-scholars. Four small schools are kept up in adjoining villages. This Pauri circuit has preachers or teachers living at the following centers: Dekhwale, Than, Paidol, Nishni, Masson, Pipali, Ramtilla, Kandere and Bhawani. Some of these places ought to be attached to Gadoli and the balance made into two sub-circuits, if there were ordained ministers to take care of them. The young brother of a rajah, while attending an examination at our head-quarters, pitched his camp in our compound and spent ten days with us. During his stay a great many people came to see him and they crowded our little meeting room in the central school on the two Sabbaths of his stay. A number of baptisms occurred during the year.

Ramni.—Rev. Sabine Mansell, native minister, and two native helpers. The magistrate kindly granted our request for a building site in Ramni. The village is on a beautiful broad plateau on a high mountain, close to the snows and within a few miles of the Gohna Lake, which was so famous last year. The bursting of the lake carried away in a very swift torrent every habitation in the Upper Ganges valley, including Srinagar. It is our purpose in beginning work here to influence not only the residents in the vicinity but also the Bhotias of Garhwal, who never take up a residence in the lower hills. Bro. Sabine has already visited the Niti pass into Thibet and has many friends among the people called Bhotias, whose language and customs differ from those of the Hindus. Bro. Sabine went to his appointment early in the year before the snow had all melted. Later he returned and took with him his family and Bro. and Sister Fongu and their children. They have up till this time no permanent dwelling house but we hope to erect one on the site granted by the government. At Bainole (to the south of Ramni) a preacher belonging to Ramni circuit is now living and carrying on a school.

Srinagar.—John Williams, local preacher, and one native helper. The old town was abandoned after the flood of last year. For a long time the inhabitants dwelt in grass huts. Now a new town on a new and higher site has been begun and in its center we have secured a small lot for a bazar chapel. Bro. Puran and his family are temporarily located on the abandoned ruins. We are hoping to buy a house built by Government, but owing to its location not suitable for their purposes, while very suitable for ours. Bro. John Williams is quite advanced in years and an invalid but Bro. Puran cares for our few Christians and is assisted by preachers from Pauri.

Tehri.—This is the territory of a native rajah, just across the Alakmundi river. It is of great extent and thickly populated. Our attention was often drawn to it as a field for evangelization and last year we hoped to have a brother appointed there. Scarcity of funds needed to erect suitable dwelling houses for

workers prevented immediate occupation, though during the year two brethren visited the chief town. Anything done here, beyond the British border, will have to be carefully planned to avoid unnecessary friction with the rajah's officials. In the meantime some independant missionaries have been prospecting here with the purpose of settling.

I will close by saying that I am to start in the morning for a three weeks tour in camp. On my return I hope to meet the district conference, in connection with which will he held our camp meeting. Here with God's blessing we expect an outpouring of the spirit on the entire working force of our preachers and teachers. For this we pray.

MORADABAD DISTRICT.

REV. S. KNOWLES, Presiding Elder.

Moradabad.—Of this large circuit Brother L. A. Core, preacher-in-charge, writes :—

"The Moradabad circuit has been for many years one of the most fruitful fields of work in Rohilkhand. It is an old work and an important one. Preachers and teachers have gone out from here into almost every part of the empire. The circuit has yielded a great number of Christians, especially from the Mehtar class, while not a few from among the Chamars and other classes have gone to do noble work. But in late years the Chamar work has left much to be desired. Many converts have lapsed, while new ones come in slowly. While few have openly confessed Christ, yet our teaching has made so deep an impression that now it is not always easy to find an out and out idolator among them. Another thing has encouraged us: On more than one occasion Chamars on their beds of sickness have sent for our preachers to come and read the Bible and pray with them. The day cannot be far distant when this caste, with its scores of thousands in Moradabad district, must come out on the Lord's side. The number of baptisms this year is smaller than usual, and will continue to grow smaller, until there is an opening made in some other caste, for nearly all of the Mehtars in and around Moradabad have been baptized.

Our Boys' High School is flourishing. This year the boys came flocking into school in such numbers that we had to refuse admission for want of room. There are now in the Goucher Boarding House one hundred and thirty-five boys of all ages, from ten to twenty-two.

The Epworth League continues to do effective work and to be a potent influence for good. In the four years since my connection with the work here, I can see marked progress among our Christians in spiritual life. If we take as a standard of comparison our home Christian communities the result is discouraging. But when we note what a vast difference there is now between even the lowest and most ignorant of our Christians and their heathen neighbours then we "thank God and take courage."

Bijnour.—The transfer, at the beginning of the year of Brother and Sister Dease from this most important circuit to the Naini Tal School, though of great benefit to this English school, was not to the

advantage of the extensive native work here. And though Mrs. Knowles and myself have done the best we could in the station and circuit, yet having the interests of thirteen other circuits to look after, we could not give that attention to details so absolutely necessary to the prosperity of the whole work. Under the immediate charge of Brother Dilawar Singh, the work has been carried on fairly well. We have had seventy-nine baptisms to the end of September. This makes the number of our native Christians in this circuit one thousand and sixty-two. Our two boarding schools for the boys and girls of our native Christians, have done well during the year, and have been well reported on by the Inspector of Government schools. The Girls' Boarding School had been under the Misses Collins, and the boys' under Brother Dilawar Singh.

Najibabad.—There are seven hundred and thirty-five native Christians in this circuit, to which number have been added ninety-five by baptism this year. Brother McGregor and his five helpers have done good work through the year. The five small schools have been well reported on by our Inspector, Brother David.

Mandawar.—Brother S. Falls is in charge of this large circuit, and with his eight workers has accomplished a good work during this year. He shows one hundred and sixty-two baptisms to the close of September, and a membership of one thousand two hundred and thirty-five. His four schools have all been well reported on.

Nagina.—There are not so many Christians in this place as in others on our district, and yet Brother Shipley and his nine helpers seemed to have done their best. They have had many difficulties to contend with, and one has been the fearful epidemic of cholera that swept away thousands. They have had to work between the living and the dead. Twenty-four baptisms have been recorded, that giving us a total of five hundred and fifty-eight native Christians in this circuit. The four schools are in excellent condition.

Dhampur.—This circuit has a membership of four hundred and sixty, and about as many probationers. There have been thirty-seven baptisms. There are six small schools among the Christians in their different villages. Fazl Masih and his seven helpers have done encouraging work all through the year.

Kiratpur.—This is a small circuit, but very good work has been done on it during the year. There are eight hundred and ten Christians here, with the addition of sixty by baptism. Brother Bunsi Dhar and his six fellow laborers have worked hard and faithfully during a very unhealthy year in the circuit. They have done well in the matter of self-support.

Nurpur.—There are four hundred and sixty-one native Christians in this city and circuit, who have had to suffer some persecutions from a few bigoted Mussalmans, but they are all the stronger and more spiritual for it. At Tajpure, Raja Siyam Singh has been of great help to our work. There have been fifty-six baptisms. The three schools are making good progress. Brother Gulab Singh and his five co-workers are doing an encouraging work.

Sherkot.—Brother Merrill and his eleven helpers have defied malaria and epidemics and carried on their work bravely and faithfully during a most unhealthy year. They have had great success in their preaching and teaching. One hundred and five baptisms is one of the results of their labors. There are about eight hundred Christians spiritually cared for.

Thakurdwara.—Bala Das and his eleven fellow-workers have the most difficult circuit on our district. Their report has not come to hand, so we cannot tell the number of baptisms. There are about six hundred Christians in this jungly circuit.

Kanth.—I am sorry I am not able to say much of this circuit; but hope such arrangements will soon be made as to alter the working *personnel*, and let in a more healthy influence to work. This is the only circuit we cannot report favourably upon. All the others are doing a work that is promoting the glory of God and the everlasting redemption of the people.

BUDAON DISTRICT.

REV. J. B. THOMAS, Presiding Elder.

The past year has without doubt been the most prosperous one within the history of the Budaon mission. God has been with us and given success in a greater or less degree to every department of His work represented in the district. The lives of all our workers have been spared and all have been active in the discharge of the duties which have been assigned them.

CIRCUITS.

In the Budaon district there are nine circuits, an increase of one over last year. The Aonla circuit was divided and a new one formed with Bhamora as its head. Rev. Yusuf Lall, a recent graduate of the Bareilly Theological Seminary is in charge and doing a good work for the Master. Each of these circuits is in charge of a native ordained preacher, who looks after all the details of the work in his respective field of labor.

CHRISTIAN COMMUNITY.

Mission work was began in Budaon zillah in 1859. At that time there were not more than twelve or fifteen Christians found in the entire district and these had wandered in from the little band at Bareilly. To-day by the blessing of Almighty God we have a Native Christian community of about ten thousand souls and these live in more than five hundred different towns and villages, where their lives testify for Christ and exercise a Christian influence upon the heathen round about them.

BAPTISMS.

Between eight and nine hundred have received Christian baptism this year. Many more could have been baptized if we had pastors to take care of them.

NEW WORK.

While we feel that all our time could be spent very profitably in "shepherding" the flock which has already been gathered in, yet we have not been unmindful of those who are still out of the fold. Special efforts for nearly three years past have been made to open work among the Chamar class. So far no baptisms to speak of have occurred but we have reason to believe that whole communities of this class are just ready to receive Christ. In fact many who have not been baptized have thrown their idols away and pray to the God of the Christians. Other classes also among whom Christian work is being done seem to be very favourably impressed with the truths of Christianity.

SUNDAY SCHOOLS.

Sunday schools are a most valuable agency in carrying on mission work. In these schools thousands of heathen boys and girls learn the truths of the Christian religion and while they may not speedily accept them yet they are sure to make an impression upon their lives for good. In this district we have one hundred and thirty of these schools attended by six thousand boys and girls. What a splendid opportunity for sowing gospel seed!

DAY SCHOOLS.

The day schools, which are one hundred and thirteen in number, are in a fairly prosperous condition. These schools are kept up at a great cost to the mission but when properly managed the money is well expended. An inspector has been appointed who visits and examines each school once a quarter and notes the daily progress of each boy and girl. Many boys and girls from these schools in the villages have come into our boarding schools.

BOARDING SCHOOLS.

In Budaon station there are two boarding schools, one for boys and the other for girls. The boys' school has an enrollment of one hundred and fifty. The girls school of eighty. The character of the work done in both of these schools is praiseworthy and reflects credit upon the managers and teachers. A new home has been built this year for Miss Wilson and her assistants, which adds greatly to their convenience and comfort.

PUBLIC WORSHIP.

Efforts are made to have regular preaching in every place where Christians live and these services in most places are well attended. Our church in Budaon is full every Sunday and much interest is manifested. Revival meetings have been held by our preachers in charge in most of the circuits and we believe many have received the forgiveness of their sins. Still we have to confess that there is not as much revival meeting work done among our people as ought to be. Many of our native preachers need a baptism of the Holy Spirit and for this we are praying.

OUDH DISTRICT

REV. E. W. PARKER, Presiding Elder, (P. O., Lucknow.)

This district at present is made up of the five zillas or counties of Lucknow: Barabanki, Rae Bareilly, Unao and Hardoi, with a population of about five millions of people. The district is divided into six circuits and forty-seven sub-circuits.

Lucknow Circuit.—Lucknow Circuit has the city of Lucknow for its centre, and contains our two colleges, one for boys and one for girls; our two High schools connected with these colleges, with other efficient smaller schools; our Publishing House, our English and Hindustani churches, the Deaconess Home, and other important work. This circuit is under the charge of missionaries, while the other work of the district is under the charge of native preachers. The colleges have had a prosperous year, but have met with all the difficulties of a new work.

Rev. W. A. Mansell, Principal of the Reid Christian College reports:—The Reid Christian College and High School has had a fairly prosperous year. The attendance in the College is about the same but there is a tendency in the High School towards an increase. The number of applicants for admission from our preachers and mission helpers who cannot afford to pay their children's expenses in school is increasingly large. If funds were more abundant we would have many more students from the ranks of our own mission workers.

The results in the last examinations were on the whole satisfactory. Three out of the four students sent up for the B. A. Examination passed creditably and have received their degrees from the Government University.

The teaching staff of the College is now very satisfactory, and we hope that our patrons and the governing body of the College will see the necessity of retaining it in its present state of efficiency.

Brothers Thoburn and Hewes have charge of the English and Science classes respectively and have done good and faithful work. Mr. Thoburn is constantly urging the need of a copy of the Century Dictionary, the Century Dictionary of Biography, and good dictionaries of dates, allusions, etc., and Mr. Hewes is asking for a donation of suitable physical apparatus or the means of getting it.

In pursuance of our plan to make the College as widely useful as possible, a new department, for training a class in practical printing, has been opened.

The Business Department under the charge of Mr. H. L. Roscoe has made steady progress. Mr. Roscoe writes concerning it.

"Notwithstanding the fact that we were obliged to close this department of our work for nearly four months during the past year, on account of the illness of the Manager, we can report a very successful year. "Of the fourteen pupils enrolled during the year, seven are still prosecuting their studies, six have secured lucrative appointments, and one left before completing the course."

We again have to report a change in our headmasters as Mr. Chatterji, who was serving us very satisfactorily last year, left to accept a better position elsewhere. We have succeeded in getting a

very satisfactory educator to fill his place but feel impelled to urge again the advisability of meeking the headmastership a missionary appointment.,

It would be well if we could realise our previous plan and secure the services of a young man from home, who would be willing to come out and to remain with us in the capacity of a high school principal, and who could work up our school to a high standard of proficiency by his personal attendance and teaching in the classes, and attention to the detailed arrangements of the school. Such a work would be truly a missionary work. If these words meet the eye of an accomplished and successful teacher of America who is willing to devote five years of his life to the work of God in India on the same compensation which other missionaries receive, the Principal or the Secretaries at New York will be glad to correspond with him.

The moral and religious life of the students is a subject of special care and effort. Mrs. Mansell has taken charge of a class of the smallest boys for special religious instruction, and other classes are taken weekly by the professors of the College. Nearly all the students are members of the Epworth League, and as such cannot fail to receive additional inspiration and encouragement for preparing themselves for effective work for the Master.

Financial.—Our receipts for the year show a slight advance over last year, but we still find that the amount from patrons at home for temporary scholarships is not sufficient to meet the demand. We need more money and there is no source to look for it, except from the patrons at home who are interested in the work of the school. If we had the endowment that we are asking for, it would relieve our present necessities and provide for the work as it should be provided for, but until it comes we must look for temporary help, and hope that none of our patrons will overlook the importance of this work, but will earnestly strive to spread the knowledge of this institution, and awaken an active interest in it.

We have received a donation of $100, from Mrs. E. J. Noyes of Hardwick, Vt., which will support a student for three years, and another permanent scholarship, the third, from Oliver Allen, Esq., of Clinton, Mich. Mr. Allen has been a staunch supporter of this enterprise for many years and we are glad to see his continued interest in his investments. Would that many more Brother Allens might be raised up!

If any one should ask us what is the greatest need for our school, after the spiritual blessings of God's approval, we should unhesitatingly answer Endowment, *Endowment*, ENDOWMENT. We need it for the College, for the successful prosecution of the plan to make it a success; we need it for the education of the boys who are constantly coming to us and who need help in greater measure than we can hope to give. Every year makes its necessity more apparent and more pressing. We would earnestly ask our friends and patrons at home to unite with us in special prayer that God will this year open the hearts of some of his stewards to send us the money that we need.

Sums in any amount may be forwarded to the Principal, to Bishop Thoburn, or any of the Missionary Secretaries. Let no one imagine a gift will be unappreciated if it is small. If the donor states to what purpose the money is to be applied, his wishes will be carefully followed, but otherwise the money will be expended where there is the greatest need. In every case the donation will be personally acknowledged by the Principal and published in the next annual report of the College. Reports will also be sent annually to each donor.

The Lal Bagh Woman's College reports an attendance in the College classes of eleven pupils, in the High school classes sixteen, and in the other classes one hundred and fifteen, a total of one hundred and forty-two girls in the school. Four passed from the College in the last Government examination, and two from the Entrance class. One received passing marks such as to entitle her to a Government scholarship.

This institution has an excellent staff of twelve teachers, American and Hindustani, led by Miss Thoburn. The school is in every way prosperous and steadily growing.

Five trained teachers were sent out during the past year to teach in girls schools of different grade in other places, and two young women who came from boarding schools to learn Kindergarten teaching returned to teach in the schools from which they came.

The new building is approaching completion. This new college building is a large, beautiful structure two stories high, containing a large college hall where public lectures may also be given, pleasant dormitories, large airy class rooms, and a large dining room, with a light, long library and reading room.

The Methodist Publishing House reports another prosperous year. An earnest effort has been made to get rid of the once heavy debt and it has now been reduced to about $6,000. When this is all paid the Press will be able to accomplish much more in the line of direct mission work. Nevertheless, during this year with our ten presses and one hundred and twenty workmen we have issued about 35,000,000 pages of literature. The Scott-Whedon commentary, on which work has been done for some years past, has made little progress lately owing to the absence of Dr. Scott in America, and the lack of funds for that purpose. The New Testament will be finished soon, and then work will be begun on Isaiah. Tract publication has been carried on to a greater extent than before and yet we have not been able to supply the demand. Through the aid of our tract society and of some kind friends in India, England and America we have been able to put out about 3,000,000 pages, but could circulate several times that amount, if we had the funds for printing. Our periodicals circulate over all India, and the call for them continues to increase. The Children's Friend in two languages, (Hindi and Urdu) has a circulation of 50,000 pages weekly; the Woman's Friend in two languages has 40,000 fortnightly; the Kaukab-i-Hind, (Roman-Urdu, for native Christians) of 30,000 weekly, and Sunday School periodicals of 7,700 copies quarterly. A plan is now being perfected whereby with the aid of the North India Tract Society we will

issue fortnightly an interdenominational paper in Hindi and also in Urdu, intended for use among the villagers, thereby displacing the cheap anti-Christian newspapers that now circulate so widely.

The English Church is self-supporting, as the members pay for as much of their Pastor's time as is given to them; for besides being pastor of the church, Mr. Robinson is also one of the Agents of the Publishing House, and has given very faithful service to that institution during the past year. The services in the English church have never been better attended than during the present year. Sunday evenings the church is usually crowded. The young people's meetings are very successful. The Dasehra meetings, held during the Dasehra holidays, were meetings of great profit, and special spiritual growth. The congregations were large. This English church should have a pastor of its own, and should make special efforts to secure all the services of its pastor. The missionary collection this year was Rs. 300.

The Hindustani Church is also self-supporting, although during the past year Europeans attending the services have aided somewhat by their subscriptions, but we hope that in future the church will be self-supporting from the subscriptions of the Hindustani members. The Epworth League connected with this church is a very prosperous young people's society, and is doing much good. The congregations on Sabbath evening average from three to five hundred persons. The evangelistic work, in connection with this circuit, has been carried on through the labours of five native preachers aided by the young men in connection with the college. In one of the sub-circuits a very encouraging new work has been opened, and the native preacher is to be congratulated on his success in commencing an interesting church.

The "Deaconess Home," "Home for Homeless Women," and the "Zenana work," has been under the charge of two ladies Misses Fistler and Baird, of the Friend's Mission. The work under their charge has been very successful. The Home is well managed and all the work has been well kept up by them. We shall be sorry to lose them, but shall follow them with our prayers and best wishes in the new work to which they go.

The following report will show the work in connection with the country circuits :—

Barabanki.—This circuit is in charge of Rev. S. Paul, assisted by fourteen preachers and exhorters. The work is divided into nine sub-circuits scattered over the county, which is about sixty miles square. There are openings into certain classes in different parts of the zilla which give encouragement of more successful work within a short time. Christians reside in nineteen villages, and number one hundred and sixty-seven. There have been seventy-six baptisms during the past year.

Rae Bareilly.—This circuit is under the charge of Rev. W. R. Bowen, assisted by ten preachers and exhorters. There are nine sub-circuits, and the two hundred and six Christians live in twenty-six villages. There have been forty-six baptisms during the past year. This is a very hard field, and the preachers have been at times very much discouraged in this work.

Unao.—This circuit is in charge of Rev. Yaqub Shah, assisted by sixteen preachers and Christian teachers. The work is divided into nine sub-circuits; and Christians are residing in thirty villages. There are four hundred and fifty Christians in these circuits; and there have been one hundred and fourteen baptisms during the past year. The little boarding school here is quite encouraging, and helpers are being prepared for future work.

Hardoi is under the charge of Rev. S. Tupper, assisted by twenty-eight preachers and Christian teachers. The work of this circuit is in many respects very encouraging indeed. There are more openings for work among different classes of people than in the other circuits mentioned above. During the past year a number of schools have been opened under the direction of Mr. Holmes of America, who has sent funds for them; and these schools bid fair to give a very special aid to all the work of the circuit. Baptisms have already taken place through the aid of these schools, and we hope for great success through them. In the beginning of the year the labourers prayed for five hundred converts this year. Five hundred have not been converted, but one hundred and seventy-five have been baptized, and much teaching has been done preparatory for gathering in the five hundred. The entire number of Christians now in this circuit is five hundred and thirty-six, and three hundred fifty children are being taught in day schools.

Shahabad.—This circuit is under the charge of Rev. G. D. Spencer, aided by twenty-one Christian workers. This is comparatively a small circuit, not having more than three hundred thousand people within its bounds, while the other circuits average quite eight hundred thousand. The work in the circuit has prospered very greatly during the past year. Eighty-four persons have been baptized, and there are at present one hundred Christian children in the schools, opened by Mr. Holmes, located in this circuit. These have started out very successfully. Christians are scattered through the villages, and the prospects seem good for successful future work.

In all these circuits there are very successful Sunday schools. The whole number of Sunday school scholars in the district is five thusand six hundred and seventy-four. At each quarterly meeting one service is always given to the Epworth League, and the new converts are called in from the country, and take part in the League exercises, while the children of the new converts, and of the older Christians contribute to make these quarterly meetings very interesting services indeed; and they give an opportunity for the presiding elder to see how fully the new converts have been taught. In over sixty day schools there are over six hundred Christian pupils. Sunday services are also kept up faithfully; and in connection with these, faithful efforts are made for teaching the new converts and building up the new church. The progress in the province of Oudh is slow, yet everywhere there is improvement and real success. The opposition is greater also in this province than in any other part of our work, but this also will be overcome. The field is being

faithfully cultivated, and the Hindustani preachers are growing stronger and stronger, and more and more spiritual every year. At our workers' meeting, in April, all the workers were very greatly strengthened; and our discussions concerning the methods of work have proved a benefit to all. At the beginning of this year another district was cut off from Oudh, so that the Sitapur and Lakhimpur counties are now reported in a separate district; and our statistics will therefore seem to be less than last year, though in reality there has been progress in every part of the field now occupied by the district. Beside the new work opened through the aid of Mr. Holmes, in which he supports twenty schools and aids in training the teachers for these schools by keeping five men under training all the time, another plan has been instituted and is being carried into perfection for training young men for future work. A number are already under training, and more will be secured.

GONDA DISTRICT.

REVD. W. PETERS, Presiding Elder (Hindustani).

"Then Samuel took a stone, and set it between Mizpah, and called the name of it Ebenezer, saying, hitherto hath the Lord helped us."

This is the second year since this district was separated from Oudh. During the year under review the district was divided into eight circuits.

I inspected some of these twice and some thrice, according as occasion arose. It is a wide field—too wide for the mere handful of workers we can afford for the time being—the Philistines of the Devil being, humanly speaking, too many for us to oppose successfully, but the same God who has helped us hitherto, will sooner or later come to our aid, and eventually give us the victory. I take courage from the fact that, so far as I have during my inspections been able to judge, and as far as my examination of the converts goes, they are not without sound, though elementary, instruction. Our small body of faithful workers is doing its best under the circumstances. True, these latter have at times appeared to be slack or unable to proceed on a regular plan, and therefore not so successful as might be desired, yet on the whole they have done well according to their light, and under the difficulties they have to meet; guidance and advice, with prayer with them and for them, will in time bear the fruits we wish to present to the Lord. Our trouble, however, is that the Lord has given us in spite of the world's oppositions, so many converts and so much work in all directions that we are often led by our own consciousness of weakness to despair and appeal to the Lord to either strengthen our hands or limit our responsibilities to the extent of our capability. But he knows best, and is probably educating us in this manner to fight on, even against odds, till we conquer. His people in Europe and America may also be meanwhile brought to a vivid realisation of their own share as

co-workers with the Saviour of the world. So far as ourselves are concerned, we are doing our little best in this direction. Thirty-five Christian boys from seven to seventeen years of age, have been secured for our boarding school, and there are also young men and women under instruction. Some of these, it is hoped, will in time be induced to qualify themselves for mission work in the districts of Gonda and Bahraich.

About four hundred of our flock attended the last district conference I need hardly add that these meetings are everywhere the means of grace. Here too a number of our dear brethren and sisters made an open declaration of what the Lord had done for them, giving to the outside world a practical illustration of what is known among us as the communion of saints; and many bore witness to the genuineness of what they heard, saying that of a truth a great change has taken place in the lives of these Christians. New openings have been made for us and people have yielded themselves up to Christ.

Gonda.—Preacher in charge, G. D. Presgrave. There are fifty-one villages included in this circuit. The two schools here for boys are in a condition of efficiency. The work in the town and surrounding villages is going on satisfactorily; many have accepted Christ, and new converts as well as Christians of some standing receive religious instruction and all the aids to faith and piety for building them up. The workers' meeting has been the means of animating and strengthening our auxiliaries and new plans have been projected and tried for the dissemination of God's glory in these parts. Our people have subscribed a little more than last year for the Pastor's fund; and the church here is growing in grace and in numerical strength.

Bahraich.—Supplied by J. Solomon. This brother reports that fifty more souls have been added to the church in this circuit. Eight male and female workers and two teachers are on the staff. Forty-five Christian boys attend school. Thirty-five villages and eight mohullas (town wards) constitute the field of operations. The Sunday schools are eight in number. Our religious instruction includes the Lords' Prayer, the Apostles Creed, the Ten Commandments, and the Catechism, as stepping stones to higher religious knowledge. Public worship is held regularly. The class meetings, too, are never neglected. The church is gradually growing not only in numbers, but also in stability. The Pastor's fund shows an increase of Rs. 36, as compared with last year's receipts. The school, in which there are one hundred and sixty-five pupils, shows good progress. In fact we have in all respects received encouragement from the Lord.

Qaisarganj.—Baldeo Pershad, preacher-in-charge. Work has been opened in twelve new villages; a preacher has been stationed at Fakhipur; and two Sunday schools have been started. About twelve families have joined the fold of Christ.

Nanpara.—L. J. McGee. There are a number of villages in this circuit within easy reach, and the work in them is already giving promise of success in the near future; but at Nanpara itself we have not been able to effect much up to this.

Rupaidiha.—Brother Prem Das is in charge of the very successful work carried on here. This station is just on the frontiers of

Nepal territory. Twenty-five converts have recently been added to the church, raising the number of Christians in this circuit to one hundred and forty-two. They are mostly poor day laborers, earning their own livelihood. Divine service is regularly held and attended by the brethren as much as possible under the peculiar circumstances in which they are placed. There is a small Christian village in the place, whence bits of the good tidings of great joy are diffused all around, reaching Nepal itself. We are preparing a few young men here to go forth as light bearers from this center of gospel illumination to the very head quarter of this independent Hindu principality.

I feel no hesitation in recording here that the church at Rupaidiha is firmly established, and its foundations cannot now be shaken. This is not only my own conviction but of other servants of God who have visited the place and seen the work. To the Lord be the glory, who has chosen so suitable a base for missionary operations in these regions.

Bhinga.—J. F. Samuel, preacher-in-charge. In this circuit, too, our work has shown much progress. Besides the places already reached, ten new villages have been brought into our circle of operations. The latter are within accessible distance of the stations occupied by the subordinate preachers. It is a very large circuit, the branch stations being almost all about twenty or twenty-five miles away from headquarters; and there being no railway here, our workers have to go about on foot. The most difficult of access are villages beyond the Rabti river; but the people there being simple and inclined to accept the gospel the trouble in going to them is amply repaid. Indeed so extensive is this field that even fifteen or twenty men would not fully meet our requirements. The Lord, however, is Himself carrying on His own work and will continue to do so. The League in this circuit is one of the most promising features of the work; by this means our people learn much and set about devising new plans for accomplishing as much more for Christ as possible. The school is also in a good condition. The number of Christians and of baptisms may be seen in the statistics appended.

Mankapur.—Preacher-in-charge Samuel Wheeler. The work here is also going on well; a few new places have been opened for work: most of these places are near the railway station; but at Nawabganj the work has not yet shown any kind of progress, as the people appear to be hard-hearted; we are however trying our best and hope for fruit. In other places the work is in a flourishing condition, many having embraced Christianity. More teaching is required in the schools. The League meetings are also properly conducted. The converts are doing well spiritually with the exception of those in one or two places. Religious lessons are given and the people learn with great eagerness.

Balrampur.—Preacher-in-charge, Behari Lal. Six stations are included in this circuit, where the preachers work. This is a very large circuit, the stations being some thirty-eight and others twenty-five and fifteen miles distant from Balrampur. Besides these, each preacher has fifteen or twenty villages to visit and preach in. Almost in every village there are two or three

Christian families, and in some places there are many inquirers, too. These new converts are not very strong in religious knowledge, the reason being the converts are many but the teachers few. To meet the case we have decided to have the more advanced converts instructed separately so that they may be able to teach their weaker brethren hereafter ; but time is required for this. In other respects the work is being carried on pretty well. The Sunday school and League show much progress. I am thankful to say the League has been a great help in every place. The number of Christians and baptisms will be found in the statistics.

Colonelganj.—Supplied by J. S. Samuel. The preachers work in three principal places ; every preacher has charge of ten or twelve villages ; the number of Christians is gradually increasing. This year has been better than the last, but not so satisfactory as expected. The schools are getting on fairly well.

League meetings are held at every small place in this district ; at some once a month, at others twice. They promise to be greatly instrumental in spreading abroad the good tidings of Christ's kingdom.

SAMBHAL DISTRICT.

Rev. H. A. Cutting, Native Presiding Elder.

In our work there is improvement in every department except in school and baptisms this year. This year we tried our best to obtain good collections from our Christian community. In the very beginning of the year, I fixed a certain amount for each circuit to be collected from our people who are not on mission employ, and requested the preachers-in-charge to collect this money and pay it to the pastors. The whole amount fixed has not been realized, but the subscriptions received from these people this year have been two or three times more than in any of the previous years.

This year in our first quarterly conference resolutions were passed that none of our workers and church members will take part in any child marriage, and that if any be found so doing shall be punished. These resolutions turned several of our new and old converts against us, who taught the people not to give us any subscription. Two of our pastor teachers were suspended for such fault. Now, however, the people are getting pacified, seeing the evil of the child-marriage. They are now making promises to try their utmost to have this evil practice rooted out from among them.

The temporal as well as the spiritual condition of our people is getting better every year. They keep their houses clean, wear clean clothes, and are becoming more industrious. In one of my tours I put up with a poor Christian family. Food was prepared for me by my host, but for my Mohamedan servant arrangements were made with a Hindu for his food, because a Mohamedan does not eat at a Christian's house. My host went to the Hindu so engaged, and requested him to feed the Mohamedan in his brass plates, and lend him some for the use of his Christian guests. The Hindu in answer said to him that he would not allow the Mohamedan to touch any of his vessels,

for the Mohamedans were a filthy people, and that therefore he should be served in earthen vessels which could be thrown away afterwards. But in regard to the Christian guests of my host, the Hindu said "you can take any number of my vessels for your Christian guest and even my milk jug which is full with milk you can take for your minister, for I am convinced of the cleanliness of the Christians." It is a matter of great gratitude that our people be thus spoken of by their non-Christian neighbours.

On account of sickness among our workers inquirers have not yet been baptized. It is hoped that two hundred or two hundred and fifty persons shall be baptized before the ensuing annual conference. Our scholars are getting on well. Many of our preachers and exhorters teach schools, as well as preach. The zenana work (work among the secluded women) is making progress. There are two schools here maintained by the W. F. M. S. having a roll of one hundred and ninety girls. The monthly cost of these two schools is only Rs. 16. All the scholars are Mohamedans. We work among all classes of the people.

PILIBHIT DISTRICT.

REV. ABRAHAM SOLOMON, Native Presiding Elder.

There are eleven circuits in this district. The number of Christians is increasing, but it does not yet occupy even the thousandth part of the population of the district, which is 991,886 souls. Our Christians are growing in spirituality, and are helping their pastors in their support. The following have been the collection received from our Christians this year:—

For the Pastor's Fund	Rs.	528	0	0
For the India Missionary Society	„	81	0	0
For the Missionary Society and the Bishops ...	„	63	0	0
For the Bible Society	„	11	0	0
For the Children's Day Collection	„	14	0	0
For Sunday Schools	„	20	0	0
For Central Conference	„	10	0	0
From poor Christians whose occupation is cultivation	„	62	0	0
Total ..		789	0	0

There are sixty-six schools for our Christians, where nine hundred Christian students receive instruction. Our people live in five hundred and twenty-eight villages. Seven hundred and twenty persons were baptized this year. The spiritual meetings were held this year in which Rev. Dr. Scott and Rev. Mr. Neeld, gave great help.

I am thankful to God that He has helped me in collecting some money for building a chapel at Fatehgunj. A fine chapel has been built and dedicated to the service of God. The Epworth League, the Lal Fita Fauj (anti-tobacco army), and the Kauriya Paltan (shell brigade) are helpful to the work of God in this district.

Fatehgunj Circuit.—Rev. A. Solomon, and Rev. Ali Bahadur, ministers. There are in this circuit three local preachers, six exhorters,

five pastor teachers, and ten teachers. Our people at Fatehgunj, numbering eighty in all, assemble together in my house every morning for the reading of the Bible and prayer, and this work goes on without interruption even in my absence, for my wife takes the class when I am away. Ninety persons embraced Christianity this year in this circuit. Twelve men and their wives are prepared here for the work of the Lord. Four persons were prepared and sent out, and they are doing the work well. There are eighty-seven boarders here receiving instruction. The number of Christian children in this circuit receiving instruction is two hundred, with whom many non-Christian children are taught. Our Sunday schools are attended by all the day scholars. The Epworth League is held once a month. The number of the Senior League is one hundred and twenty-five, and that of the Junior is fifty. The meetings of the Lal Fita Fauj, and the Kauria Paltan are regularly held. The church of Fatehgunj supports its pastor.

Rampur Circuit.—Rev. Ase Ram, minister. There are in this circuit one local preacher, two exhorters, one pastor teacher and five teachers. Fifty-eight persons embraced Christianity this year. There are many inquirers here of all castes and creed.

Many Hindus and Mohammedans of this circuit buy and study the Bible. The people are not opposed to our work. They sold houses to us for mission work. We teach and preach and worship God in this Mohamedan kingdom unmolested. The Christian congregation is increasing daily.

Milak Circuit.—Rev. Jhau Singh, minister. This circuit is in the kingdom of Rampore. There are two exhorters and five teachers in this circuit. Twenty-five persons received baptism this year. We are trying hard to give proper instructions to our new converts. The number of Christians in this circuit is five hundred. There are many inquirers in this circuit. We have six schools here for our children. We teach and worship God in peace in this Mohamedan kingdom.

Mirgunj Circuit.—Rev. Girdhari Lal, minister. There are two exhorters and four teachers in this circuit. Twenty-eight persons were baptized this year. Our people are growing in spirituality. They gladly attend all our meetings. They support their pastor.

Shahi Circuit.—Rev. Jhabbu Lal, minister. There are in this circuit two local preachers, two exhorters, one pastor teacher, and seven teachers. The number of baptisms this year were fifty. Our people are growing in spirituality. They gladly attend all our religious meetings. The Indian Missionary Society is firmly established among them. The number of its membership is increasing. Our people support their pastor.

Sirauli Circuit.—Rev. Bhikki Lal, minister. There are two local preachers, three exhorters, one pastor teacher, and seven teachers in this circuit. Our people are growing in spirituality. The Butler chapel is too small now to accommodate our people. This church is self-supporting.

Baheri Circuit.—Rev. Francis Peter, minister. There are two local preachers, two exhorters, and six teachers in this circuit. Thirty-seven persons were baptized this year. Our

schools are getting on well. The church of this place is self-supporting. Our people gladly attend all our religious meetings.

Nawabgunj Circuit.—Rev. Kallu Singh, minister. There are in this circuit two exhorters and four teachers. The Sabbath attendance in this circuit is very good and our people are growing in spirituality. The number of baptisms this year were twenty-seven. Our schools are improving.

Puranpur Circuit.—Rev. Moti Lal, minister. There are in this circuit one exhorter and three teachers. Thirty-seven persons received baptism this year. Schools are getting on very well. Non-Christian boys and girls receive instruction in the Bible at my house.

Bisalpur Circuit.—Rev. N. R. Childs, minister. There are one local preacher, three exhorters, and eight teachers in this circuit. One hundred and six persons received baptism this year. This church is growing in number and spirituality. It supports its pastor. Our day and Sunday schools are getting on very well.

Pilibhit Circuit.—Rev. C. L. Bare, missionary, and Rev. Mohamad Hasan, pastor. There are in this circuit two local preachers, three exhorters, and seven teachers. Forty persons received baptism this year. Our Sunday schools are getting on well. Our work is hopeful.

BAREILLY DISTRICT.

REV J. C. BUTCHER, Presiding Elder.

The number of baptisms, seven hundred and seventy-one, is larger than for any previous year in the Bareilly District. Yet the number of Christians, four thousand four hundred and sixty-three, seems to be very small compared with the million and a half who know not our Lord Jesus Christ. These Christians live in five hundred and seventy-one villages and muhallas, so that Christianity has a representative in about every sixth village of this territory. Last year we reported one Christian to every three hundred and ninety of the population, this year we claim to have one in three hundred and fifty. Our staff of workers has remained substantially the same except that we sent twelve of our young men to the Theological Seminary, and two of our preachers-in-charge were transferred to other districts, others coming in their places.

The following report of the Theological Seminary has been submitted by the Principal.

Theological Seminary.—F. L. Neeld, Principal, C. L. Bare and H. L. Mukerji. We have had a prosperous year of steady teaching and training, and expect to graduate nineteen men. Seven women go out from the Woman's School with their husbands to engage in work. The Seminary has sent out into the Urdu speaking territory for work, three hundred and one men, one hundred and ninety-six women, besides sixty-one trained teachers from the Normal School, thus making a total of five hundred and fifty-eight trained workers. We now have enrolled, seventy-eight men, forty-three women, and also twenty children in the kindergarten.

Never before have we felt so deeply the necessity laid upon us to ground our young ministers and their wives in the Bible and its teachings. Scrappy knowledge and partial views of Biblical truth is characteristic of even the best men that come in for training. If our ministry is to have anything like an adequate conception of the plan of salvation revealed in the Bible, they must be given the opportunity to study and the needed help.

Many friends in America are praying for us, and giving us that substantial help without which the Seminary would be able to train only half the present number of ministers. Some of our American friends who would like to be here at work personally are thus able to support substitutes or proxies.

Bareilly.—In charge of J. C. Butcher and G. H. Fray. Seven hundred and forty-seven Christians are reported living in twenty villages and fourteen muhallas, eighty-two of whom have been baptized this year. The woman's hospital has had an unusual number of in-patients this year, and Dr. Bryan has missed the help of Dr. McGregor, who was compelled by ill-health to return home. The staff of the Girl's Orphanage was strengthened by the arrival of Miss Christiansen, and the orphanage has had a year of prosperity. The Boy's Boarding School has been full during the latter part of the year, and we have been able to erect choice and commodious buildings for their accommodation.

Sadr Bazar Circuit.—In charge of Joseph Wahid-ud-din. Two hundred and ninety-nine Christians are reported as living in thirty-two villages; seventy-two were baptized this year.

Faridpur Circuit.—In charge of C. S. Paul. Faridpur is an important tahsili town, twelve miles south of Bareilly, and the site of our annual camp meeting. Four hundred and sixty-two Christians are reported as living in seventy-seven villages. Seventy-three were baptized this year.

Khera Bajhera.—In charge of Fazl Ullah, a local elder, who reports two hundred and seventeen Christians living in twenty-one villages; thirty-seven have been baptized during the last year.

Tilhar.—In charge of H. K. List. This is a large town of seventeen thousand two hundred and sixty-five inhabitants, in the Shahjahanpur Zila. We had two pieces of property here, an old unroofed school house, and a city lot. We sold the city lot and put a roof on the old school house, which makes an elegant residence for our native helpers. Four hundred and seventeen Christians are reported, living in forty-six villages; forty-three have been baptized this year.

Miranpur Katra.—In charge of R. Turner, a local elder. This is an important little town of six thousand two hundred and thirty, on the railway north-west of Tilhar, in the Shahjahanpur Zila. Eight miles east in this circuit is the town of Khudaganj, where we have a local preacher and other helpers. In all there are two hundred and forty-nine Christians living in thirty-five villages; forty-nine have been baptized this year.

Jalallabad.—In charge of Bihari Lal. An important tahsili town, twenty miles west of Shahjahanpur, containing six thousand

seven hundred and twenty-nine inhabitants. This is the centre of a large circuit containing nearly three hundred thousand souls. Of these, three hundred and seventy-two are Christians, living in fifty-four villages. Seventy-seven baptisms are reported for the year.

Pawayan.—In charge of A. Sweet. This is another tahsili town, seventeen miles east of Shahjahanpur on a steam tramway. The population of the town is five thousand five hundred and forty-eight, and of the circuit about two hundred thousand. Of these three hundred and forty-two are Christians, living in ninety-one villages. Ninety-one baptisms this year.

Shahjahanpur in charge of S. B. Finch. This is a large city of seventy eight thousand five hundred and twenty-two inhabitants. This year as often before it has been left without a resident foreign missionary. Bro. Finch, the native minister, has bravely taken hold of the work, in which he has received some assistance from the presiding elder and the Rev. J. Blackstock, who lives in the village of Lodipur, which is separated from the city by the Khanaut river. In the circuit there are three hundred and eighty-one Christians reported living in forty-four villages and muhallas; eighty-eight baptisms have been administered this year, a number far in advance of any previous year. The Boys' Boarding House has been given up for the present and their quarters used for the Normal school, in which some twenty men and fifteen women have been preparing for the work. The City Boys' Anglo-Vernacular school has continued to prosper, and the expense to the missionary society considerably reduced. At the last middle examination eight out of nine boys were again successful. The Girls' Boarding school in charge of Miss Heafer has greatly prospered, over ninety girls having been in attendance. A good beginning has been made on the new school house, though some temporary trouble has been caused by the death of the contractor.

Shahjahanpur East.—In charge of J. Blackstock and B. F. Cocker. Three hundred ninety-four Christians are reported in twenty-one villages; twenty-six baptisms this year. The Salvation Army has entered one of the villages in this circuit, Ramapur, and seduced some of our people with worldly inducements, as they have also at Bareilly City. It is too soon to say yet what influence they will have upon our work. So far they have taken nothing from us but unsatisfactory characters. The orphanage has this year cared for one hundred and eighty boys, the largest enrollment in recent years, and twenty more than the number allowed for by the missionary society. The Anglo-Vernacular school in the orphanage has enrolled one hundred and ten pupils, who have made rather better progress than usual. A new department has been added to the industrial school—a dairy, which is doing a business of Rs. 800 a month, and the prospect is that the profits of the year will be sufficient to pay for the entire plant. Mrs. Blackstock's Widows' Home continues to shelter a number of homeless women, who earn their own food by grinding grain. The boys and teachers in the orphanage have as usual done a good deal of preaching and Sunday school work in the neighbouring villages.

Panahpur.—In charge of Lucius Cutler. This is our Christian village, which formerly belonged to the Missionary Society. It has

been a source of perplexity to the missionaries for many years, and this year we sold it to a Christian gentleman and land-holder, Mr. Alfred Powell, who will doubtless be able to manage the village better than missionaries, who do not understand the laws and customs governing the relations of land-lord and tenant. The work has gone on as usual. We held our annual *mela*, March 1-3, and had a profitable meeting, though the minds of the people were somewhat disturbed over the change of land-lords. Three hundred and eighty-five Christians are reported as living in nine villages, and the baptisms for the year have been fifteen.

Mahamdi.—In charge of C. Hancock. This is our farthest outpost, a tahsili town in the Kheri Zila of Oudh. One hundred and ninety-eight Christians are reported as living in twenty-seven villages, and the baptisms for the year have been one hundred and twenty. This was formerly considered to be our most barren and unpromising field, but this year the number of baptisms is greater than in any other circuit of the Bareilly district.

SITAPUR DISTRICT.

REV. PEACHY T. WILSON, Presiding Elder. (P. O. Sitapur.)

This district was cut from the Oudh district at our last conference; it contains two circuits, the Sitapur and Lakhimpur, with their sub-stations.

We have about two millions of people in our field, and the district is bounded on the north by the native state of Nepaul and extends about eighty miles south by forty to sixty wide.

For many years faithful Christian work has been done in this field and from time to time a scant harvest has been gathered; but probably the abundant reaping is still future—indeed it is true now as in the days of Christ that "One soweth and another reapeth." We are expecting the day soon to come when the seed sown in other days will spring up and the long deferred harvest be gathered in. Only yesterday a young man of good family came to us to consult as to how he might profess Christ without enduring great financial losses, and much persecution from relatives and friends; but I could point out to him no new way whereby he might take Christ and escape the cross and the shame that would be heaped upon him if he received and followed his Lord. Many would accept Christ at once, were it not for the hatred that Satan has put into the hearts of both Hindus and Musalmans towards Christ.

Many from the lower walks of life are casting their lot with us. We have been compelled to think of erecting a boarding house for Christian boys who come to us wishing to attend our excellent city school; already near fifty of the one hundred and twenty boys attending the school are Christian lads, and I plan to build dormitories for them as soon as I get one thousand dollars for the purpose.

We have just completed a neat substantial Bulter chapel at the Lal Kurti Bazar, where we have a school for enquirers and where a few Christians live.

George Mayal is doing good service as headmaster at Khyrabad while A. G. McArthur is in supervision of that part of our evangelistic work; our pastor, Chhote Lal, of Sitapur, attends to the pastoral and evangelistic work at Sitapur, while K. Silas is doing well in charge of the city school here.

Rev. Kanhai Singh of Lakhimpur has a fine field extending to the native state of Nepaul; he is aided by Sadal Singh and other brethren; they have baptized one hundred and ten persons during nine months, and there is every probability of a great work opening up ere long, especially among the Chamars of that region.

Some time in the year I was led to ask God to give us a hundred thousand converts on my district during the coming ten years; I see no visible signs of this great revival yet; the sky is clear and the rains are apparently still distant; but God is still the hearer of prayer as in the days of Elijah, and I think I see in vision the rising storm, hear the rolling thunders, see the vivid lightnings as they leap from cloud to cloud, and if it please God may not the little cloud not bigger than a man's hand, soon arise out of the sea, and such a spiritual rain descend as has never yet fallen upon our Indian field. If God annoint us all with the Holy Ghost we shall see all his pleasure coming to pass among us; and may we not then expect the Holy Spirit to awaken sinners, and to cause them to come as doves to their windows. God hasten the day. I have to thank Miss Easton in charge of the Girls' Boarding School, Mrs. Wilson in charge of the zanana and evangelistic department of the W F. M. Society, with the other ladies, brethren, sisters and friends who have helped us in the Lord's work.

STATISTICS.

NOTE.—Owing to lack of space, the columns for annas are omitted in the statistical tables. This will account for any apparent inaccuracies in the totals.

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.							
	Probationers.	Full Members.	Local Preachers.	Deaths. Children.	Deaths. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid off old indebtedness of Church property.	Present indebtedness of Church property.
MORADABAD DISTRICT.																
Bijnaur ..	750	312	5	12	8	45	34	79	2	3,000	5	4,300	1,420	820	...	...
Najibabad ...	180	70	1	10	4	19	31	50	1	4,000	2	450	...	52	...	...
Kiratpur ...	232	250	1	17	20	25	35	60	...	...	...	...	...	...	...	...
Mandawar ...	919	678	2	15	25	62	100	162	1	200	5	600	...	25	...	...
Kanth ...	203	312	2	6	10	35	25	60	...	...	2	130	...	15	...	...
Nagina ...	380	70	3	3	6	11	13	24	1	95	...	...	...	...	...	...
Thakurdwara,	96	38	1	5	...	38	58	96	1	325	..	...	..	10	...	...
Nurpur ...	368	130	2	10	7	20	36	56	...	..	...	...	...	...	...	..
Dhampur ...	360	72	2	27	23	23	15	38	..	..	..	...	.	...	...	
Seohara ...	389	108	...	23	19	36	55	91	1	150	2	800	...	15	..	..
Sherkot ...	619	69	3	14	12	28	17	45	..	...	...	...	...	...	..	..
Chandausi ...	275	344	3	6	5	15	10	25	3	625	1	1,200	25	60	...	...
Kundarki ...	228	526	3	4	5	56	96	152	1	40	3	700	...	45	...	...
Moradabad ...	819	237	11	...		31	34	65	4	35,000	5	18,700	...	355	...	...
Total ...	5818	3216	39	152	144	444	559	1003	15	43,435	25	26,880	1,445	1397	...	...
BUDAON DISTRICT.																
Budaon ...	550	180	5	11	8	32	30	62	2	19,000	2	7,000	12,000			
Bisauli ...	1128	30	1	...		17	21	38	...	...	1	700				
Bhamora ...	244	54	2	7	6	12	38	50	...	..	1	85				
Aonla ...	290	232	1	8	5	84	70	154	1	300	4	900				
Kakrala ...	280	162	2	10	5	31	30	61	1	120	4	500				
Bilsi ...	521	572	1	3	6	64	60	124	1	500	2	500				
Binawar ..	219	236	2	4	4	43	97	140	1	80	2	300				
Datagunj ...	395	400	...	...	...	55	57	112	1	100	1	200				
Ujhani ...	881	200	2	20	7	40	20	60	2	147		...				
Total ...	4508	2066	16	63	41	378	423	801	9	20,247	17	10,100	12,000			
GARHWAL DISTRICT.																
Gadoli ...	14	6	1	3	2	9	10	19	...	...	...	...	5000	...	...	...
Kainur ...	16	11	2	..	...	9	2	11	...	...	...	...	...	...	...	...
Kotedwar ...	1	5	1	...	1	1	...	1	...	...	1	100	..	...	...	...
Lansdowne ...	48	11	1	...	1	2	3	5	...	...	2	1600	...	...	...	...
Pauri ...	136	160	5	3	2	34	17	51	3	4200	4	12300	20000	...	...	..
Ramni ...	1	5	1	1	..	...	...	...	..	...	...	...	..	..	...	...
Srinagar ...	8	8	1	..	...	1	...	1	...	...	...	...	...	...	...	..
Total ...	224	206	12	7	6	56	32	88	3	4200	7	14000	25000			

FOR THE YEAR ENDING WITH 31st DECEMBER, 1895.

STATISTICS NO. 1.

No. of Sunday-schools.	Officers and Teachers.	Scholars of all ages: Christians.	Scholars of all ages: Non-Christians.	Scholars of all ages: Total.	Missionary Collections: From Churches.	Missionary Collections: From Sunday-Schools.	Church Extension.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	Pastor: From Europeans.	Pastor: From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
16	30	235	92	327	20	10		2		10	9		9		60	36	78	1		115
8	4	52	32	84						1	1		1		4		24	1		25
6	8	270	30	300	3										3		15			16
22	16	400	40	440	6			1		1					8		36	1		37
4	6	476		476	2			1							3		22	1		23
10	11	140	42	182	4						1				5		24	1		25
10	10	300	100	400	4			1	1		1				7		27	1		28
6	6	86	15	101	3						1						32	1		33
10	10	110	40	150	4			1							6		20	1		21
12	10	400	185	585	2								1		4		23	1		24
10	12	120	46	166	1					1	1				3		30	1		31
17	22	115	70	185	18			2		2	3		6		31		72	2		74
11	20	405	91	496	8			2		1	2				13		40	1		41
46	61	72	614	1334	89	11		10	20	13	33			140	316	352	221		25	598
20	226	3829	1397	5226	164	21		20	21	30	53		17	140	469	388	665	14	25	1093
24	28	295	630	925	65	8				12	4		29		118	96	144	4	8	252
14	14	267	61	328	10						2				12		36	2	3	41
7	5	140	30	170	1										1		14	1		15
11	17	137	60	197				1		3	2		1		7		60	1	2	63
11	18	175	75	250	4					2			1	4	11		30	1	1	32
13	19	550	140	690	8			1			1				10		44	1	3	48
12	13	304	30	334	5			1		2	1				9		22	1	1	24
9	11	216	60	276	4										5		17	1	1	19
13	11	286	200	486	5			1		1					8		27	1	1	29
124	136	2370	1286	3656	102	8		5		21	12		31	4	184	96	394	13	20	523
1	3	51	10	61	7			1		1	1				10	10	3	1	1	15
3	5	25	36	61	1										2		6			6
1	2	20		20													4			4
3	7	18	41	59	4						1				5		9	1		10
17	34	304	167	471	25			1		9	4		15	155	209	23	25	4	13	66
3	5	7	63	70	3					1					5		9			10
1	1	12	18	30													1			1
29	57	437	335	772	40			3		11	7		15	155	231	33	58	7	15	113

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	Deaths. Children.	Deaths. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid off old indebtedness of Church property.	Present indebtedness of Church property.	Current expenses for lights, etc.
SAMBHAL DISTRICT.																	
Sambhal ...	198	100	6	4	6	21	35	56	4	1100	3	1250	330	250	200		
Bahukhera ...	125	163	1	5	3	10	20	30	1	50	1	150		20			
Rasulpur ...	82	88	2	6	4	9	19	28	2	145	1	15		16			
Sharifpur ...	160	166	1	5	7	36	25	61	2	130	1	30		25			
Rajpura ..	590	78	3	8	7	60	90	150	1	80				26			
Gannaur ...	351	60	1	2	5	53	34	87	2	135	1	235		57			
Bahjoi ...	180	215	3	5	4	18	21	39			2	400		25			
Gangesri ..	150	200		2		30	20	50	1	15	2	25		16			
Hasanpur ...	283	445	4	10	5	65	40	105	3	200	2	240		36			
Shahpur ...	171	34	1	3	2	10	20	30	1	185	2	130		15			
Narainiya ..	83	150	1	2	2	16	23	39	1	20				5			
Amroha ...	275	389	1	4	2	100	70	170	3	850	6	1025	15	36			
Dhanaura ...	71	647	1	4	9	11	55	66	1	60	1	500		48			
Basta ...	206	224	3	0	11	24	72	96	1	100	1	400		30			
Total ..	2925	2959	28	60	67	463	544	1007	23	3070	23	4400	345	605	200		
SITAPUR DISTRICT.																	
Sitapur —	153	67	8	2	1	29	54	83	3	14,000	2	11,000	28,000				
Lakhimpur ...	110	52	3	10	6	110	29	139	1	3,000	3	450					
Total ...	263	119	11	12	7	139	83	222	4	17,000	5	11,450	28,000				
KUMAON DISTRICT.																	
Bhot ..	4	9	1				2	2			3	2000	700	1500			
Bungidhar .	1	5	0	2		4	1	5			1	340		340			
Dwarahat ..	30	59	3	5	3	18	11	29	2	3500	3	3000	2500				
Lobha ...	9	15	1		0	12	8	20	1	200	2	550		150			
Hindustani Naini Tal ..	85	90	5	1	2	5	35	40	3	13000	3	26000	9000	1200			
English Naini Tal ...		24			1				1	26000	1	9000	210000	30000	32000	50000	200
Pithoragarh ...	122	147	5	8	2	56	51	107	3	3000	6	9000	15000	176			30
'al ...	251	349	15	16	8	95	108	203	10	45700	19	49890	237200	33366	32000	50000	23

FOR THE YEAR ENDING WITH 31st DECEMBER, 1895.

STATISTICS NO. 1.

UNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.													MINISTERIAL SUPPORT.				
		SCHOLARS OF ALL AGES.			MISSIONARY COLLECTIONS.													PASTOR.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches.	From Sunday-Schools.	Church Extension.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
17	17	216	390	606	38	2		1		4	6		5	16	72		84	5	10	99
5	8	135	65	200	5								1		6		24			24
10	10	90	35	125	4					1	1		1		7		24	1		25
6	8	100	50	150	2						1		1		4		22	1		23
7	12	100	40	140	3			1		1	1		1		7		24	1		25
12	17	380	30	410	5	3		1		1	3	41	1		55		39	1		40
11		230	100	330	5					1	1				7		35	1		36
4	7	104		104	3					1					4		12			12
10	19	50	100	150	13	2		1		2	2		3		23		36	1		37
5	9	120	65	185	4										4		24			24
4	9	200	50	250	4					1	1				7		17	1		18
13	14	388	152	540	10			1			2				13		32	1		33
9	9	772	28	800	10						1		1		12		40	1		41
9	10	124	100	224	10			1			1		3		15		30	1		31
122	149	3009	2205	4214	116	7		7		12	20	41	17	16	237		443	15	10	468
20	34	192	1208	1400	63				8	17	11		48	5	154	965	135		20	1120
19	16	132	600	732	18					4	2		1	1	27	14	52		6	72
39	50	324	1808	2132	81				8	21	13		49	7	181	979	187		26	1192
3	5	10	155	165	4			2			2			6	14		2	3		5
1	2	17	19	36	2		1				1				5		4	1		5
5	17	100	65	165	57	2				10	15	428	400		913		48	2	40	90
2	2	25	35	60	13		25				2				40		6	1		7
4	16	60	210	270	20						20				40	10	50	4		64
2	12	135		135	70					60			300	125	555	1779				1779
11	36	285	272	557	54					9	17	36	4	17	137	52	48	6		108
28	90	632	756	1388	220	2	26	2		79	58	464	704	148	1705	1843	158	17	40	2058

NORTH INDIA CONFERENCE STATISTICS,

GENERAL

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.							
	Probationers.	Full Members.	Local Preachers.	DEATHS Children.	DEATHS Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid off old indebtedness of Church property.	Present indebtedness of Church property.
BARA BANKI DISTRICT.																
Bara Banki ..	114	44	10		3	31	45	76	1	3,500	1	200	30	...	...	...
Hardoi ...	300	98	9	5	..	72	99	171	1	400	3	1,000	200	184	...	...
Lucknow ... (English)	17	95	...	...	1	7	...	7	1	22,000	1	10,000	...	...	160	...
Lucknow .. (Hindustani)	255	130	13	12	10	28	49	77	2	24,000	7	50,500	150000	80	...	...
Rai Bareilly ...	185	46	2	1	1	27	27	54	1	3,000	1	4,000	2,000	270	...	...
Shahabad ...	285	50	2	5	7	34	50	84	...	...	...	..	...	...	...	...
Unao ..	296	195	5	15	25	37	121	158	1	100	1	1,000	1,000	72	...	...
Total ...	1452	658	41	38	47	236	391	627	7	52,000	14	66,700	153230	609	160	..
PILIBHIT DISTRICT.																
Fatehganj W..	965	364	3	4	6	45	56	101	1	850	3	500	65	585	..	75
Behari ...	337	100	3	3	4	5	30	35	1	140	1	300	..	...	...	...
Puranpore ...	64	16	1		3	12	27	39	1	111	...	..	12	24	...	...
Pilibhit	207	88	3	4	5	25	40	65	2	599	2	500	270	72	...	...
Bisalpore ...	509	88	3	...	16	45	61	106	1	400	2	420	40	30	...	..
Nawabganj ...	230	50	2	4	1	8	12	20	1	100	2	148	...	24	...	...
Mirganj ...	204	115	1	2	9	16	24	40	1	200	1	120	...	24	...	...
Shahi ...	300	268	3	2	8	24	27	51	1	100	2	140	...	45	...	..
Rampore ...	266	115	2	2	..	55	65	120	..	...	1	325	..	24	..	..
Milak ..	402	209	1	...	14	11	20	31	1	50	..	...	...	24	...	...
Sirauli ...	800	600	3	..	5	40	61	101	1	150	2	175	...	36	...	...
Total ...	4284	2013	25	21	71	286	423	709	11	2,700	16	2,628	387	888	...	75
BAHRAICH DISTRICT.																
Bahraich ...	88	112	5	6	5	27	58	85	2	400	3	4,200	2,000	150	...	...
Bhinga ...	114	68	3	1	4	23	41	64	1	...	1	80	...	...	...	...
Balrampore ...	116	98	1	5	8	24	44	68	1	350	2	60	200	60	...	...
Colonelganj ...	84	30	2	4	6	18	27	45	...	...	...	...	...	...	...	...
Gonda ..	91	44	3	..	2	10	20	30	2	5,300	2	3,500	7,000	150	...	...
Kaisarganj ...	22	16	..	1	1	11	28	39	...	...	...	...	...	...	...	..
Mankapore ...	93	51	2	4	5	22	42	64	1	500	1	300	250	6	..	...
Total ...	608	419	16	21	31	135	260	395	7	6,550	9	8,140	9,450	366	...	...

FOR THE YEAR ENDING WITH 31st DECEMBER, 1895.

STATISTICS NO. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		Scholars of all ages.			Missionary Collections.											Pastor.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches.	From Sunday-Schools.	Church Extension.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
38	26	58	1565	1623	10	2	...	3		3	17		6	5	46	96	91	2	2	191
26	14	280	1350	1630	15	...	..			10	5		9		39		130	3	3	136
1	14	125	...	125	265	40	...			67	112		140	474	1098	1200			35	1235
31	90	265	1248	1513	182	23	...			16	44		2358	11	2634	120	450		19	589
11	17	50	439	489	19	...	...	1	7	8	2				29		72	1	1	74
24	26	396	304	700	6	...	...	1		1	1		4	1	14		55	1		56
32	22	420	811	1231	11	3	...	1		2	2		3		22		72	1		73
163	209	1504	5717	7311	499	68	...	6	7	107	183		2520	491	3883	1416	870	8	60	2355
22	22	759	240	999	10	...	...	1		3	2		6	20	42		104	2	3	109
7	8	150	20	170	5	...	...	1		1	1			4	12		48	1	1	50
4	7	90		90	3	1	..			1				3	9		29	1	1	31
11	16	154	47	201	7	...	...	1						7	16		48	1		49
13	20	480	27	507	5	1	...	1		1	1			4	13		45	1	1	47
8	14	205		205	2	1	..							4	8		35	1	1	37
9	13	146		146	3	1	...			1				6	12		36	1	1	38
14	18	416		416	5	1	...			1				10	18		48	1	1	50
8	11	220	40	260	3	1	...			1				8	14		42	1		43
10	14	336	50	386	2	1	..			1				8	13		45	1		46
10	15	428		428	5	1	..			1				10	18		48	1	1	50
116	158	3384	424	3808	51	8	...	7		11	8		6	84	176		528	12	10	550
9	16	258	278	536	9	1	...				3	13	6	21	53		96	3	3	102
7	12	184	329	513	3						1		2		6		39	1	1	41
10	11	268	280	548	5	2				1	1				9		48	1	1	50
7	12	70	120	190	2						1				3		36	1	1	38
9	19	190	288	468	9	5			3		9		10		36	24	48	4	3	79
3	6	55	59	114	1										1		18			18
10	12	124	108	232	3							2			6		48	1	1	50
55	88	1139	1462	2601	33	8			3	1	17	15	18	21	117	24	333	11	10	379

NORTH INDIA CONFERENCE STATISTICS,

GENERAL

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	DEATHS. Children.	DEATHS. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid off old indebtedness of Church property.	Present indebtedness of Church property.	Current expenses for lights, etc.
SAMBHAL DISTRICT.																	
Sambhal ...	198	100	6	4	6	21	35	56	4	1100	3	1250	330	250	200		
Bahukhera ...	125	163	1	5	3	10	20	80	1	50	1	150		20			
Rasulpur ...	82	88	2	6	4	9	19	28	2	145	1	15		16			
Sharifpur ...	160	166	1	5	7	36	25	61	2	130	1	30		25			
Rajpura ..	590	78	3	8	7	60	90	150	1	80				26			
Gannaur ...	351	60	1	2	5	53	34	87	2	135	1	235		57			
Bahjoi ...	180	215	3	5	4	18	21	39			2	400		25			
Gangesri ..	150	200		2		30	20	50	1	15	2	25		16			
Hasanpur ...	283	445	4	10	5	65	40	105	3	200	2	240		36			
Shahpur ...	171	34	1	3	2	10	20	30	1	185	2	130		15			
Narainiya ..	83	150	1	2	2	16	23	39	1	20				5			
Amroha ...	275	389	1	4	2	100	70	170	3	850	6	1025	15	36			
Dhanaura ...	71	647	1	4	9	11	55	66	1	60	1	500		48			
Basta ...	206	224	3	0	11	24	72	96	1	100	1	400		30			
Total ..	2925	2959	28	60	67	463	544	1007	23	3070	23	4400	345	605	200		
SITAPUR DISTRICT.																	
Sitapur —	153	67	8	2	1	29	54	83	3	14,000	2	11,000	28,000				
Lakhimpur ...	110	52	3	10	6	110	29	139	1	3,000	3	450					
Total ...	263	119	11	12	7	139	83	222	4	17,000	5	11,450	28,000				
KUMAON DISTRICT.																	
Bhot ..	4	9	1				2	2			3	2000	700	1500			
Bungidhar .	1	5	0	2		4	1	5			1	340		340			
Dwarahat ..	30	59	3	5	3	18	11	29	2	3500	3	3000	2500				
Lobha ...	9	15	1		0	12	8	20	1	200	2	550		150			
Hindustani Naini Tal ..	85	90	5	1	2	5	35	40	3	13000	3	26000	9000	1200			
English Naini Tal ...		24			1				1	26000	1	9000	210000	30000	32000	50000	200
Pithoragarh ...	122	147	5	8	2	56	51	107	3	3000	6	9000	15000	176			30
Total ...	251	349	15	16	8	95	108	203	10	45700	19	49890	237200	33366	32000	50000	23

FOR THE YEAR ENDING WITH 31st DECEMBER, 1895.

STATISTICS NO. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		Scholars of all ages.			Missionary Collections.											Pastor.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches.	From Sunday-Schools.	Church Extension.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
17	17	216	390	606	38	2		1		4	6			5	16	72		84	5	10	99
5	8	135	65	200	5									1		6		24			24
10	10	90	35	125	4					1	1			1		7		24	1		25
6	8	100	50	150	2						1			1		4		22	1		23
7	12	100	40	140	3			1		1	1			1		7		24	1		25
12	17	380	30	410	5	3		1		1	3	41		1		55		39	1		40
11		230	100	330	5					1	1					7		35	1		36
4	7	104		104	3					1						4		12			12
10	19	50	100	150	13	2		1		2	2			3		23		36	1		37
5	9	120	65	185	4											4		24			24
4	9	200	50	250	4					1	1					7		17	1		18
13	14	388	152	540	10			1			2					13		32	1		33
9	9	772	28	800	10						1			1		12		40	1		41
9	10	124	100	224	10			1			1			3		15		30	1		31
122	149	3009	1205	4214	116	7		7		12	20	41		17	16	237		443	15	10	468
20	34	192	1208	1400	63				8	17	11			48	5	154	965	135		20	1120
19	16	132	600	732	18					4	2			1	1	27	14	52		6	72
39	50	324	1808	2132	81				8	21	13			49	7	181	979	187		26	1192
3	5	10	155	165	4			2			2				6	14		2	3		5
1	2	17	19	36	2		1				1					5		4	1		5
5	17	100	65	165	57	2				10	15	428	400			913		48	2	40	90
2	2	25	35	60	13		25				2					40		6	1		7
4	16	60	210	270	20						20					40	10	50	4		64
2	12	135		135	70					60			300	125		555	1779				1779
11	36	285	272	557	54					9	17	36	4	17		137	54	48	6		108
28	90	632	756	1388	220	2	26	2		79	58	464	704	148		1705	1843	158	17	40	2058

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	DEATHS Children.	DEATHS Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid off old indebtedness of Church property.	Present indebtedness of Church property.	Current expenses for lights, etc.
BARA BANKI DISTRICT.																	
Bara Banki ..	114	44	10		3	31	45	76	1	3,500	1	200	30	...	...	...	7
Hardoi ...	300	98	9	5	..	72	99	171	1	400	3	1,000	200	184	...	...	3
Lucknow (English) ...	17	95	...	...	1	7	...	7	1	22,000	1	10,000	...	...	160	...	36
Lucknow (Hindustani)	255	130	13	12	10	28	49	77	2	24,000	7	50,500	150000	80	...	...	12
Rai Bareilly ...	185	46	2	1	1	27	27	54	1	2,000	1	4,000	2,000	270	...	...	...
Shahabad ...	285	50	2	5	7	34	50	84	...	...	...	..	...	...	...	...	...
Unao ..	296	195	5	15	25	37	121	158	1	100	1	1,000	1,000	72	...	...	6
Total ..	1452	658	41	38	47	236	391	627	7	52,000	14	66,700	153230	609	160	..	71
PILIBHIT DISTRICT.																	
Fatehganj W..	965	364	3	4	6	45	56	101	1	850	3	500	65	585	..	75	2
Behari ...	337	100	3	3	4	5	30	35	1	140	1	300	..	...	...	...	..
Puranpore ...	64	16	1		3	12	27	39	1	111	...	..	12	24	...	...	..
Pilibhit	207	88	3	4	5	25	40	65	2	599	2	500	270	72	...	...	1
Bisalpore ...	509	88	3	...	16	45	61	106	1	400	2	420	40	30	...	...	..
Nawabganj ...	230	50	2	4	1	8	12	20	1	100	2	148	...	24	...	...	..
Mirganj ...	204	115	1	2	9	16	24	40	1	200	1	120	...	24	...	...	..
Shahi ...	300	268	3	2	8	24	27	51	1	100	2	140	...	45	...	..	..
Rampore ...	266	115	2	2	..	55	65	120		...	1	325	..	24	..	..	..
Milak ..	402	209	1	...	14	11	20	31	1	50	..	...	...	24	...	...	..
Sirauli ...	800	600	3	..	5	40	61	101	1	150	2	175	...	36	...	...	7
Total ..	4284	2013	25	21	71	286	423	709	11	2,700	16	2,628	387	888	...	75	3
BAHRAICH DISTRICT.																	
Bahraich ...	88	112	5	6	5	27	58	85	2	400	3	4,200	2,000	150	...	...	2
Bhinga ...	114	68	3	1	4	23	41	64	1	...	1	80	...	...	...	...	..
Balrampore ...	116	98	1	5	8	24	44	68	1	350	2	60	200	60	...	...	1
Colonelganj ...	84	30	2	4	6	18	27	45	...	...	...	...	...	..	...	...	..
Gonda ..	91	44	3	..	2	10	20	30	2	5,300	2	3,500	7,000	150	..	...	..
Kaisarganj ...	22	16	..	1	1	11	28	39	..	...	...	...	...	..	...	..	..
Mankapore ...	93	51	2	4	5	22	42	64	1	500	1	300	250	6	..	...	..
Total ...	608	419	16	21	31	135	260	395	7	6,550	9	8,140	9,450	366	...	...	2

FOR THE YEAR ENDING WITH 31st DECEMBER, 1895.

STATISTICS NO. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.												MINISTERIAL SUPPORT.				
		Scholars of all ages.			Missionary Collections.												Pastor.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches.	From Sunday-Schools.	Church Extension.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
38	26	58	1565	1623	10	2	...	3		3	17		6	5	46	96	91	2	2	191
26	14	280	1350	1630	15	...	..			10	5		9		39		130	3	3	136
1	14	125	...	125	265	40	...			67	112		140	474	1098	1200			35	1235
31	90	265	1248	1513	182	23	...			16	44		2358	11	2634	120	450		19	589
11	17	50	439	489	19	...	...	1	7	8	2				29		72	1	1	74
24	26	396	304	700	6	...	...	1		1	1		4	1	14		55	1		56
32	22	420	811	1231	11	3	...	1		2	2		3		22		72	1		73
163	209	1594	5717	7311	499	68	...	6	7	107	183		2520	491	3883	1416	870	8	60	2355
22	22	759	240	999	10	...	...	1		3	2		6	20	42		104	2	3	109
7	8	150	20	170	5	...	...	1		1	1			4	12		48	1	1	50
4	7	90		90	3	1	..			1				3	9		29	1	1	31
11	16	154	47	201	7	...	...	1						7	16		48	1		49
13	20	480	27	507	5	1	...	1		1	1			4	13		45	1	1	47
8	14	205		205	2	1	...							4	8		35	1	1	37
9	13	146		146	3	1	...			1				6	12		36	1	1	38
14	18	416		416	5	1	...			1				10	18		48	1	1	50
8	11	220	40	260	3	1	...			1				8	14		42	1		43
10	14	336	50	336	2	1	...			1				8	13		45	1		46
10	15	428		428	5	1	..			1				10	18		48	1	1	50
116	158	3384	424	3808	51	8	...	7		11	8		6	84	176		528	12	10	550
9	16	258	278	536	9	1	...				3	13	6	21	53		96	3	3	102
7	12	184	329	513	3						1		2		6		39	1	1	41
10	11	268	280	548	5	2				1	1				9		48	1	1	50
7	12	70	120	190	2						1				3		36	1	1	38
9	19	180	288	468	9	5			3		9		10		36	24	48	4	3	79
3	6	55	59	114	1										1		18			18
10	12	124	108	232	3							2			6		48	1	1	50
55	88	1139	1462	2601	33	8			3	1	17	15	18	21	117	24	633	11	10	379

NORTH INDIA CONFERENCE STATISTICS,

GENERAL

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	DEATHS. Children.	DEATHS. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid off old indebtedness of Church property.	Present indebtedness of Church property.	Current expenses for lights, etc.
BAREILLY DISTRICT.																	
Bareilly ...	306	250	9	6	3	27	40	67	3	...	...	...	...	...	...	...	...
Bareilly Sadar Bazar,	154	61	...	...	1	37	43	80	1	400	1	300	...	100	...	...	..
Faridpore ..	116	172	1	2	2	48	32	80	2	300	2	300	...	53	...	...	...
Khera Bhajera	59	31	2	3	6	26	25	51	1	4,000	2	3,000	100	30	...	..	...
Miranpore Katra ...	208	45	1	...	1	15	39	54	1	50	1	160	50	24	..	...	...
Tilhar ..	102	150	1	..	.	27	26	53	1	1,000	2	1,000	50	900	...	...	...
Jalalabad ...	170	64	2	7	10	35	50	85	2	200	2	500	25	140	...	...	...
Pawayan ...	160	57	1	3	15	33	69	102	1	100	2	800	300	90	..	25	...
Shahjahanpore West ..	176	60	4	1	1	55	49	104	4	15,000	2	5,000	9,500	300	...	...	6
Shahjahanpore East ...	240	100	5	2	9	17	17	34	2	6,500	1	4,000	12,000	...	...	...	...
Panahpore ...	66	171	...	3	5	13	10	23	1	1,484	5	750	...	...	...	...	...
Mohamdi ..	80	78	2	4	3	28	69	97	..	...	2	300	...	60	...	...	...
Total ..	1837	1239	28	31	56	361	469	830	19	29,034	22	16,110	22,025	1697	...	25	6

FOR THE YEAR ENDING WITH 31st DECEMBER, 1895.

STATISTICS NO. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		SCHOLARS OF ALL AGES.			MISSIONARY COLLECTIONS.											PASTOR.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches.	From Sunday-Schools.	Church Extension.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
51	60	650	815	1465	93	1		14	55	16				70	249		312	5	21	338
9	17	198	194	392	6	...		1	1	1					9		24	1	1	26
7	7	260	50	310	3	3		1	1	1					9		29	1		30
7	9	15	50	65	3	...		1	1	1					6		16	1	1	18
10	14	90	40	130	2	...		1	1	1					5		24	1	1	26
20	25	380	120	500	5	...		1	1	1					8		36	1	1	38
17	17	105	75	180	5	...		1	1	1	120				128		40	1	1	42
17	18	72	76	148	4	1		1	1	1					8		36	1		37
15	15	222	307	529	2	1		..	2	5			2		37		60	3	2	65
16	24	340	90	430	4(	...		..	5	3			15	15	78	12	84	5	2	103
5	6	187	45	232	7	...		1	...	1					9		18	2		20
9	13	222	95	317	4	...		1	1	1					7		30	1		31
183	225	2741	1957	4698	199	6		23	70	33	120		17	85	553	12	709	23	30	774

NAME OF DISTRICT.	WORKERS.											
	Foreign Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both male and female.	Bible Readers.	Colporteurs. Not Exhorters or otherwise counted.	Other Paid Workers [Physicians, etc.]	Total.
GARHWAL DISTRICT												
Gadali ...	1	...	...	...	...	1	...	1	...	...	...	
Kainur ...	...	...	...	...	...	2	2	2	3	...	...	
Katedwara	...	...	...	...	...	1	1	...	2	...	...	
Lansdowne	...	...	...	..	1	1	2	2	3	...	...	
Pauri ...	1	1	...	2	1	5	4	15	5	...	...	3
Ramni ...	...	...	...	...	1	1	1	1	1	..	...	
Srinagar	...	...	...	..	...	1	1	...	1	...	...	
Total ...	2	1	...	2	3	12	11	21	15	...	...	6
MORADABAD DISTRICT											...	
											...	
											...	
Bijnour ...	...	...	...	2	1	5	6	9	5	...	...	2
Najibabad .	...	...	...	...	...	1	6	6	3	...	...	1
Kiratpur	...	...	...	...	...	1	3	5	3	...	...	1
Mandawar	...	..	...	...	1	2	5	7	4	...	...	1
Kanth ...	...	...	..	...	...	2	4	5	1	...	...	1
Nagina ...	...	...	...	...	1	3	6	8	3	...	...	2
Thakurdawara	...	...	...	...	...	1	5	6	2	1	...	1
Nurpur ...	...	...	...	...	...	2	5	4	2	...	...	1
Dhampur	...	...	...	...	1	2	5	6	3	...	...	1
Seohara ...	...	...	...	...	1	...	4	5	2	...	..	1
Serkote ...	...	...	...	...	...	3	5	6	3	...	...	1
Chandausi	...	...	...	...	1	3	6	7	4	...	—	2
Kundarki	...	...	...		1	3	5	6	4	...	—	1
Moradabad	2	2	1	4	1	11	9	23	...	1	—	[illegible]
Total ...	2	2	1	6	8	39	74	103	39	2	...	27
SITAPUR DISTRICT												
Sitapur ...	1	1	1	3	2	8	9	8	9	1	—	[illegible]
Lakhimpur ...					1	3	5	10	8	1	—	[illegible]
Total ...	1	1	1	3	3	11	14	18	17	2		[illegible]
BUDAON DISTRICT.												
Budaon ...	1	1	1	1	2	5	4	16	4		10	[illegible]
Bisauli ...	...	...	...	...	1	1	7	10	1	...	1	[illegible]
Bhamora ...	...	...	..	...	...	2	1	3	1	...	...	[illegible]
Aonla ...	...	...	...	...	1	1	6	8	11	..	...	[illegible]
Kakrala ...	...	...	...	...	...	2	3	9	1	...	..	[illegible]
Bilsi ...	..	..	...	...	1	1	7	9	2	...	...	[illegible]
Binawar ...	..	..	...	..	1	2	...	9	4	...	...	[illegible]
Dataganj ...	...	..	...	...	1	...	5	10	...	...	...	[illegible]
Ujhani ..	...	...	...	...	1	2	1	13	1	...	...	[illegible]
Total ...	1	1	1	1	8	16	34	87	25		11	[illegible]

STATISTICS NO. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations raised in India only.	Colportage work.	For Dispensary and Hospital work.	For any other purpose, viz., Tents, Workshops, Wells, Suits, Graveyards.	Total collected in India.
...	19	...	19	21	54	75	10	15	...	...	...	..	...	..	25
...	11	...	11	29	30	59	2	6	...	...	...	...	...	..	9
...	1	...	1	7	3	10	..	4	...	...	..	...	...	..	4
...	3	2	5	61	9	70	5	10	...	...	...	...	...	...	15
...	40	11	51	302	109	412	209	66	1566	643	..	...	50	155	2689
...	...	...	...	8	9	17	5	10	...	...	...	...	..	..	15
...	...	1	1	17	9	26	...	1	...	..	...	...	...	...	1
...	74	14	88	445	223	669	231	113	1566	643	...	...	50	155	2758
...	34	...	34	1068	361	1,429	60	115	...	...	...	...			175
...	31	...	31	251	200	451	3	25	.	...	...	...			28
...	35	...	35	483	248	73.	4	16	...	..	...	...			20
...	100	...	100	1,600	200	1,800	8	37	...	...	...	...			45
...	25	...	25	517	230	747	3	23	.	..	...	...			26
...	13	...	13	454	200	654	5	25	...	...	...	..			30
...	58	...	58	135	60	195	7	28	..	...	...	...			35
...	36	...	36	500	300	800	5	33	...	...	...	...			38
...	15	..	15	435	250	685	6	21	...	...	...	...			27
...	36	...	36	498	230	728	4	24	..	...	...	...			28
...	17	...	17	691	450	1,141	3	31	..	..	...	...			34
...	10	...	10	623	200	823	31	74	...	...	...	..			105
...	96	...	96	758	300	1,058	13	41	...	...	...	—			55
...	51	14	65	1,068	345	1,413	316	598	3410	1050	...	—			5404
...	557	14	571	9,081	3574	12,655	469	1093	3410	1080	...	—			6053
9	65	8	82	230	150	380	154	1120	1080	926				250	3530
4	131	4	139	166	30	196	27	72	—	—				20	120
13	196	12	221	396	180	576	181	1192	1080	926				270	3650
	44	18	62	737	231	968	118	252	1200	600					2170
	—	38	38	1.160	38	1,198	12	41							53
	50	—	50	300	100	400	1	15							17
	140	3	143	524	436	960	7	63							70
	30	31	61	444	225	669	11	32							43
	111	13	124	1,095	727	1,822	10	48							58
	140	—	140	458	304	762	9	24							33
	112	—	112	796	178	974	5	19							24
	60	—	60	1,084	210	1,294	8	29							37
	687	103	790	6,598	2,449	9,047	184	523	1200	600					2508

NAME OF DISTRICT.	Workers.											
	Foreign Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both male and female.	Bible-Readers.	Colporteurs. Not Exhorters or otherwise counted.	Other Paid Workers [Physicians, etc.]	Total.
Sambhal District.												
Sambhal ...	...	...	..	...	1	6	4	14	5	...	...	30
Babukhera	...	...		...	1	1	1	3	3	..	..	9
Rasulpur	...	...	...	...	...	2	1	5	2	...	...	10
Sharifpur	...	...	..	...	..	1	2	2	3	...	...	8
Rajpura	...	...	...	...	...	3	1	6	2	...	...	12
Ganour	...	...	...	...	1	1	2	10	3	...	...	17
Bijhoe	...	...	...	...	...	3	2	4	2	...	...	11
Gangesri	...	...	...	...	1	0	1	2	2	...	...	6
Hasanpur	...	..	...	...	1	4	2	5	4	..	...	16
Shahpur	...	...	..	...	...	1	2	2	3	...	...	8
Narainiya	...	...	...	...	...	1	2	4	1	...	...	8
Amroha	...	...	...	...	1	1	4	4	2	...	...	12
Dhanaura	...	...	...	...	1	1	5	3	3	..	...	13
Basta	...	..	...	...	1	2	3	5	4	...	...	16
Total	...	...	...	...	8	25	32	69	39	...	...	176
Kumaon District.												
Bhot	...	...	...	1	...	1	1	...	5	2	...	1	11
Bangidhar	..	...	..	...	...	1	...	2	..	2	..	...	5
Dwarahat	...	1	1	...	...	...	3	2	7	3	...	4	21
Labha	...	...	...	...	...	...	1	1	...	2	..	...	4
Nani Tal (Hindustani)	...	...	1	...	3	1	5	3	20	...	...	...	33
Nani Tal (English)	...	3	2	3	..	...	...		20	...	...	...	28
Pithoragarh	...	..	...	2	3	1	5	8	2	25	1	...	47
Total	..	4	4	6	6	4	15	16	54	34	1	5	149
Pilibhit District.												
Fatehganj West	...					1	3	4	9	9			27
Baheri	...						3	5	7	6			21
Puranpur	...						2	2	6	3			13
Pilibhit	...						3	3	9	6			22
Bisalpur	...						2	3	6	3			14
Nawabganj	...						1	1	5	3			10
Mirganj	...					1	3	8	8	6		1	27
Shahi	...						3	5	8	4			20
Rampur	...						1	1	3	2			7
Sirauli	...					1	3	5	9	5			23
Milak	...						1	1	7	4			13
Total	...				3	25	38	77	51			3	197

FOR THE YEAR ENDING 31ST DECEMBER, 1895.

STATISTICS NO. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations raised in India only.	Colportage work.	For Dispensary and Hospital work.	For any other purpose, viz., Tents, Workshops, Wells, Suits, Graveyards.	Total collected in India.
	45	11	56	305	105	410	72	99	192	36	..			16	415
	25	5	30	290	104	394	6	24							30
	24	4	28	172	110	282	7	25							32
	46	15	61	327	112	439	4	23							27
	130	20	150	671	262	933	7	25							32
	67	20	87	413	315	728	55	40						30	125
	39	...	39	398	278	676	7	36							43
	50	...	50	351	100	451	4	12							16
	85	20	105	733	105	838	23	37	96	24	...				180
	24	6	30	206	108	314	4	24							28
	13	2	15	234	114	348	7	18							25
	180	30	210	666	381	1,047	13	33							46
	57	9	66	720	222	942	12	41							53
	80	16	96	434	247	681	15	31							46
	865	158	1023	5,920	2,563	8,483	237	468	288	60	...			46	1099
	2		2	15	10	25	14	5	...	...	..		...	...	20
	5		5	7	9	16	5	5	...	...	...		...	...	10
	27	2	29	92	60	152	913	52	...	60	...		450	43	1518
1	19		20	25	9	34	40	7	...	..	..		...	..	47
	40		40	181	120	301	40	64	925	902	150		...	425	2506
		5	5	24	110	134	555	1779	7582	31,864	...		..	...	41,780
	95	12	107	275	161	436	137	108	480	67	...		350	..	1142
1	188	19	208	619	479	1098	1705	2020	8987	32,893	150		800	468	47,023
	101	25	126	1,333	445	1,778	42	109	60	24				24	259
	35		35	440	185	625	12	50							62
	120		120	81	100	181	9	31							40
	106		106	298	235	533	16	49							65
	20		20	600	104	704	13	47							60
	40		40	282	119	401	8	37							45
	32	5	37	321	65	386	12	38							50
	51		51	571	128	699	18	50							68
	39		39	383	12	395	14	43							57
	101		101	1,404	451	1,855	18	50							68
	31		31	612	200	812	13	46							59
	676	30	706	6,325	2,044	8,369	176	550	60	24				24	834

NAME OF DISTRICT.	Workers.											
	Foreign Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both male and female.	Bible Readers.	Colporteurs. Not Exhorters or otherwise counted.	Other Paid Workers [Physicians, etc.]	Total.
OUDH DISTRICT.												
Bara Banki ...	...	...	..	...	1	10	3	3	12	..	4	33
Hardoi ...	...	..	...	...	1	9	5	10	9	2	4	40
Lucknow (English) ...	1	1	..	...	..	...	...	...	...	...	...	2
Lucknow (Hindustani) ...	6	4	6	5	1	13	2	19	4	1	9	70
Rai Bareilly ..	...	...	...	...	1	2	6	2	8	1	2	22
Shahabad ...	...	...	...	..	1	2	8	12	8	...	3	34
Unao ...	...	..	...	...	1	5	2	17	13	1	..	39
Total ..	7	5	6	5	6	41	26	63	54	5	22	240
GONDA DISTRICT.												
Bahraich ...	...	...	...	...	1	5	3	6	9	..	...	24
Bhinga ...	...	...	...	...	1	3	1	2	6	...	..	13
Balrampur ...	...	...	...	...	1	1	4	1	6	...	...	13
Colonelganj ...	..	...	...	...	...	2	3	1	4	...	...	10
Gonda ...	...	...	1	3	1	3	1	8	5	1	...	23
Kaiserganj ..	...	...	...	...	1	...	2	...	3	...	...	6
Mankapur ...	...	.	...	...	1	2	6	2	7	1	...	19
Total ...	...	...	1	3	6	16	20	20	40	2	...	108
BAREILLY DISTRICT.												
Bareilly ...	3	3	4	4	3	4	4	24	5	1	..	55
" Sadar Bazar ...	...	...	...	..	1	...	4	5	1	...	...	11
Faridpur ...	...	...	...	...	1	1	5	15	2	...	...	24
Khera Bajhera ...	...	...	...	...	...	2	1	...	...	...	...	3
Miranpur Katra ...	...	...	...	...	...	1	3	6	4	...	...	14
Tilhar ...	...	...	..	...	1	1	6	8	8	...	...	24
Jalalabad ...	...	..	...	...	1	2	4	5	1	...	4	17
Pawayan ...	...	...	6	...	1	1	8	8	4	...	...	28
Shahjahanpur West ...	...	...	1	3	1	4	6	9	2	...	..	26
Shahjahanpur East ...	1	1	...	1	1	5	7	5	3	...	1	25
Panahpur ...	..	...	..	...	1	...	5	3	3	...	..	12
Mohamdi ...	...	...	...	..	1	2	3	3	2	...	...	11
Total ...	4	4	11	8	12	23	56	91	35	1	5	250

FOR THE YEAR ENDING 31ST DECEMBER, 1895.

STATISTICS NO. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations raised in India only.	Colportage work.	For Dispensary and Hospital work.	For any other purpose, viz., Tents, Workshops, Wells, Suits, Graveyards.	Total collected in India.
...	74	3	77	169	55	224	46	191	...	118	...	...	...	...	357
4	157	10	171	408	82	490	39	136	56	30	...	...	...	...	261
..	...	...	...	112	336	448	1098	1235	...	...	...	...	...	160	2493
8	41	...	49	399	140	539	2634	589	5336	7556	...	...	...	575	16690
...	53	1	54	234	75	309	29	74	...	...	...	15	...	...	118
...	74	10	84	338	60	398	14	56	...	...	...	...	...	...	71
...	158	2	160	497	75	572	22	73	2	120	...	...	...	...	217
12	557	26	595	2157	823	2980	3883	2355	5394	7824	...	15	...	735	20207
6	52	27	85	206	79	285	53	102	360	108	20	..	...	...	642
...	41	23	64	186	42	228	6	41	17	18	..	...	...	...	82
...	44	24	68	216	44	260	9	50	...	...	96	...	...	...	155
4	23	18	45	116	38	154	3	38	54	12	..	...	...	...	108
1	19	10	30	139	43	182	36	79	240	84	36	...	...	...	475
...	28	11	39	39	16	55	1	18	...	...	...	...	...	...	19
...	42	22	64	147	32	179	6	50	...	...	...	...	...	...	56
11	249	135	395	1,049	294	1,343	117	379	671	222	152	...	...	...	1542
...	40	...	40	568	230	798	249	338	2760	1750	...	...	...	...	5097
...	80	...	80	216	107	323	9	26	...	75	...	...	...	...	110
...	68	12	80	290	198	488	9	30		...	...	...	...	...	39
...	51	...	51	92	50	142	6	18	...	...	...	...	...	...	24
...	54	...	54	254	31	285	5	26	...	...	...	..	...	...	31
...	42	11	53	254	161	415	8	38	..	...	...	...	...	...	46
...	70	15	85	237	142	379	128	42	...	...	...	...	...	2	172
7	95	...	102	219	114	333	8	37	..	...	...	...	...	...	45
5	94	5	104	241	170	411	37	65	2460	917	...	...	...	..	3479
...	32	2	34	346	80	426	78	103	1800	...	...	...	400	...	2381
...	14	9	23	238	137	375	9	20	144	...	...	...	...	...	173
...	84	13	97	161	59	220	7	31	..	...	...	..	.	...	38
12	724	67	803	3,116	1,479	4,595	553	774	7164	2742	...	...	400	2	11635

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December, 1895.

SUNDAY SCHOOL STATISTICS.

NAME OF CIRCUIT.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all ages.					Average attendance of Officers and Teachers and Scholars.
								Christians.		Non-Christians.			
	No. of Schools for Boys only.	No. of Schools for Girls only.	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Male.	Female.	Male.	Female.	Total.	
Garhwal District.													
Gadoli			1	1	3		3	48	3	10		61	59
Kainur			3	3	3	2	5	14	11	36		61	53
Kotedwar			1	1	2		2	16	4			20	19
Lansdowne	3			3	4	3	7	15	3	41		59	50
Pauri			17	17	18	16	34	155	149	141	26	471	402
Ramni			3	3	4	1	5	5	2	63		70	65
Srinagar			1	1	1		1	4	8	18		30	28
Total	3		26	29	35	22	57	257	180	309	26	772	676
Moradabad District.													
Bijnour	8	8		16	15	15	30	118	117	45	47	327	240
Najibabad	4	4		8	2	2	4	26	26	16	16	84	70
Kiratpur	4	4		8	4	4	8	134	136	15	15	300	250
Mandawar	11	11		22	8	8	16	200	200	20	20	440	350
Kanth	2	2		4	3	3	6	238	238			476	406
Nagina	5	5		10	5	6	11	70	70	21	21	182	170
Nurpur	3	3		6	3	3	6	44	42	8	7	101	96
Dhampur	6	4		10	6	4	10	100	10	30	10	150	120
Seohara	7	5		12	6	4	10	300	100	100	85	585	450
Sherkot	6	4		10	7	5	12	100	20	40	6	166	140
Chandausi	9	8		17	9	13	22	100	15	60	10	185	170
Kundurki	14	7		21	15	5	20	300	105	80	11	496	350
Thakurduwara	6	4		10	6	4	10	200	100	70	30	400	250
Muradabad	26	20		46	40	21	61	500	225	500	114	1334	1,000
Total	111	89		200	129	97	226	2430	1399	1005	392	5226	4,062
Sambhal District.													
Sambhal	3	8	6	17	9	8	17	150	66	75	315	606	500
Babukhera			5	5	5	3	8	75	60	40	25	200	180
Rasulpur		3	7	10	7	3	10	50	40	20	15	125	125
Sharifpur			6	6	5	3	8	60	40	30	20	150	140
Rajpura			7	7	10	2	12	60	40	25	15	140	130
Gannaur			12	12	14	3	17	345	35		30	410	350
Bahjoi			11	11				130	100	60	40	330	300
Gangesri			4	4	4	3	7	100	4			104	347
Hasanpur	2	2	6	10	12	7	19	40	10	60	40	150	127
Shahpur			4	5	5	4	9	70	50	20	45	185	170
Narainiya			4	4	7	2	9	140	60	30	20	250	259
Amroha			13	13	10	4	14	358	30	100	52	540	554
Dhanaura			9	9	7	2	9	672	100	28		800	712
Basta	3	2	4	9	7	3	10	104	20	85	15	224	200
Total	8	16	98	122	102	47	149	2354	655	573	632	4214	4194

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December, 1895.

SUNDAY SCHOOL STATISTICS.

NAME OF CIRCUIT.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all ages.					Average attendance of Officers and Teachers and Scholars.
	No. of Schools for Boys only.	No. of Schools for Girls only.	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Christians.		Non-Christians.		Total.	
								Male.	Female.	Male.	Female.		
Kumaon District.													
Bhot			3	3	2	3	5	3	:	120	35	165	113
Bungidhar			1	1	1	1	2	15	:	19		36	20
Dwarahat			5	5	9	8	17	65	3:	57	8	165	137
Lobha			2	2	2		2	20	:	28	7	60	40
Naini Tal, Hindustani		2	2	4	10	6	16	35	2:	200	10	270	210
Naini Tal, English		1	1	2	2	10	12	70	65			135	110
Pithoragarh	1	1	9	11	16	20	36	95	190	222	50	557	494
Total	1	4	23	28	42	48	90	303	329	646	110	1388	1,124
Sitapur District.													
Sitapur	12	7	1	20	18	16	34	92	100	708	500	1400	1,000
Lakhimpur	12	6	1	19	10	6	16	90	42	412	188	732	500
Total	24	13	2	39	28	22	50	182	142	1120	688	1388	1,500
Budaon District.													
Budaon	13	10	1	24	16	12	28	150	145	420	210	925	875
Bisauli	5	4	5	14	10	4	14	200	67	40	21	328	300
Jhamora	7			7	5		5	140		30		170	160
Aonla	9		2	11	10	7	17	100	37	17	43	197	180
Kakrola	8	2	1	11	12	6	18	150	25	50	25	250	210
Bilsi	11	2		13	17	2	19	500	50	100	40	690	650
Binawar	12			12	9	4	13	150	154	20	10	334	300
Dataganj	7	2		9	8	3	11	200	16	40	20	276	250
Ujhani	7	2	4	13	8	3	11	200	86	140	60	486	450
Total	79	22	13	114	95	41	136	1790	580	857	429	3656	3372

NORTH INDIA CONFERENCE STATISTICS,

For the year ending 31st December, 1895.

SUNDAY SCHOOL STATISTICS.

NAME OF CIRCUIT.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all ages.					Average attendance of Officers and Teachers and Scholars.
								Christians.		Non-Christians.			
	No. of Schools for Boys only.	No. of Schools for Girls only.	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Male.	Female.	Male.	Female.	Total.	
Pilibhit District													
Fatehganj West ..	14	6	2	22	15	7	22	641	118	190	50	999	940
Baheri ...	6	1	...	7	6	2	8	100	50	15	5	170	120
Puranpur ...	4	...	...	4	5	2	7	66	24	..	...	90	70
Pilibhit ...	9	1	1	11	10	6	16	90	64	27	20	201	180
Bisalpur ...	9	3	1	13	14	6	20	400	80	17	10	507	420
Nawabganj ...	7	1	...	8	12	2	14	180	25	...	...	205	190
Mirganj ...	6	3	...	9	9	4	13	100	46	...	...	146	120
Shahi ..	10	2	2	14	15	3	18	316	100	..	...	416	390
Rampur ..	5	2	1	8	9	2	11	180	40	20	20	260	220
Milak ..	7	2	1	10	10	4	14	296	50	30	20	386	340
Sirauli ...	8	2	...	10	10	5	15	340	88	...	...	428	400
Total ...	85	23	8	116	115	43	158	2699	685	299	125	3808	3390
Gonda District.													
Bara Banki ..	4	1	33	38	21	5	26	58	...	1330	235	1623	1454
Hardoi ..	21	5	...	26	10	4	14	180	100	1100	250	1630	1500
Lucknow (English) ..	...	..	1	1	5	9	14	50	75	...	...	125	110
Lucknow (Hindustani) ...	20	10	1	31	55	35	90	130	135	1073	175	1513	1100
Rae Bareilly ...	9	..	2	11	9	8	17	30	20	400	39	489	350
Shahabad ...	20	4	...	24	16	10	26	316	80	199	105	700	600
Unao ...	21	5	6	32	17	5	22	360	60	526	275	231	1200
Total ...	95	25	43	163	133	76	209	1124	470	4638	1079	7311	6364
Oudh District.													
Bahraich ...	5	2	2	9	10	6	16	190	68	168	110	536	500
Bhinga .	4	1	2	7	7	5	12	119	65	280	49	513	480
Balrampur ..	4	3	3	10	7	4	11	24	244	160	120	548	464
Colonelganj ...	2	2	3	7	6	6	12	45	25	65	55	190	150
Gonda ...	6	2	1	9	8	11	19	105	75	188	100	468	380
Kaiserganj ...	2	1	...	3	4	2	6	30	35	30	29	114	100
Mankapur ...	3	2	5	10	8	4	12	98	26	64	44	232	199
Total ..	26	13	16	55	50	38	88	611	528	955	507	2601	2273

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December, 1895.

SUNDAY SCHOOL STATISTICS.

NAME OF CIRCUIT.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all ages.					Average attendance of Officers and Teachers and Scholars.
								Christians.		Non-Christians.			
	No. of Schools for Boys only.	No. of Schools for Girls only.	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Male.	Female.	Male.	Female.	Total.	
Bareilly District.													
Bareilly ...	28	13	10	51	36	24	60	260	390	503	312	1465	1400
Bareilly Sadar Bazar ...	7	2	...	9	14	3	17	178	20	179	15	392	316
Faridpur ...	5	2	...	7	5	2	7	250	10	30	20	310	280
Khera Bajehra ...	5	2	..	7	8	1	9	15	...	22	28	65	56
Miranpur ...	6	3	1	10	10	4	14	70	20	40	...	130	90
Tilhar ...	12	1	7	20	17	8	25	370	10	100	20	500	450
Jalalabad ...	7	3	7	17	15	2	17	70	35	45	30	180	150
Pawayan ...	14	3	..	17	14	4	18	54	18	46	30	148	148
Shahjahanpur West ...	8	5	2	15	7	8	15	97	125	197	110	529	500
Shahjahanpur East ...	13	2	1	16	20	4	24	310	30	70	20	430	350
Panahpur ...	3	1	1	5	4	2	6	137	50	30	15	232	200
Mohamdi ...	1	1	7	9	10	3	13	143	79	59	36	317	283
Total ...	109	38	36	183	160	65	225	1954	787	1321	636	4698	4223

CONF

OOL

END	Total.	Average daily attendance.
	571	
	265	
	26	
	133	
	340	
	989	
	371	
	370	
	508	
	44	
	317	2

AGE.

CONFERENCE STATISTICS.

OOL STATISTICS.

		ANGLO-VERNACULAR SCH						
END		No. ON ROLL AT THE END OF THE YEAR.						No. O
Total.	Average daily attendance.	Boys' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Girls' Schools.	Christians.
571	464	5	266	264	550	424	3	31
265	234	1	60	88	148	135	1	8
26	26	2	39	160	199	154	1	7
133	109	...	..	...	...	..	1	4
340	258	4	172	192	364	317	1	9
989	825	3	195	103	298	230	1	2
371	272	7	82	508	590	471	2	14
370	276	...	...	..	...	...	...	..
508	444	1	35	45	80	70	...	..
44	20	1	50	70	120	99	1	8
317	2928	24	899	1430	2329	1900	11	95

NORTH INDIA CON

COLPORTA

AGES.	officers and rs.		Colporteurs.	s sold or dis-	Testaments

Comp. of Secretary

REPORT AND MINUTES

OF THE

NORTH INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH.

1898.

ZKVC

[illegible]

Officers of the Conference.

President, ...	... { BISHOP CYRUS D. FOSS. BISHOP JAMES M. THOBURN.
Secretary, ...	...J. W. ROBINSON.
Assistant Secretary,	...G C HEWES.
Vernacular Secretary,	...S. TUPPER.
Corresponding Secretary	...F. L. NEELD.
Statistical Secretary,	...N. L ROCKEY.
Treasurer,	...D. L THOBURN.

Finance Committee.

BISHOP J. M. THOBURN, *President, Ex-officio.*

E. W. PARKER, *Vice-President,*	*do.*	T. J. SCOTT,
F. L NEELD, *Secretary.*	*do.*	S. TUPPER,
D. L THOBURN, *Treasurer,*	*do.*	L. A. CORE,
S KNOWLES,	*do.*	C. L. BARE,
J. H MESSMORE,	*do.*	H. L. MUKERJI,
S PAUL,	*do.*	M. STEPHEN,
H. A. CUTTING,	*do.*	*Alternates.*
P. T. WILSON,	*do.*	J. L. HUMPHREY,
J. H. GILL,	*do.*	J. W. ROBINSON,
W. PETERS,	*do.*	W. R. BOWEN,
W. A. MANSELL,	*do.*	A. SOLOMON.

Auditing Committe.

J. W. ROBINSON,	MRS. PARKER,
J. BLACKSTOCK,	H. L. MUKERJI,
L. A. CORE,	MISS HOGE,

J. N. WEST.

Board of Education.

S. KNOWLES,	P. T. WILSON,
E. W. PARKER,	W. A. MANSELL,
J. H MESSMORE,	L. A. CORE, *Sec. and Treas.*
W. PETERS,	J. W. ROBINSON,
S. PAUL,	C. L. BARE,
H. A. CUTTING,	T. J. SCOTT,
J. H. GILL,	

F. L. NEELD.

Board of Examiners.

T. J. SCOTT, *Chairman*,
C. L. BURKE, *Registrar*.

J. L HUMPHREY,
F. L. NEELD,
J. W. ROBINSON,
L. A. CORE,
W. R. BOWEN,
S. TUPPER,
H. L MUKERJI,
F. W. GREENWOLD,
D. M. BUTLER,
A. G. MCARTHUR.

Standing Committees.

Statistics.—N. L. ROCKEY, S. B. FINCH, G. E. FURGESON, G. D. PRESGRAVE.

State of the Church—T. J. SCOTT, J. L HUMPHREY, G. C. HEWES, A SOLOMON, BASANT RAM, G. D. SPENCER, H. K. LIST.

Sunday Schools—D. L. THOBURN, W. W. ASHE, G. C. HEWES, M STEPHEN, J. JACOB.

Temperance.—S. S. DEASE, A. G. MCARTHUR, W. T. SPEAKE, G. H. FREY.

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

To Preach the Annual Sermon.—J. W. ROBINSON; alternate, H. A. CUTTING.

Triers of Appeals.

J. BLACKSTOCK,
S. S. DEASE,
N. L ROCKEY,
W. R. BOWEN,
S. PAUL,
M. STEPHEN,
W. W. ASHE.

Committee on Conference Relations.

T. J. SCOTT,
L. A. CORE,
J. BLACKSTOCK,
H. K. LIST,
G. H. FREY.

Epworth League—Board of Control.

J. W. ROBINSON,
MISS SHELDON,
D. L. THOBURN,
MISS SELLARS,
W. A. MANSELL.

Deaconess Work—Board of Supervision.

J. L. HUMPHREY, *Chairman.*
S TUPPER,
M. STEPHEN,
J. W. ROBINSON,
W. R. BOWEN,
MISS ENGLISH,
MRS. PARKER.
MRS BARE,
MRS. MANSELL,
MRS. KNOWLES,
MISS THOBURN.

Sunday School Union.

D. L. THOBURN, *President.* G. C. HEWES, *Secy. and Treas.*

Conference Historical Society.

J. L. HUMPHREY, *President,* C. L. BARE, *Secretary.*
W. A. MANSELL, *Treasurer.*

Conference Literary Society.

J. W. ROBINSON, *President,* C. L. BARE, *Vice President.*
J. N. WEST, *Secretary and Treasurer.*

Trustees of the Theological Seminary and Normal School.

	Term expires		*Term expires*
S S. DEASE,	.. 1899	E. W. PARKER,	... 1901
W. R BOWEN,	.. 1899	F. R. WELSH, ESQ,	... 1901
F. G H HOUSDEN, ESQ.,	1899	BISHOP J. M. THOBURN, *Ex-officio,*	
L. A. CORE,	... 1900	T. J. SCOTT. *Ex-officio Secy. and Treasurer.*	
C. L. BARE,	... 1900		
MR. GEORGE LUKE,	.. 1900		
F. L. NEELD,	... 1901		

Trustees of the Reid Christian College, Lucknow.

	Term expires		*Term expires*
R. CLANCY,	... 1899	J. W. ROBINSON,	... 1901
J. E. SCOTT,	... 1899	F. L. NEELD,	... 1901
E W. PARKER, *President,*	1899	L A CORE.	.. 1901
W E. CRAWSHAW, ESQ,	1900	C. L. BARE, *Ex-officio Secy.*	
W. A. MANSELL,	... 1900	BISHOP J. M THOBURN, D. D., *Ex-officio.*	
D. M. BUTLER,	... 1900		

Local Committee, Naini Tal Schools.

J. H. MESSMORE,
E. W. PARKER,
F. L. NEELD,
J. L. HUMPHREY,
S. KNOWLES,
S. S. DEASE,
T. J. SCOTT,
R. HOLINGBURY, ESQ.
J. ANDERSON, ESQ.
MRS. NEELD.
MISS THOBURN.

CONFERENCE APPOINTMENTS.

BAREILLY DISTRICT.

E. W. Parker, P. E. (P. O., Shahjahanpur.)

Aonla, James Jordan.
Bareilly, S. S. Dease, S. Phillips.
" Sadr Bazar, Joseph Wahid-ud-Din.
" Hindustani Church, W. R. Bowen.
Bhamora, Nizam Ali.
Bilsi, W. T. Speake.
Binawar, supplied by Govind Ram.
Bisauli, H. J. Adams.
Budaon, G. C. Hewes, Bahadur Singh.
Dataganj, Behari Lal II.
Faridpur, C. S. Paul.
Jalalabad, Lucius Cutler.
Kakrala, Basant Ram.
Khera Bajhera, H. L. Mukerji.
Miranpur Katra, supplied by R. Turner.
Panahpur, supplied by Sadal Singh.
Pawayan, Aaron Sweet.
Shahjahanpur, John Blackstock, Prabhu Dyal, Prem Singh.
Shahjahanpur West, G. D. Presgrave.
Tilhar, H. K. List.
Ujhani, to be supplied.
Bareilly Theological Seminary, T. J. Scott, Principal; S. S. Dease, H. L. Mukerji, Professors; Jawala Singh, James Tomkinson, Teachers.

GARHWAL DISTRICT.

Joseph H. Gill, P. E. (P. O., Pauri.)

Bainoli, F. W. Greenwold, (P. O. Adbadri.)
Gadoli, W. W. Ashe, (P. O. Pauri.)
Kainur, D. A. Chowfin.
Kotdwara, to be supplied.
Lansdowne, to be supplied by Kwankin.
Pauri Circuit, to be supplied by Ghungar Money.
Ramni, Sabin Mansell, (P. O. Nandpriyag.)
Srinagar, supplied by Edward Thomson.
Tihri, to be supplied.
Mission Hospital and Dispensary, Chopra, to be supplied,

GONDA DISTRICT.

WILLIAM PETERS, P. E. (P. O., BAHRAICH.)
Bahraich, supplied by Francis Peter.
Balrampur, Behari Lal I.
Bhinga, J. F. Samuel.
Gonda, S. B. Finch.
Kaisarganj, Baldeo Parshad.
Karnalganj, J. S. Samuel.
Mankapur, Samuel Wheeler.
Nanpara, supplied by L. J. McGee.
Nawabganj, Joshua Solomon.
Supernumerary, Thomas Craven.

KUMAON DISTRICT.

SAMUEL KNOWLES, P. E. (P. O., NAINI TAL.)
Bhot, Harkua Wilson; two to be supplied.
Dwarahat, N. L. Rockey, Shadulla Lawrence.
Gangolihat, supplied by Chamrua Wilson.
Haldwani, to be supplied by J. W. Todd.
Lahu Ghat, Banjamin Marqus.
Lobha, supplied by Gauri Datt.
Naini Tal Hindustani Church, S. D. Sanwal.
" English Church and Circuit, J. L. Humphrey.
" Boys's High School, F. L. Neeld.
Pithoragarh, Benjamin Patrus.
Supernumerary, J. W. Waugh.
Transferred to N.-W. Indian Conference, J. T. Robertson.

MORADABAD DISTRICT.

J. H. MESSMORE, P. E. (P. O., BIJNOUR.)
Bijnour, Seneca Falls.
Chandausi, Matthew Stephen.
Dhampur, M. S. Bailey.
Kanth, supplied by B. S. Buddon.
Kiratpur, Bansi Dhar.
Kundarki, Lazar Shah,
Mandawar, H B Mitchell.
Moradabad, L. A. Core, Dilawar Singh.
" High School, L. A. Core, Joseph Jacob.
Nagina, Charles Shipley.
Najibabad, to be supplied by Benj. McGregor.
Nurpur, supplied by Gulab Singh, Fazl Masih.
Seohara, supplied by Jhabhu Lal I.
Sherkot, supplied by Peter Merrill.
Thakurdwara, supplied by Mohan Singh.

Naini Tal Hindustani work, Miss Rowe.
" English work, Mrs. Humphrey.
" Wellesley Girls' High School, Miss S. A. Easton, Miss Sellars, Miss Curts, Miss Hurst.
" Oak Openings Boys' School, Mrs. Neeld, Miss Pritchard.
Pithoragarh, Miss Budden, Miss Tresham.
District work, Mrs. Knowles.

MORADABAD DISTRICT.

Bijnour, to be supplied.
Moradabad Girls' Boarding School, Miss Means.
" City and Village work, Mrs. Core.

OUDH DISTRICT.

Lucknow Woman's College and High School, Miss Thoburn, Miss Collins, Miss Hardie.
" Deaconess Home, to be supplied.
" Reid Christian College, Mrs. Bare, Mrs. West.
" English Church and Circuit work, Mrs. Robinson.
" District work and City Schools, Mrs. Mansell.
Editor *Rafiq-i-Niswan*, Miss Thoburn.
On leave to America, Miss Nichols.

PILIBHIT DISTRICT.

Fatehganj West, Mrs. Solomon.
District work, Mrs. Paul.

SAMBHAL DISTRICT.

District work, Mrs. Cutting.

SITAPUR DISTRICT.

Sitapur Girls' Boarding School, Miss C. Easton.
" Zanana work, Mrs. Tucker.
District work, Mrs. Wilson.

DISCIPLINARY QUESTIONS.

I.—WHO HAVE BEEN RECEIVED BY TRANSFER AND FROM WHAT CONFERENCE?

Stephen S. Dease, from the North-West India Conference.
Jawala Singha, from the Bengal Burma Conference.

II.—WHO HAVE BEEN RE-ADMITTED? None.

III.—WHO HAVE BEEN RECEIVED ON CREDENTIALS? None.

IV.—WHO HAVE BEEN RECEIVED ON TRIAL?

a. In the studies of the First Year.

Prem Singh, James Thomkinson, Lazar Shah, Jukkan Lal.

b. In studies of the Third Year. None.

V.—WHO HAVE BEEN CONTINUED ON TRIAL?

a. In studies of the First Year. None.

b. In studies of the Second Year.

Prabbhu Dayal, Mohan Singh Bailey, Albert Frank, John N. West, Nathaniel R. Childs, John H. Walter, Joseph Smart, Ganga Nath, Bulaqi Singh, Mohammed Hasan Jan.

c. In studies of the Third Year. None.

d. In studies of the Fourth Year. None.

VI.—WHO HAVE BEEN DISCONTINUED? None.

VII.—WHO HAVE BEEN ADMITTED INTO FULL MEMBERSHIP?

a. Elected and ordained Deacons this year. None.

b. Elected and ordained Deacons previously.

Nizam Ali, Joshua Solomon, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Joseph Dysell, Bansi Dhar, Benjamin Marqus.

VIII.—WHAT MEMBERS ARE IN THE STUDIES OF THE THIRD YEAR?

a. Admitted into Full Membership this year.

Nizam Ali, Joshua Solomon, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Joseph Dysell, Bansi Dhar, Benjamin Marqus.

b. Admitted into Full Membership previously.

Shadulla Lawrence.

IX.—WHAT MEMBERS ARE IN THE STUDIES OF THE FOURTH YEAR?

Joseph Wahid-ud-Din, David A. Chowfin, Sabin Mansell, Chhote Lal, Bhikki Lall.

X.—WHAT MEMBERS HAVE COMPLETED THE CONFERENCE COURSE OF STUDY?

a. Elected and ordained Elders this year.

Karim Masih, George E. Ferguson.

b. Elected and ordained Elders previously.

Basant Ram, David M. Butler, Mazhar-ul-Haqq, Superian B. Finch, Grafton D. Presgrave.

XI.—WHAT OTHERS HAVE BEEN ELECTED AND ORDAINED DEACONS?

a. As Local Preachers.

John Robert, David Claudius, Charles Khiyali, Ghungar Money, Buddha Singh, Walter Pamochai, Panchain Singh, David S. Hukill.

b. Under Missionary Rule.

Ganga Nath.

XII.—WHAT OTHERS HAVE BEEN ELECTED AND ORDAINED ELDERS?

a. As Local Deacons.

Buddha Robert.

b. Under Missionary Rule. None.

XIII.—WAS THE CHARACTER OF EACH PREACHER EXAMINED?

This was strictly done as the name of each preacher was called in open Conference.

The case of F. Presgrave was referred to Presiding Elder J. H. Messmore, for investigation.

XIV.—WHO HAVE BEEN TRANSFERRED, AND TO WHAT CONFERENCE?

Harvey L. Roscoe, to Puget Sound Conference.

John T. Robertson, to North-West India Conference.

XV.—WHO HAVE DIED? None.

XVI.—WHO HAVE BEEN LOCATED AT THEIR OWN REQUEST? None.

XVII.—WHO HAVE BEEN LOCATED? None.

XVIII.—WHO HAVE WITHDRAWN? None.

XIX.—WHO HAVE BEEN PERMITTED TO WITHDRAW UNDER CHARGES OR COMPLAINTS? None.

XX.—WHO HAVE BEEN EXPELLED?

Jumman Lal was desposed from the ministry, but not expelled from membership in the church.

XXI.—WHAT OTHER PERSONAL NOTATION SHOULD BE MADE? None.

XXII.—WHO ARE THE SUPERNUMERARY PREACHERS?

T. Craven, J. W. Waugh.

XXIII.—WHO ARE THE SUPERANNUATED PREACHERS?

Joel T. Janvier.

XXIV.—WHO ARE THE TRIERS OF APPEALS?

J. Blackstock, S. S. Dease, N. L. Rockey, W. R. Bowen, S. Paul, M. Stephen, W. W. Ashe.

XXV.—WHAT IS THE STATISTICAL REPORT FOR THE YEAR?

See Statistics.

XXVI.—WHAT IS THE AGGREGATE OF THE BENEVOLENT COLLECTIONS, AS REPORTED BY THE CONFERENCE TREASURER?

Rs. 5,243.

XXVII.—WHAT ARE THE CLAIMS ON THE CONFERENCE FUND?

Rs. 852.

XXVIII.—WHAT HAS BEEN RECEIVED ON THESE CLAIMS, AND HOW HAS IT BEEN APPLIED?

Full amount received, and paid to claimant.

XXIX.—WHERE ARE THE PREACHERS STATIONED?

See Appointments.

XXX.—WHERE SHALL THE NEXT CONFERENCE BE HELD?

At Shahjahanpur.

CONFERENCE JOURNAL.

FIRST DAY.

BAREILLY, WEDNESDAY, January 5th, 1898.

Opening Exercises.—The North India Conference of the Methodist Episcopal Church convened for its thirty-fourth annual session in the Civil Lines Church, Bareilly, on Wednesday, January 5th, 1898, Bishop Cyrus D. Foss, D. D., LL. D, in the chair. The hymn "Kash ki hazar zubanon se," was sung, Bishop J. M. Thoburn read a part of the first chapter of Acts, and J. L. Humphrey and Wm. Peters led in prayer. "Isá, merí ján ke yár" was sung.

Roll Call.—The Secretary of the last Conference called the roll, and sixty-nine members and fifteen probationers responded to their names. Ten members and three probationers were absent.

Secretaries.—On motion of W. A. Mansell, J. W. Robinson was elected Secretary of the Conference. G. C. Hewes was appointed Assistant Secretary, and Samuel Tupper, Vernacular Secretary.

Welcome to Bishop Foss.—E. W. Parker presented the following resolution, which was unanimously adopted :—

Resolved.—That we do hereby express to the Rev. Bishop Cyrus D. Foss, D. D., LL. D., our President, our very great satisfaction at receiving this official visit from him to our field of labor, and to our Annual Conference. We give him a hearty welcome to India, to our homes, to our institutions, and to our Conference, and we pray that his wise counsels while with us, and his representation of our work when he shall return to America, may prove of great benefit to our entire Mission.

We regret that Mrs. Foss, the President of the Woman's Foreign Missionary Society of our Church, was unable to accompany Bishop Foss on this visit, and to give wise supervision and aid to the work under the direction of the Society over which she presides.

E. W. PARKER, WILLIAM PETERS,
T. J. SCOTT, H. A. CUTTING.

In response to this resolution Bishop Foss addressed the Conference, expressing his pleasure at being present, and his great interest in the work, and urged that the spirit of Methodism and the spirit of Christianity be set forth to the fullest extent in our mission work. Bishop Foss explained the arrangment by which he was sent to India, and the manner in which the joint presidency of the Conference would be conducted.

Rev. J. F. Goucher, D. D.—The Bishop called attention to the presence of Dr. Goucher, of America, and presented to the Conference his credentials from the Board of Managers of the Missionary Society.

The following was presented by W. A. Mansell and unanimously adopted :—

Resolved.—That this memorial of the Board be spread upon our minutes, and that we request our Corresponding Secretary to convey to the Board of Managers our appreciation of their action, and to state that we will endeavour to afford Dr. Goucher every facility for carrying out this request of the Board, and that we will at any time heartily welcome any representative of their body for a like purpose.

NEW YORK, JULY 31st, 1897.

THE REV. J. F. GOUCHER, D. D.

DEAR BRO. :—At the meeting of the Board of Managers, yesterday, the following was unanimously adopted :—

Resolved.—That this Board has learned with pleasure that it has been arranged that one of its members, the Rev. J. F. Goucher, D. D., will accompany Bishop Foss in his official visit to India and Malaysia, during the coming autumn and winter; that the Board affectionately commends Dr. Goucher to the fraternal attentions of Bishop Thoburn and our Missionaries in that Empire; and that we request him (1) to particularly familiarize himself, by personal inquiry, with all facts and questions of finance connected with our work in that field, to the end that the administration of this department of the India work, whether by the Board and office at home, or by the representatives of the Board in India, may be guided to the highest possible point of equity and efficiency; and (2) to further study our educational work in India, in which he has already taken such a wise and generous interest, and its relation to the ultimate Christianization of the land

Sincerely yours,

STEPHEN L. BALDWIN,

Recording Secretary.

E. W. Parker presented the following resolution, which was unanimously adopted :—

Resolved.—That we heartily welcome the Rev. John F. Goucher, of Baltimore, India, China, and Japan, to our Mission and to our Conference. His name has been familiar to us for many years, and we now rejoice greatly in welcoming him to his, and our, field of labor, and to the inspection of his work. All that we can offer is at his disposal. We respectfully request Dr. Goucher to freely participate in all the business of our Conference, giving us suggestions and information as opportunity may offer.

We also welcome Dr. Goucher as the representative of the Board of Managers of the Missionary Society, and we invite him to attend and give us his aid in the meetings of our Finance Committee, and to confer with our Board of Auditors, that we may receive the benefit of his advice concerning financial methods of work.

We had hoped to have the privilage of welcoming Mrs. Goucher, who also has such a large interest in our work and in our prayers, but while we are deprived of this privilege for the present, we ask that in the next weekly "word" to Baltimore, our very hearty greetings may be conveyed to Mrs. Goucher and the same to Mrs. Foss.

E. W. PARKER, WILLIAM PETERS,
T. J. SCOTT, H. A. CUTTING.

In response to this resolution D. Goucher addressed the Conference, expressing his pleasure at being present, and giving words of advice and encouragement.

Hours of Session.—On motion of T. J. Scott, hours of session were fixed at from 11 A. M. to 2 P. M.

Conference Bar.—On motion of E. W. Parker, the bar of the conference was fixed at the eighth bench, including the wings.

Statistical Secretaries—On motion of J. Blackstock, N. L. Rockey was elected Statistical Secretary. G. D. Presgrave and G. E. Ferguson were appointed assistants.

Conference Treasurer.—On motion of E W. Parker, D. L. Thoburn was elected Conference Treasurer and J. Blackstock assistant.

The Thirteenth Question.—The Thirteenth question, "Was the character of each Preacher examined?" was taken up. The names of the Presiding Elders, E. W. Parker, J. H. Gill, W. Peters, S. Knowles, J. H. Messmore, W. A. Mansell, A. Solomon, H. A. Cutting and P. T. Wilson, were called, and their characters passed. E. W. Parker and J. H. Gill reported their district.

Lay Representation.—Bishop Foss submitted to the Conference the proposition of the Rock River Conference regarding equal lay representation. On motion of J. H. Gill the same was referred to a committee of three, that it might be compared with the action of the conference at its last session. J. H. Gill, C. L. Bare and W. Peters were appointed as committee.

Central Conference Delegates.—On motion of C. L. Bare, Friday, 1 P. M., was fixed as the time for the election of Central Conference delegates.

Thirteenth Question.—Bishop Thoburn took the chair. The Thirteenth Question was resumed and W. Peters, S. Knowles, and J. H. Messmore, reported their districts.

Committee on Public Worship.—The Presiding Elder of the Bareilly District and Conference members residing in Bareilly, were appointed a committee on public worship.

Extension of Time.—On motion of C. L. Bare, the time was extended.

Trial of Jumman Lal.—A select number, consisting of J. H. Messmore, J. L. Humphrey, J. Blackstock, C. L. Bare, S. Wheeler, S. Tupper, G. D. Spencer, C. Hancock, J. F. Samuel, S. Paul and D. A. Chowfin, were appointed for the trial of Jumman Lal, the Secretary of the Conference to act as Secretary.

Adjournment.—S. Paul was appointed to take the devotional services Thursday morning. The announcements were made, the doxology sung, the benediction pronounced by Dr. J. F. Goucher, and the Conference adjourned.

SECOND DAY.

BAREILLY, THURSDAY, January 6th, 1898.

Opening Exercises.—Conference convened at 11 A. M., Bishop Foss in the chair. "Khudá ne aisí shiddat se," was sung, Bishop Foss read part of the first chapter of I Peter, and S. Paul led in prayer.

Journal.—The Minutes of the preceding day's session were read in English and Vernacular, and after correction, approved.

Introductions.—Rev. T. S. Wynkoop, Agent of the North India Bible Society, Rev. J. Smith, of the Bengal-Burma Conference, and Rev. R. Hoskins, Ph. D., of the North-West India Conference, were introduced.

Thirteenth Question.—The thirteenth question was resumed. W. A. Mansell, A. Solomon, H. A. Cutting and P. T. Wilson reported their districts. The following effective elders were called, their characters passed and they reported their collections: James Jordan, W. R. Bowen, S. Phillips, W. T. Speake, H. J. Adams.

Faredun Presgrave.—In regard to the case of Faredun Presgrave, which was referred at the last session of the Conference to the Presiding Elder of the Bareilly district, the Presiding Elder reported that at the time of the investigation, sufficient evidence to frame a complaint was not found. On motion of E. W. Parker, the case was referred to a committee of five, to be appointed by the chair, for further investigation, the report to be made before the close of the present session of conference.

Thirteenth Question.—The following effective elders were called, their characters passed and they reported their collections: G. C. Hewes, C. S. Paul, Bihari Lal II, H. L. Mukerji, L. Cutler, A. Sweet, J. Blackstock, H. K. List, T. J. Scott, F. L. Neeld, W. W. Ashe, F. W. Greenwold, Bihari Lal I, Baldeo Pershad, J. F. Samuel, S. Wheeler, J. L. Humphrey, Harkua Wilson, N. L. Rockey, J. T. Robertson, Benjamin Patrus, S. D. Sanwal, M. Stephen, Fazl Masih, H. B. Mitchell, L. A. Core, Dilawar Singh, C. Shipley, S Falls, S. Paul, S. Tupper, J. W. Robinson, D. L. Thoburn, C. L. Bare, J. B. Thomas, (on furlough), G. H. Frey, G. D. Spencer, Y. Shah, B. F. Cocker, C. Hancock, W. M. Scott, R. S. Franklin, B. S. Phillips, Kanhai Singh, D. P. Kidder, A. G. McArthur.

Committee on case of F. Presgrave.—The following committee were appointed to investigate the case of F. Presgrave: J. L. Humphrey, A. G. McArthur, F. L. Neeld, S. D. Sanwal, N. L. Rockey.

Seventh Question.—The Seventh Question, "Who have been admitted into Full Membership?" was taken up. The names of Benjamin Marqus, Nizam Ali, Joshua S. Samuel, Joshua Solomon, Joseph Jacob, Bahadur Singh, Joseph Dysell, Bansi Dhar and Mohammed Hasan Jan were called, they came forward and were addressed by Bishop Foss on the "Characteristics of the Model Preacher;" the committee on examinations reported favorably, they satisfactorily answered the disciplinary questions, and also signed the required written pledges regarding tobacco and debt.

Adjourment.—The announcements were made, the doxology was sung, the benediction was pronounced by Dr. Goucher, and the Conference adjourned.

THIRD DAY.

BAREILLY, FRIDAY, January 7th, 1898.

Opening Exercises.—Conference convened at 11 A. M., Bishop Thoburn in the chair. The hymn, "Yisu rah men sath le chalta," was sung, G. C. Hewes read a part of the fourteenth chapter of John and led in prayer.

Journal.—The minutes of the preceding session were read in English and Vernacular and approved.

Seventh Question.—The Seventh Question was resumed. Benjamin Marqus was referred to the Committee on Conference Relations. Nizam Ali, Joshua Solomon, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Joseph Dysell, and Bansi Dhar were called, they were represented by their Presiding Elders, and admitted into full membership. On motion of his Presiding Elder, Mohammed Hasan Jan was continued in his present relation.

North India Bible Society Agent.—Rev. T. S. Wynkoop, Agent of the North India Bible Society, addressed the Conference in the interest of that Society. Bishop Thoburn expressed the pleasure of the Conference at having the Agent of the Bible Society present, and pledged him the continued support of the Conference.

Equal Lay Representation.—The report of the committee appointed to take under consideration the proposition of the Rock River Conference on the subject of equal lay representation, was presented.

Transfers.—Bishop Thoburn announced the transfer into the Conference of S. S. Dease, from the North-West India Conference, and Jawala Singha, from the Bengal-Burma Conference.

Equal Lay Representation.—On motion of J. H. Messmore, the proposition of the Rock River Conference on equal lay representation, was taken up. The vote was sixty in its favor and nine against.

Central Conference Delegates.—On motion of C. L. Bare, the order of the day, the election of delegates to the Central Conference, was taken up. The secretary announced that the Conference was entitled to eleven delegates. L. A. Core, S. Tupper, W. A. Mansell and H. L. Mukerji, were appointed tellers, and after collecting the ballots, retired to ascertain the result.

Seventh Question.—On motion of his Presiding Elder, Bulaqi Singh, having failed to appear before the Committee for examination, have continue on trial. On motion of J. W Robinson, Ganga Nath was continued on trial, he having failed to appear for examination.

Fifth Question.—The Fifth Question, "Who are continued on trial?" was called. The names of Prabbhu Dayal, Mohan Singh Bailey, A. Frank (to being up remaining studies of the first year,) J. N. West, N. R. Childs, J. H. Walters and Joseph Smart were called, they

were reported passed in their examinations, and on the recommendation of their Presiding Elders, they were continued on trial and advanced to the class of the second year.

Conference Stewards—On motion of J. H. Gill, J. L. Humphrey, J. Blackstock and H. J. Adams were elected Conference Stewards.

Tenth Question.—The tenth question, "What members have completed the Conference Course of Study?" was taken up. The name of G. D. Presgrave was called, he was reported passed in his studies and advanced to the class of Effective Elders. D. A. Chowfin, S. Mansell and Bhikki Lal were called, they were represented by their Presiding Elders, were reported as failed in their examinations and were continued in the same class. Karim Masih was reported passed in his studies, was recommended by his Presiding Elder, and advanced to the class of Effective Elders and elected to Elders' orders.

Jumman Lal.—The name of Jumman Lal was called, and the Secretary of the Conference presented the following:—

The select number to whom was referred the case of Jumman Lal, against whom charges of dishonesty was preferred, find the charges sustained and depose him from the ministry of the Methodist Episcopal Church.

(Sd.) J. H MESSMORE, *Chairman.*

C. L. BARE,	J. L. HUMPHREY.
S. TUPPER,	J. BLACKSTOCK.
D. A. CHOWFIN,	S. PAUL.
G. D. SPENCER,	C. HANCOCK.
J. F. SAMUEL,	S. WHEELER.

Tenth Question.—The tenth question was resumed. The names of D. M. Butler, Mazur-ul-Haqq, Superian B. Finch, and Basant Ram were called, they gave their reports, and on motion of their Presiding Elders were advanced to the class of Effective Elders. Joseph Wahid-ud-Din and Chhote Lal were reported failed in their examinations, and on motion of their Presiding Elders, were continued in the same class. G. E. Furgeson was reported passed in his examination and on recommendation of his Presiding Elder, was advanced to the class of Effective Elders and elected to Elder's orders.

Central Conference Delegates.—The tellers reported on the vote for delegates to Central Conference. A total of seventy-five votes were cast and the following were declared elected: E. W. Parker, W. Peters, S. Tupper, T. J. Scott, H. A. Cutting, H. L. Mukerji, and W. A. Mansell. A ballot was ordered for the four remaining delegates, and the tellers retired to determine the result.

Credit for Examinations.—On motion of C. L. Bare, it was ordered that all examinees be credited by the Board of Examination with all the studies in which they had passed.

Time Extended.—On motion of E. W. Parker, the time was extended.

Fourth Question.—The fourth question, "Who have been received on trial?" was called. The names of Prem Singh and J. Tomkinson were called, they gave their reports, were reported on by the Examination Committee, and on motion of their Presiding Elders were received on trial, but were instructed to bring up back studies.

Central Conference Delegates.—The tellers reported L. A. Core as elected delegate to Central Conference. On motion of E W. Parker the Secretary was instructed to cast the vote of the conference for the three persons receiving the next highest number of votes for delegates, and for the second three for alternates. This elected F. L. Neeld, J. H. Messmore and C. L. Bare as delegates. and W. R. Bowen, S. Knowles, and J. H. Gill as alternates.

F. Presgrave.—The committee appointed to inquire into the case of T. Presgrave reported. On motion of his Presiding Elder his character was passed.

Adjournment.—The announcements were made, the doxology sung, the benediction was pronounced by Bishop Thoburn and the Conference adjourned.

FOURTH DAY.

BAREILLY, SATURDAY, January. 8th, 1898.

Opening Exercises.—Conference convened at 11 A. M., Bishop Thoburn in the chair. The hymn, "Khush khabri ab tum do," was sung, and S. Knowles read a part of the fourth chapter of John and led in prayer.

Journal.—The minutes of the preceding session were read in English and Vernacular, and after correction approved

F. Presgrave.—On motion of E. W. Parker, the report of the committee of inquiry into the case of F. Presgrave was recommitted for fuller inquiry.

Eleventh Question.—The eleventh question, "What others have been elected and ordained Deacons?" was called. On motion of E. W. Parker, all persons coming under this question were required to sign the pledge relating to tobacco and debt. The names of Walter Pamochai, John Roberts, David Claudius, Charles Khiyali, Ghungar Money, Buddha Singh, Pancham Singh, and David S. Hukill were called, they were represented by their Presiding Elders, were reported on by the Committee on Examinations, and elected to Deacons orders.

Thirtieth Question.—The thirtieth question, "Where shall the next Conference be held?" was taken up. On motion of J. Blackstock, Shahjahanpore was chosen.

Twelfth Question.—The twelfth question, "What others have been elected and ordained Elders?" was called. The name of Buddha Roberts was called, he was reported on by the Examination Committee, was represented by his Presiding Elder, and elected to Elder's orders.

Benjamin Marqus.—The Conference Relations Committee, to which was referred the case of Benjamin Marqus, reported favourably, the Examination Committee reported, and on recommendation of his Presiding Elder, he was admitted to full membership, having been previously ordained Deacon.

Indian Missionary Society.—T. J. Scott presented the following resolution on the Indian Missionary Society, which was ordered presented with the approval of this Conference to the Central Conference:

WHEREAS.—An indigenous movement, deserving encouragement, called the Desi or India Missionary Society has now been in operation seven years, chiefly in the bounds of this Conference, and has exhibited a very commendable zeal in raising funds and supporting workers in our Mission field, and

WHEREAS.—This spontaneous Society, promises to be useful in thus raising funds and supporting workers in needy parts of the field, and

WHEREAS.—This Society by its constitution and rules seeks to work in close co-operation with our Conference organizations, and in trying to represent its work finds no regularly recognized place for such representation, therefore,

Resolved. 1.—That we adopt this Desi Missionary Society as our Conference Domestic Missionary Society according to Para. 631 of Chapter IV of our Discipline on Missionary Work, said Society to act in harmony with the provision of the Discipline.

2. That our Financial Board be hereby instructed to take into consideration the matter of co-ordinating this Society with our plans of work, and make provision for represention from the Society of what money they can raise, with a view to sanctioning the expenditure of the same.

(Sd.) T. J. SCOTT.
H. L. MUKERJEE,

Name of the Mission.—J. H. Gill presented the following resolution, which was adopted:

Resolved.—That the North India Conference hereby requests the Central Conference to take steps to fix the name of the field under the supervision of Bishop Thoburn, as Southern Asia.

J. H. GILL.

Balli M. Dass.—The Committee appointed at the last session of the Conference to secure the parchments of Balli M. Dass, reported the parchments had been secured.

Leave to M. Stephen.—On motion of J. H. Messmore, M. Stephen was granted leave from attending the remaining sessions of the Conference.

Adjournment.—The announcements were made, the doxologe was sung, the benediction was pronounced by Joel Janvier, and thy Conference adjourned.

FIFTH DAY.

BAREILLY, MONDAY, January 10th, 1898.

Opening Exercises.—Conference convened at 11 A. M., Bishop Thoburn in the chair. After the singing of the hymn "Khuda ne aisí shiddat se," J. Jacob read the second Psalm and led in prayer.

Journal.—The minutes of the previous session were read in English and Vernacular and approved.

Certificates of Ordination.—The following certificates of ordination was presented by Bishop Thoburn.

This certifies that in Bareilly, on Sunday, January 9th, 1898, in accordance with the Discipline of the Methodist Episcopal Church, I ordained as Deacons Walter Pamochai, John Robert, David Claudius, Charles Khiyali, Gungar Money Pancham Singh, Buddha Singh and David S. Hukill.

Given under my hand at Bareilly, on the 10th day of January, 1898.

J. M. THOBURN, *Bishop.*

This certifies that in Bareilly, on Sunday, January 9th, 1898, in accordance with the Discipline of the Methodist Episcopal Church, I ordained as Elders Karim Masih, George E. Furgerson and Buddha Robert.

Given under my hand at Bareilly this 10th day of January, 1898.

CYRUS D. FOSS, *Bishop.*

Financial Report of Theological School.—F. L. Neeld presented the financial statement of the Bareilly Theological Seminary, which was accepted and placed on file.

Report of Examination Committee.—W. W. Ashe was reported as passed Hindi of the third year. G. C. Hewes passed in first half Kempson's Syntax and Idioms and second story of Bagh-o-Bahar. W. A. Mansell passed in Kempson's Syntax and Idioms. D. L. Thoburn passed in Hindi Grammar, Persian, Prem Sagar, Sat Mat Narupan, Hindi-English and English-Hindi, Urdu-English and English-Urdu and written sermon.

Fourth Question.—The names of Lazar Shah and Jhukkan Lal, were called, they were recommended by their Presiding Elders, and received on trial.

Shadulla Lawrence.—The ninth question, "What members are in the class of the fourth year?" was called. On motion of his Presiding Elder, Shadulla Lawrence was continued in the same class.

Transfers.—H. L Roscoe was announced by Bishop Thoburn as transferred to the Puget Sound Conference.

F. Presgrave.—The Committee to which was re-committed the report of inquiry into the case of F. Presgrave, presented their report. On motion of E. W. Parker, the case was referred to Presiding Elder J. H. Messmore for investigation.

Parchments of J. N. West.—On motion of W. A. Mansell, the South India Conference was requested to restore the parchments of J. N. West.

Educational Work.—E. W. Parker presented a resolution on educational work, which was sent to the Central Conference with the approval of this conference.

Resolved.—That we do hereby call the attention of the Central Conference to the importance of arranging some system by which our educational work in India may be more fully unified and made more efficient. We recommend,

(1) That a General Secretary of Education be appointed for all India, who shall give special attention to our educational interests so far as practical through out India, but shall specially look after the Vernacular schools in those parts of the field where our work is spreading most rapidly.

(2) That each Annual Conference shall appoint in such way as the Conference may direct, a Board of Education for the Conference, composed of not less than five nor more than eight members. This Board of Education shall elect from their number a Secretary whose duty it shall be to secure reports of the condition of all the Institutions within the bounds of the Conference, and lay that report annually before the Board of Education. This Board shall have full charge of the educational work of the Conference, directing concerning examinations of the schools and of the teachers, and giving general direction to all the work of education within the bounds of the Conference. The Secretary of the Board of Education for all India and the secretaries of the several Boards of Education of the Conferences shall together form a Board of Education for all India. It shall be the duty of this Board to secure information concerning all our schools, and to as far as possible secure uniformity of method in schools of the same grade in different parts of India, and to secure the greater efficiency of all our schools in all parts of our work. This Board shall, through the General Secretary, report the condition of our Education work to the Central Conference at each of its sessions.

E. W. PARKER,
F. L. NEELD,
L. A. CORE.

Letters of Greeting.—Letters of greeting were read by the Secretary from J. C. Butcher and T Craven. On motion of H. L. Mukerji, the Secretary was instructed to return to these brethren the greetings of the Conference.

Course of Study.—J. H. Gill presented the following resolution, which was on motion of T. J. Scott referred for the favourable consideration of the Central Conference committee on Course of Study :

Resolved.—That in the matter of a course of study for Hindustani members of our Annual and District Conferences, we hereby express our opinion that no book be inserted in the course of study which is not found in Roman or Hindi; that is, we ask that an entire course of study be prepared for such members of both Annual and District Conferences as are only acquainted with Hindi and Roman.

N. L. ROCKEY.
J. H. GILL.

Report on Temperance.—T. J. Scott presented the report of the committee on Temperance, which was adopted. (*See reports.*)

Board of Education Report.—L. A. Core presented the report of the Board of Education, which was adopted. (*See reports.*)

Supernumerary Preachers.—On motion of W. Peters, T. Craven and J. W. Waugh were continued in the supernumerary relation.

Superannuate Preachers.—On motion of E. W. Parker J. Janvier, was continued in the superannuate relation. Brother Janvier addressed the Conference.

Adjournment.—On motion of N. L. Rockey, it was ordered that when we adjourn it be to meet at 6 P. M. On motion of C. L. Bare, J. N. West was excused from attending the remaining sessions of the Conference. The doxology was sung, the benediction was pronounced by Dr. Goucher, and the Conference adjourned.

SECOND SESSION.

BAREILLY, MONDAY, January 10th, 1898.

Opening Exercises.—The Conference convened at 6 P. M., Bishop Foss in the chair The hymn, "Come Thou Fount of every Blessing," was sung and P. T. Wilson led in prayer.

Journal.—The minutes of the preceding session were read in English and Vernacular and after correction approved.

State of the Church.—The committee on the State of the Church presented their report.

Statistics.—The committee on statistics presented their report.

Julius Smith.—On motion of E. W. Parker, Rev. J. Smith of Bengal-Burma Conference was invited to participate in the discussions of the Conference.

Adjournment.—On motion of J. L. Humphrey, after announcements and the pronouncing of the benediction by Bishop Foss, the Conference adjourned to meet at eight to-morrow morning.

SIXTH DAY.

BAREILLY, TUESDAY, January 11th, 1898.

Opening Exercises.—Conference convened at 8 A. M., Bishop Thoburn in the chair. The hymn, "Take the name of Jesus with you," was sung, after which W. W. Ashe led in prayer and read the 24th Psalm.

Journal.—The minutes of the preceding session were read in English and Vernacular and after correction approved.

State of the Church.—The report of the committe on the State of the Church was taken up. On motion of P. T. Wilson all parts of the report relating to finances were laid on the table. After amendment the report was adopted. (*See reports.*)

Limit of Speeches.—On motion of J. L. Humphrey, speeches on all subjects were limited to three minutes.

Statistics.—The report of the committee on Statistics was taken up and on motion of W. Peters adopted. (*See statistics and reports.*)

Collections.—N. L. Rockey presented the following, which was adopted:

Resolved.—That each Presiding Elder collect cash (or vouchers) of all Conference collections for his District and pay the same, with memorandum, to the Conference Treasurer during Session of Conference. J. H. MESSMORE.

Board of Examiners' Report.—The Board of Examiners presented their report which was on motion adopted. (*See reports.*)

Standing Committees' Reports.—On motion of W. A. Mansell, it was ordered that hereafter the reports of all standing committees be presented in both English and Hindustani.

Sunday School Report.—The committee on Sunday Schools presented their report, which was adopted. (*See reports.*)

Auditing Committee Report.—The Auditing committee presented their report, which was adopted. (*See reports.*)

Historical Records.—The following resolution was presented by T. J. Scott, and was on motion adopted :

WHEREAS, It is most important that the history of the founding and growth of our Church in India become a perfect and permanent record, therefore

Resolved.—1. That our Presiding Elders be and hereby are instructed to secure a brief historical report of the founding and growth of every station and circuit in the Conference, with all important facts and incidents.

2. That they report the result of their efforts at the next session of this Conference.

3. That all records thus secured be from time to time deposited in the safe library of the Bareilly Theological Seminary. T. J. SCOTT.

Conference Stewards' Report.—The Conference Stewards presented their report.

Adjournment.—The announcements were made, the benediction was pronounced by Bishop Thoburn and the conference adjourned to meet at 11. A. M.

SECOND SESSION.

BAREILLY, TUESDAY, January 11th, 1898.

Opening Exercises.—Conference convened at 11 A. M., Bishop Foss in the chair. The hymn, "Kásh ki hazár zubánon se," was sung, and Bishop Foss led in prayer.

Journal.—The minutes of the preceding session were read in English and Hindustani and approved.

Finance Committee Election.—The election of the Finance Committee for the ensuing year was ordered. W W. Ashe, D. L. Thoburn and J. Jacob were appointed tellers and after taking the ballot retired to determine the result. On motion of W. Peters, it was ordered that the three Hindustani candidates and the three foreign candidates receiving the highest number of votes be considered elected.

Deacons under Missionary Rule.—On motion of W. A. Mansell, Ganga Nath was elected to Deacon's orders, under the Missionary rule.

Reid Christian College Trustees.—On motion of E. W. Parker, J. W. Robinson, F. L. Neeld and L. A. Core were elected trustees of the Reid Christian College, to succeed themselves.

Naini Tal School Committee.—On motion of F. L. Neeld, the following were elected local committee of the Naini Tal Schools: S. Knowles, J. L. Humphrey, E. W. Parker, J. H. Messmore, F. L. Neeld, T. J. Scott, S. Dease, R. Hollingbury, Esq., J. Anderson, Esq., Miss Thoburn, Mrs. Neeld; The Executive Committee to be J. L. Humphrey, E. W. Parker, S. Knowles, J. H. Messmore, F. L. Neeld, R. Hollingbury, J. Anderson.

Theological Seminary Constitution.—T. J. Scott presented notice of the following amendment to the Constitution of the Bareilly Theological Seminary:

The following changes are recommended to be made in the constitution of the Theological Seminary: Under section V, Rules and Regulations, sub-section 1, the Rules and Regulations should be so ammended as to read, "Six members of the North India Conference, one of whom should be an alumnus of the Institution, and three members from the North-West India Conference, one of whom should be an alumnus, and one member from each patronizing Conference of the Methodist Episcopal Church, elected for terms of three years."

And further, under section V, sub-section 1, it shall read as follows, "In accordance with the list of members given above (see paragraph 3) three North India Conference members and one North-West India Conference member of the Board shall retire annually."

T. J. Scott,
Secretary of Board.

On motion of T. J. Scott, the Secretary was ordered to cast the vote of the Conference for F. L. Neeld, E. W. Parker and F. R. Welsh, to take the place of the retiring members of board of trustees of Bareilly Theological School.

Standing Committees.—J. H. Gill presented the nominations for the standing committees, which were adopted as follows:

Statistical Committee.—N. L. Rockey, S. B. Finch, G. E. Ferguson, G. D. Presgrave.

State of the Church.—T. J. Scott, J. L. Humphrey, G. C, Hewes, A. Solomon, Basant Ram, G. D. Spencer, H. K. List.

Auditing Committee.—J. W. Robinson, J. Blackstock, L. A. Core, J. N. West, H. L. Mukerji, Mrs. Parker, Miss Hoge.

Deaconess Board of Supervision.—S. Tupper, M. Stephen, J. L. Humphrey, chairman, J. W. Robinson, W. R. Bowen, Mrs. Knowles, Miss English, Mrs. Parker, Mrs. Bare, Mrs. Mansell, Miss Thoburn.

Sunday Schools Committee.—D. L. Thoburn, W. W. Ashe, G. C. Hewes, M. Stephen, J. Jacob.

Temperance Committee.—S. S. Dease, A. G. McArthur, W. T. Speake, G. H. Frey.

Deaconess Work.—F. L. Neeld presented the report of the Board on Supervision of Deaconess Work. (*See reports.*

Triers of Appeals.—Bishop Thoburn nominated the following as Triers of Appeals, which were elected: J. Blackstock, S. S Dease, N. L. Rockey, W. R. Bowen, S. Paul, M. Stephen, W. W. Ashe.

Finance Committee.—Tellers reported the election of Finance Committee members, as follows: T. J. Scott, L. A. Core, C. L. Bare, S. Tupper, H. L. Mukerji, M. Stephen. On motion of W. A.

Mansell the following were elected alternates: J. L. Humphrey, J. W. Robinson, W. R. Bowen, A. Solomon.

Official Visitors.—T. J. Scott presented the following resolution in regard to the official visitors from America, which was adopted:—

WHEREAS, Rev. Bishop Cyrus D. Foss, D.D., L. L.D., and Rev. John F. Goucher, D. D., have come to our conference the appointed messengers of our Church in America, and have refreshed us greatly with their presence in not only our conference sessions but also in our social and religious meetings, cheering us with their sympathy, helping us in council, and instructing us in public ministrations; therefore,

Resolved, 1. That we hereby express our sincere appreciation of the important service rendered by these honored messengers of the Church, and that we send by them our unfeigned thanks to the Board of Bishops for appointing Bishop Foss for this service, and to the Missionary Board for the cheering visit of Dr. Goucher, our fellow helper in the mission field, who has done so much by his timely benefactions to the work.

2. That we send to the Home Church, which they represent, greeting and our heartfelt thanks for their sympathy, prayers, and gifts, whereby the word of God is glorified in this needy land.

3. That this Conference sincerely desires these beloved brethren to convey to our Missionary Society and the Church some suitable declaration of the great opening in India and all Southern Asia, and that we implore the friends of the world's evangelization to come up mightily to the help of the Lord. We pray them to remember that the conquest of the 300 millions of souls in India alone is not yet accomplished. We importune them to remember that great as are the results of our work so far, the battle is just begun. We have but touched the fringe of India's millions. The vast multitude is still caste bound, filled with idolatry, enslaved by Satan and without God in the world. There must be no delusion that the work of the Church is finished. Mighty forces of ancient paganism, re-enforced by more recent satanic ingenuity confront us. This is a time for the Church to stand by its well begun and very hopeful work. Now is the great opportunity. It is no time to think of withholding aid or of failing to fully re-enforce the missionaries in the field. The noble opportunity for many workers extends. God seems ready to deliver the people into our hands. We must be ready to conserve the victory. We believe the Church can do for India all that is required. We send to the home Church the greetings of our India Church, which is not unmindful of the gifts sent to her. She is girding for the conflict and the aid of the home Church enhances manifold what can be done.

4. In parting with our beloved visitors, we assure them of our appreciation of what they have done for us, and pray that God may still prosper their tour in Southern Asia, and bring them safely to country and home. And if it should please God to enable them to repeat this visit, we will be delighted.

T. J. SCOTT.
F. L. NEELD,
HARI LAL MUKERJI,
J. L. HUMPHREY.

The following on the same subject was presented by J. Jacob, and was adopted unanimously by a rising vote:

Ham Membarán i Kánfarans un barkaton ke liye jo ham logon ne sál bhar páin, aur khásskar un ke liye jo ham ne Kánfarans ke hafte men pain, Khudá ke nihayat shukrguzár hain. Ham ne janáb Bishop Foss sáhib aur Dr. Goucher sáhib ke bayánát aur nasíhat se bhí bahut rúhání fáida páyá, aur is ke liye ham Khudá ke aur in sáhibán ke dil se shukrguzár hain. Ham aisos karte hain ki yih azíz hamáre sáth ziyáda thahr nahín sakte hain, warna dil to yih chálta hai ki in se arz karen ki áp log Hindustán hí men rahiye, aur apne báqí azízon ko bhí yaháin bulá lijiye, taki Hindustán áp ká ghar ho jáwe, aur yún áp logon ko Hindustán ki Methodist Kalisiyá ko rúhání sanche men dhálne ke liye unda mauqa mile. Agar yih mumkin nahín hai, to ham arz karte hain ki áp sáhibán hamárí Hindustání Methodist Kalisiyá ko apní duáon men khás taur par yád karen, aur ham

log áp logoṇ ke liye barábar duá karte rahenge, aur kásh ki hamáre Hindustání bháíoṇ meṇ se bahut Kalám kí wuh qudrat jo in sáhibán ko Rúh i Pák kí qudrat se hásil hai, hásil ho, yá yúṇ kahiye ki jis taur se Iliyáh kí chádar Ilíshá par názil húí, sáhibán i mausúf jab apne des ko lau jáweṇ, un kí chádar hamáre azíz Hindustánioṇ par názil ho, táki we usí sargarmí aur gairat se jis se yih log Khudá kí khidmat karte haiṇ, kareṇ. Akhír iltimás yih hai ki áp log ham logoṇ ko kam se kam ek khatt Sáliyána Kánfarans ke waqt bhejne se yád farmáte raheṇ. Khudá safar meṇ un ke sáth rahe aur salámatí se unheṇ un ke des meṇ pahunchá-we, hamárí dilí duá hai.

D. M. Butler,
H. A. Cutting,
Wm. Peters,
H. L. Mukerji,
J. Jacob,
S. Tupper.

Printing of Sermon and Lecture.—On motion of Joel Janvier, it was requested that the sermon of Bishop Foss and the lecture of Dr. Goucher be printed in English, and after translation by J. H. Messmore, in Hindustani.

Printing of Memoirs.—On motion of J. H. Gill, the Committee on Memoirs were requested to have the memoirs of the year printed in the Conference minutes of both Societies.

Official Correspondence.—F. L. Neeld laid on the table the official correspondence of the year.

Resolution Concerning Bishop Thoburn.—E. W. Parker presented the following resolution, which was on motion adopted:

Resolved.—That we are glad to again welcome our beloved Bishop Thoburn to this, his old Conference. We are especially thankful that notwithstanding his severe accident during the year, he comes to us in the enjoyment of such good health. We pledge him our sympathy and prayers in connection with his proposed visit to England, and trust that God will grant him great success in his efforts and return him to us speedily, strong in body, and filled with the Holy Spirit.

E. W. Parker,
J. H. Gill,
J. W. Robinson.

Finance Committee Legislation.—On motion of N. L. Rockey, the following resolution was adopted.

Resolved.—That we request the Finance Committee to provide that its legislation shall be printed in the Conference minutes and all new legislation shall from time to time be reported to the Conference, and be printed in the minutes.

N. L. Rockey,
H. L. Mukerji.

Board of Stewards Report.—The Conference Board of Stewards presented their report, which was adopted.

Treasurer for the Board.—On motion of T. J. Scott, D. L. Thoburn was nominated Treasurer for the Board for the ensuing year.

Corresponding Secretary.—On motion of J. H. Gill, F. L. Neeld was elected Corresponding Secretary.

Twenty-sixth Question.—The Twenty-sixth Question was taken up, "What is the aggregate of Benevolent collections as reported by the Conference Treasurer?" The treasurer reported Rs. 5,243.

Resolution of Thanks.—On motion of J. H. Gill the following resolution of thanks was unanimously adopted.

Resolved.—That we, the members of the North India Conference, hereby express our hearty thanks to our hosts, the committee of entertainment in Bareilly, for the very excellent arrangements which they made for our comfort while attending conference.

J. H. GILL,
C. L. BARE.

Adjournment.—On motion of N. L. Rockey, after the administration of the Sacrament of the Lord's Supper, the reading of the minutes, and the reading of the appointments, the conference adjourned *sine die.*

CYRUS D. FOSS,
J. M. THOBURN,
President.

J. W. ROBINSON,
Secretary.

PROGRAMME OF CONFERENCE ANNIVERSARIES AND RELIGIOUS SERVICES.

Morning Prayer Meetings.—Daily at 8 A. M., conducted by different members of the Conference.

Evening Devotional Meetings.—One each in Hindustani and English, conducted by different members of the Conference.

Wednesday Evening.—Lecture before the Conference by Rev. J. F. Goucher, D. D.,

Thursday Evening.—Conference Sunday School Union Anniversary, D. L. Thoburn, chairman. Speakers, Miss A. Budden and D. M. Butler. Also Historical Society Anniversary, J. L. Humphery, chairman. Speaker, N. L. Rockey.

Friday Evening —Literary Society Anniversary, J. W. Robinson, chairman. Lecture on "Faith and Works" by Rev. J. F. Goucher, D. D.

Saturday Evening.—Missionary Meeting, J. Blackstock, chairman. Speakers, W. A. Mansell and J. Jacob.

Sunday.— 8·00 A. M., Love Feast. P. T. Wilson, Leader.
9·09 A. M., Memorial Service, J. L. Humphery, chairman.
11·00 A. M., Sermon by Bishop Thoburn and Ordination of Deacons
5·30 A. M., Ordination of Elders, and Sermon by Bishop Foss.

REPORTS OF COMMITTEES.

STATISTICAL SUMMARY.

	1897	1896		
Probationers	18,127	23,249	*Dec.*	5,122
Full members	16,019	15,514	*Inc.*	505
Baptisms—				
Children	2,443	2,307	*Inc.*	136
Adult	2,757	2,814	*Dec.*	57
Total	5,200	5,121	*Inc.*	79
Sunday Schools—				
No. of Schools	1,053	1,022	*Inc.*	31
Christian Scholars	20,926	19,441	,,	1,485
Non-Christian	15,769	18,979	*Dec.*	3,210
Total	36,695	38,420	,,	1,725
Missionary Collection	1,248	2,114	,,	866
From Sunday Schools	109	115	,,	6
Children's Day	365	565	,,	200
Total Benevelent Collection ...	5 243	8,546	,,	3,303
Ministerial Support	8,876	11,677	,,	2,801
Workers, Total	1,755	1,706	*Inc.*	49
Native Christian Community ...	34,287	38,984	*Dec.*	4,697
Adult	13,943	13,263	*Inc.*	680
Children	48,230	52,247	*Dec.*	4,017
Total Raised in India	50,443	55,211	,,	4,768

I Statistical Report. Our report shows some items of decrease. We have made every effort to ascertain the cause. In some cases the printed figures of last year's minutes are uncertain and comparisons with them taken as a basis are unfair. Our experience in this department shows us that in this land it is never safe to consider large papers of printed statistics accurate. The figures presented in this report are as reliable as we can ascertain and may be considered reasonably correct. What they may be after going through the press we cannot promise. It is so easy even in final proofs of figures to have columns of type slip and cause discrepencies. Such slips occurred last year. To avoid this difficulty we propose to transmit a copy of these totals in manuscript to next years committee.

The decrease in probationers, in Christian community and in collections is not alarming when the facts are considered. They furnish us another sad commentary on the fearful ravages of the famine. Thousands of our people left their homes in search of food and there is no trace of some of them. In many cases it is not even known whether they are alive. We share the hope that as Naomi returned to Judea after the famine was over, so these will eventually return to their old homes, and their old alligiance and that this dispersion may work out the glory of God as it did in the Church of Jerusalam.

Apparent discrepencies in rupees column are to be accounted for by the fact that many of our circuits take collection in annas and these sums are carried into the totals.

In colportage there has been a large increase both in distribution of scripture and tracts and in receipts from sales.

N. L. Rockey.

II. State of the Church.

This has been an eventful year. Famine, pestilence, sedition, rumours of mutiny, mobilization of armies, and war have been our environment. The Church of Christ in India has faced hard conditions, but stands steady at the end of the year with a good out-look on the future. What is the condition of Methodism within our territory? The statistics show a decrease in many departmants of work.

Last year we had 23,249 probationers, this year 18,127, showing a decrease of 5,122.

Last year we had 15,514 full members, this year 16,019, showing an increase of 505.

Last year the number of infant baptisms was 2,327, this year 2,443, showing 116 more than last year.

Last year the number of adult baptisms was 2,814, this year 2,757, showing 57 less than last year.

Last year we had a Christian community of 52,247, this year 48,230, showing a decrease of 4,017.

There are 4,700 fewer adults in the Christian community than we had last year.

The famine has caused some of our people to wander from their homes in search of food, and they cannot be found; our death roll is large, and this account in part for the decrease in the Christian community. This death roll is doubtless large on account of famine and the deseases which follow it.

The generous help which come from America and England has had a very beneficient influence upon our Christian community. They have learnt that in Christ and his church there is an unseem power of love and sympathy. They have come to learn that the control of the world is in the hands of Christian people and that many agencies are at work for good to those who love Christ. There has been the usual growth in moral and spiritual character in all parts of our work.

The question of keeping the work growing with a decrease of money from foreign sources has received more serious attention than ever before. The idolatrous practices which prevail among the more ignorat Christians of our community still prevails to some extent. The conflict between the old habits of thought and the new principles of Christ still exists, and must necessarily exist till the conflict is over. The old leaven and the new leaven are working within the church for supremacy. In the opinion of the committee it is necessary to give more diligent attention to the quality of the leaven and the distribution of the leaven among our people. We deem it necessary to call to the attention of the Conference the number of qualified teachers and supervisors of our work. Our missionary force is inadequate in numbers for the burden of work committed to it. We have a total of 19 foreign missionaries on the field. Of this number nine men are heavily burdened in institutional or English work, much of which is conducted for the benefit of all India, and the number of workers free for evengelistic work in the field is ten. We would earnestly call the attention of the Conference to this fact of a depleted missionary force, and ask them to seriously consider it.

We recommend that the Finance committee while appropriating money to any circuit shall also apportion to that circuit the sum that must be raised by that circuit for the pastor's fund in order to enable them to receive that appropriation.

T. L. NEELD,
J. L. HUMPHREY,
J. W. ROBINSON.

III. Committee on Sunday school.

Notwithstanding the great distress caused by famine in many of our Christian communities the statistics show a slight increase in Sunday schools and scholars over last year. Considering the condition of the people, we have cause for rejoicing even in this small increase. It is encouraging to note an increase in the attendance of Christian scholars. However we regret to find a decrease in the attendance of non-Christian scholars, but this is probably due to the unsettled state of the country. Reports show a Christian community of 48,230, of whom 20,926 (increase 1,605) are members of Sunday schools. There are 1,058 Sunday schools, an increase of 45 over last year.

As a whole, the Sunday school work is in a prosperous condition, but there is much room for improvement.

We recomm nd that in places where it is possible the larger boys in our Christian boarding schools be trained in Sunday school work. We urge on all preachers who have such schools in charge, the great importance of training as many of these boys as possible to do volunteer Sunday school work.

We believe the greatest hinderance to our Sunday school work is the lack of competent teachers. Therefore we recommend that where it is possible the pastors organize normal classes for training up a number of the more promising young men and women to do more effictive Sunday school work.

W. W. ASHE.
D. M. BUTLER.
G. C. HEWES.

IV. Committee on Temperance.

Our frequent reports on this subject so completely cover the whole ground that there is little left but to repeat "line upon line," "lest we forget, lest we forget." Our annual reports have fully stated the case, and made our position plain. Ample hints have been given about preaching sermons on temperance, giving instruction on the subject in our schools and publishing and circulating tracts on the evil of intoxicants. It is to be feared that much of this never gets beyond the reports. It is pertinent to ask, how many sermons were preached on the subject in the past year? How many schools have had systematic training on temperance? How much literature was distributed?

We may offer the following suggestions :—

1.—Our people every where should constantly be impressed with the fact that our church is itself a strict Temperance Society, insisting on total abstinence from all intoxicating drinks and drugs. This fact is liable to be obscured in the minds of our people in associating with the Christians of some communions.

2.—They should be led to co-operate with all temperance organizations, as the W. C. T. U., the Blue Ribbon army, the Lal Fita Fauj, and others.

Teach them to push a compaign against all forms of intemperance.

3.—They should be taught to look upon the traffic in drink and drugs for other than strictly medicinal purposes, whether by private persons or by government, as wrong. The increase of intemperance in the country makes this more imperative.

4.—We recommend our Press to maintain a supply of such literature as may be suited to our needs. Where are Brows's Girdabi Nashabazi and Mrs. Thomas's Catechism of Temperance and sundry tracts on tobacco, formerly issued by our press?

5.—We recommend that our presiding elders add to their list of questions asked in the quarterly conference these three :—

(1) How far has Temperance Sunday been observed in this charge?
(2) Is instruction on temperance given in the mission schools?
(3) What effort is made to supply and disseminate temperance literature?

We belive that these questions faithfully and regularly asked will put new energy into the temperance movement in our midst.

T. J. SCOTT,
S. B. FINCH,
A. S. MCARTHUR.

V. Report of Auditing Committee.

The Auditing Committee report as follows: The accounts the Gonda, Moradabad, Pilibhit, Bareilly, Kumaon and Garwal Districts, together with their W. F. M. S. accounts through the entire year; also the books of the Treasurer of the W. F. M. S., Treasurer of the Conference, Treasurer of Reid Christian College, of the Theological Seminary, the Treasurer of the Board of Education, have been audited for the entire year. Those of the Oudh, Sitapur, Sambhal districts, together with their W. F. M. S. accounts, through the third quarter. Those of Oak Openings and Wellsley school through the second quarter. The Famine Relief accounts of the Sambhal, Pilibhit, Oudh, Gonda and Sitapure districts and the building accounts of Sitapur, Shahjahanpur and Garwal Districts have been audited.

In all these books where errors have occurred they have been pointed out corrected. In the W. F. M S. book of Naini Tal the question of sent was refered to the Fmance Committee.

The Presiding Elders Report as follows:—

Oudh District.—Lucknow and Shahabad through the year. Itaunja, Lucknow Womans' College, Deaconess Home, through the second quarter, the remainder through the third quarter.

Moradabad District.—All books of both Societies except those of Kiratpur, Nurpur, Kanth and Thakurdwara, have been audited through the year.

Kumaon District.—Dwarahat, Pithoragarh and Bhot through three quarters.

Gonda District.—All accounts of Parent Board audited through the third quarter.

Pilibhit District.—All accounts audited through the third quarter.

Sambhal District.—All accounts through the third quarter.

Bareilly District.—All accounts audited through the third quarter.

Garhwal District.—All accounts audited to the end of year except Ramui, (to Nov.) and Landadowne W. F. M. S. (to third quarter)

Sitapur District.—All accounts audited for the year.

J. W. ROBINSON.
H. L. MUKERJEE.
N. L. ROCKEY.
L. S. PARKER.
L. A. CORE.
J. BLACKSTOCK.

VI
Board of Deaconesses.

The Conference Board of Deaconesses met in Bareilly, January 10th. The names of the following persons where called and their characters passed.—

Miss Thoburn, Miss Hoge, Miss Sheldon, Miss Budden, Miss Hardie, Miss Scott, Miss Means and Miss Brown, deaconesses; Miss Tresham, Miss Hayes and Kali, probationer deaconesses; Mrs. Tucker, Associate Deaconess. On the recommendation of the Paori Quarterly Conference, Miss Elsie Lawrence was accepted as a probationer deaconess. It was recommended that Miss Tresham, Miss Hayes and Kali be continued on probation and recommended to prepare for the prescribed course of study for Deaconesses. Jasma, Native probationer deaconess, resigned.

L. S. PARKER,
Secretary.

VII
Report of Examiners.

Report of the Board of Examiners on Examinations of Foreign Missionaries:

J. N. West, passed in the Vernacular of the I year.

W. W. Ashe, passed in the Hindi Vernacular III year.

D. L. Thoburn, Passed in Hindi Grammer, Sat Mat Nirupan Pram Sagar, Hindi-English, and English-Hindi and Urdu-English and English-Urdu, and short sermon in the Persian Character of the IV year, and the Persian of the III year.

G. C. Hewes, Passed in Second Story Bag-o-Bahar and Kempson's Syntax and Idioms of Hindustani, Part I of the IV year.

W. A. Mansell, passed in Kempson's Syntax and Idioms of Hindustani of the IV year.

Report of the Board of Examiners on Examinations of Hindustani Ministers:

1. *For Admission on Trial.*

Jas. Thomkinson, passed in all, except Hunters Brief History of the Indian people.

Prem Singh, passed in all except Jugrafia Pak Kitab.

Jhukkan Lall, passed in all except Qadim Tawarikh ka Ikhtisar, and Hunter's Brief History.

Lazar Shah, passed in all except Qadim Tawarikh ka Ikhtisar, and Discipline.

2. *For Local Deacon's Orders.*

Jas. W. Norton, failed in Haqiqat i Gunah, Hidayat-ul-Waizin, Millat i Tashbihi. David Claudius passed in all.

John Roberts passed in Hidayat-ul Waizin, failed in Haqiqat-i-Gunah, Millat i Tashbihi. Buddha Singh, Passed in all.

Chas. Khiyali, Passed in all, except Haqiqat i Gunah.

Gungar Mani, passed in all.
David S. Hukill, passed in all except Millat i Tashbihi.
Walter Pamochai, ,, ,, ,,
Pancham Singh, passed in all.
Sungram Mani, failed in all.

3. *For Local Elder's Orders.*
Buddha Robert, passed in all except Filasafi dar bab i Tadbir i naja t.

4. *For I year.*
N. A. Childs, ... passed in all subjects.
Mohan Singh Bailey... ,, ,,
Joseph N. Smart ... ,, ,,
J. H. Walter, ... ,, ,,
Prabhu Diyal ... ,, ,,
Nizam Ali, passed in Church History and Bible Bar-haqq.

5. *For II year.*
Bahadur Singh, ... passed in all subjects.
Joseph Dysell, ... ,, ,,
Nizam Ali, ... ,, ,,
Joshua S. Samuel ... ,, ,,
Joshua Solomon ... ,, ,,
Benjamin Marqus, ... ,, ,,
Joseph Jacob, ... ,, ,,
Bansi Dhar ... ,, ,,
Mahommed Hasan Jan, passed in Makhzan i Ilm i Ilahi.

6. *For III year.*
Mahommed Hasan Jan, Passed in Isa ki Sirat and Sat Mat Nirupan.

7. *For IV year.*
G. D. Presgrave, Passed in all Fasls.
Bhikki Lall, ,, in 1, 3, 5, Fasls.
S. B. Finch, ,, in all.
G. E. Furgason, ,, in all.
Basant Ram. ,, ,,
Joseph Wahid-ud-din, passed in 1, 3, and 4, Fasls, and failed in 2, and 5, Fasls.
Chhota Lall, passed in 1, 3, and 4, Fasls, and failad in 2, and 5, Fasls
Mazhar-ul-Haqq, passed in all Fasls.
Karim Masih, ,, ,, ,,
D. A. Chowfin, ,, ,, ,, except the 5th.
S. Mansell, ,, ,, ,, ,, ,,

C. L. BARE,
Registrar for the Board of Examiners.

VIII
Report of the Board of Eductiaon.

1. There are in our Conference the following schools. One theological Seminary, two colleges, six High schools, of which two are for Europeans only, twelve schools of middle standard, and eighteen other Anglo-vernucalar schools of all grades. In addition to the above there are 579 vernacular schools of all grades, ranging from the simple village school where the pupils sit on the bare ground under a tree and learn their letters from Characters made by the teacher in the dust, to the well dressed, High caste Vernacular Middle school.

2. The theological Seminary has an enrollment of 93 students. This year 20 young men were graduated, of whom 17 received first class diplomas. Such is the demand for trained men that had the class been twice as large, the men could without the slightest difficulty have found places in our various Conferences throught India. The two Colleges in Lucknow are growing and report a total enrollment of 65 students. The following is a Summary of the results of our schools in the various Governement Examinations.—

B. A.	Examination	1	passed		1	Christian.
F. A.	,,	7	,,	of whom are 5		Christian.
Entrance	,,	21	,,	,,	16	,,
Middle	,,	55	,,	,,	18	,,

It may be well to state here that the Government are becoming increasingly strict in the matter of examinations, so if we wish to continue to hold a place in the first ranks of Educational institutions of these Provinces, we must give still closer attention to the work of selecting and preparing teachers and to the educational work in general.

There are in our Anglo-Vernacalar schools 3,579 pupils, of whom 2,262 are Christians. We note here an increase of 392.

3 There are 579 Vernacalar schools with a total enrollment of 10,400, of these 5,376 are Christians. Here we notice a decrease of 1,020 Christians and of 692 non-Christians. This decrease may be accounted for on two grounds, first forty-one schools have been discontinued this year; second the famine has compelled many pupils to leave the school in order to fined means of subsistance. We have in all our schools of all grades a total of 13,579 pupils.

4. These schools are supported by a mission appropriation from both Societies of about Rs. 1,40,000; from fees Rs. 13,692. A large part of these fees being from boarders in the European schools; and from Governement in the form of grants Rs. 19,165 are received. This makes a total of about Rs. 1,73,000 expended in our school work.

5. The collection from Children's Day this year, like many of our other collections has by reason of famine fallen short of last year, by about Rs. 200. The total this year was Rs. 365.

L. A. CORE,

Secretary Board of Education.

IX. Committee on Memoirs.

Mrs. Mary Wahid-ud-Din, daughter of Revd. Joel Janvier, our first Mission helper in the M. E. Mission in India, was born in the year 1863 at Bareilly. Her father removed to Lucknow, and she finished her education in the Lal Bagh boarding school. A few years ago she was married to Mr. Joseph Wahid-ud-Din. She was a good, faithful wife, a loving mother, and a true Christian. She died October 4th, 1897, after a short, but severe illness. Several times during her illness she said "If it is the Lord's will I am ready to go." She spoke of seeing angels in her room, and seemed disappointed when we, too, couldn't see them. She left three small children, for whom we pray, and with whom we sympathise, as well as with her husband, and many loving relatives and friends who mourn her loss.

Mrs. Mary List was one of the Bareilly Orphanage girls. In due time she was married to Revd. H. K. List, and for twenty years was his loving, faithful help mate. She worked faithfully for Christ in a number of places where her husband was stationed and those who knew her best, speak most highly of her gifts and graces, her good example to all with whom she was in any way connected. We miss her from our Mission.

Mrs. Sara Fleming Desse was born in India, in the year 1863, was sent to Ireland for her education, and finished it in the Alexandria College, Dublin.

She was converted as a child and one who knew her then, said, 'She was ever ready, even then, to speak a word for Jesus"

When she returned to India she was the light and joy of her home.

She was married to Revd. S. Desse, M. D., in 1886, and they were stationed at Pithoragarh. She began the study of the Hindustani, and very soon acquired a good knowledge of it, and entered upon her duties as a Missionary with great zeal.

They were after a few years transferred to Bareilly, and we all learned to love her for her unselfish devotion and consecration to the work of saving souls. It was an inspiration to us. Nothing but illness ever kept her from her city schools and *mohalla* work, or the church services.

She was one of those choice characters who are always kind and thoughtful, never speaking evil of any one, never thinking of self, but in a quiet, steady way trying to help those about her to live better lives and be more like Jesus.

She lived day by day so near to Him that she had no dread of death.

The Friday before her death, she spoke at a ladies' missionary meeting held at Dr. Humphreys, telling of her work among the the women of Cawnpore, of future plans for the work, in such a bright, hopeful way that we were all cheered by it.

The call to meet the Saviour she served so well came very suddenly.

She had not been very well after reaching Naini Tal, but no one thought her dangerously ill. That Sunday morning she did not feel able to attend the service and remained at home, reading to her dear child, and talking to her of heaven and loved ones there, little thinking she so soon would be with them.

About two o'clock that afternoon it was manifest that the dread disease, cholera, had set in. Doctors were called and did all in their power to save her. One who was with her to the end says, "when I knew the death angel was hovering o'er her, I said to her dear mother, who followed her in less than two days, 'I cannot understand this dispensation. We need her so much." She answered, "Jesus knows, Jesus knows.' A sweet smile came into the face of the suffering one, for she had excruciating pain, cramps, etc., which are leading features of cholera, and she lay perfectly motionless while we knelt down and prayed for her. The room seemed filled with a heavenly light and a Holy Presence. We felt the influence of the Spirit and peace and resignation filled our hearts."

She passed away as peacefully and sweetly as a little child falling asleep. Though our hearts are filled with sorrow because of the separation from her, and for her loved ones left behind, still we cannot but rejoice that she is now safe in a land of joy, with Him she loved and served so well while here on earth.

MARY E. SCOTT,
E. L. NEELD,
J. M. DART.

COURSE OF STUDY.

——:o:——

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures: Old Testament, pp 1-447—*Harman.*
2. Exegesis: Selections from the Gospels.
3. Systematic Theology. Vol. 1, *Miley.*
4. Plain Account of Christian Perfection. *Wesley.*
To be read: Wesley's Sermons. Vol. II.

II Year. 1. Introductions to the Holy Scriptures: New Testament, 448–770.—*Harman.*
2. Exegesis: Selections form the Paulne Epistles.
3. Atonement in Christ. *Miley.*
4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read: Steven's History of Methodim.

III Year. 1. Exegesis: Slections form the Pentateuch.
Studies in Theology: The Supernatural Book. *Foster.*
3 Biblical Hermeneutics. *Terry.*

IV Year. 1. Exegesis: Selections form Isaiah.
2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR STUDIES.

I. This course shall consist of three standards of two sections each, *viz.*, Lower Middle, and Proficiency Standers, 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 Proficincy 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 date fixed for the opening of the conference, a majority of the board being pressent.

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

LOWER STANDARD.

A.—URDU: FIRST YEAR.

1. **Grammar.** Platts', omitting chapters on Arabic and Persian Construction, and Derivations and Syntax 100
2. **Reading.** (Roman, Lithograph and Type):
Matthew and Mark's Gospels
Haqaiq ul Maujudat 100
3. **Translation.** 150

(1.) Urdu-English: 10 lines from Urdu Sec Bk. C. E. S., 50
(2.) English-Urdu: 10 lines from Eng. Sec Bk. C. E. 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** 150
(1.) Hindi-English: 10 lines from Hindi Sec. Bk. C. E. S, 50
(2.) English-Hindi: 10 lines from Eng Sec. Bk. C. E. 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. **Garmmar**: Platts', the whole Forbes' Persian 100
2. **Reading**. (Litho. and Type):
Luke and John's Gospels.
Din-i-Haqq ki Tahqiq.
Muntakhabat i Farsi 100
3. **Translation**. 150
(1.) Urdu-English: 10 lines from Urdu Third Bk. C. E. S., 50
(2.) English-Urdu: 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman ... 60
(3) Definition 40
9. **Pronunciation** 100
10. **Conversation** 100
Read: Muir's Life of Muhammad.

B.—HINDI.

1. **Grammar**: (Review) 100
Ballantyn's Elementary Sanskrit.
2. **Reading**: Luke and John's Gospels 100
Shakuntala. (edited by Raja Lakshman Singh)
3. **Translation** 150
(1.) Hindi-English: 10 lines from Hindi Third Bk. C. E. S., 50
(2.) English Hindi: 10 lines from English Third Bk. C. E. S. half written in Nagri and half in Roman .. 60
(3) Definition 40
. **Pronunciation** 100
. **Conversation** 100
Read: Wilkin's Hindu Mythology.

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1. **Grammar**: Kempson' Syntax and Idioms of Hindustani. Palmer's Arabic 100
2. **Reading**: Mizan-ul-Haqq.
Bag o Bahar: Sair Dusre Darweesh ki
Forbes' Arabic Reader 100

3. **Translation,** 150
   (1.) Urdu-English: 20 lines from Urdu Fourth Bk. C. E. S., 50
   (2) English-Urdu: 20 lines from English Fourth Bk. C. E. S., half written in Persian and half in Roman ... 60
   Short Sermon in Persian character
   (3.) Definition 40
4. **Pronunciation** 100
5. **Conversation** 100
   Read: Sell's Faith of Islam.

B.—HINDI.

1. **Garmmar:** (Hindi, Review).
   Monier William's Sanskrit 100
2. **Reading:** Sat Mat Nirupan.
   Prem Sagar.
   Hitopadesha, first book 100
3. **Translation:** 150
   (1.) Hindi-English: 20 lines from Hindi Fourth Bk. C. E. S., 50
   (2) English-Hindi: 20 lines from English Fourth Bk. C. E. S., half written in Nagri and half in Roman ... 60
   Short Sermon in Nagri character,
   (3.) Definition 40
4. **Pronunciation** 100
5. **Conversation** 100
   Read: Monier William's 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 Secretay of the Conference of the result.

B.—FOR HINDUSTANI MINISTERS.

SALANA KANFARANS KI ḲHWAṆDAGI.

Dáḳhila ke liye—1. Ummedwár Urdú yá Hindí Qawáid, Jugráfiya aur Hisáb achchhí tarah se jáne.

2. Qadím Tawáríḳh ke Iḳhtiṣár, Roman-Urdú, or Landmark of Ancient History.
3. Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.
4. Jugráfiya Pák Kitáb, yá Scripture Geography.
5. Discipline.

PAHLA SAL.

1. Filásafí dar báb Tadbír i Neját, or Walker's Philosophy of the Plan of Salvation, or Mat Parikshá.
2. ḳhutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth, or Sat Mat Nirúpan men jo Hinúd kí bábat hai.
3. Hurst's Short History of the Early Church in English or in Lithograph-Urdu, or Caleb's Intiḳháb i Tawáríḳh i Kalísiyá.
4. Wayland's Moral Science in English or in Lithograph-Urdú or Baibal Bar-haqq.
5. Tahrírí Wáz.

Mutálaa ke liye—1. Stobart's Islám or Tawáríḳh Mohamdí or Áwágawan Bichár. 2. Dín Islám aur us ki tardíd in Roman-Urdú or Lithograph-Urdú.

DUSRA SAL

1. Binney's Compend, or Maḳhzan Ilm-i-Iláhí.
2. What think ye of Christ, (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhág men Khrishṭ ká Samáchár.

3. Field's Hand-book of Theology, one half, or Tariq ul Hayát or Dharmá Dharm Parikshá Patr.
4. Introduction to Thomas' Commentry on Genesis, in Roman-Urdú.
5. Tahrírí wąz.

Mutálaa ke liye—1. Clark's six Lectures on the Áryá Samáj in English or Urdú or Hindi. 2. Formen's Áryá Samáj or Miftáh-ul-Tauret, or Páp Sodhan Siddhánt.

TISRA SÁL.

1. Bushnell's Character of Jesus. Ísá kí Sírat. 2. Thomas' Tashrih-ul-Taslís in Roman-Urdú. 3. Fishers' Manuel of Christain Evidences, in English, or Ísawí Subút, Roman-Urdú. 4. Fields' Hand-book of Theology, completed, Sat Mat Nirúpan meṇ dín Ísawí kí bábat. 5. Tahrírí Wąz.

Mutálaa ke liye—1. Murdoch's Popular Hinduism or Lakshmí Shankar's Primer of Biology in Urdú or Hindí.

CHAUTHE SÁL KE IMTIHÁN KE SUWÁLÁT.

1. Rúhání zindagí kyá hai? Us kí asliyat baván karo.
2. Kyúṇkar mąlúm hotá hai, ki ham meṇ Rúhání zindagí hai?
3. Wáiz ko kis tarah mąlúm hotá hai ki Khudá ne mujh ko wąz ke kám ke wáste talab kiyá hai?

FASL 1.

Díndárí aur anqátgusárí ke bayán meṇ.

4. Khádim ud dín ke kháss kám bayán karo, aur yih batáo ki is khidmat ke wáste kaun kaun se wasf cháhiyeṇ?
5. We kaun se tariqe haiṇ, jin se yih ausáf barhte játe haiṇ?
6. Batáo ki logoṇ ke gharoṇ par ahwál-pursí ke liye japá kaisá zurúr hai, aur yih kaho ki tumhárí is kám meṇ kis qadar tawajjuh hai?
7. Yih batláo ki kis tarah parhte likhte ho?
8. Jab se tum Kánfarans kí imtihán-bardárí meṇ ho, tab se tum ne jitní kitábeṇ har sál dekhí haiṇ un sab ke nám-batláo?
9. Kutub i Muqaddasa ke parhne meṇ tumhárá kitná waqt sarf hotá hai? aur kis tariqe se parhte ho?

FASL 2.

Baibal ká imtihán.

1. Kis iątibár se tum Baibel ko Kalám i Iláhí jánte ho, aur kin daláil se tum yih ráe rakhte ho!
2. Kis dalíl se Majmúą i Ąhd i Ątíq ko, jo ham meṇ murawwij hai, muątabar jánte ho? Khulása bayán karo.
3. Kis dalíl se we sab Kitábeṇ jo is Majmúą i Ąhd i Jadíd meṇ dákhil haiṇ muątabar o sahíh jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíoṇ ke is dąwe ko ki Kutub i Muqaddasa mansúkh ho gai haiṇ, galat sábit karte ho?
5. Khurúj i Misr se Yashúą kí maut tak, Isráelíoṇ kí táríkh ká khulása batáo?
6. Das firqoṇ kí bagáwat ke mutaąlliq jo kháss wáqiąt haiṇ, unheṇ bayán karo?
7. Yahúdíoṇ kí sálána Ídeṇ aur níz yih ki kis bát ke wáste muqarrar húí thíṇ, aur kis tarah par adá kí játí thíṇ, batáo?
8. Kháss kháss nabíoṇ ke nám aur jis zamáne meṇ unhoṇ ne nubúwateṇ kíṇ, wuh zamáne aur níz yih, ki we nubúwateṇ kis báre meṇ thíṇ, bayán karo?
9. Khudáwand Masíh kí bátoṇ se kuchh aisí misáleṇ do, jin se záhir hotá hai, ki wuh Puráne Ąhd ke nawishtoṇ ko muątabar samajhtá thá.
10. Kaun sí pesh-khabaríáṇ Masíh se mutaąlliq haiṇ, khusúsan us kí ámad aur sirat aur kám aur maut se?

11. Masíh kí zindagí ke hálát kis kis waqt ke malúm haiṇ, aur muddat shd risálat kis qadar thí?
12. Us kí risálat ke khass wáqiát aur jahán jahán ki we guzre haiṇ batláo?
13. Khass khass báteṇ mundarja i Aamál i Rasúl batláo?
14. Muajiza kyá hai aur mujizoṇ se kyúṇkar malúm hotá hai ki Kutub i Muqaddasa min jánib Alláh haiṇ?

FASL 3

1. Khudá ká wajúd Baibal se kis tarah sábit hotá hai?
Baibal kí talímát ke bayán meṇ. 2. Baibal se Taslís ká kyá subút hai, yane ki ek Khudá meṇ tín aqnúm haiṇ?
3. Khudá kí sifát batláo aur har sifat ká subút Pák Nawishtoṇ se do?
4. Khudá ke mujassam hone ká masala jo Kutub i Muqaddasa meṇ páyá játá hai, use bayán karo, aur yih batáo, ki us talím ko naját ke bandobast se kyá iláqa hai?
5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo?
6. Bailbal ki kaun kaun si áyat Ulúhiyat i Masíh ke mukhálif Musalmán pesh karte haiṇ, aur tum un ke kya mane kate ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká Pák nawishtoṇ se subút do?
8. Ádam ke gunán ká natíja us kí aulád ke haqq meṇ kyá húá?
9. Masíh ke kataré aur gunáhoṇ kí muáfí meṇ kyá iláqa hai?
10. Masíh ke jí uṭhne ká subút do?
11. Masíh kí shafáat kí asliyat aur fáida, jaisí Kutub i Muqaddasa meṇ talím hai, bayán karo?
12. Rúh ul Quds kí gawáhí kí nisbat kyá talím o dalíl hai?
13. Masíhí kamáliyat ká massla jo Wesley sáhib ne sikhláyá hai use mukhtasran bayán karo aur Baibal se us ká subút do?
14. Naí Paidáish aur kámil pákizagí ke darmiyán jo farq hai, use samjhá do?
15. Is dawe ke báre meṇ ki "Jo koí az sar i nau paidá hotá hai is taur se nahíṇ giregá, ki ákhir i kár halák ho jáe," bamárí Kalísiyá kí kyá ráe aur sábit karo, ki yih ráe Kalám i Iláhí ke bamújib hai?
16. Batao ki Baptisma kaisí rasm hai, aur kis garaz se hai, aur kyúṇ farz hai? har bát ká subút do.
17. Sábit karo, ki bachchoṇ ko baptisma denā munásib hai?
18. Baibal meṇ Ashá e Rabbání kí nisbat kaun kaun se muháware áe haiṇ, aur wuh kis garaz se haiṇ aur Masíhioṇ par us ká mánna kyúṇ farz hai?
19. Hindúoṇ ke masala i tanásukh, yane káyá-palat ko kyúṇkar galat sábit karte ho?
20. Jism ke jí uṭhne ke báb meṇ, Kutub i Muqaddasa meṇ kyá talím hai hawála do?

FASL 4.

Kalísiyá ke intizám o tartíb ke bayán meṇ. 1. Kalísiyá ke tarah tarah ke intizámát bayán karo? 2. Methodist Episkopal Kalísiyá meṇ General Kánfarans aur Annual Kánfarans aur Kwaterlí Kánfarans ke mutaalliq kyá kyá kám haiṇ?
3. Kalísiyá ke uhdedároṇ meṇ "Bishop,, "Prízáiding Eldar,, aur "Eldar," aur "Díkan" aur "Khádim-ud-dín" aur "Local Wáiz" aur "Mukhtárkár" aur "Amánatdár" aur kilás ke liádí jo haiṇ, un meṇ har ek ká kitna ikatiyár hai, aur kyá kám mutaalliq hai, aur kis ke sámhne jawáb-dihí hai?

FASL 5.

Tárikh i Kalísiyá.--1. Yahádioṇ ke khass firqe Masíh ke waqt meṇ kitne the? un ká bayán karo.
2. Awáil zamánoṇ meṇ jo aziyateṇ Masíhioṇ ne uṭháí haiṇ, un kí kuchh bayán karo.
3. Un wasáil ká bayán karo, jin ke sabab se ibtidá meṇ Masíhí mazhab bahut phailá, (Mather sáhib kí Tawárikh i Kalísiyá tísrá báb dafa 1, 2, 3, 5 ko dekho.)

4. Gnostikon ki kyá taálím thí aur us se qadím Kalísiyá par kyá kharáb asar paṛá? (Mather sáhib kí Tawáríkh i Kalísiyá tisrá báb dafṣa 85)
5. Luther sáhib se ain qabl dín i Īswí ká kyá hál hai?
6. Barí Isláh i Mazhabí jo Luther sahib ke waqt men húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us men sharík i hál the?
7. Britániya i Uzma men Methodist Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib kí táríkh men khás log kaun the?
8. Methodist Episkopal Kalísiyá kis sabab se aur kis waqt men aur auwal kahán baní? (Discipline ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqe aur yih ki we kahán se nikle aur un ká bání aur un ke khás aqíde batáo?
10. Muhammadíon ke dín kí ibtidá aur Muhammad sáhib ká kuchh bayán karo aur mukhtalif firqon ká aur un ke hádíon ká kuchh zikr karo?
11. Sikhon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá iláqa hai?
12 Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur khás aqídon ká bayán karo?

TO BE READ.

Mutálaa karne ke liye.

1. Táríkh i Yúsufí, Josephus. (M. P. House Lucknow.)
2. Brahmo Mazhab. (M. P. House, Lucknow.)
3. Augustin o ke Iqrárát, Augustine's Confession. (N. I T. S.)
4. Hal ul Ashkál. (M. P. House, Lucknow.)
5. Jámi ul Faráiz. (Lahore. Tract Depôt.)
6. Miftáh ul Hinúd. (M. P. House, Lucknow)

SESSIONS OF THE NORTH INDIA CONFERENCE.

	Place.	Time.	President.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop E. Thompson.	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. J. T. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn.	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J. H. Messmore.
8	Moradabad.	Jan. 18-24, 1872	Rev. J. L. Humphrey.	S. S. Wetherby.
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S. Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W. L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6 12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpore.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H. Messmore.	Do.
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpore.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill.	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpore.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare.
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad.	Jan. 5-10, 1887	Bishop W. X. Ninde	Do.
24	Cawnpore.	Jan. 4-9, 1888	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15. 1889	Bishop J. M. Thoburn	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpore.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do
32	Bareilly.	Jan. 8-13, 1896	Do. do.	Do
33	Lucknow.	Jan. 7-12, 1897	Do. do.	Do
34	Bareilly.	Jan. 5-11, 1898	Do. do.	J. W. Robinson.

LIST OF LOCAL PREACHERS.

NAME.	STANDING.	APPOINTMENT.
BAREILLY DISTRICT.		
Fazl Ullah ...	Elder 95	Khera Bajhera.
R. Turner ...	,,	Miranpur Kattra.
Govind Ram ...	,,	Binawar.
Lakhan Singh ...	Deacon '94	Shahjahanpur East.
Mathura Pershad ...	,,	Shahjahanpur.
Kundan Lal ...	,,	Bareilly.
Parbhu Dayal ...	,, '95	Shahjahanpur East.
Daniel Sigler ...	,,	Pawayan.
H. Wallesky ...	,, '97	Shahjahanpur West.
Prem Singh ...	Local Preacher	Shahjahanpur East.
Mohan Singh ..	,,	Faridpur.
J. Tompkinson .	,,	Bareilly.
Gulab Singh ..	,,	Shahjahanpur East.
Moti Lal ...	,,	,, West.
Kallu Porter ...	,,	Tilhar.
Lalji Mal ..	,,	Khudagunj, Miranpur Katra.
Sewa Ram ..	,,	Allahgunj, Jalalabad Circuit.
Misri Charan ...	,,	Bareilly.
Jai Singh ...	,,	Fatehgunj East. Khera Bajhera.
S. C. Chatterji ...	,,	Shahjahanpur West.
Wazir Khan ...	,,	Badaon.
T. Joseph ...	,,	Panahpur.
Sobran Singh ...	,,	Dataganj,
D. Claudius ...	,,	Aonla.
Kehri Singh ...	,,	Bilsi.
Hulasi I ...	,,	Aonla.
Khurram Singh ...	,,	Binawar.
Baldeo Dass ...	,,	Usait, Kakrala.
Mangal Singh ..	,,	Islamnagar, Bilsi.
Bahal Singh ...	,,	Bilsi
Baisakhi Lal ...	,,	,,
G Luke ..	,,	Bareilly.
S. Jacob ...	,,	Shahjahanpur East.
Rahu Singh ...	,,	Islamgunj, Jallabad.
Mahbub Masih ...	,,	Jalalabad,
Bhoj Ram ...	,,	Bareilly.
Ata Ullah ..	,,	Binawar.
Bhup Singh ...	,,	Kamarlainpur.
J. Robert ..	,,	Ujhani.
Ram Dayal ...	,,	Bilhar.
Joel M. Lal ...	,,	Shahjahanpur East.
Dal Chand ..	,,	Budaon.
Edward Jacob ..	,,	Shahjahanpur West.
GARHWAL DISTRICT.		
Edward Thomson ...	Elder.	Srinagar.
Sundar Mani ...	Deacon '96	Pauri Circuit.
Kwankin ...	,,	Kainur Circuit.
John Williams ...	Local Preacher	Superannuate.
Bhajni ...	,,	Lansdowne Circuit.
Andrias ...	,,	Kainur Circuit.
Ghungar Mani ..	,,	Pauri Circuit.

NAME.	STANDING.	APPOINTMENT.
Sangram Mani ...	Local Preacher	Pauri Circuit.
Charles Khiyali ...	,,	,,
Lama Willson ...	,,	Ramni Circuit.
Sangram Masih ...	,,	,, ,,
Mohan Lal ...	,,	Laosdowne Circuit.
Dhan Singh ...	,,	Kainur Circuit.
Tewari ...	,,	Pauri.
GONDA DISTRICT.		
Francis Peter ...	Deacon.	Bahraich.
Lewis J. McGee ..	,, '93	Nanpara.
Chatur Singh ...	,, 95	Utraula.
D. H. Pitamber ...	Local Preacher.	Nawabganj.
Prem Das ...	,,	Rupaidiha.
Kanhai Lal ...	,,	Birpur.
Daniel C. Richard ...	,,	Khurgupur.
Budha Singh ...	,,	Elenpur.
Lal Karan .	,,	Gonda.
Natha Masih ...	,,	Pachperwa.
J. J. Todd ...	,,	Ikona.
M. McKaig ...	,,	Gonda.
Bhupal Singh ..	,,	Piyagpur.
Khandare Singh ...	,,	Pirpur.
Chaua Singh ...	,,	Bulrampur.
B. S. Benjamin ...	,,	Paraspur.
Moni Chatterji ...	,,	Kauri.
KAMOUN DISTRICT.		
John W. Todd ...	Elder.	Naini Tal.
John Barker ...	Deacon '90	,, ,,
Gauri Datt ...	,, '93	Dwarahat.
Pancham Singh ...	,, '97	Naini Tal.
Walter Pamuchai ...	Local Preacher.	Dwarahat.
Samuel B. Singh ...	,,	Naini Tal.
Jai Datt ...	,,	,, ,,
Khulia Wilkinson ...	,,	Pithoragarh.
Chhidda Singh ...	,,	Naini Tal.
F. W. Gawan ..	,,	,, ,,
John Abraham ...	,,	Dwarahat.
Bijai Singh ...	,,	,,
A. Miller ...	,,	Pithoragarh.
D. S. Hukill ...	,,	,,
Yuhanna I. ...	,,	,,
MORADABAD DISTICT.		
B. McGregor ...	Elder.	Najibabad.
Peter Merrill ...	,,	Sherkot, Bijnour,
Bala Dass ...	,, '93	Moradabad.
Gulab Singh ...	,, '95	Nurpur, Bijnour.
Mohan Singh ...	,, '94	Thakurdwara, Moradabad.
Jhabbu Lal ..	,, '95	Seohara, Bijnour.
John Pusa ...	Deacon '93	Bairampur, Moradabad.
Bansi Dhar ...	,, '93	Kiratpur, Bijnour.
Kalyan Singh ...	,, '94	Kotqadar, Bijnour.
Dalla Singh ...	,, '93	Moradabad.

NAMES.	STANDING.	APPOINTMENT.
J. Jacob ...	Deacon '96	Moradabad.
B. S. Budden ...	,, '96	Kanth, Moradabad.
Nadir Shah ..	,, '96	Nahtaur, Bijnour.
B. Robert ...	,, '96	Bijnour.
Lazur Shah ...	,, '97	Kandarki, Moradabad.
M. S. Baily ..	,, '97	Bijnour.
M. C. Plumer ...	Local Preacher.	Moradabad.
C. S. Hunter ...	,,	,,
Nanhu Mal ...	,,	Kondarki, Moradabad.
Baldeo Pershad ...	,,	Moradabad.
Iliyas Singh ...	,,	Nurpur, Bijnour.
Jumman Singh ...	,,	Tajpur ,,
Buddha Singh ...	,,	Bijnour.
Chhidda Singh ...	,,	Nagina.
Parbhu Dass ..	,,	Moradabad.
Patras ...	,,	Bilari, Moradabad.
Sadhu Singh ...	,,	Dhampur, Bijnour.
S. Hastings ...	,,	Moradabad.
B. Cutler ...	,,	Nurpur, Bijnour.
Buddha Singh ..	,,	,, ,,
Bahal Singh ...	,,	Tajpur, Bijnour.
Thomas Jacob ...	,,	Moradabad.
Chirag Masih ...	,,	Chandausi.
Hiram Barrow ...	,,	Nagal, Bijnour.
M. Jhonson. ...	,,	Nagina.
PILIBHIT DISTRICT.		
Kallu Singh ..	Elder.	Mirganj.
Ase Ram ...	,,	Rampur.
Moti Lal ...	,,	Puranpur.
Girdhari Lal ...	,,	Nawabganj.
Jhabbu Lal ...	Deacon	Bisalpur.
Ghasi Ram ...	,,	,,
James Brisco ...	Local Preacher.	Pilibhit.
Barnabas ...	,,	Rampur.
G. W. Howard ...	,,	Fatehganj West.
Bahadur Shah ...	,,	,,
Dhani Ram Rodgers ..	,,	,,
A. Lincoln ...	,,	,,
Kaliyan Singh ...	,,	Shahi.
Lachhman ...	,,	,,
Kallu Das ...	,,	Sirauli.
Baljeet ...	,,	,,
Baldeo Das ...	,,	,,
Chatar Singh ...	,,	,,
Ram Bukhsh ...	,,	Fatehganj.
Karhe Mal. ...	,,	Bisalpur.
Harsahae ...	,,	Baheri.
Mani Ram ...	,,	,,
Khiyali Ram ...	,,	Shahi.
Kundan ...	,,	Nawabganj.
Jhau Lal ...	,,	Milak.

NAME.	STANDING.	APPOINTMENT.
SAMBHAL DISTRICT.		
Maula Dad Khan ...	Elder '90	Bahjoi.
Gyan Masih ...	,,	Rajpura.
Manphul Singh ..	Deacon '91	Rasulpur.
Bhola Singh ..	,, '93	Sharifpur.
Prabhu Das ...	,, '95	Shahpur.
Sadal Singh ...	,, '96	Babukhera.
Chunni Singh ...	,,	,,
Lachhman Singh ...	Local Pracher	Khata, Narainiya.
Samuel Barnard ...	,,	Bhogpur, Basta.
F. Jefferson ...	,,	Nagli, Hasanpur.
M. S. Cutting ...	,,	Sambhal District Inspector.
Sukkha Singh ...	,,	Chandpur, Basta.
John Little ...	,,	Amroha.
B. Milton ...	,,	Sambhal.
Fazl Masih ..	,,	Hayatnagar, Rasulpur.
Samuel Smith ...	,,	Hatim Sarai, Sambhal.
Ishri Dayal ...	,,	,,
SITAPUR DISTRICT.		
J Dysell ...	Deacon '93	Baraganw.
Sadal Masih ...	,, '93	Laharpur.
John Higganbotham	,, '97	Sitapur.
Jia Lal ...	,, '97	Dhaurara.
Jawahir Lal ...	,, '97	Sitapur.
Ajudhia Parshad ...	Local Pracher	Urdauli.
George Mayall ...	,,	Khairabad.
William Strete ..	,,	Sitapur.
K. Silas ...	,,	,,
Ram Sukh ...	,,	Paintepur.
H. W. Gilbert ...	,,	,,
J. Nelson ...	,,	Sitapur.
J. Todd ...	,,	Mohamdi.
W. Gansalvis ...	,,	Biswan.
OUDH DISTRICT.		
Phillp Andrew ...	Deacon '90	Lucknow.
Yaqub Ali ...	,, '93	,,
Jukkhan Lall ...	,, '93	Rae Bareilly.
William, A. Comfort ...	,, '93	Lucknow.
Henry C. Sigler ...	,, '93	Bara Banki.
Mangal Singh ...	,, '94	,,
Chhote Lal II. ..	,,	Unao.
Abdul Wahid ...	,, '92	Hardoi.
Kesri Singh ..	,, '92	Bara Banki.
Chhote Lal Samul ..	,, '97	Hardoi.
Wazir Singh ...	L. P. Course Com.	,,
Yaqub Singh ...	,,	Lucknow.
Prem Masih ...	,,	Shahabad.
Baldeo Prashad ...	,,	Hardoi.
Daniel Richard ...	,,	Lucknow.
David, S. Paul ...	,,	Unao.
John, W. Norton ...	,,	Rae Bareilly.
Tilok Singh ...	,,	Bara Banki.
Charu Chander Chatterji	,,	,,

NAME.	STANDING.	APPOINTMENT.
John D. Flint ...	L. P. Course com.	Barbnki.
Masih Charan John ...	,,	Lucknow.
Shib Lal ...	L. P. IV, Year,	Shahabad.
Gurdiyal Singh ...	,,	Hardoi.
Harun Andrew ...	,,	,,
Boaz ...	,,	Bra Banki.
Sunder Lal ...	,,	Unao.
Bihari Lal ...	,,	,,
Misri Lal II. ...	,,	Bara Banki.
Misri Lal I. ...	L. P. III. Year.	Hardoi.
Din Dayal ...	,,	Lucknow.
Mohan Nathan ...	,,	Bara Banki.
Kesho Lal ...	,,	Hardoi.
Nand Ram ...	,,	,,
Benjamin Cornelius ...	,,	Bara Banki.
Frank, M. Lawrie ...	,,	Hardoi
Ram Gopal ...	,,	Shahabad.
Nathaniel Hamilton ...	L. P. II, Y ear.	Lucknow.
Henry D. Jacob ...	,,	Rae Bareilly.
Samuel Jacob ...	L. P.I, Year.	Lucknow.
Mohan Dass ...	,,	Unao.
Sharf-ul-Din ..	,,	Rae Bareilly.
J. J Steadman ...	,,	Hardoi.
B. H. Mckaig ...	,,	Lucknow.
W. Crawshaw ...	,,	,,

PRESIDING ELDERS' REPORTS

BAREILLY DISTRICT.

REV. E. W. PARKER, Presiding Elder.

This district includes the Government districts of Shahjahanpore, Budaon and one-half of Bareilly, and contains a population of over two millions of people. Our converts are mostly from among the "depressed classes," though we have in the vicinity of Shahjahanpore an encouraging work among the Thakurs. This work was broken up and the converts mostly drawn away through inducement offered by the Salvation Army employes; but as it has lately withdrawn its aid the people are returning; and we believe that this work will again give encouraging results. The work done in Ramapur, near Shahjahanpore, under the name of the Salvation Army, was unworthy of Christians to say the very least.

In taking up the work in this our old field again, a special effort has been made to ascertain just what has already been gathered in, and what is the condition of the converts. Hence every village was visited early in the year by the preachers-in-charge, and the name of every convert, man, woman and child residing in that village, was written down, arranged under three heads, members, probationers, and children. We ascertained how many had been taught to sing and pray, and how many had been neglected and had not been so taught. Many of the people were not found all that Christians ought to be; but they were just as intelligent, and their daily lives in every place just as fully in accord with the teachings of Christ as they had been, or had not been, taught. We were convinced that the great need in building up this community was faithful, persistent, loving, teaching, so that our people could intelligently receive Christ and daily hold communion with Him in prayer. Hence the field of every preacher-in charge was laid out into sub-circuits, and the name of each village and of each Christian in that village written separately in a small register, and given to the preacher-in-charge of the sub-circuit; so that he would know just where every Christian lived, and what relation that person bore to the Church, as member or proba-

tioner. Then, as far as practical, a "Hadi" (class-leader) was appointed for each village, the best man in the village being selected for this position. A plan of work was then arranged, giving a particular day for visiting every village, and on the blank pages of the register for that village, the preacher-in-charge was to enter the date of every visit, and the number of people who were taught, and to present this book at each Quarterly Conference. Special attention was given to teaching the leaders, so that each could hold prayers in his own village and teach his people to pray. The next special effort was to teach Christian people to sing bhajans, and to teach the probationers, so that they might be received into full membership. This plan has been followed up all through the year, and we believe that much progress has been made. The plan is in no way new, but a re-organization, so that the preachers-in-charge and presiding elder also, could know about every man, woman and child, was needed, and this systematic plan is working good results.

We believe that we can make more and more use of these class leaders. No man is appointed leader who is in mission employ in any way, so that no one of the leaders in the district can receive any remuneration whatever from the mission or from the church. Our experience thus far shows us that the plan can only be made to succeed by constant watching and persistent working, and the leaders must be faithfully taught, not only to receive Christ and to sing and pray themselves, but to lead others and to hold little meetings with their people. They will have to be urged and encouraged over and over to attend the Quarterly Conferences; to aid in collecting the fund for the pastors; to keep their people from old customs; and to stand by us in everything.

In our first round of quarterly meetings, we gave two or three full days to each place, and large numbers of people came out in every circuit and many were greatly blessed. In these meetings we not only tried to lead the workers and the people into closer relations with Christ, but tried to show the workers how to teach the people and to lead them to Christ. Our workers' meeting in April was also a means of helping many. The important phases of our work and of our difficulties were thoroughly canvassed, and all were made stronger by thus praying and counseling together for a week. In our last quarterly meetings all these methods of work were pushed forward in every circuit, and meetings for deepening spiritual life were held. Every report of every worker was definite concerning every circuit and every village. Many of the leaders and other Christians were present and gave their reports of the condition of the Christians in their villages.

Of our twenty circuits in the district, seventeen are village circuits and they are alike, hence do not require separate reports. The formulated statistics given on the next page however, will show what is being done in each of these circuits.

Name.	No. of Sub-Circuits.	Villages worked.	Villages in which Christians live.	Baptism this year.	Under instruction for baptism.	Full members.	Probationers.	Christian children.	Whole No. Christians.	No. of Hadis or Leaders.	No. of Day Schools.	Christian pupils.	Non-Christians.
Aonla ...	8	102	88	159	122	340	292	472	1114	30	10	131	8
Bareilly ...	2	42	42	62	100	598	235	307	1140	20	24	184	233
Bhamora ...	4	80	77	20	50	66	200	148	414	24	4	10	20
Bilsi ...	12	116	98	43	49	119	792	491	1403	43	8	104	21
Bisauli ...	11	110	110	396	637	527	499	519	1545	105	6	105	6
Binawar ...	3	62	62	43	40	186	83	243	612	33	3	40	...
Budaon ...	3	46	45	45	60	184	360	328	872	32	16	255	258
Datsganj ...	5	92	82	42	24	120	536	119	775	30	4	52	...
Faridpur ...	7	65	65	60	75	223	64	63	450	65	3	31	12
Jalalabad ...	5	79	61	69	35	77	201	109	387	13	3	59	...
Kakrala ...	6	90	68	63	200	258	205	260	723	30	3	117	25
Khera Bajhera ...	5	30	23	18	20	35	89	96	230	6	3	14	24
Miranpur Kathra,	5	62	42	64	40	116	145	111	372	42	4	49	3
Panahpur ...	1	44	4	33	15	113	79	85	277	7	3	54	12
Pawayan ...	6	94	94	53	57	184	115	146	445	45	3	22	42
Sadar Bazar ...	8	54	44	32	125	138	71	115	324	35	4	33	60
Shahjahanpur E.	2	30	15	45	50	135	140	80	355	10	8	159	361
Shahjahanpur W.	6	80	61	52	...	75	190	233	502	8	2	150	25
Tilhar ...	8	68	67	29	40	201	111	119	431	67	5	49	15
Ujhaini ...	5	82	74	60	185	91	435	291	809	37	8	68	13
TOTAL ...	112	1428	1222	1088	1924	3786	5652	4335	13773	682	124	2026	1073

The three circuits at the centres of the three zillas require separate mention. In *Bareilly* the *Theological School* is again under the charge of Dr. T. J. Scott and the school has had a very successful year. It has sent out the largest class that has ever passed the curriculum. Twenty students completed the regular course of study.

Three failed and were granted a certificate showing that they have studied in the Institution. These 23 students have been distributed to five conferences as follows :—

North India Conference 10; North-West India Conference 8; Bengal-Burmah Conference 2; Bombay Conference 1; South India Conference 2. Thirty-one women also, trained in the Woman's Department, received certificates of study.

Substantial additions have been made to the endowment during the year. Two bequests of Rs. 1,000 and 580 have been made, and handsome sums for current expenses came in. A plot of ground of three acres has been purchased and put in order for a play and recreation ground.

A quarter century having passed since the founding of the Seminary, this fact was celebrated with special interest. A large number of alumni were present; the buildings were illuminated; and there was a torch-light procession of the alumni, followed by fireworks and a sweetmeat banquet. The Seminary was opened in April, 1872, with a class of 16. Since then 260 preachers have passed out with our diploma for three years of study, and 83 have taken a partial course, making 343. Sixty-one teachers went out with certificates from the Normal Department, closed for want of funds since 1892. About 300 women have been trained in the Woman's Department and have gone out with certificates. This makes in all 704 trained agents who have passed into the work from this institution.

The endowment of the Seminary amounts to about $50,000. Funds are still urgently needed for some additional buildings and for the endowment of teachers' chairs. The generosity of some liberal givers should soon put the Institution in a position to do a still greater work during the coming quarter of a century.

The Girls' Orphanage at Bareilly under Miss English has been re-inforced in one staff of workers by the arrival of Miss Elliot from America. The school now contains about 350 girls. One hundred and eighty famine girls were taken in during the year; and although about one-sixth of them died, the rest are at present doing very nicely indeed. The school teaches up to the Middle Department and has two Americans for assistants, with twelve teachers in the lower classes on its staff.

The medical work under Miss Dart is training a class of nurses or hospital assistants, and is doing its usual efficient work in the hospital and dispensary. One hundred and fifty persons have been received into the hospital. 11,401 persons, making 19,682 visits, have been treated in the dispensary, 388 persons, making 595 visits, have been treated in the zenanas. The fees received amount to Rs. 1016. Assistants are employed specially for religious instruction in connection with this work.

Miss Wilson, who has charge of the *zanana work* and girls' day schools, has also given most efficient aid in visiting and teaching the Christian women and children in the mohallas of the city and in the villages of the Bareilly circuit.

There is a *Middle Anglo-Vernacular school* in each of the cities of Shahjahanpore, Bareilly and Budaon. These are doing excellent service and are paying well for all the money expended on them. The girls' boarding schools at Shahjahanpore and Budaon are both full, and are keeping up their former reputation for good work.

The Boys' Orphanage at Shahjahanpore has also received quite a large number of famine orphans, and contains at present about two hundred boys. The Industrial Department includes carpenting, blacksmithing, manufacture of wire spring matresses, shoemaking, ropemaking, tilemaking, gardening, farming and conducting a dairy, selling milk and making butter and cheese. An earnest effort is being made to enable the institution to do all it possibly can do towards its own support.

The primary schools of the district have not been as successful this year as it was hoped they would be, or as we trust they will be in the year to come. The famine pressed every boy and girl to make some effort towards securing food to eat, and hence the primary village schools have suffered. Still the close of the year shows an increase in the children in the schools, and our boarding houses are full to overflowing with children that have been gathered in.

The plan for increasing the collections for the *support of the pastors*, has also been greatly hindered by the famine, as multitudes of our people have not had sufficient food to eat during the year. Yet the collections were probably as large as during any previous year. We expect that during the coming year at least 20 pastors will be fully supported by the people.

This brief report gives very little idea of the earnest work that is being done by the twenty pastors, and one hundred and twelve sub-pastors within the twelve hundred and twenty-two villages in which Christians live in this district. Nor can any one, who has not had any experience in the work, understand how much constant persistent work is required in order to lead the nearly 14,000 Christians in the district into a real Christian experience, so as to enable them to walk worthy of the name of Christ. Working with the Holy Spirit, however, we expect to accomplish this end. Perhaps the most encouraging feature of the work is the growth, mentally and spiritually, of the Hindustani preachers and teachers; and as they grow their earnestness and faithfulness in teaching their people increase also.

GARHWAL DISTRICT.

REV. JOSEPH H. GILL, Presiding Elder.

There are important places in all compaigns which, once secured, bring dismay to an enemy and the promise of speedy victory. Garhwal is such an important field.

In a hot country in the tropics, like India, it was inevitable that water be held in high esteem, and that large rivers, like the Ganges and the Jamna, should be greatly prized. Among idolaters, like those of India, who had long lost the knowledge of the true God, it was not difficult to deify these great rivers. And they were deified. Garhwal contains the sources of the Ganges and Jamna. Guided by their banks, pious men, ages ago, climbed to high hills and established shrines, which ultimately became very famous, as they are to this day.

The Buddhists sought a missionary field as well as a place for retirement and meditation, and they came to Garhwal three centuries before Christ. We have the very names of these missionaries. One was Kassapo (Kasyapa) and the other was Majjhima (Madhyama). When the Sanche tope was opened by Major Cunningham, in 1851, a small steatite casket was discovered, and on the outside of the lid was the inscription "Relics of the Emancipated Kasyapa Gotra, Missionary to the whole Hemawanta" This casket, it is stated, could not have been deposited later than 220 B. C.

Sankarachariya, a great leader among Brahmins, came to Garhwal during the eighth century of the Christian era, and erected many temples which are still standing. This was the period of the revival of Brahminism. He came from Southern India, and he ousted the Buddhists from the shrines and put them under the care of priests from South India. The successors of these men still hold the ground and carry on the priestly offices. The son of one of these priests attended our mission school last year. But the traces of Buddhism are there still; for contrary to Brahmin ritual all castes eat together at these shrines; and the high priest's remains are buried and his tomb preserved.

Near Kidar is the once famous Bairat Thamp, a rock whence infatuated devotees formerly threw themselves over a deep precipice. The suicide was promised heaven. We Christians come not to preach death but life—eternal life here begun but continued in heaven.

The resident population of Garhwal, with the Rajah's territory thrown in, hardly exceeds three quarters of a million, yet the stream of pilgrims from the whole of India never ceases. Our work, however, is chiefly with the native Garhwalees. Not reckoning the foreign missionaries and assistant missionaries, we have at this time twenty-eight men (that is, three conference ministers, twelve local preachers, and thirteen exhorters; all married men) who occupy 23 different stations or preaching centers. These men are preachers of the Gospel

(some are teachers) and pastors of the 800 native Christians of the district. It requires a journey of 31 marches to complete a tour of the out-stations. One month of time is needed to stay a single night at a place, and to stay a few days in each place requires three months' time. Steep mountains have to be climbed and rivers crossed.

We can trace, geographically, the encroachment of caste Hindus, and we find them located near the principal highways. Farther back and in remote places, we find the Kassiyas and the Domes, neither of whom are entitled to wear the sacred thread. All castes knot the hair on the crown of the head; and this being a custom of Hinduism, we cut off this knot at baptism. Yet year by year we have trouble with new converts who, under a little pressure from their neighbours, again assume this idolatrous sign. Polygamy and child-marriage, as well as the custom of purchasing the bride for money, still continues, and scarcely a year passes that we have not trouble with new converts in an effort to break down these customs; but we are making decided progress.

A complete list of baptisms, since the Mission was opened, (thirty years ago), reaches to 1,300, one-third of these are either dead or removed to other districts. Garhwal has indeed given a number of workers to Mission stations elsewhere, and the inhabitants have with difficulty found openings at home for their children, hence many migrate to larger hill stations, where they find service.

We are only beginning to recover from the effects of a scarcity of food which, with but slight intermission, continued for several years past. Several times it amounted to famine. At two places, namely near Hardwar and near Kidarnath, the plague broke out during the year, but happily it was checked before it had time to spread. It is a fact, however, that in Garhwal the plague is at times endemic. Poverty, long stored and rotting grain with filthy village surroundings, furnish the conditions needed for this disease. Its local name with us is Mahamarre, or the great death.

We live among a superstitious people. Some short time ago a theft occurred in Pauri. A wandering devotee said he could trace the thief. He put a gourd on a stick and said the crowd must follow it. Two hundred persons of the village followed that gourd, thinking the dead thing could track the thief. Of course some one helped the gourd to move. They followed it a mile to my house, when I went out and alone dispersed the mob and broke the spell. The people dispersed disappointed.

Garhwal is one of the headquarters of idolatry. Every foot of its soil is believed to be as sacred as Benares. But God rules in heaven, and earth knows his laws; therefore wrong and error cannot permanently flourish. Where they do flourish, darkness prevails. Now light has come. Truth is spreading and its progress can no more be arrested than can the Mississippi in its flow. During the past year one of our preachers visited a remote village and came

across a Hindu reading the Bible attentively. The temples are endowed. Some have large incomes. The unregenerate hearts of unholy men constantly dispute over the spoils. It seems impossible to find a man who can handle the money honestly. Pilgrims who visit the shrines, hoping for spiritual help, come away disappointed. It is true of every idolatrous shrine in India that there is no help toward a knowledge of God; no relief for a heart burdened with sin. A counterfeit of salvation is sold for gold only. The real thing is not there. Multitudes weary their limbs, bathe their bodies, paint their faces, but the heart is uncircumcised and unchanged. The pilgrims carry back the news to their homes. A prophecy is out that the sacred power of the Ganges is soon to depart. It is departed. The Indian world will soon learn the truth. The terms of salvation at idolatrous shrines are on strict business principles. No pay, no salvation. The Christian Bible clearly points out the destiny of all supporters of idolatry and of all the nations that forget God.

We have had 52 baptisms during the year. Many of our people are growing in a knowledge of God.

We have done more in our efforts for self-support than during the previous year. We have had a practical illustration of it, too, where in a needy place the sum allotted to erect a preacher's house was spent collecting the material. In the dilemma we called for volunteers, and some 15 Christian boys, with several teachers and preachers, walked 23 miles to the spot and spent the Sabbath. On a Monday morning they obtained a few stonemasons, and after prayer to God for help began the work. On the following Saturday evening one room was finished and roofed and next day Sabbath services were conducted in it. The Friday succeeding, a second room was finished and roofed and they all rejoiced and came home happy. Not counting the food of those Christian boys and men (whose eating cost no more than it would have done at home) the entire cost was Rs. 39.

From the first our converts have been among a class that owned no land and were only tenants. Our people now have an ambition to own their land, and some do. One brother has fallen heir to a large estate, and it promises to be a field for a good central mission circuit. Give us a little time and with God's blessing our people will show results of thrift and work.

Much progress has been made in the past year on building. The Ladies' Home of the Woman's Foreign Missionary Society has been built; other buildings for the orphanage and boarding school are nearing completion. A missionary's residence has been erected at Godolli. It is roofed in, but not finished as yet. Two preachers' houses have been erected, and stones for two more are partly collected on different circuits. All this is in the line of permanent occupation of the territory and is a necessary preliminary to the spread of the work.

Godolli Circuit.—Dr. and Mrs. Ashe, missionaries; two local preachers.

Dr. W. W. Ashe writes:—We have had a fairly good year at Godolli. The Lord has been very gracious to us. Out of our family of fifty-two only one death has occurred. That was a case of accidental poisoning. While we have felt the pressure of the famine considerably, we have been spared the care, anxiety and toil that many of our less fortunate brethren have had to contend with. The plague was stayed almost at our door. We are now rejoicing over a plentiful harvest. For all these blessings we lift our hearts in gratitude and praise to our Heavenly Father.

We have made a beginning on the farm work. The dwelling-house of the missionary-in-charge is nearing completion. We had the misfortune to lose a lot of tea that our Christian boys had made, by the collapse of the old tea factory. The young orchard is growing nicely. We have a good variety of trees; oranges, apples, pears, peaches, apricots, etc. All of which thrive in this climate. Through the kindness of a friend we have secured a small printing out-fit; some of the boys are learning to print. We have distributed a few leaflets and verses printed in Garhwali. We are making a kind of small native bed or cot which we purpose putting on the market

The medical work is greatly hindered for want of a hospital and equipment.

Kainur Circuit. Rev. Kwankin, local deacon, Mrs. Margaret Kwankin, minister's wife, two local preachers, three exhorters, two teachers. Brother Kwankin has done some work during the year. Pressure of scarcity of food was severely felt on his territory. A few baptisms have taken place.

Lansdowne Circuit. Rev. F. W. Greenwold, native elder, Mrs. Chauthai Greenwold, minister's wife, two local preachers, two exhorters, two teachers, with their wives.

The work in the circuit has been considerably affected by the famine. Many of the inquirers of last year in Lansdowne were baptised this year. The good school we had here has been interrupted by the coming of a Hindu English-speaking babu who managed to get the Hindu pupils to leave our school to join his. This man having been a station master on the railway, it is believed he will not stay long, and that his making a school at all is only a matter of temporary convenience to himself. Christian services are regularly maintained and a fair congregation attends, including the Christian young men in the regiment.

When starting for the war, several of the soldiers asked Bro. Greenwold to come to their quarters and pray for them, and he did so. Colonel B. C. Graves, who now closes his military career by the age limit, has kindly remembered the Mission each year, and this year also, by sending a subscription which has been duly recorded and spent as he desired.

Pauri Circuit. Rev. J. H. Gill and Mrs. Gill, missionaries; Miss Kyle, W. F. M S. missionary; Rev. D. A. Chowfin, native minister, Mrs. Chowfin, minister's wife; two W. F. M. S. assistants, eight Bible readers, eleven teachers, ten local preachers and exhorters.

Rev. D. A. Chowfin, writes:—This circuit is divided into several sub-circuits, which are in charge of worthy brethren who hold religious meetings and visit Christian and non-Christian people in their respective stations. Special attention has been paid to the teaching and the building up in character of the Christians. On the whole, the work has been prosperous this year. The church here is growing in grace. Several baptisms during the year have taken place. More than 300 children study the word of God in our Sunday schools.

The Girls' Boarding school and the Boys' Day school are doing real good work. The latter passed five boys in the English Middle examination last year. Special attention is paid to scripture study. Epworth League goes on, and is doing very good work, and it is hoped that it may prove a means of drawing many souls to our Lord Jesus Christ.

The Mission dispensary here has also proved a great help.

There is an immense field before us to work in for the Master. May God bless this field and send more workers.

Ramni Circuit. Rev. Sabine Mansell, native minister, Mrs. Bella Keer Mansell, minister's wife, two local preachers and two Bible-readers, and one teacher.

This circuit has at present two appointments where work is carried on, that is, in Ramni village and at Nandpryag. Two other appointments, named Baindli Chandpore and Pokhri Nagpore, are left to be supplied. This circuit includes the northern part of Garhwal. The region is generally high and very healthy. It contains lovely valleys with inhabited hill sides. Many of the people are Khasiyas and Doms, with also high caste Hindus. Some children from this territory attend the Central Mission school at Pauri. There is one small school containing twenty boys, of whom eight can read. I faithfully itinerated in my territory, and have been away from my head quarters almost 60 days. My helpers, Lama and Andrieyas have also visited many villages. The work here is entirely new. The people having never heard of Christ before, of course but few baptisms can be reported. But there is no doubt that a great deal of good seed has been sown in the past year. Thousands of Christian tracts were distributed on the pilgrim route. An average of thirty persons have been relieved by medicines every month, while Brother and Sister Mansell were at Ramni. Many friendships have been made among the villages. Four Sunday schools are maintained, with a total attendance of about 75 pupils. No house has yet been built at Ramni. The preacher in charge, with his family and helpers occupy a temporary

hut. We have made a strong appeal and hope to have a house surely this coming year.

Srinagar Circuit. Rev. Edward Thomson, native minister and native doctor, Mrs. Gonda Thomson, minister's wife, two exhorters two Bible readers and one teacher.

For want of a house, I have lived at Pauri, and visited my circuit regularly, which is a few miles distant. I made an itinerating tour in Tehri territory which was very profitable. I preached and distributed tracts as I went along. Some Christians live in the new bazaar among whom religious service is maintained. Brother Puran also keeps up his visit to the leather-makers and shoe-makers. We expect fruit among these people. Three Christian families live at Uphalda. We have a day school with twelve pupils. Being on the pilgrim routes several books were sold during the year, and conversation held with pilgrims. Some signs appeared among the people of a desire for the truth. We pray that the banner of Christ may be unfurled in Tehri.

Bro. Thomson, on account of his medical knowledge, is greatly needed at head-quarters and has done some good work in that line, as well as giving every assistance in preaching and conducting the various religious meetings.

GONDA DISTRICT.

Rev. Wm. Peters, Presiding Elder.

Although the last two years were such that their heart-rending trials cannot be amply described here, for universal famine prevailed, and the most stout-hearted dispaired and lost heart, yet the Lord did not forget us. Most of the population passed such awful times that we earnestly beseech the Lord to spare us the sight of such days again. I thank God from the bottom of my heart that at a time when many were dying of hunger everywhere around us, He graciously provided the Christians with food, so that none actually died of hunger, though all could not obtain their two usual meals. Those who cultivated and the day labourers, in this confusion left their hamlets and shifted towards Nepaul, because grain was somewhat cheaper there, and they could better support themselves by ordinary labour, etc. It is hoped that in better times and with the return of good seasons they will all come back to their homes. Our poor brethren are deeply thankful to their American benefactors who in sympathy sent their grain and gold, and saved many from the jaws of death, and they can never forget the obligation as long as they live. May the Lord reward our benefactors.

During this period we had to look after and to support the people in every possible way. Difficulties arose on every side; and on account of the reductions in our appropriations, some portions of

the work had to be closed; but the Lord blest His work, and quite a large number of people accepted Christ in the two zilas which constitute our district. This district is very extensive, and it is impossible for so few workers to be able to cover the whole area. It appears desirable to prepare workers out of the newly-baptised men; but first of all there is an urgent need of teachers to prepare these workers. I believe that God will Himself make some arrangement for His work. I give an example: Kaisarganj is a circuit with 170 Christians, and its villages are generally 14 or 16 miles apart, while it has only four workers. How is it possible for them to give instructions to such a number and at such distances. Similarly with other circuits. Everywhere the work is spreading, but the workers are few. God will not forget His people nor will He forsake them.

I have divided this district into seven circuits, and in all of them the brethren have worked with their heart and soul. There is no station which has not produced some fruit and gathered souls into the fold of Christ. From every class of people men have accepted Christ.

Our two boarding schools also showed an improvement. The Lord blesses His people in every way, and their number constantly increases. He shows us wonders which we never hoped for. This year I went several times to the villages where Christians are living, and thus I saw all the villages, accompanied by my fellow-workers, and found their spiritual condition very good, and temporal condition fairly good under the circumstances.

In this district there are several places where it is extremely difficult for the preachers to reside, as the climate is sickly and disagreeable, but they are glad to bear their trials patiently for the glory of Christ.

The Gospel has been preached to the borders of Nepaul, and now its light is beginning to shine in every corner of the country. It is hoped that the day will soon arrive when Christ's banner will be firmly established in all these places. Every preacher-in-charge has sent in his interesting report, but for want of space these cannot be included in this, though some give thrilling accounts of the year's work. In every station some new work has been started.

All the schools show an improvement in their spiritual as well as secular teaching, and I am happy to report that nearly all of them are now receiving Government aid, and the departmental authorities are quite satisfied with them. A number of new schools can be started by a very little help from the Mission, as Government has, under its new scheme, decided to increase its allotments for educational grants in these parts.

I hope, with the help of God, there will be greater success in the future.

KUMAUN DISTRICT.

REV. S. KNOWLES, Presiding Elder.

Thirty-nine years ago, on the 25th of last August, a company of missionaries met in a room in Garden House at Naini Tal. This company was composed of Rev. W. and Mrs. Butler, Rev. J. L. and Mrs. Humphrey, Rev. R. and Mrs. Pierce, from America; Mr. and Mrs. Parsons and Mr. and Mrs. Knowles, from England, with Brother Joel Janvier and Brother Samuel and his wife, our first native helpers in this country. Like the historical gathering of the twelve "with the women and Mary the mother of Jesus, and with his brethren," which took place in an upper room at Jerusalem twenty centuries ago, the earnest prayer of this assembly was for the "demonstration of the Spirit." Its language was: "O Lord, send forth thy light and thy truth; let thy work appear unto thy servants." How this ancient prayer has again been answered, let the enthusiastic musters of our many district congregations, and the statistics of our five annual conferences partially tell! As that small convention, and another enlarged by the addition of eleven more missionaries that met in Hussainabad, Lucknow, a year afterwards, understood God's work, felt its importance, realized its grand utility and adaptation, and obeyed, as far as they could, its imperative demands, so this may be said now in a much greater degree with regard to our present conferences. Never in the history of Christ's church did God's just and holy work command more the esteem and love and intelligent zeal of his missionary servants, both native and European, than at this end of the nineteenth century. And looking at our Mission in India alone, if from so small a beginning God has made his work appear in so wonderful a way in 39 years, what may we not prayerfully and hopefully expect God to show his labourers in this vast empire-field in another fifty years?

Like the pure stream that pulsates unseen through the granite arteries of the everlasting snow-clad Himalayas, and then breaks out from under the glaciers into the light, and thunders down through the Hardwar sacred gorges to form the mighty goddess twin rivers that give life and freshness and beauty and plenty to India's richest plains, so unknown by the world, this first and happy colligation of a few believers in Naini Tal, who had no better place of worship than a cleaned-out sheephouse, owning not an inch of land, nor possessing a rupee's worth of property in this country, was the fountain, made true and pure by the mystic touch of Christ, from which the streams of divine blessings flowed to reach the hearts and homes of tens of thousands in this teeming land of the Vedas and Puranas and Quran; helping to swell the great family of God in heaven, and on earth to create the beautiful fruits of divine influence in the family and place of business, and the loving deeds of Christian benevolence

in the land, to bring the knowledge and power of the divine perfections of Christ to bear on the dark despair of idol-worship, and to transform into the divine image of Christ thousands of otherwise lost souls.

To come to our work in Naini Tal and the district. We joined our appointment in February last; and after working for a few weeks in the Bhabar, at the foot of the Haldwani hills, and then in March organizing the work in Naini Tal for the summer months, I started on a tour to visit Dwarahat, and the North-Eastern part of our Kumaon district. I was accompanied by Brother Shib Dutt, who was of the greatest help to me on this interesting though difficult journey. At Dwarahat we found Brother and Sister Rockey well settled down to their various forms of Mission work. Their three out-stations well manned; their boys' and girls' boarding schools well filled and productive of great good; their hospital and dispensary popular and most useful; and their religious services carried on with vigour and encouraging results. After holding Quarterly Conference we started for Dharchula in Bhôt.

It took us seven days, with as many hard marches, over giddy heights and through malarious valleys, to reach our station at Dharchula. The way to this place is certainly difficult, but, thanks to the Government for good roads and safe bridges, it is not inaccessible. We received a hearty welcome from Miss Doctor Sheldon in her hospitable but lonely home, perched on the side of a mountain like an eagle's nest, and overlooking a village, the Dharchula valley, and the roaring black Ganges. We found Dr. Harkua Wilson, who is in charge of the circuit, Misses Sheldon and Brown with all their helpers, ready to move up two marches beyond to their summer home in Biyas. The Bhôtiyas, too, as their burnt and deserted villages on the way testified, had all moved up from this valley to the heights of more northern Bhôt. As we could not accompany our brethren and sisters, we contented ourselves with holding our Quarterly Conference, and having such meetings as the time allowed. There is an encouraging work here among the families of the nomadic traders and villagers in the valleys in the winter, and higher up in Chandas and Biyas in the summer. Dr. H. Wilson in one direction, and Misses Sheldon and Brown in another, lately made, as far as coming back alive and uninjured went, successful though arduous trips into Thibet.

Four more difficult marches brought us back into the beautiful Shor valley, where we passed through miles of fields covered with rich grain ripening to the harvest, mostly cultivated by native Christians, and where we were introduced to Miss Budden and her prosperous work. We spent three days in this charming place, examining accounts, looking into all departments of the work, and holding special services. We found boarding schools, hospitals, women's homes, and evangelistic work had all developed in a very encouraging

way under the masterful zeal and strong faith of Miss Budden and her coadjutors, with the efficient help of the pastor, Brother B. Patrus

Six marches of hard up and down hill work brought us, on the 1st of May, back to Naini Tal, where, encouraged and strengthened both physically and morally by our tour in the interior, the prayer was continually in our hearts and on our lips that God would make his work appear unto us during the season.

And if our Vernacular and English services being well attended by serious and attentive people; if the ministration of the Gospel obtaining access to the understanding and finding a lodgment in the hearts of earnest listeners; if sinners being converted, and Christians being built up, growing in knowledge and grace; if all the members of our church living in peace, realizing the God of peace with them—if all these things are an evidence of God's work appearing to his servants—then looking over the labours of the past year, we have the right to rejoice that God has so far answered our prayer.

This is not all we have to show for the efforts put forth during the past. There is something, to my mind very encouraging. in the thought, that in this one hill station alone there are two generations of respectable Hindus living to-day, who have grown up since 1858 under the Christian instruction of the Mission and who are saturated by religious teaching. And we know a number of these are avowedly Christians at heart. It is true they have not as yet the courage to confess their convictions openly; but the time is not far off when the truth will set them free, and they, too, shall break out of the iron circle of caste, and join in triumph the already two millions of freed Christians in India; and since our native and English work began, 39 years ago in this delightful mountain colony, hundreds of converted and revived souls, occupying important military, civil, and commercial positions, have gone down to add strength and beauty and success to other churches and missions on the great plains; and many to carry the blessed spirit of revival into military camps and civil congregations in the United Empire across the seas.

Our District Conference, held in Naini Tal in the second week of November, was greatly honored and blessed by the attendance of Bishops Foss and Thoburn and also by Revd. Dr. Goucher, whose name is so known and respected in our Mission for his schools, which have helped so much to increase and build up our work in Rohilkund and Oudh. The presence, prayers, and earnest words of these devoted servants of God added much to the spiritual interest of the Conference. The "Love Feast" on Sunday morning was a time of abundant refreshing from the presence of the Great Master, when many from the Bhot snows, the beautiful shore valley, the Dwarahat rich plateau and Naini's lovely lake, confessed to having received special and lasting blessings from the services held every day during the Conference week. The two sermons also of Bishop Thoburn on

the Sabbath, will be long remembered for their spiritual instructive power, leading many to a more complete consecration of themselves to the service of Christ.

Revd. N. L. Rockey reports of his work in Dwarahat as follows :—

We returned from our first furlough in America to India late in January. Delays encountered in our voyage made us arrive too late for Conference, and we were thus deprived of the counsels of the brethren and of Mrs. McMahon, who was the only one that could have given us direct information of the work to which in our absence we were appointed. Our presiding elder, too, was new to this district, so we had to depend for our preparations to reach this distant place on the recollections of a few months which we spent here in charge of the work in 1887.

We found the work and conditions very much changed from what it was when we then knew it. Then in this large circuit there was a Christian community of less than sixty, representing five families and about forty school boys and girls. They all lived in Dwarahat. We arrived here the 13th of February last. The Christian community then awaiting us consisted of 23 school girls, 40 school boys, and 29 families,—a total of 188. There are five places outside of Dwarahat where Christian teachers and local preachers live. Our people live in eight different villages.

I have visited all the centers twice, and have seen most of the people in their own homes. Travel is very hard through these hills One can with difficulty make over 15 miles a day and do any kind of work. Our out-posts are three days' march away. So far in the condition of the work and of the people I have found very little to encourage us and so much that is discouraging. Our people are so terribly (terribly is a good word to describe this poverty)—so terribly poor and so bitterly persecuted that few others hanger for a salvation that brings with it all these disabilities. We live in the midst of the proudest and most bigoted of the Hindus. The men are lazy and quarrelsome. They spend their time in the light work of the household, and herding cattle, and make their women and girls do all their heavy work in house and field. They do not like the religion that is destined to turn their evil world upside down, to set *them* to work, and to lighten the burdens of their wives and daughters. No wonder that the arch-enemy puts it in their hearts to bitterly oppose us. I know of no place where people have more need of Christ and where they know less of the principles of the religion of love. There is no place where the Christian missionary is more needed, and so we are here to sow the seed and trust the fruition to the "Lord of the harvest." The work is no harder here now than the work on the plains was twelve years ago. The harvest is gathering there now and our harvest is as sure to come,

Our school boys and girls were mostly from among the famine waifs of the great scarcity of several years ago. Their physical strength was undermined by the terrors of those days, and we have lost five out of twenty-six by death. About twenty-five boys and girls who had been here for several years were sent to their homes' and to work for themselves, before we came. They should have been permitted to stay longer under the school training, but that was impossible with the money at Dwarahat's disposal. Some of them are doing very well. Others have added to the discouragements of our work.

Our medical work among villages and pilgrims is very important; 4,982 patients have been treated this past nine months. Our staff consists of the missionary and his wife, a lady assistant in the girls' school, three local preachers, one native doctor, ten exhorters and teachers, ten women and Bible-readers—a small force for the territory we cover, and to meet the many difficulties and varieties the work affords. Yet we do not desire to increase our staff until there be a better response from the field which we are sowing. The harvest may delay to appear but it will surely come.

The Revd. J. S. Humphrey reports of his English work in Naini Tal as follows:—

Naini Tal.—English M. E. Church. I can think of but little that is new and special to record in the work and experiences of the past year. Our congregations have been good, spiritually, and excellent in both our public and social services.

Our English Sunday school was very carefully organized on the first Sunday in April. The sessions of the school have been unusually inspiring and interesting. Marked interest has been shown in the study of God's Holy Word.

A new feature has been the opening of a primary department proper, under the charge of Mrs. Humphrey, with an average attendance of about thirty. This has very much interested the small children.

In June we had a week of special services under the direction of Bishop Thoburn, which were much enjoyed and were a blessing to many. Mrs. Dease, wife of Rev. S. Dease, M. D., died very suddenly of cholera. She was a gentle, loving disciple of Christ and a most faithful and efficient missionary.

This was followed very soon by the death of her mother, Mrs. Fleming, an old and highly honored member of our church.

Six have been received on probation and four in full connection. The work of the church is inspiring and hopeful, with much to encourage us to go forward.

MORADABAD DISTRICT.

Rev. J. H. Messmore, Presiding Elder.

The Moradabad district contains fourteen circuits, having an aggregate Christian community of 11,638 persons, living in 800 towns and villages. Inasmuch as the church registers have the names of many persons of whom no traces exist, revised lists of members and probationers have been made, in which the names of those only now known and resident in the district are entered. The old registers are preserved and kept for future use in case members should return whose names have not been placed on the revised lists. Some of the circuits have not completed the revision, and their statistical returns are made up from the old registers. There have been 801 baptisms and 258 deaths during the year. The returns from the circuits show a Christian community of 11,638 persons, being a decrease of 2,218. This decrease is the result of the revision of our membership records. When the revision has been completed, the returns will doubtless show still greater decrease. There is an aggregate of 237 paid workers, five only being foreigners. The number of adult Christians is nearly 8,000; consequently about one person in thirty-five is on Mission pay. Counting children and adults there is an average of one worker for 55 Christians.

The ratio of one to fifty-five is high and ought to suffice for satisfactory pastoral supervision. But the majority of these workers are at best but weak agencies; and the truth is that three-fourths of our native Christian community suffer lack of pastoral supervision and Christian instruction. The population of the district is nearly two million; and our twelve thousand Christians live in eight hundred towns and villages located in all parts of the district. Most of these villages are far from any road, and are so difficult of access and so widely scattered that it is not easy to give them pastoral supervision, or provide the simplest educational opportunities for their children. The presiding elder of the district cannot escape the conviction that a large portion of the Christian community in the district is sadly neglected. They are destitute of the preached word and the ordinances of religion; yet from their ignorance and inexperience and very recent rescue from heathenism, they require careful and constant instruction and guidance, or they will surely relapse to heathenism. In this, the oldest district of our work in India, we have spread over more territory than we are able to serve. There is urgent need of more foreign missionaries to supervise the work. Thirteen of the fourteen circuits on the district have Hindustani preachers-in-charge. Some of these men are competent, zealous and effective; others are not qualified for posts of such responsibility and should not be placed in charge of large circuits.

Famine in the Moradabad district was less severe than in other

parts of North India. Yet the pressure of great scarcity has been felt by both preachers and people. The struggle for bread has been so severe that spiritual interests have suffered. The inconvenience and suffering have proved a severe temptation. Debt, with its demoralization, has weakened the moral and spiritual effectiveness of some of our agents, and has entirely destroyed the usefulness of others. The sin of borrowing, when there is no reasonable prospect of paying, is not yet comprehended by some of those whom we employ to teach Christian morality. There is urgent need for emphasizing the sin of indebtedness, and also for showing the culpability of those who indirectly compel their relatives to burden themselves with debt. In a very aggravated case of indebtedness dealt with by the Moradabad District Conference, the offender showed that nearly one-half of his indebtedness was incurred by attending marriage festivities in the family of a leading member of the North India Conference. Men who are almost hopelessly entangled in debt and who are compelled to resort to questionable means for keeping on their feet, are not fit to be pastors and evangelists. A Hindu merchant in one of our towns declared that the Christians of that place had bound the Gospel in chains, because their financial morality was so much worse than that of their non-Christian neighbors.

Although we have at present but six Christians to each thousand of population in the district, we are doing almost nothing to evangelize the non-Christian multitude, and until we are able to more effectually Christianize our own people we have no right to plan for aggression upon non-Christians. The proper instruction and evangelization of the baptized thousands is our first imperative duty, and it is time for the conference to make special provision for such work. We have the machinery for such work, but it has got rusty and is ineffective. The pastor-teacher plan looks well on paper, but nineteen times out of twenty it fails. The preacher-in-charge of a circuit is supposed to be an evangelist in his circuit; some are, and some are not. In some circuits are Christian hamlets which get one visit a year from the preacher-in-charge; and there are others where years pass without a visit. In the majority of cases a visit once a quarter is considered good work. Let us take a lesson from our school inspectors. If we reduce the number of circuits on this district from fourteen to seven, and set seven men free to itinerate constantly among the villages, teaching and preaching Christ, a double gain will be effected. In the first place our Christians will get the gospel, and in the next place seven men will be removed from the temptation and opportunities of indolence which now surround them.

We must do something for the better evangelization of our own people. The situation is unique. The people of this country are religious by temperament and tradition. Those among whom we work readily accept the truths of Christianity, and multitudes among them are sincere Christians. Yet with great difficulty are they weaned

from their old ways, and many of them think they are quite able to serve two masters. The ties joining them to heathenism are not all severed; the existence and strength of such bonds appear on such occasions as births, marriages and deaths; and in times of danger or calamity it is often painfully evident that they have not yet fully learned that an idol is a vain thing. In August last a settlement of Christians was scourged by cholera. The panic-stricken people arranged for an idolatrous ceremony for protection from disease. The missionary, hearing of the intended celebration, remonstrated with the people and appointed an hour in which all should meet in the village church and pray for protection from danger. A few came to the prayer meeting, the multitude went to the other service, and yet all of these people have some faith in Christ and call themselves Christians. It will take severel generations of Christian training and association to free these people from their superstition. Such weaknesses, though cause for sorrow, are no reason for discouragement. Human nature is built that way. But such cases show the absolute need for maintaining among our people the teaching of the word and the ordinances of Christian worship. And now, fearing this report will be altogether lacking in the traditional features of a district report, I give the following report of the Moradabad and Kundarki circuits written by Mr. Core.

The work of the Moradabad circuit is continually extending itself. We have now a Christian community of upwards of eighteen hundred souls, living in over one hundred villages and mohullas. There are continual calls to us to enter new fields, but on account of limited funds we are unable to respond, though we did this year open one new outpost, in which over fifty have since accepted Christ.

Just after Conference, in January, there was a bright prospect of a movement among the Chamars toward Christianity. Quite a number of promising young men joined our ranks, and we had good reason to expect a still greater number from this very numerous caste. But our hopes have not yet been realized. A number of things have transpired, the results of which have, for the time being, been unfavorable to our work. But we hope soon to see large numbers of recruits from their ranks.

Famine and disease have been busy this year. The famine is perhaps less severely felt here than in many other places. Few have actually died of starvation. But a vast number have, with the utmost difficulty, succeeded in getting one meal of the coarsest sort once in one or two or even three days.

Disease has carried away many of our people this year. Rev. W. S Plumer, one of our old and valued workers, has gone from our midst. During his long illness he invariably showed a sweet, uncomplaining Christian spirit; and his death was beautifully triumphant. A little later his daughter-in-law, Mrs. Jane Plumer, who was likewise for many years identified with Mission work here,—

first as a zenana doctor, then as general evangelist—passed away to her reward. Our city was visited by cholera, in which many Christians fell victims to the scourge. Then, during the months of September, October and November, an epidemic of fever broke out such as has not been witnessed for years in Moradabad. Few, if any, entirely escaped, and few of those whose strength the famine had wasted recovered from fever; so that this last scourge numbered its victims among our Christians by the score. Between famine and sickness of various kinds, this has been a trying year to our people.

Our two High schools continue to do efficient work. The Girls' High school, under Miss Means, has had a successful year, as is abundantly witnessed to by the report of the Government Inspectress and by the result of the Government examination. There is an enrollment of one hundred and forty girls. The teaching staff consists of ten European and native teachers. In the Boys' High school there is an enrollment of two hundred and eighty-five, of whom about one hundred and twenty are Hindus and Mohammedans. The teaching staff, under the headmastership of Mr. L. E. Hampton, consists of five Christian teachers, four Mohammedan and three Hindu teachers. The results of the Government examination in the Entrance were complimentary to both the boys and the teachers; but in the Middle examination, for the first time in many years, the result has been unsatisfactory.

In the Goucher Boarding House we have one hundred and forty Christian boys. The pastor, Rev. Delawar Singh is also in charge of the Boarding House.

At the close of the year our station has been honored by the visit of Bishop Foss and Rev. J. F. Goucher, D. D. Their sympathy and words of encouragement have been a great inspiration to us all. One hundred scholarships in the boys' boarding house, besides a number in the girls' school are supported by Dr. Goucher. In addition to this he also maintains many small schools throughout this circuit and other posts of the Rohilkhund district, from which pupils are drawn for the two high schools here.

The year has been one of progress along all the various lines of our work. In some respects it has been less marked than we had hoped for, but in other respects it has surpassed our expectations.

Kundarki is one of the oldest circuits of Rohilkhund, and from this circuit has gone forth many workers who are now doing effective work in God's service. Years ago the Chamars throughout the circuit were interested in Christianity, and very many of them came out. Later the work among them lapsed, and the work among the sweepers took the front rank. But this year, while the sweeper work is enjoying usual prosperity, the work among the Chamars shows encouraging signs of revival. Already quite a number have become Christians and many more are seriously and thoughtfully considering the matter.

The work is thoroughly organized and is in the charge of Lazar Shaw, a young, energetic, spiritual man, who looks carefully into every form of work in his charge. The prospects were never more encouraging in this circuit.

OUDH DISTRICT.

REV. W. A. MANSELL, Presiding Elder.

The following brief tables will exhibit our stations with the chief items of information concerning the work.

CIRCUIT.	PREACHER IN CHARGE.	No. of Stations.	No. of Christians.	Baptisms in 1897.	Sunday Schools.	S. S. Scholars.	Day Schools.	Christian Pupils.	Total Pupils.
Barabanki	S. Paul	10	284	112	46	1,558	7	40	174
Hardoi	S. Tupper ...	9	550	163	32	1,650	16	150	350
Itaunja	B. Singh	2	43	30	6	120	1	3	15
Lucknow (Eng.) ..	J. W. Robinson ...	1	170	5	1	150	..	...	...
Lucknow (Hind.) ...	" ...	12	633	54	28	1,465	20	330	982
Rae Bareli	G. H. Frey ...	6	276	110	18	1,110	21	94	471
Shahabad	G. D. Spencer ...	9	549	114	35	939	15	128	207
Unao	Yaqub Shah ...	7	370	100	26	1,500	16	101	446

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EVANGELISTIC WORK.

This is of course the chief work, and the end and aim of all our efforts. We have this year struggled against unusual difficulties. The famine has been very severe in nearly all of our stations, four of them, Hardoi, Shahabad, Unao, and Rae Bareli, being counted in the Government list as among the worst parts in the famine region. We made a tour last winter through the most affected stations. It was pitiful to see miles upon miles of naturally fertile land lying barren and desolate for lack of rain, or because the farmers had no money for cultivation, or for artificial irrigation. The distress was most acute. Our own Christians were in many places the greatest sufferers. More than half of our people were scattered over the country seeking admission to the poor houses, or following the

Government relief works when they could be admitted, or else wandering in search of chance employment in cases where they were prevented by non-Christian overseers from joining the works on account of their religion.

Many of our destitute Christians found some relief in poor houses and elsewhere but in some places this aid was denied them. In one station we found a number of Christians on the verge of starvation. Three or four had died and others were almost dead. Although at that time no funds had come from home, we opened a relief home for them on our own responsibility. The following week money came to our hand for such purposes and subsequently a number of them were enrolled by the English official of that district to receive aid while they were in need.

The liberal contributions which came to India through the generous Christians in America and England, gave relief to many thousands who otherwise would have had none, but it will be a long time before our work will entirely recover from the effects of the famine. Many of our Christians will doubtless fail entirely to come back. It has been necessary for us to re-number our posts and the result has been, as was natural, a marked falling off in numbers in several places.

Still our workers have not been idle. Christ has been faithfully preached to the hungry even when we could not offer baptism on account of rightly judging the motives of the applicants.

Very few new stations have been opened on account of lack of funds. The work in the out-stations of the Lucknow circuit has been encouraging. An evangelistic tour was undertaken by some of the sisters in connection with our Mission, which resulted in a number of baptisms and the building up of the infant church at Malihabad.

The work in Hardoi and Shahabad has gone on with commendable zeal and considerable fruit in spite of the difficulties encountered. Barabanki has enjoyed several good revivals among its Christians, but the work among non-Christians is still somewhat backward. There are some very encouraging openings in Rae Barali, notably at Sataon under Bro. Norton, and Lalganj, under Bro. Jukkhan Lall. In each of these places there is a very earnest and hopeful band of Christians. Land has been secured free at Sataon for a Butler chapel and work on the chapel has begun. Unao has an encouraging work in one or two stations, but on the whole has suffered most from the famine. Itanuja was made a separate circuit at the beginning of the year, with a small force of workers. It has had a successful year and has now more than forty Christians. Lack of funds, however makes it impossible to provide adequately for any development, and hence it may become necessary to make it again an out-station of Lucknow.

SCHOOLS.

The Educational work has been well conducted during the year and in spite of the severity of the famine and the fact that many of

the children have been called to become bread-winners, our schoo attendance has been fair, and some marked advancement made in the educational standard of some of the schools.

The Holmes' Schools, maintained by Mr. and Mrs. John G. Holmes of Pittsburgh, have done excellent work and are turning out some good Christian workers, especially in the Hardoi district. They are full of promise for the future. Looking at what has already been accomplished by these schools in Hardoi and Shahabad and Unao, I am earnestly desirous that three such schools be established in the Rae Barely, two in the Barabanki, and one in the Itaunja circuits. There is a distinct and pressing need for these schools in the places I have named, and I am sure if they were to be established they would speedily bear fruit in the bringing in of many Christians and the establishment of the Church in these circuits. Our inspector has carefully inspected and reported on the schools each quarter.

Institutions at Lucknow.

Lucknow is the center of a number of important missionary enterprises belonging not only to Oudh, but to all India. The Hindustani and English churches belong both to the evangelistic work of Oudh and to this wider class of mission enterprises.

Bro. Robinson reports that the English church has lost heavily by death and removals this year, but its members have not lost hope or courage. It is a strong power for good in North India. It rejoices in an excellent working Christian Endeavor Society, which is an encouragement and a help to the pastor in all his work. The Dasehra meetings continue from year to year sending out streams of blessed influence over the land. One of the leading English members of the Church has this year been licensed as a local preacher, and will be a great help to Bro. Robinson in his work.

Report of Reid Christian College for 1897.—While the past year has not been all we could have wished, there have been many things for which we are truly grateful. Chief among these was some most timely financial help. We were especially glad to receive this, as famine prices had greatly reduced our funds. We take this opportunity to thank the Missionary Board in New York and the host of friends in England and America for kindly remembering us and sending us the help they did.

The number of Christian and non-Christian students has almost doubled. All this has entailed new responsibilities, chiefly of a financial character. The year closes with over one hundred Christian boys in the boarding department. We are especially grateful or the good health that has uniformly prevailed among them throughout the year, only one dear little boy having been transplanted to the garden on high.

Four students passed the Entrance, or Marticulation Examination, three of whom were Christians, and all four have entered College. Two passed the Intermediate or First Arts Examination and are prosecuting their studies to the B. A. The present B. A. class numbers seven. One of the entrance students was an honor man and a Christian. He passed tenth in order of merit, and was awarded by Government a monthly scholarship of Rs. 8 for 1897, and Rs. 10 for 1898. He is now attending college, and paying his own board and clothing himself out of his scholarship. We consider this most commendable. And all this speaks well for the teaching of the High School, which has continued under the headmaster-ship of Mr. M. U. R. Clement, B. A.

The Bible is read and taught daily in all the classes of the High School and College. Both Hindu and Mohammedan students, as well as Christians, enter heartily into this. In the Scripture Scholarship Examination of the Missionary Educational Union of the N.-W. P. and Oudh, three Christian students received high standing, and were awarded cash prizes of Rs. 10, 15 and 18 respectively. Govind Pershad, a Hindu student, passed well, and was awarded a monthly scholarship of Rs. 2-8 for a year. Five other Christian boys passed with credit and received certificates of merit.

The college is in great need of an endowment of scholarships with which to educate worthy students, and of a good reference library. Will not some one invest his money where it will bless the young men of India for all time to come?

The Lucknow Woman's College,—Miss Thoburn, principal, has had, tuitionally, a most prosperous year in both the College and High School. The attendance, in spite of many other similar institutions arising or every hand, remains practically undiminished. The teachers, training class authorized by the Central Conference is a success and draws students from the ends of the empire. The force of missionary professors is doing excellent work. The splendid Harriet Warren Women's Memorial Hall is nearing completion, but lack of funds prevents its being finally completed. The increasing demands for more room made it imperative to build more extensively than was at first planned, but already the new quarters are filled and still more needs to be added. To complete and furnish the hall $10,000 are needed. It is safe to say that no school in India has exerted a greater influence upon the women of India than this, and its sphere of influence may yet be greatly enlarged if means are supplied to meet its needs.

The Deaconess Home and Home for Homeless Women—Has been in charge of Mrs. L. J. Jenkins, a Deaconess from New York, who in her journey around the world, found that her services were needed here, and willingly gave herself to the Lord's work in this field for a year. The work has been on the whole successful, the home being full all the time, and for much of the year crowded to

the utmost on account of the famine. Industrial work on a small scale has been begun in the home besides the ordinary teaching and preparation for useful home lives. Deaconess, zenana and village work has been carried on as usual. The evangelistic tour in the villages was especially successful in leading to a number of conversions and baptisms.

The Methodist Publishing House—In spite of unusual financial difficulties has had a successful year.

A new press has been added to our equipment, and a full outfit of job type is shortly expected from America.

The photogravure department has been in successful operation for nearly a year.

A machine shop has been started in connection with the press, and has been a profitable venture from the first.

The series of Roman-Urdu Commentaries on the New Testament has been finished this year.

A new dictionary in the Urdu character is nearly complete. This will make thirteen different dictionaries published by our press.

Over six million pages of free literature have been distributed during the past year. This part of our work could be greatly increased, if we had the means to extend it.

We have very largely increased our stock of general literature, and the effort to build up a local trade has met with encouraging results.

Seven periodicals are issued from the Lucknow Press, and the Sunday school lessons are published in three different characters.

The coming of our new manager, Mr. Chas. R. Hawes, of Chicago, has already greatly increased the efficiency of our printing department, and we are receiving orders for more job work than we can do with our present outfit.

Famine Work.

As already intimated above, considerable of our time and attention has been given up this year to famine relief.

In Lucknow, before the arrival of the contributions from the Church at home, the Christian Herald fund, and other sources, a generous sum was subscribed by our church, and famine relief operations began. The Lucknow plan has been to give relief according to the necessities of the applicants, by the supplying of food at better rates than could be obtained in the markets. A large quantity of grain of various kinds was purchased; a scale was drawn up according to which the very poor were supplied grain at liberal rates, while those who had more means were required to pay gradually more, until the point was reached where it was deemed unnecessary to render aid. The utterly destitute were furnished with simple labor and paid sufficient to support life. In this way

the church at Lucknow has expended 1,100 maunds (88,000 lbs.) of grain, and 3,000 rupees in cash. Labor amounting to 30,000 days' work has been supplied the destitute.

Famine relief operations have also been carried on in all our stations. Many destitute have been employed in light labor, such as cotton spinning, rope making, flax beating, etc. Gratuitous aid has been given where absolutely needed. Clothing has been supplied; advances made for seed grains, plowing and irrigation; wells have been dug, and in other ways money expended when it could relieve the helpless, or furnish the means of obtaining a livelihood to those who were in veritable need Upwards of two hundred destitute and orphan children have been collected and placed in orphanages and schools. These have been, as far as practicable, sent to existing orphanages, as it is not the policy of the mission to establish new ones when it can be avoided. But there still remains a number of destitute children to be provided for in this district, where they will for a time at least be maintained, or until provision can made for them. About 50 such boys are collected at Lucknow, and the same number of girls at Hardoi. These children are being taught some industrial employments as well as the rudiments of an education, while those who show special aptitude for learning will have an opportunity to continue their education beyond the limits of the present schools. The boys at Lucknow, as well as a company of women and boys at Unao, have learned to do very creditable cloth and carpet weaving besides making light cane chairs and camp stools, and learning, something of gardening as well.

Gifts.

I wish to gratefully acknowledge, in behalf of our people, all the gifts and contributions which came to our hands this year, particularly two contributions from the Independent Methodist Church, at Nahant, Mass., and a contribution of $300 from Mrs. A. J. M. Ege, of America, for a church and preacher's house at Shahabad, besides a similar contribution from an unknown friend.

At the beginning of the year we had no property in Shahabad, but seeing our needs we "made our requests known" and God speedily answered our prayers, so that now we have a good property in the most desirable part of the city, and money in hand for the erection of a suitable chapel, the work on which has already been begun.

Truly God has abundantly been with us and blessed us, even in this year of affliction and distress. With new faith and courage we go forward for the new year's blessing and victory in His name.

PILIBHIT DISTRICT.

REV. A. SOLOMON, Presiding Elder.

I thank the Lord Jesus Christ that, although during this year we have been met by very many difficulties, that is, famine and distress, yet the Lord has given us victory over all, and in every way has caused the work to advance. This year in the district we have had ten weddings which were conducted according to Christian custom. These weddings were among the common people who are Christians.

People who have accepted Christ and received baptism in His name are 845. In the whole district there are 82 schools with 1,135 boys and girls, counting Christians and non-Christians. Among our people we have Bible classes and nearly 280 people are reading the Bible and praying, having retired to their rooms. What a thing of joy it is that among these village people, the Word of God is spreading; and the people are considering it to be their daily food.

In the midst of this famine year our poor Christians have given for Pastor's Fund, Rs. 532; for the Gospel in India. Rs. 85; for the Missionary Society, Rs. 55; for a Pension Fund Rs. 15; for the Bible Society, Rs. 11; for Children's Day, Rs. 9; for Sunday schools and other expenses, Rs. 146-8-6. The total collections of the district are Rs. 854-8-9. Thanks be unto God that in this district the poor Christians have given so much. We have 105 Sunday schools and about 3520 pupils in them. The people in our Sunday schools learn the ten commandments, the Lord's prayer and hymns, and they are making daily progress. The number of Christians is about 6945. We have 164 preachers and teachers, both men and women, to instruct these people. Our Christains live in 559 towns and villages.

May the grace of God be upon all His work and may Hindustan soon become Christian. Amen.

SAMBHAL DISTRIC.

REV. H. A. CUTTING, Presiding Elder.

Our district consists of 14 circuits, 87 sub-circuits, containing over one thousand villages and muhallas in which our Christians live; and there are about two thousand villages where enquirers live. We count them our people because our workers work among them. We have eight conference members, two local elders, six local deacons, nine local preachers, thirty-one exhorters, and fifty teachers and pastor-teachers, making a total of one hundred and six paid male workers, and fifty-seven female paid workers of Woman's Foreign Missionary Society, also about 40 volunteer unpaid workers as stewards, class-leaders and in Ready Workers bands,

We baptized 751 this year; this is little decrease in baptisms from last year, as we were badly cut in finances; also, the number of low-caste people diminishes every year, because most of them have been baptized and the caste-bound people do not come to church so easily. Praise be to God! He granted us some little victory over the caste people; we baptized 50 of them Our Christian community is about ten thousand. We have had very, very hard times on account of severe famine for two years. No one of our generation can remember such famine. Wheat sold at six seers per rupee. Cut off income made it most difficult for our Mission workers; then sickness touched thousands. None but the almighty hand of heaven kept us alive. We have had no unusual deaths. Help came from America, which stirred our people a great deal. They are surrounded by heathen who do not feel any brotherly Christian relation to foreign countries; but when they were helped thus they felt in their hearts that they were not alone, but millions of Christian eyes were upon them, and they received the answer to their prayers daily.

Though we cannot report success in our schools and Sunday schools, still it seems a great wonder and surprise that they are in the usual state. Our church raised Rs. 763 in all collections, though it is nearly all from the Mission servants. Still our common people did their best, especially in the crop of this cold season, which promises an easier time for the next year.

SITAPUR DISTRICT.

P. T. Wilson, Presiding Elder.

Bros. Kidder, Kanhai Singh, McArthur, Chhote Lal, Dysell and Smart, Preachers-in-charge.

Though our work has been affected by the famine this year still our baptisms are in excess of last year.

In February we began relief works, and continued them till the fall crops came in. There was plenty of grain, but the high prices kept the poor who could not get work from obtaining enough to drive away hunger; and if Government had not given relief and private parties helped, many more than have must have perished.

Our Indian brethren on small salaries have felt the pinch. Some of them were in great straits on account of the scarcity, still they toiled on, trusting in God for better days.

The Indian famine of 1897 was the most extensive on record; and the help, both Government and private, has been the most lavish the world has seen. Thanks to all, including Government, "Christian Succour to India," and the gifts through the *Christian Herald* of both money and grain; and in this connection the ship-load

of grain brought by Dr. Hobbs was appreciated wherever it came Praise God for all, and for a good fall crop, filling all hearts with joy and gladness.

Cholera has been bad, and many have died in the villages. Some of our native people in Sitapur fell victims to the disease. In September it broke out among the men of the Shropshire regiment stationed here, and within a few days forty were dead.

Including one hundred and twenty girls in Miss Easton's school, we have two hundred and twenty Christian boys and girls under instruction; many of these will have to be provided for from some outside source, as apparently there will be little money from home to be spared for the boy's boarding and training schools. We have put up a nice hall to be used by the boys as a place for work, for study, worship, etc. Miss Fuller gathered most of the money required for its erection, for which she has our thanks.

We have great pleasure in the progress of our boys and girls. They are the hope of our future church in these parts; they are intelligent and active, and some of them give evidence of having new hearts.

Dr. Parker dedicated "Whitten Christian Hall" for English services last year. The name was in recognition of a friend, who-for more than thirty years had helped in finances, and whose liberality at this time enabled us to erect this hall without fear of debt. We have had a continued revival spirit and a number have been converted.

Our District Conference and mela, early in November, was a season of blessing; some were converted, and others got a spiritual up-lift which will add much to their usefulness.

During the winter months we live much in camp and the climate is lovely and the crops this season fine. We had with us an ordained minister and several preachers and part of the time Mrs. Tucker and several Bible-women, and we all preached the Gospel and told the "old, old story" to thousands in bazar and villages, and many hearts were touched by the message, and were it not for the bondage of caste, many would accept Christ who at present dare not do so publicly. God hasten the day when the fetters that bind many shall fall off.

STATISTICS.

Owing to want of space the columns for annas and pice have been omitted. This will explain any apparent errors in the totals. An "x" indicates collectons amounting to less than a rupee, and not shown in the tables.

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.							
	Probationers.	Full Members.	Local Preachers.	DEATHS. Children.	DEATHS. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property	Present indebtedness of Church property.	Current expenses for lights, etc.
MORADABAD DISTRICT.																	
Bijnor ...	440	522	3	15	20	32	43	75	3	3,000	5	5,000	...	800	...	...	...
Chandausi ...	350	50	1	2	2	10	9	19	3	700	1	1,500	100	96	...	...	12
Dhampur ...	250	160	2	70	45	13	2	15	...	...	...	...	...	...	...	...	...
Kanth ..	258	130	2	8	14	15	51	66	...	...	2	60	...	15	...	...	...
Kiratbpur ...	288	255	1	8	9	29	17	46	...	...	...	...	...	...	...	...	...
Kundarki ...	318	389	2	30	72	18	62	80	...	...	1	500	...	51	...	...	...
Mandawar ...	350	650	1	12	8	50	25	75	...	...	...	...	...	42	...	...	...
Moradabad ...	1065	325	10	22	61	72	164	236	4	35,000	5	10,000	8.000	450	...	...	210
Nagina ...	367	112	2	18	10	19	11	30	1	95	...	...	...	...	...	...	...
Najibabad ...	55	40	1	3	2	22	8	30	1	4,000	3	450	...	50	...	...	...
Nurpur ...	160	140	4	8	8	20	14	34	...	...	...	...	...	...	...	...	...
Seohara ...	203	211	1	3	2	33	12	45	1	110	2	512	...	22	...	...	...
Sherkot ...	504	85	3	7	4	10	9	19	...	...	...	...	...	...	...	...	...
Thakurdwara ...	141	114	2	4	1	13	18	31	...	...	1	300	...	15	...	...	...
Total ...	4749	3183	35	210	258	356	445	801	13	42,905	20	18,322	8,100	1541	...	...	222
GONDA DISTRICT.																	
Bahraich ...	81	148	3	14	22	18	21	39	1	200	2	400	2000	122	...	...	23
Bhinga ...	180	78	3	12	11	9	14	23	...	...	3	140	...	...	...	...	...
Balrampur ...	110	79	3	9	21	10	22	32	1	350	3	80	200	35	...	...	5
Colonelganj ...	90	45	1	6	5	12	18	30	...	...	...	...	...	...	...	...	...
Gonda ...	80	33	3	5	1	20	19	39	2	5300	3	3500	7000	50	...	...	7
Kaisarganj ...	105	40	1	4	4	18	61	79	...	...	1	300	...	18	...	...	...
Mankapur ... Nawabganj and	90	69	2	7	9	18	36	54	1	500	1	300	250	36	...	...	...
Nanpara ...	62	51	2	4	6	17	33	50	1	300	1	250	...	52	...	...	...
Total ...	798	543	18	61	79	122	224	346	6	6650	14	4970	9450	313	...	...	35
PILIBHIT DISTRICT.																	
Fathganj West...	367	526	2	9	19	42	93	135	1	730	3	1,230	70	108	...	...	20
Pilibhit ...	176	202	3	7	10	70	88	158	1	500	3	600	...	50	...	...	...
Beheri ...	136	376	3	12	18	27	29	56	2	120	1	200	...	18	...	...	...
Nawabganj ...	207	212	1	15	14	26	23	49	1	100	1	150	...	22	...	...	...
Rampur ...	134	240	3	4	14	22	26	48	...	...	...	...	312	...	...	...	...
Sirauli ...	344	412	4	5	16	27	57	84	1	150	1	230	...	24	...	...	...
Puranpur ...	74	40	1	4	4	12	26	38	1	150	...	...	37	12	...	...	...
Shahi ...	100	380	2	3	13	34	34	68	1	50	3	160	...	39	...	...	...
Meerganj ...	160	150	1	9	6	8	13	21	1	150	1	225	...	12	...	...	...
Bisalpur ...	170	417	2	8	12	30	24	54	1	400	3	300	...	18	...	...	...
Milak ...	132	269	1	4	15	12	18	30	1	50	...	...	...	...	...	...	...
Total ...	2000	3224	23	80	141	310	431	741	11	2,400	16	3,095	419	303	...	...	20

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS No. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		Scholars of all ages			Missionary Collection.											Pastor.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non Christians.	Total.	From Churches.	From Sunday-schools.	Church Expenses.	Indian Sunday-school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
22	25	340	65	405	24	...	...	1	...	5	12	...	11	...	54	70	35	1	...	106
17	19	315	140	455	13	1	...	...	...	...	1	...	...	3	19	...	24	1	...	25
8	8	160	8	168	3	...	...	...x	...	...	...x	...	...	...	4	...	22	...x	...	23
10	9	220	60	280	3	...	...	...x	...	...	...x	...	...	...	4	...	22	1	...	23
6	7	165	40	205	3	...	...	...x	...	...	...x	...	...	...	4	...	15	1	...	16
10	20	132	10	142	4	...	...	1	...	1	1	...	...	...	7	...	29	1	...	30
11	12	600	105	705	3	...	...	2	...	...	2	...	...	...	8	...	21	1	...	22
42	66	650	500	1150	100	10	...	10	5	15	38	...	25	65	268	210	204	...	...	414
6	10	188	38	226	2	...	...	...x	...	...	1	...	...	...	4	...	20	1	...	21
6	9	46	22	68	2	1	...	...	1	...	1	...	...x	...	6	...	24	...	...	24
9	14	100	20	120	2	...	...	...x	...	...	...x	...	...	...	4	...	32	1	...	33
9	8	65	6	71	2	...x	...	...x	...	...	...x	...	...	...	3	...	14	1	...	15
5	8	60	10	70	1	...x	...	...	...	...	...	...	...	...	1	...	24	1	...	25
8	8	117	50	167	3	1	...	...	...	...	...x	...	...	...	4	...	19	1	...	20
169	223	3158	1074	4232	166	14	...	17	6	22	60	...	37	68	390	280	505	12	...	797
11	19	261	400	661	11	2	...	...	...	...	5	...	6	51	75	...	144	2	...	146
7	12	200	352	552	5	...	...	...	...	...	1	...	2	...	8	...	52	2	...	54
10	17	275	298	573	5	1	...	...	...	1	1	...	1	6	15	...	53	1	...	54
8	13	78	200	278	3	1	...	...	...	...	...	...	1	4	9	...	30	1	...	31
11	16	148	456	604	6	2	...	1	...	1	6	...	11	38	65	...	78	1	...	79
8	8	141	95	236	2	...	...	...	...	...	...	...	1	3	6	...	24	1	...	25
8	12	142	168	310	4	...	...	...	...	3	1	...	2	3	13	...	65	1	...	66
3	5	50	88	138	...	...	...	...	...	...	...	...	...	...	...	...	22	...	...	22
66	102	1295	2057	3352	36	6	...	1	...	5	14	...	24	105	191	...	468	9	...	477
10	14	1000	150	1150	7	...	...	1	...	3	2	...	4	75	93	...	92	3	...	95
10	22	600	175	775	5	...	...	1	...	12	2	...	...	40	60	...	56	1	...	57
8	11	200	125	325	6	...	...	...	...	...	...x	...	...	9	16	...	36	...	...	36
4	6	230	108	338	3	...	...	1	..	1	.. x	...	...	5	10		36	2	..	38
9	17	177	91	268	2	...	...	1	..	...	...x	..	...	11	14	...	36	2	..	38
9	17	340	130	470	5		...	1	...	1	...x	...	...	32	40	...	64	1	...	65
4	7	140	27	167	2	..	...	1	...	...	...x	...	...	6	9	21	34	1	...	35
7	17	490	30	520	4	...	..	1	...	1	...x	...	...	9	16	...	48	1	...	49
4	7	238	20	258	2	...	...	...	...	..	...x	...	..	5	7	...	37	1	...	38
9	17	550	40	590	4	...	...	1	...	1	...x	...	...	10	17	...	48	1	...	49
6	9	345	...	345	2	...	...	..	...	1	...x	...	...	12	16	...	36	1	...	37
80	144	4310	896	5206	42	...	...	8	...	20	10	...	4	214	298	21	523	14	...	537

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	DEATHS. Children.	DEATHS. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property	Present indebtedness of Church property.	Current expenses for lights, etc.
BAREILLY DISTRICT.																	
Aonla ...	292	340	2	24	12	83	76	159	1	300	4	900	500	38	...	...	...
Bareilly ...	235	598	10	58	4	35	27	62	1	15,073	2	20,000	103700	...	...	...	9
Do. Sadar Bazar,	71	138	...	3	5	15	17	32	1	400	1	300	...	74	48	53	...
Bhamora ...	200	66	...	2	1	16	4	20	...	...	1	100	...	...	...	...	...
Blisi ...	798	113	3	5	7	27	16	43	1	500	2	500	50	...	...	...	...
Binawar ...	183	186	3	4	3	33	10	43	1	80	2	300	...	...	...	...	...
Bisauli ...	499	524	3	8	7	239	157	396	2	80	2	440	...	139	...	...	...
Budaon ...	360	179	5	3	6	33	12	45	2	19,000	2	7,000	12,060	...	...	...	...
Dataganj ...	536	120	1	...	...	11	31	42	1	100	2	300	...	...	...	...	...
Faridpur ...	64	221	1	8	9	36	24	60	2	300	2	300	...	60	...	...	...
Jalalabad ...	201	77	2	1	1	28	41	69	2	200	3	600	...	63	...	...	...
Kakrala ...	205	257	2	10	8	25	38	63	1	120	4	500	...	48	...	...	...
Khera Bajhera...	89	36	1	3	2	9	9	18	1	4,000	2	3,000	100	25	...	...	...
Miranpur Katra,	145	114	2	6	3	20	43	63	1	50	1	160	...	...	...	...	...
Panapur ...	79	112	1	6	4	11	22	33	1	300	5	750	...	99	...	...	...
Powayan ...	115	184	2	5	6	29	24	53	1	150	4	900	225	72	...	...	...
Shahjehanpur E.	140	131	4	19	6	21	24	45	2	6,500	2	5,000	12,000	500	...	...	...
ShahjehanpurW.	190	75	3	2	3	32	24	56	2	3,700	4	9,000	27,325	1180	...	...	...
Tilhar ...	111	198	2	1	13	9	20	29	1	1,000	3	1,500	...	1000	...	...	...
Ujhani ...	435	91	1	5	5	42	18	60	2	147	...	...	...	39	...	...	...
Total ...	4948	3760	48	173	105	754	637	1391	26	52,000	48	51,550	155960	3337	48	53	9
GARHWAL DISTRICT.																	
Godolle ...	12	10	2	1	...	...	1	1	...	...	...	...	...	...	...	...	...
Ramur ..	11	15	2	...	...	2	1	3	1	100	2	200	...	...	...	...	...
Lansdowne ...	13	18	2	...	...	8	14	22	...	...	1	1,600	...	...	...	...	...
Pauri and Kotdwara ..	167	158	3	8	8	15	12	27	4	4,550	6	12,700	20,000	...	...	...	...
Ramni ...	2	11	2	...	...	2	2	4	...	...	1	150	...	...	...	...	...
Srinagar ...	8	10	1	...	...	1	...	1	...	...	2	350	...	...	...	...	...
Total ...	213	222	12	9	8	28	30	58	5	4,650	12	15,000	20,000	...	...	...	...
KUMAON DISTRICT.																	
Bhot ...	28	24	...	1	...	3	4	7	...	...	...	...	3850	...	...	...	...
Dwarahat ...	47	79	5	6	1	7	2	9	3	3700	6	3400	2500	140	...	...	1
Naini Tal Eng.	...	23	...	...	3	...	...	...	1	26000	1	9000	26000	142	421	...	14
Naini Tal Hind.,	255	79	5	1	4	39	49	88	1	6000	2	19000	...	290	...	...	9
Pithoragarh ...	136	162	2	4	5	12	10	22	4	3600	10	4869	23024	184	...	...	3
Total ...	466	367	12	12	13	61	65	126	9	39300	19	36269	55374	756	421	...	27

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS No. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		Scholars of all ages			Missionary Collection.											Pastor.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non-Christians.	Total.	From Churches	From Sunday-schools.	Church Expenses.	Indian Sunday-school Union.	Tract Society.	Bible Socie ty.	Children's Day Collections.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
12	14	250	8	258	6	...	...	...	...	...	2	...	1	...	9	...	58	1	...	59
67	80	881	227	1108	30	...	...	6	...	...	12	...	11	...	59	165	330	...	...	495
14	18	220	43	263	6	...	55	1	...	1	...x	8	...x	...	71	...	31	1	...	32
4	4	80	...	80	2	...	...	...x		...	...	...	1	1	4	...	16	...	...	16
13	12	332	142	474	8	...	...	1	...	...	1	...	1	...	12	...	53	...	...	53
7	7	140	70	210	3	...	...	...x	...	...	...	...	...x	1	4	...	25	...	...	25
6	11	135	...	135	14	...	...	...	...	...	2	...	3	5	25	...	56	...	3	59
20	26	264	253	517	51	3	...	...	...	...	6	...	18	26	104	99	84	...	...	183
6	12	100	...	100	...	...	...	...	...	...	...	...	...	...	...	...	48	...	...	48
8	8	180	...	180	2	...	...	...	...	1	1	...	...	...	4	...	32	1	...	33
15	15	151	45	196	8	1	...	1	...	...	1	120	...	...	131	...	40	1	1	42
12	13	260	40	300	4	...	...	1	...	...	1	...	...	...	6	...	30	...	...	30
7	7	60	100	160	1	...	...	...	...	...	...	...	...	...	1	...	23	1	...	24
8	14	220	80	300	4	...	...	...	...	...	...	...	...	...	4	...	24	...	...	24
4	5	165	15	180	7	...	...	1	...	...	1	...	...	...	9	...	24	2	...	26
12	12	37	57	94	3	...	...	1	...	1	1	...	...	...	6	...	36	...	...	36
15	20	250	400	650	40	...	...	...	...	...	4	...	12	5	61	12	101	...	...	113
14	20	502	130	632	32	...	...	...	...	...	10	...	6	...	48	62	16	...	5	83
28	20	450	224	674	5	...	...	...	...	...	...	...	...	...	5	...	36	...	...	36
8	8	68	13	81	...	...	...	...x	...	...	...	...	...	...	1	...	22	...	...	22
280	326	4745	1847	6592	226	4	55	13	...	3	13	128	55	38	615	338	1086	7	9	1441
1	4	53	4	57	5	...	...	2	...	3	2	...	...	1	13	17	8	...	...	25
4	6	36	70	106	1	...	...	1	...	1	1	...	...	...	4	...	8	..	...	8
4	5	30	24	54	5	...	...	...	...	1	1	...	...	...	7	...	10	...	...	10
18	30	324	159	483	...	30	...	2	...	10	8	...	24	103	177	27	50	...	...	77
4	6	9	34	43	3	...	...	1	...	1	2	...	1	...	8	...	8	...	...	8
3	2	15	40	55	2	...	...	...	...	1	1	...	...	...	4	...	6	...	...	6
34	53	467	331	798	16	30	...	6	...	17	15	...	25	104	213	44	90	...	...	134
9	8	21	124	145	27	...	...	6	...	6	4	...	9	...	52	...	...	6	...	6
7	18	116	45	161	50	5	...	10	5	11	15	30	15	32	173	...	16	4	...	20
1	18	150	...	150	54	20	...	25	5	19	70	...	...	...	193	1268	...	...	...	1268
6	16	47	127	174	26	...	...	...	...	...	15	...	...	...	41	56	64	...	...	120
13	32	315	340	655	78	...	...	...	...	13	16	...	12	99	217	...	200	10	...	210
36	92	649	636	1285	234	25	...	41	10	49	120	30	36	131	676	1324	280	20	...	1624

GENERAL

NAME OF CIRCUIT.	MEMBERSHIP.					BAPTISMS.			CHURCH PROPERTY.								
	Probationers.	Full Members.	Local Preachers.	DEATHS. Children.	DEATHS. Adults.	Children.	Adults.	Total.	Number of Churches.	Value of Churches.	Number of Parsonages.	Value of Parsonages.	Value of other property including all W. F. M. S.	Paid for building and improving Churches and Parsonages.	Paid on old indebtedness of Church property	Present indebtedness of Church property.	Current expenses for lights, etc.
OUDH DISTRICT.																	
Barabanki ...	180	61	11	3	2	46	66	112	1	3,500	1	200	...	...	...	...	69
Hardoi ...	250	129	11	20	10	98	65	163	1	400	3	1,300	1,150	80	...	...	...
Itaunja ...	22	5	...	1	1	13	17	30	...	...	...	85	10	55	...	...	...
Lucknow Eng....	7	106	1	3	1	5	...	5	1	22,000	1	10,000	...	...	...	...	600
Lucknow Hind.	260	150	11	5	5	20	34	54	2	24,000	7	50,500	375000	360	121	30000	118
Rae Bareli ...	100	83	5	15	10	50	60	110	1	2,000	1	4,000	...	...	...	...	24
Shahabad ...	365	86	3	12	16	38	76	114	1	182	1	750	...	32	32	50	...
Unao ...	115	148	6	25	57	67	33	100	2	1,100	2	1,500	...	96	...	...	...
Total ...	1299	768	48	84	102	337	351	688	9	53,182	17	68,335	376160	623	153	30050	811
SITAPUR DISTRICT.																	
Sitapur ...	122	123	8	10	8	46	16	62	3	14,000	2	11,000	10,450	...	...	...	150
Sidhauli ...	40	24	2	3	2	48	75	123	...	...	1	200	...	...	...	...	...
Lakhimpur	20	20	1	...	1	15	17	32	1	3,000	2	250	...	...	...	...	...
Baragawn ...	19	11	1	3	2	18	12	30	...	...	...	...	...	...	...	...	...
Mohamadí ...	47	40	3	2	6	26	12	38	...	...	...	...	...	...	...	...	...
Isanagar ...	12	14	1	3	5	6	2	8	...	...	1	125	...	...	...	...	...
Total ...	260	232	16	21	24	159	134	293	4	17,000	6	11,575	10,450	...	...	...	150
SAMBHAL DISTRICT.																	
Sambhal ...	177	100	6	4	7	26	33	59	4	1100	3	1250	330	150	...	...	...
Babukhera ...	136	103	2	20	25	29	58	87	1	100	2	150	...	7	...	...	...
Rasulpur ...	159	96	2	4	6	7	7	14	2	145	1	15	...	12	...	...	...
Rajpura ...	603	72	1	4	2	18	27	45	1	150	...	...	...	15	...	...	...
Gannour ...	400	90	1	11	2	42	25	67	2	135	2	285	...	66	...	...	...
Bahjoi ...	32	419	1	7	8	16	33	49	1	60	2	400	...	28	...	...	...
Gangesri ...	184	221	...	3	3	10	20	30	1	15	2	40	...	8	...	...	...
Hasanpur ...	364	400	2	10	5	30	50	80	3	200	2	445	...	36	...	...	...
Shahpur ...	221	40	1	10	4	10	22	32	...	...	2	130	...	11	...	...	...
Narainiya ...	129	165	1	7	5	23	21	44	1	20	...	...	...	12	...	...	...
Amroha ...	406	409	1	5	3	70	36	106	3	850	6	1025	...	36	...	...	...
Dhanoura ...	186	645	2	4	2	...	50	50	...	...	1	500	...	50	...	...	...
Basta ...	347	750	1	3	5	22	28	50	1	100	1	400	...	30	...	...	...
Sharifpur ...	50	210	1	8	5	13	30	43	2	130	1	30	...	9	...	...	...
Total ...	3394	3720	22	100	82	316	440	756	22	3005	25	4670	330	470	...	...	...
Grand Totals ...	18127	16019	237	750	812	2443	2757	5200	105	280926	177	236186	635743	7343	622	85103	1610
1896 Totals ...	23249	15514	214	593	569	2307	2814	5121	109	225417	148	220088	646405	11602	217	30582	1217
Increase ...	...	505	23	157	243	136	...	79	...	55509	29	16598	...	...	405	...	393
Decrease ...	5122	...	...	...	...	...	47	...	4	...	...	...	10662	4259	...	479	...

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS No. 1.

SUNDAY-SCHOOLS.					BENEVOLENT COLLECTIONS.											MINISTERIAL SUPPORT.				
		Scholars of all ages			Missionary Collection.											Pastor.				
No. of Sunday-schools.	Officers and Teachers.	Christians.	Non Christians.	Total.	From Churches.	From Sunday-schools.	Church Expenses.	Indian Sunday school Union.	Tract Society.	Bible Society.	Children's Day Collections.	Educational Purposes.	W. F. M. S.	Any other Benevolent Collections.	Total Benevolent Collections.	From Europeans.	From Natives.	For Bishops.	For General Conference Expenses.	Total Ministerial Support.
46	33	211	1347	1558	12	...	...	3	...	...	11	...	6	10	42	84	120	2	...	200
64	18	350	1300	1650	20	...	...	...	...	...	5	...	10	...	35	...	155	5	...	169
6	4	18	102	120	1	...	...	1	...	...	...	...	1	...	3	..	9	...	...	9
1	14	150	...	150	145	22	...	...	...	21	30	...	160	730	1108	1200	...	...	...	1200
28	68	360	1105	1465	105	...	...	...	...	9	18	...	...	36	168	200	280	..	...	480
18	24	110	1000	1110	9	1	...	1	...	...	3	...	...	60	74	...	80	1	...	81
26	35	550	389	939	6	...	32	1	...	3	2	...	6	..	50	...	60	2	...	62
28	26	360	1200	1560	11	1	...	3	...	...	2	...	2	...	19	...	76	1	...	77
217	222	2109	6443	8552	309	24	32	9	...	33	71	...	185	836	1499	1484	780	11	...	2275
28	45	280	850	1130	71	...	...	10	18	9	9	...	59	1000	1176	844	90	...	...	934
13	16	46	167	213	5	...	...	...	...	...x	..x	...	...	...	6	...	24	...	...	24
8	3	10	156	166	3	...	...	...	...	...	...x	...	...x	...	3	...	15	...	...	15
5	8	25	218	243	4	...	...	...	...	...	..x	...	...x	...	4	...	15	...	...	15
2	13	35	4	39	6	...	...	...	...	...	2	...	3	...	12	...	15	...	...	15
5	4	30	219	249	4	...	...	...	...	...	...x	...	...x	...	5	...	24	...	...	24
61	89	426	1614	2040	93	...	...	10	18	10	13	...	62	1000	1206	844	183	...	...	1027
15	15	240	375	615	42	...	...	1	...	5	6	...	20	...	74	...	94	5	...	99
6	9	280	10	290	4	...x	...	...	...	...	...	...	...	...	5	...	31	1	...	32
9	12	122	38	160	8	...	...	1	...	...	2	...	...	...	11	...	36	1	...	37
5	9	350	...	350	3	...x	...	...	...	...	...	...	...	...	4	...	30	1	...	31
8	13	390	20	410	7	2	...	1	...	...	1	...	1	...	12	...	48	1	...	49
7	9	240	72	312	6	...	...	...	...	1	...	...	1	...	9	...	34	1	...	35
3	4	55	10	65	2	...x	...	...	...	...	...	...	...	...	3	...	15	...	...	16
10	15	160	40	200	8	2	...	1	...	1	1	...	2	...	16	...	48	1	...	49
5	7	175	25	200	5	...x	...	...	...	...	1	...	1	...	7	...	24	2	...	26
7	7	235	55	290	7	...	...	...	...	...	1	...	...	...	8	...	24	1	...	25
15	19	300	150	450	15	1	...	1	...	...	2	...	4	...	23	...	48	1	...	49
7	13	693	8	701	9	...	...	1	...	1	1	...	1	...	14	...	48	...	...	48
8	8	252	18	270	7	...	...	...	...	...	1	...	1	...	9	...	36	1	...	37
5	5	275	50	325	3	...	...	...	...	...	...	...	...	...	4	...	30	...	...	30
110	145	3767	871	4638	126	6	...	7	...	9	19	...	32	...	200	...	547	16	...	564
1053	1396	20926	15769	36695	1248	109	87	112	34	168	365	158	460	2496	5243	4314	4462	89	9	8876
1022	1328	19441	18979	38420	2114	115	126	50	49	205	565	1017	335	4015	8546	5104	6431	101	41	11677
13	68	1485	...	...	...	...	...	62	...	...	...	...	125	...	...	...	...	...	...	...
...	...	...	3210	1725	866	6	39	...	15	37	200	859	...	1519	3303	790	1969	12	32	2801

NAMES OF CIRCUIT.	WORKERS.											
	Foreign Missionaries.	Missionaries' wives,	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both Male and Female.	Bible Readers.	Colporteurs, not Exhorters or otherwise counted.	Other Paid Workers.	Total.
MORADABAD DISTRICT.												
Bijnor ...	1	1	...	2	2	3	5	5	8	...	...	27
Chandausi ...	...	...	...	...	1	1	3	13	1	...	...	19
Dhampur ...	...	...	...	...	1	2	3	4	1	1	...	12
Kanth ...	...	...	...	...	...	2	2	4	2	...	...	10
Kirathpur ...	...	...	...	...	1	...	2	5	1	...	...	9
Kundarki ...	...	...	...	...	...	2	4	1	1	...	...	8
Mandawar ...	...	...	...	...	1	1	5	5	2	...	...	14
Moradabad ...	1	1	1	4	2	12	10	25	7	1	...	64
Nagina ...	...	...	...	...	1	2	3	6	3	...	...	15
Najibabad ...	...	...	...	...	...	1	2	3	2	...	...	8
Nurpur ...	...	...	...	...	...	4	...	4	2	...	...	10
Seohara ...	...	...	...	...	...	1	5	9	3	...	...	18
Sherkot ...	...	...	...	...	...	3	1	6	2	...	...	12
Thakurdwara ...	...	...	...	...	...	1	2	5	2	...		10
Total ...	2	2	1	6	9	35	47	95	37	2	...	236
GONDA DISTRICT.												
Bahraich ...	...	...	...	..	1	3	2	6	6	1	...	19
Bhinga ...	...	...	...	...	1	3	2	1	3	..	..	10
Balrampur ..	...	..	...	...	1	3	2	1	5	...	..	12
Colonelganj ...	.	...	...	..	1	1	2	1	4	...	...	9
Gonda ...	...	...	1	2	1	3	1	7	6	1	...	22
Kaisarganj ...	...	...	...	...	1	1	2	1	3	...	...	8
Mankapur and Nawabganj ...	...	...	...	..	2	2	5	3	8	1	...	21
Nanpara ...	..	..	..	...	...	2	1	1	3	...	...	7
Total ...	...	...	1	2	8	18	17	21	38	3	...	108
PILIBHIT DISTRICT.												
Fathganj West ..	...	...	...	...	1	3	5	7	10	...	...	26
Pilibhit ...	...	...	...	...	1	2	5	7	7	..	...	22
Baheri ...	...	...	..	..	1	2	3	6	8	...	...	20
Nawabganj ...	...		...	...	...	2	3	4	6		..	15
Rampur ...	..	...	...	...	..	3	4	6	9	.	...	22
Sirauli ..	...	...	...	...	1	4	3	7	7	.	..	22
Puranpur ..	...	...	...	...	...	1	2	3	4	...	...	10
Shahi ..	...	...	..	...	1	2	3	6	7	...	...	19
Mirganj ..	...	..	...	..	...	1	2	2	4	...	...	9
Bisrapur ...	..	...	...	...	..	2	4	6	8	...	...	20
Miak ...	...	...	...	...	.	1	4	5	7	..	...	17
Total ..	...	..	...	...	5	23	38	59	77	...	...	202

FOR THE YEAR ENDING WITH 31st DECEMBER, 1896.

STATISTICS No. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations.	For Colportage work.	For Dispensary and Hospital work.	For any other purpose.	Total collected in India.
...	50	25	75	966	380	1346	54	106	490	...	...	...	...	...	650
...	19	...	19	402	200	702	19	25	...	...	...	...	...	...	44
...	15	...	15	413	37	450	4	23	...	...	...	...	...	...	27
...	66	...	66	390	228	618	4	23	...	...	...	...	...	...	28
...	46	...	46	545	318	863	4	16	...	...	...	...	...	...	20
...	62	18	80	709	340	1049	7	30	...	...	...	...	...	...	37
...	20	55	75	1002	405	1407	8	22	...	...	...	...	...	...	30
...	181	55	236	1402	587	1989	268	414	3380	975	...	15	...	150	5202
3	18	30	41	482	188	670	4	21	...	...	...	...	...	...	24
1	...	29	30	96	47	143	6	24	...	...	...	...	...	...	30
...	34	2	36	304	196	500	4	32	...	...	...	...	...	...	36
...	45	...	45	415	204	619	3	15	...	...	...	...	...	...	19
...	19	...	19	592	200	792	1	25	...	...	...	...	...	...	26
...	33	...	33	257	233	490	4	20	...	...	...	...	...	...	24
4	598	214	816	7975	3663	11638	390	797	3870	975	...	15	...	150	6127
...	30	9	39	233	85	318	75	146	350	140	120	...	...	...	831
...	18	5	23	262	56	318	8	54	16	24	...	...	...	...	102
2	24	6	32	193	49	242	15	54	...	18	96	...	...	...	183
3	24	3	30	137	44	181	9	31	...	12	...	...	...	...	52
...	38	1	39	117	56	173	65	79	672	108	60	...	...	...	984
2	70	7	79	147	41	188	6	25	...	...	..	...	...	...	31
...	44	10	54	163	38	201	13	66	36	...	...	...	...	...	115
...	38	12	50	115	25	140	...	22	...	...	..	...	...	...	22
7	286	53	346	1,367	394	1,761	191	477	1074	302	276	...	...	...	2,320
1	134	...	135	895	268	1,163	93	95	60	24	...	...	...	...	272
...	158	...	158	378	130	508	60	57	...	...	...	...	...	...	117
...	56	...	56	512	88	600	16	36	...	...	...	...	...	...	52
...	49	...	49	419	71	490	10	38	..	...	...	...	...	...	48
...	48	...	48	374	50	424	14	38	..	...	...	...	...	...	52
...	84	...	84	756	314	1,070	40	65	...	...	...	...	...	...	105
3	35	...	38	114	20	134	9	56	...	...	...	...	...	...	65
...	68	...	68	480	66	546	16	49	...	...	...	...	...	...	65
..	21	...	21	310	32	342	7	38	...	...	..	...	...	...	45
...	54	...	54	589	53	642	17	49	...	...	...	...	...	...	66
...	30	...	30	401	80	481	16	37	...	...	...	...	...	...	53
4	737	..	741	5,228	1,172	6,400	298	558	60	24	...	...	...	...	940

NAMES OF CIRCUITS.		WORKERS.											
		Foreign Missionaries.	Missionaries' wives,	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both Male and Female.	Bible Readers.	Colporteurs, not Exhorters or otherwise counted.	Other Paid Workers.	Total.
BAREILLY DISTRICT.													
Aonla	...	...	...	...	...	1	2	6	6	13	...	...	28
Bareilly	...	2	1	4	3	3	10	55	25	5	1	9	118
Sadar Bazar	...	...	...	...	1	1	...	5	7	...	...	...	14
Bhamora	...	...	...	...	...	1	...	6	3	2	...	...	12
Bilsi	...	...	...	...	...	1	3	6	6	3	...	...	19
Binawar	...	...	...	...	...	...	3	1	2	3	...	...	9
Bisauli	...	...	...	...	...	1	3	5	8	7	1	1	26
Budaun	...	1	1	1	...	1	5	3	14	4	1	3	34
Dataganj	...	...	...	...	...	1	1	3	4	4	...	...	13
Faridpur	...	...	...	...	...	1	1	7	3	4	...	...	16
Jalalabad	...	...	...	...	...	1	...	3	11	3	...	...	18
Kakrala	...	...	...	...	..	1	2	1	8	6	...	...	18
Khera Bajhera	...	...	...	...	...	1	2	4	1	1	...	...	9
Miranpur Katra	...	...	...	...	...	...	2	2	10	5	...	...	19
Panapur	...	...	...	...	...	1	1	3	3	2	...	...	10
Pawayan	...	...	...	...	...	1	2	5	3	4	...	...	15
Shahjahanpur East	...	1	1	...	...	1	4	4	4	2	...	2	19
Do West	...	1	1	1	2	1	3	4	3	1	...	...	17
Tilhar	...	...	...	...	...	1	2	5	13	7	...	...	28
Ujhani	...	...	...	...	...	...	1	5	...	2	...	5	13
Total	...	5	4	6	6	19	47	133	134	78	3	20	455
GARHWAL DISTRICT.													
Gadolli	...	1	1	...	...	...	2	...	1	...	...	...	5
Kainur	...	...	...	...	...	...	2	3	2	5	...	...	12
Lansdowne	...	...	...	...	...	1	2	2	2	4	...	...	11
Pauri and Kotedwara	...	1	1	1	2	1	3	8	17	10	...	1	45
Ramni	...	...	...	...	...	1	2	...	2	2	...	...	7
Srinagar	...	...	...	...	...	...	1	2	1	2	...	...	6
Total.	...	2	2	1	2	3	12	15	25	23	...	1	86
KUMAON DISTRICT.													
Bhot	...	...	...	1	1	3	...	3	2	5	1	...	16
Dwarahal	...	1	1	...	1	...	5	8	8	11	...	...	35
Naini Tal English	...	2	2	3	5	...	...	...	...	...	...	...	12
Naini Tal Hind.	...	1	1	...	1	1	5	5	6	2	1	4	27
Pithoragarh	...	...	...	2	2	1	2	9	7	10	1	1	44
Total	...	4	4	6	10	5	12	25	23	27	3	5	134

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS No. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations.	For Colportage work.	For Dispensary and Hospital work.	For any other purpose.	Total collected in India.
...	159	...	159	635	480	1115	9	59	...	...	...	...	...	...	68
...	55	7	62	846	376	1222	59	495	720	1455	...	...	1017	130	3877
...	29	3	32	210	114	324	71	32	...	50	1	...	...	...	155
...	3	17	20	267	148	415	4	16	...	...	...	...	...	...	20
...	26	17	43	915	491	1406	12	53	...	...	...	...	...	...	65
...	4	39	43	372	243	615	5	25	...	...	...	...	...	...	30
...	386	10	396	1027	519	1546	25	59	...	...	...	...	...	...	84
...	37	8	45	545	328	873	104	183	1520	1394	...	...	...	...	3201
...	42	...	42	658	119	777	4	48	...	...	...	...	...	...	52
...	52	8	60	287	163	450	4	33	...	...	...	1	...	...	38
...	60	9	69	283	109	392	131	42	...	...	...	...	...	...	173
...	35	28	63	465	260	725	6	30	...	...	...	...	...	...	36
..	18	...	18	126	96	222	1	24	...	...	...	...	...	...	26
...	51	6	57	261	111	372	4	24	...	...	...	...	...	...	28
3	26	4	33	193	85	278	9	26	144	...	...	...	...	...	179
...	50	3	53	302	146	448	6	36	...	...	...	...	...	...	42
...	33	19	52	275	80	355	61	113	2640	1400	...	...	400	...	4614
7	35	10	52	269	233	502	48	83	647	70	165	...	...	24	1237
...	25	4	29	312	119	431	5	36	...	...	...	...	...	...	41
...	23	...	23	527	304	831	1	22	...	...	...	...	...	...	23
10	1149	192	1351	8775	4524	13299	570	1441	5671	4369	166	1	1417	154	13789
...	1	...	1	22	39	61	13	25	...	...	...	...	...	...	38
...	2	1	3	30	13	43	4	8	...	...	...	...	...	...	12
...	15	7	22	53	20	73	7	10	...	...	...	...	...	...	17
...	13	14	27	327	169	496	177	77	1274	652	...	...	50	...	2230
...	2	2	4	13	10	23	8	8	...	...	...	...	...	...	16
...	...	1	1	14	18	32	4	6	...	...	...	...	...	...	10
...	33	25	58	459	269	728	213	134	1274	652	...	...	50	...	2323
...	4	3	7	16	55	71	52	6	...	...	...	.	...	...	58
...	2	...	2	131	53	184	173	20	.	245	..	..	450	...	888
...	...	..	...	...	..	...	193	1268	...	..	..	...	...	...	1461
2	74	14	90	347	86	433	41	120	720	905	...	...	...	...	1786
...	10	12	22	301	122	423	217	210	720	...	...	...	250	63	1460
2	90	29	121	795	316	1111	67616	2414	4011	50	...	...	700	63	5653

NAMES OF CIRCUITS.	WORKERS.											
	Foreign Missionaries.	Missionaries' wives,	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	Christian Teachers not Preachers or Exhorters, both Male and Female.	Bible Readers.	Colporteurs, not Exhorters or other-wise counted.	Other Paid Workers.	Total.
OUDH DISTRICT.												
Barabanki ...	...	...	...	...	1	11	3	4	12	...	5	36
Hardoi ...	...	...	...	...	1	11	11	...	12	2	2	39
Itaunja ...	...	...	...	...	1	...	1	...	1	...	...	3
Lucknow Eng. ...	1	1	...	...	...	1	...	...	...	...	1	4
Lucknow Hind. ...	4	3	5	2	2	11	5	52	6	1	...	91
Rae Bareli ...	...	...	..	...	1	5	11	...	6	1	...	24
Shahabad ...	...	...	...	...	1	3	7	17	12	1	5	46
Unao ...	...		...	...	1	6	2	16	8	1	.	34
Total ...	5	4	5	2	8	48	40	89	57	6	13	277
SITAPUR DISTRICT.												
Sitapur ...	1	1	1	2	1	8	...	12	6	2	...	34
Sidhauli ...	...	...	...	...	2	2	4	...	5	...	...	13
Lakhimpur ...	...	...	...	...	1	1	...	...	3	...	2	7
Bara Gawn ...	...	...	...	...	1	1	3	...	2	...	...	7
Mohamadi ...	...	...	...	...	1	3	2	1	5	...	...	12
Isa Nagar ...	...	...	...	...	1	...	2	...	3	1	4	11
Total. ...	1	1	1	2	7	15	11	13	24	3	6	84
SAMBHAL DISTRICT.												
Sambhal ...	...	..	...	...	1	6	5	12	6	...	...	30
Babukhera ...	..	...	..	...	...	2	1	3	3	...	...	9
Rasulpur ...	...	...	...	..	...	2	2	7	2	...	..	13
Rajpura ...	...	...	...	...	...	1	2	6	2	...	..	11
Ganour ..	...	..	...	...	1	1	2	6	3	...	..	13
Babjoi ...	...	...	..	..	..	1	1	4	2	...	..	8
Gangesri ...	...	...	..	..	1	...	1	1	1	...	..	4
Hasanpur ...	...	...	...	...	1	2	4	4	4	...	...	15
Shahpur ...	..	...	...	...	...	1	3	1	3	..	...	8
Narainiya ...	..	..	..	...	1	1	1	5	3	...	.	11
Amrona ...	...	..	...		1	1	4	7	7	..	...	20
Dhanaura ..	...	..	..	...	1	2	2	3	2	...	..	10
Basta ...	..	...	..	...	1	1	3	4	4	...	..	13
Sharifpur ...	...	.	...	...	.	1	2	2	3	...	...	8
Total ...	...	...	..	...	8	22	33	65	45	..	...	173
Grand Totals ...	19	17	21	30	71	232	359	524	416	20	45	1755
1896 Totals ...	17	15	23	31	68	226	305	564	403	18	36	1706
Increase ...	2	2	...	...	3	6	54	...	13	2	9	49
Decrease ...	...	...	2	1	...	...	...	40	...	...	...	...

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS No. 1.

Accessions.				Native Christian Community.			Money Collected in India.								
									For Schools.						
From Islamism.	From Hindus of all castes.	From European and other Christians.	Total accessions.	Adults.	Children.	Total.	For Benevolent Societies.	For Ministerial Support.	Government aid.	Fees.	Donations.	For Colportage work.	For Dispensary and Hospital work.	For any other purpose.	Total collected in India.
2	105	5	112	253	31	284	42	206	40	117	...	...	...	...	405
...	153	10	163	379	171	550	35	160	20	33	...	...	...	151	399
...	28	2	30	28	...	28	3	9	.	...	...	...	...	...	12
...	...	7	7	...	...	...	1108	1200	...	...	...	...	...	...	2,308
1	44	9	54	423	210	633	168	480	4562	5507	...	...	...	...	10,717
5	90	5	100	186	90	276	74	81	...	24	...	...	...	...	179
1	107	6	114	455	94	549	50	62	...	...	...	...	...	33	145
6	94	...	100	303	67	370	19	77	...	130	...	...	...	26	252
15	621	44	680	2,027	663	2,690	1,499	2275	4622	5811	...	...	...	210	14,417
...	54	8	62	257	246	503	1176	934	930	325	...	...	...	...	3365
2	115	6	123	67	80	147	6	24	...	...	...	...	...	...	31
1	31	...	32	42	10	52	3	15	...	...	...	...	...	...	18
2	28	...	30	32	28	60	5	15	...	...	...	...	...	...	19
...	35	3	38	91	122	213	11	15	...	...	...	...	...	...	26
...	7	1	8	28	19	47	5	24	...	...	...	...	...	...	29
5	270	18	293	517	505	1022	1206	1027	930	325	...	...	...	...	3488
6	30	23	59	284	94	378	74	99	192	42	...	...	...	...	407
...	75	12	87	241	185	426	5	32	...	...	...	...	...	...	37
	10	4	14	257	74	331	11	37	...	...	...	...	...	...	48
...	40	5	45	676	125	801	4	31	...	...	...	...	...	...	35
...	40	27	67	492	370	862	12	49	...	...	...	...	...	...	61
...	33	16	49	452	233	685	9	35	...		...	...	...	...	44
...	20	10	30	406	50	456	3	16	...	...	...	...	...	...	18
...	70	10	80	767	120	887	16	49	32	22	...	...	...	...	119
...	22	10	32	262	168	430	7	26	...	...	...	...	...	...	33
...	19	25	44	296	65	361	8	25	..	...	...	...	...	...	33
...	76	30	106	817	98	915	23	49	...	...	...	...	...	...	72
..	50	...	50	834	495	1.329	14	48	...	..	...	...	...	...	62
..	35	15	50	1,099	247	1,346	9	37	...	...	...	...	...	...	46
..	30	13	43	261	113	374	4	30	...	...	...	...	...	...	34
6	550	200	756	7,144	2,437	9,581	200	564	224	64	...	...	...	...	1,052
53	4334	775	5162	34287	13943	48230	5288	8876	19165	13672	442	16	2220	764	50443
73	4264	782	5119	38984	13263	52247	8591	11678	20043	11189	1398	132	850	1378	55211
...	70	...	41	...	680	...	...	...	...	2483	..	...	1370	...	...
20	...	7	..	4697	...	4017	3303	2802	878	...	956	116	...	614	4768

NAME OF CIRCUIT.	VERNACULAR SCHOOLS.									
	Number of Boys' Schools.	No. on roll at the end of the year.			Average daily attendance.	Girls' Schools.	No. on roll at the end of the year.			Average daily attendance
		Christians.	Non-Christians.	Total.			Christians	Non-Christians.	Total.	
Moradabad District.										
Bijnor ...	8	96	15	111	65	2	40	15	55	50
Chandausi ...	10	155	60	215	160	6	50	18	68	52
Dhampur ...	5	44	4	48	39	3	25	...	25	19
Kanth ...	3	35	5	40	25	2	16	4	20	13
Kirathpur ...	3	40	...	40	30	1	15	...	15	9
Kundarki ...	5	62	18	80	45	3	26	5	31	14
Mandawar ...	6	80	30	110	95	3	35	15	50	45
Moradabad ...	13	165	30	195	125	22	150	200	350	210
Nagina ...	4	48	10	58	40	2	20	4	24	16
Najibabad ...	3	30	16	46	25	2	17	5	22	20
Nurpur ...	3	36	6	42	38	2	17	1	18	16
Seohara ...	2	49	2	51	39	4	16	4	20	14
Sherkot ...	4	36	3	39	30	1	6	...	6	5
Thakurdwara ...	5	62	...	62	45	3	16	...	16	11
Total ...	74	938	199	1,137	801	56	449	271	720	494
Gonda District.										
Bahraich ...	2	80	78	158	100	2	28	31	59	45
Bhinga ...	2	25	33	58	50	...	...	...	...	...
Balrampur ..	1	20	55	75	55	1	6	8	14	10
Colonelganj ...	1	10	35	45	38	...	...	...	...	...
Gonda ...	2	8	101	109	90	...	...	...	...	...
Mankapur and Nawabganj.	2	30	60	90	80	1	...	25	25	19
Nanpara ...	...	...	...	...	...	1	18	4	22	19
Total ...	10	173	362	535	413	5	52	68	120	93
Pilibhit District.										
Fathganj West ...	8	93	37	130	120	4	22	39	61	50
Pilibhit ...	9	50	24	74	70	3	35	38	73	60
Puranpur ...	4	22	28	50	39	1	8	4	12	10
Nawabganj ...	4	66	12	78	60	1	9	2	11	9
Baheri ...	7	50	11	61	50	1	9	4	13	10
Shahi ..	7	80	10	90	82	3	27	23	50	40
Bisalpur ...	7	64	11	75	65	3	24	13	37	30
Miranganj ...	3	38	7	45	40	1	13	1	14	12
Milak ...	4	40	8	48	42	2	19	7	26	22
Sirauli ...	7	86	28	114	100	3	44	15	59	55
Rampur ...	8	37	51	88	75	3	26	25	51	45
Total ..	68	626	227	853	743	25	236	171	407	343

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS.

ANGLO-VERNACULAR SCHOOLS.									GRAND TOTALS.				
	No. on roll at the end of the year.					No. on roll at the end of the year.							
Boys' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance	Girls' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls.	Total average daily attendance.
1	22	...	22	20	1	61	1	62	57	12	16	250	192
...	...	...	...	...	...	...	...	...	...	16	16	283	212
...	...	...	...	...	...	...	...	...	...	8	7	73	58
...	...	...	...	...	...	...	...	...	...	5	5	60	38
...	...	...	...	...	...	...	...	...	...	4	5	55	39
...	...	...	...	...	...	...	...	...	...	8	8	111	59
...	...	...	...	...	...	...	...	...	...	9	9	160	140
1	170	90	260	226	1	140	...	140	110	37	57	945	671
...	...	...	...	...	...	...	...	...	...	6	7	82	56
...	...	...	...	...	...	...	...	...	...	5	4	68	45
...	...	...	...	...	...	...	...	...	...	5	5	60	54
...	...	...	...	...	...	...	...	...	...	6	9	71	53
...	...	...	...	...	...	...	...	...	...	5	6	45	35
...	...	...	...	...	...	...	...	...	...	8	8	78	56
2	192	90	282	246	2	201	1	202	167	134	152	2,341	1,708
...	...	...	...	...	...		...	...	...	4	11	217	145
...	...	...	...	...	...	...	...	...	...	2	4	58	50
...	...	...	...	...	...	...	...	...	...	2	2	89	65
...	...	...	...	...	...	...	...	...	...	1	2	45	38
...	...	...	...	...	1	76	...	76	56	3	14	185	146
...	...	...	...	...	...	...	...	...	...	3	4	115	99
...	...	...	...	...	...	...	...	...	...	1	1	22	19
...	...	...	...	...	1	76	...	76	56	16	38	731	562
1	13	...	13	13	...	...	...	...	...	13	14	204	133
...	...	...	...	...	...	...	...	...	...	12	12	147	130
...	...	...	...	...	...	...	...	...	...	5	5	62	49
...	...	...	...	...	...	...	...	...	...	5	5	89	69
...	...	...	...	...	...	...	...	...	...	8	8	74	60
...	...	...	...	...	...	...	...	...	...	10	10	140	122
...	...	...	...	...	...	...	...	...	...	10	10	112	95
...	...	...	...	...	...	...	...	...	...	4	4	59	52
...	...	...	...	...	...	...	...	...	...	6	6	74	64
...	...	...	...	...	...	...	...	...	...	10	10	173	155
...	...	...	...	...	...	...	...	...	...	11	11	139	120
1	13	...	13	13	...	...	...	...	...	94	95	1,273	1,099

NAME OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Number of Boys' Schools.	No. ON ROLL AT THE END OF THE YEAR.			Average daily attendance.	Girls' Schools.	No. ON ROLL AT THE END OF THE YEAR.			Average daily attendance
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
BAREILLY DISTRICT.										
Aonla ...	7	90	...	90	70	3	32	...	32	21
Bareilly ...	6	184	118	302	150	16	36	115	151	100
Sadar Bazar ...	4	33	60	93	60	4	37	12	49	30
Bhamora ...	3	40	...	40	25	1	13	...	13	7
Bilsi ...	6	104	21	125	85	2	24	2	26	20
Binawar ...	3	40	...	40	32	...	...	...	...	...
Bisauli ...	4	56	6	62	50	2	49	...	49	40
Budaun ...	6	71	...	71	58	9	7	173	180	125
Dataganj ...	4	52	...	52	32	...	...	...	...	...
Faridpur ...	3	36	12	48	35	...	...	...	...	...
Jalalabad ...	6	49	5	54	35	2	9	11	20	13
Kakrala ...	3	105	28	133	102	2	16	12	28	21
Khera Bajhera ...	1	4	11	15	14	2	...	30	30	19
Miranpur Katra ...	4	50	3	53	42	...	...	...	...	...
Panapur ...	1	...	12	12	10	...	...	...	...	...
Pawayan ...	3	22	42	64	48	1	15	15	30	24
Shahjahanpur East ...	2	50	30	80	70	4	...	100	100	80
Do West ...	...	...	...	...	...	...	...	...	...	...
Tilhar ...	4	41	15	56	59	1	17	...	17	...
Ujhani ...	6	57	13	70	40	2	11	...	11	5
Total ...	76	1084	376	1460	1007	51	266	470	736	505
GARHWAL DISTRICT.										
Gadolli ...	1	30	...	30	30	...	...	...	...	...
Kainur ...	4	13	57	70	59	..	...	...	...	...
Lansdowne ...	2	3	20	23	20	...	...	...	...	...
Pauri and Kotedwara ...	7	18	59	77	52	3	6	48	54	41
Ramni ...	1	5	15	20	12	...	...	...	...	...
Srinagar ...	1	...	12	12	8	.	...	...	...	...
Total. ...	16	69	163	232	181	3	6	48	54	41
KUMAON DISTRICT.										
Bhot ...	3	...	80	80	57	1	12	...	12	9
Dwarahal ...	3	4	37	41	30	1	3	5	8	5
Naini Tal English ...	...	...	...	...	...	...	...	...	...	...
Naini Tal Hind. ...	6	45	70	115	35	2	10	60	70	25
Pithoragarh ...	16	21	615	636	500	1	87	...	87	70
Total ...	28	70	802	872	622	5	112	65	177	109

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS.

ANGLO-VERNACULAR SCHOOLS.									GRAND TOTALS.				
	No. on Roll at the end of the year.					No. on Roll at the end of the year.							
Boys' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Girls' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls.	Total average daily attendance.
...	...	...	...	...	...	...	...	...	...	10	13	122	91
1	63	91	154	100	1	300	...	300	200	24	80	907	550
...	...	...	...	...	...	...	...	..	...	8	5	142	90
...	...	...	...	...	...	...	...	...	...	4	4	53	32
...	...	...	...	...	...	...	...	...	...	8	7	151	105
...	...	...	..	...	...	...	...	...	..	3	3	40	32
...	...	...	...	..		...		...	...	6	9	111	90
1	98	80	178	163	1	88	...	88	81	17	23	577	427
...	...	...	...	...	...	...	...	...	...	4	4	52	32
...	...	...	...	...	...	...	...	...	...	3	3	46	35
...	...	...	...	...	...	...	...	...	...	8	8	74	48
...	...	...	...	...	...	...	...	...	...	...	7	161	123
...	...	...	...	...	...	...	...	...	...	3	4	53	42
...	..	...	...	...	...	...	...	...	...	4	4	53	42
1	27	...	27	14	1	27	...	27	12	3	3	66	36
...	...	...	...	...	...	...	..	...	...	4	4	94	72
2	109	171	280	200	...	...	...	...	..	8	22	460	350
...	...	...	..	..	1	135	...	135	...	1	...	135	118
...	...	...	...	...	...	...	...	...	...	5	5	56	49
...	...	...	...	...	...	...	...	...	...	8	6	81	45
5	297	342	639	477	4	550	...	550	293	136	214	3,385	2,409
...	...	...	...	...	...	...	...	...	...	1	1	30	30
...	...	...	...	...	...	...	...	...	...	4	3	70	59
...	...	...	...	...	...	...	...	...	...	2	2	23	20
1	36	116	152	104	1	87	...	87	87	10	27	370	284
...	...	...	...	...	...	...	...	...	...	1	1	20	12
...	...	...	...	...	...	...	...	...	...	1	1	12	8
1	36	116	152	104	1	87	...	87	87	21	35	525	413
...	...	...	...	...	...	...	..	...	...	4	4	92	66
1	37	55	92	80	1	34	...	34	30	6	46	175	145
1	72	...	72	72	1	96	...	96	96	2	20	168	168
1	35	80	115	110	..	...	...	...	...	9	16	300	170
1	7	16	23	20	...	...	...	...	...	18	20	746	590
4	151	151	302	282	2	130	...	130	126	39	76	1481	1139

NAME OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Number of Boys' Schools.	No. on roll at the end of the year.			Average daily attendance.	Girls' Schools.	No. on roll at the end of the year.			Average daily attendance.
		Christians.	Non-Christians.	Total.			Christians	Non-Christians.	Total.	
Oudh District.										
Barabanki ...	6	37	67	104	75	1	2	22	24	16
Hardoi ...	12	85	183	268	240	4	65	17	82	70
Itaunja ...	1	3	12	15	12	...	...	...	...	..
Lucknow Eng. ...	...	...	...	...	...		...	...	...	...
Lucknow Hind. ...	6	70	156	226	200	7	3	153	156	110
Rae Bareli ...	10	54	70	124	115	2	20	180	200	180
Shahabad ...	12	73	77	150	120	3	55	2	57	50
Unao ...	12	62	245	307	280	3	37	15	52	30
Total ...	59	384	910	1294	1042	27	182	389	517	456
Sitapur District.										
Sitapur ...	2	22	18	40	35	...	...	...	...	...
Sidhauli ...	1	7	...	7	6	...	...	...	...	...
Lakhimpur ...	...	...	...	..	..	...	...	...	...	...
Bara Gawn ...	1	3	7	10	6	...	...	...	...	...
Mohamadi ...	1	8	4	12	7	...	...	...	...	...
Isa Nagar ...	..	...	...	...	.	...	...	...	...	...
Total ...	5	40	29	69	54	...	...	...	...	...
Sambhal District.										
Sambhal ...	5	61	23	84	76	7	36	275	311	284
Babukhera ...	3	37	...	37	30	...	...	...	...	...
Rasulpur ...	5	60	30	90	65	4	8	8	16	12
Rajpura ...	2	24	...	24	18	...	...	...	...	...
Ganour ...	5	43	1	44	35	...	...	...	...	...
Bahjoi ...	4	52	13	65	40	...	...	...	...	...
Gangesri ...	2	10	...	10	8	..	..	...	...	...
Hasanpur ...	4	25	46	71	65	3	10	36	46	36
Shahpur ...	3	16	8	24	18	..	...	...	...	...
Narainiya ..	5	40	..	40	35	1	5	...	5	4
Amroha ...	6	60	10	70	40	2	10	5	15	10
Dhanaura ...	1	48	8	56	48	1	12	...	12	9
Basta ...	4	48	7	55	40	1	10	...	10	8
Sharifpur ...	3	30	4	34	28	...	8	...	8	6
Total ...	52	554	150	704	546	19	99	324	423	369
Grand Totals ...	388	3938	3218	7217	5409	191	1492	1806	3208	2410
1896 Totals ...	429	4667	3593	8260	6774	201	1729	2123	3852	2987
Increase ...	...	...	...	...	...	...	...	...	...	...
Decrease ...	41	729	375	1043	1365	10	327	317	644	577

FOR THE YEAR ENDING WITH 31st DECEMBER, 1897.

STATISTICS.

ANGLO-VERNACULAR SCHOOLS.									GRAND TOTALS.				
	No. on roll at the end of the year.					No. on roll at the end of the year.							
Boys' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Girls' Schools.	Christians.	Non-Christians.	Total.	Average daily attendance.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls.	Total average daily attendance.
1	1	45	56	36	...	...	...	...	...	7	11	174	127
...	...	...	...	...	...	..	...	...	...	16	18	350	310
...	...	...	...	...	...	...	...	...	...	1	1	15	12
...	...	..	...	...	...	...	...	...	...	...	...	...	...
5	115	331	446	426	2	151	3	154	140	20	52	982	876
1	20	27	47	42	...	...	...	...	...	21	8	371	337
...	...	...	...	...	...	...	...	...	...	15	20	207	170
1	2	85	87	70	...	...	...	...	...	16	19	446	380
8	138	488	626	574	2	151	3	154	140	96	129	2545	2212
1	77	64	141	107	1	134	1	135	127	4	18	316	269
...	...	...	...	...	...	...	...	...	...	1	1	7	6
...	...	...	...	...	...	...	...	...	...	...	...	.	...
...	...	...	...	...	...	...	...	...	...	1	1	10	6
...	...	...	...	...	...	...	...	...	...	1	1	12	7
...	...	...	...	...	...	...	...	...	...	...	...	...	...
1	77	64	141	107	1	134	1	135	127	7	21	345	288
1	29	61	90	64	...	...	...	...	...	13	19	485	424
...	...	...	..	...	...	...	...	...	...	3	3	37	30
...	...	..	...	...	...	...	..	...	...	9	9	106	77
...	...	..	...	...	...	...	...	...	...	2	2	24	18
...	...	...	...	...	..	...	...	...	..	5	6	44	35
...		...	...	..	...	...	...	...	...	4	4	65	40
...	...	...	...	...	..	...	...	...	...	2	1	10	8
...	..	...	...	...	..	...	...	...	...	7	7	117	101
...	...	...	..	...	...	...	...	...	...	3	3	24	18
...	...	...	...	...	...	...	...	..		6	6	45	39
...	..	...	...	...	...	...	...	...	...	8	8	85	50
...	..	...	...	...	...	..	:	...	..	2	2	68	57
...	..	...	..	...	...	...	...	...	...	5	5	65	48
...		...	...	...	...	...	...	..	...	3	8	42	34
1	29	61	90	64	.	...	...	...	...	72	83	1217	979
23	933	1312	2245	1867	13	1329	5	1334	996	615	843	13814	10682
23	836	1532	2368	1893	11	1034	3	1037	887	664	928	15517	12770
...	97	...	...	...	2	295	2	297	109	...	...	...	...
...	...	220	123	26	...	..	...	..		49	85	1703	2088

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December 1897.

SUNDAY SCHOOL STATISTICS.

NAME OF CIRCUIT.	No. of Sunday Schools.				No. of Officers and Teachers.			No. of Scholars of all ages.					Average attendance of Officers, Teachers and Scholars.
								Christians.		Non-Christians.			
	No. of Schools for Boys only.	No. of Schools for Girls only	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Male.	Female.	Male.	Female.	Total.	
Moradabad District.													
Bijnor ...	14	7	1	22	14	11	25	220	120	35	30	405	335
Chhndausi ...	11	6	...	17	12	7	19	255	60	95	45	455	427
Dhampur ...	5	3	...	8	5	3	8	100	60	4	4	168	157
Kanth ...	7	3	...	10	5	4	9	200	20	40	20	280	80
Kirathpur ...	5	1	...	6	5	2	7	115	50	30	10	205	40
Kundarki ...	8	2	...	10	18	2	20	106	26	10	...	142	104
Mandawar ...	4	2	5	11	9	3	12	350	250	55	50	705	656
Moradabad ...	17	22	3	42	31	35	66	350	300	150	350	1150	805
Nagina ...	4	2	...	6	5	5	10	150	38	20	18	226	200
Najibabad ...	4	2	...	6	5	4	9	30	16	16	6	68	60
Nurpur ...	6	3	...	9	10	4	14	60	40	20	...	120	100
Seohara ...	5	4	...	9	5	3	8	49	16	2	4	71	50
Sherkot ...	4	1	...	5	5	3	8	54	6	3	7	70	60
Thakurdwara ...	5	3	...	8	5	3	8	82	35	30	20	167	115
Total ...	99	61	9	169	134	89	223	2121	1037	510	564	4232	3,188
Gonda District.													
Bahraich ...	8	2	1	11	11	8	19	190	71	240	160	661	640
Bhinga ...	6	1	...	7	7	5	12	110	90	270	82	552	495
Balrampur ..	6	2	2	10	11	6	17	150	125	108	190	573	552
Colonelganj ...	5	2	1	8	8	5	13	54	24	130	70	278	260
Gonda ...	3	...	8	11	6	10	16	48	160	300	156	604	585
Khisarganj ...	4	...	4	8	4	4	8	95	46	60	35	236	221
Mankapur and Nawabganj, ...	4	1	3	8	7	5	12	98	44	100	68	310	300
Nanpara ...	2	...	1	3	3	2	5	30	20	50	38	138	120
Total ...	38	8	20	66	57	45	102	775	520	1258	799	3352	3173
Pilibhit District.													
Fathganj West ...	6	3	1	10	10	4	14	750	250	100	50	1150	1000
Pilibhit ...	6	3	1	10	12	10	22	500	100	119	56	775	700
Puranpur ...	5	2	1	8	7	4	11	150	50	100	25	325	300
Nawabganj ...	2	1	1	4	4	2	6	150	80	50	58	338	300
Baheri ...	6	2	1	9	13	4	17	150	27	70	21	268	230
Shahi ..	6	2	1	9	12	5	17	240	100	100	30	470	420
Bisalpur ...	2	1	1	4	5	2	7	80	60	27	...	167	130
Mirganj ...	4	2	1	7	13	4	17	390	100	30	...	520	480
Milak ...	2	1	1	4	5	2	7	200	38	20	...	258	240
Sirauli ...	6	2	1	9	13	4	17	400	150	40	...	590	500
Rampur ...	3	2	1	6	6	3	9	295	50	...	...	345	320
Total ..	48	21	11	80	100	44	144	3305	1005	656	240	5406	4620

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December, 1897.

SUNDAY SCHOOL STATISTICS.

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								Christians.		Non-Christians.			
	No. of Schools for Boys only	No. of Schools for Girls only.	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Male.	Female.	Male.	Female.	Total.	
Bareilly District.													
Aonla ...	...	1	11	12	12	2	14	220	30	...	8	258	200
Bareilly ...	12	14	41	67	56	24	80	421	460	112	115	1108	960
Badar Bazar ...	10	4	...	14	14	4	18	200	20	23	20	263	180
Bhamora ...	3	1	...	4	3	1	4	60	20	...	...	80	65
Bilsi ...	10	2	1	13	10	2	12	179	153	89	53	474	400
Binawar ...	...	2	5	7	5	2	7	100	40	50	20	210	160
Bisauli ...	...	...	6	6	8	3	11	77	58	...	...	135	100
Budaun ...	10	9	1	20	14	12	26	170	94	80	173	517	400
Dataganj ...	6	...	...	6	6	6	12	100	...	...	...	100	70
Faridpur ...	8	...	...	8	8	...	8	180	...	...	...	180	140
Jalalabad ...	...	2	13	15	11	4	15	99	52	35	10	196	130
Kakra'a ...	10	2	...	12	9	4	13	158	102	28	12	300	240
Khera Bajhera ...	1	2	4	7	6	1	7	39	21	60	40	160	120
Miranpur Katra ...	5	3	...	8	9	5	14	200	20	40	40	300	230
Panapur ...	2	1	1	4	4	1	5	155	10	15	...	180	110
Pawayan ...	8	4	...	12	8	4	12	22	15	42	15	94	70
Shahjahanpur East ...	10	4	1	15	14	6	20	210	40	400	...	650	500
Do West ...	14	...	..	14	8	12	20	314	188	50	80	632	500
Tilhar ...	21	6	1	28	13	7	20	400	50	74	150	674	500
Ujhani ...	6	...	2	8	6	2	8	57	11	13	...	81	60
Total ...	136	57	87	280	224	102	326	3361	1384	1110	737	6592	5135
Garhwal District.													
Gadolli ...	...	...	1	1	2	2	4	49	4	4	...	57	51
Kainur ...	3	...	1	4	4	2	6	24	12	55	15	106	89
Lansdowne ...	...	...	4	4	4	1	5	26	4	24	...	54	45
Pauri and Kotedwara ...	...	...	18	18	18	12	30	152	172	115	44	483	410
Ramni ...	...	...	4	4	3	3	6	6	3	25	9	43	30
Srinagar ...	2	...	1	3	2	...	2	11	4	38	2	55	41
Total. ...	5	...	29	34	33	20	53	268	199	261	70	798	666
Kumaon District.													
Bhot ...	4	1	4	9	4	4	8	12	9	60	64	145	140
Dwarahal ...	...	...	7	7	10	8	18	56	60	45	...	161	140
Naini Tal English ...	...	...	1	1	3	15	18	65	85	...	...	150	134
Naini Tal Hind. ...	4	1	1	6	11	5	16	23	24	63	64	174	140
Pithoragarh ...	4	9	...	13	16	16	32	156	159	200	140	655	500
Total ...	12	11	13	36	44	48	92	312	337	368	268	1285	1054

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December 1897.

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	No. of Schools for Boys only.	No. of Schools for Girls only	No. of Schools for both sexes.	Total No. of Schools.	Men.	Women.	Total.	Male.	Female.	Male.	Female.	Total.	
Oudh District.													
Barabanki ...	18	13	15	46	20	13	33	194	17	1115	232	1558	1200
Hardoi ...	27	5	32	64	13	5	18	200	150	1300	...	1650	1510
Itaunja ...	4	1	1	6	3	1	4	10	8	82	20	120	100
Lucknow Eng. ...	...	...	1	1	3	11	14	60	90	..	..	150	98
Lucknow Hind. ...	14	11	3	28	48	20	68	250	110	925	180	1465	1200
Rae Bareli ...	6	8	4	18	12	12	24	80	30	1000	...	1110	1070
Shahabad ...	19	3	4	26	22	13	35	425	125	294	95	939	773
Unao ...	19	7	2	28	15	11	26	300	60	1200	...	1560	1324
Total ...	107	48	62	217	136	86	222	1519	590	5916	527	8552	7315
Sitapur District.													
Sitapur ...	3	3	22	28	28	17	45	147	133	520	330	1130	1000
Sidhauli ...	...	...	13	13	8	8	16	26	20	100	67	213	150
Lakhimpur ...	...	...	8	8	1	2	3	6	4	120	36	166	100
Bara Gawn ...	...	...	5	5	5	3	8	15	10	180	38	243	150
Mohamadi ...	...	...	2	2	8	5	13	20	15	4	...	39	30
Isa Nagar ...	...	...	5	5	2	2	4	15	15	200	19	249	200
Total ...	3	3	55	61	52	37	89	229	197	1824	490	9940	1630
Sambhal District.													
Sambhal ...	2	5	8	15	8	7	15	175	65	100	275	615	615
Babukhera ...	...	...	6	6	6	3	9	200	80	6	4	290	260
Rasulpur ...	5	3	1	9	8	4	12	90	32	20	18	160	120
Rajpura ...	...	...	5	5	8	1	9	250	100	...	..	350	290
Ganour ..	...	...	8	8	10	3	13	330	60	12	8	410	390
Bahjoi ...	4	...	3	7	6	3	9	125	115	40	32	312	280
Gangesri ...	...	..	3	3	2	2	4	40	15	5	5	65	50
Hasanpur ...	3	2	5	10	9	6	15	120	40	25	15	200	150
Shahpur ...	4	..	1	5	4	3	7	125	50	15	10	200	175
Narainiya .	5	1	1	7	6	1	7	155	80	30	25	290	156
Amrona ...	13	1	1	15	15	4	19	250	50	100	50	450	400
Dhanaura ..	4	2	1	7	9	4	13	693	...	6	2	701	572
Basta ...	3	2	3	8	6	2	8	204	48	8	10	270	275
Sharifpur ..	...	...	5	5	2	3	5	250	25	21	29	325	280
Total ...	43	16	51	110	99	46	145	3007	760	388	483	4638	4013
Grand Totals ...	491	225	381	1053	879	517	1396	14897	6029	11519	4178	36695	30794
1896 Totals ...	527	250	245	1022	844	487	1331	13969	5472	13862	5117	38420	32584
Increase ...	...	...	136	31	35	30	65	928	557	...	...	...	...
Decrease ...	36	25	...	...	...	...	...	...	...	2271	939	1725	1790

Report and Minutes . . . .

North India Conference

of the

Methodist Episcopal Church.

1899.

NORTH INDIA CONFERENCE STATISTICS.

For the year ending 31st December 1897.

SUNDAY SCHOOL STATISTICS.

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Hardoi ...	27	5	32	64	13	5	18	200	150	1300	...	1650	1510
Itaunja ...	4	1	1	6	3	1	4	10	8	82	20	120	100
Lucknow Eng. ...	...	..	1	1	3	11	14	60	90	..	..	150	98
Lucknow Hind. ...	14	11	3	28	48	20	68	250	110	925	180	1465	1200
Rae Bareli ...	6	8	4	18	12	12	24	80	30	1000	...	1110	1070
Shahabad ...	19	3	4	26	22	13	35	425	125	294	95	939	773
Unao ...	19	7	2	28	15	11	26	300	60	1200	...	1560	1324
Total ...	107	48	62	217	136	86	222	1519	590	5916	527	8552	7315
Sitapur District.													
Sitapur ...	3	3	22	28	28	17	45	147	133	520	330	1130	1000
Sidhauli ...	...	...	13	13	8	8	16	26	20	100	67	213	150
Lakhimpur ...	...	...	8	8	1	2	3	6	4	120	36	166	100
Bara Gawn ...	...	...	5	5	5	3	8	15	10	180	38	243	150
Mohamadi ...	..	...	2	2	8	5	13	20	15	4	...	39	30
Isa Nagar ...	...	...	5	5	2	2	4	15	15	200	19	249	200
Total ...	3	3	55	61	52	37	89	229	197	1824	490	2940	1630
Sambhal District.													
Sambhal ...	2	5	8	15	8	7	15	175	65	100	275	615	615
Babukhera ...	...	...	6	6	6	3	9	200	80	6	4	290	260
Rasulpur ...	5	3	1	9	8	4	12	90	32	20	18	160	120
Rajpura ...	...	...	5	5	8	1	9	250	100	...	..	350	290
Ganour ..	...	...	8	8	10	3	13	330	60	12	8	410	390
Bahjoi ...	4	...	3	7	6	3	9	125	115	40	32	312	280
Gangesri ...	...	..	3	3	2	2	4	40	15	5	5	65	50
Hasanpur ...	3	2	5	10	9	6	15	120	40	25	15	200	150
Shahpur ...	4	..	1	5	4	3	7	125	50	15	10	200	175
Narainiya .	5	1	1	7	6	1	7	155	80	30	25	290	156
Amroha ...	13	1	1	15	15	4	19	250	50	100	50	450	400
Dhanaura ..	4	2	1	7	9	4	13	693	...	6	2	701	572
Basta ...	3	2	3	8	6	2	8	204	48	8	10	270	275
Sharifpur ..	...	...	5	5	2	3	5	250	25	21	29	325	280
Total ...	43	16	51	110	99	46	145	3007	760	388	483	4638	4013
Grand Totals ...	491	225	381	1053	879	517	1396	14897	6029	11519	4178	36695	30794
1896 Totals ...	527	250	245	1022	844	487	1331	13969	5472	13962	5117	38420	32584
Increase ...	...	...	136	31	35	30	65	928	557	...	...	...	...
Decrease ...	36	25	...	...	...	...	...	...	...	2271	939	1725	1790

Report and Minutes . . . .

North India Conference

OF THE

Methodist Episcopal Church.

1899.

Annual report for 1898 and

Minutes of the Thirty-Fifth Session

OF THE

North India Conference

OF THE

Methodist Episcopal Church,

HELD AT

Shahjahanpur, January 4-10, 1899.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE
1899.

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Vernacular Secretary, ...	S. TUPPER.
Corresponding Secretary, ...	C. L. BARE.
Statistical Secretary, ...	N. L. ROCKEY.
Treasurer for Board, ...	D. L. THOBURN.
Conference Treasurer, ...	J. N. WEST.

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Sunday Schools.—F. L. NEELD, S. S. DEASE, A. G. MCARTHUR, J. JACOB, G. H. FREY.

Temperance.—J. C. BUTCHER, G. C. HEWES, M. STEPHEN, H. J. ADAMS, GANGA NATH.

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

To Preach the Annual Sermon.—H. A. CUTTING. *Alternate,* J. H. GILL.

Public Worship.—PRESIDING ELDER AND PREACHER IN CHARGE OF MORADABAD.

Triers of Appeals.

J. BLACKSTOCK, S. S. DEASE, N. L. ROCKEY, W. R. BOWEN, G. H. FREY, M. STEPHEN, W. W. ASHE.

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T. J. SCOTT, L. A. CORE, J. BLACKSTOCK, H. K. LIST, S. B. FINCH.

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J. W. ROBINSON, MISS SHELDON, D. L. THOBURN, MISS SELLARS, W. A. MANSELL.

Deaconess Work—Board of Supervision.

J. L. HUMPHREY, *Chairman;* S. TUPPER, M. STEPHEN, J. W. ROBINSON, W. R. BOWEN, MISS ENGLISH, MRS. PARKER, MRS. BARE, MRS. MANSELL, MRS. KNOWLES, MISS THOBURN.

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J. C. BUTCHER, *President;* S. S. DEASE, *Vice-President;* J. N. WEST, *Secretary and Treasurer.*

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Local Committee, Naini Tal Schools.

J. H. MESSMORE, E. W. PARKER, F. L. NEELD, J. L. HUMPHREY, S. KNOWLES, S. S. DEASE, T. J. SCOTT, J. ANDERSON, ESQ., W. G. ALLEN, ESQ., J. C. BUTCHER, MRS. BUTCHER, MISS EASTON, MISS THOBURN.

Conference Roll.

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

Adams, Horace J.	1874	Knowles, Samuel	1858
Ashe, William W.	1895	List, Henry K.	1889
Baldeo Pershad	1893	Mansell, Sabine	1892
Bare, C. L.	1880	Mansell, W. A.	1889
Basant Ram	1894	McArthur, A. G.	1893
Behari Lall I.	1892	Mazhar-ul-Haqq	1893
Behari Lall II.	1889	Messmore, J. H.	1861
Bhikki Lal	1894	Mukerji, H. L.	1886
Blackstock, J.	1875	Mitchell, H. B.	1886
Bowen, W. R.	1882	Neeld, F. L.	1881
Butcher, J. C.	1885	Parker, E. W.	1859
Butler, David M.	1893	Patras, Benjamin	1887
Chhote Lal	1894	Paul, Chiddu S.	1889
Chowfin, David A.	1892	Paul, Stephen	1882
Cocker, Benj. F.	1884	Peters, William	1879
Core, Lewis A.	1889	Phillip, B. S.	1893
Craven, Thomas	1870	Phillip, Samuel	1891
Cutting, Hiram A.	1874	Presgrave, Grafton D.	1894
Cutler, Lucius	1885	Robinson John W.	1892
Dease, Stephen S.	1881	Rockey, Noble L.	1884
Falls, Senaca	1886	Samuel, John F.	1893
Fazl Masih	1893	Scott, Thomas J.	1863
Finch, Superian B.	1894	Scott, Warren M.	1888
Franklin, R. S.	1893	Shipley, Charles	1885
Frey, Geo. H.	1889	Speake, William T.	1890
Gill, Joseph H.	1871	Stephen, Matthew	1882
Greenwold F. W.	1879	Solomon, Abraham	1879
Hancock, C.	1886	Sweet, Aaron	1893
Hewes, G. C.	1891	Thoburn, David L.	1894
Humphrey, J. L.	1857	Tupper, Samuel	1889
Janvier, Joel T.	1864	Wahid-ud-Din, Joseph	1894
Jawala Singh	1894	Waugh, James W.	1859
Jordan, James	1883	West, John N.	1893
Kanhai Singh	1887	Wheeler, Samuel	1889
Karim Masih	1893	Wilson, Harkua	1887
Kidder, D. P.	1885	Yaqub Shah.	1882

CLASS B.—Members in full connection in the studies of the fourth year.

Shadulla Lawrence,	Deacon '92	1893
Bansi Dhar,	" '93	1895
Nizam Ali,	" '93	1896
Joshua S. Samuel,	" '93	1896
Joshua Solomon,	" '94	1896
Joseph Jacob,	" '96	1896
Bahadur Singh,	" '94	1896
Jeseph Dysell,	" '94	1896

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

Benjamin Marqus,		..	1896
Ganga Nath,	Deacon	'98	1896
Mohammed Hassan Jan,	,,	'94	1895
Prabbhu Dayal,		..	1897
Albert Frank	,,	'99	1897
Joseph H. Smart,	,,	'97	1897

CLASS C.—Preachers on trial.

Nathaniel R. Childs,		II Year	1897
John H Walter,		,,	1897
Bulaqi Singh,	Deacon'94	,,	1895
LazarShah	,, '97	,,	1898
Jhukkan Lal,	,, '93	,,	1898
Prem Singh,		,,	1898
James Thompkinson		,,	1899
Yaqub Ali	,,	I Year	1889
Kay Silas	,,	,,	1899

SUMMARY.

Missionaries in full connection	21
Hindustani members in full connection	65
	86
Hindustani members on trial	9
Total	95

Conference Appointments.

BAREILLY DISTRICT.

E. W. Parker, P. E. (*P. O., Shahjahanpur.*)

Aonla, James Jordan.
Bareilly, S. S. Dease, S. Phillip.
,, Hindustani church, W. R. Bowen.
,, Sadar Bazar, Joseph Wahid-ud-Din.
Bhamora, Nizam Ali.
Bilsi, W. T. Speake.
Binawar, supplied by Govind Ram.
Bisauli, H. J. Adams.
Budaun, G. C. Hewes, Bahadur Singh.
Dataganj, Behari Lal II.
Faridpur, C. S. Paul.
Jalalabad, Lucius Cutler.
Kakrala, Basant Ram.
Khera Bajhera, H. L. Mukerji.
Miranpur Katra, supplied by R. Turner.
Mohamdi, Kanhai Singh.
Panahpur, to be supplied.
Pawayan, Aaron Sweet.
Shahjahanpur, John Blackstock, Prabhu Dayal, Prem Singh.
Shahjahanpur West, Joshua Solomon.
Tilhar, H. K. List.
Ujhani, to be supplied.
Bareilly Theological Seminary, T. J. Scott, principal; S. S. Dease, H. L. Mukerji, professors; Jawala Singh, James Tomkinson, teachers.

GARHWAL DISTRICT.

J. H. Gill, P. E. (*P. O., Pauri.*)

Bainoli, F. W. Greenwold.
Gadoli, W. W. Ashe (P. O., Pauri.)
Kainur, D. A. Chowfin.
Lansdowne and Kotdwara, supplied by Edward Thomson.
Pauri, J. H. Gill, F. L. Neeld.
Ramni, Sabin Mansell.
Srinagar and Tilhar, supplied by Kwankin.
Mission Hospital and Dispensary, to be supplied.

GONDA DISTRICT.

William Peters, P. E. (*P. O., Bahraich.*)

Bahraich, supplied by Ferris Wittke.
Balrampur, Behari Lal.
Bhinga, J. S. Samuel.
Gonda, S. B. Finch.
Kaisarganj, Baldeo Parshad.
Karnalganj, S. Wheeler.
Mankapur, J. F. Samuel.
Nanpara, supplied by L. J. McGee.

Nawabganj, Joseph Dysell.
Sujauli, C. Hancock.
Supernumerary, T. Craven.

KUMAUN DISTRICT.

Samuel Knowles, P. E. (*P. O., Nani Tal.*

Bhot, Harkua Wilson.
Dwarahat, N. L. Rockey, Shadulla Lawrence.
Gangolihat, supplied by Chamrua Wilson.
Haldwani, supplied by J. W. Todd.
Lahu Ghat, supplied by D. S. Hukill.
Lobha, supplied by Gauri Datt.
Nani Tal, Hindustani church, supplied by B. M. Dass.
,, English church and circuit, J. L. Humphrey
,, Boys' High School, J. C. Butcher.
Pithoragarh, Benjamin Patras.
Ramnagar, Benjamin Marqus.
Supernumerary, J. W. Waugh.

MORADABAD DISTRICT.

J. H. Messmore, P. E. (*P. O., Bijnour.*)

Bijnour, Seneca Falls.
Chandausi, Matthew Stephen.
Dhampur, Fazl Masih.
Kanth, supplied by B. S. Budden.
Kiratpur, Bansi Dhar.
Kundarki, Lazar Shah.
Mandawar, H. B. Mitchell.
Moradabad, L. A. Core, Mazhar ul Haqq.
,, High School, L. A. Core, J. Jacob.
Nagina, Charles Shipley.
Najibabad, supplied by Benj. McGregor.
Nurpur, supplied by Gulab Singh.
Seohara, supplied by Jabbhu Lal I.
Sherkot, supplied by Peter Merrill.
Thakurdwara, supplied by Mohan Singh.

OUDH DISTRICT.

W. A. Mansell, P. E. (*P. O., Sitapur.*)

Barabanki, Ganga Nath.
Baragaon, J. H. Smart.
Hardoi, S. Tupper, Jukkhan Lal.
Khairabad, B. F. Cocker.
Lakhimpur, D. P. Kidder.
Lucknow circuit, J. W. Robinson, Albert Frank.
,, English church, J. W. Robinson.
,, Hindustani church, D. M. Butler.
Lucknow Reid Christian College, C. L. Bare, J. N. West, G. D. Presgrave.
,, Methodist Publishing House, D. L. Thoburn.
Rae Bareli, G. H. Frey.
Shahabad, Yaqub Shah.
Sidhauli, A. G. McArthur.
Sitapur, Chhote Lal, Kay Silas.
Unao, Yaqub Ali.
Editor Kaukab i Hind, J. W. Robinson.
Transferred to N.-W. I. Conference, J. B. Thomas.

PILIBHIT DISTRICT.

Stephen Paul, P. E. (*P. O., Fatehganj West.*)
Bhojipura, Nathaniel R. Childs.
Bisalpur, supplied by Jabbhu Lal II.
Fatehganj West, Stephen Paul.
Jahanabad, John H. Walter.
Milak, supplied by Ghasa Ram.
Mirganj, supplied by Kullu Singh.
Nawabganj, supplied by Girdhari Lal.
Pilibhit, supplied by Keshri Singh.
Puranpur, supplied by Moti Lal.
Rampur, supplied by Ase Ram.
Shahi, supplied by Kaliyan Singh.
Sirauli, Bhikki Lal.
Supernumerary, Abraham Solomon.

SAMBHAL DISTRICT.

H. A. Cutting, P. E. (*P. O., Sambhal.*)
Amroha, Warren Scott.
Babukhera, Bulaqi Singh.
Bahjoi, supplied by Mathura Parshad.
Basta, Karim Masih.
Bhanaura, Ghasa Singh.
Gunnaur, R. S. Franklin.
Hasanpur, B. S. Phillip.
Narainiya, Mohammed Hasan Jan.
Rajpura, supplied by Lachman Singh.
Rasulpur, supplied by Manphul Singh.
Sambhal, supplied by Mauladad Khan.
Shahpur, to be supplied.
Sharifpur, supplied by Nirmal Singh.

WOMAN'S CONFERENCE.

BAREILLY DISTRICT.

Bareilly, Girls' Orphanage, Miss English, Miss Loper.
,, City and Evangelistic work, Miss Wilson, Miss Ingram.
,, Medical work, Mrs. Dease.
,, Womans' School, Mrs. Scott, Mrs. Mukerji.
Budaon, City and Zanana work, Mrs. Hewes.
,, Girls' Boarding School, Miss Greene.
Shahjahanpur, Girls' Boarding School and District work, Mrs. Parker.
,, City work, Mrs. Blackstock.
On leave to America, Miss Bryan, M. D.
Transferred to the Bombay Conference, Miss Heafer.

GARHWAL DISTRICT.

Pauri, Girls' Orphanage and Boarding School, Miss Kyle.
,, Village schools, Mrs. Ashe.
,, District work, Mrs. Neeld.

GONDA DISTRICT.

Bahraich and District work, Miss Peters.
Gonda, Girls' Boarding School, Miss Scott.
,, Evangelistic and City work, Miss Hoge.

KUMAUN DISTRICT.

Bhot, Miss Sheldon, M. D., Miss Brown.
Chandag, Miss Reed.
Dwarahat, Mrs. Rockey.
Naini Tal, Hindustani work, Mrs. Wilson.
,, English work, Mrs Humphrey.
,, Wellesley Girls' High School, Miss S. A. Easton, Miss Sellars, Miss Curts, Miss Carver.
,, Oak Openings Boys' School, Mrs. Butcher, Miss Pritchard.
Pithoragarh, Miss Budden, Miss Tresham.
District work, Mrs. Knowles.

MORADABAD DISTRICT.

Bijnour, Mrs. Messmore.
Moradabad, Village work and Muhalla schools, Mrs. Core.
,, City and evangelistic work, Miss Means.
,, Girls' High School, Miss Alice Means.

OUDH DISTRICT.

Lucknow, Woman's College, and High School, Miss Thoburn, Miss Nichols, Miss Collins, Miss Hardie, Miss Newton.
,, Deaconess' Home, Zanana work and City schools, Miss Fuller, Miss LaBarre.
,, Reid Christian College, Mrs. Bare, Mrs. West.
,, English church and Circuit work, Mrs. Robinson.
Sitapur, Girls' Boarding School, Miss Easton.
,, Zanana work, Mrs. Tucker.
,, District work, Mrs. Mansell.
Editor, Rafiq-i-Niswan, Miss Thoburn.
Transferred to Bengal-Burmah Conference, Miss Widdifield.

PILIBHIT DISTRICT.

District work, Mrs. Paul.

SAMBHAL DISTRICT.

District work, Mrs. Cutting.

Disciplinary Questions.

1. **Who have been Received by Transfer, and from what Conferences?**
   John C. Butcher, from the Rock River Conference.

2. **Who have been Readmitted?**
   None.

3. **Who have been Received on Credentials, and from what Churches**
   None.

4. **Who have been Received on Trial?**
   (a) **In Studies of First Year.**
   Yaqub Ali, Kay Silas.
   (b) **In Studies of Third Year.**
   None.

5. **Who have been Continued on Trial?**
   (a) **In Studies of First Year.**
   None.
   (b) **In Studies of Second Year.**
   Lazar Shah, Prem Singh, Jukkhan Lal, James Thompkinson, Nathaniel R. Childs, John H. Walter, Bulaqi Singh.
   (c) **In Studies of Third Year.**
   None.
   (d) **In Studies of Fourth Year.**
   None.

6. **Who have been Discontinued?**
   Mohan S. Bailey.

7. **Who have been Admitted into Full Membership?**
   (a) **Elected and Ordained Deacons this year.**
   Albert Frank.
   (b) **Elected and Ordained Deacons previously.**
   Ganga Nath, John N. West, *Joseph H. Smart, Prabbhu Dayal, Mohammed Hassan Jan.*

8. **What members are in Studies of Third Year.**
   (a) **Admitted into Full Membership this year.**
   Albert Frank, Joseph H. Smart, Prabbhu Dayal, Mohammed Hassan Jan, Ganga Nath.
   (b) **Admitted into Full Membership previously.**
   Benjamin Maryas.

9. **What Members are in Studies of Fourth Year?**
   Shadulla Lawrence, Bansi Dhar, Nizam Ali, Joshua S. Samuel, Joshua Solomon, Joseph Jacob, Bahadur Singh, Joseph Dysell.

10. **What Members have Completed the Conference Course of Study?**
   (a) **Elected and Ordained Elders this year.**
   Joseph Wahid-ud-Din.
   (b) **Elected and Ordained Elders previously.**
   David A. Chowfin, John N. West, Sabine Mansell, Chhote Lal, Bhikki Lal.

11. **What others have been Elected and Ordained Deacons?**
   (a) **As Local Preachers.**
   John W. Norton, Chamrua Wilson, Kaliyan Singh.
   (b) **Under Missionary Rule.**
   None.

12. **What others have been Elected and Ordained Elders?**
   (a) **As Local Deacons.**
   None.
   (b) **Under Missionary Rule.**
   None.

13. **Was the Character of each Preacher examined?**
   This was strictly done as the name of each preacher was called in open conference.

14. **Who have been Transferred, and to what Conferences?**
   J. B. Thomas, to the North-West India Conference.

15. **Who have Died?**
   P. T. Wilson.

16. **Who have been Located at their own Request?**
   None.

17. **Who have been Located?**
   None.

18. **Who have Withdrawn?**
   S. D. Sanwal, G. E. Ferguson.

19. **Who have been permitted to Withdraw under Charges or Complaints?**
   Faredun Presgrave, Dilawar Singh, G. D. Spencer.

20 **Who have been Expelled?**
   None.

21. **What other personal Notation should be made?**
   Parchments were restored to *B. M. Dass.*

22. **Who are the Supernumerary Preachers?**
   J. W. Waugh, Thomas Craven, Abraham Solomon.

23. **Who are the Superannuated Preachers?**
   J. T. Janvier.

24. **Who are the Triers of Appeals?**
   John Blackstock, S. S. Dease, N. L. Rockey, W. R. Bowen, W. W. Ashe, G. H. Frey, Matthew Stephen.

25. **What is the Statistical Report for this year?**
   See Statistics.

26. **What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?**
   Rs. 4,185.

27. What are the Claims on the Conference Fund?
Rs. 1,296.

28. What has been Received on these Claims, and how has it been Applied?
Full amount received and paid to claimants.

29. Where are the Preachers Stationed?
See Appointments.

30. Where shall the next Conference be held?
Moradabad.

NOTE.—*Names of Conference undergraduates are printed in italics.*

Conference Journal.

FIRST DAY.

SHAHJAHANPORE, *January 4th, 1899.*

Opening Exercises.—The North India Conference of the Methodist Episcopal Church convened for its thirty-fifth annual session in the Bidwell Memorial school hall in Shahjahanpore on Wednesday, January 4th, 1899, at eleven o'clock A. M., Bishop J. M. Thoburn presiding. After the opening devotional exercises the Bishop addressed the conference on the general condition and outlook of the work.

Roll Call.—The secretary of the last conference called the roll, and eighty-four members and probationers answered to their names. Thirteen members and one probationer were absent.

Secretaries.—On the motion of E. W. Parker, J. W. Robinson was elected secretary, G. C. Hewes assistant secretary, Samuel Tupper vernacular secretary, and N. L. Rockey statistical secretary.

Conference Treasurer.—On the motion of D. L. Thoburn, J. N. West was elected conference treasurer.

Hours of Session. —On motion of E. W. Parker, the time of the conference sessions was fixed at from eleven A. M. until two P. M. daily.

Introductions.—Rev. J. C. and Mrs. Butcher, Miss Scott and Miss Heafer, recently returned from furlough, and Miss Means and Miss Ingram, newly arrived missionaries, were called forward and presented to the conference.

Transfers.—Bishop Thoburn announced the transfer to the conference of Rev. J. C. Butcher, from the Rock River conference.

Standing Committees.—On motion of N. L. Rockey, after the substitution of the name of D. A. Chowfin for that of G. E. Ferguson on the committee on statistics, the standing committees as appointed at the last session of the conference were accepted.

Committee on Memoirs.—On motion of L. A. Core, T. J. Scott, W. A. Mansell and Chhote Lal were appointed a committee on memoirs.

Public Worship.—On motion of T. J. Scott, E. W. Parker, G. D. Presgrave, J. Blackstock and Prabbhu Dayal were appointed a committee on public worship.

Thirteenth Question.—The Thirteenth Question, "Was the character of each preacher examined?" was called. The name of E. W.

Parker was called, his character passed and he reported the work of the Bareilly district. The names of James Jordan, Samuel Phillip, W. R. Bowen, W. T. Speaks, H. J. Adams, Bihari Lal II, C. S. Paul, Lucius Cutler, Basant Ram, H. L. Mukerji, Aaron Sweet, John Blackstock, G. D. Presgrave, H. K. List, T. J. Scott and Jawala Singh were called, their characters were passed and they reported their collections.

Withdrawal of F. Presgrave.—On the motion of the presiding elder of the Bareilly district, Faredun Presgrave was allowed to withdraw under charges from the ministry of the Methodist Episcopal church.

Thirteenth Question Resumed.—Garhwal district was called. The character of J. H. Gill was passed and he reported the work of his district. The names of F. W. Greenwold and W. W. Ashe were called, the Board of Examiners reported, their characters were passed and they reported their collections.

Gonda District was called. The character of William Peters was passed and he reported the work of his district. The names of Bihari Lall I, J. F. Samuel, S. B. Finch, Baldeo Pershad, and Samuel Wheeler were called, their characters passed and they reported their collections.

Kumaon district was called. The character of Samuel Knowles was passed and he reported the work of his district The names of Harkua Wilson, N. L. Rockey, J. L. Humphrey, F. L. Neeld and Benjamin Patras were called, their characters were passed and they reported their collections.

Withdrawal of S. D. Sanwal.—On the motion of J. L. Humphrey, S. D. Sanwal was allowed to withdraw from the ministry of the Methodist Episcopal church, with a view to joining the London mission, and at their request his parchments were ordered restored to him, as provided for in paragraph 161 of the Discipline.

Thirteenth Question Resumed.—The Moradabad district was called. The character of J. H. Messmore was passed and he reported the work of his district. The names of Seneca Falls, Matthew Stephen, H. B. Mitchell, L. A. Core and Charles Shipley were called, their characters passed and they reported their collections.

Withdrawal of Dilawar Singh.—On the motion of the presiding elder of the Moradabad district, Dilawar Singh was allowed to withdraw under complaints from the ministry of the Methodist Episcopal church.

Select Number.—On the motion of E. W. Parker, a select number consisting of J. C. Butcher, F. L. Neeld, Matthew Steven, W. W. Ashe, Samuel Tupper, Sabine Mansell, G. H. Frey, N. L. Rockey and Samuel Wheeler, were appointed to try a certain case. E. W. Parker was appointed counsel for the conference and D. M. Butler was recognized as counsel for the defendant.

Adjournment.—On motion of Samuel Tupper, the conference adjourned.

SECOND DAY.

SHAHJAHANPORE, *January 5th, 1889.*

Opening Exercises.—The conference convened at 11 A. M., and the opening exercises were conducted by Charles Shipley.

Journal.—The journal of the preceding day's session was read in English and vernacular and after correction approved.

Introductions.—Miss Loper, of the W. F. M. S., recently arrived from America, and W. W. Scott, of the Oak Openings school, were introduced to the conference.

Thirteenth Question Resumed.—Oudh district was called. The character of W. A. Mansell was passed and he reported the work of his district.

Chaplaincy Grants.—On motion of F. L. Neeld, it was ordered that hereafter all moneys received from chaplaincies be entered in the satistics under the head of pastoral support from Europeans. The following resolution bearing on the same subject, was presented by J. H. Gill and adopted.

Resolved, That the secretary of the conference and the statistical secretary be appointed a committee to correspond with other conferences in India with a view to securing uniformity in reporting such moneys as are received for ministering to soldiers in India.

Thirteenth Question Resumed.—The names of S. Tupper, D. M. Butler, J. W. Robinson, C. L. Bare, J. B. Thomas, D. L. Thoburn, G. H. Frey and Yaqub Shah were called, their characters passed and they reported their collections.

Withdrawal of G. D. Spencer.—On the motion of the presiding elder of the Oudh district, G. D. Spencer was allowed to withdraw under charges from the ministry of the Methodist Episcopal church.

Thirteenth Question Resumed.—The Pilibhit district was called. The character of Stephen Paul was passed and he reported the work of his district. The name of Abraham Solomon was called and his character passed.

Case of G. E. Ferguson.—On motion of T. J. Scott, the case of G. E. Ferguson was referred to the committee on conference relations.

Thirteenth Question Resumed.—The Sambhal district was called. The character of H. A. Cutting was passed, and he reported the work of his district. The names of Mazar-ul-Haqq, Karim Masih, Warren Scott, R. S. Franklin, and D. S. Phillips were called, their characters passed and they reported their collections.

Sitapore district was called, and W. A. Mansell gave a report of the work of the district. The names of B. F. Cocker, D. P. Kidder, Kanhai Singh, and A. G. McArthur were called, their characters were passed and they reported their collections.

Extension of Time.—On motion of E. W. Parker, the time was extended.

Adjournment.—On motion of G. C. Hewes, after making the announcement, the singing of the doxology and the pronouncing the benediction, the conference adjourned.

THIRD DAY.

SHAHJAHANPORE, *January 6th, 1899.*

Opening Exercises.—The conference convened at 11 A. M., and the opening exercises were conducted by Matthew Stephen.

Journal.—The journal of the preceding day's session was read in English and vernacular and approved.

Introductions.—Rev. H. and Mrs. Mansell and Miss Gallimore of the North-West India conference, and Miss Fuller, recently returned from furlough, were presented to the conference. Miss Reed, from the work in Eastern Kumaon, was called forward and presented to the conference, and at her request the Hindustani translation of "O for a thousand tongues to sing my great Redeemer's praise," was sung.

Additional Auditors.—On motion of J. W. Robinson, G. C. Hewes and W. W. Ashe were appointed additional members of the auditing committee.

Fifth Question.—The Fifth Question, "Who have been continued on trial?" was called. The names of Prem Singh, James Thompkinson, Lazar Shah, and Jhukkan Lal were called, their characters passed, the Board of Examiners reported on their studies, and on the recommendation of their presiding elders they were advanced to the studies of the second year and continued on trial. On the motion of L. A. Core, all back studies were ordered to be brought up and passed at the mid-year examination.

Ninth Question.—The Ninth Question, "What members are in studies of the fourth year?" was called. The names of Nizam Ali, Joshua Solomon, Joseph Jacob, Bahadur Singh, Joseph Dysell, Bansi Dhar, Shadulla Lawrence and Joshua S. Samuel were called, their characters were passed, they reported their collections and the Board of Examiners having reported on their cases, they were on the motion of their presiding elders advanced to the studies of the fourth year. On motion of J. W. Robinson, all back studies were ordered to be brought up during the following year.

Board of Examiners' Reports.—On motion of J. C. Butcher, the Board of Examiners was requested to prepare and present to the conference a definite plan to regulate the passing and advancement of candidates for the various conference classes.

Case of G. E. Ferguson.—The conference relations committee presented the following report, which was on motion of T. J. Scott, accepted and adopted:

The committee on conference relations, to which was referred the case of George E. Ferguson, recommend that his resignation from the membership in the ministry of your conference and church be accepted. T. J. SCOTT, *Chairman.*

Conference Stewards.—On motion of J. H. Gill, J. L. Humphrey, John Blackstock and H. J. Adams were appointed conference stewards.

Tenth Question.—The Tenth Question, "What members have completed the conference course of study?" was called. The name of Joseph Wahid-ud-Din was called, his character was passed, he reported his collections, the Board of Examiners reported his case, and on the motion of his presiding elder he was elected to elder's orders and advanced to the class of Effective Elders. The names of David A. Chowfin, Sabine Mansell, Chhote Lal, and Bhikki Lal were called, their characters were passed, they reported their collections, the Board of Examiners reported on their cases, and on the motion of their presiding elders they were advanced to the class of effective elders.

Leave of Absence to A. Solomon.—At his request, Abraham Solomon was granted leave to be absent from the remainder of the conference on account of sickness in his family. On motion of T. J. Scott, his application for a year's privilege leave on pay was referred for favourable consideration to the finance committee and the cabinet.

Fourth Question.—The Fourth Question, "Who have been received on trial?" was called. The names of Yaqub Ali and Kay Silas were called, they were represented by their presiding elders, and having signed required pledges in regard to debt and tobacco, were presented to the conference and received on trial.

Historical Documents.—As required by the action of the last annual conference, the presiding elders reported their work in collecting material referring to the establishment and early work of the mission. On the motion of W. A. Mansell, the resolution from the Historical society relating to the same was adopted, and E. W. Parker, N. L. Rockey, J. W. Robinson, G. C. Hewes and Samuel Tupper were appointed a committee to arrange for the collection, editing and publication of such records and historical documents.

Home Report Statistics.—E. W. Parker presented to the conference the statement from the recording secretary of the Missionary Society, that hereafter reports and statistics intended for the society's annual report might be forwarded as late as the eighth day of December.

Adjournment.—On motion of S. Tupper, after the announcements, the singing of the doxology and the pronouncing of the benediction, the conference adjourned for the day.

FOURTH DAY.

SHAHJAHANPORE, *January 7th, 1899.*

Opening Exercises.—The conference convened in regular session at 11 A. M., and the opening exercises were conducted by H. L. Mukerji.

Journal.—The journal of the preceding day's session was read in English and vernacular and approved.

An Appeal.—An appeal from a trial at a district conference was presented. S. S. Dease, J. N. West, D. L. Thoburn, C. L. Bare, Ganga Nath, H. J. Adams, D. A. Chowfin, Joseph Wahid-ud-Din and A. G. McArthur were appointed a select number to hear the same. J. C. Butcher was appointed president and H. L. Mukerji to act as secretary for the same. T. J. Scott was appointed conference advocate and Jawala Singh was recognized as counsel for the appellant.

Report of Select Number.—The select number appointed to try a case from the Pilibhit district presented the following report:

Decision of the select number in regard to the case against Crawford Hancock: In regard to the first charge we find him not guilty, but one of our number thinks he was guilty of unministerial conduct. In regard to the second charge we find him not guilty. In regard to the third charge, we find him guilty of insubordination and disrespect to his presiding elder, and we recommend that the Bishop do not appoint him preacher-in-charge, but that he be placed under the direct supervision of an experienced minister.

J. C. BUTCHER, F. L. NEELD,
S. WHEELER, M. STEPHEN,
S. TUPPER, G. H. FREY,
W. W. ASHE, SABINE MANSELL.

I dissent from the punishment suggested, and think it is not severe enough for the charge sustained. N. L. ROCKEY.

Introductions.—Rev. T. S. Wynkoop, secretary of the North India Bible and Tract societies, was introduced and briefly addressed the conference. Miss Sullivan and Miss Burman, and the Revs. C. H. Plomer and P. M. Buck of the North-West India conference, were introduced. On motion of E. W. Parker, all visitors from other India conferences and also Rev. T. S. Wynkoop, were invited to participate in the discussions that come before the conference.

State of the Church.—The committee on the state of the church presented its report, which on motion of S. Tupper was accepted and adopted. *See Reports.*

Seventh Question.—The Seventh Question, "Who have been admitted into full membership?" was called. The name of Albert Frank was called, the Board of Examiners gave its report, he was represented by his presiding elder, was elected to deacon's orders and was received into full membership in the conference. The names of Ganga Nath, John N. West, Joseph H. Smart, Prabbhu Dayal and Mohammed Hassan Jan were called, the Board of Examiners gave its report, they were represented by their presiding elders, and having signed the required pledges, were addressed by the Bishop and received into full membership in the conference. On motion of J. H. Messmore, Mohan Singh Bailey was discontinued. The names of Nathaniel R. Childs, John H. Walter and Bulaqi Singh were called, their characters were passed, the Board of Examiners gave its report, and on the recommendation of their presiding elders they were continued in the class of the second year.

Tenth Question.—The Tenth Question, "What members have completed the conference course of study?" was called. The name of John N. West was called, and on the recommendation of his presiding elder he was advanced to the class of Effective Elders.

Ninth Question.—The Ninth Question, "What members are in studies of the fourth year?" was called. The name of Benjamin Marqus was called, the Board of Examiners gave its report, his character was passed, and on the recommendation of his presiding elder he was continued in the class of the third year.

Eleventh Question.—The Eleventh Question, "What others have been elected and ordained deacons?" was called. The names of John W. Norton, Sangram Money, Chamrua Wilson and Kaliyan Singh were called, the Board of Examiners gave its report, they were represented by their presiding elders, and elected to deacon's orders.

The Indian Witness.—A communication from the editor of the Indian Witness was presented by the secretary, and the interests of the paper were represented by Bishop Thoburn and E. W. Parker, and J. C. Butcher was appointed to receive subscriptions for the same.

Endorsement of Licences.—At the request of the Sitapore district conference it was on motion of W. A. Mansell ordered that hereafter, at the time of the renewal of licences in the district conferences, the class of studies also be noted on the back of such licences year by year.

Next Conference.—On the motion of L. A. Core, Moradabad was selected as the place in which to hold the next session of the conference.

Extension of Time.—On motion of J. C. Butcher, the time was extended.

Restoration of Parchments.—On motion of Samuel Knowles, the parchments of B. M. Dass were restored to him.

Adjournment.—On motion of E. W. Parker, after the giving of announcements and pronouncing of the benediction, the conference adjourned.

FIFTH DAY.

SHAHJAHANPORE, *January 9th, 1899.*

Opening Exercises.—The conference convened at 11 A. M., and the opening exercises were conducted by J. N. West.

Journal.—The journal of the last session was read in English and vernacular and approved.

Corresponding Secretary.—The matter of electing a corresponding secretary was taken up, and W. A. Mansell and S. Phillip were appointed tellers to collect the ballots.

Certificate of Ordination.—Bishop Thoburn presented the following certificate of ordination to the conference:

This certifies that in Shahjahanpore, on Sunday, January 8th, in accordance with the Discipline of the Methodist Episcopal Church, I ordained to the office of deacon John W. Norton, Albert Frank, Chamrua Wilson and Kaliyan Singh, and that at the same place and on the same date, with the assistance of elders, I ordained to the office of elder Joseph Wahid-ud-Din.

J. M. THOBURN, *Bishop.*

Sunday School Union Collections.—The following resolution was presented and on motion of T. J. Scott was adopted:

Resolved, That all collections taken in our charges for the Indian Sunday School Union be paid over to the treasurer of our conference union, to make up the contribution required from us as a union. T. J. SCOTT, N. L. ROCKEY.

Corresponding Secretary.—The tellers reported no election and another ballot was ordered.

Christian Customs.—On motion of H. A. Cutting, it was ordered that the presiding elders be requested to mention in their next annual reports the matter of Christian marriages and burials and also the custom of holding feasts for the dead, as these things exist or do not exist in their districts.

On motion of E. W. Parker, H. A. Cutting, W. R. Bowen, H. K. List, H. J. Adams and Seneca Falls were appointed a committee to consider and at the next session of the annual conference report some method for the extermination from among our Christian community of such customs as are unworthy.

Corresponding Secretary.—The tellers reported that the second ballot had resulted in no election. On motion of G. C. Hewes it was ordered that on a third ballot being taken, if no election result, the name having the least number of votes be dropped from the list of candidates and so on until an election shall occur.

Epworth League Reading Course.—On motion of J. W. Robinson, the Epworth League Conference Board of Control was empowered to revise the course of study suggested by the Central conference, and after such revision make such arrangements as will bring the matter before the leagues of the conference for their acceptance and use.

Examination Rules.—The president of the Board of Examiners presented, as requested by the conference, a set of rules to regulate the marking and advancement of examinees. *See Reports.*

Recording Secretary.—The tellers reported that the third ballot had resulted in no election. Another ballot was ordered.

Board of Education.—On motion of L. A. Core, the matter of electing new members to the Board of Education was referred to the cabinet with the request that they present nominations for the same.

Theological Seminary Trustees—On motion of T. J. Scott, S. S. Dease, A. G. McArthur and J. Buchanan, Esq., were appointed to take the places of the retiring members of the Theological School Board of Trustees.

Corresponding Secretary.—The tellers reported that as a result of the fourth ballot no election resulted. As a result of the fifth bal-

lot C. L. Bare was elected corresdonding secretary of the conference.

Course of Study Revision.—On motion of E. W. Parker, Bishop Thoburn was requested to associate with him a committee consisting of members from all of the India conferences for the purpose of revising the entire vernacular course of study for travelling and local preachers and exhorters.

A. D. Vail.—A resolution concerning the late Rev. A. D. Vail was presented by E. W. Parker and adopted unanimously by a rising vote. *See Memoirs.*

Rights of Christians.—The following resolution was offered and on motion of H. L. Mukerji was adopted.

Resolved, That the decision of the Secretary of State for India on the rights of Indian Christians to use water from public wells, be published in pamphlet form and distributed among the native and English officials and the educated community generally; also that an Urdu translation of the same decision be printed for the use of our preachers. Also that an authorized copy of the same be obtained and placed in the Bareilly Theological School library for convenience of reference.

H. L. MUKERJI.
F. L. NEELD.

On motion of E. W. Parker, H. L. Mukerji and T. J. Scott were appointed a committee to arrange for the carrying out of the resolution.

Reid College Trustees.—On motion of C.L. Bare, E.W. Parker, R. Clancy and P. M. Buck were elected to take the place of the retiring members of the Reid Christian College Board of Trustees.

Committee on Temperance.—The committee on temperance presented its report, which was accepted and adopted. *See Reports.*

Select Number's Report.—The select number appointed to hear an appeal from the Pilibhit district presented its report. On motion of H. A. Cutting, the report was referred back to the committee for further consideration.

Adjournment.—On motion of N. L. Rockey conference adjourned to meet at 6 p. m., when the report of the committee on memoirs was heard and the sacrament of the Lord's Supper administered, after which the conference adjourned to meet at 8 a. m. of the following day.

SIXTH DAY.

SHAHJAHANPORE, *January, 10th, 1899.*

Opening Exercises.—Conference convened at 8 A. M., and the opening exercises were conducted by Bishop Thoburn.

Journal.—The journal of the preceding day's session was read in English and vernacular and approved.

Conference Claimants.—The conference stewards presented their report, which on motion of J. C. Butcher was referred back for further consideration.

On motion of E. W. Parker, it was ordered that the case of A. C. Paul be inquired into by the presiding elder of the Oudh district, and that if this claimant be able he be given active work, and if not, his allowance be continued.

On motion of J. H. Messmore, it was ordered that hereafter all claims on conference funds be presented by the second day of the conference session.

Government Normal School.—The following resolution was presented, and on motion of W. A. Mansell was adopted:

In view of the strenuous efforts of the educational department of the North-West Provinces and Oudh to require all aided schools to engage their new teachers from the number of the trained and certified graduates of their Normal school, and of the fact that there are no Christian graduates from our own mission available for our schools;

Resolved, That we urge upon our managers of high schools the importance of inducing some of their promising graduates to enter this Normal school, in order to be ready for the increasing demand for such teachers in our schools, and that if possible the Board of Education furnish one or more scholarships yearly, as they may deem expedient, for a student or students in that school.

W. A. MANSELL.
L. A. CORE.

Limit of Debate.—On motion of H. L. Mukerji, it was ordered that speakers be limited to two minutes each.

Conference Claimants.—On motion of E. W. Parker, the conference stewards were given authority to deal with any cases presented to them after conference adjourned.

Finance Committee.—The election of members of the finance committee was taken up. On motion of W. A. Mansell, it was ordered that the six eligible candidates receiving the highest number of votes be declared elected. J. N. West, J. Jacob, S. S. Dease and A. G. McArthur were chosen tellers.

Statistics.—The committee on statistics presented its report, which on motion of J. W. Robinson was accepted and adopted.

Greetings.—The secretary presented a communication from J. W. Waugh to the conference. On motion of S. Knowles, the secretary was requested to convey to Dr. Waugh the greetings of the conference, and it was ordered that he be continued in the supernumerary relation.

Auditing Committee Report.—G. C. Hewes presented the report of the auditing committee, which was accepted and adopted. *See Reports.*

Report of Select Number.—The select number appointed to consider an appeal, presented its report, which was ruled out of order by Bishop Thoburn.

Finance Committee Members.—The tellers reported the result of the ballot for members of the finance committee. S. Tupper, J. C. Butcher, T. J. Scott, H. L. Mukerji, W. R. Bowen and L. A. Core were declared elected.

On motion of W. A. Mansell, J. L. Humphrey, F. L. Neeld,

M. Stephen and G. D. Presgrave, having received the next highest number of ballots, were declared elected as alternates.

Collection Vouchers.—The following resolution was presented, and on motion of W. A. Mansell was adopted:

Inasmuch as the present plan of requiring vouchers for all collections paid to the conference treasurer before reporting collections at conference makes no proper provision for the supervision of other local and benevolent collections;

Resloved, That presiding elders be required to certify the statistical blank only after seeing that all collections reported have been properly entered in the circuit accounts or duly forwarded to the treasurers of the various funds concerned.

Resolution on Entertainment.—The following resolution was presented, and on motion of J. H. Messmore was unanimously adopted:

Resolved, That we place on record our grateful acknowledgment of the thoughtful and generous provision for our spiritual, social and physical enjoyment at this session of our conference, which has been made by the missionaries and Hindustani pastor resident in Shahjahanpore.

J. H. MESSMORE.
W. A. MANSELL.
J. W. ROBINSON.

Report of Board of Examiners.—C. L. Bare presented the report of the Board of Examiners, which was accepted and adopted. *See Reports.*

Resolution of Sympathy.—The following resolution was presented by J. H. Gill and adopted by a rising vote:

Whereas we have been informed that Rev. Joel T. Janvier has reached a period of increased feebleness;

Resolved, That we, the members of the North India conference, hereby extend to Brother Janvier our sincere sympathy in his affliction, and pray that the God of all grace may daily vouchsafe unto him consolation and blessing, and that he may long be spared to our church in India as an example of a long, faithful and useful life. Also that we request that S. S. Dease personally present the substance of this resolution to Brother Janvier.

J. H. GILL, WM. PETERS.
E. W. PARKER, F. L. NEELD.
J. W. ROBINSON, C. L. BARE.

Resolution of Thanks to Bishop Thoburn.—A resolution of thanks to Bishop Thoburn was presented on behalf of the Hindustani members of conference, and on motion of W. Peters was unanimously accepted by a rising vote:

Ham sab desí membarán-i-kánfarans tah-i-dil se Khudáwand Karím Kársáz ke shukr-guzár hain, ki us ne is din tak apní bepáyán aur lá-intihá mihrbání aur rahmat se 'azíz Bishop Thoburn sáhib ko is bhárí jawáb-dihí aur ashadd mihnat ke 'álam men tandurustí 'ináyat farmáí. Un kí háziri har Distrikt Kánfarans aur 'Ísáí melon men barakat ká bá'is hai, jis ká yádgár aur asar ek zamáne tak rahegá.

Un ke chihre ke ásár se yih namúd hotá hai, ki is mihnat aur masáfat ke ba'd bhí niháyat khush hain, jis se yih záhir hai, ki áp ne árám aur khushí nahín páí, gunahgár logon ke dilí árám kí tawajjuh mathúb hai.

Is liye yih niháyat mumkin aur lázim hai, ki ham sab Masíh ke sipáhí apne sipahsálár Masíh ke sáth un ke hamráh hoke apne háth aur dil se dil miláwen, táki gunáh aur shaitán par gálib ákar is mulk ke khoe húe báshindon ko Masíh ke tábi' karáwen.

Dilí du'á hai ki Khudáwand Masíh unhen aur ziyáda rúhání aur jismání táqat 'ináyat farmáwe, ki hamáre sáth ek aur muddat dáráz tak rahkar khidmat i házá ko anjám dewen.

WM. PETERS,
S. TUPPER,
H. L. MUKERJI,
S. PAUL.

Greetings.—J. C. Butcher presented to the conference the verbal greetings of T. Craven and H. C. Stuntz.

Standing Committees.—W. A. Mansell presented the nominations for the standing committees, which on motion of E. W. Parker were elected as follows:

Statistics.—N. L. Rockey, S. B. Finch, S. S. Dease, G. D. Presgrave.

State of the Church :—L. A. Core, Basant Ram, G. C. Hewes, J. F. Samuel, H. K. List and S. Tupper.

Sunday Schools.—F. L. Neeld, S. S. Dease, A. G. McArthur, J. Jacob and G. H. Frey.

Temperance.—J. C. Butcher, G. C. Hewes, M. Stephen, H. J. Adams and Ganga Nath.

Publishing Minutes.—The Secretaries and the agent of the Lucknow Publishing House.

To Preach the Annual Sermon.—H.A. Cutting; alternate, J.H. Gill.

Triers of Appeals.—J. Blackstock, S. S. Dease, N. L. Rockey, W. R. Bowen, G. H. Frey, M. Stephen and W. W. Ashe.

Committee on Conference Relations.—T. J. Scott, L. A. Core, J. Blackstock, H. K. List and S. B. Finch.

Auditing Committee.—J. W. Robinson, J. Blackstock, L. A. Core, H. L. Mukerji, J. N. West, Mrs. Parker, Miss Hoge.

Board of Education.—J. H. Messmore, H. L. Mukerji, L. A. Core, C. L. Bare, William Peters, Miss M. Means, Miss Sellars, Mrs. Rockey, Miss Nichols.

Boards of Examiners.—T. J. Scott, C. L. Bare, J. L. Humphrey, F. L. Neeld, J. W. Robinson, L. A. Core, W. R. Bowen, S. Tupper, H. L. Mukerji, D. A. Chowfin, D. M. Butler, A. G. McArthur.

Deaconess' Work, Board of Supervision,—J. L. Humphrey, S. Tupper, M. Stephen, J.W. Robinson, W.R. Bowen, Miss English, Mrs. Parker, Mrs. Bare, Mrs. Mansell, Mrs. Knowles, Miss Thoburn.

Conference Treasurer.—On motion of E. W. Parker, J. N. West was elected to act as conference treasurer during the coming year.

Treasurer for Board.—On motion of J. H. Gill, D. L. Thoburn was nominated to be treasurer for the Board for the ensuing year.

Deaconess' Work.—The Board of Supervision made its report, which on motion of J. L. Humphrey was accepted and adopted. *See Reports.*

Naini Tal School Committee.—On motion of J. L. Humphrey, J. H. Messmore, E. W. Parker, F. L. Neeld, J. L. Humphrey, S. Knowles, S. S. Dease, T. J. Scott, J. Anderson, Esq., W. G. Allen, Esq., J. C. Butcher, Mrs. Butcher, Miss Easton and Miss

Thoburn were elected local committee for the Naini Tal schools for the ensuing year.

Sunday School Committee Report.—The committee on Sunday schools gave its report, which on motion of D. L. Thoburn was accepted and adopted. *See Reports.*

T. Craven.—On motion of J. C. Butcher, T. Craven was continued in the supernumerary relation.

J. T. Janvier.—On motion of E. W. Parker, J. T. Janvier was continued in the superannuate relation.

Information Bureau.—On motion of J. H. Messmore, it was ordered that all names of workers who may be dismissed for cause be filed with the secretary of the conference, with a statement of the facts in the case, and that before taking on new workers all presiding elders and preachers-in-charge be directed to apply to the secretary for any information he may possess concerning such candidates.

Adjournment.—On motion of N. L. Rockey, after the reading of the minutes, the reading of the appointments, the singing of the doxology and the pronouncing of the benediction, the conference adjourned.

J. W. ROBINSON, *Secretary.* J. M. THOBURN, *President.*

PROGRAMME OF RELIGIOUS SERVICES AND ANNIVERSARIES.

Prayer Meetings.—Conducted daily at 8 a. m., by J. C. Butcher.

Devotional Meetings.—Conducted daily at 7-30 p. m. by different members of the conference.

Wednesday Evening.—Session of the Conference Literary Society, J. W. Robinson, chairman; D. L. Thoburn, lecturer. Also session of the Conference Historical Society, J. L. Humphrey, chairman.

Thursday Evening.—Missionary meeting, C. L. Bare, chairman; H. J. Adams, J. H. Messmore, T. J. Scott and L. A. Core, speakers.

Friday Evening.—Self-support meeting, C. L. Bare, chairman; N. L. Rockey, S. S. Dease, H. A. Cutting and William Peters, speakers.

Saturday Evening.—Conference sermon, J. W. Robinson. Also Sunday School Union session, L. A. Core, chairman; T. S. Wynkoop, speaker.

Sunday.—Love feast at 8 a. m.; Hindustani service and ordination of deacons at 11 a. m.; English service and ordination of elders at 5-30 p. m.

Monday Evening.—Memorial service Bishop Thoburn, chairman.

Reports of Committees.

STATISTICAL SUMMARY.

	1898	1897		
Membership—				
Probationers	17,699	18,121	*Dec.*	428
Full members	14,389	16,019	*Dec.*	1,630
Children	11,028	13,943	*Dec.*	2,915
Total Christians	43,116	48,083	*Dec.*	4,967
Baptisms—				
Christian children .. .	1,081 }	2,443		
Converts' children	669 }			
Converts, adults	1,415	2,757		
Total baptisms	3,165	5,200	*Dec.*	2,035
Sunday Schools—				
Number of schools	1,082	1,053	*Inc.*	29
Christian male scholars ..	13,059	14,897	*Dec.*	1,838
Christian female scholars ..	7,199	6,029	*Inc.*	1,170
Non-Christian, male	12,236	11,591	*Inc.*	645
Non-Christian female ..	5,411	4,178	*Inc.*	1,233
Total Sunday School scholars ..	37,905	36,695	*Inc.*	1,210
Workers—				
Total Christian workers ..	1,863	1,755	*Inc.*	108
Collections—				
For Missions—				
From Churches	1,296	1,248	*Inc.*	48
From Sunday Schools ..	225	109	*Inc.*	116
Total	1,521	1,357	*Inc.*	164
For Childrens' Day	423	365	*Inc.*	58
Total Benevolent Collections ..	3,997			
Ministerial support from Europeans	4,305	4,314		
Hindustani Church	5,246	4,462	*Inc.*	784
Schools—				
Schools, total number.. ..	577	615	*Dec.*	38
Scholars.. ..	13,238	13,814	*Dec.*	576

REPORT OF STATISTICAL COMMITTEE.

We have made more than usual efforts to obtain correct reports. The presiding elders co-operated with us by giving special attention to station records and by instruction concerning the methods of making out reports and keeping station books so that all the required information can be readily obtained. Considerable work of this kind remains to be done. If the presiding elders in their first quarterly conferences will go over the statistics reported this year, note discrepancies and misunderstandings, and again at a later conference present the blanks for next year with suggestions as to their preparation, it will materially aid us and will well repay the labor involved. Without their help endless and almost impossible correspondence can hardly correct discrepancies that presiding elders can easily detect and make right. We thank them for their help.

This year we have new forms prescribed by the recent Central conference. They are better and simpler than the old, but still contain col-

umns that have little to do with our work, which rather relate to the work of English churches. Some differences between the old and the new make it impossible to compare this year and last in all particulars. The statistical year, according to the new arrangement, closes in all the conferences on November 30th, thus admitting uniformity throughout Southern Asia. This is wise. Our report is therefore for eleven months instead of a full year.

The comparison of this year with last year shows some items of decrease which are noted in the report of committee on the state of the church. It is certain that we have been passing through a period of difficulty with idolatry and false teachers such as troubled the early church when Peter wrote his epistles.

The financial showing is very gratifying. The church has made advance both in pastoral support and in all the benevolences. Last year's total showed one special item that increased the totals and makes an apparent discrepancy, but the separate columns show the proper figures. A summary is presented of the more important items.

We ask permission to omit the printing of statistics relating to colportage. A number of the brethren, considering them unnecessary, neglected to report their items. So far as it is reported, we learn that we have sold and distributed 10,654 bibles and portions and over one and a half lakhs of books and tracts.

N. L. ROCKEY, *Chairman.*

REPORT ON THE STATE OF THE CHURCH.

Late in the year, when the condition of the church for the year could be pronounced on, a list of questions was sent out to all presiding elders and preachers-in-charge in the conference calling for the main facts in the condition of the church. The questions covered the following leading points: (1) The spiritual condition of the church; (2) Special meetings for spiritual advancement; (3) Attendance on the means of grace; (4) State of the church touching non-Christian rites and practices; (5) Church aggressiveness; (6) Secular education; (7) The Sunday school; (8) Self-support and unpaid labour in the church; (9) Temporal condition. This report deals with these matters in this order, and is very largely based on answers to the questions sent out; and as 52 replies were received they probe the condition of the church at so many points in the bounds of the conference. It is admitted that the answers may not always accurately represent the facts, as those reporting may not have seen things alike; yet no better practical method is within reach, of culling out the actual state of the church

1. Replies received plainly indicate that the spiritual condition of the church is steadily improving. True, some of the replies indicate no special advancement, but the general testimony indicates a widespread advance n better moral and religious life.

2. This is easily accounted for by the numerous meetings for improvement in spiritual life. It is very encouragng to find how numerously such revival meetings have been held, numbering from only one in a few stations or circuits during the year, to a series of daily meetings carried on for six weeks. Some replies indicate great good accomplished, in souls saved and the life of the church toned up. We regret that a few replies indicate that in some circuits no such meetings had been held.

3. Touching the observance of the institutions of the church and the means of grace, your committee tried to find out the extent to which class and prayer meetings and prayer in the family are maintained, and to what extent the sacrament of the Lord's Supper and the Sabbath are observed, and how far the form of Christian marriage is carried out. In this we sought to ascertain the moral, social and organic life of the native church. We take it that the replies in the main were based on intelligent observation of, and acquaintance with, the facts; and we learn that while at some points there is much room for improvement, there is encouraging growth toward a better state of things. The reports would indicate that in some places the class meeting is not kept up. Family prayer has yet to be widely established; perhaps in many families it does not exist: there is a great work to be accomplished among our people at this point. More is made of the prayer meeting, as the habit is forming for the Christians to get together in groups for prayer and singing. It seems difficult in some village communities to

maintain the observance of the sacrament of the Lord's Supper: it is no easy matter to get the scattered villagers together for this sacred ordinance. Some receive it not more than once in a year, if at all; but in this matter also improvement is being made. There seems great difficulty in Sabbath observance in some communities. In cities the Christian street sweepers and municipal employes do not get leave for public worship. In harvest season the village Christian busies himself with his crop, or the zemindar holds his man to his daily duty. Here, too, with much room for improvement, our pastors are seeking to bring their flocks to a better ideal.

4. Your committee have also tried to diagnose the state of the church in relation to non-Christian rites and customs. Is the church freeing herself from paganism? We have to face the fact that this is a work of time and patience. We must recall that Paul had to caution the Corinthians against heathen feasts, and to remined them that an "idol is nothing in the world" for there were still "some with conscience of the idol." Late in the evangelization of Europe the unhappy spectacle was sometimes presented in a church, of the Christian and heathen altar side by side. We must not be disheartened in our work in this land of much superstition and of many idols. The reports indicate that idolatry, while it is rapidly passing away from the multitudes gathered into the church, has to be resisted in many places. Some report no idolatry. It is most persistent among women. It seems to trouble our people least in the mountains. It appears to give most trouble in the Moradabad and Sambhal districts. The preachers-in-charge and pastors seem faithful in seeking the eradication of idolatry from the church. Feasts for the dead still give some trouble, but the objectionable phases of this, are passing away. Heathen marriages among our people still give trouble, but our preachers are striving to fully establish Christian marriage. Only one well acquainted with the facts can appreciate their perplexity.

5. We have attempted to ascertain the attitude of the church as a vital aggressive force against paganism and Islam. Our only hope of ultimate victory is that the church, apart from the specific foreign missionary agency, acquire the interest and activity of spontaneous evangelism. The reports indicate that but little of this has come to the church, and yet there is something encouraging in manifestations of genuine indigenous vitality in some places. Many not on the list of paid workers are seeking to win souls, especially and naturally among relatives. This is notably the case among the sweepers, and there is also a spontaneous aggressive trend springing up among the Chamars. One of the reports indicates that a most hopeful impression is made on the Jats of the Sambhal district. It is affirmed that "many are true Christians, but are not so openly for fear of relatives. They are not idolaters and are restraining their wives from worshipping idols. They hold Christ to be the true Saviour and rebuke idolatry where practised among the Christians." Here is an opening that should receive special attention.

6. As related to the state of the church we have inquired into the condition of the education of the children of the church. There is general testimony to improvement in this matter. Some report more children in school than last year, and that they are climbing up to higher classes. Some report the small schools as improving The call is made for more schools among the villages. A taste for reading is being formed. The small helpers are doing much in this matter.

7. There is almost universal testimony to improvement in Sunday school work. The children are learning the commandments and the Lord's Prayer and the Apostles' creed. They are getting familiar with our hymns and bhajans. Testimony is given to good moral impressions and they are learning in the Sunday schools to give. We may mention in this connection that the Epworth League with the Sunday School is doing a noble work in educating our young people.

8. We have inquired into the condition of the church touching self-support. While it is manifest from the reports that in the matter of giving, in many places our people are much below the proper ideal, there is nevertheless encouraging progress. Some report all as giving at least a little. In places, giving has doubled. It is reported that the people are learning to think of and care for their pastor, although the lesson is learned but slowly. In some of the reports one pice a month per family is mentioned. It is encouraging to know that all are seeking to work a place? The habit of contributing grain at the harvest is growing.

9. No more encouraging fact can be stated in this connection than the

steady increase of unpaid labor in the work of the church. Self-support and self-propagation must go together. This most hopeful form of church life, we gather from the reports, is least developed in the mountain field. The number of unpaid workers in the circuits reported number in each circuit from two to over one hundred. Bilsi is the banner circuit with 110 such workers. The report is far from complete for the entire conference, yet figures for 636 unpaid workers were found in the answers. It would be an interesting study to find out just how much and what kind and quality of work this unpaid agency is doing. It seems to include the work of the class leader and steward, of the catechist and teacher, of singing and prayer, and can doubtless be made a most powerful factor in conserving and training and building up the church.

10. Your committee have also inquired into the temporal condition of the church, and are pleased to note that while some circuits report no improvement, in general our people are advancing to a better condition. Recent good harvests have made a brighter outlook, following the dismal stress of 1897. Families are buying small household effects that had been sold. Petty industries have been again picked up. It is affirmed that giving is making them more industrious and thrifty. They are seeking to learn trades. One pastor reports great prosperity because the people wear no jewelry. Another reports his flock very poor but very happy. Still another, mistaking somewhat the import of our question, gave as an indication of excellent self-support in the church, the fact that all his people "support themselves." In conclusion of this review we may state that while there is much in the condition of the church calling for patience and godly wisdom and prayer, we have reason to thank God and take courage. We are under God raising up a people called Methodists, among whom there is a growing esprit de corps, with increasing intelligence, and temporal prosperity, and improving spiritual life.

On the matter of statistics we may say that the total number of baptisms, 3,165, while below that of recent years, still indicates vigorous growth. But there is a decrease of 2,058 in the number of members and probationers, and in the Christian community a decrease of 4,967. This decrease is very largely in the Sambhal and Moradabad districts. The explanation of this decline may be found in the correcting of previous careless records, in the disorganization wrought by the famine of 1897, and in the removal of names of persons not worthy to be retained in the Christian community.

T. J. SCOTT, *Chairman.*

REPORT OF COMMITTEE ON MEMOIRS.

MEMOIR OF REV. DR. P. T. WILSON.

We commemorate to-day, the death of one who, less than a year ago, was among us a noble standard-bearer, vigorous for his years and with promise of many days of work for the Master. He took his post with the rest for the campaign of another year, but soon was not, for God took him. The Lord's plans do not always take in ours, and our brother's appointment had been made for a higher world.

Peachy Taliaferro Wilson, who died suddenly of heart failure, February 13th of last year, at Sitapur, was born in Christian Co., Ky., United States of America, Oct. 26th, 1832. His family removed, when he was quite young, to Illinois, where he graduated from McKendry College. This was followed by a course in theology at the Garrett Biblical Institute, Evanston, Illinois. He was one of a party of nine who were appointed to our mission in India in 1862. In June he was ordained deacon and elder by Bishop Ames at Youngstown, Ohio, and September 2nd he sailed with the party from Boston, reaching Calcutta Jan. 28th, 1863.

Although the missionary career of our brother is well known to many persons here, it may be well that our memorial record include a brief outline of his work. Dr. Wilson's first appointment was at Lukhimpore, Oudh, at which time he was married to Miss Mary Whitcomb, of America. From 1864 to 70 his appointment was Rai Bareilly. It was remarked by his presiding elder during those years that his was the best Hindustani work in Oudh. Two very effective Indian members of the North-West India conference are the fruit of that work. In 1870 Dr. Wilson was transferred, in broken health, to Pauri, Garhwal, where he remained till 1873, doing good service but without recovering health. This led to a long furlough in America, from 1873 to 78. When he left India it was thought he never could risk this climate again,

But although this was confirmed by medical opinion both in India and America, Dr. Wilson never relinquished his hope and purpose of returning. While in America he lectured extensively on mission work, meanwhile also studying and taking a medical degree from a medical college in California, and immediately following this an additional degree from another medical college located in Chicago. During this furlough Mrs. Wilson, who had been in feeble health, died, leaving four children; one of these, Miss May Wilson, is a consecrated effective missionary among us now. Dr. Wilson arranged homes for his children and returned to India in 1878 as a self-supporting missionary, in connection with the South India conference of that time, and was stationed at Rurkee. The English congregation was very small, and an officer who appreciated much the services of our lamented brother, remarked to a friend, "This is a grand man to be dependent on such meagre support." While here Sir Henry Ramsay, commissioner of Kumaon and Garhwal, offered Dr. Wilson the post of inspector of pilgrim hospitals in Garhwal, which place he faithfully filled for four years, often in situations of extreme loneliness. Some of us can remember touching stories of his humane work in the mountains. Most appreciative recognition of his work was made by Government.

In 1883 Dr. Wilson resigned this appointment and accepted the post of superintendent of the Agra Medical Missionary Training Institution, during the absence of its founder, Dr. Valentine, in Scotland. For three years he served this institution. While here he was united in marriage with Miss Helen Johnstone of Scotland, who was doing medical work in connection with the Baptist Mission of Agra, and for fifteen years these devoted workers gave themselves hand in hand to consecrated service for the bodies and souls of men. The medical work Dr. Wilson did while in Agra was gracefully recognized by Government. In 1888 he was transferred to the North India conference to take charge of the Budaon station. He was afterwards presiding elder of the district. Here for five years a blessed work was carried on—medical, educational, evangelistic. A dispensary was opened, a boys' boarding school was formed, the girls' boarding school was matured, continual itinerations and revivals were kept up, and thousands were baptized. It was my privilege to visit Budaon district a few times during those years and witness the zeal for souls of Dr. and Mrs. Wilson. We were together in the crowded congregation of Seigler Hall, and in the quiet muhallah work of lowly outcasts, in Budaon city, and in journeys among outlying villages distant from the station. Everywhere it was the same humble, loving ministration to body and soul. Numbers were added to the church in those years, of such as will hail the departed in the world beyond.

At the conference session of 1893 at Bareilly, Mrs. Wilson was taken ill, and after a prolonged sickness was ordered home. Accompanying Mrs. Wilson, our brother went from India after his second term of fifteen years' service. The time of this furlough was spent in Scotland and the United States, visiting various parts of both countries in the interest of mission work. Dr. Wilson also spent some time in maturing his knowledge of medicine, for which he had natural taste; and it may be said in this connection, that perhaps none of our missionaries who have come to the field with medical qualification, have made more of the healing art than he did. This statement is based on his varied opportunity in Garhwal, Agra, Budaon and Sitapur.

In 1895 Dr. and Mrs. Wilson returned to India, invigorated in body and spirit, for renewed work, and he was appointed presiding elder of the new district of Sitapur. We all recall the activity and large faith with which that work was taken up. The plan was a vigorous campaign of giving the gospel especially to the poor. In his report for the first year, he wrote:—"Sometimes in the year I was led to ask God to give us a hundred thousand converts on my district during the coming ten years. If God anoints us all with the Holy Ghost, we shall see his pleasure coming to pass among us." Using the words of the Lord Jesus, our brother wrote in that report, "one soweth and another reapeth." The 683 accession during the short time he was on the district, may be seed of the large harvest longed for. God carries on his work below, although the workman may pass up higher. Those were busy closing years of an earnest life. Medical work was taken up, chapels were built, new sub-circuits were formed, a boys' boarding school was established, and much of this was done with funds raised beyond the mission appropriation. Vigorous itinerations and visits to outstations were kept up. In the report mentioned he wrote, "Sometimes the marches have been long, the rivers deep and the boats shabby." In his

second year's report he says, "We have had much of His presence and a revival spirit has prevailed, blessings coming to many." In his last report, prepared only a few weeks before his death, he wrote, "We have had a continual revival spirit and a number have been converted." Dr. Wilson was acting as chaplain for the non-conformist soldiers of Sitapur. A number of men attending the soldiers' chapel were saved, and some of us have heard their testimony to a new life. In 1897 a very fatal attack of cholera broke out among the soldiers, and within a few days forty men had succumbed to the fell disease. Dr. Wilson's quiet courage and fidelity to duty was signally manifested in that trying time. He was assiduous and sympathetic in ministering to the stricken, cheering with words of hope, and whispering consolation in the ears of the dying. He was faithful in exhortation to the living and remained with the dying till the end came and they were laid in the grave. Dr. Wilson, in taking up the work of a new year, seemed to have a premonition that the time was short. The Hindustani workers observed this in the instructions he gave them. To Mrs. Wilson he would say, "Should I be here we will do this," or "Should I not be here, do that." All business and accounts were carefully squared to date. Our brother had completed a busy round of Sabbath morning services, the large Hindustani Sabbath school had been held, from that he went to the parade service, where an earnest sermon on purity of life was preached. Immediately after this he drove to the military hospital for a service with the sick, thence home for breakfast. "Behold, the Bridegroom cometh!" The lamp was trimmed and burning and our brother entered "quickly into the marriage feast of the Lamb," and is with us in the body no more. It was literally, from the pulpit to a crown on High. "Servant of God well done!"

On estimating the character of Dr Wilson, salient characteristics will at once occur to all who knew him. He was a man of transparent life and purpose. The sincerity of his motives or the import of his words were never open to doubt. He was a man in whom there was no guile. We can easily recall how harmless his life was. In absence, one had nothing to fear from his words. He was forbearing, and charitable, towards all who differed from him. He was universally loved by the native Christians and the kind feeling of the non-Christians toward him was notably manifested on the news of his death.

Dr. Wilson's motto was "holiness to the Lord," and the motto was embodied in the life of the man. He walked with God. His humility and unaffected modesty were beautiful traits. Coupled with quiet unobtrusive piety and charming gentleness of character, there was zeal for the end in view, and firmness and persistence of purpose, perhaps not always discerned by those unacquainted with his real spirit. There was an ever-present desire to glorify God and help men.

Dr. Wilson was a true, consecrated missionary, given to the work from the deepest conviction of a divine call, and from sincere love of souls. There was no hesitancy, no questioning, no conferring with flesh and blood. From the time the call of God and of the Church came in America, till the loyal heart ceased suddenly to beat in Sitapur, during thirty-six years, there was but one thought, one purpose. When we supposed his work was done in India, and Board and physicians thought he could not return, he stood to his conviction and purpose and in due time came back to the most successful part of his missionary career. Dr. Wilson was a man of remarkable faith and trust in God. We recall his once remarking that he did not know much about faith, but this was because his faith in God was so natural and spontaneous, was so little of "exercise," that he was not conscious of it. He always felt and acted on the belief that God was leading him. One intimate with him could see how much comfort and rest this gave to his heart. It is not impossible to have a very orthodox and biblical theory or creed on providence and divine guidance, where it does not enter into the daily practical life. With Dr. Wilson, God was the superintendent and guide in his work. God was his treasurer. We will never know how much he collected and expended in answer to faith and prayer. He always had this estimate supplementary to the one formed in the finance committee. A close student of the Bible, he was always ready to believe all its promises and do its requirements.

As an evangelist, Dr. Wilson left a worthy record. His early work in Oudh was spiritual in result. In Agra, from among the lowly of the city muhallah he was always gathering souls into the fold. In the Budaon district thousands were baptized in the village meetings. In the Sitapur district he was constant in evangelistic effort and a revival spirit prevail-

ed. His preaching was plain, unpretentious, and direct, and aimed at immediate spiritual results.

Dr. Wilson found time to do considerable literary work also. His translation into Urdu of Binney's Thelogical Compendium, the foundation of the present Makhzam-i-Ilm-i-Ilahi, was for a long time the Manual of Theology for our preachers. He also made a translation of Wayland's Moral Science. He gave us in Urdu the story of "Michael the Miner," of "Mary Lathrop," and "Gandfather Ormand's stories for his Children." But our brother did not feel called chiefly to this form of work. He wrought directly for the winning of souls and like the divine Master for the healing of bodies, and for the general building up of the church.

Dr. Wilson, as we have seen, and as is some times the case, seemed to have a premonition that his work was nearing its close on earth. Elijah must have intimated to the sons of the prophets that he was to be taken away, for they communicated the fact to Elisha, impatient to receive it. The prophet told Elisha to ask for some gift or blessing, before he was taken away. Perhaps neither knew just when or how the man of God was to go. They walked on and talked together, when suddenly the flaming chariot and horses of fire parted them asunder and the glowing wheels rolled away carrying the translated prophet to the sky. Dr. Wilson held very realistic views of the "power and coming of the Lord Jesus." A few months before his translation, in a quiet conversation on the subject, he remarked that at any moment, in some mysterious way, we might be caught up to meet the Lord in the air. Had not the Lord himself said in his last written message to the church, "Surely I come quickly." And so it was with our beloved fellow-missionary. "Even so come Lord Jesus."

T. J. SCOTT.
W. A. MANSELL.

MEMOIR OF PHOEBE ROWE.

Phoebe Rowe was born in Agra, the 21st of June, 1856. After the death of her mother a few years later, her father removed to Allahabad. There at the age of thirteen, she was converted under the ministry of the Rev. Thos. Evans, and joined the Baptist church.

Her father died when she was sixteen, and she then came to Lucknow as a teacher in the Lal Bagh school. She continued in that mission home for ten years, a part of the time in the zanana work of the city, all of the time visiting from house to house when there was leisure from other duties. In 1881 she was made a full missionary and removed to Moradabad, the next year to Bijnor, and the year after that to Pithoragarh, from which station she returned to the Lucknow school.

At the conference of 1887, it was arranged for her to go to America with Miss Nickerson. When she returned a year later, she was sent to begin the girls' boarding school at Gonda, and remained in the work there until she was brought once more to Lucknow and made the first Indian deaconess. Her commission to evangelistic work was given soon after, and for the rest of her life, although she had head-quarters at Muttra, she belonged to the whole field. Her record while in this service is written in the hearts and lives of her associate workers, of school girls and teachers where she visited during the rainy and hot season, of the summer schools for Bible-women and the poor people of the villages, both Christian and heathen.

The sweet spirit of our loved sister has gone to be with the Master whom she served so faithfully, but we feel her influence lingering here amongst us. At every point along our way we miss her tender words of counsel, her sweet songs and that dear face stamped with the image of the Master, but how rich we are in precious memories of our saint. She was a worthy ambassador of our King and His messages were ever on her lips. To all alike, rich and poor, young and old, the high and low, she told the old sweet story of Jesus. And many who heard believed and will stand with her among the white-robed throng before the throne praising God for evermore.

In every department of mission work she was eminently successful, but as an evangelist she was specially gifted of God. We find her going in and out among all people as did our Lord in days of old—stopping to talk with the woman at the well—and with the men in the field. If invited to sup with them, she never failed to break to them the Bread of Life.

Her very presence seemed a rebuke to evil, for she took "time to be holy." In the early morning hours and after the day of teaching and preaching, she never failed to steal apart awhile to rest and hold communion with her

Heavenly Father. Coming from the "sweet of His presence," she was ready to help the needy, to sympathize with the sorrowing, to advise her fellow-workers and to lead on in the work of saving India for Christ.

We suppose that nearly every one in our mission has felt the touch of this Christlike spirit. It has been said that the whole mission is on a higher plane of spirituality and devotion because of her life among us. Now that she has preceded us to the home above, it is ours to carry forward the work she loved so well, to follow on until we, too, shall see the King in His beauty. MISS THOBURN, *Chairman.*

RESOLUTION IN MEMORY OF REV. ALBERT D. VAIL.

Whereas, the last mail from America brought to us the sad intelligence of the death of the Rev. Albert D. Vail, D. D., one of the vice-presidents of the Board of Managers of our Missionary Society, and also for many years chairman of the Indian Committee, therefore:

Resolved, That we hereby express our very high appreciation of the noble character and wise and faithful work and efforts in behalf of missionary interest, of this man of God, whom we had come to recognize as one of the very best and most trusted friends of our mission work.

2 That we hereby extend to our sister, Mrs. Vail, our profoundest sympathy in her great bereavement, and earnestly pray that the God of all comfort may, with his own rich abundance, bestow upon her the consolations of His grace and presence.

3. That the secretary of our conference forward to Mrs. Vail a copy of these resolutions.

E. W. PARKER.
J. H. GILL.
J. W. ROBINSON.

REPORT OF COMMITTEE ON TEMPERANCE.

It has been brought to the notice of your committee that drinking habits are spreading among the Christian servants in our large stations, many of whom claim to be members of our church. It appears to your committee that sufficient efforts are not made to instruct this class of Christians on the important subject of temperance. We recommend that such organizations as the Blue Ribbon Army and Red Ribbon Army receive every encouragement. We also recommend that presiding elders direct the preachers-in-charge in their several districts to preach a temperance sermon at least once a quarter.

Yih bát aksar kamiṭṭí ke sunne men átí hai, ki aksar bare bare shahron men jahán ki Angrez log kasrat se rahte hain un ke naukar jo 'Ísáí hain aur apne áp ko kalísiyá ke sharík batáte hain, un men kasrat se log sharáb píne ke 'ádí hain, lekin yih bát yád rakhná munásib o zurúr hai ki jab tak ki hamáre 'Ísáí kull manashiyát se parhezgár ná honge kalísiyá kí bihbúdí jismání o rúhání gair-mumkin hai, aur is ká bá'is yih hai ki ziyádatar parhezgárí par zor nahín diyá játá, aur khadimán-i-dín, 'umda 'umda nasíhatí wa'z aur La'l Fíta aur Nílá Fíta Fauj ke jalson ko sargarmí aur shauq ke sáth riwáj nahín dete, jin ká honá niháyat zurúr o munásib hai. Lihází yih kamiṭṭí apne kull khádimán-i-dín se dast i basta 'arz kartí hai ki is bhárí kám men khúb zor ke sáth háth lagáiye, táki Masíh kí kalísiyá har nau' se jalálí howe.

Ákhir bát kamiṭṭí yih pesh karní cháhtí hai ki har Prízáiding Eldar apní kull sarkiṭ men har Príchar-in-chárj ko hidáyat dewe ki wuh kam se kam har síhmání men ek 'umda parhezgárí ká wa'z taiyár-karke apní apní kalísiyá men sunáwe.

S. S. DEASE.
A. G. MCARTHUR.
W. T. SPEAKE.

REPORT OF AUDITING COMMITTEE.

Your committee report having audited the following accounts, and with the exception of a few minor mistakes all were found correct:

The accounts of all the presiding elders save two, conference treasurer, W. F. M. S. conference treasurer, Bidwell Memorial School, Oak Openings, Theological School, Board of Education, and Sunday School Union through the entire year of 1898. Those of Reid Christian College, Sambhal and Gonda districts through the third quarter, and of Wellesley High School through the second quarter.

Presiding elders report circuit accounts audited as follows:

Kumaon district: Naini Tal, Haldwani and Bhot through entire year; Pithoragarh through third quarter and Dwarahat second quarter.

Garhwal district: W. F. M. S. accounts through third quarter; Ramni circuit through year; Binauli circuit through November, and Gadoli through the second quarter.

Moradabad district: all circuit accounts through the third quarter.

Sambhal district: all accounts for the entire year.

Gonda district: Mankapur circuit through the entire year; Bhinga circuit through third quarter, and Gonda and Balrampur through the second quarter.

Bareilly district: all accounts through the third quarter.

Pilibhit district: all accounts through year, save Pilibhit circuit, which is audited through April.

Oudh and Sitapur districts: Lucknow, Shahabad and Mohamdi circuits to the end of the year; Sitapur, Lakhimpur, Mailani and Sidhauli to the end of November; Rae Bareli, Hardoi, Unao, Barabanki, and Baragaon, three quarters; Lucknow Woman's College, Deaconess' Home, two quarters.

J. W. ROBINSON, *Chairman.*

DEACONESS' WORK, REPORT OF BOARD OF SUPERVISION.

The Conference Board of Deaconesses met January 7th. The names of the following persons were called and their characters passed: Miss Thoburn, Miss Hoge, Miss Hardie, Miss Scott, Miss Sheldon, Miss Budden, Miss Means, Miss Tresham and Miss Brown, Deaconesses; Miss Hayes and Miss Lawrence, Probationer Deaconesses: Mrs. Tucker, Associate Deaconess. Miss Alice Means, having passed the Chicago Training School and recommended by the Moradabad quarterly conference, and Miss Helen Ingram, having been recommended by the Shahjahanpur quarterly conference, were received as Probationer Deaconesses. Miss Hayes and Miss Lawrence were continued on probation and advised to take up the course of study for Deaconesses.

J. L. HUMPHREY, *Chairman.*

REPORT OF BOARD OF EXAMINERS.

Report of Examiners on Examinations of Foreign Missionaries:

J. N. West passed in the Hindi vernacular of the II year.
W. W. Ashe " " " IV "

Report of Examiners on Examinations of Hindustani ministers:

1. *For Admission on Trial.*
   Yaqub Ali passed in all studies.
   Kay Silas " " "
2. *For Local Deacon's Orders.*
   Kaliyan Singh passed in all studies.
   J. W. Norton " "
   Chamrua Wilson " " except Millat i Tashbihi, and Tahriri Waz.
3. *For I year.*
   Lazar Shah passed in all subjects.
   Prem Singh " " except Khutut ba nam Jawanan i Hind
   James Tompkinson " Filasafi and Khutut, etc.
   Jukkhan Lal " " Baibal Barhaqq.
4. *For II Year.*
   A. Frank passed in all subjects.
   Ganga Nath " "
   Prabhu Dayal " "
   J. H. Smart " "
   N. R. Childs " " except Masih Ibn Ullah.
   Bulaqi Singh " " " " " and Tariq ul Hayat.
   J. H. Walter " " " " "
   Bansi Dhar " " " Tahriri Waz.
   M'd Hasan Jan " in Makhzam i Ilm i Ilahi.

5. *For III Year.*

Nizam Ali	passed in all subjects except			Iswi Subut.
Bahadur Singh	,,	,,	,,	Tashrih-ul-Taslis.
Bansi Dhar	,,	,,	,,	Isa ki Sirat and Tahrir Waz.
Joshua Solomon	,,	,,	,,	Tashrih-ul-Taslis.
J. S. Samuel	,,	,,	,,	,, ,,
J. Dysell	,,	,,	,,	Isa ki Sirat.
Benj. Marqus	,,	,,	,,	Tashrih-ul-Taslis and Iswi Subut.
J. Jacob	,,	,,		
S. Lawrence	,,	,,	,,	Tashrih-ul-Taslis and Tahriri Waz.
M'd Hasan Jan	,,	,,	,,	Tashrih-ul-Taslis and Tahriri Waz.
James Tompkinson	,,	in Satmat Nirupan.		

6. *For IV year.*

Bhikki Lal passed	in 2 and 5 Fasls.	
Joseph Wahid-ud-Din	,, ,,	,,
Sabine Mansell	,, in 5 Fasl.	
D. A. Chowlin	,,	,,
Chhote Lal	,,	,,

Addenda :

Imtihán denewálon ke liye gaur-talab :

Local Deacon's:

Chamrua Wilson kutub i zail men imtihán denge:
Millat i Tashbihí aur Tahrírí Wa'z.

Pahla Sal.

Prem Singh, Khutút men, aur James Tomkinson Khutút aur Filásafí men, aur Jukkhan L'al, Balbal Barhaqq men phir imtihán denge.

Dusra Sal.

N. R. Childs Masíh Ibn Ulláh men, Buláqí Singh Masíh Ibn Ulláh aur Taríq-ul-Hayát men, J. H. Walter Masíh Ibn Ulláh aur Taríq-ul-Hayát men, aur Bansí Dhar, Tahrírí Waz men phir imtihán denge.

Tisra Sal.

Nizám 'Alí 'Iswí Subút men, Bahádur Singh, Joshua Solomon, J. S. Samuel Tashríh-ul-Taslís men phir imtihán denge; J. Dysell 'Isá kí Sírat men aur Bansí Dhar 'Isá kí Sírat aur Tahrírí W'az men phir imtihán denge. Benjamin Marqus Tashríh-ul-Taslís aur 'Iswí Subút men, S. Lawrence aur Md. Hasan Ján Tashríh-ul-Taslís aur Tahrírí Wa'z men phir imtihán denge.

RULES REGARDING EXAMINATIONS.

1. For admission on trial and for local orders, the Board will report passed if the minimum mark has all been reached in but one subject, provided that an average taken on all the subjects reaches the required minimum.

2. For advancement in the conference classes, the Board will report passed for the second year when all the subjects are completed. In other classes the examinee will be reported passed if not more than two subjects remain to be brought up, said subjects to be reported to conference.

3. Admission for re-examination will be given at the time when the subject to be brought up is again under examination.

4. In reporting passed the Board will require that the books appointed to be read have been finished if at all available.

5. The Board will adhere for each subject to the minimum fixed in the Discipline.

6. In the work of the conference classes credit will be given for all subjects reaching the minimum mark.

C. L. BARE, *Registrar.*

REPORT OF SUNDAY SCHOOL COMMITTEE.

The Sunday schools of the conference show an increase during the past year both in numbers and in efficiency. The only items which show a decrease are in the number of officers and teachers, and in the number of Christian boys. An encouraging feature of the statistics is the large increase in the attendance of girls, both Christian and non-Christian.

There has also been an increase in the amount of money collected by the Sunday schools, both the missionary collections from Sunday schools and the children's day collections showing that more has been done than in any previous year.

The Committee recommend:

1. That a greater effort be made to get not only the children but all the members of our church into the Sunday school. We notice that a very large proportion of the officers and teachers are mission employees, and that very few unpaid workers are engaged in this work. If the entire membership of the church could be brought into the Sunday school, the force of unpaid workers could be largely increased and adult classes for Bible study could be organized for those not competent to teach.

2. That effort be made to increase the efficiency of Sunday school workers by weekly teachers' meetings in every circuit, by district Sunday school conventions for the discussion of Sunday school methods, and by giving more attention to Sunday schools in the sessions of the District conferences.

3. We recommend the use of the I. B. R. A. Bible Readings in all our Sunday schools.

4. We note that there is at present no uniformity in the use of Catechisms. We would therefore recommend that in the non-Christian schools the catechism Sad Sawal, recently prepared by Rev. J. H. Messmore, be uniformly used. For Christian schools we recommend that a revised edition of the Church Catechism be prepared, and that all others be discontinued.

Course of Study.

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures: Old Testament, pp. 1-447. *Harman.*
2. Exegesis: Selections from the Gospels.
3. Systematic Theology. Vol. I, *Miley.*
4. Plain Account of Christian Perfection. *Wesley.*
To be read: Wesley's Sermons. Vol. II.

II Year. 1. Introductions to the Holy Scriptures: New Testament, 448-770. *Harman.*
2. Exegesis: Selections from the Pauline Epistles.
3. Atonement in Christ. *Miley.*
4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read: Steven's History of Methodism.

III Year. 1. Exegesis: Selections from the Pentateuch.
2. Studies in Theology: The Supernatural Book. *Foster.*
3. Biblical Hermeneutics. *Terry.*

IV Year. 1. Exegesis: Selections from Isaiah.
2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR STUDIES.

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

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

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

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

V. The 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. Platts', omitting chapters on Arabic and Persian Construction, and Derivations and Syntax .. 100
2. READING. (Roman, Lithograph and Type):
Mathew andMark's Gospels
Haqaiq ul Maujudat 100
3. TRANSLATION 150
(1.) Urdu-English: 10 lines from Urdu Sec. Bk. C. E. S, 50

(2.) English-Urdu : 10 lines from Eng. Sec. Bk. C. E. 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 150
(1.) Hindi-English : 10 lines from Hindi Sec. Bk. C. E. S. ... 50
(2.) English-Hindi : 10 lines from Eng. Sec. Bk. C. E. 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 : Platts', the whole. Kempson's Syntax and Idioms. Forbes' Persian 100
2. READING. (Litho. and Type) :
Luke and John's Gospels.
Din-i-Haqq ki Tahqiq.
Taubat un Nasih.
Mark and John in Persian 100
3. TRANSLATION 150
(1.) Urdu-English : 10 lines from Urdu Third Bk. C. E. S. ... 50
(2.) English-Urdu : 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman 60
(3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read: Muir's Life of Mohammad.

B.—HINDI.

1. GRAMMAR: Review. 100
Ballantyn's Elementary Sanskrit.
2. READING: Luke and John's Gospels 100
Shakuntala (edited by Raja Lakshman Singh).
3. TRANSLATION 150
(1.) Hindi-English : 10 lines from Hindi Third Bk. C. E. S.... 50
(2.) English-Hindi : 10 lines from English Third Bk. C. E. S., half written in Nagri and half in Roman. 60
(3) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Wilkin's Hindu Mythology.

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR : Palmer's Arabic. (Optional.) 100
2. READING : Mizan-ul-Haqq.
Gulistan.
Forbes' Arabic Reader. (Optional.) ... 100
3. TRANSLATION 150
(1.) Urdu-English : 20 lines from Urdu Fourth Bk. C. E. S. 50
(2.) English-Urdu : 20 lines from English Fourth Bk. C. E. S., half written in Persian and half in Roman. 60
Short Sermon in Persian character.
(3) Definition 40

4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Sell's Faith of Islam.

B.—HINDI.

1. GRAMMAR : Hindi, Review. 100
Monier Williams' Sanskrit. (Optional.)
2. READING : Sat Mat Nirupan. 100
Prem Sagar. ...
Hitopadesha, first book. (Optional.)
3. TRANSLATION 150
(1.) Hindi-English : 20 lines from Hindi Fourth Bk. C. E. S. 60
(2.) English-Hindi : 20 lines from English Fourth Bk. C. E. S., half written in Nagri and half in Roman. 60
Short Sermon in Nagri character.
(3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
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.

B.—FOR HINDUSTANI MINISTERS.

SAL'ANA KA'NFARANS KI' KHWA'NDAGI'.

DA'KHI'LA KE LYIE.

1. Ummedwár Urdú yá Hindí Qawá'id, Jug-ráfiya aur Hisáb achchhí tarah se jáne.
2. Qadím Tawáríkh ká Ikhtisár, Roman-Urdú, or Landmarks of Ancient History.
3. Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.
4. Jugráfiya-i-Pák Kitáb, yá Scripture Geography.
5. Discipline.

PAHLA' SA'L.

1. Filásafí dar báb Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation, or Mat Parikshá.
2. Khutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth, or Sat Mat Nirúpan men jo Hinúd kí bábat hai.
3. Hurst's Short History of the Early Church in English or in Lithograph-Urdú or Caleb's Intikháb i Kalísiyá.
4. Wayland's Moral Science in English or in Lithograph-Urdú or Baibal Bar-Haqq.
5. Tahrírí Wa'z.

MU'TA'LA KE LIYE—1. Stobart's Islám or Tawáríkh i Mohamdí or A'wá-gawan Bichár. 2. Dín Islám aur us kí tardíd in Roman-Urdú or Lithograph Urdú.

DU'SRA' SA'L.

1. Binney's Compend, or Makhzan 'Ilm-i-Iláhí.
9. What think ye of Christ. (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhág men Khrisht ká Samáchár.
3. Field's Hand-book of Theology, one half, or Tarík ul Hayát or Dharmá Dharm Parikshá Patr.
4. Introduction to Thomas' Commentary on Genesis, in Roman-Urdú.
5. Tahrírí wa'z.

MU'TAL'A KE LIYE—1. Clark's six Lectures on the 'A'ryá Samáj in English or Urdú or Hindí. 2. Formen's 'A'ryá Samáj or Miftáh-ul-Tauret, Páp Sodhan Siddhánt.

TI'SRA SA'L.

1. Bushnell's Character of Jesus. 'Isá kí Sírat. 2. Thomas' Tashrih-ul-Taslís in Roman-Urdú. 3. Fishers' Manuel of Christian Evidences, in English, or 'Iswí Subút, Roman-Urdú. 4. Fields' Hand-book of Theology, completed, Sat Mat Nirúpan men dín 'Iswí kí bábat. 5. Tahrírí Wa'z.

MUTA'L'A KE LIYE.—1. Murdoch's Popular Hinduism or Lakshmí Shankar's Primer of Biology in Urdú or Hindí.

CHAUTHE SA'L KE IMTIHA'N KE SUWA'LA'T.

1. Rúhání zindagí kyá hai? Us kí asliyat bayán karo.
2. Kyúnkar ma'lúm hotá hai, ki ham men Rúhání zindagí hai?
3. Wá'iz ko kis tarah ma'lúm hotá hai ki Khudá ne mujh ko wa'z ke kám ke wáste talab kiyá hai?

FASL 1.

DÍNDA'RÍ AUR AUQA'T GUZA'RÍ KE BAYA'N MEN.—4. Khádim ud dín ke khass kám bayán karo, aur yih batáo ki is khidmat ke wáste kaun kaun se wasí cháhiyen?
5. We kaun se taríqe hain, jin se yih ausáf barhte játe hain?
6. Batáo ki logon ke gharon par ahwál-pursí ke liye jáná kaisá zurúr hai, aur yih kaho ki tumhárí is kám men kis qadar tawajjuh hai?
7. Yih batáo ki kis tarah parhte likhte ho?
8. Jab se tum kánfarans kí imtihán-bardárí men ho, tab se tum ne jitní kitáben har sál dekhí hain un sab ke nám-batáo?
9. Kutub i Muqaddasa ko parhne men tumhárá kitná waqt sarf hotá hai? aur kis taríqe se parhte ho?

FASL 2.

BAIBAL KA' IMTIHA'N.—1. Kis i'atibár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin daláil se tum yih ráe rakhte ho?
2. Kis dalíl se Majmú'a i 'Ahd i 'Atíq ko, jo ham men murawwij hai, mu'atabar jánte ho? Khulása bayán karo.
3. Kis dalíl se we sab kitáben jo is Majmú'a i 'Ahd i Jadíd men dákhil hain mu'atabar o sahíh jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíon ke is da'we ko ki Kutub i Muqaddasa mansúkh ho gaí hain, galat sábit karte ho?
5. Khurúj i Misr se Yashú'a kí maut tak, Isráelíon kí táríkh ká khulása batáo?
6. Das firqon kí bagáwat ke muta'alliq jo khass wáqi'át hain, unhen bayán karo?
7. Yahúdíon kí sálána 'íden aur níz yih ki kis bát ke wáste muqarrar húí thín, aur kis tarah par adá kí játí thín, batáo?
8. Khass khass nabíon ke nám aur jis zamáne men unhon ne nubúwaten kín, wuh zamáne aur níz yih, ki we nubúwaten kis báre men thín bayán karo?
9. Khudáwand Masíh kí báton se kuchh aisí misálen do, jin se záhir hotá hai, ki wuh Puráne 'Ahd ke nawishton ko mu'atabar samajhtá thá.
10. Kaun sí pesh-khabaríán Masíh se muta'alliq hain, khusúsan us kí ámad aur sírat aur kám aur maut se?
11. Masíh kí zindagí ke hálát kis kis waqt ke ma'lúm hain, aur muddat 'ahd risálat kis qadar thí?
12. Us kí risálat ke khass wáqi'át aur jahán jahán ki we guzre hain batáo?
13. Khass khass báten mundarja i A'amál i Rasúl batáo?
14. Mu'ajiza kyá hai aur mu'ajizon se kyúnkar ma'lúm hotá hai ki Kutub i Muddasa min jánib Allah hain?

FASL 3.

BAIBAL KÍ TA'LÍMA'T KE BAYA'N MEN.—1. Khudá ká wujúd Baibal se kis tarah sábit hotá hai?
2. Baibal se Taslís ká kyá subút hai, ya'ne ki ek Khudá men tín aqnúm hain?
3. Khudá kí sifat batláo aur har sifát ká subút Pák Nawishton se do?
4. Khudá ke mujassam hone ká masala jo Kutub i Muqaddasa men páyá játá hai, use bayán karo, aur yih batáo, ki us ta'lím ko naját ke bandobast se kyá 'iláqa hai?
5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo?
6. Baibal kí kaun kaun sí áyát Ulúhiyat i Masíh ke mukhálif Musalmán pesh karte hain, aur tum un ke kyá ma'ne lete ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká Pák nawishton se subút do?
8. A'dam ke gunáh ká natíja us kí aulád ke haqq men kyá húá?
9. Masíh ke kafáre aur gunáhon kí mu'áfí men kyá 'iláqa hai?
10. Masíh ke jí uthne ká subút do?

11. Masíh kí shafá'at kí asliyat aur fáida, jaisí Kutub i Muqaddasa men ta'lím hai, bayán karo?
12. Rúh ul Quds kí gawáhí kí nisbat kyá ta'lím o dalíl hai?
13. Masíhí kámiliyat ká masala jo Wesley sáhib ne sikhláyá hai use mukhtasran bayán karo aur Baibal se us ká subút do?
14. Naí Paidáish aur kámil pákízagí ke darmiyán jo farq hai, use samjhá do?
15. Is da'we ke báre men ki "Jo koí az sar i nau paidá hotá hai is taur se nahín giregá, ki ákhir i kár halák ho jáe." Hamárí kalísiyá kí kyá ráe aur sábit karo, ki yih ráe Kalám i Iláhí ke bamújib hai.
16. Batáo ki baptisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai? har bát ká subút do.
17. Sábit karo, ki bachchon ko baptisma dená munásib hai?
19. Baibal men 'Ashá e Rabbání kí nisbat kaun kaun se muháware áe hain, aur wuh kis garaz se hain aur Masíhíon par us ká mánná kyún farz hai?
19. Hindúon ke masla i tanásukh, ya'ni káyá palat ko kyúnkar galat sábit karte ho?
20. Jism ke jí uthne ke báb men Kutub i Muqaddasa men kyá ta'lím hai hawála do?

FASL 4.

KALÍSIYÁ KE INTIZÁM O TARTÍB KE BAYÁN MEN—1. Kalísiyá ke tarah tarah ke intizámát bayán karo? 2. Methodist Episkopal Kalísiyá men General Kánfarans aur Annual Kánfarans aur Kwártarlí Kánfarans ke muta'alliq kyá kyá kám hain?
3. Kalísiyá ke 'uhdedáron men "Bishop" "Prízáiding Eldar" aur "Eldar," aur "Dikan" aur "Khádim-ud-dín" aur "Lokal Wá'iz" aur "Mkhtárkár" aur "Amánatdár" aur kilás ke Hádí jo hain, un men har ek ká kitná ikhtiyár hai, aur kyá kám muta'alliq hai, aur kis ke sámhne jawáb-dihí hai?

FASL 5.

TÁRÍKH I KALÍSIYÁ—1. Yahúdíon ke khass firqe Masíh ke waqt men kitne the? un ká bayán karo.
2. Awáil zamánon men jo 'aziyaten Masíhíon ne uthái hain, un ká kuchh bayán karo
3. Un wasáil ká bayán karo, jin ke sabab se ibtidá men Masíhí mazhab bahut phailá, (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a 1, 2, 3, 5 ko dekho.)
4. Gnostikon kí kyá ta'lím thí aur us se qadím kalísiyá par kyá kharáb asar pará; (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a 85)
Luther sáhib se 'ain qabl dín i 'Íswí ká kyá hál hai?
6. Barí Isláh i Mazhabí jo Luther sáhib ke waqt men húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us men sharík i hál the?
7. Britániya i 'Uzmá men Methodíst Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib kí táríkh men khass log kaun the?
8. Methodist Episkopal Kalísiyá kis sabab se aur kis waqt men aur auwal kahán baní? (Discipline ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqe aur yih ki we kahán se nikle aur un ká bání aur un ke khass 'aqíde batáo?
10. Muhammadíon ke dín kí ibtidá aur Muhammad sáhib ká kuchh bayán karo aur mukhtalif firqon ká aur un ke hádíon ká kuchh zikr karo?
11. Sikhon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá 'iláqa hai?
12. Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur khass 'aqídon ká bayán karo?

TO BE READ.

MUTA'L'A KARNE KE LIYE.—1. Táríkh i Yúsuff, Josephus. (M. P. House Lucknow) 2. Brahmo Mazhab. (M. P. House, Lucknow.) 3. Augustine ke Iqrárát, Augustine's Confessions (N. I. T. S.) 4. Hal ul Ashkál. (M. P. House, Lucknow.) 5. Jámi' ul Fráiz. (Lahore, Tract Depót.) 6. Miftáh ul Hinúd. (M. P. House, Lucknow.)

SESSIONS OF THE NORTH INDIA CONFERENCE.

No.	Place.	Time.	President.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop E. Thompson	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. T. J. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn.	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J. H. Messmore
8	Moradabad.	Jan. 18-24, 1872	Rev. J. L. Humphrey	S. S. Wetherby
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S. Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W. L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6-12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpur.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H. Messmore	Do.
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpur.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpur.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare.
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad.	Jan. 5-10, 1887	Bishop W. X. Ninde.	Do.
24	Cawnpur.	Jan. 4-9, 1888	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15, 1889	Bishop J. M. Thoburn	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpur.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do.
32	Bareilly.	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow.	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly.	Jan. 5-11, 1898	Bishop Cyrus D. Foss Bishop J. M. Thoburn	J. W. Robinson
35	Shahjahanpur.	Jan. 4-10, 1899	Bishop J. M. Thoburn	Do.

LIST OF LOCAL PREACHERS.

NAME.	ORDERS.	APPOINTMENT.
BAREILLY DISTRICT.		
Fazl Ullah ...	Elder '95	Khera Bajhera.
R. Turner ...	,,	Miranpur Katra.
Govind Ram ...	,,	Binawar.
Dyan Masih ...	,,	Ali Ganj, Aonla.
Lakhan Singh ..	Deacon.	Ramapur, Shahjahanpur
Kundan Lal ...	,,	Bareilly.
Sadal Masih ...	,,	Sahaswan.
J. F. Judd ..	,,	Panahpur.
Daniel Sigler ..	,,	Pawayan.
H. Waleski ..	,,	Shahjahanpur.
J. Robert ...	,,	Ujhani.
Mohan Singh ..	Local Preacher.	Faridpur.
Gulab Singh ...	,,	Shahjahanpur.
Moti Lal ...	,,	Nigohi, Shahjahanpur.
Kallu Porter ...	,,	Madnapur, Tilhar.
Lalji Mal ...	,,	Khuda Ganj, Miranpur Katra.
Sewa Ram ...	,,	Tilhar.
Misri Charan ..	,,	Bareilly.
Jai Singh ...	,,	Fatehganj, Khera Bajhera.
S. C. Chatterjee ..	,,	Shahjahanpur W.
Sobran Singh ...	,,	Dataganj.
Hulasi ..	,,	Aonla.
Khurram Singh ...	,,	Binawar.
Baldeo Dass ...	,,	Binawar.
Mangal Singh ...	,,	Usait, Kakrala.
Bahal Singh ...	,,	Bilsi.
G. Luke ...	,,	Bareilly.
S. Jacob ...	,,	Shahjahanpur East.
Ralu Singh ...	,,	Jalalabad.
Mahbub Masih ..	,,	Do.
Ata Ulla ...	,,	Bareilly.
Bhup Singh ..	,,	Kanth, Shahjahanpur.
Ram Dayal ...	,,	Shahjahanpur East.
Joel M. Lal ...	,,	Do.
Dalchand ...	,,	Bisauli.
Mangal Sain ..	,,	Bareilly.
C. M. Parmanand ...	,,	Budaon.
B. S. Ferguson ...	,,	Do.
Cornelius Singh ...	,,	Bareilly.
Dhappan Wilson ...	,,	Shahjahanpur East.
Puran Mall ..	,,	Bisauli.
H. Jacob ..	,,	Shahjahanpur East.
Gokal Pershad ...	,,	Bisauli.
Kesho Ram ...	,,	Bareilly.
Jai Sukh ...	,,	Dataganj.
Debi Dass ..	,,	Bilsi.
Kehri Singh ...	,,	Bhataull.
Baisakhi Lall ...	,,	Theological School.
Bhoj Ram ...	,,	,, ,,
Chiraunji Lall ...	,,	,, ,,
Mangal Sain ...	,,	,, ,,
James Shaw ...	,,	,, ,,
Nirotam Dass ...	,,	,, ,,
T. B. Kirk ...	,,	,, ,,
Itwari Lall ...	,,	,, ,,

NAME.	ORDERS.	APPOINTMENT.
GARHWAL DISTRICT.		
Edward Thomson ...	Elder '96	Lansdowne. ..
Kwankin ...	Deacon '96	Srinagar.
Ghungar Money ..	,, '98	Pauri.
Charles Khiyali ...	,, '98	Paidol.
Andrias ...	Local Preacher.	Ramni.
Lama Wilson ...	,,	Srinagar.
Sangram Money ...	,,	Gadoli.
Bhajni ...	,,	Lansdowne.
Mohan Lall ...	,,	,,
Dhan Singh ...	,,	Kainur.
Tiwaru ...	,,	,,
Patrus ...	,,	Lansdowne
Daud ...	,,	Ramni.
GONDA DISTRICT.		
Lewis J. McGee	Deacon '93	Nanpara.
Buddha Singh ..	,, '98	Ellenpur.
Prem Dass ...	Local Preacher.	Rupaldiha.
F. R. Witkie ...	,,	Bahraich.
Frank Peters ...	,,	,,
A. R. Wesley ...	,,	,,
Bhupal Singh ...	,,	Pyagpur.
D. C. Richards ...	,,	Lachhmanpur.
Khandari Singh ...	,,	Birpur.
B. S. Benjamin ...	,,	Ikauna.
Nattha Masih ..	,,	Pachperwa.
Chhange Singh ...	,,	Bairampur.
Dharam Singh ..	,,	Paraspur.
M. McKaig ..	,,	Gonda.
Lal Karan ...	,,	,,
D. H. Pitamber ...	,,	Kauriya.
J. J. Todd ...	,,	Qaisarganj.
KUMAON DISTRICT.		
W. Pamochai ...	Deacon.	Darma, Bhot.
Gauri Datt ...	,,	Lohba.
J. Barker ...	,,	Talli Tal, Naini Tal.
Pancham Singh ...	,,	Bhim Tal.
D. S. Hukill .	,,	Lohaghat.
K. Wilkinson ..	Local Preacher.	Chandas, Bhot.
Chhida Singh ...	,,	Uprari.
J. Abraham ..	,,	Dwarahat.
Bijai Singh ...	,,	Ganai.
Yusuf ...	,,	Bagwali Pokhar.
S. B. Singh ...	,,	Naini Tal.
Mr. Smith ...	,,	Naini Tal.
Mr. Thompson ...	,,	Naini Tal.
Mr. Anderson ...	,,	Naini Tal.
J. W. Gowan ..	,,	Naini Tal.
B. M. Dass ..	,,	Pithoragarh.
A. Miller ..	,,	Pithoragarh.
Yuhumna ...	,,	Chandag.
C. Wilson ...	,,	Gangolinath.
Jawahir Singh ..	,,	Deolthal.
Santosh Ram ...	,,	Pharka.
T. B. Kirk ...	,,	Pithoragarh.
MORADABAD DISTRICT		
B. McGregor ...	Elder.	Najibabad.
Peter Merrill ..	,,	Sherkot, Bijnour.
Bala Dass ..	,, '93	Moradabad.

NAME.	ORDERS.	APPOINTMENT.
Gulab Singh ...	Elder '95	Nurpur, Bijnour.
Mohan Singh ...	" '94	Thakurdwara, Moradabad.
Jhabbu Lal ...	" '95	Seohara, Bijnour.
B. Robert ...	" '96	
John Pusa ..	Deacon '93	Bairampur, Moradabad.
Kalyan Singh ...	" '94	Kotqadar, Bijnour.
Dalla Singh ...	" '93	Moradabad.
B. S. Budden ...	" '96	Kanth, Moradabad.
Nadir Shah ...	" '96	
Nanhu Mal ...	Local Preacher.	Ratanpur, Moradabad
Baldeo Parshad ...	"	
Ilyas Singh ...	"	Nurpur, Bijnour.
Buddha Singh ..	"	
Chhidda Singh ...	"	Nagina, Bijnour.
Prabhu Dass ...	"	Moradabad.
Patras I	"	Bilari, Moradabad.
Sadhu Singh ...	"	Dhampur, Bijnour.
S. Hastings ...	"	Moradabad.
Buddha Cutler ..	"	Nagina, Bijnour.
Bahal Singh ...	"	Tajpur, Bijnour.
Thomas Jacob ...	"	Moradabad.
Chirag Masih ...	"	Chandausi.
Hiram Barrow ..	"	Nagal, Bijnour.
M. Johnson ..	"	Nagina, Bijnour.
OUDH DISTRICT.		
Phillip Andrew	Deacon '90	Lucknow.
Yaqub Ali ...	" '93	"
Jukkhan Lal ...	" '93	Hardoi.
William A. Comfort ..	" '93	Lucknow.
Henry C. Sigler ..	" '93	Bara Banki.
Mangal Singh ...	" '94	"
Chhote Lal II ...	"	Unao.
Abdul Wahid ...	" '92	Hardoi.
Keshri Singh ..	" '92	Unao.
Chhote Lal Samuel ...	" '97	Hardoi.
Yaqub Singh ...	Local Preacher.	Lucknow.
Prem Masih ...	"	Bara Banki.
Baldeo Prashad ...	"	Hardoi.
Daniel Richards ...	"	Lucknow.
David S. Paul ...	"	Unao.
John W. Norton ...	"	Rai Bareilly.
Masih Charan John ...	"	Lucknow.
Tilok Singh ...	"	Bara Banki.
Shib Lal ...	"	Shahabad.
Misri Lal ...	"	Hardoi.
John D. Flint ...	"	Shahabad.
Din Dayal ...	"	Bara Banki.
Gurdiyal Singh ..	"	Hardoi.
Harun Andrew ...	"	"
Boaz ...	"	Bara Banki.
Mohan Nathan ...	"	Unao.
Kesho Lal ...	"	Rai Bareilly.
Mohan Dass ...	"	Unao.
Sharf-ud-Din ...	"	Rai Bareilly.
Nand Ram ...	"	Hardoi.
Nathaniel Hamilton ...	"	Lucknow.
Frank M. Lawrie ..	"	Hardoi.
Sundar Lal ...	"	Shahabad.
Behari Lal ..	"	Bara Banki.
Henry D. Jacob ..	"	Rai Bareilly.
Ram Gopal ...	"	Shahabad.
B. H. McKaig ...	"	Lucknow.
W. E. Crawshaw ...	"	"

NAME.	ORDERS.	APPOINTMENT.
A. I. Birkett ...	Local Preacher.	Lucknow.
J. W. McGee ...	,,	,,
W. Alexander ...	,,	,,
J. F. Brown ...	,,	,,
PILIBHIT DISTRICT.		
Kallu Singh ...	Local Elder.	Mirganj.
Ase Ram ...	,,	Rampur.
Girdhari Lal ...	,,	Nawabganj.
Moti Lal ...	,,	Puranpur.
Kallu Singh ...	Local Deacon.	Mirganj.
Ase Ram ...	,,	Rampur.
Girdhari Lal ...	,,	Nawabganj.
Jhabbu Lal ...	,,	Bisalpur.
Ghasi Ram ...	,,	Bilaspur.
Moti Lal ...	Local Preacher.	Paranpur.
A. Lincoln ...	,,	Pilibhit.
F. Peters .	,,	,,
S. Masih ...	,,	,,
Morgan ...	,,	,,
Myracas ...	,,	,,
D. R. Rodgers ...	,,	,,
Bahadar Shah ..	,,	Fathganj.
Ram Bakhsh ..	,,	,,
Lachhman Singh I ..	,,	,,
Karhe Mal ..	,,	Bisalpur.
Kundan Singh ..	,,	Nawabganj.
Sohan Lal ..	,,	Baheri.
Mani Ram ..	,,	Pardhauli.
Nanhe Lal ..	,,	Pipalsana.
Har Sahai ..	,,	Gurganw
Kallu Das ..	,,	Sirouli.
Baldeo Das ..	,,	Madhkar.
Baljeet ..	,,	Chhabra.
Chhadammi Lal ..	,,	Lilaur.
S. A. Judson ..	,,	Mirganj.
Kaliyan Singh ..	,,	Sahi.
Lachhman Singh II ..	,,	Dunka.
Khiyali Ram ..	,,	Shishgarh.
Moti Lal ..	,,	Basdharan.
Jhau Lal ..	,,	Milak.
Barnabas ..	,,	Rampur.
Munna Mahtab ..	,,	,,
SAMBHAL DISTRICT.		
Mouladad Khan ..	Elder '90	Sambhal.
Manphul Singh ..	Deacon '91	Rasulpur.
Nirmal Singh ..	,,	Sharifpur.
Pirbhu Dass ..	,, '95	Shahpur.
Lachhman Singh ..	,,	Rajpura.
Mathra Parshad ..	,,	Bahjoi.
Gyan Masih ..	,,	Trans. to Aonla.
Sadal Singh ..	,,	Trans. to Budaon.
F. Jefferson ..	Local Preacher.	Gangesri.
M. S. Cutting ..	,,	Sambhal.
Sukkha Singh ..	,,	Pithokhera.
Samuel Barnard ..	,,	Babrala.
John Little ..	,,	Chandpur.
B. Milton ..	,,	Sambhal.
Fazl Masih ..	,,	Hayat Nagar.
R. White ..	,,	Riwara.
Chhote Singh ..	,,	Hatim Sarai.

NAME.	ORDERS.	APPOINTMENT.
SITAPORE DISTRICT.		
Sadal Masih ..	Deacon '93	Laharpur.
J. Higginbottam ..	,, '97	Urdhauli.
Jia Lall ..	,, '97	Dhaurara.
Jawahir Lall ..	,, '97	Sitapur.
Ajudhia Pershad ..	Local Preacher.	Misrick.
George Mayal ..	,,	Khairabad.
W. M. Strete ..	,,	Sitapur.
K. Silas ..	,,	,,
Ram Sukh ..	,,	Kamalpur.
J. Nelson ..	,,	Baraur.
J. Todd ..	,,	Lakhimpur.
W. Gunsolves ..	,,	Sidhauli.
Baldeo Pershad ..	,,	,,
S. Judd ..	,,	Mohamdi.
Benjamin Cornelius ..	,,	Lakhimpur.

Presiding Elders' Reports.

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BAREILLY DISTRICT.

REV. E. W. PARKER, *Presiding Elder.*—The *General work* of this District during 1898 has been on the usual lines. In all the circuits three quarterly meetings have been held, and in most circuits four. In connection with two of these, the first and last, special meetings were generally held, and efforts were made to gather in the leaders and other members of the church from the muhallahs and villages around. We were not successful in all the places in gathering as large audiences as we desired, but we usually had good congregations and good was done towards building up the church.

Our workers' meeting in April was also a season of instruction and growth to all the workers, and the meeting of the presiding elders and preachers-in-charge at Shahjahanpur in May was a help to the work of this district The district conference and mela in November was very well attended, quite 1,500 persons being present in the mela. We failed however, as we have done in other years, of securing the attendance in large numbers of the common people. If someone would tell us how to secure the attendance of our village Christians at our melas, whether at the large district mela or at the circuit mela, we would be very thankful. The one answer is "give them food while at the mela and they will come." We dare not do this for fear of the harm that would be done to our entire plan of self-support, and we cannot do it as we have no money for such work. Great blessings would come to our people could we bring them together for three or four days' meetings at convenient centers.

Our Sunday schools, village day schools and Sabbath services have been carried forward as usual. These services are becoming more regular and are better attended year by year. The village day schools are somewhat reduced in number as one-half of the schools supported by Dr. Goucher have been cut off. We have also persisted in the plan of systematic work in all the villages in which converts reside throughout the district. Every such village is on the list of appointments. A time is fixed for the visit of the worker to that village, and in his hand-register or diary, which contains the name of every Christian in his circuit, he enters each visit, the number of the people found, and the work done. This systematic work has helped much towards the improvement of the converts.

The *Special work* of the district has been on three lines:

(1) We have everywhere laid special stress on having every man, woman and child taught to sing and pray. The condition of the village and muhallah people in this respect is generally very unsatisfactory. In their old religion these people never prayed, and hence the habit of prayer must be learned anew, and it is not an easy work to teach the people to pray, and to induce them to form the habit of daily prayer. Therefore everywhere and all the time this is made a specialty.

(2) Our second special effort has been to secure the appointment and the careful teaching of leaders or hadis in every village, and to induce them to hold a little service of prayer with their

people every evening. If we can persude these leaders to call together their people who live in the same square every evening, and have one song and one prayer, the influence on the people will be very great indeed. We try to secure attendance of these hadis at our quarterly meetings and thus to help them into clearer spiritual life. These leaders can be and must be made a real power in the up-building of the new church. Each one of these in his own village, doing the work proposed, will accomplish much more for that village than the pastor can do, for the pastor can go but once a week, and then he often fails of reaching many of the people. On these men we must also chiefly rely for aid in removing old customs, and in establishing Christian customs including the day of rest, and in carrying out our plan of self-support. With one such leader in each village one pastor can do the work for ten or twelve villages, and these villages combined soon become able to support this pastor. On this plan we are working towards self-support. There are in the district at present 842 of these leaders and no one of them receives anything whatever from the mission. They are forming an organized band of unpaid workers.

(3) Our third specialty has been an effort to secure something towards the support of the pastor from every Christian family in the district. We have not fully succeeded in this but the amount collected from the village Christians not in mission employ has been very much greater than ever before. Had all of our paid workers been faithful in this we could have very nearly accomplished our object of securing something from every family. The weakness of our plan working towards self-support is found in the lack of sympathy for the plan among the paid workers of the mission.

The plan and extent of our work, and the scattered condition of our people, may be fully seen from the following facts taken from the Bisauli circuit report. The circuit is divided into eleven sub-circuits under eleven sub-pastors. In one sub-circuit there are thirteen villages. The largest number of converts in any one village is 56. The next largest number is 27. In the 13 villages there are 204 Christians, including children, giving an average of sixteen persons to each village. In another sub-circuit there are 104 Christians, or an average of 9 to each village. In the entire circuit there are 118 villages in which converts reside, with 1,715 Christians of all ages, an average of 14 to each village. There are eleven sub-pastors for the circuit, making an average of eleven villages and 156 converts for each man. Of these eleven sub-pastors three are wholly supported from the pastors' fund. The expense of the work from mission funds, including the minister in charge, is Rs. 1,248 for a year from the parent society, Rs. 400 from the Woman's Missionary Society, and Rs. 144 from Dr. Goucher's school fund. This is one of the best and also one of the most expensive of our village circuits.

Binawar is one of the smaller circuits. It has four sub-circuits and four sub-pastors and teachers, with eighty-two villages in which Christians reside, and 638 Christians. This gives twelve villages and 106 converts to each worker, including the preacher-in-charge. The cost of this work from all sources is Rs. 832 per year. One of the pastors is supported by the people. These statements show a fair average of the field of each worker and the cost of the work.

The occupation of our people in the villages is fairly represented by the report of the Tilhar circuit. There are eleven mission workers, 44 farmers, 27 chaukidars (village watchmen), 26 *sup* makers and 40 sweepers, making 148 heads of families, who with 289 women and children make up the Christian community of that circuit. The families of some of these *sup* makers, chaukidars and farmers no doubt also do sweepers' work in their villages. It is encouraging to note that the farmers have the largest number, and

these will steadily increase if duly encouraged. In three sub-circuits of the Bisauli circuit there are 127 heads of families. Of these 45 are farmers, 10 *sup* makers, 21 chaukidars, 38 sweepers and 13 work for others as day-laborers (*mazdurs*).

The complaint sometimes made, that the Christians mingle too freely with their former friends and relatives and are thus led into idolatry, is true only to a limited extent, for the reason that in most communities the Christians form much the larger and stronger party. In many places the entire class has become Christian. But it is a fact to be lamented that idolatrous customs, especially concerning the marriage of children, still prevail among the converts. The difficulty in breaking up this custom arises from the feeling of the parents that a married daughter is protected, while an unmarried daughter is in constant danger. This fear is not wholly unfounded. Cannot our wiser and more experienced Hindustani brethren institute some plan that will still protect the girls and yet remove this idolatrous custom.

The institutions of the district require separate mention. The *Theological Seminary* at Bareilly has continued to prepare and send forth labourers into the fields. The class sent out this year was very large, numbering 29. These have gone to all the five conferences of our church in India. A new class, numbering at least 35, will soon be taken in, and thus the training and drill for work will go forward. The call for these trained men was never so great as now, and hence the need of an enlarged endowment is greater than ever before. Our success in this institution is only limited by our means. We can all however help to make the institution much more efficient than it is now, by preparing our men more fully before we send them to this school.

The *Boys' Orphanage* at Shahjahanpur is doing its usual good work. It has had during the past year an average of 170 boys. The educational work at the late examination received the commendation of the government inspector. There are about fifty boys in the industrial department, who are engaged in cultivation of fields, gardening, shoe-making, blacksmithing, carpentery, rope-making, weaving, tailoring, tile-making and conducting a dairy. These works are all carried forward with more or less success. Our aim in this institution is to educate the brighter boys, and to prepare all to earn their own living to some extent now, and to prepare them to do this well when they leave the institution. Bands of Ready Workers visit villages around, under the direction of the pastor, for Sunday School and evangelical work. The boys who have left the institution this year are doing well in their trades learned here.

Our three *Anglo-Vernacular Middle Schools* are doing a much needed work both for Christians and non-Christians. The new rules allowing scholarships only to boys who do well in their classes has cut off idle, careless lads, so that the number of Christian boys from our boarding-houses is smaller than usual. But we have a better class of boys. The new rules will work great good as soon as they are in successful operation.

The *Girls' Orphanage* has 306 pupils in the institution at present. Nineteen of these are in the middle department, 31 in the upper primary, 41 in the lower primary, 30 in the special training class and 181 in the preparatory classes, of whom 40 are in the kindergarten class. The famine waifs gathered during the past two years are now doing very well indeed. The *Medical work* for women in the hospital and dispensary at Bareilly, and the *Zenana work* connected with the same home, have both been doing very efficient work this year. The number of new cases treated in dispensary was 8,121, who have made 12,363 visits. Admitted in hospital 93 patients, who have staid on an average of eighteen days. Visited in Zenanas 104

patients, on whom 217 calls were made. The *Home for Widows*, at Lodipur, is accomplishing the work designed for such an institution, but the institution should be enlarged and some permanent arrangements should be made by which it can be in reality an industrial home for women who need such a retreat.

The leading workers of the district, foreign and Hindustani, men and women, have done hard, faithful work during the entire year, but most of our real success is found in this, that we are now better prepared for a more successful work in the year to come.

MORADABAD DISTRICT.

J. H. MESSMORE, *Presiding Elder*.—The East moves slowly and adopts change with difficulty. In the great arc of its almost measureless existence the events of one year make little perceptible difference. The famine year, 1897, was followed by a year of comparative plenty; but two or three years of average prosperity will hardly make up the losses sustained by one year of famine. The health of the district has been better than the average, yet the work of the Mission has suffered much from the frequent and continued illness of a large proportion of the Mission staff. It would not be amiss to inflict penalties upon preachers and teachers who seriously lessen their own usefulness by unsanitary modes of life.

Two foreign missionaries with their wives, two W. F. M. S. missionaries, six assistants and 244 native ministers, preachers, exhorters, teachers and bible-readers constitute the force maintained during the year. There have been 446 baptisms: adults 219, children 227. The number of full members is 2,583; probationers 5,400. There are 178 Sunday schools, having 4,564 pupils. The day schools for boys number 78; for girls 66. Rupees 540 have been collected from the Native Church for pastoral support. The entire Christian community numbers 8,519. The deaths for the year are 270.

There are 12 places of worship, and as the Christians live in nearly one thousand villages it is no exaggeration to say that the district is unprovided with places of worship. The Scotch covenanters could get on without churches; but Indian Christianity is yet too weak to prosper without them. The shrines and temples and masjids of India are not only visible proofs of the prevalence of certain religions, but they are also the life-centres of those creeds. The clay shrines in the nominally Christian muhallahs are the greatest obstacle to purging the muhallahs from idolatry. We must have a Christian shrine in each village where Christians live and these places of worship must be built and kept in repair by the people themselves. Wherever the people ask for a place of worship, I tell them to first provide one-third of the cost and I will then supply the remaining two-thirds. In three places on the Kundarki circuit the people have accepted this proposal, and next year's report will probably show three churches on that circuit, costing from ten to forty rupees each.

In order to secure a definite statement of the condition of the work on the District, I gave the preachers-in-charge a set of eight questions, requesting them to prepare written answers, to be read at the District Conference, November 22-27. Many of the answers were too general to be of any use. Some of the answers were not in agreement with known facts. But out of the number there were several which answered the purpose and their substance is given below.

Moradabad Circuit has in the city a self-supporting church and Sunday school with good and regular attendance at both. In the circuit are many villages where Christianity has taken root. There are 800 boys and girls in the day scools and Sunday schools of the circuit. The benevolent collections for ten months of the year are Rs. 625. The progress of the circuit is shown by increased contributions from poor Christians, averaging one anna per family; heathen marriages are less frequent; idolatry is disappearing from the Christian muhallahs; parents are paying more towards the education of their children; there is greater spirituality among the members of the church in the villages. Reasons for this progress are found in the prayer meetings maintained in the muhallahs, and in the systematic way all the work of the circuit has been carried on. The work has suffered through public disgrace caused by debt of mission agents, through the bad example and impure lives of some and through the lack of homogeneity and brotherly feeling among the Christians. The merits of the mission agents are that most of them are truly religious men, ready for any work; they are interested in the work; give generously, and some are very industrious. The defects are that many of them do not value time as they should, do not read or study, do not attend to their work as faithfully as they should, do not appreciate their calling and do not shepherd the people. For the better equipment of the workers the preacher-in-charge has appointed weekly class-meetings, monthly prayer and workers' meetings, weekly bible class, summer schools, workers' meetings and evangelistic meetings among them.

Kundarki Circuit.—The most praiseworthy features of this circuit are that all the new village converts have agreed each to give five pounds of grain to their pastor, that they well give up child marriage, that they will keep the Sabbath, will attend church and will bury their dead with Christian rites. There has been progress in giving, in abstinence from intoxicating drink; there is less gambling at the Diwali festival; there is progress in attendance at worship and in spirituality. The progress of the circuit is the results of more systematic visits to the villages for religious instruction, and the good example shown by the workers. The hindrances to the work are quarrelling and abuse among the people, debt, dishonesty and bad company.

Chandausi Circuit.—On this circuit the new converts are getting more separated from idolatry; they are increasing in knowledge of Christ as man's redeemer and are more ready to hear the word of God. Formerly many of the people refused to acknowledge they were Christians; now all through the circuit they receive the preachers and teachers, join with them in worship and willingly give towards pastoral support. This progress is due to greater diligence, faithfulness and regularity on the part of the preachers and teachers. The workers are for the most part men of good example, zealous and industrious; their failings are that they are deficient in secular and biblical learning and that they fear to face Hindus and Mahommedans. The reports from the *Thakurdwara*, *Kanth*, *Seohara*, *Mandawar*, *Kirathpur* and *Ganj* circuits resemble those given above. Among the questions asked the preachers-in-charge was this: "What are the greatest obstacles to the work?" It is noticable that not one of the fifteen answers given to this question refers to opposition from Hindus or Mahommedans; but all speak of hindrances in the Church itself; either among Mission agents or the Christian community. This shows how little contact there is between our workers and the non-Christian community. We lament the fact but we can expect nothing else. More than nine-tenths of our workers are utterly unprepared to present Christ to Hindus or Mahommedans; and were they ready for such work,

they would have no time for it. The urgent needs of the Christian community more than measure up to the resources of our agency.

More than two-thirds of the Mission workers in this district are nominally employed in teaching Christian children to read. But the circumstances are so unfavorable that the results are distressingly unsatisfactory. I am unable to resist the conviction that the majority of our so-called village schools are accomplishing nothing, yet to close them would be to take away from the illiterate Christian community its sole opportunity of learning to read the Christian scriptures. We are in a sad dilemma. We dare not close the schools, yet there is almost no possibility of improving them. It is evident that a workable scheme for educating village Christians has yet to be devised. As the reduction in personal gifts to the work of the district and the Mission Board's decision respecting exchange will compel us to make a reduction of 18 per cent. in Mission expenditure on the district, there is additional reason for trying to devise some better and more economical way of ministering to our people.

The religious creed of any community usually finds expression in the social customs and religious rites which prevail. Judged by this standard the majority of our church members and probationers are not Christians. Christian rites in connection with births, marriages and deaths are the exception and not the rule. The muhallahs are swarming with little children, yet only ten Christian marriages have been solemnised on the district during the year. I have not taken a census of the number of *thans* still remaining; many of the preachers report that their villages are free from these idolatrous shrines, but candor compels the remark that, in some places at least, the preachers are either ignorant of what their people are doing, or a zealous optimism has lured them beyond the boundary of strict veracity.

In my official visits to the circuits of the district I have been everywhere impressed by the fact that in each circuit the condition of the work depends upon the efficiency of the preacher-in-charge. In some circuits the preacher-in-charge is a man of spirituality, zeal, energy and industry. His fellow-workers catch his spirit and the circuit prospers. In some circuits the preachers-in-charge are indolent; they know very little about the condition of the circuit; their helpers grow careless and the condition of the work is wretched beyond description. There are 102 preachers-in-charge in the North India conference, 94 of whom are Natives of India, the products of our own churches. We have no right to expect that a young and inexperienced church would produce such a large number of men fit for the responsible position of preacher-in-charge. It should not surprise us if one-half the number are unfit for the position. Let us reduce the number of our circuits and put no man in charge of whose fitness there is any doubt.

OUDH DISTRICT.

REV. W. A. MANSELL, *Presiding Elder.*—Another year of work on the Oudh District has closed and while the results have not been all that we could have wished, we have still much reason to thank God and take courage. The following is a brief exhibit of the work on the various circuits.

CIRCUIT.	PREACHER-IN-CHARGE.	No. of Stations.	No. of Christians.	No. of Baptisms.	No. of S. Schools.	S. S. Scholars.	No. of Day Schools.	Day Scholars.	Raised for Pastoral Support.	Other Collections.
									Rs.	Rs.
Barabanki ..	S. Paul ..	10	196	20	29	1155	5	128	105	239
Hardoi ..	S. Tupper ..	9	550	41	32	1700	15	330	208	268
Itaunja ..	B. Singh ..	2	35	4	6	160	1	16	6	..
Lucknow (Eng.)	J. W. Robinson.	1	112	6	1	115	..	..	1000	1075
Lucknow (Hind.)	,, ..	12	450	36	29	1144	22	918	600	608
Rae Bareli ..	G. H. Frey ..	6	269	43	19	1252	13	240	73	90
Shahabad ..	G. D. Spencer ..	9	476	50	28	1210	15	249	80	122
Unao ..	Yaqub Shah ..	7	413	5	21	1682	13	320	116	156
	TOTAL ..	56	2501	205	172	8418	84	2221	2189	2560

Faithful and conscientious work has been done in all stations and in many places a definite advance can be noted.

Baptisms have been fewer this year than for several years previous. This is partly owing to increased conservatism on the part of the ministers, although in some places the people themselves are not as approachable as they were three or four years ago. Non-Christian opposition to our work is more positive, and in some cases the false hopes which were entertained of gaining settled employment or some other material advantage having been given up, such seekers and their friends have turned away and become our opponents. Notwithstanding this we have made progress.

The number of baptisms during the past year has been many times more numerous than in 1889 before the revival began, and our real growth is normal and encouraging.

Our Church has also made definite advance in Christian culture and development. The people are becoming more and more free from their old environments and customs. Christian customs are becoming more general. A definite advance can be seen in the matter of Sabbath observance. In one station in Hardoi, the people are learning by sacrifice to honor the Sabbath day. They are poor day-laborers and live each day upon what they earn that day. To lay by money at present seems hopeless, and to lose a day's labor and the wages for that day seemed almost too much to ask. What could they eat that day, they asked? At last, of their own free will, they arranged out of their small earnings to put by a pice a day and at the end of the week they come with their savings and buy food for the Sabbath. Thus they are free and spend the day in

religious observance and in learning more of Christianity. The people are also progressing in temperance. While the villagers have not been given to drink, in some places our converts were before their conversion given to excessive indulgence in the use of intoxicating drugs, in which India abounds. These persons have broken off their intemperate habits in this direction and not content with that are now including tobacco in the interdicted drugs.

A new church has been built at Shahabad through the generosity of Mrs. A. J. M. Ege. It is a neat and attractive edifice capable of accommodating from 300 to 400 persons and with its extra rooms, affording comfortable lodgings for the Presiding Elder in his rounds, is a model structure.

The famine has happily passed away and our people are blessed with abundant crops. In several places poor persons who were left homeless by the famine have been collected and given a start in life and will, in time, become the center of Christian settlements. They now receive no aid from us but are living comfortably upon their own earnings.

The schools in the district are in a generally satisfactory condition. The sweeping reductions made in the village schools of Rohilkhand has resulted in increased vigilance here and we believe that in tuitional standard and results our schools have made some progress, although we have not yet realized our ideal. Two Government-aided schools in Lucknow have been closed, as the grant was so reduced that the schools were too expensive to be continued longer. We have buildings in both places and in one (the oldest Mission property in Lucknow) a recent convert from Brahminism was placed in charge of such boys as he could collect, and given a small salary to begin with. He has now a fine school of over fifty boys, a Sunday school of more than a hundred, and has been granted an extra teacher whose salary is made up from fees collected. An ordained local preacher is also stationed at the same place and the work gives promise of being soon on a self-supporting basis. The Holmes schools at Hardoi, Shahabad, and Unao, supported by Mr. and Mrs John G. Holmes of Pittsburgh, continue to do excellent work. They are a most important factor in evangelistic work in this district and will be increasingly important as the years go on. We have no more earnest wish than that many other similar schools might be maintained in other needy parts of our field.

The industrial classes started in connection with our District school at Lucknow and our Frey school at Unao have been a success. In the former the boys have made a practical success of carpet-weaving and other light industries, besides very materially aiding in the support of the school from crops raised on a small field near the school. At Unao the boys have been trained in practical farming with marked success.

INSTITUTIONS AT LUCKNOW.

Bro. Robinson writes concerning the circuit and the English work: The work on the Hindustani circuit has been extended somewhat this year, and now includes twelve centers of work. Through the help afforded by a special gift from the Rev. G. W. Maine of the Des Moines Conference, a preacher has been placed at Aliganj, a place to which yearly large numbers make pilgrimage by measuring their length on the ground. The Epworth League of the Methodist Church in Mount Vernon, Iowa, supports a work in the fanatical city of Rahimabad, our farthest out-station. This year there have been thirty-six baptisms of all castes. Our greatest work is among the young men and women of the High Schools and Colleges, many

of whom are becoming earnest Christian workers. Twenty Sunday schools are kept going through the aid that these young people give.

The work in connection with the English-speaking church has been about as usual this year, there being a slight falling off because of removals, and also because of the opening up of another non-conformist service in the city. However the church is doing a good work, and its influence over the nominal Christians of the native community is increasing.

Reid Christian College and High School, Rev. C. L. Bare, Principal. Bro. Bare writes:—

It was a good year in many respects. The attendance in the Arts and Business was the largest in its history. The attendance on the Bible classes consequently larger than ever before. In this we rejoice. The matchless spirit and truth of Christ impress many that He is really and truly the Saviour of the world. Many received Him, as never before, as their Saviour from all sin.

No year is in every respect all we could have wished. The University Examinations, especially in the First Arts, were over-severe, and hence there was a large percentage of failures, not only in our own but in most of the colleges throughout the North-West. One student passed Bachelor of Arts, and two the Intermediate or First Arts Examination of the Allahabad University. Seven passed Entrance or Matriculation Examination of the same University, three of whom were Christians. These latter passed highest of all, and one of them stood fourteenth in the order of merit in the first division. The Collegiate School is to be congratulated: seven out of thirteen, or more than 50 per cent, passed the University Examination. Three from the Collegiate School and four from the Nakhas Branch School passed the Anglo-Vernacular Middle Examination.

Our institution again did well in the Scripture Scholarship Examination of the Missionary Educational Union of the N.-W. P. and Oudh. Ten out of eighteen passed, five of whom drew cash prizes of Rs. 12, 10, 8, 7, and 5 respectively; and one, a Mahommedan student, received a monthly scholarship of Rs. 2-8 for a year.

Kind friends in America have continued throughout the year to send us money for the support of poor Christian students. A few new temporary scholarships have been secured. We wish to thank all friends for their sympathy and help.

Our need of endowment and scholarships still continues. We must secure these. Our own work and the general Christianity in this land demand it. We should have at once a productive endowmen of $100,000, or 200 scholarships at $500 each. The sum of $20,000 founds a foreign professorship, $8,000 founds a native professorship, $500 founds a permanent scholarship, $30 educates a student a year.

The Lucknow Woman's College and Girls High School.—Miss Thoburn, Principal, has had another prosperous year. The school is full with an enrolment of 158, and the college numbers 15 young ladies studying for the B. A. degree. The results of the last year's public examinations are gratifying, in both school and college, and give the institutions a high rank among the schools of the province. Three young ladies graduated from the high school, and four passed from the first section to the second section of the college. Two new Missionary professors have been teaching in the college staff in the place of two who have been obliged, on account of overstrain, to take a rest. They are needed to be added to the permanent staff.

A clock-tower and bell have been erected as a memorial to Mrs. Theresa M. Porter of Chicago. This addition is an ornament to the college and a fitting memorial to a friend of the education of women in India.

The building is approaching completion but funds are still needed to finally finish and furnish it. No more worthy investment in mission fields can be found than this first Methodist college for women in Asia.

The Deaconess' Home and Home for Homeless Women.—In connection with which the Zenana work is also conducted, has had a good year. Miss Hardie took up this work in connection with her duties at the Woman's College and carried it on very successfully until she was relieved by Miss Fuller, who has returned to India. We are glad to have Miss Fuller in our midst and pray that she may have divine guidance and blessing in her important charge.

Methodist Publishing House, Lucknow.—D. L. Thoburn, Agent; Chas. R. Hawes, Manager; employs 150 men and prints in four languages.

The year just closing has been one of the most successful in the history of the Press. An entire new outfit of type has been purchased and a large part of the debt paid off. The income from job work has nearly doubled and several large contracts which have just been secured assure us of a permanent income for several years to come.

What we need:—

1. New and larger presses to meet the demands of our increasing job work.
2. A book editor, who can give his entire time to the translation and editing of books to be printed in the vernaculars of North India.
3. A larger income for printing tracts and books for free distribution.

SITAPUR DISTRICT.

REV. W. A. MANSELL, *Presiding Elder.*—The conference which met in Bareilly last January appointed Peachy T. Wilson to the Sitapur district, and with his accustomed energy and earnestness he threw himself heart and soul into the work. He was at that time acting as Chaplain to the Nonconformist troops at Sitapur and a regiment composed almost entirely of Presbyterians had been stationed there, requiring much of his time and attention. He, nevertheless, with his wife, began a tour of his district immediately after the conference and visited some of the most distant points in his field. Rain and cold, rivers to be crossed, night journeys and all the discomforts of travelling over roads unfrequented by European travellers were endured without a murmur. The last journey was undertaken the 7th of February; on Friday the 11th Dr. Wilson returned; Saturday was a busy day; Sunday morning was a busy morning. Hindustani Sunday school was followed by the formal church service, in which he preached with unusual earnestness to half a thousand soldiers. This was followed by a special service at the Hospital. He returned from his work to breakfast but before he could finish his meal he had been called to his heavenly home and reward. His departure seemed more like translation than death. His place will be hard to fill. His earnestness, sincerity and openheartedness, his love and sympathy for all classes, his real and unremitting toil, the baptism of the Spirit which he preached and exemplified,—all have all left a hallowed memory. His works do follow him.

In the exigencies of the work the Sitapur district was after the

removal of Dr. Wilson joined to the Oudh district for purposes of administration. The work has been carried on in all directions as far as possible on the lines laid down by Dr. Wilson. Mrs. Wilson has remained in charge of the Boys' school at Sitapur and also of the woman's work in the district.

There are in the Sitapur district six circuits, with an aggregate Christian membership of 807. There were 116 baptisms during the year in review. The amount raised for ministerial support was Rs. 410, and for benevolent purposes Rs. 704. These amounts include only actual collections for the purposes designated. The brethren in charge of circuits have been faithful in teaching their Christians, and also in their efforts to win new converts. Preaching in the melas has been continued and we believe really good work was done at the Misrick and Gola-gokarn-nath melas. There is a manifest spirit of inquiry in the villages and towns, which is very encouraging. It often happens that farmers and merchants from distant places who have come into Sitapur for business, come into our central Sunday school and ask for papers and tracts. When questioned as to when they first heard of our religion, they reply that at some fair or in some bazaar they have heard the gospel preached and are anxious to hear more concerning it. We are sure that this earnest inquiry is a token of good results to follow.

The territory incuded in the Sitapur district comprises large tracts in which good-sized towns and villages abound, which are almost untouched by gospel influences as yet. It reaches almost to the borders of Nepal; and we have now a preacher, a native Nepalese, who is stationed as near the line as he can get and who has an opportunity for talking and preaching to his countrymen as they come over the border for purposes of trade.

Promising churches are springing up in Sidhauli and Baraganw, and our people, although from the poorest of the poor, are doing what they can for the support of the gospel.

The work in Sitapur itself is encouraging. For more than two months in the spring, while the Chaplain was at the front, we had to minister to the Scottish regiment stationed here, and now again, as the Chaplain takes a furlough for three months, the same work has been taken up. It is a tax on time and energy, but at the same time it is an open door of usefulness which cannot be avoided, and we believe it will be a cause of blessing to all our work.

The Boys' school is flourising. The large number of waifs taken in during the famine makes a fine addition to the school. The boys are making advancement in learning as well as in the acquirement of useful handicrafts. It is an interesting sight to step into the well-kept school enclosure of an afternoon and see a group of boys here making rope, another group sewing, a third making shoes, and yet others engaged at gardening or carpentering or domestic pursuits. A new line of dormitories has been completed. This with other improvements makes the boarding-house and grounds present a fine appearance.

The Girls' school is also flourishing and filled to its utmost capacity. This school has always had good reports from the visiting inspectors and maintains its good reputation.

Evangelistic work in Sitapur is faithfully carried on. The church services are well attended and the League and Sunday school are doing good work. A regular service is also held weekly in the regimental bazaar, where there is quite a community of Christians gathered from among the servants.

The opportunities for growth and rapid development in the entire district are almost unbounded. The only limit is the capacity of the small number of the workers in this great field. "Pray ye therefore the Lord of the harvest."

GARHWAL DISTRICT.

REV. JOSEPH H. GILL, *Presiding Elder.*—The population of this district is entirely rural, as we have no cities here inhabited by Garhwalis. The small bazars of Kotdwara and Srinagar are largely populated by baniyas from the plains.

In studying the situation we find all along the pilgrim route that the financial profit to be gained from the pilgrim is the controlling thought of the people. The priest expects offerings. The shop-keeper profits from sale of merchandise and the changing of money. The peasantry hire themselves as coolies to richer pilgrims at exhorbitant wages. All these classes have a money interest in the pilgrim traffic. The *pande log*, or temple-runners, make annual visits to the plains dividing the territory among themselves where they drum up trade, seek out prospective pilgrims and live like leeches on what they can get out of their customers, to whom they act as guides.

Away from the pilgrim route people are more accessible and open to influence, but the struggle among them to get bread enough to keep soul and body together is so great that they give attention to but little else. In times of important family occurrences, at marriages, at deaths, at times of performing *shrad* ceremonies, and on the fixed Hindu festivals, the people take a short respite from toil. No one can grudge them the healthful recreation they find in ceasing from their toil and tramping to the nearest shrine on the Ganges, dressed in holiday attire and singing as they go. The study of the shrines themselves and what they see and hear there is too large a subject to be dealt with here. One fact is worth mention and that is that nine out of ten of Garhwali worshippers are women, and this may indicate that the faith of the women in idolatry is less disturbed than that of the men. My experience is that among men faith in idolatry is a waning quantity.

This year I borrowed a copy of the Kedar Khand Puran to read. I got it with difficulty, for I do not know of but one or two copies in the district outside the greater shrines. It is only available in manuscript. The Brahmin who kindly lent it to me thought it rather a profitless book for me to read, saying it was only a book of stories, and extravagant tales at that. I replied I knew that fact, but while it is quoted and preserved as valuable to Hindus I ought to know what the people were taught and what they listened to and believed in.

Selections from this book are to be found in the government gazetteers. But the stories are preposterous inventions of mercenary priests whose aim is simply to persuade the gullable and untaught Hindu to make the pilgrimage. Printed with a commentary exposing the real purpose of these Munchausen tales, it would soon cease to have any place in literature except that of fiction, and extravagant fiction at that. If it were true that the very ground, the earth and rocks and streams in Garhwal brought sanctity and salvation, as is claimed, society here would be different, and the courts and jails less crowded.

The conclusion of this is that the hour of high-noon has struck for the relief of suffering and mistaught mankind here. The fictions and myths long treated as true are being proved false. The door is open for the teachers of truth to enter. There is room for Christ and His blessed gospel. Now let him enter.

During the year we have had but few baptisms, only forty in all. A very large number of tracts and pamphlets, amounting to many thousands, have been distributed, and a few copies of the Christian books and scriptures sold. A great deal of itinerating has been done by the preachers, who proclaimed the gospel as they travelled, and they report having visited many religious fairs. Each of our

isolated hill stations is a center whence the truth spreads. Our district conference was a season of communion with each other and with God, and the themes of the preachers and the spirit manifested in our social meetings were full of revival power. For days before we assembled for the district conference, special services were held in some circuits, at which many were led to new consecration and a quckened spiritual life.

In holding quarterly conferences and visiting the Christian people I have travelled slowly over difficult roads, sometimes in imminent danger, 960 miles in the interior of Garhwal, spending in these trips ninety days away from head-quarters. I would have travelled more and spent more time on touring but for the many calls for a missionary at the head-quarters in Pauri. The care of the school there is an important part of the work. But touring in Garhwal must always be very hard, both on the people, who are still forced to carry the traveller's baggage, and on the traveller. The only remedy is cart-roads.

The most noted events of the year have been the emigration of the large girls' school with the teachers, assistants and the missionary ladies, on the completion of the two residences of the missionaries at Gadoli, now occupied by Dr. Ashe and Miss Kyle. This makes a great difference in the appearance of the old head-quarters at Chopra and in the audiences at services. But we hope that this difference will not always last and that Chopra will again fill up.

Another great change was the departure, in fulfilment of a long cherished plan of mine, of Rev. D. A. Chowfin to his own land and old home at Musetee, Kainur circuit, taking with him his estimable family and some twelve Christian boys. Another change was the occupation of Bainoli circuit, cut off from the south of Ramni, by Rev. F. W. Greenwold. All of these items are the result of growth and have already brought promise of good greater than before. I should not omit to mention the death of a most valuable ordained native minister, Rev. Sundar Mani, a man of singularly transparent character, pious, free from debt and tobacco. He was in one way of small ability, but large in the qualities that make trustworthy, faithful, plodding ministers of the gospel. The memory of his life and work are one of the treasures of the young church.

In the matter of self-support we have done a little more than last year, but we have not realised the one-quarter advance requested. We are teaching continually against debt and if we succeed in seeing all our preachers free from this curse we will have begun a new era, for debt is the normal condition of the Garhwali. We are pressing the subject, and I hope that the coming year, if crops are good, will see our preachers almost all free.

In addition to money collected, Rs. 108, for one preacher's support, I may state that one other preacher earns his entire support on Gadoli circuit by superintending the sale of wood, which in no way hinders his preaching. Besides, we have three teachers on Rs. 3 each and one on Rs. 4 per month, who earn the balance of their income from their own fields, and an exhorter at an important point, who receives only the sum of Rs. 3 and yet has a family to support; he earns the remainder from his own fields. This is surely self-support although it does not count in the column of statistics. Brother Chowfin, since June last, relinquished voluntarily Rs. 210 on his salary, or Rs. 35 per month, and this money now goes to support his substitute at Pauri while he himself faithfully cultivates a large and needy circuit at Kainur. This is self-support also, though not counted in the statistics, either. Garhwal is the little Benjamin among the districts. The results, as seen in the formal returns, come far short of our wishes and hopes. But of this I am sure, that in all this annual conference there is no ground

of equal extent and population where a definite and increasing impression in the interest of Christianity and its teaching, is greater and more widely spread than in Garhwal. We report good benevolent collections and a fair sum for pastoral support.

Bainoli Circuit.—Rev. F. W. Greenwold writes: The work in this circuit is only begun. At one time a school was opened in Bainoli, and had it been permanent, there must have been fruit from it ere this. The Master, whose servants are now found everywhere, will surely cause the seed sown to generate. This is a thickly populated district. Brahminism has so entangled the people in error and falsehood that it will be difficult to save them from it, but God in his mercy will break down the fort of error and falsehood. I have visited the people in their villages and made friends. The distribution of medicine has been a means of introduction to many. I tell them this is only for the body, but there is a medicine for the soul which is from the Lord Jesus Christ, and that His soul-medicine is beyond computation precious. Some are roused by the preaching and tell me that they will enquire from their Brahmins about it. We have a Sunday school but we need more helpers. It is my aim, if I am spared, to carry God's name all over this *pargannah*.

Gadoli Circuit.—Rev. W. W. Ashe writes: In many respects this has been a prosperous year for Gadoli. Blest with abundant rain, plenteous harvest and good health, our people have been more hopeful and energetic. A dormitory for our Christian boys and a very small hospital and dispensary are almost completed and will be ready for the new year.

The spiritual condition of the people is not what it should be, but some are growing in grace and give promise of higher living. The industrial school is still in the experimental stage, but results so far are encouraging. The senior and junior Leagues are doing a good work. The medical work has brought in its share of fruit, and promises greater results in the future.

Kainur Circuit.—Rev. D. A. Chowfin writes: I took charge of this circuit last May. It consists of seven sub-circuits or stations and has a population of 70,000 souls. This is a very large field to cultivate for the Master. Before my arrival the foundation of this Christian work had been laid by the faithful labors of the worthy fellow-ministers who preceded me in the charge. I have itinerated all through the circuit, travelling over 400 miles.

The preachers and teachers are doing what they can for the Lord. Only a few baptisms have occurred but we hope to have many more shortly. I found hopeful signs during my tour just closed.

The spiritual condition of some Christians in certain out-stations is not satisfactory, but there are many who are trying to live a true Christian life. I have about twelve Christian boys entrusted to me. My wife spends a good deal of her time looking after their needs and training them for Christ. Hundreds of tracts and pamphlets have been distributed. The distribution of medicine we regard as an important part of our work and as a means of introducing our Saviour to the heathen. Most of the people are uneducated and it is very hard to make them understand the precious truths of Christ's religion. However, the Spirit of the Lord is working slowly and surely and the day will certainly come when thousands of these souls will be drawn unto Jesus and be saved.

Lansdowne and Srinagar Circuits.—Rev. Edward Thomson writes: During the year past I have had the charge of these two circuits and have itinerated in them both. Taking my family, I went to Lansdowne and saw results in my tour, as five baptisms took place in Lansdowne and one in Srinagar. Many tracts were distributed and some books sold. The soldiers are Garhwalis and are favorable towards Christians, and some attend services. Many Christians in

the band are desirous of Christian instruction and they long to have a minister live among them. Cantonment rules are hard on those who live there, still we must put up with them for Christ's sake. It is our duty to save souls. I found the road to Kukani difficult, but remembered that our beloved Miss Rowe travelled this very road, and this thought made a deep impression on me. While it is true that on earth Christians must encounter difficult paths, it is a consolation to know that they will one day walk on the broad and golden streets of Heaven.

Ramni Circuit.—Rev. Sabine Mansell writes: My work commences from Kotdwara, where in the cold season all the Bhotiya people go for cloth and sugar. I preach the gospel where they sit and when they walk I go along with them and their sheep and goats, talking with the Bhotiyas. Almost all these Bhotiya people are becoming our friends. All these people know that there is a Christian living in Ramni, who is preaching about a new incarnation, named Jesus Christ. This Upper Garhwal is full of idols and gods. There is no high hill, no valley, no road, no pass, no village without idols for different kinds of people.

I visited sixty or seventy villages, where the people heard the news of salvation.

I made a tour towards Badrinath and walked to Mana village, the most northern inhabited point on that road. I distributed pamphlets and tracts to the pilgrims and presented a New Testament to the Rawal Sahib or high-priest, telling him that this is the only book in the world which will prevail and all the other false things will pass away.

Medicines are a splendid means of opening work. Now these people know that as the medicines of Christians are good so their book must be true. Medicines have been given to about 400 people, and for about fifty persons teeth have been drawn. My wife cured a very dangerous case when a woman was at the point of death. One man is still under treatment. He has been torn by a bear, which took off half the skin of his head and wounded him very badly. Our people at Nandprayag are doing good work among the people of Pokhri Nagpur, and among the pilgrims who pass by on that road. One of my helpers went towards Niti in the cold season and distributed literature on that side. These people are learning the value of education. This year there are about eighteen boys on the school roll and more are expected to come when we have a house. There were very few baptisms this year, but some of the people are becoming inquirers. This country belongs to the Lord Jesus. He will help his people in sowing seed and the day is coming when thousands and thousands will come to Jesus Christ. May God bless His work in Upper Garhwal.

SAMBHAL DISTRICT.

Rev. H. A. Cutting, *Presiding Elder.*—We give God thanks that the great affliction of the past year that came upon us because of the famine, is now a thing of the past. Our Christian community suffered much, and some among them were at that time driven by the pangs of hunger to asking alms, but now that is all over. This year once more our people have begun to marry and be given in marriage and have again taken up the usual course of life, and to some extent have forgotten the great affliction through which they passed. The district comprizes thirteen circuits, within the bounds of which there are 374,215 inhabitants, Our Christian community has shown a severe falling off, owing to the corrections that had to be made in the church registers following last year's famine. Great

numbers of our people left home and friends and went out into the world in search of food and employment, and have not yet returned. Nevertheless the district has 8,314 Christians.

The work this year has been very hard for several reasons. On account of a reduction in the Goucher schools a large number of boys who had been receiving an education were sent home, and besides this, on account of a reduction in funds, a number of workers had to be dismissed. Some of these, taking their dismissal as punishment, turned against us and have been doing their best to hinder the progress of Christianity, going so far as to make efforts to revive idol-worship among our people, and in some cases succeeding. Another difficulty that has had to be faced is that of child-marriage. At the first, understanding these to be simply betrothals and thinking to abolish the custom gradually, we tolerated them; but seeing that the people did not look upon them in the same light, and noting that there was being no progress made in changing the custom, we had to set our faces strongly against it and refuse to attend such ceremonies. In addition to this some of our own workers had to be disciplined for breaking our rules in regard to child-marriage, and they, along with their relatives, have become enemies to our cause, and have even gone so far as to threaten life.

The deaths of Rev. Bhola Singh and Miss Rowe, both of whom had been so earnest in uprooting idolatry in this district, has given great encouragement to idolaters. The foolish people suppose that the death of these two devoted servants of God was due to the influence of the idols they had sought to overthrow, and thinking this they taunt us with defeat and imagine that the whole district will be lost to Christ. The influence of this has been so great, that to the sorrow of the workers some of our new and poorly instructed converts were led astray and again began idolatrous practices. But we realize that this weakness is past its worst and that soon again there shall be complete triumph for our cause. My fellow-workers were much distressed about this condition of affairs and repeatedly besought me to help them in their various fields. I could only do what was possible and tell them to pray the Father, for the promise is that all things shall be put under His feet. Our prayers prevailed, and we have rejoiced to see that the ignorant people are giving up their idolatry, especially that which occurs in connection with marriages, and is so hard to eradicate. Satan is being cast out, and already he is asking permission to go into the swine. His banner is trailing in the dust while that of the Lord Jesus is being lifted high. Those who for a time were tempted to leave us are returning, and the foe does not dare lift up its head against the daughter of Zion. Hallelujah to God!

We have made a good advance in our Sunday school work, and have this year 5,625 scholars, or almost a thousand more than last year. There has been a slight decrease in the number of schools.

There have been fewer baptisms than in past years, for the reason that we have devoted much of our energies to teaching more thoroughly the people already under us. In order to the better push forward the right kind of pastoral visiting, we have introduced for the workers a kind of a diary in which they are compelled to enter each day's doings. At first there was much friction from this; but it has put life into the work, and we hope for better results from the faithful visiting of the people thus produced.

Viewed from a temporal standpoint, there is encouragement for our people. Our boys and girls are in the various schools and colleges of the mission, and also some in the Agra Medical school, and as a rule they do well in their studies and classes. If we mistake not, Sambhal district as compared with other portions of the con-

ference will stand high in this regard. Our young people in the schools are doing splendidly.

Notwithstanding our hard fight with idolatry, there still has been some advance in the spiritual state of the church, as witnesses our increase in the matter of self-support. Unless our people had received great blessings they would not have made such an advance. Last year the conference asked this district to raise Rs. 662, or almost a hundred rupees more than ever before. As a result of our efforts we have collected for self-support this full amount, and also almost Rs. 28 for worn-out workers. This is a good showing, and indicates that our people have been self-sacrificing.

GONDA DISTRICT.

REV. WM. PETERS, *Presiding Elder.*—Comparing this year with the two preceding years we can see how wonderful are God's arrangements—after two years' continuous famine, things have now changed entirely. Then all the animals of the earth, and the trees and flowers were dying, now everything looks green and flourishing. But the Lord used the famine also for His glory, and hundreds and thousands of the poor and orphans joined the fold of Christ, and it is hoped these will in the near future become the means for saving many more from the bondage of sin, and will shine like gems in the crown of the Heavenly Father.

The Lord be praised, now our poor Christians who left us in search of their daily bread, are all flocking back and the outlook is in every way more hopeful. The curches will now improve rapidly and the people will contribute more largely for their support. In these days we pay special attention to this matter, and in due time we hope to establish self-support among our schools and churches. We have already met with a degree of success and there is no circuit in which the Christians have not contributed towards pastoral support. The maximum contribution per head was Rs. 24 per annum, and the minimum, from cultivators and daily laborers, Rs. 6. Similarly, the income from fees and the Government grant has shown an improvement.

Bahraich.—Year by year this work shows some progress. The number of Christians is constantly increasing, but we have had to stop baptising because it is not good to do so until there are sufficient arrangements for their instruction. It has therefore been arranged to prepare some men to become preachers and teachers for their own classes, but for this also some help is needed, though the pastor and one or two workers try their best to cope with the difficulty. The truth is that these people are very ignorant, and although they have given up idolatry and superstition and have begun to follow Christ, they are far from Christian perfection.

The schools are in a good condition. The Vernacular middle school has 55 Christian and 60 non-Christian boys on its rolls, and receives a Government grant of Rs. 25 per mensem. The result last year was excellent—two boys were sent up for the middle examination and both passed in the 1st division, and similarly Christian and non-Christian boys passed the Government annual examination in the other classes.

Some orphan boys are learning cultivation (*khidmatgari*) and different kinds of labor, such as masonry and lime-kiln work, and wherever such men are needed, we train and provide them. In Bahraich, whenever any Government officials require Christian servants I provide them at once, and it is noteworthy that there has never been any complaint about these. It is hoped that Christian servants, &c., will soon prove themselves worthy of higher posts.

It is a great pity that this field is so large and the workers are so few. These brethren are working in the Master's service with all their might.

This year the Lord called away the pastor, Francis Peter, and since then I have had charge of his work, assisted by brother A. S. Wesley, local preacher, who gives some help in the school also.

The Epworth League work is very progressive in this district, and in every village where Christians are living some meetings of the League are held.

The Sunday school work also is improving and hundreds and thousands of tongues sing praises to the name of Christ.

Gonda.—Brother S. B. Finch is working in this circuit. There is an improvement in the work as compared with the work of last year and of the year before, and the spiritual condition of the people is well looked after. Everything is done in accordance with the rules in the "Discipline" of the M. E. Church, but the village work does not show sufficient progress. The workers are few, but still there is room for much improvement. There is a Vernacular middle school in the city and a "Frey" school near the railway station. Both are getting Government aid, and are doing well. This year 4 boys passed the middle examination and the other classes did well also.

The girls' boarding school has been improving year after year, not only with regard to numbers, but in secular and religious instruction also. The girls are mostly orphans but they are looked after with true motherly care. The result of the Government examination was good: three were sent up for the Anglo-Vernacular middle examination and all passed in the 2nd division.

All our schools in this district, whether boys' or girls', are progressing well, and the Zenana work in every place is showing signs of improvement. We are deeply thankful to our Heavenly Father for all these blessings and pray that all workers and helpers may be strengthened by the grace of God to work together in His service, and for His glory, without hindrance and dissensions, so that this country may soon be conquered for Christ, and His everlasting banner extend from land to land.

I began itinerating after the annual and central conferences, about the middle of February, and visited *Nanpara* first. This circuit is contiguous with the Nepal territory, and the best work of the circuit is done in Rupaediha, which is situated on the border line of Nepal. The Christians receive religious instruction regularly, and those who, during the famine, went away in search of food, are all coming back again. Services are regularly held in the "Elderman" Chapel, and twice during the year I held revival meetings with the help of the pastor, and the people thus got considerable spiritual help and blessing. New work was opened in several places this year, but the work chiefly consists in strengthening and instructing the converts, and even this cannot be done quite satisfactorily owing to the want of workers. This work is under the charge of brother L. J. McGee, local deacon.

I visited the *Kaisarganj* circuit twice during the year, and found the work in excellent condition. At first the work in this circuit had appeared very difficult and unpromising, but within 3 years there has been a wonderful change, and it is hoped that the work will be more fruitful in future.—Brother Baldeo Pershad is in charge.

The *Bhinga* circuit is in charge of Revd. J. F. Samuel. I visited this circuit twice during the year, but I could not see all the villages in which Christians are living. All the brethren are zealous and the work is going on well. The converts and the schools are progressing, and Christians are found in every town and vil-

lage where preachers are stationed. The preacher-in-charge tries his best to help the exhorters and preachers and to strengthen the new converts.

The *Balrampur* circuit is in charge of Revd. Behari Lall, but the work is not getting on well. The people are good, but the work done leaves much to be desired. However, some improvement was seen during the year. The field is extensive and the outlook promising. The school is in good condition, and there is also a small school for Christian boys and inquirers. There is some work among the Tharus, but it has not progressed owing to the famine which had dispersed them. However, now they are returning and in future there will be greater progress. Mr. Sturgeon is very kindly helping the work among the Tharus. May God keep up his zeal, and may the fruits of this labor give him happiness here and hereafter.

It is a great loss that our brother Revd. Chattar Singh, who worked in Utraula in connection with this circuit, was lately called up to heaven. Within two years this brother brought his work into a very satisfactory state, and gathered a small congregation round him. A zealous worker will be required to build on this foundation and make it a flourishing little church in future.

The *Mankapur* circuit is under Rev. Samuel Wheeler. During the year I visited this place 3 times and found all the workers doing well. The number of Christians is constantly increasing, and among these people there is very little prejudice against Christ. By the help of their Christian relatives they easily learn about Christ and are soon willing to be baptised. The best work in this circuit is done by brother Buddha Singh, local deacon, whose congregation in Ellenpur is in a very good spiritual condition, and is well looked after. All the Christians of this place are cultivators, and they depend entirely on the soil for their support. They give cheerfully as much as they can for church and pastoral expenses. I held a Sunday service in their chapel last October and found 36 Christians, besides some non-Christians, present. One good source of help to the poor Christians is Mr. Raymon, who has taken some land there, and the poor tenants get advances and plough-bullocks, seed-grains, &c. Thus these Christians easily take to cultivation and in time contribute some produce of their land for pastoral support. They have applied to me for a school, and have promised to bear half of the expenses, which is a step in the direction of self-support. The work in the other places is beginning to look hopeful. There is a small school in Mankapur, but it is not doing well. A clever teacher is very desirable to improve its condition.

Nawabganj.—This circuit is under the charge of Rev. J. Solomon, but the work has not progressed this year owing to the illness of his wife. However, several new places have been opened and work commenced in them. The school is progressing well, and the girls' school also is getting on. The former receives a Municipal grant. The outlook is on the whole hopeful, and now every effort is made to improve the work.

Colonelganj.—This circuit is in charge of Revd. J. S. Samuel, and it has 3 sub-circuits in which preachers are stationed. This year the work has not progressed much, but new work has been opened in several places, and the old Christians are in good condition. This year some of the workers were ill and the work thus suffered a little, but in comparison with the number of workers the work done is good. There are enquirers in almost every village and it is hoped they will soon join the fold of Christ. There is a small congregation in Colonelganj, and revival meetings were often held there during the year. It is hoped that a small place of worship will be prepared here next year, and the congregation will cheerfully contribute a part of its expense.

PILIBHIT DISTRICT.

REV. S. PAUL, *Presiding Elder.*—We have twelve circuits and seventy-two sub-circuits in the district, containing 566 villages and towns, in which 5,783 Christians reside. There are six members of conference, three local elders, two local decons, and twenty-eight local preachers.

I was appointed as presiding elder at the last conference and have commenced work in my own manner by introducing prayer meetings and revival meetings. A good number of Christians have been received into full membership. We are trying hard to put a stop to the observation of bad customs and idolatry. All the marriages in the year under report were conducted according to the Christian customs.

Leaders were selected this year, of whom one hundred and twenty-five are now working. They are found very useful in helping do away with bad customs and idol-worship, as they can visit homes of their own sect more easily than any body else. People often appreciate being appointed hadis or leaders. A few days ago a man at Shahi was appointed as hadi, and the congregation offered him a turban, and in return he distributed sweetmeats to the persons there present, thus manifesting his happiness at the occasi on. It is hoped that a good deal of work will be carried out in the ensuing year through these leaders.

We have a boys' boarding-school containing twenty-five boys. The decrease in the number is due to the fact that a number of boys left the boarding, owing to sickness, and went to their homes. One good student died in December. The result of examination shows that the school is in a fair condition and a good deal of attention is paid to the physical as well as spiritual welfare of these boys.

We have two training schools, one for the men, and the other for women, in which nine men and seven women are under tuition, and they are fast becoming prepared for the holy calling.

We have seventy-nine day schools, in which 1,253 students are under instruction, and to whom religious instruction is also given. There are 150 Sunday schools, enrolling 4,149 students. Every preacher and teacher has some three or four Sunday schools in his care and teaches the catechism, the ten commandments, the Lord's Prayer, and parts of the Bible. There is good progress in every respect

Self-support work was very encouraging throughout the year. Formerly it was the custom for every one to put an earthen vessel near his oven and to put in it a small quantity of corn, rice or flour daily, which thus accumulated and was sold at the end of each month, and the money given as a donation. Now one pice per head is realized, which is gladly paid. Honorable progress is also anticipated during the next year.

The work on the whole has been good, but not to my entire satisfaction, as I with all my family were sick for a long time from malarial fever, which is a common sickness in the district.

I heartily thank my assistants, who as a rule have worked hard, and with the exception of a few circuits the work has been well done in the whole of the district. We confidently look forward to renewed success the coming year.

KUMAON DISTRICT.

REV. S. KNOWLES, *Presiding Elder.*—At the beginning of the year, after our annual conference, we itinerated through the Babhar and Tarai, preaching Christ in the villages and towns and by the way,

wherever we could gather a few souls to listen. In more populated places like Kaladungi, Dechouri, Kota, Ram-nagar, where we have schools, we had larger crowds to hear the gospel message; but we seemed to make a better impression and do more good by telling our message of Christ's love to the few villagers we met by the way

At Isai-nagar, near Fathpur, we camped for two weeks, holding special meetings for the spiritual benefit of our native Christians who are cultivating the land about these parts. Many were converted and reclaimed from Romanism and unholy-living; while many were lifted up to live a purer and nearer life to their great Master.

After holding our Naini Tal quarterly conference on the 2nd March, we started on our spring tour to Bhot and the Shor valley. We went via Dhaulchina and Gunai. At Beninag we met Bro. B. Patrus from Pithoragarh with his magic lantern; and from thence our marches partook more of the nature of a preaching-tour—visiting the villages in the day, and holding magic lantern services at night. All the slides were scriptural subjects, so the gospel was illustrated and its teachings enforced to a goodly and orderly company of hill people at every camping-place. We spent a week in Dharchula with Miss Sheldon and Harkua Wilson, and had some very successful meetings. The children's day meeting was very unique. We heard singing and praying and speaking in four tongues—Tibetan, Bhotiyan, Nepalese and Hindi. The different casts of features, the various colored dresses of the two sexes, and the many postures assumed by those present, made a very interesting and picturesque scene—while to some there it was a Pentecostal time.

We returned, itinerating as we went, to the Thal mela. There we had the pleasure of meeting Miss Reed and her workers from Chandag, and Brother Rockey from Dwarahat. The mela was a full one, and we spent three days preaching morning and evening, alternately each side the river, to large crowds of Kumaonis and Bhotiyas. The magic lantern did excellent service in drawing vast crowds every night to hear the gospel.

From this we marched via Deothat to Pithoragarh. Here we held our quarterly conference, and remaind two weeks conducting revival meetings These services were truly times of refreshing from the presence of the Lord; and many souls can date their new birth from some of those precious morning and evening assemblies.

Our district conference, held in Pithoragarh on the 11th November, was also a time of great spiritual profit to all who attended. We spent nine days in all in presiding at the business meetings, and conducting the mela services. The Lord was with us all the time, manifesting his saving, sanctifying, and consecrating power.

The following reports from the preachers-in-charge of circuits, and the principal of Oak Openings, will speak for themselves.

Naini Tal report from Revd. J. S. Humphrey:—

The past year has been, in most respects, one of unusual interest, especially in the work of our English church. Our congregations have been uniformly good, and our social meetings have been excellent in spirit and at times, at least, characterized by much of the Divine presence. Early in June we had a week of special services and many young people, more especially from our schools, Oak Openings and Wellesley, started out in an earnest Christian life. These meetings were under the special direction of Rv. J. E. Robinson of Calcutta, whose labors were greatly blest among us. Our membership in our English church now numbers forty. It has not for many years been larger than this, and perhaps never.

Our population is very changeable, so much so that the number of our membership cannot be taken as an indication of the number who attend our services and are temporarily associated with us. This department of our work is of very great importance. Many on a brief visit to Naini Tal have been blest and gone away to work more earnestly for Christ. We have a large number of young people with us every year in our schools and outside, at a period when they are forming their characters and laying the foundation for their future. It is an interesting fact that these young people will have much to do in shaping the future of India. I am closing my thirteenth year in Naini Tal: I can with confidence say that it has been the best year of all.

The Native Christian church has gone on much as usual under the special care of B. Marqus. The Native Sunday school has held its own under the efficient superintendence of Mr. S. B Singh, the head master of our English middle school. Fifty per cent of the boys sent up for the Government examination in this department passed and at the earnest solicitation of the parents a preparatory Entrance class was organized in the early part of the year and it was proposed to raise the grade to High School; but lack of funds will make it impossible for us to do so as it appears at present.

In the beginning of the year Miss Phebe Rowe came to Nani Tal to take charge of the work of the W. F. M. S. and we hoped for a great inspiration for our native work from her presence among us; but it pleased God to call her home to heaven. She was a great loss to our mission as a whole; we especially feel it to be so to us in Nani Tal; still the work goes on, though the workers fall.

REV. F. L. NEELD reports:—The 19th year of the school has been marked by the harmonious co-operation of the staff in all departments of our work, and by the general good behaviour of the boys and their evident desire to do good, honest work and maintain the good standing of the school.

The fever which came suddenly among us in the month of June left us as suddenly in the month of July, and since that time we have all had exceptionally good health. Even the boys who had fever compete well with the other boys in ruddy looks, in physical exercise, as well as in mental labour; our quick and complete recovery being largely due to the skill of our popular Civil Surgeon, Dr. Willcocks, and the careful nursing of Miss Becks, who made even the sick-room of the boys a cheerful place. The only complaint I ever heard against her was that she made the boys stay in bed, and would not let them indulge in their favorite pastime of eating.

We had 65 boys on our roll this year; 55 boarders and 10 day-scholars. They were in standards as follows:—

VIII	6
VII	10
VI	8
V	10
IV	13
III	9
I	6
Infant	3
Total ..	65

This gives us the same number of boarders as we had last year, but 7 less day-scholars. This decrease is due to the fact that 3 families who occupied bungalows near us last year did not come to Naini Tal this year.

Last year we sent up for the Government examination from the IVth standard 15 boys, of whom 4 passed entirely and 4 others passed in all but Urdu and were promoted.

If "Urdu" were an optional subject the school would have passed more than 50 % in the IVth standard. "Urdu" is difficult to manage, especially in cases where our boys come from Burmah, Bengal, Madras, Bombay, America, England or Scotland, and know nothing of the vernacular of our provinces, and have no special interest in learning it, because they expect to spend their lives in other parts of the empire or world.

In the VIIth standard we sent up 9 boys and passed 3, which is a larger percentage than was passed by any other boys' school in Naini Tal, and only 4 other boys' schools in the North-West Provinces show better results.

Out of the 47 schools for boys and girls of the North-West Provinces which sent up pupils in this standard, only 9 show better results, but most of those sent up a small number of pupils and therefore had advantage over us in percentage.

One of our boys, John W. Bare, enjoys the distinction of having stood highest in the North-West Provinces, in the subject of English, in the VIIth standard examination,

This year we are sending up a fine class of 5 boys for the final or high school examination: 7 for the middle, and 6 for the primary. We feel quite confident that they will all do well.

While these Government examinations seem necessary in order to test the book-knowledge of our pupils and to hold them to a prescribed course of study, yet they do not furnish a full and sufficient index to the character of the boys who present themselves for examination. There are numberless things about a school, which, combined, go to make up what might be called the atmosphere or environment of the place.

Some of these things about Oak Openings are worthy of mention:

1. The *homelike atmosphere* which surrounds us, and the close sympathetic touch between the masters and the boys.

2. The *religious and moral life* which we are free to live, under the paternal direction of our wise and experienced pastor Dr. Humphrey and Mrs. Humphrey; in our social and church life; in our interesting Sunday school; and in our Y. M. C. A. under the sympathetic guidance of Mr. Fleming: 24 members are enrolled in the senior Y. M. C. A.

3. The *out-door sports* and recreation; our Volunteer Cadet company composed of 43 boys; our foot-ball, cricket and tennis clubs officered by masters of the school, and the rural location of our school, which gives ample opportunity for rambles about the hills.

Our boys have done well in Volunteering and received special commendation from the Adjutant for our steady marching. We have done 23 battalion drills on the Flat, besides quite a number of company drills on our own parade-ground. There is quite a military spirit among us: even one of our infants wished to be enrolled; on being told that he was not able to carry a gun, he maintained that he could wear a helmet.

In sports we have done very well. Out of 8 foot-ball matches we have lost only 2, and they were matches against military teams.

On the occasion of our Prize Distribution, Dr. Willcocks thus spoke:—"I thank Dr. Neeld for the kindly mention he has made of our efforts to combat the fever last June. But he left out the chief factors which led to the happy issue, *viz.—our perfect sanitary surroundings, the healthy constitution of the patients*, and their own co-operation in submitting to the necessarily severe regimen.

The principal has rightly stated that teaching up to the Government educational standard is not the sole test of the useful education imparted by a school.

I have had a very intimate personal acquaintance of the close sympathy existing between the masters and the boys, which is the only true method of teaching obedience and respect for authority.

Oak Openings is indeed fortunate in its surroundings. High above all other habitations, you breathe the purest air in Naini Tal, you command the finest and most extensive view. Your magnificent scenery is an education in itself. I always feel more than compensated for any trouble in coming up here, by being enabled to look round and get out of the valley we less fortunate mortals are compelled to live in. Your play ground, your rifle range, all combine to make Oak Openings the most favored spot for a school in all these mountains.

Next year a pure and abundant water-supply will be added to all your other attractions—attractions which, under the wise and loving care of Dr. and Mrs. Neeld, must in the near future ensure for the school the progress and prosperity it so well deserves, and which we all heartily desire."

In closing I would call attention to our exceptionally good accommodation for a large number of boys. We can comfortably take good care of 100 boys. In the bungalow where the principal, two lady teachers and the matron reside, we can accommodate in the very best manner 25 or 30 boys ranging in age from 6 to 12 years.

Our teaching staff is exceptionally strong, and we are quite prepared to invite our friends to send us their boys, both small and large, and trust us to make them feel that they are in a Christian home in the hills while they pursue their studies under competent instructors.

REV. N. L. ROCKEY reports from Dwarahat:—The year has been one of special activity on the part of both missionary and staff. We have worked hard in our difficult field and have sowed the seed, but there are no visible results. There has not been one non-Christian baptized, nor can we point to any real seeker after God.

Yet this people receive us kindly, attend our school, do not object to the continuous religious instruction and seem to appreciate that we are here to benefit them in an unselfish mission.

I have spent over 80 days on itinerating trips and have ridden over these rough roads, often 25 miles a day, about 875 miles. I have seen every part of this work and have spared nothing. I see enough to be assured that no place needs missionary effort more than this field and we rest our hope and faith on the promise that the word will not return unto Him void.

Our boys' and our girls' schools have made good progress and our dispensary continues to minister to many thousands.

The field is difficult because the women are worked like slaves and the men, satisfied with life, live idling most of their time away. The curse of Eden hasn't reached them and the blessing of the cross they hold aloof from. Yet we see an improvement in material things that shows us that the giants caste and custom are falling before modern methods and thought and the day may be nearer than we think when this people will be as dissatisfied with their spiritual state as now they are with the ancestral clogs that have till now hampered them in temporal affairs.

Rev. B. Patrus, Pithoragarh Report.—I commenced my itinerating work on the 15th of March. Before starting on this expedition I held revival meetings in my own church. It was worth attending and a time of spiritual refreshment.

The first place of this expedition was Beni Nag. Here I stayed for three days and preached the gospel tidings in the villages

around; and the message of salvation was gladly received. As the presiding elder, Rev. S. Knowles, got there on the same occasion, we stayed there for 2 days more and we worked there through the agency of the magic lantern and got a good congregation of nearly 300 people. In the bazar we preached for a week. One night there was a good audience. In Askot, in the palace of the Raja, we carried on our work by the magic lantern. In that palace there were nearly 550 persons. In this number the women of the family of the Raja Sahib were also present and heard the message with rapt attention.

From this place we proceeded to Balakot. This is a place where Bhotiyas live abundantly. We did very good work here. We preached enthusiastically in Dharchulla for two days and there were about 3,000 hearers. After the preaching service we shouted loudly "Masih ki jai." On the third day we proceeded on to Kali Nadi, which lies in Nepal. We paid a visit to the Colonel there. We also preached here as before and the message as far as I know of is well received. We presented to the Colonel some of the gospel portions for distribution. Our earnest prayer is that the work which we did in these villages may bring forth fruit for the Master in whose vineyard we toil. The presiding elder and myself proceeded on to Thal, having the same object in view. Here we met with Rev. Mr. Rockey, who lent a helping hand in preaching to the big congregation.

In this mela, which remained for four days, the gospel was preached twice a day by two bands, and in the night we preached by magic lantern, and as far as we think none went away deprived of the grace of God. We thank the presiding elder and Rev. Rockey for their kind help. There are 8 out-stations and I visited them four times a year.

C. Wilson works in Gangoli *hat*, where the work is in a flourishing state.

Santosh Ram works in Dealthal, where I went to see the work and found it faithfully discharged.

Askot is supplied by Suroo Ram and he is a popular man.

Konalchina is supplied by Jumman Singh; he is a hard worker.

Pagar is in charge of Sher Singh. Here is a little church under Mr. Sher Singh; by the teaching of this man the church has become strengthened in the Saviour.

Jagtor is under Jawahir Singh's charge; here live a few Christians.

Brother Yuhanna works among the patients at Panahgah; here is a progressing church. This brother works here enthusiastically and faithfully.

In Bhagithi brother Sharat Charan works. There are 13 day schools here in which the Bible is taught daily. The inspector reports that the school work is going on nicely.

B. M. Dass works hard in the school. As far as it is known to me the school is in a good condition. D. S. Hukill is the Bible teacher. The boys of this school are well acquainted with Bible teaching. We have 474 members in the church. Since three years we have a training school in which the young men are prepared for the ministry. In this year Miss Budden gave us a good helping hand in Bible teaching. In connection with this training school we have different kinds of meetings, such as temperance and lal fita fauj.

In April, the presiding elder holds revival meetings for ten days and in these revival meetings many men received the baptism of the Holy Spirit. I attended the five melas and preached the gospel among them. 36 men were baptised in this year and there are many enquirers who will soon accept the Lord Jesus Christ as their Saviour.

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday Schools.	Number of Officers and Teachers.
BAREILLY DISTRICT.												
Aonla ..	255	414	436	1,105	13	18	30	8	23	61	10	12
Bareilly ..	309	375	375	1,059	5	16	13	116	26	155	64	110
Bareilly Sadar Bazar ..	102	123	150	375	2	2	2	19	28	49	14	18
Bhamora ..	211	49	178	438	5	1	28	2	4	34	5	4
Bilsi ..	828	134	501	1,463	4	3	30	20	18	68	11	12
Binawar ..	166	206	266	638	4	5	24	4	5	33	6	6
Bisauli ..	394	728	593	1,715	15	3	47	33	57	137	8	8
Budaon ..	350	192	364	906	..	..	12	7	6	25	15	20
Dataganj ..	364	148	233	745	2	5	18	26	13	57	14	10
Faridpur ..	68	230	150	448	5	6	11	..	3	14	8	8
Jalalabad ..	223	816	104	443	6	8	13	3	13	29	28	8
Kakrala ..	191	211	206	608	2	8	15	9	12	36	8	10
Khera Bajhera ..	102	41	101	244	..	..	..	5	9	14	7	7
Miranpur Katra ..	152	126	131	409	8	10	10	11	21	42	10	11
Panahpur ..	51	165	88	304	2	1	6	2	14	22	3	8
Pawayan ..	124	200	117	441	9	7	18	1	35	54	12	12
Shahjahanpur E ..	125	126	130	381	9	12	6	14	12	32	11	20
Shahjahanpur W...	213	64	194	471	5	4	2	18	10	30	14	20
Tilhar ..	78	260	102	440	6	5	24	..	15	39	22	20
Ujhani ..	482	106	373	961	9	3	3	7	50	60	8	8
Total —	4,788	4,014	4,792	13,594	111	117	312	305	374	991	278	332
GARHWAL DISTRICT.												
Bainoli ..	2	5	9	16	..	..	..	..	..	..	1	1
Gadoli ..	18	60	82	160	1	1	..	2	1	3	3	10
Kainur ..	46	16	12	74	1	..	4	..	1	5	10	19
Lansdowne ..	15	17	17	49	..	..	1	..	4	5	5	6
Pauri ..	122	116	160	398	3	3	14	5	3	22	14	21
Ramni ..	4	8	10	22	..	1	3	1	..	4	4	6
Srinagar ..	15	8	12	35	..	..	1	..	..	1	1	1
Total —	222	230	302	754	5	5	23	8	9	40	38	64
KUMAON DISTRICT.												
Bhabar and Tarai	127	63	52	242	24	4	5	4	10	19	6	10
Bhot ..	30	38	10	78	..	1	2	..	1	3	10	8
Dwarahat ..	33	97	55	185	1	3	3	..	..	3	5	15
Naini Tal Eng. ..	..	40	7	47	1	..	1	..	..	1	2	22
Naini Tal Hind. ..	96	54	43	193	1	1	10	..	4	14	3	21
Pithoragarh ..	190	142	134	395	10	..	20	2	8	30	11	27
TOTAL ..	405	434	301	1,140	37	9	41	6	23	70	37	103

STATISTICS No. 1.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
SCHOLARS OF ALL AGES.																			
CHRISTIANS.		NON-CHRISTIANS.																	
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
50	110	...	...	160	132	1	25	...	...	...	...	...	...	1	3	5	3	11	23
217	472	600	206	1,495	1,200	2	214	1	160	2	1	3	5	5	13	52	23	30	134
230	30	118	25	403	300	..	..	..	..	..	..	..	..	1	..	4	3	3	11
70	30	30	10	140	126	1	40	..	..	..	..	..	..	1	..	5	5	4	15
176	45	36	15	272	260	1	25	..	..	..	..	..	..	1	3	5	9	7	25
180	30	20	10	240	175	1	12	..	..	..	..	..	..	..	3	1	2	4	10
100	69	15	..	184	180	1	23	..	..	..	..	..	..	1	2	5	5	9	22
201	112	30	141	484	410	1	60	1	75	1	1	1	..	1	3	3	6	8	24
64	25	14	5	108	75	1	25	..	..	..	..	..	..	1	1	3	4	5	14
90	75	45	25	235	186	1	25	...	...	...	...	...	...	1	1	5	4	8	19
77	65	68	28	238	175	1	25	..	...	...	..	...	...	1	2	2	3	4	12
306	276	50	50	682	600	1	21	..	...	...	...	...	...	1	2	3	1	5	12
30	20	65	70	185	155	1	18	...	...	...	...	...	...	1	2	4	2	1	10
309	100	50	40	499	430	1	20	...	...	...	...	..	...	...	1	2	5	6	14
95	92	15	...	202	182	1	65	...	...	...	...	...	...	..	1	4	6	7	18
95	70	70	56	291	195	1	25	...	...	..	..	...	...	1	3	4	2	8	18
155	45	230	80	510	450	1	80	1	120	1	1	...	...	2	7	2	5	6	24
224	227	...	...	451	364	1	40	1	100	1	1	...	2	1	3	3	2	7	20
310	80	120	30	540	515	1	50	...	...	...	...	...	...	1	2	5	10	6	24
40	66	20	20	146	125	4	70	...	...	...	...	...	...	...	1	5	4	2	12
3,019	2039	1,596	811	7,465	6,235	23	863	4	455	5	4	4	7	21	53	122	104	141	461
12	2	10	...	24	21	...	...	...	...	...	...	...	...	1	...	...	1	...	2
46	95	20	15	176	146	1	60	1	70	1	1	1	2	...	1	3	1	14	24
26	4	88	10	128	105	1	18	...	...	...	...	...	...	1	2	3	2	8	16
30	22	...	...	52	52	...	...	...	...	...	...	...	...	...	2	2	2	3	9
80	41	220	46	387	356	1	50	...	...	1	1	...	...	...	3	6	7	16	34
6	1	50	23	80	61	...	...	...	...	...	...	...	...	1	2	...	1	5	9
4	3	20	...	27	27	...	...	...	...	...	...	...	...	...	1	1	...	1	3
204	168	408	94	874	768	3	128	1	70	2	2	1	2	3	11	15	14	47	97
60	40	50	20	170	138	1	25	...	...	...	...	...	...	...	1	8	2	2	13
40	30	32	40	142	120	1	18	1	15	...	...	1	1	1	2	3	7	8	23
49	62	80	10	201	144	2	57	1	41	1	1	...	1	1	5	5	1	16	31
70	120	...	...	190	150	..	...	...	...	3	3	3	...	...	1	...	...	...	10
25	20	144	30	219	175	1	10	...	...	...	...	...	2	1	4	2	12	3	24
176	206	141	...	523	360	1	50	1	30	...	...	2	4	1	5	7	...	33	52
420	478	447	100	1,445	1,087	6	154	3	86	4	4	6	8	4	18	25	22	62	153

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS.							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
OUDH DISTRICT.												
Barabanki ..	80	49	67	196	1	1	4	2	14	20	29	25
Hardoi ..	260	135	155	550	4	9	12	13	16	41	32	20
Itaunja ..	24	11	....	35	16	2	...	2	2	4	6	4
Lucknow Eng. ...	5	107	....	112	2	4	6	...	...	6	1	14
Lucknow Hind. ..	245	130	75	450	4	3	7	5	24	36	29	51
Rae Bareilly ...	103	80	86	260	11	20	2	15	26	43	19	20
Shahabad ...	284	90	102	476	12	8	6	9	35	50	28	38
Unao ...	115	148	150	413	15	10	2	8	3	8	28	20
Total ...	1,116	750	635	2,501	65	57	39	49	120	208	172	192
SITAPUR DISTRICT.												
Baraganw ...	17	19	16	52	1	1	1	3	7	11	8	7
Lakhimpur ...	9	19	17	45	1	..	2	...	1	3	5	8
Mailani ...	13	18	13	44	..	1	2	2	4	8	6	4
Mohamdi ...	33	42	7	82	3	..	4	8	15	27	8	8
Sidhauli ...	39	29	83	151	5	5	3	12	13	28	12	12
Sitapur ...	132	86	215	433	2	14	12	2	24	39	21	42
Total ...	243	213	351	807	12	21	24	27	65	116	60	81
SAMBHAL DISTRICT.												
Amroha ...	400	390	99	889	10	12	15	9	16	40	10	10
Babu Khera ...	151	113	169	433	5	8	12	3	5	20	6	11
Bahjoi ...	83	359	220	662	3	5	18	...	19	37	7	8
Basta ...	330	751	228	1,309	5	3	18	..	17	35	6	6
Dhanaura ...	158	298	184	640	3	3	12	3	9	24	7	9
Gunnaur ...	360	116	306	782	12	6	21	8	17	46	8	14
Hasanpur ...	416	474	147	1,037	15	18	20	8	12	40	12	12
Narainiya ..	136	191	132	459	2	4	33	...	6	39	7	7
Rajpura ...	416	135	269	820	5	10	7	9	17	33	8	9
Rasulpur ...	106	99	89	287	3	4	3	2	7	12	9	11
Sambhal ...	133	95	115	343	21	30	4	4	6	14	15	20
Shahpur ...	110	45	100	255	5	10	6	4	7	17	4	4
Sharifpur ..	75	215	108	398	2	4	8	10	12	30	5	10
Total ...	2,874	3,281	2,159	8,314	91	117	177	60	150	387	104	131
Grand Total 1898	17,699	14,389	11,028	43,116	617	603	1081	669	1415	3165	1082	1363
Total 1897 ..	18,127	16,019	13,943	48,239	812	750	2443		2757	5200	1053	1396
Increase ...	...	..	...	...	...	...	.....		..	...	29	...
Decrease ...	428	1,630	2,915	5,114	195	147	693		1342	2035	...	23

NOTE.—Report defective especially regarding children of

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

STATISTICS No. 1.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
SCHOLARS OF ALL AGES.																			
CHRISTIANS.		NON-CHRISTIANS.																	
Males.	Females.	Males.	Females.	Total Scholars of all Ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
135	25	880	115	1,155	1,015	1	36	...	..	...	...	...	...	1	9	2	2	10	24
200	180	1,000	320	1,700	1,550	1	105	4	125	...	..	...	...	2	10	10	10	18	50
..	..	100	60	160	144	1	14	...	...	...	...	...	...	..	1	1	1	2	5
75	40	...	...	115	129	1	55	...	...	1	1	...	..	..	1	...	...	...	3
170	140	624	210	1,144	950	1	80	2	102	4	3	6	5	2	14	4	2	5	45
60	50	900	242	1,252	1,100	1	30	2	40	..	...	...	...	1	5	10	3	6	25
325	150	635	100	1,210	1,105	1	85	...	...	...	...	..	...	1	3	5	16	20	45
28	113	869	420	1,430	1,650	1	85	...	...	..	...	...	...	1	5	2	10	13	31
993	698	5,008	1467	8,166	7,643	8	490	8	267	5	4	6	5	8	48	34	44	74	228
35	16	200	49	300	220	1	25	...	...	...	...	...	...	1	1	3	2	5	12
23	21	68	37	149	120	1	26	...	...	..	...	...	...	1	2	2	2	5	12
20	6	90	84	200	183	1	22	...	...	...	...	..	...	1	2	..	1	3	7
39	26	100	23	188	115	1	38	...	..	...	...	...	...	1	1	1	5	7	15
70	81	35	28	214	200	1	28	..	...	...	...	...	...	1	3	2	1	6	13
156	164	400	600	1,320	1,050	1	50	2	175	..	1	1	1	2	6	1	4	5	21
343	314	893	821	2,371	1,888	6	189	2	175	..	1	1	1	7	15	9	15	31	80
200	100	69	29	398	365	1	20	...	...	..	..	...	...	..	3	4	6	7	20
150	100	20	15	285	270	1	15	...	...	...	...	...	...	1	1	2	3	4	11
125	115	40	33	313	283	1	23	...	...	...	...	...	...	...	1	2	2	3	8
150	100	25	27	302	288	1	20	...	...	...	..	...	...	1	1	2	1	6	11
409	119	73	42	643	512	1	29	...	...	...	...	...	...	1	1	3	3	5	13
340	70	20	15	445	420	1	20	...	...	..	...	...	..	1	...	4	5	4	14
410	514	60	75	1,059	865	1	25	...	...	...	...	...	...	1	1	2	4	6	14
172	92	42	25	331	271	1	35	...	..	...	...	...	...	1	...	1	5	4	11
300	100	100	50	550	400	1	13	..	...	...	...	...	...	...	1	3	5	3	12
60	40	40	42	182	160	1	12	...	...	...	..	...	...	...	2	1	4	4	11
154	101	80	280	615	553	1	60	...	...	...	...	...	...	1	3	3	7	10	24
72	54	15	10	150	131	...	...	..	...	...	...	...	...	...	1	1	3	2	7
200	75	21	29	325	280	1	12	...	...	...	—	..	...	...	1	4	..	6	11
2,741	1580	605	672	5,598	4,796	12	284	...	...	...	...	...	...	7	16	32	48	64	167
13,059	7199	12,236	5411	37,905	32,251	84	2873	37	1802	18	17	21	31	73	233	329	531	610	1863 -125
14,897	6029	11,591	4178	36,695	30,794	...	...	...	...	19	17	21	30	71	232	359	...	416	1755
...	1170	645	1233	1,210	1,457	...	...	...	...	...	...	...	1	2	1	...	...	...	166
1,838	...	...	..	...	...	...	...	...	...	1	...	...	...	...	...	30	...	194	... - 17

Christian community, Sunday-school scholars and Leagues.

GENERAL

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY. Church Membership. Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	Deaths. From among Members and Probationers.	From among Baptized Children.	BAPTISMS. Children of Christian Parents.	Children from among Non-Christians.	Adults	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
Oudh District.												
Barabanki ..	80	49	67	196	1	1	4	2	14	20	29	25
Hardoi ..	260	135	155	550	4	9	12	13	16	41	32	20
Itaunja ..	24	11	....	35	16	2	...	2	2	4	6	4
Lucknow Eng. ...	5	107	....	112	2	4	6	...	...	6	1	14
Lucknow Hind. ..	245	130	75	450	4	3	7	5	24	36	29	51
Rae Bareilly ...	103	80	86	260	11	20	2	15	26	43	19	20
Shahabad ...	284	90	102	476	12	8	6	9	35	50	28	38
Unao ...	115	148	150	413	15	10	2	8	3	8	28	20
Total ...	1,116	750	635	2,501	65	57	39	49	120	208	172	192
Sitapur District.												
Baraganw ...	17	19	16	52	1	1	1	3	7	11	8	7
Lakhimpur ...	9	19	17	45	1	..	2	...	1	3	5	8
Mailani ...	13	18	13	44	..	1	2	2	4	8	6	4
Mohamdi ...	33	42	7	82	3	..	4	8	15	27	8	8
Sidhauli ...	39	29	83	151	5	5	3	12	13	28	12	12
Sitapur ...	132	86	215	433	2	14	12	2	24	39	21	42
Total ...	243	213	351	807	12	21	24	27	65	116	60	81
Sambhal District.												
Amroha ...	400	390	99	889	10	12	15	9	16	40	10	10
Babu Khera ...	151	113	169	433	5	8	12	3	5	20	6	11
Bahjoi ...	83	359	220	662	3	5	18	...	19	37	7	8
Basta ...	330	751	228	1,309	5	3	18	..	17	35	6	6
Dhanaura ...	158	298	184	640	3	3	12	3	9	24	7	9
Gunnaur ...	360	116	306	782	12	6	21	8	17	46	8	14
Hasanpur ...	416	474	147	1,037	15	18	20	8	12	40	12	12
Narainiya ..	136	191	132	459	2	4	33	...	6	39	7	7
Rajpura ...	416	135	269	820	5	10	7	9	17	33	8	9
Rasulpur ...	106	99	89	297	3	4	3	2	7	12	9	11
Sambhal ...	133	95	115	343	21	30	4	4	6	14	15	20
Shahpur ...	110	45	100	255	5	10	6	4	7	17	4	4
Sharifpur ..	75	215	108	398	2	4	8	10	12	30	5	10
Total ...	2,874	3,281	2,159	8,314	91	117	177	60	150	387	104	131
Grand Total 1898	17,699	14,389	11,028	43,116	617	603	1081	669	1415	3165	1089	1363
Total 1897 ..	18,127	16,019	13,943	48,239	812	750	2443		2757	5200	1053	1396
Increase ...	...	..	...	...	...	...	.....		..	...	29	...
Decrease ...	428	1,630	2,915	5,114	195	147	693		1342	2035	...	23

NOTE.—Report defective e[illegible]rding children of

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

FINANCES.

Benevolent Collections.									Other Collections.				Income earned in Southern Asia.				
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
6	...	2	1x	..	...	1x	...	11	..	...	1	87	..	..	...	...	87
35	...	10	10	23	14	...	...	92	...	120	5	721	3,000	800	...	3,800	4,521
5	...	x	1	...	...	...	...	7	..	...	...	53	...	66	...	66	119
2	...	x	x	...	...	1	...	4	161	...	1	198	...	...	...	...	198
8	..	1	1	...	1	1	...	12	25	...	1	117	...	...	...	...	117
3	...	x	x	...	...	1	...	5	...	...	1	44	...	...	...	...	44
12x	3x	1x	2	...	...	2x	..	21	...	...	...	118	...	...	..	...	118
30	2	5x	3x	...	2x	...	....	63	...	...	1x	248	954	1,086	25	2,065	2,313
6	1	x	...	...	1	...	...	8	...	...	...	47	...	...	...	...	47
2	..	1	1	.	1	1	...	6	...	...	1	50	...	..	...	...	50
5		1	x	...	1	1	...	8	...	...	1	49	...	...	...	...	49
3	...	1	1	...	1	1	...	7	...	..	1	58	...	...	...	..	58
1	...	...	...	...	...	...	...	1	..	...	...	27	...	...	...	...	27
5	..	...	..	...	...	...	...	5	150	...	...	189	...	...	...	...	189
2x	1x	1x	...	..	...	1x		8	...	...	1	88	141	..	...	141	229
3		1	1	...	1	...	...	6	20	...	...	89	...	...	..	..	89
30	10	4x	13	1	2	17	4	81	...	73	6	1,359	2,812	1,443	400	4,655	6,014
28x	2	15x	5	..	...	...	..	51	...	...	6	191	604	152	...	756	947
4	...	...	...	..	...	...	...	4	...	...	1	60	...	...	...	..	60
3	x	x	...	...	x	...	...	4	...	...	1	48	.	...	...	..	48
215x	19x	47x	42x	24	24x	28x	4	404	356	193	28x	3,841	7,511	3,547	425	11,483	15,324
...	1	...	1	...	...	...	..	2	...	...	x	9	...	...	...	...	9
...	8	4	10	...	3	26	...	51	...	...	5	98	540	...	96	636	734
...	1	1	2	...	...	...	...	4	..	...	1	27	...	...	...	..	27
...	x	...	1	..	...	...	...	1x	...	...	1	8	..	...	...	..	8
.	12x	8	5	.	3	...	...	28x	...	8	4	82	746	494	...	1,240	1,322
...	2	x	1	...	1	..	.....	4x	...	...	1	21	...	...	...	...	21
...	...	..	1	...	1	...	...	2		...	1	11	...	...	...	...	11
...	25x	13x	21	...	8	26	...	94x	...	8	13	256	1,286	494	96	1,876	2,132
6	..	2	...	..	...	...	...	8	...	...	...	91	...	140	...	140	231
17	...	4	4	...	4	..	...	29	..	...	...	104	...	..	...	...	104
50	6	13x	11x	6	13	16x	...	116	...	5	4	216	...	225	...	225	241
185	...	114	20	...	...	...	7	326	...	...	..	2,094	6,690	27,391	...	34,081	36,175
31	..	8	...	...	...	...	72	111	...	20	...	252	739	1,005	850	2,594	2,846
73x	...	14x	8x	...	...	...	39	135	30	...	..	464	720	45	..	765	1,229
362x	6	156	43x	6	17	16x	118	735	30	25	4	3,221	8,149	28,806	850	37,805	41,026

NAMES OF CIRCUITS.	Church Property.								Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches & Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from European.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Oudh District.													
Barabanki ..	1	3,500	1	200	50	3,750	...	60	96	102	...	4	105
Hardoi ..	1	400	3	1,350	2,150	3,900	...	80	60	193	...	15	208
Itaunja ..	...	...	1	150	...	150	...	20	...	6	...	...	6
Lucknow Eng. ..	1	22,000	1	10,000	...	32,000	...	..	...	...	1000	..	1,000
Lucknow Hind.	3	24,000	7	50,500	376500	4,51,000	...	3,700	...	300	300	6x	606
Rae Bareilly ..	1	1,000	2	2,500	2,000	5,500	...	220	72	72	...	1	73
Shahabad ..	2	1,100	1	750	50	1,900	...	945	77	78	...	2	80
Unao ..	1	1,000	2	1,200	...	2,200	...	96	96	115	...	1	116
Total ...	9	53,000	18	66,650	380750	5,00,400	...	5,121	401	866	1300	29	2,195
Sitapur District.													
Baraganw ...	...	...	...	...	...	...	...	...	...	14	...	...	14
Lakhimpur ...	1	3,000	2	300	..	3,300	...	53	1	11	39	2	52
Mailani ...	..	..	1	200	...	200	...	32	...	13	...	1	14
Mohamdi ...	...	...	2	200	...	200	...	28	..	21	...	1x	23
Sidhauli ...	...	...	...	...	...	...	...	...	37	39	...	3	42
Sitapur ...	3	14,000	2	11,000	10,450	35,450	...	...	264	144	620	...	764
Total ...	4	17,000	7	11,700	10,450	39,150	...	113	302	242	659	7x	909x
Sambhal District.													
Amroha ...	3	850	6	1,025	...	1,875	...	36	60	96	...	1	97
Babu Khera ...	1	100	2	150	...	250	..	24	30	30	...	2	32
Bahjoi ...	1	60	2	400	12	472	...	50	45	36	...	2	38
Basta ...	1	100	1	400	...	500	...	30	45	48	...	4	52
Dhanaura ...	..	...	1	500	...	500	...	50	60	72	...	...	72
Gunnaur ...	2	135	2	285	...	420	..	30	60	51	...	2	53
Hasanpur ..	4	215	4	485	...	700	...	36	80	72	...	3x	75
Naraiuiya ..	1	20	...	..	...	20	...	12	30	35	...	2	37
Rajpura ...	1	150	...	...	...	150	...	53	37	30	...	1	31
Rasulpur ...	2	145	1	15	...	160	..	20	45	38	..	3	41
Sambhal ...	4	1,100	3	1,250	330	2,680	...	312	119	100	...	5	105
Shahpur ...	1	100	1	30	...	130	..	11	30	30	..	1	31
Sharifpur	2	130	1	30	...	160	...	10	37	36	..	1x	37
Total ...	23	3,105	24	4,570	342	8,017	...	674	687	674	...	27x	701
Grand Total 1898	115	219560	198	223448	854423	1297431	50,160	9,884	3849	5246	5805	194	11,248
Total 1897 ..	105	221092	177	213786	635743	1070621	..	...	...	4462	4314	...	8,876
Increase ...	10	...	21	9,662	218680	2,26,810	...	...	..	784	1491	...	2,372
Decrease ...	...	1,532	...	...	...	...	...	...	...	...	...	...	...

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

FINANCES.

Benevolent Collections.									Other Collections.			Total of Ministerial Support and all Collections.	Income Earned in Southern Asia.				Grand Total Collected and Earned in Southern Asia.
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.		Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
4	6	8x	...	...	2	4	17	41	..	...	9	159	480	...	...	480	639
5	...	1x	1	...	1	1	..	9	...	...	...	34	...	...	...	...	34
2	...	...	...	.	x	...	...	3	...	...	...	18	...	...	...	...	18
3	...	x	x	...	x	...	...	5	...	..	...	28	...	...	...	...	28
3	...	x	...	..	x	...	...	4	...	...	...	20	..	..	...	...	20
5	...	1	1	...	1x	...	...	8	...	...	...	38	...	...	...	...	38
4x	...	2x	2x	...	2x	...	...	11	...	...	...	34	...	...	...	...	34
90	10	30	15	5	10	35	55	250	...	12	9	758	3,020	1,490	...	5,110	5,868
2	...	1	x	...	x	...	...	4	..	...	...	35	...	..	...	...	35
2	...	1	1	...	...	x	...	5	...	..	...	30	...	...	...	...	30
2	...	x	x	...	1	..	...	4	...	...	...	22	...	...	..	..	22
2	...	x	...	..	x	x	x	3	...	..	...	20	...	...	...	...	20
1	...	...	...	...	x	...	...	1	...	...	...	25	...	...	...	...	25
3	...	x	...	..	1	...	2x	7	...	.	...	35	...	...	...	...	35
128	16	47x	21x	5	21x	41	74x	355	..	12	18	1,256	4,100	1,490	...	5,590	6,846
12	2	4	...	...	...	3	48	69	98	30	2	350	350	120	30	500	850
3	1	1x	...	...	x	3	...	8	...	..	3	70	...	24	...	24	94
5	...	x	...	...	1	1x	60	68	...	...	1	126	..	18	...	18	144
4	...	...	...	...	...	1	...	5	...	...	1	39	...	12	...	12	51
13	4x	12	1	1	1	20	75	127	...	5	2	220	630	183	...	813	1,033
1	...	...	...	...	...	1	...	2	...	..	1	29	...	...	...	..	29
2	...	x	2	...	x	1	...	6	11	...	2	65	...	...	14	14	79
1	1	...	...	..	...	...	..	2	...	...	1	24	36	18	...	54	78
...	...	...	...	..	...	...	...	..	..	..	...	24	..	...	...	..	24
41	8x	18x	3	1	3	30	183	288x	109	35	13	947	1,016	375	44	1,435	2,383
6	3x	x	...	..	1	1	...	11x	...	2	..	67	...	..	...	..	67
3x	2x	x	...	...	x	2	..	8x	...	3	..	53	...	..	..	...	53
7x	1x	2x	2x	..	1x	2x	...	17x	...	20	..	154	...	30	...	30	184
2x	1x	x	1	.	x	1	...	6x	...	..	..	43	...	...	...	..	43
1x	...	x	...	...	x	...	...	2x	..	2	..	36	...	...	..	...	36
2x	1	x	...	...	x	x	...	4x	..	2	..	37	..	...	..	...	37
10	2x	1	...	..	...	1x	...	14x	...	12	..	133	...	..	...	...	133
1x	x	x	1	...	1	x	...	5x	...	...	..	28	...	...	...	..	28
3	1x	x	...	...	x	1	...	6x	...	6	..	51	..	...	...	...	51
3x	3x	x	...	...	1x	2x	...	11x	...	2	..	81	...	...	..	...	81
5	2	x	x	...	x	..	...	8x	...	3	..	102	...	..	..	...	102
46x	19x	8x	5	...	8x	11x	...	99x	...	52	...	785	...	30	..	30	815

NAMES OF CIRCUITS.	Church Property.								Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches & Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Oudh District.													
Barabanki ..	1	3,500	1	200	50	3,750	...	60	96	102	...	4	106
Hardoi ..	1	400	3	1,350	2,150	3,900	...	80	60	193	...	15	208
Itaunja ..	...	...	1	150	...	150	...	20	...	6	...	...	6
Lucknow Eng. ..	1	22,000	1	10,000	...	32,000	...	..	...	...	1000	..	1,000
Lucknow Hind.	2	24,000	7	50,500	376500	4,51,000	...	3,700	...	300	300	6x	606
Rae Bareilly ..	1	1,000	2	2,500	2,000	5,500	...	220	72	72	...	1	73
Shahabad ..	2	1,100	1	750	50	1,900	...	945	77	78	...	2	80
Unao ..	1	1,000	2	1,200	...	2,200	...	96	96	115	...	1	116
Total ...	9	53,000	18	66,650	380750	5,00,400	...	5,121	401	866	1300	29	2,195
Sitapur District.													
Baraganw ...	...	...	...	...	...	...	...	...	...	14	...	...	14
Lakhimpur ...	1	3,000	2	300	..	3,300	...	53	1	11	39	2	52
Mailani ...	..	...	1	200	...	200	...	32	...	13	...	1	14
Mohamdi ...	...	...	2	200	...	200	...	28	..	21	...	1x	23
Sidhauli ...	...	...	...	...	...	...	...	...	37	39	...	3	42
Sitapur ...	3	14,000	2	11,000	10,450	35,450	...	...	264	144	620	...	764
Total ...	4	17,000	7	11,700	10,450	39,150	...	113	302	242	659	7x	909x
Sambhal District.													
Amroha ...	3	850	6	1,025	...	1,875	...	36	60	96	...	1	97
Babu Khera ...	1	100	2	150	...	250	..	24	30	30	...	2	32
Bahjoi ...	1	60	2	400	12	472	...	50	45	36	...	2	38
Basta ...	1	100	1	400	...	500	...	30	45	48	...	4	52
Dhanaura ...	..	...	1	500	...	500	..	50	60	72	...	...	72
Gunnaur ...	2	135	2	285	...	420	..	30	60	51	...	2	53
Hasanpur ..	4	215	4	485	...	700	...	36	80	72	...	3x	75
Narainiya ..	1	20	...	..	...	20	...	13	30	35	...	2	37
Rajpura ...	1	150	...	...	...	150	...	53	37	30	...	1	31
Rasulpur ...	2	145	1	15	...	160	..	20	45	38	..	3	41
Sambhal ...	4	1,100	3	1,250	330	2,680	...	312	119	100	...	5	105
Shahpur ...	1	100	1	30	...	130	..	11	30	30	..	1	31
Sharifpur	2	130	1	30	...	160	...	10	37	36	..	1x	37
Total ...	23	3,105	24	4,570	342	8,017	...	674	687	674	...	27x	701
Grand Total 1898	115	219560	198	223448	854423	1297431	50,160	9,884	3849	5246	5805	194	11,248
Total 1897 ..	105	221092	177	213786	635743	1070621	..	...	...	4462	4314	...	8,876
Increase ...	10	...	21	9,662	218680	2,26,810	...	...	..	784	1491	...	2,372
Decrease ...	...	1,532	...	...	...	...	...	...	...	...	...	...	...

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

FINANCES.

Benevolent Collections.									Other Collections.				Income Earned in Southern Asia.				
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
4	6	8x	...	...	2	4	17	41	..	...	9	159	480	...	...	480	639
5	...	1x	1	...	1	1	.	9	...	...	...	34	...	...	...	...	34
2	...	...	...	.	x	...	...	3	...	...	...	18	...	...	...	...	18
3	...	x	x	...	x	...	...	5	...	..	...	28	...	...	...	...	28
3	...	x	...	..	x	...	...	4	...	...	...	20	..	..	...	...	20
5	...	1	1	...	1x	...	...	8	...	...	...	38	...	...	...	...	38
4x	...	2x	2x	...	2x	...	...	11	...	...	...	34	...	...	...	...	34
90	10	30	15	5	10	33	55	250	...	12	9	758	3,620	1,490	...	5,110	5,868
2	...	1	x	...	x	...	...	4	..	...	...	35	...	...	...	...	35
2	...	1	1	...	...	x	...	5	...	..	...	30	...	...	...	...	30
2	...	x	x	...	1	..	...	4	...	...	...	22	...	...	..	..	22
2	...	x	...	..	x	x	x	3	...	..	...	20	...	...	...	...	20
1	...	...	...	...	x	...	...	1	...	...	...	25	...	...	...	...	25
3	...	x	...	..	1	...	2x	7	...	.	...	35	...	...	...	...	35
128	16	47x	21x	5	21x	41	74x	355	..	12	18	1,256	4,100	1,490	...	5,590	6,846
12	2	4	...	...	...	3	48	69	98	30	2	350	350	120	30	500	850
3	1	1x	...	...	x	3	...	8	...	..	3	70	...	24	...	24	94
5	...	x	...	...	1	1x	60	68	...	...	1	126	..	18	...	18	144
4	...	...	...	...	...	1	...	5	...	...	1	39	...	12	...	12	51
13	4x	12	1	1	1	20	75	127	...	5	2	220	630	183	...	813	1,033
1	...	...	...	...	...	1	...	2	...	..	1	29	...	...	...	..	29
2	...	x	2	...	x	1	...	6	11	...	2	65	...	...	14	14	79
1	1	...	...	..	...	...	..	2	...	...	1	24	36	18	...	54	78
...	...	...	...	..	...	...	...	..	..	..	...	24	..	...	...	..	24
41	8x	18x	3	1	3	30	183	288x	109	35	13	947	1,016	375	44	1,435	2,383
6	3x	x	...	...	1	1	...	11x	...	2	..	67	...	..	...	..	67
3x	2x	x	...	...	x	2	..	8x	...	3	..	53	...	..	..	...	53
7x	1x	2x	2x	...	1x	2x	...	17x	...	20	..	154	...	30	...	30	184
2x	1x	x	1	.	x	1	...	6x	...	..	..	43	...	...	...	..	43
1x	...	x	...	...	x	...	...	2x	...	2	..	36	...	...	..	...	36
2x	1	x	...	...	x	x	...	4x	..	2	..	37	..	...	..	...	37
10	2x	1	...	..	...	1x	...	14x	...	12	..	133	...	..	...	...	133
1x	x	x	1	...	1	x	...	5x	...	...	..	28	...	...	...	..	28
3	1x	x	...	...	x	1	...	6x	...	6	..	51	..	...	...	...	51
3x	3x	x	...	...	1x	2x	...	11x	...	2	..	81	...	...	..	...	81
5	2	x	x	...	x	..	...	8x	...	3	..	102	...	..	..	...	102
40x	19x	8x	5	...	8x	11x	...	99x	...	52	...	785	...	30	..	30	815

NAMES OF CIRCUITS.	Church Property.								Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bareilly District.													
Aonla ...	1	300	3	900	50	1,250	...	60	75	74	..	1	75
Bareilly ...	2	15,073	2	30,000	103700	1,38,773	...	—	480	320	180	4x	504
Bareilly Sadar Bazar ..	1	400	1	300	1,000	1,700	..	65	...	28	16	2	47
Bhamora ..	..	..	1	100	..	100	..	22	36	30	..	1	31
Bilsi ...	1	500	3	700	50	1,250	..	160	72	77	..	1	79
Binawar ..	1	80	2	360	..	380	..	38	36	36	..	1	37
Bisauli .	2	80	2	1,160	..	1,240	..	67	..	96	..	2	98
Budaon ..	2	19,000	2	7,000	12,060	38,060	...	270	180	73	108	2x	183
Dataganj ..	1	100	2	300	50	450	...	42	36	37	..	1	38
Faridpur ...	2	300	3	450	..	750	..	60	36	42	..	1	43
Jalalabad ..	2	200	3	600	...	800	...	60	36	37	..	2	39
Kakrala ..	1	120	4	500	...	620	...	...	48	48	...	2	50
Khera Bajhera,	1	4,000	2	3,000	100	7,100	...	...	24	25	...	1	26
Miranpur Katra,	2	150	2	200	100	450	...	...	36	43	..	1	34
Panahpur ...	1	300	5	750	...	1,050	..	50	60	79	...	...	80
Pawayan ..	1	150	4	900	225	1,275	...	112	48	62	...	1	63
Shahjahanpur E.	2	6,500	3	5,200	12,000	23,700	...	400	180	174	1020	5	1,199
" W.	2	3,700	4	9,000	27,325	40,025	...	...	140	67	63	5x	135
Tilhar ...	11	1,000	3	1,500	50	2,550	..	...	...	54	...	1	55
Ujhani ..	2	137	1	80	..	227		16	48	43	..	...	43
Total ..	38	52,100	52	52,940	156710	2,61,750	..	1,422	1571	1435	1387	35x	2,858
Garhwal District.													
Bainoli ..	..	...	..	..	..	..	..	..	..	6	..	1	7
Gadoli ...	..	...	1	3,000	25,000	28,000	...	..	...	12	27	2	42
Kainur ...	1	100	2	200	..	300	..	...	...	19	..	3	22
Lansdowne ..	..	..	1	1,600	..	1,600	..	...	..	4	...	1	5
Pauri ...	4	4,550	6	7,400	6,800	18,750	..	...	...	24	15	3	42
Ramni ...	...	...	1	150	79	229	...	79	...	13	..	2	15
Srinagar ...	..	..	2	350	...	350	...	...	...	7	..	1	8
Total ...	5	4,650	13	12,700	31,879	49,229	...	79	...	85	42	14	141
Kumaon District.													
Bhabar & Tarai,	1	1,800	2	1,900	1,300	5,000	...	300	...	17	62	4	83
Bhot ...	...	...	1	70	6,553	6,623	160	...	...	72	...	3	75
Dwarahat ..	3	3,600	5	3,300	2,700	9,600	...	40	...	47	30	14	91
Naini Tal Eng. ...	1	26,000	1	9,000	200000	2,35,000	50,000	...	...	...	1768	...	1,768
" " Hind.	1	6,000	3	20,000	18,000	44,000	...	1,000	120	72	48	1	121
Pithoragarh ...	4	3,500	9	4,869	22,000	30,369	...	200	132	149	142	8	299
Total ..	10	40,900	21	39,139	250553	3,30,592	50,160	1,540	252	357	2050	30	2,437

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

FINANCES.

Benevolent Collections.									Other Collections.				Income earned in Southern Asia.				
For Missionary Society. From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
16	...	12	3	...	5x	4x	48	89	...	45	..	239	15	107	..	122	361
20	...	5	2x	...	2x	11x	...	41	..	30	...	280	75	12	...	87	367
1	...	x	...	...	x	...	...	2	...	..	...	8	...	...	...	...	8
140	...	40	..	...	..	190	400	770	...	300	15	2,085	...	...	...	..	2,085
168	35	35	...	...	..	...	130	368	...	240	...	1,214	4,641	4,771	15,000	24,412	25,626
9	1	3x	2	1	1	...	...	17	..	...	..	90	...	...	...	...	90
6	...	1x	3	..	1x	5	25	42	...	...	..	122	...	...	...	...	122
17x	..	2	2	...	...	5	14x	41	...	...	...	157	...	...	...	...	157
377x	36	99x	12x	1	10x	216x	617x	1370	...	615	15	4,195	4,731	4,890	15,000	24,621	28,816
4x	x	x	...	...	...	x	...	5	...	...	...	19	..	...	...	...	19
4x	4x	1x	x	...	x	4x	...	16	...	...	...	69	36	54	...	90	159
3x	...	x	...	...	...	x	..	4	...	..	...	19	...	...	...	...	19
6x	x	1x	x	..	...	1x	1	11	...	...	...	34	...	...	...	...	34
3x	..	1	x	..	..	...	..	5	...	..	...	47	...	...	...	...	47
..	79x	14	3	...	.	55	234	385	...	120	10	1,279	336	753	...	1,089	2,368
22	85x	18x	4x	...	x	61x	235	428x	...	120	10	1,467	372	807	...	1,179	2,646
12	...	1	...	...	1	4	...	19	...	...	...	115	..	...	...	...	115
4	...	x	x	...	x	2	...	7	...	...	...	39	...	...	...	..	39
2	1	...	...	...	x	1x	...	5	..	..	...	43	...	...	...	...	43
4	1	1	1	...	1	2	..	10	...	...	2	64	...	...	...	...	64
7	...	1	1	...	1	3	...	13	...	...	...	85	...	...	...	...	85
8	1x	1x	1	...	1	1	7	21	...	...	...	74	...	...	...	...	74
6	2x	1x	1x	...	1x	2x	...	15	...	...	1	92	...	...	..	...	92
7	1	1	1	...	1	3	10	24	...	...	1	62	...	...	...	...	62
5x	...	1	...	..	1	1x	...	9	...	...	...	40	...	...	...	...	40
3	...	1	...	..	...	2	1	7	...	...	..	48	..	...	...	...	48
39	3	6	5	...	1	14	21	89	...	...	2	196	192	44	...	236	432
5	...	1	...	...	...	1x	...	8	...	...	...	39	...	..	...	...	39
3	1	x	x	...	...	3	...	8	...	...	x	45	...	...	...	...	45
105	11	17	11x	.	9x	41	39	234	...	...	6	942	192	44	...	236	1,178
1,296	225	423	162	37	100	470	1270	3997	495	1060	107	16,910	27,357	40,483	16,415	84,255	101165
1,248	109	365	168	34	112	460	2496	5243	...	...	..	...	19,165	...	...	...	50,443
48	116	58	...	3	...	10	...	...	...	..	...	..	8,192	..	..	...	50,792
...	...	...	6	...	12	...	1226	1246	...	...	...	...	...	...	...	...	...

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.					GIRLS' SCHOOLS.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
MORADABAD DISTRICT.										
Bijnor ..	9	117	15	132	115	7	60	40	100	90
Chandausi ...	7	45	35	80	68	5	20	22	42	37
Dhampur ...	5	40	11	51	40	2	24	3	27	20
Kanth ...	3	36	5	41	30	2	16	4	20	15
Kirathpur ...	4	42	..	42	28	1	14	...	14	8
Kundarki ...	6	62	30	92	55	4	50	40	90	75
Mandawar ...	5	57	18	75	50	3	25	12	37	30
Moradabad ...	13	185	25	210	175	27	190	204	394	305
Nagina ...	4	48	10	58	40	2	20	4	24	16
Najibabad ...	3	43	8	51	27	2	22	3	25	15
Nurpur ..	3	28	...	28	21	2	11	...	11	8
Seohara ...	5	47	2	49	30	3	20	2	22	12
Sherkot ...	5	38	10	48	30	..	...	...	...	...
Thakurdwara ...	5	64	10	75	55	4	30	10	40	30
Total ...	77	852	179	1,031	764	64	502	344	846	661
GONDA DISTRICT.										
Bahraich ...	2	68	75	143	101	1	21	31	52	44
Bhinga ...	1	18	32	50	46	...	...	...	...	..
Balrampur ...	1	22	56	78	58	1	...	16	16	10
Calonelganj ...	1	5	20	25	18	...	..	...	...	..
Gonda ..	2	7	107	114	88	...	...	...	...	...
Kaisarganj ...	..	...	...	...	...	...	...	...	...	...
Mankapur ...	1	16	18	34	29	...	..	...	...	...
Nawabganj ...	2	4	44	48	38	1	...	25	25	19
Nanpara ...	...	...	...	...	...	...	18	8	26	18
Total ...	10	140	352	492	378	4	39	80	119	91
PILIBHIT DISTRICT.										
Baheri ...	6	64	6	70	64	1	13	10	23	22
Bisalpur ...	6	70	11	81	40	2	10	7	17	6
Fathganj West ...	6	79	35	114	93	4	38	35	73	60
Milak ...	3	34	11	45	35	1	12	6	18	15
Mirganj ...	3	48	7	55	35	1	11	...	11	5
Nawabganj ...	4	63	10	73	64	1	27	1	28	9
Pilibhit ...	6	68	27	95	85	3	18	32	50	40
Puranpur ...	3	40	20	60	47	1	15	11	26	17
Rampur ...	5	56	31	87	84	2	20	4	24	20
Shahi ...	7	91	19	110	90	3	22	3	25	15
Sirauli ...	7	101	15	116	84	4	47	5	52	30
Total ...	56	714	192	906	721	23	233	114	347	239

FOR THE YEA R ENDING WITH 31ST DECEMBER, 1898.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	...	..	1	50	1	51	45	17	22	283	250
..	..	..	...	..	..	..	...	...	...	12	12	122	105
...	..	..	..	..	..	...	...	..	...	7	7	78	60
...	..	..	..	..	..	...	...	...	...	5	5	61	45
...	..	..	..	..	...	..	...	..	...	5	5	56	36
...	..	...	..	..	..	...	...	...	...	10	10	182	130
...	..	..	..	..	..	...	...	...	..	8	5	112	80
1	105	110	215	195	1	111	..	111	104	42	65	930	779
...	...	...	..	...	...	...	...	...	...	6	7	82	56
..	..	...	..	...	...	...	...	...	...	5	5	76	42
...	..	..	..	...	...	..	...	..	...	5	5	39	29
..	...	..	..	...	...	..	...	...	...	8	8	71	42
...	..	..	..	...	...	...	...	...	...	5	5	47	30
...	..	..	..	...	..	...	..	...	..	9	9	114	85
1	105	110	215	195	2	161	1	162	149	144	170	2,254	1,769
..	..	..	..	..	...	..	...	...	...	3	12	195	145
...	...	..	..	..	...	...	...	...	...	1	2	50	46
...	...	..	..	..	...	...	...	...	...	2	3	94	68
...	...	..	..	..	...	...	...	...	...	1	1	25	18
..	...	..	..	..	1	74	1	75	60	3	15	189	148
...	...	..	..	..	...	...	..	..	..	..	...	..	...
...	..	..	..	..	...	...	...	...	..	1	1	34	29
...	...	..	..	..	...	...	...	...	..	3	3	73	57
...	...	..	..	..	...	...	...	...	..	1	1	26	18
...	..	..	...	..	1	74	1	75	60	15	38	686	529
...	...	...	...	...	..	...	...	...	...	7	7	98	86
...	...	...	...	...		...	...	...	...	8	8	98	46
...	...	...	..	...	...	..	...	...	...	10	13	187	153
...	..	...	...	...	...	...	...	...	...	4	4	63	50
...	...	...	...	...	...	...	...	...	...	4	4	66	40
..	...	..	...	...	...	...	...	...	...	5	5	101	73
...	...	..	...	...	...	..	...	...	...	9	10	145	125
..	...	...	...	...	...	..	...	...	...	4	4	86	64
...	...	...	...	...	...	...	...	...	...	7	7	111	104
..	...	...	...	...	...	...	...	...	...	10	12	135	105
...	...	...	..	...	..	...	...	...	...	11	13	168	114
...	...	...	..	...	...	...	..	...	..	79	87	1,253	960

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total	
Bareilly District.										
Aonla ..	5	96	..	96	54	3	26	...	26	15
Bareilly ...	6	.. 95	31	126	114	15	172	. 158	330	199
Bareilly Sadar Bazar	1	. 42	10	52	30	1	15	10	25	15
Bhamora ...	4	. 50	5	55	35	...	...	...	...	...
Bilsi ...	6	98	19	117	90	2	. 25	3	28	20
Binawar ...	2	30	1	31	8	...	...	...	...	...
Bisauli ...	4	67	15	82	70	2	30	...	30	25
Budaon ...	6	80	10	90	62	11	35	148	183	125
Dataganj ...	1	18	...	18	15	...	...	...	...	...
Faridpur ...	2	24	...	24	15	...	...	...	...	...
Jalalabad ...	3	30	...	30	16	...	...	...	...	...
Kakrala ...	4	96	25	121	96	1	18	1	19	15
Khera Bajhera ...	1	4	10	14	8	2	..	33	33	23
Miranpur Katra ...	4	50	20	70	45	...	...	...	...	...
Panahpur ...	1	...	10	10	6	...	...	...	...	...
Pawayan ..	2	61	43	104	96	1	48	6	54	45
Shahjahanpur East ...	1	..	20	20	19	4	...	80	80	75
Do West ...	2	45	...	45	35	1	5	...	5	4
Tilhar ...	5	42	10	52	48	1	. 8	2	10	8
Ujhani ...	6	73	28	101	70	1	5	...	5	3
Total ..	66	1,001	257	1,258	932	45	387	. 441	828	572
Garhwal District.										
Bainoli ...	...	...	...	...	..	..	...	...	..	..
Gadoli ...	1	28	...	28	24	3	. 7	53	60	60
Kainur ...	6	26	46	72	52	...	...	...	...	...
Lansdowne ...	1	2	8	10	10	...	...	...	...	...
Pauri .	6	10	51	61	54	...	...	...	...	...
Ramni ...	2	6	16	22	14	...	...	..	...	...
Srinagar ..	...	...	...	...	...	...	...	...	...	...
Total ..	16	72	121	193	154	3	7	53	60	60
Kumaon District.									..	
Bhabar and Tarai ...	5	40	20	60	45	1	5	10	15	10
Bhot ...	2	...	60	60	45	...	...	...	...	..
Dwarahat ..	1	...	6	6	3	1	...	7	7	5
Naini Tal Eng. ...	...	..	...	...	...	...	...	...	...	..
Naini Tal Hind. ..	2	...	40	40	35	2	9	50	59	45
Pithoragarh ...	16	40	550	790	550	1	80	...	80	61
Total ...	26	80	876	956	678	5	. 94	67	161	121

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
...	...	...	...	...	...	..	..	...	...	8	12	122	69
1	60	70	130	112	1	305	...	305	305	23	58	891	730
1	2	75	77	65	..	...	...	...	..	3	9	154	110
..	...	...	...	...	...	...	..	..	..	4	4	55	35
...	...	...	...	...	...	...	...	...	..	8	7	145	110
..	..	.	...	...	...	...	...	..	..	2	2	31	8
...	...	...	...	..	...	...	..	..	..	6	6	112	95
1	70	79	149	126	1	60	2	62	70	19	31	484	383
...	...	...	...	..	...	...	...	...	..	1	1	18	15
...	...	...	...	...	...	...	...	...	..	2	2	24	15
...	...	..	..	..	...	...	..	...	..	3	3	30	16
...	...	..	...	..	...	...	...	...	..	5	5	140	111
...	...	..	...	..	...	...	...	...	..	3	4	47	31
...	...	...	...	..	...	...	...	...	..	4	4	70	45
1	28	...	28	20	1	23	...	23	17	3	5	61	43
..	...	...	...	...	...	...	..	...	..	3	3	158	141
2	160	138	298	220	...	...	...	...	..	7	22	398	314
...	...	...	..	...	1	111	...	111	94	4	10	161	133
...	.	...	...	...	..	...	...	...	..	6	6	62	56
..	...	...	...	...	...	...	...	...	..	7	7	106	73
6	320	362	682	543	4	499	2	501	486	121	201	3,269	2,533
..	..	..	...	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	1	92	..	92	90	5	14	180	174
1	14	2	16	12	..	..	..	..	..	7	10	88	64
..	..	..	...	...	..	..	..	..	..	1	1	10	10
1	40	110	150	140	..	..	..	..	..	7	16	211	194
..	..	...	...	...	..	..	..	..	..	2	2	22	14
..	..	..	...	...	..	..	..	..	..	..	..	..	..
2	54	112	166	152	1	92	..	92	90	22	43	511	456
1	13	40	53	37	..	..	..	..	..	7	8	128	92
...	...	..	...	.	..	..	..	..	...	2	2	60	45
1	29	51	80	74	1	39	..	39	35	4	13	132	117
1	66	..	66	58	1	136	..	136	120	2	23	202	178
1	8	144	152	116	..	...	..	..	..	5	16	251	196
1	12	7	19	16	..	...	..	...	...	18	28	889	627
5	128	242	370	301	2	175	..	175	155	38	90	1,662	1,255

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Oudh District.										
Barabanki ..	3	11	48	59	51	1	...	22	22	16
Hardoi ..	12	85	190	275	250	3	75	...	75	65
Itaunja ..	1	..	16	16	12	..	...	...	...	...
Lucknow Eng. ..	..	..	..	..	..	..	...	...	...	...
Lucknow Hind. ..	9	64	173	237	212	7	3	153	156	110
Rae Bareilly ..	11	54	130	184	150	1	10	...	10	6
Shahabad ..	12	105	77	182	129	3	45	19	64	48
Unao ..	12	95	135	230	127	1	15	...	15	13
Total ...	60	414	769	1,183	931	16	148	194	342	258
Sitapur District.										
Baraganw ...	1	6	5	11	8	...	...	...	...	...
Lakhimpur ...	1	3	30	33	21	1	...	14	14	10
Mailani ...	...	...	...	...	...	...	..	...	.	...
Mohamdi ...	...	...	...	...	...	...	...		..	..
Sidhauli ...	1	6	...	6	5	...	...	..	...	..
Sitapur ...	2	34	9	43	36	..	...	...	...	.
Total ...	5	49	44	93	70	1	...	14	14	10
Sambhal District.										
Amroha ...	4	33	5	38	27	3	10	2	12	10
Babu Khera ..	4	30	...	30	25	...	...	...	...	...
Bahjoi ...	3	36	...	36	28	1	7	...	7	5
Basta ...	2	17	3	20	17	1	12	...	12	9
Dhanaura ...	1	47	2	49	45	1	18	..	18	13
Gunnaur ...	3	30	.	30	24	...	...	...	...	...
Hasanpur ..	3	15	30	45	39	2	...	66	66	61
Narainiya ..	4	30	4	34	29	2	20	...	20	18
Rajpura ...	2	19	..	19	15	...	...	...	...	...
Rasulpur ...	5	40	10	50	34	3	12	8	20	12
Sambhal ...	5	63	22	85	71	7	30	220	250	202
Shahpur ...	2	17	6	33	20	..	...	..	...	...
Sharifpur	4	29	7	36	25	2	10	...	10	8
Total ...	42	406	89	495	399	22	119	296	415	338
Grand Total 1898 ...	358	3,728	2,879	6,607	5027	183	1,529	1,603	3,132	2350
Total 1897 ..	388	3,938	3,218	7,217	5409	191	1,402	1,806	3,208	2410
Increase ...	..	...	...	...	..	...	127	...	..	...
Decrease ...	30	210	339	610	382	8	...	203	76	60

FOR THE YEAR ENDING WITH 31ST DECEMBER, 1898.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
1	2	45	47	38	...	...	...	...	...	5	7	128	105
.	...	...	...	..	...	...	...	...	...	15	17	350	315
...	..	...	...	...	...	...	...	...	...	1	1	16	12
...	...	...	...	...	...	..	...	...	...	...	...	...	...
4	110	231	341	274	2	178	6	184	139	22	48	918	735
1	18	28	46	40	...	...	...	...	...	13	8	240	196
...	..	...	...	...	...	..	...	...	...	15	18	246	177
1	10	80	90	50	...	...	...	...	...	14	15	335	190
7	140	384	524	402	2	178	6	184	139	85	114	2,233	1,730
...	...	...	...	...	...	...	..	...	...	1	1	11	8
...	...	...	...	...	...	...	...	...	..	2	2	47	31
...	...	...	...	...	...	...	...	.	...	...	..	..	...
...	...	...	...	...	...	..	...	...	...	..	..	..	..
...	...	...	...	..	...	...	...	..	...	1	1	6	5
1	61	81	142	127	1	149	2	151	116	4	18	336	279
1	61	81	142	127	1	149	2	151	116	8	22	400	323
..	...	...	..	...	.	..	...	...	...	7	7	50	37
..	...	...	...	..	...	..	...	...	...	4	4	30	25
...	...	...	..	..	..	..	...	...	...	4	4	43	33
...	...	...	..	..	..	..	...	...	...	3	3	32	26
..	...	...	...	..	...	...	...	...	...	2	4	67	58
...	.	...	..	..	...	..	...	...	...	3	3	30	24
..	...	...	..	..	..	..	...	...	..	5	4	111	100
..	...	..	..	...	...	..	...	...	...	6	6	54	47
...	...	.	..	..	..	...	..	...	...	2	2	19	15
..	...	..	..	..	...	..	...	...	...	8	8	70	46
1	19	41	60	51	...	..	...	...	...	13	15	395	324
...	...	...	...	...	..	..	...	...	...	2	2	23	20
...	..	..	...	...	..	..	...	...	...	6	6	46	33
1	19	41	60	51	..	..	...	...	...	65	68	970	788
23	827	1,332	2,159	1771	13	1,328	12	1,340	1195	577	833	13,238	10,343
23	933	1,312	2,245	1867	13	1,329	5	1,334	996	615	843	13,814	10,682
...	...	20	...	...	...	...	7	6	199	...	...	...	...
...	106	...	86	96	...	1	...	...	...	38	10	576	330

Report and Minutes . . . .

North India Conference

OF THE

Methodist Episcopal Church.

1900.

Report and Minutes . . . .

North India Conference

OF THE

Methodist Episcopal Church.

1900.

Annual report 1899
2nd

Minutes of the Thirty-Sixth Session

OF THE

North India Conference

OF THE

Methodist Episcopal Church,

HELD AT

Lucknow, January 10-15, 1900.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1900.

Triers of Appeals.

J. H. MESSMORE, J. BLACKSTOCK, S. S. DEASE, W. R. BOWEN, N. L. ROCKEY, G. H. FREY, M. STEPHEN.

Committee on Conference Relations.

T. J. SCOTT, J. BLACKSTOCK, H. K. LIST, S. B. FINCH.

Epworth League—Board of Control.

J. W. ROBINSON, MISS SHELDON, D. L. THOBURN, MISS SELLARS, W. A. MANSELL.

Deaconess Work—Board of Supervision.

J. C. BUTCHER, *Chairman*; S. TUPPER, M. STEPHEN, J. W. ROBINSON, W. R. BOWEN, MRS. PARKER, MRS. BARE, MRS. KNOWLES, MISS THOBURN.

Sunday School Union.

J. N. WEST, *President*, G. C. HEWES, *Secretary and Treasurer.*

Conference Historical Society.

N. L. ROCKEY, *President and Chronicler*; G. C. HEWES, *Secretary.*

Conference Literary Society.

S. S. DEASE, *President*; J. H. GILL, *Vice-President*; J. C. BUTCHER, *Secretary and Treasurer.*

Trustees of the Theological Seminary and Normal School.

N. L. ROCKEY, E. W. PARKER, F. R. WELSH, ESQ., 1901; J. GROVES, ESQ., A. G. MCARTHUR, S. S. DEASE, 1902; L. A. CORE, C. L. BARE, MR. GEORGE LUKE, 1903; J. C LAWSON, E. MASSEY, North West India Conference; T. S. JOHNSON, Bombay Conference; H. JACKSON, Bengal-Burma Conference; BISHOP J. M. THOBURN, *Ex-Officio*; T. J. SCOTT, *Ex-Officio Secretary.*

Trustees of the Reid Christian College, Lucknow.

J. W. ROBINSON, J. C. BUTCHER, L. A. CORE, 1901, R HOSKINS, P. M. BUCK, E. W. PARKER, *President*, 1902; W. E. CRAWSHAW, ESQ., T. J. SCOTT, D. M. BUTLER, 1903; C. L. BARE, *Ex-Officio Secretary*; BISHOP J. M. THOBURN, *Ex-Officio.*

Local Committee, Naini Tal Schools.

J. H. MESSMORE, E. W. PARKER, N. L. ROCKEY, R. I. FAUCETT, S. KNOWLES, S. S. DEASE, T. J. SCOTT, J. ANDERSON, ESQ., G. W. GREGSON, ESQ., J. C. BUTCHER, MRS. BUTCHER, MISS EASTON, MISS CARVER.

Conference Roll.

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

Adams, Horace J.	1874	Knowles, Samuel	1858
Ashe, William W.	1895	Lawrence, Shadulla	1893
Bahadur Singh	1896	List, Henry K.	1889
Baldeo Pershad	1893	Mansell, Sabine	1892
Bansi Dhar	1895	Mansell, W. A.	1889
Bare, C. L.	1880	McArthur, A. G.	1893
Basant Ram	1894	Mazhar-ul-Haqq	1893
Bihari Lal I.	1892	Messmore, J. H.	1861
Bihari Lal II.	1889	Mukerji, H. L.	1886
Bhikki Lal	1894	Mitchell, H. B	1886
Blackstock, J.	1875	Neeld, F. L.	1881
Bowen, W. R.	1882	Nizam Ali	1896
Butcher, J. C.	1885	Parker, E. W.	1859
Butler, David M.	1893	Patras, Benjamin	1887
Chhotu Lal	1894	Paul, Chiddu S.	1889
Chowfin, David A.	1892	Peters, William	1879
Cocker, Benj. F.	1884	Phillip, B. S.	1893
Core, Lewis A.	1889	Phillip, Samuel	1891
Craven, Thomas	1870	Presgrave, Grafton D.	1894
Cutting, Hiram A.	1874	Robinson, John W.	1892
Cutler, Lucius	1885	Rockey, Noble L.	1884
Dease, Stephen S.	1881	Samuel, John F.	1893
Dysell, Joseph	1896	Samuel, Joshua S.	1896
Falls, Seneca	1886	Scott, Thomas J.	1863
Fazl Masih	1893	Scott, Warren M.	1888
Finch, Superian B.	1894	Shipley, Charles	1885
Franklin, R. S.	1893	Speake, William T.	1890
Frey, Geo. H.	1889	Stephen, Matthew	1882
Gill, Joseph H.	1871	Solomon, Abraham	1879
Greenwold, F. W.	1879	Solomon, Joshua	1896
Hancock, C.	1886	Sweet, Aaron	1893
Hewes, G. C.	1891	Thoburn, David L.	1894
Humphrey, J. L.	1857	Tupper, Samuel	1889
Jacob, Joseph	1896	Wahid-ud-Din, Joseph	1894
Janvier, Joel T.	1864	Waugh, James W.	1859
Jawala Sing	1894	West, John N.	1893
Jordan, James	1883	Wheeler, Samuel	1889
Kanhai Singh	1887	Wilson, Harkua	1887
Karim Masih	1893	Yaqub Shah.	1882
Kidder, D. P.	1885		

CLASS B.—Members in full connection in the studies of the fourth year.

Ganga Nath	Elder	...	1896
Mohammed Hasan Jan	Deacon	'94	1895
Prabbhu Dayal,	,,	...	1897
Albert Frank	,,	'99	1897
Joseph H. Smart,	,,	'97	1897

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

Nathaniel R. Childs,	Deacon		1897
John H. Walter,	,,	1900	1897
Bulaqi Singh,	,,	'94	1895
Lazar Shah	,,	'97	1898
Jhukkan Lal,	,,	'93	1898
Prem Singh,	,,	...	1898
James Thompkinson	,,	1900	1899

CLASS D.—Preachers on trial.

Yaqub Ali	Deacon	II Year	1899
Kay Silas	,,	,,	1899
Yaqub Singh		I Year	1900
Robert I. Faucett,	Elder	,	1900

SUMMARY.

Missionaries in full connection	....	 21
Hindustani members in full connection	....	 70
	Total	 91
Missionaries on trial	....	 1
Hindustani members on trial	....	 3
		4
	Total	 95

Conference Appointments.

BAREILLY DISTRICT.

E. W. Parker, P. E. (P. O. Shahjahanpur.)

Aonla, Basant Ram.
Bareilly, S. S. Dease, Samuel Phillip.
,, Hindustani Church, W. R. Bowen.
,, Sadar Bazar, Joseph Wahid-ud-Din.
Bhamora, Nizam Ali.
Bilsi, W. T. Speake.
Binawar, supplied by Govind Ram.
Bisauli, Bahadur Singh.
Budaon, G. C. Hewes, Joshua Solomon.
Dataganj, Bihari Lal II.
Faridpur, Chiddu S. Paul.
Jalalabad, Lucius Cutler.
Kakrala, supplied by John Robert.
Khera Bajhera, Kanhai Singh.
Miranpur Katra, B. F. Cocker.
Mohamdi, to be supplied.
Panahpur, Joseph Dysell.
Pawayan, Aaron Sweet.
Shahjahanpur, John Blackstock, Prabbhu Dayal.
Shahjahanpur West, Ganga Nath.
Tilhar, H. K. List.
Ujhani, James Jordan.
Bareilly Theological Seminary, T. J. Scott, principal; S. S Dease, H. L. Mukerji, professors ; Jawala Singh, teacher.

GARHWAL DISTRICT.

J. H. Gill, P. E. (P. O. Pauri, Garhwal.)

Bainoli, F. W. Greenwold.
Kainur, David A. Chowfin.
Lansdowne and Kotdwara, supplied by Ghungar Money.
Pauri and Gadoli, J. H. Gill, F. L. Neeld.
Ramni, Sabine Mansell.
Srinagar, supplied by Edward Thomson.
Mission Hospital and Dispensary, to be supplied.
Supernumerary, W. W. Ashe.

GONDA DISTRICT.

William Peters, P. E. (P. O. Bahraich.)

Bahraich, supplied by Arthur S. Wesley.
Balrampur, Behari Lal.
Bhinga, J. F. Samuel.
Gonda, S. B. Finch.
Kaisarganj, Baldeo Pershad.
Karnalganj, Samuel Wheeler.
Mankapur, J. S. Samuel.
Nanpara, L. J. McGee.
Nawabganj, Crawford Hancock.
Sujauli, to be supplied.
Supernumerary, Thomas Craven.

HARDOI DISTRICT.

Samuel Tupper, P. E. (P. O. Hardoi.)

Bilgram, Jukkhan Lal.
Hardoi, Samuel Tupper,
Malawan, to be supplied by Nand Ram.
Pali, ,, ,, John D. Flint.
Pihani, ,, ,, Sadal Masih.
Safipur, ,, ,, John Higginbottom.
Sandi, ,, ,, Robert Turner.
Sandila, ,, ,, Baldeo Pershad.
Shahabad, Yaqub Shah.
Unao, A. G. McArthur.

KUMAON DISTRICT.

Samuel Knowles, P. E. (P. O. Naini Tal.)

Bhot, Harkua Wilson.
Dwarahat, N. L. Rockey, Shadulla Lawrence.
Gangoliahat, supplied by Chamrua Wilson.
Haldwani, supplied by John W. Todd.
Lahu Ghat, ,, ,, Debi S. Hukill.
Lobha, ,, ,, Gauri Datt.
Naini Tal Circuit, Samuel Knowles.
,, Hindustani Church, to be supplied by Bali M. Dass.
,, English Church, Robert I. Faucett.
,, Boys' High School, J. C. Butcher, Wilfred W. Scott, lay missionary.
Pithoragarh, Benjamin Patras.
Ramnagar, supplied by Bir Singh.
Supernumerary, J. W. Waugh, J. L. Humphrey.

MORADABAD DISTRICT.

L. A. Core, P. E. (P. O. Moradabad.)

Bijnour, Seneca Falls.
Chandausi, Matthew Stephen.
Dhampur, Fazl Masih,
Kanth, supplied by B. S. Budden.
Kiratpur, Bansi Dhar.
Kundarki, Lazar Shah.
Mandawar, H. B. Mitchell.
Moradabad, L. A. Core, Mazhar-ul-Haqq.
,, High School, L. A. Core, Joseph Jacob.
Nagina, Charles Shipley.
Najibabad, supplied by Benj. McGregor.
Nurpur, ,, ,, Gulab Singh.
Seohara, ,, ,, Jabbhu Lal I.
Sherkot, ,, ,, Peter Merrill.
Thakurdwara, ,, ,, Mohan Singh.

OUDH DISTRICT.

J. W. Robinson, P. E. (P. O. Sitapur.)

Bahram Ghat, supplied by Mangal Singh.
Barabanki, Yaqub Ali.
Lakhimpur, D. P. Kidder.
Lucknow, Circuit, J. N. West, Albert Frank.
,, Hundustani Church, D. M. Butler.
,, English Church, J. H. Messmore.
,, Reid Christian College, C. L. Bare, J. N. West; Brenton T. Badley, lay missionary; G. D. Presgrave.

Lucknow, Methodist Publishing House, D. L. Thoburn; Chas. R. Hawes, lay missionary.
Malihabad, Yaqub Singh.
Rae Bareli, G. H. Frey.
Sidhauli, J. H. Smart.
Sitapur, Chotte Lal, Kay Silas.
Editor, Kaukab i Hind, J. H. Messmore.
On leave to America, W. A. Mansell.

PILIBHIT DISTRICT.

Hiram A. Cutting, P. E. (P.O. Fatehganj West.)

Bhojipura, N. R. Childs.
Bisalpur, supplied by Jabbhu Lall II.
Fatehganj West, H. A. Cutting, J. H. Walter.
Jahanabad, supplied by Keshri Singh.
Milak, Ghasa Ram.
Mirganj, supplied by Kallu Singh.
Nawabganj, supplied by Girdhari Lal.
Pilibhit, James Tomkinson.
Puranpur, supplied by Moti Lal.
Rampur, ,, ,, Ase Ram.
Shahi, ,, ,, Kaliram Singh.
Sirauli, Bhikki Lal.
Supernumerary, Abraham Solomon.

SAMBHAL DISTRICT.

Horace J. Adams, P. E. (P. O. Sambhal)

Amroha, Warren Scott.
Babukhera, Balaqi Singh.
Bahjoi, supplied by Mathura Parshad.
Basta, Karim Masih.
Dhanaura, Mohammed Hasan Jan.
Gunnaur, Ram Sukh Franklin.
Hasanpur, B. S. Phillip.
Narainya, supplied by Samuel Barnard.
Rajpura, ,, ,, Lachhman Singh.
Rasulpur, ,, ,, Manphul Singh.
Sambhal, H. J. Adams; one supplied by Mark S. Cutting.
Shahpur, supplied by Mauladad Khan.
Sharifpur, supplied by Nirmal Singh.

WOMAN'S CONFERENCE.

BAREILLY DISTRICT.

Bareilly, Girls' Orphanage, Mrs. Wilson; one to be supplied.
,, City and Evangelistic work, Miss Wilson.
,, Medical work, Mrs. Dease
,, Woman's School, Mrs. Scott, Mrs. Mukerji.
Budaon, City and Zanana work, Mrs. Hewes.
,, Girls' Boarding School, Miss Curts.
Shahjahanpur, Girls' Boarding School, Miss Organ.
,, City work, Mrs. Blackstock.
,, District work, Mrs. Parker.
On leave in America, Miss Bryan, M.D., Miss English.

GARHWAL DISTRICT.

Pauri, Girls' Orrhanage and Boarding School, Miss Kyle.
,, Village schools and District work, Mrs. Gill.

GONDA DISTRICT.

Bahraich and District work, Mrs. L. Raymond.
Gonda, Girls' Boarding School, Miss Scott.
,, Evangelistic work and City schools, Miss Hogg.

KUMAUN DISTRICT.

Bhot, Miss Sheldon, M. D., Miss Browne.
Chandag, Miss Reed.
Dwarahat, Mrs. Rockey.
Pithoragarh, Miss Budden, Miss Tresham,
Naini Tal, Hindustani work, Miss Sullivan.
,, Boys' High School, Mrs. Butcher, Miss Pritchard.
,, English work, to be supplied.
,, Wellesley Girls' High School, Miss S. A. Easton, principal; Miss Carver, assistant principal; Miss Files, teacher.
,, District work, Mrs. Knowles.
On leave to America, Miss Sellars.

MORADABAD DISTRICT.

Bijnour, to be supplied.
Moradabad, City and District Evangelistic work, Miss Means.
,, Girls' High School, Miss Alice Means.

OUDH DISTRICT.

Lucknow, Woman's College, Miss Thoburn, principal; Miss Nichols, assistant principal; Miss Newton, Miss Stearns.
,, City Schools, Mrs. Thoburn.
,, Deaconess' Home, Miss Hardie, Miss Ingram.
,, Circuit work, Mrs. West.
,, Zanana work and Home for Homeless Women, Miss Fuller.
Sitapur, Girls' Boarding School, Miss Loper.
,, Zanana work, Mrs. Tucker.
Editor, Rafiq-i-Niswan, Mrs. Messmore.
Oudh District work, Mrs. Robinson,
On leave to America, Miss C. Easton.

PILIBHIT DISTRICT.

District work, Mrs. Cutting

SAMBHAL DISTRICT.

District work, Mrs. Adams.

HARDOI DISTRICT.

District work, Mrs. Tupper.

Disciplinary Questions.

1. **Who have been Received by Transfer, and from what Conferences ?**
   None.

2. **Who have been Readmitted ?**
   None.

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

4. **Who have been received on trial ?**
   (a) **In Studies of First Year.**
   Yaqub Singh, Robert I. Faucett.
   (b) **In Studies of Third Year.**
   None.

5. **Who have been Continued on trial ?**
   (a) **In Studies of First Year.**
   None.
   (b) **In Studies of Second Year.**
   Yaqub Ali, Kay Silas.
   (c) **In Studies of Third Year.**
   None.
   (d) **In Studies of Fourth Year.**
   None.

6. **Who have been Discontinued ?**
   None.

7. **Who have been admitted into Full Membership ?**
   (a) **Elected and Ordained Deacons this year.**
   John H. Walter, James Thompkinson.
   (b) **Elected and Ordained Deacons previously.**
   Bulaqi Singh, Lazar Shah, Jhukkan Lal, Nathaniel R. Childs, Prem Singh.

8. **What Members are in Studies of Third Year ?**
   (a) **Admitted into Full Membership this year.**
   John H. Walter, James Thompkinson, Bulaqi Singh, Lazar Shah, Jhukkan Lal, Nathaniel R. Childs, Prem Singh.
   (b) **Admitted into Full Membership previously.**
   None.

. **What Members are in Studies of Fourth Year ?**
   Albert Frank, Joseph H. Smart, Prabbhu Dayal, Mohammed Hasan Jan, Ganga Nath.

10. **What Members have Completed the Conference Course of Study ?**

(a) **Elected and Ordained Elders this year.**

Shadulla Lawrence, Bansi Dhar, Nizam Ali, Joshua Solomon, Joseph Jacob, Bahadur Singh, Joseph Dysell, Joshua S. Samuel.

(b) **Elected and Ordained Elders previously.**

None.

11. **What others have been Elected and Ordained Deacons ?**

(a) **As Local Preachers.**

Harun Andrew, Baldeo Pershad, Prem Masih, Kuvliya Wilkinson, Arthur S. Wesley, Daniel C. Richards.

(b) **Under Missionary Rule.**

Robert I. Faucett.

12. **What others have been Elected and Ordained Elders ?**

(a) **As Local Deacons.**

None.

(b) **Under Missionary Rule.**

Robert I. Faucett, Ganga Nath.

13. **Was the Character of each Preacher examined ?**

This was strictly done as the name of each preacher was called in open Conference.

14. **Who have been Transferred, and to what Conferences ?**

None.

15. **Who have Died ?**

Stephen Paul.

16. **Who have been Located at their own Request ?**

None

17. **Who have been Located ?**

None.

18. **Who have withdrawn ?**

Benjamin Marqus.

19. **Who have been permitted to Withdraw under Charges or Complaints ?**

None.

20. **Who have been Expelled ?**

None.

21. **What other personal Notation should be made ?**

None.

22. **Who are the Supernumerary Preachers ?**

J. W. Waugh, T. Craven, W. W. Ashe, A. Solomon, J. L. Humphrey.

23. **Who are the Superannuated Preachers ?**

Joel T. Janvier.

24. **Who are the Triers of Appeals ?**

J. H. Messmore, W. R. Bowen, J. Blackstock, G. H. Frey, S. S. Dease, M. Stephen, N. L. Rockey.

25. **What is the Statistical Report for this year?**
    See Statistics.

26. **What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?**
    Rs. 1,867.

27. **What are the Claims on the Conference Fund?**
    Rs. 780.

28 **What has been Received on these Claims, and how has it been Applied?**
    Full amount was received and applied.

29. **Where are the Preachers Stationed?**
    See Appointments.

30. **Where shall the Next Conference be held?**
    Bareilly.

NOTE.—*Names of Conference undergraduates are printed in italics.*

Conference Journal.

FIRST DAY.

LUCKNOW, *January 10th, 1900.*

Opening Exercises. -The North India Conference met for its thirty-sixth annual session in the Lal Bagh Church, Lucknow, on Wednesday, January 10th, at 11 A. M., Bishop J. M. Thoburn presiding. After the devotional exercises Bishop Thoburn very briefly addressed the Conference.

Roll Call.—The secretary of the last conference called the roll, and eighty members and probationers answered to their names. Fifteen members and probationers were absent.

Secretaries.- On motion of W. Peters, J. W. Robinson was elected secretary, and on his nomination S. Tupper was elected vernacular secretary, and G. C. Hewes assistant secretary.

Conference Treasurer.—On motion of W. A. Mansell, J. N. West was elected conference treasurer.

Hours of Session.—On motion of W. Peters, the hours of session were fixed at from 11 A. M. to 3 P. M.

Conference Bar.—On motion of N. L. Rockey, the conference bar was fixed for the wings and in front of the second windows in the main body of the church.

Introductions.—R. I. Faucett, B. T. Badley, and Misses Organ and Newton, of the North India Conference, and Miss Gregg of the North-West India Conference, were introduced.

Vacancies in Committees.—On motion of T. J. Scott, the following were chosen to fill vacancies on standing committees: G. C. Hewes, S. S. Dease, on Auditing Committee; J. C. Butcher, N. L. Rockey, S. S Dease, on Board of Examiners; J. C. Butcher on State of the Church; D. L. Thoburn on Sunday Schools; C. L. Bare on Conference Relations; Miss Organ on Epworth League; Miss Hoge, Mrs. Thoburn on Board of Supervision of Deaconess Work; W. Peters, E. W. Parker, J. H. Gill, Bhikki Lal on Memoirs; J. L. Humphrey, S. Knowles, E. W. Parker, J. T. Janvier, H. L. Mukerji, W. Peters, on committee for preparing a memoir of Dr. Wm. Butler.

Time for Elections.—On motion of N. L. Rockey, the time for the election of delegates and conference officers was fixed for Thursday, the 11th, at 12 M., the elections to be held in the following order: delegates to General Conference, delegates to Central Conference, Corresponding Secretary, Treasurer for the Board.

Thirteenth Question.—The Thirteenth Question was taken up. The name of E. W. Parker was called, his character passed, and

he reported the work of the Bareilly district. The names of James Jordan, S. S. Dease, S. Phillip, W. R. Bowen, Joseph Wahid-ud-Din, W. T. Speake, H. J. Adams, G. C. Hewes, Bihari Lal II, C. S. Paul, Lucius Cutler, Basant Ram, H. L. Mukerji, Kanhai Singh, Aaron Sweet, J. Blackstock, H. K. List, T. J. Scott and Jawala Singh were called, their characters were passed and they reported their collections.

The name of Wm. Peters was called, his character was passed, and he reported the work of the Gonda district. The names of Bihari Lal I, J. F. Samuel, S. B. Finch, Baldeo Parshad, Samuel Wheeler and Crawford Hancock were called, their characters were passed and they reported their collections.

The name of J. H. Gill was called, his character was passed, and he reported the work of the Garhwal district. The names of F. W. Greenwold and W. W. Ashe were called, their characters were passed, and they reported their collections. On motion of J. H. Gill, W. W. Ashe, at his own request, was granted a supernumerary relation. The names of D. A. Chowfin, F. L. Neeld, and Sabine Mansell were called, their characters were passed, and they reported their collections.

The name of S. Knowles was called, his character was passed, and he reported the work of the Kumaon district. The names of H. K. Wilson, N. L. Rockey, J. C. Butcher, J. L. Humphrey and Benjamin Patras, were called, their characters were passed, and they reported their collections.

The name of J. H. Messmore was called, his character was passed, and he reported the work of the Moradabad district. The name of Seneca Falls was called, and his character was passed.

School Fees in Statistics.—On motion of Wm. Peters, the matter of reporting boarding school fees in statistics was referred to the Central Conference for instructions.

Official Correspondence.—The corresponding secretary of the conference placed on the table, for examination or reference, the official correspondence of the year.

Adjournment.—On motion of J. W. Robinson, after the making of the announcements, the singing of the doxology, and the benediction, the conference adjourned for the day.

SECOND DAY.

LUCKNOW, *January 11th, 1900.*

Opening Exercises.—The conference convened at 11 A. M., and the devotional exercises were conducted by R. I. Faucett.

Journal.—The journal of the previous day's session was read in English and vernacular and approved.

Introductions.—Rev. A. W. Newboult, of the Wesleyan Mission, was introduced, and on motion of J. W. Robinson he was invited to a seat within the bar and to participate in the discussions of the conference.

Thirteenth Question Resumed.—The names of M. Stephen, C. Shipley, Fazal Masih, Mazar-ul-Haqq, and H. B. Mitchell were called, their characters were passed and they reported their collections.

The name of W. A. Mansell was called, his character was passed, and he reported the work of the Oudh district. The names of S. Tupper, B. F. Cocker, D. P. Kidder, J. W. Robinson, D. M. Butler, D. L. Thoburn, C. L. Bare, G. D. Presgrave, G. H. Frey, Yaqub Shah, Chhote Lal, A. G. McArthur and Bhikki Lal were called, their characters were passed and they reported their collections.

The name of H. A. Cutting was called, his character was passed and he reported the work of the Sambhal district. The names of Warren Scott, S.B. Phillip, R. S. Franklin and Karim Masih were called, their characters were passed and they reported their collections.

Order of the Day.—The order of the day, the election of delegates, was taken up. W. Peters, D. A. Chowfin, J. C. Butcher and J. H. Gill were appointed tellers, and the ballot on General conference delegates was ordered. The ballot resulted in the election of E. W. Parker and J. L. Humphrey. The ballot was ordered for alternates.

Fraternal Letters.—The secretary read letters of greeting from J. W. Waugh and L. A. Core. On motion of T. J. Scott, the secretary was requested to respond to these and send the greetings of the conference to these brethren.

Theological Seminary.—S. S. Dease presented the financial report of the Bareilly Theological Seminary, which on motion of W. A. Mansell was accepted. T. J. Scott presented the request of the Board of Trustees of the seminary for a change in the constitution, providing for the election of visitors from patronizing conferences. On motion of E. W. Parker the request was granted and it was ordered that, in its election of visitors, this conference arrange that the two visitors to which we are entitled be elected alternate years.

Alternate Delegates.—The tellers reported the election of W. A. Mansell and F. L. Neeld as alternate delegates to General conference.

Central Conference Delegates.—The ballot was ordered for delegates to Central conference.

Returned Parchments.—N. L. Rockey presented the parchments of Pancham Singh, which had been surrendered upon the withdrawal of the holder from the mission.

Water Privileges.—H. L. Mukerji presented a partial report of the committee appointed at the last session of conference on the privileges of Christians to use wells. The report was accepted; but the committee was continued and requested to complete its work.

Census of 1901.—N. L. Rockey presented the following resolution, which on motion of E. W. Parker was adopted :

In preparation for the government census to be taken in the month of February, 1901, there be furnished to each of our Christians a ticket that will furnish the facts desired in the census, with the request that they be presented to the takers of the census at the

proper time. These tickets shall be distributed at the last quarterly conference of 1900.

That societies of other Christian bodies be asked to take similar action to secure a fair count of their people, and that this matter be laid before the Central conference and other missionary conferences.

On motion of E. W. Parker, N. L. Rockey, J. W. Robinson and S. Tupper were appointed a committee to give effect to the resolution.

Conference Stewards.—On motion of W. S. Mansell, J. L. Humphrey, J. Blackstock and H. J. Adams were appointed conference stewards.

Introductions.—C. R. Hawes, Manager of the Methodist Publishing House, a lay missionary of the conference, was introduced.

Central Conference Delegates.—The tellers reported the election of W. Peters, J. C. Butcher, S. Tupper, E. W. Parker, H. L. Mukerji, T. J. Scott and W. A. Mansell. A ballot was ordered for four more delegates.

Sunday Schools.—The committee on Sunday schools presented its report, which on motion of N. L. Rockey was accepted. (See Reports.)

Central Conference Delegates.—The tellers reported that no delegates had been elected on the second ballot. A third ballot was ordered.

Missionary Secretary for India.—The following resolution was presented by E. W. Parker, and on motion of J. W. Robinson was adopted :

Resolved, That the corresponding secretary be instructed to convey to Rev. A. B. Leonard, D. D., senior Corresponding Secretary of the Missionary Society, the hearty thanks of the conference for the help we have so often received through his efforts, and of our appreciation of his administration of our interests during the past quadrennium.

Statistics.—On motion of N. L. Rockey, the time for hearing the report of the committee on statistics was fixed for 1 P. M. on Friday, the 12th.

Theological Seminary Board.—T. J. Scott presented the following names for vacancies existing on the Board of Trustees of the Theological Seminary : L. A. Core, C. L. Bare and Geo. Luke to succeed themselves, and their term to expire in 1903. N. L. Rockey in place of F. L. Neeld, and J. Groves in place of J. Buchanan. On motion of E. W. Parker, the secretary of the conference was ordered to cast the ballot of the conference for these names.

Central Conference Delegates.—The tellers reported the election of D. M. Butler and J. Jacob as delegates to Central conference. A fourth ballot was ordered for the two remaining delegates necessary.

Place of next Conference.—On motion of H. L. Mukerji, Bareilly was chosen as the seat of the next session of the conference.

Central Conference Sessions.—On motion of J. H. Messmore, it was ordered that Central conference be petitioned to memorialize General conference to substitute the word "four" in place of the word "two" in para. 87, sec. 1 of the Discipline, so that it read, "provided, that it shall meet at least once in four years."

Central Conference Delegates.—The tellers reported the election of C. L. Bare and S. S. Dease as delegates to Central conference. On motion of C. L. Bare the conference proceeded to elect four alternates. The tellers reported the election of J. W. Robinson, and on motion of J. H. Gill the secretary was instructed to cast the ballot of the conference for N. L. Rockey, W. R. Bowen and Ganga Nath, they having the next highest number of votes.

Adjournment.—On motion of T. J. Scott, after giving of announcements and closing exercises, the conference adjourned.

THIRD DAY.

LUCKNOW, *January 12th, 1900.*

Opening Exercises.—The conference convened at 11 A. M., Bishop Thoburn in the chair. The devotional exercises were conducted by J. H. Gill.

Journal.—The journal of the preceding day's session was read in English and Vernacular and approved.

Lay Delegates.—The secretary announced from the Lay Electoral conference the election of C. R. Hawes as lay delegate to General conference.

Introductions.—R. Hoskins and H. Mansell of the North-West India conference, W. D. Frater of the Wesleyan Mission and J. David, of the North India Bible Society, were introduced, and on motion of W. Peters were invited to take seats within the bar of the conference and participate in its deliberations. J. David briefly addressed the conference on behalf of the North India Bible Society. The following resolution was adopted on motion of Rev. G. C. Hewes:

Resolved, That it has given us great pleasure to have received a visit from Rev. Joel David as representative of the North India Bible Society, and to have heard his representation of the work of the society: that we are very thankful to the officers of the Bible Society for the help they have given us in furnishing books and colporteurs to many of our stations; and that we pledge ourselves as a conference to continue to take collections and subscriptions to aid in this blessed work of giving the Word of God, without note or comment, to the people of India.

J. H. GILL, S. KNOWLES, E. W. PARKER.

Order of the Day.—The order of the day was taken up, S. S. Dease, H. L. Murkerji and Ganga Nath were appointed tellers, and a ballot ordered for the election of corresponding secretary. Tellers reported the election of C. L. Bare. On motion of E. W.

Parker, the secretary was ordered to cast the vote of the conference for D. L. Thoburn as candidate for the position of Treasurer for the Board.

Seminary Visitors.—On motion of T. J. Scott, J. Blackstock and Wm. Peters were appointed conference visitors for the seminary, for the long and short term, respectively.

Book Agents and Editors.—On motión of J. H. Messmore, Central conference was petitioned to so arrange that agents of publishing houses and editors of the vernacular papers be elected only after being nominated from the cabinets of the patronizing conferences.

Ecumenical Missionary Conference.—On motion of T. J. Scott, E. W. Parker, J. L. Humphrey, W. A. Mansell, F. L. Neeld, C. R. Hawes, J. W. Waugh and T. Craven were elected delegates to the Ecumenical Conference of Missions to be held in New York in April.

Christian College Board.—C. L. Bare presented the names of W. E. Crawshaw, D. M. Butler and T. J. Scott to take the place of the retiring members of the Board of Trustees of the Reid Christian College; J. C Butcher to take the place of F. L. Neeld and R. Hoskins to take the place of W. R. Clancy. On motion of E. W. Parker, the secretary was ordered to cast the vote of the conference for these names.

Tune Book.—J. W. Robinson, on behalf of the committee appointed at a previous conference to revise the *Git ki Kitab* and bring out a tune edition, stated that the work had been completed and the book issued. On motion of W. A. Mansell a vote of thanks was extended to the committee, and to the agent of the Lucknow Methodist Publishing House, D. L. Thoburn, for the successful completion of this work.

New Discipline.—On motion of N. L. Rockey, E. W. Parker was appointed a committee to translate and have issued in form of a supplement to the Discipline by the fourth quarter of this year, any changes made in the Discipline by the approaching General conference.

Christian College.—C. L. Bare represented the work of the Reid Christian College.

Indian Witness.—J. C. Butcher, at the request of the editor of that paper, represented the interests of the *Indian Witness.*

Order of the Day.—On motion of N. L. Rockey, the order of the day was called and the committee on statistics gave its report, which on motion of Wm. Peters was accepted and adopted. (See Reports.)

Seventh Question.—The Seventh Question, "Who have been admitted into full membership?" was called. The names of John H. Walter and James Thompkinson were called, they answered the disciplinary questions, were reported on by the board of examinations, represented by their presiding elders, reported their collections,

and after signing the required pledges, were elected to deacon's orders and received into full connection.

The names of Bulaqi Singh, Prem Singh, Lazar Shah, N. R. Childs, and Jukkhan Lal were called, they answered the disciplinary questions, the board of examinations reported on their cases, they were represented by their presiding elders, they reported their collections and having signed the required pledges, were admitted into full connection.

Adjournment.—On motion of E. W. Parker, after the giving of notices, and the closing exercises, the conference adjourned.

FOURTH DAY.

LUCKNOW, *January 13th*, 1900.

Opening Exercises.—The conference convened at 11 A. M., Bishop Thoburn presiding. The opening exercises were conducted by N. L. Rockey.

Journal.—The Journal of the previous day's session was read in English and Vernacular and approved.

Fifth Question.—The Fifth Question, "Who are continued on trial?" was called. The names of Yaqub Ali and Kay Silas were called, they reported their collections, were reported on by the Board of Examiners, were represented by their presiding elders, were continued on trial and were advanced to the class of the second year.

Ninth Question.—The Ninth Question, "What members are in studies of the fourth year?" was brought forward. The names of Albert Frank, Joseph H. Smart, Prabbhu Dayal, Mohammed Hasan Jan and Ganga Nath were called, they reported their collections, were reported on by the Board of Examiners and on motion of their presiding elders were advanced to the class of the fourth year.

S. Knowles reported the withdrawal of Benjamin Marqus from our church and ministry. His parchments were ordered to be forwarded to the secretary for filing.

Tenth Question.—The Tenth Question, "What members have completed the Conference Course of Study?" was called. The names of Shadulla Dawrence, Bansi Dhar, Nizam Ali, Joshua S. Samuel, Joshua Solomon, Joseph Jacob, Bahadur Singh, and Joseph Dysell were called, they reported their collections, were reported on by the Board of Examiners, and on motion of their presiding elders were advanced to the class of effective elders and elected to elder's orders.

Eleventh Question.—The Eleventh Question, "What others have been elected and ordained Deacons?" was brought forward. The names of Arthur S. Wesley, Daniel C. Richards, Harun Andrew, Baldeo Pershad, Prem Masih, and Khuliya Wilkinson were called, their cases were reported on by the Board of Examiners, and on

motion of their presiding elders they were elected as local preachers to deacon's orders.

On motion of W. A. Mansell, Robert I. Faucett was elected to ordination to the office of deacon under the Missionary rule.

Discipline Revision.—A motion of N. L. Rockey memorializin General conference to rescind para. 169 of the Discipline, providing for special election to local orders of local preachers in India, was on moti n of E. W. Parker referred to Central conference.

Fourth Question.—The Fourth Question, "Who have been received on trial?" was called. The names of Yaqub Singh and Robert I. Faucett were called, their cases were reported on by the Board of Examiners, and on motion of their presiding elders they were received on trial.

Twelfth Question.—The Twelfth Question, "What others have been elected and ordained Elders?" was called. The names of Robert I. Faucett and Ganga Nath were called, and on the motion of their presiding elders they were elected to elder's orders under the Missionary rule.

Twenty-Second Question.—The Twenty-second Question, "Who are the Supernumerary preachers?" was called. The names of J. W. Waugh, T. Craven, A. Solomon and W. W. Ashe were called, and on motion of J. H. Messmore they were continued in the same relation. On motion of E. W. Parker, J. L. Humphrey, at his own request, was granted a Supernumerary relation.

Twenty-third Question.—The Twenty-third Question, "Who are the Superannuated preachers?" was called. The name of J. T. Janvier was called, and on motion of S. Knowles he was continued in the same relation.

Twenty-sixth Question.—The Twenty-sixth Question, "What is the aggregate of the benevolent collections ordered by the General conference?" was called. The report of the Treasuer showed the same to be Rs. 4,782.

Leave from Conference.—On motion of W. A. Mansell, Kay Silas was excused from further attendance. On motion of J. H. Gill, H. A. Cutting and Mazarul Haqq were excused from attendance after Monday afternoon session.

Temperance.—The report of the Committee on Temperance was presented by G. C. Hewes, and on motion of J. H. Gill was accepted. (See Reports.)

Board of Stewards.—The report of the Board of Stewards was presented by J. L. Humphrey. On motion of J. C. Butcher the same was referred back for further consideration.

State of the Church.—The report of the Committee on the State of the Church was presented by J. C. Butcher. On motion of J. H. Messmore the same was recommitted for translation.

Adjournment.—On motion of N. L. Rockey, after the giving of the notices, the singing of the doxology and the benediction, the conference adjourned for the day.

FIFTH DAY.

LUCKNOW, *January 15th*, 1900.

Opening Exercises.—The conference convened at 11 A. M., T. J. Scott in the chair. The opening exercises were conducted by H. K. List.

Journal.—The journal of the previous day's session was read in English and Vernacular and approved.

Certificate of Ordination.—The following certificate of ordination was presented by the secretary :—

This certifies that at Lucknow on Sunday, January 14th, 1900, in accordance with the Discipline of the Methodist Episcopal Church, I ordained to the office of Deacon, John H. Walter, James Thompkinson, Harun Andrew, Baldeo Pershad, Prem Masih, Khuliya Wilkinson, Arthur S. Wesley, Daniel C. Richards and Robert I. Faucett ; and with the help of elders I ordained to the office of Elder, Shadulla Lawrence, Bansi Dhar, Nizam Ali, Joshua Solomon, Joshua S. Samuel, Joseph Jacob, Bahadur Singh, Joseph Dysell, Robert I. Faucett and Ganga Nath.

Given under my hand at Lucknow this 15th day of January 1900.

J. M. THOBURN.

Board of Examiners.—The report of the Board of Examiners was presented by C. L. Bare, and on motion of W. A. Mansell the same was adopted.

Finance Committee.—The nominations of the cabinet for Finance Committee were received. S. S. Dease, J. Jacob and D. M. Butler were appointed tellers and a ballot was ordered.

Deaconess Work.—The Board of Supervision of Deaconess work presented its report, which on motion of J. L. Humphrey was adopted.

Conference Steward.—The report of the Conference Steward was presented by J. L. Humphrey, and on motion of Wm. Peters the same was accepted and placed on file.

Naini Tal Schools.—On motion of J. C. Butcher, J. H. Messmore, E. W. Parker, N. L. Rockey, R. I. Faucett, S. Knowles, S. S. Dease, T. J. Scott, J. Anderson, Esq., G. W. Gregson, Esq., J. C. Butcher, Mrs. Butcher, Miss Easton, and Miss Carver were elected Local Committee of the Naini Tal Schools.

State of the Church.—The report of the Committee on the State of the Church was presented in English and Vernacular, and on motion of S. Knowles the same was accepted and adopted.

Finance Committee.—The tellers reported the election of H. L. Mukerji, J. C. Butcher, M. Stephen, T. J. Scott and J. H. Messmore as members of the Finance Committee. The ballot was ordered for one more member and F. W. Greenwold was elected. A ballot was ordered for the election of four alternates, and G. H. Frey, J. F. Samuel, J. N. West and N. L. Rockey were elected.

Auditor's Report.—The report of the Auditing Committee was pre-

sented by G. C. Hewes, and on motion of H. A. Cutting the same was accepted and adopted.

Extension of Time.—On motion of N. L. Rockey the time was extended.

Missionary Episcopacy.—S. B. Finch presented a resolution commending the Missionary Episcopacy and petitioning for the election of another Missionary Bishop, which on motion of Wm. Peters was accepted and adopted and ordered to be sent to Central conference. (See Resolutions.)

Adjournment.—On motion of J. W. Robinson conference adjourned to meet at 5-30 P. M.

SECOND SESSION.

Opening Exercises.—The conference convened at 5-30, Bishop Thoburn presiding. The devotional services were conducted by J. Blackstock.

Journal.—The journal of the preceding session was read in English and Vernacular and approved.

Standing Committees.—J. H. Messmore presented the nominations for the standing committees, which on motion of J. W. Robinson were elected as follows:—

Statistics.—N L. Rockey, S. B. Finch, G. C. Hewes, G. D. Presgrave.

State of the Church.—T. J. Scott, M. Stephen, D. M. Butler, J. F. Samuel, H. K. List.

Sunday Schools.—J. C. Butcher, S. S. Dease, Ganga Nath, J. Jacob, Nizam Ali.

Temperance.—J. Blackstock. J. N. West, W. R. Bowen, H. B. Mitchell.

Publishing Minutes.—The Secretaries and the Agent of the Lucknow Publishing House.

To Preach the Annual Sermon.—J. H. Gill, S. B. Finch, alternate.

Triers of Appeals.—J. H. Messmore, J. Blackstock, S. S. Dease, N. L. Rockey, W. R. Bowen, G. H. Frey, M. Stephen.

Committee on Conference Relations.—T. J. Scott, J. Blackstock, H. K. List, S. B. Finch.

Auditing Committee.—J. H. Messmore, J. Blackstock, G. C. Hewes, S. S. Dease, H. L. Mukerji, J. N. West, Mrs. Bare, Miss Hoge.

Board of Education.—J. H. Messmore, H. L Mukerji, L. A. Core C. L. Bare, William Peters, Miss M. Means, Miss Carver, Mrs. Rockey, Miss Nichols.

Board of Examiners.—T. J. Scott, C. L. Bare, S. S. Dease, J. H. Messmore, N. L. Rockey, W. R. Bowen, D. L. Thoburn, H L. Mukerji, D. A. Chowfin, D. M. Butler, A. G. McArthur.

Deaconess Work, Board of Supervision.—J C. Butcher, S. Tupper, M. Stephen, J. W. Robinson, W. R. Bowen, Mrs. Parker, Mrs. Bare, Mrs. Knowles, Mrs. Thoburn.

On motion of N. L. Rockey, the election of a Sanitarium Com-

mittee was referred to the Finance Committee, as was also the request of the North-West India conference for an interest in the Nain Tal Sanitarium.

Official Journal.—On motion of W. A. Mansell, the printed minutes of the conference were recognized as the official minutes of the conference during the last quadrennium.

Ecumenical Missionary Conference.—On motion of W. A. Mansell, the matter of the number of delegates to the Ecumenical Conference of Missions was referred to the Central conference.

Entertainment.— A resolution of thanks to the entertainers of the conference was presented and on motion of Wm. Peters. was adopted. (See Resolutions.)

Bishop Thoburn.—A resolution of appreciation of the work of Bishop Thoburn was presented, and on motion of Wm. Peters was adopted.

J. L. Humphrey —Dr. Humphrey, the senior missionary of the Society's work in India, addressed the conference very feelingly and expressed regret that the burdens of age compelled his retirement.

Wm. Peters presented a resolution of appreciation of the work of Dr. Humphrey, and of regret at his retirement from active service, which on motion of T. J. Scott was adopted. (See Resolutions.)

Adjournment.—On motion of N. L. Rockey, after the reading of the memoirs, the administration of the Lord's Supper and the reading of the appointments, the conference adjourned sine die.

J. W. ROBINSON, *Secretary.*

J. M. THOBURN, *President.*

PROGRAMME OF SERVICES.

Prayer Meetings.—Every morning at 8 A.M., led by different members of conference.

Devotional Meetings.—In both English and Vernacular at 7-30 every evening.

Wednesday.—5-30 P.M., Annual Sermon by H. A. Cutting.

Thursday.—5-30 P.M., Missionary meeting: W. A. Mansell, Miss Hoge, H. K. List and J. Jacob.

Friday.—5-30 P.M., Anniversary of Sunday School Union, T. J. Scott, speaker. Anniversary of Literary Society, paper by J. H. Messmore.

Saturday.—5-30 P.M., Anniversary of Historical Society, J. L Humphrey, S. Knowles, E. W. Parker and Bishop Thoburn, speakers.

Sunday.—8 A.M., Conference Love Feast, led by E. W. Parker.

9 A.M., Sermon in Hindustani by T. J. Scott and ordination of Deacons.

4 P.M., Sermon in Hindustani by Wm Peters and ordination of Elders.

6 P. M., Sermon in English by Bishop Thoburn.

Reports of Committees.

STATISTICAL REPORT.

FOR THE YEAR ENDING NOVEMBER 30th, 1899.

We report the following summary of the more important items of the full report (printed elsewhere), together with their comparison with last year's figures.

STATISTICAL SUMMARY AND COMPARISON WITH 1898.

	1898	1899	*Increase.*	*Decrease.*
MEMBERSHIP—				
Probationers ...	17,597	17,699		102
Full members ..	15,421	14,389	1,032	...
Children ...	12,812	11,028	1,784	...
Total Christian Community ...	45,830	43,116	2,714	.
BAPTISMS—				
From among Christian children ...	1,026	1,081	...	55
From among children of New Converts ...	385	669	...	284
Of Adult Converts ...	976	1,415	...	439
Total Number Baptisms ...	2,387	3,165	...	778
SUNDAY SCHOOLS—				
Number of Sunday Schools ...	995	1,082	...	87
Christian Scholars, Male ...	13,170	13,059	111	...
Christian Scholars, Female ...	8,169	7,199	970	...
Non-Christian Scholars, Male...	12,827	12,236	591	...
Non-Christian Scholars, Female	6,718	5,411	1,307	...
Total Sunday School Scholars ..	40,884	37,905	2,979	...
WORKERS—				
Christian Workers, Male ...	1,059	1,096	...	37
Christian Workers Female ...	647	610	37	...
Total Christian Workers ..	1,706	1,706	...	...
COLLECTIONS—				
Pastoral Support from Europeans ...	7,456	5,805	1,651	...
" " " Hindustani Church ...	5,208	5,246	...	38
For Conference Claimants ...	289	194	95	...
Total for Pastoral Support ...	12,953	11,245	1,705	...
For Missionary Society from Churches ...	1,104	1,296	...	192
" " " Sunday Schools,	188	225	2	...
Total Missionary Collection ...	1,292	1,521	...	229
For Children's Day ...	498	423	75	...
For N. India Bible Society ...	164	162	2	...
For any Tract Society ...	33	37	...	4
For Indian Sunday S. Union ...	103	100	3	...
For Women's Society ...	616	470	146	...
For all other benevolences ...	2,076	1,270	806	...
Total Benevolent Collections ...	4,782	3,997	785	...
For General Conference Expenses ...	44	107	...	...
For Current Expenses ...	1,556	1,060	496	...
Total Earned Income ...	1,28,532	1,84,255	44,227	...
Grand Total Collected and Earned in India ...	1,48,319	1,01,165	47,154	...

SCHOOLS—

Number of Schools ...	577	577	...	...
Number of Scholars, Male Christian ...	4,244	4,555	...	311
Number of Scholars, Female Christian ..	2,716	2,857	...	141
Number of Scholars, Male Non-Christian ..	4,307	4,211	96	...
Number of Scholars, Female Non-Christian ...	1,708	1,615	...	...
Total Number of Scholars ...	12.975	13,238	...	263

We secretaries have experienced almost no difficulty in the returns furnished us by the Presiding Elders. They came to us promptly, in good shape, and better edited than in former years; several sets had not an error. We thank them for their kindness. Their continued efforts will doubtless succeed in making these figures from year to year as correct as such statistics can be. We are of the opinion that what we present are fairly reliable figures in all of the items, and in many of them are exact.

The table submitted with the increase and decrease in each item furnishes many interesting facts which we leave for the several conference committees to discover and explain. No reader of this printed report should form any opinion of the causes of increase or decrease herein indicated until he read the other reports printed in this annual report.

It is evident that our reports from local sources are gradually increasing, and that wise management is finding ways and means of a near approach to the goal of self-support. The story of the statistics tells some interesting facts, several of which we append.

There has been a slight decrease in pastoral support from the Hindustani Church. Bareilly District now gives 2½ annas per member per year only (Probationers and Full Members are counted in this comparison), Garhwal 3 annas per member, Gonda 5 annas 9 pie, Kumaon 7 annas 8 pie, Moradabad 11½ pie, Oudh 8 annas 1 pie, Pilibhit 1 anna 7 pie, and Sambhal 1 anna 7 pie, per member per year. This low rate of pastoral support has raised Rs. 5,208 this year.

In Bareilly District five out of each hundred of membership are paid workers. In Garhwal 23 per hundred, in Gonda 9 per hundred, Kumaon 17 per hundred, Moradabad 3 per hundred, Oudh 12 per hundred, Pilibhit 17 per hundred, Sambhal 3 per hundred.

Most of the circuits are now taking the more important collections. A few have been negligent in this matter. Five stations did not give for conference claimants Seven places reported no collection for Children's Day Fund.

It should be remembered that all sums of annas and pie reported have been carefully carrie into the totals and some times additions that seem somewhat incorrect are all right. The Income reported is mostly from Boarding Schools, Orphanages and Mission Press, and are used in bettering the condition of those institutions. The Orphanages ask for only a fraction of the sum that was formerly granted for their support.

N. L. ROCKEY.
S. B. FINCH.
S. DEASE.

THE STATE OF THE CHURCH.

The Lord has put it into the hearts of a host of poor people to place themselves under the care of the Methodist Episcopal Church in North India. Many of these came to us because their family friends were coming. We received them in the name of the Lord Jesus, trusting that He who had begun a good work in them would bring that work to a successful issue. The Prince of this World has not allowed this large number of his followers to take their departure without a struggle. He has worked upon the fears and passions of the converts themselves, he has stirred up their heathen neighbours, he has done his best to discourage those who were officially entrusted with the care and building up of these babes in Christ. Babes they were, and most of them still need to be carried in the arms of faith of those to whose care they have been entrusted.

It is to be feared that a few of the workers have neglected their charge, and the infant Christians have died spiritually for lack of food. We recommend that no effort be spared to keep these weak Christians in contact with our Lord Jesus Christ, that our workers be urged to give them the most tender sympathetic care, that every effort be made to wean them from hereditary idolatrous practices, not so much by denouncing their superstitions as by instructing them regarding their freedom in Christ.

In the correction of records our preachers-in-charge should exercise great care to look up those whose names are in the books, and if they have moved to other charges, the preacher-in-charge of the other charge should be notified at once.

We regret that the number of scholarships in our Boys' Boarding Schools has been so seriously reduced. We hope that our Finance Committee will see to it that as many scholarships as possible be provided in our Boarding Schools for bright Christian boys.

We further suggest that the Board of Education modify their rules in regard to fees in the Boarding Schools, so that the burden of the education of their children shall not press so heavily upon our mission employés who are receiving small salaries.

We urge upon all our mission employés to set an exmple to the church and not incur unreasonable expense in the marriage of their children, and especially that they should not go into debt for that purpose.

J. C. BUTCHER. J. F. SAMUEL.
G. C. HEWES. S. TUPPER.
BASANT RAM.

KALISIYA KE RUHANI HAL KI RIPORT.

Khudá ne bahut se garíb logon ke dilon men is bát ko dálá hai ki we shimálí Hind kí Methodist Episcopal Kalísiya ke háth men apne ko supurd karen. In garíbon men se bahut log hamáre pás áe, is sabab se ki un ke dost áshná aur khándán ke log hamáre pás áe hain. Ham Khudáwand Masíh ke nám se unhen qubúl karte hain, is bát ko yaqín karke ki wuh jis ne is nek kám ko un men shurú' kiyá hai, us ko sáth kámyábí ke anjám pahunchówegá. Is dunyá ke sháhzáde ne apne shágirdon kí barí jamá'at ko bagaír jidd o jahid ke is dunyá men chalne na diyá. Us ne mutláshíon ke khauf o mizáj par tásír kí, us ne but-parast parosíon ko uskáyá, us ne in becháron ko jín kí supurdagí men Masíh ke shír-khwár chhore gae the, past-himmatí diláí. Shír-khwár to yih hain aur zurúr hai ki we apní mán kí god men rahen jin kí supurdagí men yih rakhe gae hain. Khauf ká maqám hai ki chand kárguzáron ne un se gaflat kí, aur yih khúrák na páne kí wajh se rúh men murda ho gae. Ham cháhte hain ki in kamzor Masíhíon ke liye koí daqíqa uthá na rakhá jáwe. Hamáre kárguzár is bát ke darpai kiye jáwen, ki we un kí khabargírí karne men pahlú-tihí na karen, ki har taur se koshish kí jáwe ki yih bechára but-parastí ke jál se chhutkárá pákar Masíhí ázádagí men ta'lím diye jáwen.

Hamáre príchar-in-chárj apne rajistaron men aise logon ke námon ko bagaur muláhiza karen, aur agar koí un ke zer nigrání se dúsrí jagah chalá gayá ho, to wahán ke príchar-in-chárj ko khabar dewen.

Ham afsos karte hain ki hamáre Boys' Boarding Iskúlon men wazífe kam ho gae hain. Ham ummed karte hain ki hamárí Finance kamittí is bát ká lihaz karegí, táki achchhe Masíhí tulabá Boarding School men jahán tak mumkin ho scholarship páwen.

Ham is bát ko phir pesh karte hain ki Board of Education, Boarding iskúlon kí fis kí tarmím kare, táki hamárí Mishan ke muláziman jo kam tankhwáhen páte hain, apne larkon kí ta'lím men qásir na rah jáen.

Ham apní Mishan ke muláziman se mustada'í hain ki we hamáre darmiyán namúne howen, aur apne larke-larkíon kí shádíon men itná ziyáda sarfa na karen ki we maqrúz ho jáwen aur phir us ke bojh se chhutkára páná un ke liye muhál howe.

COMMITTEE ON TEMPERANCE.

While it is not felt by your committee that the evil of intemperance is spreading among the Christians at large in the bounds of our conference yet Christian servants in many European families are often tempted to indulge in the drinking of intoxicants. Among certain classes the old drinking habits are broken off with great difficulty. Such conditions are a menace to our church, and we realize that we must wage unrelenting warfare if we would make and keep our church free from this great blight. Among the means to aid in the combat we would continue to urge the faithful instruction of our people in Sunday School, in Epworth League, and special sermons by the pastors. The organization of Bands of Hope, Blue Ribbon Armies, or the Lal Fita Fauj, is very desirable. By interesting public-spirited men outside of our community to work with us, great good may be done in advancing the cause of temperance among all classes. It is very encouraging that in some places large numbers of non-Christian boys and masters are ready to join the Lal Fita Fauj and put on the ribbon, promising to abstain from both tobacco and intoxicants. We would urge all Presiding Elders to endeavor to have the Committee on Temperance appointed in each Quarterly Conference to take up with vigor the work of purging the Christian community of the drink evil. We realize that the work is difficult but our Lord will lead us on to victory. J. C. BUTCHER, *Chairman.*

AUDITOR'S REPORT.

Your committee report having audited accounts as below, and with the exception of a few minor mistakes which were corrected, find the books accurately kept.

The following were audited for the entire year: Theological Seminary, Famine Relief Fund for India, Shahjahanpur, Woman's Foreign Missionary Society's Treasurer, Indian Sunday School Union branch, the districts of Bareilly, Garhwal, Oudh, Sambhal, Gonda, and the W. F. M. S. accounts of the Gonda, Sambhal and Kumaon districts.

The following were audited through three quarters: Shahjahanpur Girls' School, Reid-Christian College and Business Department.

The following were audited through two quarters: Mission Treasurer, Oak Openings, and Wellesley Girls' School.

The presiding elders reported having audited circuit books as follows:

Oudh—Hardoi through three quarters, and other stations through the year.

Kumaon—Dwarahat through one quarter, Pithoragarh three quarters and Naini-Tal, Haldwani and Bhot for the year.

Moradabad—Circuit and W. F. M. S. accounts for the year.

Bareilly—Budaon outstations for the year, all others for three quarters.

Sambhal—All accounts through third quarter.

Pilibhit—All accounts for the year.

Gond—Colonelganj through third quarter, Balrampur, Mankapur and Bhinga for the year. J. W. ROBINSON, *Chairman.*

REPORT OF SUNDAY SCHOOL COMMITTEE.

The number of Sunday Schools is less than last year by 87: this is largely due to the fact that last year mistakes in calculation were made by one or two brethren. The amount of money contributed is also less by 37 rupees. There is a marked increase in the number of girls, both Christian and non-Christian, the former being 970, the latter 1,307. Altogether the increase above last year is 2,979. Bareilly station keeps its leading position; the students of the Theological Seminary being all engaged in this work. Lucknow station has utilized the services of the young men and women of the colleges, and the schools are of a high grade. Rev. Mr. Burges, during his visits to these stations, expressed himself as much pleased with what he saw. His addresses, were very helpful and his large experience suggested ways and means which cannot fail to make our schools more efficient. The com-

mittee calls attention to the small number of unpaid workers and sees the need of an increase in these for the more rapid increase in the number of our schools. S. S. DEASE, *Chairman.*

BOARD OF CONTROL—DEACONESS' WORK.

The Conference Board of Deaconesses met January 13th. The names of the following persons were called and their characters passed: Miss Thoburn, Miss Hoge, Miss Scott, Miss Hardie, Miss Sheldon, Miss Budden, Miss Mary Means, Miss Tresham and Miss Brown, Deaconesses; Miss Hayes, Miss Lawrence, Miss Alice Means and Miss Helen Ingram, Probationer Deaconesses; Mrs Tucker, Asoociate Deaconess. Rev. J. W. Robinson, Mrs Bare and Mrs. Thoburn were appointed a Committee to arange for examinations in the first year's course of study for Deaconesses. Miss Hayes, Miss Lawrence, Miss Alice Means and Miss Helen Ingram were continued on probation. J. L. HUMPHREY, *Chairman.*

REPORT OF THE BOARD OF EXAMINERS.

Report on Examinations of Foreign Missionaries :

G. C. Hewes passed in Taubat un Nisah, and Mark and John in Persian of the III year.

R. I. Faucett passed in all studies for admission on trial, except Discipline, English and American Literature and written sermon. Books to be read also remain to be brought up.

1. *For Local Deacon's Orders.*

Prem Masih passed in all studies.
A. S. Wesley „ „
Baldeo Parshad „ „
D. C. Richard „ „
Harun Andrew „ „
K. Wilkinson „ „

2. *For Admission on Trial.*

Yaqub Singh passed in all studies.
J. Thomkinson „ „ Hunter's Brief History.
Jhukhan Lal „ „ „ „ „ and Qadim Tawarikh.

3. *For I Year.*

K. Silas passed in all studies, except Church History.
Yaqub Ali „ „ „ „ „
J. Thomkinson passed in Filasafi wg.
Prem Singh „ Khutut wg.

4. *For II Year.*

Prem Singh passed in all studies.
J. Thomkinson „ „
Laazar Shah „ „
Jhukhan Lal „ „
J. H. Walter „ Masih Ibn Ullah and Tariq ul Hayat.
Bulaqi Singh „ Tariq ul Hayat.
N. R. Childs „ Masih Ibn Ullah,

5. *For III Year.*

Ganga Nath passed in all studides.
A. Frank „ „
Parbhu Dayal „ „
J. H. Smart „ „ Except Tashrih ul Taslis and Satmat Nirupan.
Bansi Dhar passed in Isa ki Sirat.
J. Dysell „ „
J. F. Samuel „ Tashrih ul Taslis.
Nizam Ali „ Iswi Subut.
Shadulla Lawrence passed in Tahriri Waz.
J. Solomon „ Tashrih ul Taslis.
Bahadur Singh „ „

6. *For IV Year.*

J. F. Samnel passed in all Fasls.
Nizam Ali " "
Bahadur Singh " "
Joseph Dysell " "
Bansi Dhar " "
J. Jacob " "
S. Lawrence " "
Md. Hasan Ján " "
Joshua Solomon " "
Imtihán denewálon ke liye gaur-talab:

Pahlá Sál.

K. Silás aur Ya'qúb 'Alí Church History men phir imtihán dewen.

Dúsrá Sál.

J. H. Smart Tashríh ul Taslís aur Satmat Nirúpan men phir imtihán dewen.

Md. Hasan Ján Tashríh ul Taslís aur Tahrírí Wa'z men phir imtihán denge.

C. L. BARE, *Registrar.*

Committee on Memoirs.

REV. WILLIAM BUTLER, D. D.

As a Conference we feel called to formally note the death of the Rev. W. Butler, D. D., who passed away in August last at his home in Newton Center, Mass., U.S. A.

Dr. Butler was sent out by our Missionary Society to select a field and lay the foundation of our work in this country in 1856. After consultation with other missionaries and friends he resolved to occupy Rohilkhand and Oudh, with the Hill District of Kumaon, and in January 1857 he located in Barielly and began his arrangements for opening our work, as a Church, throughout the field selected, as soon as reinforcements should arrive from home. His plans were broad and comprehensive. Nearly every great interest of our work was anticipated and arranged for as well as could be done at that period. As we look back to that stage in our history and consider it in the light of the developments which have taken place in the intervening years, his foresight and grasp of the situation seems truly wonderful. But few men indeed could have accomplished what he did. His couageand zeal were unbounded, and his faith in God, and the Church, never wavered in the darkest hous. A reverse, or seeming failure at any point was taken by him as an indication that his plans should be enlarged.

He seemed to us to have at all times, the picture of a great and vigorous mission and a rapidly expanding and powerful Native Christian Church before him, and he planned and wrought with this ideal constantly in view. As we view him now, and the work he did, it seems clear, beyond all question, that he was truly chosen by God for this work. To those of us who were personally associated with him in the early days of the mission, and knew him well, while at times not able to keep pace with his rapid and sweeping movements, he was yet at all times greatly beloved. We never doubted his warmth of heart and his generous noble nature.

His memory will long be cherished in India, and by none more than by those who had the privilege and honor of being associated with him in laying the foundation of our great work which has grown to such vast proportions.

We desire to express our deep and loving sympathy for our beloved Sister Butler, who so nobly bore her part in the labors and sacrifices of her honored and now sainted husband, and we shall ever pray that she may be graciously supported with heavenly grace in her declining years.

E. M. PARKER. J. L. HUMPHREY.
H. L. MUKERJI. W. PETERS.
J. T. JANVIER.

REV. STEPHEN PAUL.

Bhái S. Paul marhúm kí paidáish shahr Bareilly, Rohilkhand men 1849 men húí. Chaplain Cawe sáhib ke háth se baptismá páyá. Yih laṛakpan hí se ṇek-taba' the; 6 baras ke sin men Khudá ne in kí mádar i 'azíz

ko ásmán par bulá liyá, aur isí taur se chand baras ba'd wálid ká bhí intiqál húá. Is ke ba'd 'azíz buzurgwár dádá ne parwarish ká zimma liyá aur achchhí taur se bare náz o dulár se parwarish kí gaí. Baibal kí ta'lím sikhne ke larakpan hí se shauqín the, chunánchi Chaplain Cawe sáhib bare piyár se Baibal kí ta'lím dete the, aur is hí taur par un báton ko dil par naqsh kalhajar kiyá kí Masíh maslúb se piyárá aur koí samajh men na áyá. Jab Masíh ká piyár dil men larakpan se áyá, to yih sikhláyá kí mujhe us ke liye kuchh karná cháhiye, aur yún kuchh thorá bahut apní hasb haisiyat kiyá bhí. Usí waqt C. M. S. ke Hindustání Pádrí Joseph Jacob sáhib us kalísiyá ke pásbán muqarrar húe; we is bát ke bare sháiq the kí larkon ko Masíh kí khidmat ke liye taiyár karen. Ek waqt unhon ne chand larkon ko buláke púchhá, kí tum kyá khidmat karná cháhte ho? kisí ne kuchh, kisí ne kuchh kám karne ke liye khwáhish záhir kí, lekin unhon ne kahá kí main pádrí ká kám karne cháhtá hún, jo dígar sáthí larkon ne bahut tamaskhur kiyá, kí wáh, yih pádrí honge, chunánchi ba-ráh i hansí mazáq pádrí ke laqab se pukárne lage. San 1866 'Íswí men rasáí Dr. Waugh se húí aur is taur se M. E. Church men dakhl páne ká silsila járí húá. Sáhib i mausúf ne in ko Bareilly ke mishan chhápe-kháne men kuchh kám diyá, aur chúnkí in ko láiq larká samjhá is liye bahut piyár se qabúl kiyá aur Methodist Kalísiyá ke kull dastúr ul 'amal kí dil o ján se hidáyat farmáí. Isí mábain men chhápa-khána Bareilly se Lucknow muntaqil ho áyá aur we bhí sáhib ke hamráh tashrís láe. Chhápe-kháne ke mansabí kám ke 'aláwa waqtan fa waqtan shauq se manádí karne ko wá'izon ke hamráh jáyá karte the. Jab sáhib mamdúh ne is shauq ko dekhá, to 1868 men zubání taur se sáhib mausúf ne manádí karne kí ijázat dí, aur ba'd ko 1869 men Ekzhárṭár ká laisans 'atá farmáyá. Usí sál men Pádrí Wetherley sáhib ke pás Bahráich ko tabdíl kiye gae aur 1870 'Íswí men un kí shádí Miss Betsey Richards ke sáth húí.

Phir Sítápúr Knowles sáhib ke pás tabdíl húe aur donon ne tah i dil se Khudá kí khidmat kí. 1874 men Lokal Prichar ká 'uhda milá, aur 9 January san 1876 men Bareilly 'Ilm i Iláhí ke madrase ko bheje gae, khwándagí ko khatm karke Gonda zila' Ellenpúr Grant men tabdílí húí. Agarchi us waqt wuh jagah misl daryá i shor thí pahle wahán jáne ke liye isrár kiyá, par ba'd ko apne appointment ko dil se qabúl kiyá aur aisá 'umda aur mazbút kám kiyá kí jis kí yádgárí wahán abhí tak maujúd hai, sab log un kí díndárí aur muhabbat ke is waqt tak qáil hain. Ek chhoṭá girjá us jangal men ab tak maujúd hai, jo chanda karke banáyá gayá. Mishan se kisí qism kí imdád us ke liye na lí. San 1883 men Bishap Foster sáhib se Deacon ká árdíneshan páyá. Phir 1884 men Gonda tabdíl hoke áe aur Knowles sáhib ke sáth kaí sál kám kiyá. Mishan kí kaí ek barí 'imárat-on ko ta'mír karáyá, Gonda W. F. M. S. ke makán aur iskúl ko apní mihnat aur jafákashí se bahut 'umda taur se banwáyá, aur sab kám men barí tadbír ke sáth madad kí. Zamín ko Rája Ajhudiyá se hásil karne men Knowles sáhib ke hamráh barí madad kí aur sab kám ko thík aur 'umda taur se chaláyá. San 1887 men Bishop Ninde sáhib ke háth se Eldar ke 'uhde par makhsús húe, 1889 men Bárábankí tabdíl hoke áe. Áp ne hatt ul was'at bahut kuchh us sakht khet men kám kiyá, jahán tak ho saká kám ko taraqqí dí aur haqíqí díndárí khádim Injílí ká namúna wahán chhor áe. Is ke ba'd san 1898 men Pilíbhít Distrikt ke Prizáiding Eldar ke 'uhde par muta'aiyun kiye gae, qarib der baras ke is kám aur khidmat ko anjám diyá.

Pilíbhít men bukhár aur járe kí bímárí men aise mubtilá húe kí us bímárí ne pichhá nahín chhorá, sab taur ká 'iláj húá par Khudá ko yihí pasand áyá kí unhen apne pás is khidmat se 'aláhida karke bulá lewe; so bare itminán ke sáth 4 thí Oct. ko Masíh kí god men jagah páí. Agarchi áj ham is kánfarans men unhen nahín páte, par ímándáron kí kánfarans i ásmání men ab maujúd hain. Bháí marhúm ek díndár, ímándár apní sárí chál men bilkull be-'aib aur Masíh kí khidmat ke liye bare gairatmand the. Agarchi wuh nahín hain par un kí chál ká namúna aur un ke atwár kí raunaq áj hamáre darmiyán maujúd hai. Kásh kí ham sab apní buláhaṭ ke liye taiyár rahen aur sábit qadam aur páedár páe jáwen kí jab hamárí buláhaṭ ásmán ko ho, barí taiyárí se apne Málik ke sáth chale jáwen. Ab Khudáwand Masíh se dilí du'á hai kí un kí 'azíz gam-zada bíbí aur 'azízon kí Khudá madad kare kí we us se púrí tasallí páwen.

AMRITA CHOWFIN.

Mrs. Amrita Chowfin was born in Almora in 1866, and was the daughter of heathen parents of the blacksmith caste. She and an elder sister

attended the bazar school and there learned to believe on Jesus as their Saviour. It came to the knowledge of Sir Henry Ramsay that most of the girls of this school were being deliberately kept from marrying by their parents, who found the education they received, especially in singing, made them very profitable unmarried daughters.

He at once gave an order that every girl must be married before she was fourteen years of age. This almost emptied the school for the time being. One of the girls thus married was Amrita's older sister, who a year or two later died and on her deathbed confessed her faith in the Lord Jesus and made her little sister promise to go to the mission before she was made over to some man in marriage. Very soon after her sister's death she came to Mr. Budden's study door alone. When he asked what she wanted, she said she had come to be a Christian and wished to be baptized at once before her parents knew anything about it.

Mr. Budden hesitated, but the lovely child of thirteen was so earnest assuring him that if her father and brothers heard of her purpose they would certainly take her away by force that he yielded. He sent for two or three native preachers, and perhaps the only time in his life, did what he considered an irregular thing of baptizing a convert in his study, instead of in the church. This was in 1879. Very soon her brothers heard of it and came and were exceedingly angry, but the girl was so persistent in her assurances that she was determined to be a Christian and if they took her she would come back as soon as she was free, that they left her. She had been a very apt pupil and when she began to study English her progress was rapid. These things and her after life proved the strength of her religious convictions. She was married to our brother Rev. D A. Chowfin, May 6th, 1886. They lived in Naini Tal till 1890, where she worked faithfully and well, and then they moved to Pauri. Soon after she came she was employed as a teacher in the Girls' Orphanage and Boarding School, which work she continued till her husband was moved to Museti in 1896, to take charge of the Kainur Circuit. It was there she passed to her heavenly home, April 1st 1899. She was the mother of seven children, four of whom went before her and three are left motherless. She was a tender, loving wife and mother. Each time she parted with her children it seemed to draw her nearer to her Saviour. As a teacher she was faithful, punctual and efficient. No small thing kept her from her duties. She had a good English education and spoke and wrote it correctly, and taught it as well as the vernacular.

But she did not stop with giving instruction, but was always anxious to influence them, by precept and example, to be real Christians.

She was a modest humble follower of Christ. Her Christian experience was deep and constantly growing. She was always in her place in all the services of the Church and League when not kept away by illness. She never sought for honour or preferment, but was always ready to do her best when responsibility was given her. She was never physically strong and had several severe illnesses. In 1896 she had to keep her bed for months and we thought consumption had marked her as its victim. When she herself thought she could not live, she gave bright and clear testimony of Jesus' power to save. When she finally rallied she seemed to feel that time was short and she must work all she could for Him.

After she went to Museti she went from village to village, teaching the people, and this she continued till her strength failed. She was a kind and sympathzing friend and neighbor and was beloved and honored by all her Christian brothers and sisters. Her works follow her. We pray for the bereaved husband and three little boys that the Lord may comfort and sustain them.

A. BUDDEN.
T. J. KYLE.
M. E. GILL.

Rezolushan.

Ham dil o ján se Khudá Báp ke shukrguzár hain, ki us ne 12 baras ki daur dhúp aur sakht mihnat ke ba'd apne bande hamáre buzurg aur har dil 'aziz Bishap Thoburn sáhib ko hamári hidáyat ke wáste qáim rakkhá hai, hamári du'á hai ki Khudá bahut barason tak un ko hamári hidáyat ke wáste hamáre sáth rakhe. Is ke shámil ham yih bhí kahte hain ki Khudá ki mihrbání se guzashta 12 barson men kám is qadar barh gayá ki

ta'ajjub hotá hai ki Bishap Thoburn sáhib akele kyúnkar is ko chaláte hain. Ham ne suná ki wiláyat men shurú' men 14,000 Methodist ke wáste do Bishap the, aur yahán ham ek lákh se ziyáda ke wáste sirf ek. Pas táki hámáre buzurg maujúda Bishap sáhib ko is 'azím kám men madad pahunche, ham Central Conference se dast basta 'arz karte hain ki hamárí 'arz ko m'a sifárish, General Conference ke pás bheje ki wuh mihrbání se ek aur aisá missionary Bishap jis se ham Hindustání log bhí apne 'azíz Bishap Thoburn sáhib kí mánind saláh mashwara len aur madad aur hidáyat páyá karen, 'ináyat farmáwe.

H. A. Cutting,	J. L. Humphrey,
W. A. Mansell,	C. L. Bare,
S. S. Dease,	S. Phillip,
J. N. West,	Kanhai Singh,
Ya'qúb Shah,	W. Peters,
S. Wheeler,	S. Knowles.
J. H. Smart,	B. F. Cocker,
Chhote La'l,	J. Solomon,
D. P. Kidder,	L. Cutler,
J. Jordon,	N. R. Childs,
J. H. Walter,	A. Solomon,
S. Tupper,	Basant Ram,
J. Jacob,	G. C. Hewes,
J. W. Robinson,	E. W. Parker,
G. D. Presgrave,	Ganga Nath,
J. Thomkinson,	J. Wahíd ud Dín,
H. J. Adams,	W. R. Bowen,
W. T. Specke,	Mazhar ul Haqq,
J. Dysel,	D. M. Buttler,
S. B. Finch,	F. W. Greenwold,
J. F. Samuel,	Bhikki Lall,
C. Hancock,	D. L. Thoburn.

(*Translation.*)

We are heartily thankful to our Heavenly Father that he has spared the life of our beloved Bishop Thoburn through his very difficult labours of the last twelve years, and we earnesly pray that his useful life may be still longer spared and that he may continue to live and labour with us for many years to come. It is a matter of surprise that our beloved Bishop Thoburn has been able to accomplish alone for such a long period of time this widely extended work. In the early days we understand that in America there were two Bishops when there were only 14,000 members of our church, but now here in India there is only one Bishop to over a hundred thousand people.

In order that Bishop Thoburn may have much needed assistance in carrying out his great work, we petition Central Conference to convey to GeneralConference our request that another Bishop be elected, who shall be acquainted with the Hindustani language, that we may receive from him the direction and help that we need.

MIHMA'NI KI BA'BAT.

Lucknow ke desí aur wiláyatí sáhibán ke ham tah i dil se shukrguzár hain ki unhon ne bahut 'umda taur se hamárí l'ádat aur mihmání dil se kí. Khudáwand Ta'álá unhen ziyáda barakat de.

(Sd.) W. Peters.
Gangá Náth.

Dr. HUMPHREY KI BA'BAT.

Ham dil se Khudá ke shukrguzár hain ki us ne apní mihrbání se hamáre 'aziz Pádrí J. L. Mumphrey sáhib ko itní muddat tak hamáre darmiyán kám karne ko zinda aur tandurust rakhá. Chúnki áp phir is mulk ko wápas na áwenge, lihází ham Khudá se du'á karte hain ki is safar men un kí muháfizat kare aur har taur se apní hifázat men rakhe.

(Sd.) W. Peters.
D. M. Butter.
C. L. Bare.

(*Translation.*)

We, the members of the North India Conference, are thankful that God sent among us Dr. J. L. Humphrey, and that He has continued to

him life and strength, so that he has been able to labour among us for many years. Now that he is retiring from the active work and returning to America, we pray that the care of the Father may be with him on his long journey and bring him to his desired haven in safety, and that be may be able to continue his work for the Master in the home land.

Bishop Thoburn ki babat.

Ham apne 'aziz Bishap Thoburn sáhib ke liye Khudá ká shukariya dil se adá karte hain ki us ne apní barí mihrbání se áj tak un ko zinda aur salámatí ke sáth rakhá, aur yih ki un ke nek intizám aur bandobast se is mulk ke logon ne bahut fáida uṭháyá aur jagah ba-jagah logon ne Masíh ko qabúl kiyá. Agarchi tarah ba tarah kí musíbaten un par áín, is martaba bhí bhárí sadma un ke farzand ke guzar jáne ke bá'is húá jo ki bardásht se báhar thá, tis par bhí Khudá ke intizám aur bandobast se 'ain rází hain. In sab mu'ámalát men apne logon ke liye namúna hain. Ab hamárí dilí du'á hai ki Khudá unhen ásmání barakaten aur ziyáda 'ináyat farmáe ki we har taur kí táqat hásil karke hamáre darmiyán bahut mddaton tak kám kar saken.—W. Peters, S. Tupper, M. Stephen, D. M. Buttler.

Course of Study.

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures: Old Testament, pp. 1-447. *Harman.*
2. Exegesis: Selections from the Gospels.
3. Systematic Theology. Vol. I, *Miley.*
4. Plain Account of Christian Perfection. *Wesley.*
To be read: Wesley's Sermons. Vol. II.

II Year. 1. Introductions to the Holy Scriptures: New Testament, 448-770. *Harman.*
2. Exegesis: Selections from the Pauline Epistles.
3. Atonement in Christ. *Miley.*
4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read: Steven's History of Methodism.

III Year. 1. Exegesis: Selections from the Pentateuch.
2. Studies in Theology: The Supernatural Book. *Foster.*
3. Biblical Hermeneutics. *Terry.*

IV Year. 1. Exegesis: Selections from Isaiah.
2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR STUDIES.

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

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

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

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

V. The 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. Platts', omitting chapters on Arabic and Persian Construction, and Derivations and Syntax ... 100
2. READING. (Roman, Lithograph and Type):
...Mathew and Mark's Gospels
Haqaiq ul Maujudat 100
3. TRANSLATION 150
(1.) Urdu-English: 10 lines from Urdu Sec. Bk. C. E. S. 50
(2.) English-Urdu: 10 lines from Eng. Sec. Bk. C. E. 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 150
   (1.) Hindi-English: 10 lines from Hindi Sec. Bk. C. E. S. ... 50
   (2.) English-Hindi: 10 lines from Eng. Sec. Bk. C. E. 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 YAER.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR: Platts', the whole. Kempson's Syntax and Idioms. Forbes' Persian 100
2. READING. (Litho. and Type):
   Luke and John's Gospels.
   Din-i-Haqq ki Tahqiq.
   Taubat un Nasih.
   Mark and John in Persian 100
3. TRANSLATION 150
   (1.) Urdu-English: 10 lines from Urdu Third Bk. C. E. S. ... 50
   (2.) English-Urdu: 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman ... 60
   (3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
   Read: Muir's Life of Mohammad.

B.—HINDI.

1. GRAMMAR: Review 100
   Ballantyn's Elementary Sanskrit.
2. READING: Luke and John's Gospels 100
   Shakuntala (edited by Raja Lakshman Singh).
3. TRANSLATION 150
   (1.) Hindi-English: 10 lines from Hindi Third Bk. C. E. S. ... 50
   (2.) English-Hindi: 10 lines from English Third Bk. C.E. S., half written in Nagri and half in Roman 60
   (3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
   Read: Wilkin's Hindu Mythology.

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR: Palmer's Arabic. (Optional.) 100
2. READING: Mizan-ul-Haqq.
   Gulistan.
   Forbes' Arabic Reader. (Optional.) 100
3. TRANSLATION 150
   (1.) Urdu-English: 20 lines from Urdu Fourth Bk. C. E. S. 50
   (2.) English-Urdu: 20 lines from English Fourth Bk. C.E.S., half written in Persian and half in Roman ... 60
   Short Sermon in Persian character.
   (3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
   Read: Sell's Faith of Islam.

B.—HINDI.

1. GRAMMAR: Hindi, Review 100
   Monier Williams' Sanskrit. (Optional.)
2. READING: Sat Mat Nirupan 100
   Prem Sagar.
   Hitopadesha, first book. (Optional.)
3. TRANSLATION 150
   (1.) Hindi-English: 20 lines from Hindi Fourth Bk. C. E. S. 50
   (2.) English-Hindi: 20 lines from English Fourth Bk. C. E. S., half written in Nagri and half in Roman ... 60
   Short Sermon in Nagri character.
   (3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
   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.

B.—FOR HINDUSTANI MINISTERS.

SA'LA'NA KA'NFARANS KI' ḲHWA'N̲DAGI'.

DA'ḲHILA KE LIYE.

1. Ummedwár Urdú yá Hindí Qawá'id Jugráfiya aur Hisáb achchhí tarah se jáne.
2. Qadím Tawáríḳh ká Iḳhtisár, Roman-Urdú, or Landmarks of Ancient History.
3. Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.
4. Jugráfiya-i-Pák Kitáb, yá Scripture Geography.
5. Discipline.

PAHLA' SA'L.

1. Filásafí dar báb Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation, or Mat Parikshá.
2. Ḳhutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth or Sat Mat Nirúpan men jo Hinúd kí bábat hai.
3. Hurst's Short History of the Early Church in English or in Lithograph-Urdú or Caleb's Intiḳháb i Kalísiyá.
4. Wayland's Moral Science in English or in Lithograph-Urdú or Balbal Bar-Haqq.
5. Tahrírí Wa'z.

MUTA'L'A KE LIYE—1. Stobart's Islám or Tawáríḳh i Mohammadí or A'wá-gawan Bichár. 2. Dín Islám aur us kí tardíd in Roman-Urdú or Lithograph-Urdú.

DU'SRA' SA'L.

1. Binney's Compend, or Maḳhzan 'Ilm-i-Iláhí.
2. What think ye of Christ. (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhág men Khrísht ká Samáchár.
3. Field's Hand-book of Theology, one half, or Taríq ul Hayát or Dharmá Dharm Parikshá Patr.
4. Introduction to Thomas' Commentary on Genesis, in Roman-Urdú.
5. Tahrírí wa'z.

MUTA'L'A KE LIYE—1. Clark's six Lectures on the A'ryá Samáj in English or Urdú or Hindí. 2. Formen's A'ryá Samáj or Miftáh-ul-Tauret, Pá p Sodhan Siddhánt.

TI'SRA' SA'L.

1. Bushnell's Character of Jesus. 'Ísá kí Sírat. 2. Thomas' Tashrih-ul-Taslís in Roman-Urdú. 3. Fishers' Manuel of Cnristian Evidences in English or 'Íswí Subút, Roman-Urdú. 4. Fields' Hand-book of Theology, completed, Sat Mat Nirúpan men dín 'Íswí kí bábat. 5. Taḥrírí wa'z.

MUTA'L'A KE LIYE.—1. Murdoch's Popular Hinduism or Lakshm Shankar's Primer of Biology in Urdú or Hindí.

CHAUTHE SA'L KE IMTIHA'N KE SUWA'LA'T.

1. Rúhání zindagí kyá hai? Us kí asliyat bayán karo.
2. Kyúnkar ma'lúm hotá hai ki ham men Rúhání zindagí hai?
3. Wá'iz ko kis tarah ma'lúm hotá hai kí Khudá ne mujh ko wa'z ke kám ke wáste talab kiyá hai.

FASL. 1.

DÍNDA'RÍ AUR AUQA'T GUZA'RÍ KE BAYA'N MEN.—1. Khádim ud dín ke kháss kám bayán karo, aur yih batáo ki is khidmat ke wáste kaun kaun se wasf cháhiyen.
5. We kaun se taríqe hain, jin se yih ausáf parhte játe hain?
6. Batáo ki logon ke gharon par ahwál-pursí ke liye jáná kaisá zurúr hai, aur yih kaho kí tumhárí is kám men kis qadar tawajjuh hai?
7. Yih batáo ki kis tarah parhte likhte ho?
8. Jab se tum kánfarans kí imtihán-bardárí men ho, tab se tum ne jitní kitáben har sál dekhí hain un sab ke nám-batáo?
9. Kutub i Muqaddasa ke parhne men tumhárá kitná waqt sarf hotá hai? aur kis taríqe se parhte ho?

FASL 2.

BAIBAL KA' IMTIHA'N.—1. Kis i'tibár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin daláil se yih tum ráe rakhte ho?
2. Kis dalíl se Majmú'a i 'Ahd i 'Atíq ko, jo ham men murauwij hai, mu'tabar jánte ho? Khulása bayán karo.
3. Kis dalíl se we sab kitáben jo is Majmú'a i 'Ahd i Jadíd men dákhil hain mu'tabar o sahíh jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíon ke is da'we ko ki Kutub i Muqaddasa mansúkh ho gaí hain, galat sábit karte ho?
5. Khurúj i Misr se Yashú'a, kí maut tak, Isráílíon kí táríkh ká khulása batáo?
6. Das firqon kí bagáwat ke muta'alliq jo kháss wáqi'át hain, unhen bayán karo?
7. Yahúdíon kí sálána 'íden aur níz yih ki kis bát ke wáste muqarrar húí thín, aur kis tarah par adá kí játí thín, batáo?
8. Kháss kháss nabíon ke nám aur jis zamáne men unhon ne nubúwaten kín, wuh zamáne aur níz yih, ki we nubúwaten kis báre men thín bayán karo?
9. Khudáwand Masíh kí báton se kuchh aisí misálen do, jin se záhir hotá hai, ki wuh Puráne 'Ahd ke nawishton ko mu'tabar samajhtá thá.
10. Kaun sí pesh-khabaríán Masíh se muta'alliq hain, khusúsan us kí ámad aur sírat aur kám aur maut se?
11. Masíh kí zindagí ke hálát kis kis waqt ke ma'lúm hain, aur muddat 'ahd risálat kis qadar thí?
12. Us kí risálat ke kháss wáqi'át aur jahán jahán ki we guzre hain batláo?
13. Kháss kháss báten mundarj i A'amál i Rasúl batláo?
14. Mu'jiza kyá hai aur mujizon se kyúnkar ma'lúm hotá hai ki Kutub i Muddasa min jánib Allah hain?

FASL 3.

BAIBAL KÍ TA'LÍMA'T KE BA'YAN MEN.—1. Khudá ká wujúd Baibal se kis tarah sábit hotá hai?
2. Baibal se Taslís ká kyá subút hai, ya'ne ki ek Khudá men tín aqnúm hain?
3. Khudá kí sifát batláo aur har sifat ká subút Pák Nawishton se do?
4. Khudá ke mujassam hone ká masala jo Kutub i Muqaddasa men páyá játá hai, use bayán karo, aur yih batáo, ki us ta'lím ko naját ke bandobast se kyá 'iláqa hai?
5 Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo?
6 Baibal kí kaun kaun sí áyát Ulúhiyat i Masíh ke mukhálif Musalmán pesh karte hain, aur tum un ke kyá ma'ne lete ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká Pák Nawishton se subút do?

8. Adam ke gunáh ká natíja us kí aulád ke haqq men kyá húá?
9 Masíh ke kafáre aur gunáhon kí mu'áfí men kyá 'iláqa hai?
10. Masíh ke jí uṭhne ká subút do?
11. Masíh kí shafá'at kí asliyat aur fáida, jaisí Kutub i Muqaddasa men ta'lím hai, bayán karo?
12. Rúh ul Quds kí gawáhí kí nisbat kyá ta'lím o dalíl hai?
13. Masíhí kámiliyat ká masala jo Wesley sáhib ne sikhláyá hai use mukhtasaran bayán karo aur Baibal se us ká subút do?
14. Naí Paidáish aur kámil pákízagí ke darmiyán jo farq hai, use samjhá do?
15. Is da'we ke báre men ki "Jo koí az sar i nau paidá hotá hai is taur se nahín giregá, ki ákhir i kár halák ho jáe." Hamárí kalísiyá kí kyá ráe aur sábit karo, ki yih ráe Kalám i Iláhí ke bamújib hai.
16. Batáo ki baptisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai? har bát ká subút do.
17. Sábit karo, ki bachchon ko baptisma dená munásib hai?
18. Baibal men 'Asháe Rabbání kí nisbat kaun kaun se muháware áe hain, aur wuh kis garaz se hain aur Masíhon par us ká mánná kyún farz hai?
19. Hindúon ke masala i tanásukh, ya'ne káyá palaṭ ko kyúnkar galat sábit karte ho?
20. Jism ke jí uṭhne ke báb men Kutub i Muqaddasa men kyá ta'lím hai, hawála do?

FASL. 4.

KALÍSIYÁ KE INTIZÁM O TARTÍB KE BAYÁN MEN—1. Kalísiyá ke tarah tarah ke intizámát bayán karo? 2. Methodist Episkopal Kalísiyá men General Kánfarans aur Annual Kánfarans a ur Kwárṭarlí Kánfarans ke muta'alliq kyá kyá kám hain?
3. Kalísiyá ke 'uhdedáron men "Bishop" "Prízáiding Eldar" aur "Eldar," aur "Díkan" aur "Khádim-ud-dín" aur "Lokal Wá'iz" aur "Mukhtárkár" aur "Amánatdár" aur kilás ke Hádí jo hain, un men har ek ká kitná ikhtiyár hai, aur kyá kám mutá'alliq hai, aur kis ke sámhne jawáb-dihí hai?

FASL. 5.

TÁRÍKH I KALÍSIYÁ—1. Yahúdíon ke khass firqe Masíh ke waqt men kitne the? un ká bayán karo.
2. Awáil zamánon men jo aziyaten Masíhíon ne uṭhái hain, un ká kuchh bayán karo.
3. Un wasáil ká bayán karo, jin ke sabab se ibtidá men Masíhí mazhab bahut phailá, (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a 1, 2, 3, 5, ko kekho.)
4. Gnostíkon kí kyá ta'lím thí aur us se qadím kalísiyá par kyá kharáb asar pará; (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a 85).
5. Luther sáhib se 'ain qabl dín i 'Íswí ká kyá hál hai?
6. Barí Isláh i Mazhabí jo Luther sáhib ke waqt men húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us men sharík i hál the?
7. Britániya i 'Uzmá men Methodist Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib kí táríkh men khass log kaun the?
8. Methodist Episkopal Kalísiyá kis sabab se aur kis waqt men aur auwal kahán baní? (Discipline ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqe aur yih ki we kahán se nikle aur un ká bání aur un ke khass 'aqíde batáo?
10. Muhammadíon ke dín kí ibtidá aur Muhammad sáhib ká kuchh bayán karo aur mukhtalif firqon ká aur un ke hádíon ká kuchh zikr karo?
11. Sikhon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá 'iláqa hai?
12. Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur khass 'aqídon ká bayán karo?

TO BE READ.

MUTA'L'A KARNE KE LIYE.—1. Táríkh i Yúsufí, Josephus. (M. P. House Lucknow) 2. Brahmo Mazhab. (M. P. House, Lucknow.) 3. Augustine ke Iqrárát, Augustine's Confessions (N. I. T. S.) 4. Hal-ul-Ashkál (M. P. House, Lucknow.) 5. Jámi' ul Fráiz. (Lahore, Tract Depot.) 6. Miftáh ul Hinúd. (M. P. House, Lucknow)

SESSIONS OF THE NORTH INDIA CONFERENCE.

No.	Place.	Time.	President.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop E.Thompson	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. T. J. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn.	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J.H. Messmore
8	Moradabad.	Jan. 18-24, 1872	Rev.J.L. Humphrey	S. S. Wetherby
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S. Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W.L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6-12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpur.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877	BishopE.G.Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H.Messmore	Do.
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpur.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpur.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare.
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad.	Jan. 5-10, 1887	Bishop W.X. Ninde.	Do.
24	Cawnpur.	Jan. 4-9, 1888	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15, 1889	BishopJ.M.Thoburn	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpur.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do.
32	Bareilly.	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow.	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly.	Jan. 5-11, 1898	Bishop Cyrus D.Foss BishopJ.M.Thoburn	J.W. Robinson.
35	Shahjahanpur	Jan. 4-10, 1899	BishopJ.M.Thoburn	Do.
36	Lucknow.	Jan. 10-15, 1900	Do. do.	Do.

LIST OF LOCAL PREACHERS.

NAME.	ORDERS.	APPOINTMENT.
BAREILLY DISTRICT.		
R. Turner ...	Elder '95	Ujhani.
Fazl Ullah ...	,,	Budaon.
Govind Ram ...	,,	Binawar,
Gyan Masih ...	,,	Aliganj, Aonla.
Lakhan Singh ...	Deacon.	Ramapur, Shahjahanpur.
Sadal Singh ...	,,	Sahaswan.
Daniel Sigler ...	,,	Khutar, Powayan.
Kundan Lal ...	,,	Bareilly.
J. Robert ...	,,	Miranpur Katra.
Devi Din ...	Local Preacher.	Pasgawan.
Hemraj ...	,,	Aonla.
Kanahai Lal ...	,,	Faridpur.
Bal Mukand ...	,,	Do
Jai Lal ...	,,	Do.
Gurbakhsh ...	,,	Sadarbazar, Bareilly.
Khamani ...	,,	Bhamori.
Cornelius Singh ...	,,	Bareilly Theological School.
Chunni Lal ...	,,	,, ,, ,,
Ilm-ud Din ...	,,	,, ,, ,,
Ishri Dass ...	,,	,, ,, ,,
John Pusa ...	,,	,, ,, ,,
Munna Lal ...	,,	,, ,, ,,
Nanhe Lal ...	,,	,, ,, ,,
Robert Poshan ...	,,	,, ,, ,,
Sohan Lal ...	,,	,, ,, ,,
Sadal Masi ...	,,	,, ,, ,,
Tara Chand ...	,,	,, ,, ,,
William Gulab ...	,,	,, ,, ,,
Ratan Singh ...	,,	,, ,, ,,
S. Bowen ...	,,	,, ,, ,,
I. A. Berket ...	,,	,, ,, ,,
J. Sukh Rae ...	,,	,, ,, ,,
Bansi Dhar ...	,,	,, ,, ,,
Bhola Nath ...	,,	,, ,, ,,
Baldeo Singh ...	,,	,, ,, ,,
Chandar Singh ...	,,	,, ,, ,,
Andaryas ...	,,	Bareilly.
S. Wilson ...	,,	,,
Ram Parshad ...	,,	Tilhar.
Debi Das ...	,,	Bilsi.
Dwarka Parshad ...	,,	Tilhar.
Gopi Charan ...	,,	Jalalabad.
S. L. Harris ...	,,	Pawayan.
Sohan Lal ...	,,	Shahjahanpur.
Karan Singh ...	,,	Bisauli.
Ram Dayal ...	,,	Bilsi.
A. John ...	,,	Islam Nagar. Bisauli.
Mohan Singh ...	,,	Faridpur.
Sobran Singh ...	,,	Data Ganj.

NAME.	ORDERS.	APPOINTMENT.
Hulasi ...	Local Preacher.	Aonla.
Misri Charan ..	,,	Bareilly.
Khurram Singh ..	,,	Binawar.
Lalji Mal ...	,,	Madnapur.
A. Forbes ..	,,	Bareilly.
Kallu Porter ...	,,	Khuda Ganj.
Bahal Singh ...	,,	Kachla.
George Luke ..	,,	Bareilly.
Kesho Ram ..	,,	,,
Jai Singh ...	,,	Shahjahanpur.
Attah Ullah ...	,,	Binawar.
Bhup Singh ...	,,	Tilhar.
C. M. Parmanand ..	,,	Budaon.
B. S. Ferguson ...	,,	Khera Bajhera.
Baldeo Das ..	,,	Kakrala.
Bhoj Ram ..	,,	Bareilly.
Dhappan Wilson ..	,,	Shahjahanpur.
S. C. Chatterjee ..	,,	,,
Samuel Jacob ...	,,	Bareilly.
Joseph Nelson ..	,,	,,
Devi Din ..	,,	,,
Moti Lal ...	,,	Nigohi, Shahjahanpur.
Heli Jacob ..	,,	Shahjahanpur.
Baisakhi ..	,,	Bareilly.
Kehri Singh ..	,,	Binawar.
Puran Mal ..	,,	Bisauli.
Sewa Ram ..	,,	Tilhar.
Prem Singh ...	,,	Powayan.
Yaqub Singh ..	,,	Bisauli.
Dal Chand ..	,,	Islam Nagar, Bisauli.
Cornelius Singh ...	,,	Bareilly.
S. Judd .	,,	Shahbaznagar, Shahjahanpur.
Gulam Masih ..	,,	Powayan.
Rahu Singh ...	,,	Kundarya, Jalalabad.
Gokal Parshad ..	,,	Wazir Ganj, Bisauli.
Mohan Singh ..	,,	Bareilly.
Itwari Lal ..	,,	Kumargawn.
N. R. William ..	,,	Bareilly.
A. Peter ..	,,	Kamarlainpur, Shahjahanpur.
GARHWAL DISTRICT.		
E. Thomson ...	Elder '96.	Pauri.
Kwankin ...	Deacon '96.	Bungedhar.
Ghungar Money ...	,, '98.	Pauri.
C. Khiyali ...	,, '98.	Gadoli, Pauri.
Sangram Mani ...	,, '99.	Mandakhal.
Andriyas ...	Local Preacher.	Nandpriyag.
Lama Wilson ...	,,	Oak Glen, Pauri.
Bhajni ..	,,	Baqi Ajmere Dogadda.
Mohan Lal ...	,,	Upalda, Srinagar.
Dhan Singh ...	,,	Chopra, Pauri.
Tiwari ...	,,	Bharsar, Kainur.
Patras ...	,,	Lansdowne.
Daud ...	,,	Ramni, Nandpriyag.
Jerafu ...	,,	Deceased.
GONDA DISTRICT.		
Lewis J. McGee ..	Deacon '93	Nanpara, Bahraich.
Buddha Singh ..	,, '98	Ellenpur, Gonda.
Prem Dass ..	Local Preacher	Rupaidiha, Bahraich.
Bhupal Singh ..	,,	Ikauna, Bahraich.

NAME.	ORDERS.	APPOINTMENT.
A. S. Wesley ..	Local Preacher.	Bahraich.
D. C. Richards ..	,,	Lachhmanpur, Bahraich.
Khandari Singh ..	,,	Birpur, Gonda.
Chhange Singh ..	,,	Balrampur, Gonda.
Lal Karan ..	,,	Gonda.
B. S. Benjamin ..	,,	Bahraich.
J. J. Todd ..	,,	Qaisarganj, Bahraich.
Dharam Singh ..	,,	Paraspur, Gonda
F. R. Wittki ..	,,	Colonelganj, Gonda.
Nattha Masih ..	,,	Pachpurwa, ,,
Ram Diyal ..	,,	Utraula, ,,
Ishri Dass ..	,,	Bishanpur ,,
Frank Peters ..	,,	Gorakhpur.
KUMAON DISTRICT.		
J. W. Todd ..	Elder.	Haldwani.
W. Pamuchal ..	Deacon.	Darma.
Gauri Datt ..	,, '94	Lobha.
R. M. Dass ..	,, '94	Naini Tal.
J. Barker ..	,,	,,
C. Wilson ..	,, '99	Gangolihat.
D. S. Hukill ..	,, '98	Lohaghat.
K. Wilkinson ..	Local Preacher.	Chandas.
Yusuf ..	,,	Dawarahat.
J. Abraham ..	,,	,,
Bijai Singh ..	,,	Ganai.
Bhawani Datt ..	,,	Lobha.
Yuhunna II. ..	,,	Kelani
T. W. Gowan ..	,,	Naini Tal.
Jai Datt ..	,,	,,
Mr. Anderson ..	,,	,,
Mr. Smith ..	,,	,,
Mr. Thompson ..	,,	,,
Chhidda Singh ..	,,	,,
Chanchal Singh ..	,,	Almora.
T. B. Kirk ..	,,	Pithoragarh.
A. Miller ..	,,	,,
Yuhunna I. ..	,,	Chandag.
Jawahir Singh ..	,,	Deolthal.
Santosh Ram ..	,,	Lohaghat.
Beer Singh ..	,,	Haldwani.
Chandra Singh ..	,,	Lohaghat.
MORADABAD DISTRICT.		
B. Mc.Gregor ...	Elder.	Najibabad.
Peter Merrill ...	,,	Sherkot, Bijnour.
Bala Dass ...	,, '93	Moradabad.
Gulab Singh ...	,, '95	Nurpur, Bijnour.
Mohan Singh ...	,, '94	Thakurdwara, Moradabad
Jhabbu Lal ...	,, '95	Seohara, Bijnour.
B. Robert ...	,, '96	Bijnour.
John Pusa ...	Deacon '93	Bairampur, Moradabad.
Kalyan Singh ...	,, '94	Kotqadar, Bijnour.
Dalla Singh ...	,, '93	Moradabad.
B. S. Budden ...	,, '96	Kanth, Moradabad.
Nadir Shah ...	,, '96	Bijnour.
Nanhe Mal ...	Local Preacher.	Moradabad.
Baldeo Pershad ...	,,	,,
Buddha Singh ...	,,	Bijnour.
Chhidda Singh ...	,,	Nagina.
Prabbu Dass ...	,,	Moradabad.

NAME.	ORDERS.	APPOINTMENT.
Patras I ...	Local Preacher.	Bilari, Moradabad
Sadhu Singh ...	,,	Dhampur, Bijnour.
S. Hastings ...	,,	Moradabad.
Buddha Cutter ...	,,	Bijnour.
Bahal Singh ...	,,	,,
Thomas Jacob ...	,,	Moradabad.
Chirag Masih ...	,,	Chandausi.
Hiram Barrow ...	,,	Bijnour.
M. Johnson ...	,,	,,
M. D. Seymour ...	,,	Moradabad.
PILIBHIT DISTRICT.		
Kallu Singh ...	Elder.	Mirganj.
Ase Ram ...	,, '95.	Rampur.
Girdhari Lal ...	,, '96.	Nawabganj.
Moti Lal ...	,, '96.	Puranpur.
Kesri Singh ...	Deacon '94.	Pilibhit.
Jhabbu Lal ...	,, '96.	Bisalpur.
Ghasi Ram ...	,, '97.	Milak.
Kaliyan Singh ...	,, '99.	Shahi.
A. Lincoln ...	Local Preacher.	Fatahganj.
Bahadur Shah ...	,,	Khitausa.
Jhau Singh ...	,,	Gurganw.
Kallu Das ...	,,	Sirauli.
Sohan Lal ...	,,	Baheri.
D. R. Rodgers ...	,,	Pilibhit.
Karhe Mal ...	,,	Bisalpur.
J. Morgan ...	,,	Neoriya.
Ram Bakhsh ...	,,	Shahi.
Baldeo Das ...	,,	Madhkar.
Baljit ...	,,	Chhahra.
Gulzari Lal ...	,,	Fatahganj.
Har Sahae ...	,,	Miranpur.
Khiyali Ram ...	,,	Bisalpur.
Gendan Lal ...	,,	Amariya.
Moti Lal ...	,,	Shahi.
Lachhman ...	,,	Nawabganj.
Kandan Singh ...	,,	Baraur.
Chhadami Lal ...	,,	Lilaur.
S. A. Judson ...	,,	Gangapur.
Lachhman ...	,,	Tiliyapur.
Barnabas ...	,,	Rampur, Koli.
Nanhe Lal ...	,,	Deoriya.
S. Masih ...	,,	Pilibhit.
Munna Mahtah ...	,,	Kakrana.
SAMBHAL DISTRICT.		
Mouladad Khan ...	Elder '90	Sambhal.
Nirmal Singh ...	,, '95	Sharifpur.
Manphul Singh ...	Deacon '91	Rasulpur.
Lachhman Sing ...	,, '95	Rajpura.
Mathra Parshad ...	,,	Bahjoi.
M. S. Cutting ...	Local Preacher.	Sambhal.
Sukkha Singh ...	,,	Pithkhera.
Samuel Bernard ...	,,	Narainia.
John Little ...	,,	Markpur.
B. Milton ...	,,	Sambhal.
Fazl Masih ...	,,	Hayat Nagar.
R. White ...	,,	Babrala.
Chhote Singh ...	,,	Sirsi.
C. S. Hunter ...	,,	Sendhri.
P. S. Morris ...	,,	Amroha.
B. Benjamin ...	,,	Gangesri.

NAME.	ORDERS.	APPOINTMENT.
OUDH DISTRICT.		
Phillip Andrew ...	Deacon '90.	Lucknow.
William A. Comfort ...	" '93.	"
Henry C. Sigler ...	" '93.	Bara Banki.
Mangal Singh ...	" '94.	"
Chhote Lall II ..	"	Unao.
Abdul Wahid ...	" '92.	Hardoi.
Qaisar ..	"	Lucknow.
Sadal Masih ...	" '93.	Shahabad.
J. Higginbotham ...	" '97.	Naurangabad.
Jiya Lall ..	" '97.	Dhaurara.
Jawahir Lall ..	" '97.	Sitapur.
Ajudhiya Parshad ...	" '99.	Misrick.
John W. Norton ...	" '99.	Rae Bareilly.
Yaqub Singh ...	Local Preacher.	Lucknow.
Prem Masih ...	"	Bara Banki.
Baldeo Prashad I ..	"	Hardoi.
Daniel Richards ...	"	Lucknow.
David S. Paul ...	"	Unao.
Masih Charan John ...	"	Lucknow.
Tilok Singh ..	"	Unao.
Misri Lall ...	"	Hardoi.
John D. Flint ...	"	Shahabad.
Din Dayal ...	"	Sitapur.
Gurdayal Singh ...	"	Hardoi.
Harun Andrew ...	"	"
Boaz ...	"	Bara Banki.
Mohan Nathan ..	"	Unao.
Kesho Lall ...	"	Rae Bareilly.
Mohan Dass ...	"	Bara Banki.
Sharf Uddin ...	"	Rae Bareilly.
Nand Ram ...	"	Hardoi.
Nathaniel Hamilton ...	"	Lucknow.
Frank M. Lawrie ...	"	Hardoi.
Sundar Lall ...	"	Sitapur.
Bihari Lall ...	"	Bara Banki.
Henry D. Jacob ...	"	Rae Bareilly.
Ram Gopal ...	"	Shahabad.
B. H. McKaig ...	"	Lucknow.
W. E. Crawshaw ...	"	"
J. W. McGee ...	"	"
W. Alexander ...	"	"
J. F. Brown ...	"	"
John David ...	"	Bara Banki.
George Mayal ..	"	Khairabad.
W. M. Strete ..	"	Sitapur.
Ram Sukh ...	"	Kamalpur.
J. Todd ...	"	Lakhimpur.
W. Gunsolves ..	"	Sidhauli.
Baldeo Prashad II ..	"	"
Benjiman Cornelius ...	"	Lakhimpur.
Nanhe Lal ...	"	Bara Banki.
Isaac R. Mayal ...	"	Lucknow.
Bhola Nath ..	"	Gola, Lakhimpur.
J. Jonathan ..	"	Hardoi.

Presiding Elders' Reports.

BAREILLY DISTRICT

REV. E. W. PARKER, *Presiding Elder.*—There are twenty-one circuits in this district. Three of these, *viz.*, Bareilly, Shahjahanpur, and Badaon, are sadar cities, *i e.*, stations where Europeans reside. In these our educational and other institutions are situated.

At Bareily are the Theological Seminary and Woman's Training School, the Girls' Orphanage, a Middle School for boys, and the Hospital and Dispensary for women and girls.

The Theological Seminary has in attendance fifty-six pupils. It has a regular three years' course of study and is giving our Church in India a trained ministry. A class of seventeen graduates goes out this year, and the men will go to different parts of India. We secure for this school two grades of men -one from our schools, who pass the full entrance examination, and another from among tried workers now in the ministry, who can greatly profit by the drill of the seminary. Dr. Scott, who has had so many years of experience in this institution, is still at its head.

The Woman's Training School, under Mrs. Scott, is a branch of the seminary and gives efficient training and drill to the wives of the students, that they may be prepared to be successful workers with their husbands when they go out.

The Girls' Orphanage averages about 300 girls. The number now on the roll is 290. Five have married during this year, and two are in the Medical College at Agra.

Miss English, who has for many years done excellent work in the institution, has been compelled to take leave for a season. The school is fortunate in securing Mrs. Wilson to fill the Superintendent's place. All the work will be safe under her direction. The Educational Department is doing well under the charge of Miss Loper and her assistants.

The Hospital and Dispensary for women is still in charge of Mrs. Dease, M. D. The training class being prepared for future medical work now numbers eighteen young women. There have been during the year 160 patients treated in the hospital, and 496 visits have been made to 319 houses to attend women and children. The number of treatments in the dispensary has been 16,850, making a total of 17,506 treatments. Rs. 650-8 have been received in fees. A good year's work surely.

At Shahjahanpur are situated the Boys' Orphanage and Industrial School, a Boarding School for girls, a Widows' Home and Industrial School for women, and a Middle School for boys. The orphanage is still doing good work. All the boys learn to work, either at some useful trade, or at gardening, farming, helping about the dairy or learning to be house servants. All also receive an education according to their ability. The fruit of this institution is seen everywhere in good men. Some of our best preachers, best teachers, and best business men came from this school. Brother and sister Blackstock are still in charge.

The Girls' Boarding School is quite full, numbering about 120 on an average during the year. The girls are mostly from the farmer class and the training is practical, according to the needs and ability of the girls. We rejoice in the arrival of Miss Organ from America to take charge. The Industrial Home in connection with this school is giving instruction to young women, widows, and others, to fit them for future usefulness in Christian homes or as teachers.

At Budaon there is a Girls' Boarding School similar to that in Shahjahanpur, and a Boys' Middle Grade School. The Boarding School was until October under the charge of Miss Green, but on her going home Miss Curts took over charge and is rendering efficient service. The school is rapidly increasing in numbers at present and we hope that it may soon be full again.

The Boys Middle School is of the same grade as are those at Bareilly and Shahjahanpur. At Budaon and Bareilly there is a boarding house for Christian lads connected with each school. The design is to give our village Christians an opportunity for educating their boys In these schools the non-Christian lads are in the same classes with the Christian, and all are taught exactly alike. The Bible is regularly and carefully taught. Many of the non-Christian boys are regular in attendance at the Sunday School.

For all these institutions we have three foreign missionaries and their wives, five missionaries of the Woman's Society, and a full staff of assistants and teachers.

The Circuit or Evangelistic Work is divided into twenty-one circuits. Two of these circuits are in charge of missionaries, who also have charge of institutions. One is under a missionary who is free for evangelistic work, and eighteen are under Hindustani preachers-in-charge. The missionary force for the evangelistic work in this large field of over 2,000,000 of people, therefore, consists of the presiding elder and one other missionary and their wives, and two lady missionaries. These twenty-one circuits are subdivided into one hundred and twelve sub-circuits, each of which is under a sub-pastor who resides within his own special charge. These pastors are doing special work in 1,653 villages where Christians or inquirers reside, though our 14,427 baptized Christians live in 1,371 villages, giving an average of nearly 15 villages and, including inquirers, 150 persons to each pastor. These preachers-in-charge and sub-pastors go to their work systematically, two or three villages being set apart for each day. Most of the villages are thus visited weekly, though distant ones are reached but once in two weeks. These pastors teach the people to pray, to sing, and to live according to the teachings of Jesus.

In many of the villages the Hadis (class leaders) are learning to do their work. The work we try to teach them to do is for each to collect the people in his village every evening for singing and prayer—a general family worship. As the Christians usually live together almost in one yard, this is easy where the willingness exists. These leaders can also aid much in collecting the pastor's salary, and in removing old customs and establishing the new, provided that they are all right themselves. There are at present 908 Hadis in the district. There should be more, and all should be better taught, but these systematic plans grow slowly. Not one of these men receives any thing for the work he does.

No one who has never had experience in teaching converts where they come in numbers from idolaters, can at all realize the difficulty of teaching the new Christians and inquirers regular habits of prayer. An idolater does not pray in the Christian meaning of prayer. He bows down with his head to the earth before an image, he pre-

sents an offering, performs ceremonies or makes a vow, but has no habit of prayer. Hence converts, except those who come into constant contact with ministers and meetings, learn to pray very slowly and after much urging and teaching. During the past three years the importance of teaching the people to pray has been kept before all the workers constantly. "How many of your people can pray," has become a regular quarterly conference question. "How many of your leaders hold prayers with their people," is another. From this is seen more clearly the importance of these leaders and of their special work of gathering their classes for prayer. This plan for Hadis better taught than their associates may help much in solving the problem of village self-support, for with a Hadi in each village who will pray and sing with the people, less preachers will be required and more villages can join in supporting a pastor.

The two lady Village Evangelists, Miss Wilson and Miss Ingram, with their assistants, have done very valuable work during the year. Their systematic plans for training their workers, and their own personal visits to the village Christians, is leading to excellent results. Mrs. Hewes is also rendering efficient aid in directing Evangelistic work among women, and Mrs. Parker has during the year visited and aided in the work of each of the country circuits.

The special services in connection with our quarterly meetings, the special teachings at our workers' meetings, and the services at our camp meeting, have all combined to the quickening of the spiritual life and growth of our preachers and people. We are making special efforts for the regular instruction of the younger men and their wives who are in the regular work. During the rainy season a class was gathered at Budaon and faithfully taught. During the coming year one class of at least twenty young men and their wives will be gathered at Lodipore under Bro. Blackstock, and a second class at Budaon under Bro. Hewes So that about forty young workers with their wives will receive three months teaching and drill annually.

All the workers have studied the Gospel of Matthew and the Acts of the Apostles during this year and examination have been held monthly by the preachers-in-charge, seven chapters being set apart for each month, and a more general examination was held at the workers' meetings. For the coming year the Gospel of Luke and Ephesians are set apart for study. The object of this plan is to create and enforce habits of Bible study.

Our Primary Schools are not as efficient as we would make them. They are doing a good Evangelistic work and about 2,400 children are being taught to read, write, pray, sing and live like Christians.

We are continuing the efforts towards securing some aid for the pastors from each Christian and we can report progress, though not complete success. Twenty persons are supported by the pastor's fund, but some of these receive but from Rs. 4 to Rs. 6 per month. They are, however, quite as well supported as are the people who pay them.

Were I asked for the most encouraging features of the work in this district I would say: 1. The growth of the workers in knowledge, Christian experience, worthy living and working efficiency. Many are still weak but they are growing. 2. Our educated Christian young people. At our *melâ* League quite 450 of these were present and conducted their own services. Every part was worthy of Christian youth. It was the great day of the feast, from 1,200 to 1,500 persons being present. 3. The preparation of the class leaders who will lead the people in praying, singing and right living.

In every effort in this work of the past year two objects have been kept in view. A present needed blessing and help, and a preparation for something better next year.

GARHWAL DISTRICT.

Rev. JOSEPH H. GILL, *Presiding Elder.*—Garhwal has seven circuits with over 20 sub-stations. We began the year somewhat crippled for funds but not so much so as to seriously hinder our work. Indeed we have collected in subscriptions a sum at least equal to any former year. Twice cholera appeared, once in the village that divides Chopra from Gadoli, and in a few days seven persons died. A sequel to this sickness resulted in the death of a Christian artizan who was the breadwinner for a large family and a most worthy Christian man. God seems to use these serious events to make hard hearts tender and each occasion of this kind opens a door of hope, by means of Christian charity and Christian sympathy extended to those who suffer, which can never be shut. These opportunities we have carefully availed ourselves of.

Our Dispensary with but little financial aid and with small equipment has nevertheless done great good; more indeed than in any other recent year. The man who has been compounder for years past, and who served to the best of his ability, contracted severe sickness and died at his post. A most promising and useful Christian teacher also died during the year. He was a kind of genius in his way, and in his death we mourn the loss to our church of a young man of more than common ability

Our relations as a Christian community growing up in their midst, to the inhabitants of the district continue to be happy and friendly and our aggressive work provokes no great opposition, although there be some here, as everywhere else, who regret to acquiesce in its progress and success.

We have aimed to influence a wider area by scattering our forces. It may be that victory will be hastened thereby, for there is a proverb which reads "Divide and conquer." For the present at least the headquarters at Chopra has suffered by diminished numbers, because we generously parted with our choicest workers to enrich and to cultivate outlying places. My own touring among these out-stations has convinced me that we have not made a mistake by planting these little centres of Christian influence in a score of places, for each is a power for good. Sickness and the season being reckoned in, I have toured among the people and kept as much as possible in constant communication with the preachers-in-charge of the circuits. They too have faithfully itinerated in their own circuits and have, nearly all of them, done a grand good work for God and humanity, imbued as they are with the Spirit of Christ.

Consecrated and self-sacrificing native ministers are the hope of our church in India; our ministers in this district, with one single exception, are men born and brought up in Garhwal.

The demand that exists for little village schools is such that we cannot afford from the small funds at our disposal to fully meet it. All classes of people ask for schools and for teachers We are raising up Christian teachers and have several ready now. No place, so far, entirely supports its teacher without mission help.

No agency for good that we employ exceeds in permanent value the village school. Our pupils, whether they become Christians or not, ever afterwards are our friends, and it is a pleasant experience to the missionary to have visits from and to receive letters from former pupils. Four worthy young men were this year recommended from Garhwal for the Bareilly Theological School. A large Hindu school will by and bye certainly be started in Garhwal. Indeed the promoters of the scheme offerred the headmastership to one of our valued native ministers, but we cannot spare him from the charge of his circuit for that work. I have given my endorsement to this

rival school because I plainly see that the Government will not generously support our school. Our diminishing grant has been cut almost yearly and each time of late without the consent of the European Inspector and without his knowlege. But the Government educational department cannot be depended on to support our school by giving us a liberal grant-in-aid. Zeal for their own institutions prevents this. It seems to have been their aim to reduce the cost of maintaining aided schools At all events an additional, and a new, school of high grade under Government management will promote the welfare and civilization of the people here, and in this I rejoice.

As for the mission, we can now pay a headmaster only one-third the salary which we used to pay. Reduced mission appropriations have brought about this result. But we have nevertheless maintained the grade of the school and this year we passed four boys in the English Middle examination. Taking an average of seven years we have passed more than the 25 per cent of the candidates sent up in the grade named above.

In two out-circuits, namely, Ramni and Kainur, new buildings have been erected during the year Still the Ramni preacher-in-charge is without a proper shelter The chapel at Paidol has been rerooved. We always need a small sum in our annual appropriations for repairs of mission buildings. For a few years past this has been withheld owing to scarcity of money: of course buildings detereiorate under these circumstances. Since the Gohna flood we have never seen the time when we could get an appropriation to make good what we then lost, but we live in hope.

The Bible Society has generously supported a colporteur for us during the year. He has moved among the people in all directions and sold a number of copies of the Word of God. All our preachers without exception have helped to distribute tracts. In some circuits thousands have been circulated.

Our District conference and camp meeting recently closed was a season of rich blessing, and all who attended seemed to partake of the blessed influence of God's Holy Spirit there poured out on us in the meetings.

The death of Mrs. Amrita Chowfin, wife of Rev. David Albert Chowfin, made a deep impression on the people. With some premonition of the approach of death, Mrs Chowfin used her remaining strength for months before she died in visiting neighboring villages, and many women were deeply touched by her testimony for Christ. She herself had drunk in the Christlike spirit of Miss Mary Budden and Miss Phœbe Rowe and the influence of both characters showed itself in the force and sweetness of her decided Christian life

Dr. and Mrs. Ashe are remembered among us although the year witnessed their transfer to efficient service elsewhere. The first printing press that was ever in Garhwal, and the only wheeled vehicle that ever found its way into the interior, are, among other things, monuments to Dr. Ashe's work.

The Woman's Foreign Missionary Society's buildings at Gadoli (Oak Glen that part is now called) are ready for dedication. Much credit is due to Miss Kyle for her constant labors for their completion. A long felt want has certainly been met in the erection by the women of these buildings. The future church will have reason to remember Mrs. Gill, too, through whom this blessed work was begun.

I cannot refrain from mentioning a visit, during the year, of Dr. Parker and Rev. J. H. Messmore. During their stay of ten days we had, as occasion offered, religious services which were

help of workers. There have been 95 baptisms up to this time; still the year has not ended, and there are many enquirers who are expected to be baptized very soon

All the schools appear to be improving, and they are in a better state than last year. The Sunday schools show an increase in numbers. In no way are the boys neglected; in fact, many non-Christians begin to acknowledge Christ and sing His praises in school.

The Epworth League work of this district is very strong, and supports the work of the King efficiently. It is a great help in our work and every member is a true soldier of Christ.

This year the District conference and camp meetings have given us great spiritual blessings and assurance, and many threw themselves at His feet and presented themselves a living sacrifice, and resolved to work with all their might to bring others into the kingdom of Christ. It is hoped these will prove faithful and loyal servants for the Master's work.

This year we worked hard in the interest of self-support and pastor's fund, but were not quite successful, though there is an improvement.

The temporal condition of the church is not very good owing to the famine which is continuing still. It does not appear what the Lord's will in the matter is, but He doeth all things well. However, there is a great advance in giving, and we are improving in this also.

We are very thankful to the Lord that not a single Christian fell away from Christ, but all remained strong and loyal.

The W. F M. S. workers also did their work with all their might. We are all following the footsteps of Christ and hope for a speedy victory.

KUMAON DISTRICT.

Rev. S. KNOWLES, *Presiding Elder.*—(Because of the long continued sickness of the presiding elder this report has been collated at his request by N. L. Rockey.) The work of this district lies partly in the mountains and partly in the plains at the foot of the outer range. This latter is a very malarious region and is entirely unfit for European habitation, except from December to March, when the climate is very fairly pleasant. In this region we have an extented work that is under the direct supervision of the presiding elder and several Hindustani workers. According to his custom Brother Knowles spent the months of February and March in this region, visiting a number of the stations, but was stopped by an attack of sickness from which he shortly recovered, and afterwards officially visited Dwarahat and spent three days there. Then came the trip to the presiding elders' meeting at Moradabad and the regular round of duties at Naini Tal, up to and including the Finance Committee early in August Returning from there he was taken with a severe and extremely painful illness that confined him to his bed for three months and necessitated his giving his work for the remainder of the year into other hands. A division of the labor has made it possible to keep up all the work to the present, but the whole district staff has been overworked and deeply sympathize with their presiding elder in his desire to do the work of an evangelist up to the full measure of his love and great ability.

Dwarahat, including Lobha.—Rev. N. L. Rockey reports: "Last winter was a hard one in the hills. Snow lay in the passes and for weeks the roads were all but impassible to the scantily clothed

and bare-footed coolies that we have to depend upon to carry bedding, provisions, wife and children over these difficult roads. We returned home from conference by March 3rd and in a week more I was out on my work visiting old fields and exploring new, where missionaries have been and where they have not. We preached to people who had never heard the word; some of whom had never seen white faces. Yet we were nowhere further than 30 miles from home These valleys and hills are so intricate that no one could cover all the possible places in a circuit of 50 miles from home in less than a fair lifetime. It is seldom that we can make over 15 miles a day and the average is much less. I have visited all the work and traveled, up to this writing, over 750 milles on my little pony "*Jim Hippos.*" This means not less than fifty days in the saddle at the rate of 15 miles a day, and an absence of much more than that many days from home. I and *Jim Hippos* shall probably have 200 more miles of travel and twenty more days away from home before the year is out. This counts only the mountain travel and days away from home during the period we have been in the mountains. Add to this the two months we were compelled to be away from home during the winter, and it does not give me a surplus of time at home for the heavy correspondence and written work that falls to my lot.

It has been a year of sowing: little is the visible harvest, but it is not ours to bring the fruit. Our medical work is successful as ever, our schools are on a better basis than last year. The boys' school has been acknowledged with a grant from the government. For years we have had no help or sympathy from the Government in our school work. We have occupied one new station this year and have another under advisement. All this we have had to do on diminished appropriations and with a smaller staff of workers than we had last year. Our God has supplied all our need according to the riches of His grace in Christ; the word has been faithfully preached in church, school, and village fairs, as well as to hundreds of wayside travellers. We have faith that the Master will see to the fruitage."

From Haldwani, the centre of the Bhabar and Tarai circuit, our Hindustani brother, J. W Todd writes: "We have preached in the villages far and near and in our school-house at Haldwani. Besides this I have taught regularly in the school. I was on tour eight weeks and visited sixty villages, and in these preached over 200 times. I sold and distributed a large number of tracts. I have been much in my study, trying to fit myself for better service. In all my work I have tried to redeem the time. We have met our apportionment in the various collections and there have been 13 added to the church by baptism."

Brother Todd is a very acceptable worker and deserves much credit for remaining so faithfully at his post in this most malarious region of the mission. His lot is not to be envied by any one.

Brother Benjamin Patrus, an efficient Hindustani brother, has charge of the circuit of Pithoragarh and reports for that work, including Gangolihat and Lahughat. There work is nine days' march from the plains, in a very important agricultural centre, where the influence of the European and plains element is less felt than in other places of our work. Miss Annie Budden is his active coworker in this field. She has charge of the women's home and farms, the girls' schools, and she ably assists Brother Patrus in all the evangelical work throughout his extensive circuit. Her report is sent separately to the Women's Conference and appears in full in their minutes.

Of his own and his brethren's work Rev. Patrus writes: "I am just in from the second round of visits to all of the nine out-

stations of this circuit. It has made many weeks of travel and hard work. We have carried on 24 schools, in all of which the Bible has been faithfully taught. I kept up my travel as long as it was practicable and then in the rains we called all the workers, their wives and children, into Pithoragarh for about two months of constant school and religious instruction. Miss Budden gave daily instruction on Bible themes and we had services of a revival nature morning and evening. There was undoubtedly great good done the workers in fitting them both spiritually for their ten months' life off by themselves among their heathen neighbors. It does people good to know that they, although isolated, belong to a large community.

Our people have given liberally for all the causes they have been called upon to support. They have supported their own pastor and in addition to the regular work have raised money to build a home at Lahughat, which we have opened as a new station with one of the brethren we sent out from Pithoragarh. Our 17 Sunday schools have been kept up, and we see that the people are gradually losing confidence in their idols and in the priests who serve them only to destroy them. Within the year 43 have been added to our community by baptism, and others are inquirers, whom we pray God we may soon number among the elect."

Ramnagar Circuit presents no report. Its preacher-in-charge within a few months past has left his work, not exactly like Demas forsook Paul, but with kindred reasons. This leaves a large circuit unprovided for, but we hope that the cold season will find some provision for it.

Rev. H. K. Wilson is in charge of Bhot circuit, which lies beyond Pithoragrah, and extends over the snowy ranges to the borders of the two closed lands—Nepal and Thibet. He is a man of remarkable courage, who was born in these mountains, and knows the people and their ways as a European could not. He had, in the large tract given him to work for the Master, only a few scattered native helpers and Miss Sheldon, M. D., and Miss Brown of the Women's Society. These faithful workers hold these very difficult outposts. They must be much on the move and have several homes at different parts of their work.

A summary of Dr. Wilson's interesting report is appended:—

"Returning on my way from conference, I spent a few days with Christian and non-Christain neighbors and friends at Dwarahat and Almora. I left my children at Almora for the year and pushed on to my work. I found my nearer station workers at their posts and doing well. Schools were being taught among the temporary residents. I finally reached Darchula, our cold-season head-quarters. Here I found Miss Sheldon and Miss Brown, who had preceded me, and the workers who had held the place in our absence, all well and busy. I remained here some days while we held special services and planned for the year's work. While at Darchula we frequently came and went among the Nepal people who live across the river. Darchula is low and hot. Soon the people began to move to the higher mountains with their flocks and herds. So on we went too. Chaudas, our summer home, was 19 miles further on. Here we paused for some days, preaching, teaching and holding special services. There was work to be done on our land and our homes needed looking after. (The ladies' work is self-suporting in a large measure. They by thrift in cultivation and dispensing medicine and instruction get their own support. They live at Chaudas.)

Leaving Chaudas, I took with me a young man, a convert of last year, who has been under instruction all winter with Brother Wilkinson, and went on up towards Thibet, 25 miles to Buddhi Talla

Byas Here I had left a teacher, whom I found at his post. Five miles further on I arrived at Garbiyong, where I keep my summer. head-quarters. Here I remained working until June 25th, when I was joined by Miss Sheldon, M. D., Miss Brown and Miss Lauck (a visitor for health's sake from N. I. Conference). Together we spent some time on the borders of Nepal, and went on up through the Tinkar Pass, where we were for a while on the Thibetan border and could view their land. We met and talked with many of them. This pass is 19,250 feet above the sea, and we had plenty of snow to go over there, even in midsummer. After a circuit in this part we came into Leipu Pass, 18,420 feet high, and thence worked our way back, sometimes in British territory and sometimes in Nepal.

We used to get 12 rupees a month for the school work, now we have but eight. Somehow we have managed to keep up the work, but we are greatly distressed for funds for these difficult places. We have had six schools with 154 learners: 11 Sunday schools with an attendance of 220. One boy has been baptized; there has been one marriage according to Christian rites. (The most difficult thing for this people is to give up old marrige customs.—Ed.) One person has been taken into full connection, one has gone to heaven. We have met our collections and tried to do all our work faithfully. There has been no presiding elder's visit in this circuit this year, his sickness having kept him away. Amid discouragements the work has been sustained and we have some fruit to our ministry."

Naini Tal Circuit is in charge of our veteran missionary Dr. J.L. Humphrey, who, with Bro. Knowles, the presiding elder of the district, was Dr. Butler's earliest co-worker and baptized Zahur-ul-Haqq, the first convert of our mission.

Dr. Humphrey writes: "The year now closing completes my fifteenth year in Naini Tal. My residence here extends over a period of nearly forty-three years. Dr. Butler, Mr. Pierce, and myself arrived at Naini Tal, with our families, about the 20th of April 1858, having made the journey through the mountains from Landour, as Rohilkhand was still in the hands of mutineers. Naini Tal is therefore our oldest mission station and marks the beginning of our work in India. In this long period the work here naturally has undergone many changes. The Hindustani service first began in a sheep shed, has been regularly continued from that day to this, and has become a service of much interest and importance. The pastor, Rev. B. M. Dass, has rendered good service during the year, and has faithfully cared for every department of the work under his charge.

The English service was begun in Dr. Butler's parlour at the same time as the Hindustani, and has been continued to the present time, and has been the means of spiritual benefit to many souls, some of whom are now in heaven and many are scattered in widely distant parts of the world. My work has been chiefly connected with the English Church. Our congregations have been large and attentive. It has been to me a great privilege to preach to so many bright intelligent young people to whom India is home, and who will spend their lives here. If inspired by the Spirit of Christ they may do a vast amount of good. I have never had a more responsible charge or one that has more deeply interested me. Many very intelligent young people connected with the Bengal command are identified with us; these with the young people in our two excellent schools, Oak Openings and Wellesley, and the outside community, make up a congregation that any pastor might feel it a privilege and an honor to minister to. I am now closing five years' continuous labour with this church and congregation. They have been years

of precious and happy service for Christ; their memory will be fresh and delightful to me to the end of my life.

I must add a few words about our native boys' Anglo-Vernacular School. Mr. S. B. Singh resigned as headmaster at the beginning of the season and Mr. E. Johory was secured in his place.

The school is now recognised as a High School. The attendance has been quite as large as in any previous year of its history, the fees collected have been larger than ever before, and we are anticipating better results in the examination soon to take place than before realised.

The work of the Woman's Missionary Society has been efficiently conducted under the direction of Mrs. Wilson, with an efficient staff of assistants.

Sunday Schools.—Of these we have had three in number. One in Hindustani, which has done well under the direction of Mr E. Johory Two in English, one of which has been held at the church and composed of the older girls in Wellesley, the boys of Oak Openings and children of families residing in Naini Tal. It has been a well-ordered and efficient school, and has received commendations from eminent Sunday School workers like Rev. Dr. Scott and Rev. Mr. Burges, Secretary of the Sunday School Union for India, who visited us during the season and rendered very valuable service in the interests of our young people. The other has been held at Wellesley under the charge of Miss Sellars and has been composed of the younger pupils of Wellesley. It has been in every respect an excellent school. The system of Bible instruction pursued by Miss Sellars is worthy of the highest commendation.

Our two schools, "Oak Openings" and "Wellesley," are closing a very successful season. A report from the principals is appended herewith. The great importance of these schools cannot be over, estimated. They are destined to fill an important part in the future of our church in this country.

Wellesley, under the very able management of Miss Easton, has gained a very high degree of excellence in every respect. Educationally, it is not excelled by any school in India. Financially, I doubt if it can be equalled. Its magnificent property and equipment are free from debt, and the rental of two houses is now available as endowment, and this will be materially increased in the near future, if the life and health of the principal is continued.

I trust that "Oak Openings" under the management of Dr. Butcher, its present principal, will in a few years to come be able to rejoice over like success. Every energy should be directed to paying off its debt and to paying the debt on the Poplars estate as an endowment, and its financial interests will be assured.

As this is my last report, in all probability, of the work in Naini Tal, with which I have been so long connected at different periods, I desire to add my appreciation of the generosity of Mr. Craven in making over the Poplars to us in the interests of Oak Openings.

True it was heavily incumbered, but it might have been sold for more than the incumbrance, and this inures to the benefit of the school."

India's greatest need is Evangelical Schools. They that educate the ruling classes in any land have great power under their control for good or evil. It is a sad fact that evangelical Christianity is not in the lead in education in this land. It is passing strange that there is such apathy on this subject. India has many thousands of European youth to educate, and among them there are several thousand children of Non-Conformists, who no not believe in a State Church and are strictly opposed to the Romish tendencies of the High Church parties who control all so-called Government

institutions and teach doctrines that evangelical Christianity believes to be pernicious in their effects. Yet these people have made no effort to have schools which they consider safe places to which to entrust their children for months out of each year. Were it not for what American Methodists are doing in this line, there would be no school where we can send our boys. Romish schools, with the influence of the Government behind them, flourish in numbers and influence. It behoves intelligent Evangelical Christians to have a care for the school question, as well as for the question of the ownership and use of chapels.

Oak Openings Boys' High School, under the efficient care of Rev. J. C. Butcher, situated in the healthiest part of beautiful Naini Tal, is a safe place for boys. Its boys are known for their robust health and gentlemanly character. There ought to be 150 boys benefitted by it yearly; and there would be if the people who desire a safe school could and would learn of its existence.

Dr. Butcher's and Miss Easton's reports ar attached herewith.

"The Boy's High School at Oak Openings, Naini Tal, has had a pleasant and prosperous year under the direction of Rev. J. C. Butcher Sixty-eight pupils have been enrolled, of whom all but two were boarders. Eight boys passed the Government examinations last year, four of whom were sons of our missionaries. The school has now reached a self-supporting basis, but it needs a new building for a chapel and recitation rooms. It also needs about 20 scholarships to enable it to educate the sons of poor Methodists, and to compete with its Roman Catholic rivals who are educating 40 per cent of the children of Europeans in the North-West Provinces. About Rs. 5,000 ($1,500) would endow a full scholarship, and a less amount a partial scholarship."

"The Girls' High School has enjoyed a prosperous year. It has had its full complement of boarders, one hundred, and quite its usual number of day pupils, about twenty Its staff has been complete and efficient. Its passes in the VIII, VII, and IV Standards were very satisfactory, with one additional Government scholarship, making seven, a higher number than any other school in the province draws. It also draws Rs. 4,500 per annum grant-in-aid from Government. This, with rents from its two houses, enables it to meet *all* running expenses, to keep up the property, making from time to time improvements, and to have a margin for mission work. It has this year, as usual, had both underpaid and free pupils.

Financially and educationally the school is in a satisfactory state of efficiency. Morally and religiously we believe it is doing its part of mission work. Improvement in habits, in conscientiousness and in character are observable and remarkable. Not that we have already attained, but we press on toward the mark of the prize of our high calling in Christ Jesus."

MORADABAD DISTRICT.

REV. J. W. MESSMORE, *Presiding Elder.*—Temporal interests and necessities are not so important as those of eternity; but, being more urgent, they demand attention first. The failure of the rains in July, August and September, and the consequent loss of the autumn crop, together with the prospective loss of the spring crop of 1900, have developed a condition of scarcity which is fast advancing to distress. Where it will stop, no one can tell. The severe famine in adjacent territory on the west increases the scarcity here. I write at the close of November 1899. Six months hence the agricultural situation will be much worse than at present, and the outlook for 1900 is gloomy in the extreme.

The people, however, do not trouble themselves much about to-morrow's needs. In this they are happier, and perhaps wiser, than those who carry double burdens by adding to-morrow's cares to those of to-day.

In the month of October I visited all the circuits of the district, except two, and held all the quarterly conferences. I was impressed by the general tone of hopefulness concerning the work, which appeared in all the reports of the preachers-in-charge. With general unanimity they affirmed that there had been real progress during the year. Not progress in education, for the village schools are nearly everywhere lamentable failures, mainly because the people are too poor to allow their children to spend time in school. Neither has there been progress in comfortable relations with non-Christian neighbors, for there has been a noticeable increase in acts of petty persecution.

The progress reported is in the line of advancement from heathenism to Christianity. A large proportion of our Christian community is only partially separated from its old heathenism, and nearly all the work done on the district during the year has been among our own people. A number of idol shrines have been destroyed. In many places the people are firmer in declaring themselves to be Christians. It is an encouraging sign that the men who have the widest and the closest acquaintance with our Christian community unanimously present hopeful reports, giving assurance of some progress.

And in truth there is urgent need of progress. If the tens of thousands of imperfectly evangelized nominal Christian converts are not soon separated from their idolatrous customs and idolatrous social environment, there is danger of their dragging our entire ecclesiastical fabric down to the social level and social disabilities of the lowest class of the Indian community. In most parts of this district all our Christians, of whatever origin, are socially and semi-officially classed with the very lowest, and more and more are made to share their social and civil disabilities. A special effort was made during the year to set on foot a movement which would gradually emancipate our Christian community from this disastrous fellowship. The leading men from two Annual conferences met in April in Moradabad, and a scheme of reform within the church was adopted. It met with some opposition among missionaries and Native ministers at the time, and has been much misunderstood by the people. Regarding it, however, as an attempt to realise a better state of things it is a sign of progress. We at least are learning that something must be done. Unless we are willing to abandon all hope of evangelizing India, we cannot allow the church to be identical with the sweeper caste, and if we do not wish to drive all other classes of Christians out of our church, we must insist upon our sweeper converts separating themselves from their heathen environment.

The Missionary Society maintains a staff of 136 workers; the Woman's Foreign Missionary Society has 118 agents, making a total of 254. The circuit returns show on the district an aggregate of 3,281 full members, 4,754 probationers and 2,140 children, making a Christian community of 10,175. The number of adult baptisms is 84, of children 180. The small number of adult baptisms indicates progress in the direction of greater carefulness in administering the rite. We hope soon to reach solid ground in this particular and be able to affirm that, so far as is possible to judge from outward conduct, none but deserving candidates have been baptized.

The mission staff, foreign and native, have paid their share of the eight thousand rupees contributed by mission agents in the North India conference towards making up the deficiency of sixteen

thousand rupees in the budget for 1899, caused by difference in exchange. These contributions have measurably affected the collections; the scarcity prevailing during the second half of the year has also affected the collections, and the amounts reported are less than in 1898.

The two High Schools at Moradabad report a prosperous year of educational work. The famine has nearly doubled the cost of living and it has been necessary to reduce the number of boarders in the Goucher boys' boarding house. There were 98 boarders in July: we are trying to bring the number down to 70. This boarding school, like all such schools in the conference, is designed for promising pupils selected from the small schools. Instead of this, however, the school is practically a place were children of mission employés and their relatives are fed, clothed and taught at small expense to parents or guardians, and without much regard to the abilities or promise of the lads themselves. During the past two years the missionaries in charge of the school have been trying to weed out the undeserving ones. But the process is extremely difficult.

Hard times accentuate the economic problems which are pressing upon the people with increasing urgency. The number of ignorant grown up lads in the schools and families of the Christian community is steadily increasing. Few of them know how to work at any thing, and fewer still are willing to work. The outlook in this particular is very gloomy for the families of mission employés. Parents persist in marrying off their children at an early age, with little or no thought as to means of future support. The wage-earners are heavily burdened with the maintenance of those who are earning nothing. Presiding elders and preachers-in-charge are constantly importuned to find work for the unemployed. When the applicants are relatives or dependents of mission agents it is most difficult to resist this importunity; and there is constant danger of scandalous administration of mission affairs by giving mission work to those who are unworthy.

The earnest Christian life and labours of a Christian Rajah in the Bijnor zillah have exerted a very good influence upon the mission agents in the adjoining circuits. There is a marked increase in spirituality and zeal for Christ wherever the preachers have been brought into contact with this earnest and spiritually-minded man.

Moradabad station has suffered much through the absence, since the 1st of June, of the Rev. L. A. and Mrs. Core. Dangerous illness in the family necessitated a hurried departure at the end of May. Mr. Core expects to return to his work in March 1900, and his return will be gladly welcomed by all. The district needs a larger supply of capable and earnest preachers-in-charge, foreign and native.

PILIBHIT DISTRICT.

REV. S. PAUL, *Presiding Elder.* (*Died October* 5, 1899.)—This district has for many years been in charge of a Hindustani presiding elder. There is no foreign missionary residing within the bounds of the district, nor has any missionary any charge or appointment in connection with this field. All the work is done and supervised by Hindustani brethren.

Two years ago Bro. Stephen Paul, one of our most spiritual and reliable native ministers, was appointed to this district. He was taken ill with Tarai fever during his first year, and suffered much. As, however, at the last conference he seemed much better, he was continued on the district. But after his first round of quarterly meetings he became worse, and after several months of severe illness was

called to his heavenly home. His last thought and last word was of the work which he loved and in which he had done his very best.

The work on the circuits in this district is very similar to that on the country circuits of the Bareilly district. The class of people is the same and the difficulties concerning the removing of old customs and establishing new, and in teaching the people to pray and to live like Christians, are the same. The scattered condition of the people, there being an average of but two or three families in each village, is also a hindrance, as it is exceedingly difficult to arrange church services for them.

There are Christians residing in about five hundred villages, and there are about fifty centres of work where workers reside The entire Christian community numbers 5,891, including baptized children. There are 831 boys and 297 girls in school at present. The entire work is evangelistic; even the schools have for their special object the salvation of the children and the teaching of the Word. All the work of the district was carefully looked into during the last round of quarterly meetings, and there is evidence everywhere of faithful, earnest work. There are some weak and other careless workers, the same as in other districts, but generally the people are as well taught, and the schools are as good as in most parts of the Bareilly district. There are many inquirers in other castes, but the same difficulty is found here that exists in other districts, namely, the people all desire some financial help, lest they be cut off from their people and, having lost their caste, lose every thing. There are hundreds of Chamars in the different districts, who are well instructed, but hesitate to move for fear of financial disaster. Were we to promise this financial aid, our converts in future would be limited by the amount of aid that we were able to give.

The plan for leaders, or Hadis, is worked to a limited extent in this district also. It should be extended, and all the leaders should be specially taught and trained for their work. There is a boarding school for boys at Fathagunj, which is doing fairly well. There should be an arrangement for teaching the young workers also. Dr. Scott kindly held a short summer school for workers in September, which did much good.

Altogether this district is a very encouraging field for missionary labour, and it calls for a strong leader and wise director, and to such it promises continued success.

NOTE.—Since the death of Brother Paul, E. W. Parker has had charge of this district.

SAMBHAL DISTRICT.

REV. H. A. CUTTING, *Presiding Elder.*—Famine ! Famine !! Famine !!! Again our people have been visited with famine. They had not forgotten the starvation and afflictions of the last one of 1897. The same enemy again shows his face most powerfully. Famine not only increase the price of corn but works hardships which will continue for many years to come.

The last famine affected man only, but this affects both man and beast. The want of grass compels the people to sell their bullocks and cattle for little or nothing; besides, thousands die weekly for want of food. So when this enemy disappears cultivators will not be able to cultivate their fields, as they will have no bullocks for plowing. But we thank God for His guidance in many ways. He guided our fathers, Drs. Parker and Messmore, to call a conference of native and foreign Methodist ministers from different parts of India at Moradabad in April last. This conference was a great

blessing to our work. It confirmed the doctrines of Methodism, made rules against idolatry in the church, gave expression to opinions upon baptism, the Lord's supper, marriage, burials, Christian brotherhood, temperance, etc. The work of this conference resulted in great improvement to our people. At our District conference every helper reported with smiling face, that idol-worship is going down and that our glorious Saviour wins the highest place in the hearts of the people. The blessing of the Holy Spirit rested upon our District conference.

Though the cut on the salary of mission helpers and the afflictions from famine have tended to decrease the numbers in our church, yet the membership grows wonderfully in spirit. Last year we collected and earned Rs. 1,178. But this year I am surprised to find that Rs. 1,286 have been collected. This increase is really due to the presence of God' Spirit among our people.

For both sexes we have 75 day schools in which 1,075 pupils are taught, 102 Sunday schools in which 5,426 scholars receive religious instruction.

Our Christian community numbers 8,620. This gives an increase of 306 only. These are mostly from among the depressed classes. We are trying also to reach the higher classes. They come slowly one by one. Hundreds of inquirers are found among the Thakurs and Jats. More faithful and wise reapers are needed to gather the harvest for our Lord.

OUDH DISTRICT.

The following is a brief summary of the Statistics for the year 1899 :—

Circuit.	Preacher-in-charge.	No. of Christians.	No. of Baptisms.	No. of S. Schools.	S. S. Scholars.	No. of Day Schools.	No. of Scholars.	Raised for Pastoral Support.	Other Collections.
								Rs.	Rs.
Bamabanki ...	Ganga Nath	191	11	23	716	5	105	110	133
Baraganw ...	J. H. Smart	57	9	13	337	...	...	28	8
Hardoi ..	S. Tupper	529	41	29	1700	14	361	189	200
Lakhimpur ...	D. P. Kidder	118	20	7	202	4	62	50	66
Lucknow (Eng.),	J. W. Robinson.	109	9	1	125	...	...	1200	1319
Lucknow (Hind.)	Ditto	480	22	37	1585	20	906	599	365
Rae Bareli ...	G. H. Frey	260	24	20	1314	9	248	78	111
Shahabad ...	Yaqub Shah	358	6	21	1203	10	183	74	37
Sidhauli ..	A. G. McArthur	127	11	15	212	..	...	37	8
Sitapur and Khairabad	Chhote Lall	466	26	31	1870	5	273	259	1557
Unao. ...	Yaqub Ally	329	25	29	1692	9	289	85	88
	Total ..	3024	204	226	10,956	76	2427	2711	3892

There are periods in the development of most living beings, when visible growth seems to be at a stand still—when no apparent progress can be marked. Sometimes there is even outward retrogression—a period of "sloughing off" as it were,—of getting rid of superfluous imperfect members. This period of standing still or apparently going must not, however, be too sorrowfully regarded. Instead of marking a stage of degeneracy it may mark a healthy pause in the process of accretion in order that the present mass may be more strengthened and compacted and prepared for another advance. It may even be necessary to undergo some purging to be prepared for greater fruitfulness.

What is true in the realm of nature is more or less true also in the growth of intellectual and spiritual movements—of reforms, and of churches. Some such reflections are induced by an examination of the statistics for the Oudh District for the year just closing. The Christian community in 1898 was 3,308, and in 1899 it is 3,024, and this notwithstanding the increase by baptisms and by natural processes. This would indicate a considerable falling off, but it can be partly accounted for by the transfer of Mohamdi circuit to the Bareilly District, and partly by omitting the students in Lucknow from the number reported, whereas they have formerly been included in the returns

But besides this, as a matter of fact, for several years a number of Christians have fallen out by the way and the registers are each year more carefully edited. The large numbers who came in during 1896 at Unao have not all remained faithful—about one-half cannot now be counted in our registers. While a large proportion of this falling off was due to the famine, yet some have actually lapsed into their old condition, and refuse to consider themselves Christians, The same condition prevails in a place called Lallganj, near Rae Bareli, and in one or two stations in the Barabanki circuit. While these have not yet been really received back into their former castes or society, yet they are negotiating for such a reception, and at present are indignant in their denial of Christ. The cause for this is not, in my opinion, too hasty baptism, for the converts seemed sincere and earnest in their confession and were clear in their profession of faith,—as clear as thousands of others who have been baptized and remained faithful. But they have been in most cases a scattered and moving people, dependent for their support upon occasional employment as day labourers wherever work could be obtained, and have thus been more easily led astray than those who have a settled home, a regular service, and a community of their own friends who are Christians near them. The enemies of the kingdom of Christ are ever active and hostile and doing all in their power to overthrow the work already accomplished.

And yet we are by no means disheartened or discouraged. The 3,024 Christians reported represent a community that is every year gaining in solidity of character and Christian influence, and I believe that the work of the past four years, since which no marked advance is noticeable, has been preparing us for a time when the confessedly difficult field of bigoted Oudh will yield abundant harvests for the glory of Christ.

In the line of self-support the work of the year has been encouraging. The amount raised by the Hindustani church for pastoral support shows an advance of Rs. 72 over last year in spite of the decrease in the number of Christians. The total amount received for collections is Rs. 6,604. For pastoral support, Rs. 2,711; of this, Rs. 1,180 is from Hindustani Christians.

One important item of the contributions from our Indian Christians for the cause of Christ cannot, however, be counted in the

statistics. I refer to the custom, almost universal, of supporting an orphan or otherwise helpless or needy Christian from their private means. These Christians have usually no claim whatever, except that of need and of a common Christian brotherhood upon those whose charity they enjoy It is almost exclusively a labor of love and self-sacrifice for Christ, which cannot be measured by rupees or counted in the returns. Often some of our best workers have thus been brought up. educated. and given to the work.

In general the work in all the circuits has been faithfully carried on in the usual lines. There is no circuit where there have not been converts, and there are in several places encouraging openings where a large ingathering is expected. Three far-famed *melas*, or religious fairs, have been attended by our workers in considerable force, where preaching, singing, and the distribution and sale of tracts and religious literature have been continuously carried on during the three or four days of the *mela*. Other local *melas*, attended by many thousands of visitors, exist in nearly all our circuits and have all been regularly visited and worked. The results of this work cannot now be apparent, but we sow in faith beside all waters.

Hardoi.—The new buildings of the girls' school are being rapidly pushed forward. This school, supported by the Woman's Foreign Missionary Society and Mr. and Mrs. John G. Holmes of Pittsburgh in conjunction, has had a prosperous year. The girls are making excellent progress, and the school is in every way to be commended. There is pressing need here for a new church building. The congregation at Hardoi has long outgrown the little mud-walled chapel, and a structure is now required suitable for the needs of this growing and important work. No better memorial could be devised than the erection of a memorial chapel at a cost of a thousand or fifteen hundred dollars at Hardoi. Already Brother Tupper has made a small beginning in collecting funds for this building.

Shahabad.—Brother Yaqub Shah came to this work at the beginning of the year under peculiar difficulties, and has made some headway against them. The work is gradually finding its true foundation and promises soon to open out into wider spheres of usefulness The Ege Memorial Chapel, built by Mrs. A. J. M. Ege as a memorial to her father the Rev Oliver Ege, a member of the Baltimore Annual Conference from 1827 to 1889, was dedicated on the 24th November. It was built last year, but on account of charges pending against the previous preacher-in-charge could not be completed and dedicated till this year

Barabanki.—We have also dedicated a small chapel at Tikaitnagar. The entire cost of this building was forty-two rupees, or fourteen dollars which was raised by our preacher, Brother Mangal Singh, partly from non-Christians resident in that place, and partly from friends here and there. The little chapel, capable of seating about 50, was comfortably filled at the occasion of the dedication and the little flock of worshippers, belonging to a class who are not allowed by the rules of caste to have any part in the worship at any Hindu shrine or temple, were much encouraged at seeing their own house of worship dedicated to the service of the God they now delight to serve.

Rae Bareli—The Butler Chapel being erected at Sataon was finally taken by the Government owing to violent Hindu opposition, and with the money received in compensation a small property was purchased in another quarter, but there, too, enemies dug through the roof near a corner wall and succeeded in causing the ruin of half the house. Still our congregation of 60 souls at Sata-

on remain firm, and look forward to the time when they will be able to worship God in their own meeting-house undisturbed.

In Sitapur both schools are flourishing. Miss Easton's girls' school continues to win golden opinions from inspecting officers and rejoices this year in an increased grant. The boys' school is also in good condition and is looking forward hopefully to successful examinations. There are eighty boarders in this school. The general health of the school is good. We are under great obligation to the civil surgeon, Major J. Garvie, I. M. S., who, in addition to his heavy official duties, has found time to take a personal interest in the health of our schools and of our Christians in general. His kindness in this respect is beyond praise. Indeed all the civil and military officials in Sitapur have, by their sympathy and help, very materially assisted in the work of the mission this year. Their monthly contributions have been a welcome aid to the boarding school and local help funds. The commissariat office also very kindly give a grant of 100 blankets and 30 bed-carpets for our schools.

The spritual interests of the charge have been well looked after by the pastor. Several seasons of special services have been held, which have been of great blessing. Bazar-preaching and the visitation of neighboring villages has been systematically carried on. A course of lectures on religious and reform topics has been given in our school hall, which have been well attended by the leading citizens of Sitapur, and have produced a deep impression.

For about half the year, in the absence of the chaplain of the Presbyterian troops in Sitapur, we have ministered as chaplain to the regiment and have had much encouragement in this important work for English soldiers. They are a responsive company and the work done for our soldiers in India is not the least important of the many lines of work taken up by our missionaries. The government grant received for these services is a welcome addition to our Treasurer's resources.

Concerning Lucknow Bro. Robinson writes: "The Lucknow circuit is an irregular piece of territory covering about two hundred square miles and having a population of over half a million people. In this territory we have 13 centres of work and in connection with these there are 38 Sunday schools, with 1,700 attendants, 5 day schools for boys, and 5 for girls, aside from the High Schools in connection with the two colleges. On account of reduced appropriations, two schools for boys had to be closed this year. In the two new points, Bhauli and Marion, have occurred baptisms, and during the latter part of the year there have been signs of encouragement in all the work. It has been a year of some hardship to our workers. Two have been robbed and one was seriously beaten, and one of our new converts from Brahminism was so beaten as to almost die. Regular services in the large central Hindustani church in Lucknow city have been well attended. This church for years has been entirely self-supporting, but this year it takes another advanced step, and from the beginning of January will send out and support its own representative in the district outside the city. The meetings held for Hindustani Christians at the time of the Dasehra services in the English work proved a very great blessing to the community, and so fruitful in conversions and renewed blessings were they that it has been decided to hold like services yearly. It is hoped that these services will become to the Hindustani community in this part of India what the Dasehra meetings have proved themselves to be to the English community.

The work in connection with the English-speaking church has

not had the attention it deserved on account of the pressure of other work, but the congregation has kept up and there have been quite a number of conversions. The Dasehra meetings this year were especially fruitful. This congregation has for many years been practically self-supporting, and will next year have a pastor who will be able to give it his entire time. An English-speaking community of several thousands, most of whom are entirely without real church connections, give us here an opportunity that will bring forth much fruit if properly worked.

The school in which the famine waifs of 1896-7 were gathered, has had a successful year so far as growth in wisdom and character on the part of the boys is concerned. This work was inconveniently situated for receiving proper supervision, so in October the charge of the school was turned over to Bro. West, who lives close by."

Brother Robinson is also editor of the official vernacular paper of our church in Northern India. This paper, the *Kaukab i ind*, or Star of India, has a very wide field of usefulness. It is not only circulated among our own teachers and preachers, but is taken very largely by workers in other missions, and is by far the most widely read and most influential of Christian vernacular papers in this part of India.

Reid Christian College and High School.—Rev. C. L. Bare, the Principal, writes: "We have had another good year, in some respects the best in the history of the college. It has given us great pleasure to observe steady growth in the intellectual and spritual life of our students. This has manifested itself in many ways, chiefly in a desire to be filled with the Holy Spirit and to be of lasting service to others. The "Morning Watch" is more generally observed by our students than ever before, and non-Christian students have been most attentive to the study of the matchless life and character of our Lord. A very general desire has grown up through the Y. M. C. A., Epworth League, Dasehra and other meetings to consecrate the best to the service of Christ. Many of our brightest and best students will enter the ministry. We rejoice in this. It has been said here and there that no student of Reid Christian College has ever entered the ministry. We trust that this stigma will be wiped out. As many as seven young men, now pursuing a course in Liberal Arts, have voluntarily signified their intention to go into evangelistic work. It is being daily demonstrated that the highest type of spirituality may be found alongside the brightest intellects, that the most energetic student in evangelistic work may be the most successful in University examinations, and that to be spiritually-minded does not mean to be weak-minded.

The year closes with 335 on the rolls, 112 of whom are Christians, 223 being Hindus and Mohammedans. These figures include the branch school at Nakhass. The Bible is a part of the curriculum and is daily taught to all the students.

In the last University examinations seven students passed the Intermediate or First Arts examination; four, the Entrance or Matriculation examination, two the School Final, and four, the Anglo-Vernacular Middle. Our students were also successful in the Scripture examinations of the Missionary Educational Union and Sunday School Union of these provinces. Eight received certificates, six cash prizes, one a cash scholarship for a year and two received prizes of books. Two in the VII and VIII grade received the highest standing in these provinces.

Our school also won distinction in Field sports Sixteen teams from as many High Schools in Oudh met last January to compete

for honors. Our team won 1st prize in quarter mile foot-race and in foot-ball and drew Rs. 76 prize-money.

The Business Department of the College has had a most successful year. Thirty-five students have been in attendance. Many of these completed the course of stenography, typewriting, or book-keeping and penmanship, and at once received good lucrative positions in mills, government offices, etc.

A lecture course was organized early in the year. Rev. J. B. Bishop, of the C.M.S. Travancore, spoke on "The Historic Accuracy of the Bible, illustrated by Diagrams of Modern Discovery;" Rev. T. J. Scott, D. D., Principal of the Bareilly Theological Seminary, spoke on "The Aryan Race, its Origin, Discovery, and Destiny;" Rev. R. Hoskins, Ph. D., spoke on "The Eye, its Use and Abuse," and Rev. A. M. Bowman, M. A., of London, England, delivered two lectures on "Christ or Materialism or Theosophy for India," and on "The Twice-Born" These lectures were delivered in the College Hall and were attended by large audiences of ladies and gentlemen. We are confident, from the very respectful attention accorded them on the part of the non-Christian portion of the audiences, that great good was done for the cause of truth and righteousness.

Efforts have been made throughout the year just closing to get the college and its needs before the church. This has involved the expenditure of much time and not a little money. Friends in this and the home land have spoken kind words for us, and have either sent us money or have interested others in doing so We wish to thank our friends, one and all, for their kind words, prayers and gifts.

In connection with the Twentieth Century movement in our church, a few enterprises have been set on foot, which we feel will in time result in bringing our college increased endowments. This is still our greatest need. Behind us is a native Christian student population in our schools, which is increasing annually by hundreds and thousands. For these, and for the tens of thousands in our native Christian church we must have well-educated preachers and teachers. We should have at once an endowment of $100,000. As investments are now, $20,000 would endow a foreign professorship, $8,0 0 a native professorship, $5,000 a student scholarship, and $40 would support a student a year. We are trying to raise Rs. 25,000 of the $100,000 in this land. A good beginning has already been made. How glad we should be if every dollar of the $100,000 could be a thank-offering to the Lord!"

The Lucknow Woman's College and Girls' High School.—Miss Nichols writes: "The enrolment in the school is 150, and the college students number 17. The Freshman class is the largest in the history of the college, having 11 students, but the upper classes are all small. The result of the last year's Government examination was very satisfactory in the school,—the eight girls who took the College Entrance examination having all passed: but the college results were poor,—only one passed in each examination. There are now three B. A. graduates of the college, and two are to take that examination in January.

Early in the year Miss Thoburn went to America to collect funds for the $50,000 endowment which it is desired to secure for this college in connection with the Twentieth Century offerings. A few months later Miss Singh followed her, so that although one missionary returned from furlough, the teaching staff has been small. Mr. Robinson and Mr. Thoburn have helped, and now a new missionary has just been added to the staff. We hope that friends in America, seeing the importance of providing for the higher education of

our Christian women and girls in India, will soon enable Miss Thoburn and Miss Singh to realize their object and return to India."

Deaconess' Home and Home for Homeless Women.—Miss Fuller writes: "The women's department has had an unusually successful and profitable year, especially in the deepening and strengthening of the spiritual life of the women. The zanana work, carried on by the ladies of the Deaconess' Home, has been and is very interesting this year. Several women and girls are being taught preparatory to baptism, and the calls to open new houses are more than can possibly be answered by our present staff. The visiting work among the native Christians, and also the visiting Deaconess work of the English church, has been faithfully carried on by the ladies of the Home, and with blessed results. The sick have been comforted, the poor helped, the needy sought out, the dying blessed, and souls saved.

The Methodist Publishing House, Lucknow.—D. L. Thoburn writes: "The Methodist Publishing House has, during the last year, very largely increased the size of its plant, and is turning out the largest amount of job-work in its history. During the year we have added to our outfit a new engine, a new press, and other machinery, as well as a large amount of type for book-work.

Printing is done in four languages, and 175 men are employed. During the year we have had the printing of a 16-page daily newspaper, and the job-work of two railways has been done at our press.

Our Roman-Urdu weekly newspaper, the *Kaukab i Hind*, has been doubled in size, and there has been a corresponding increase in the subscription list.

Our large expenditure for building, new machinery, etc., has made it impossible to reduce the debt this year, but as the income of the press has been largely increased by these expenditures, the outlook for the future is good."

And so the work proceeds. There are many encouraging lights and some unavoidable shades to the picture, but through it all shines the glory of His presence whose work it is, and Who will surely give the final victory.

Statistics.

N. B.—For explanations, apparent errors and remarks, see Statistical Report, page 25.

Many reports of collections contained annas. These cannot be shown here. They are represented in the columns by an ×. The totals contain the sums of all these omitted fractional parts of a rupee.

The total income from all sources is for the most part the income of fees in schools, and is used in the running expenses. These schools are practically self-supporting. The real income is shown in the regular collections which are disposed of according to disciplinary usage.

CHURCH MEMBERSHIP

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians.	DEATHS		Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
	Probationers.	Full Members.			From among Members and Probationers.	From among Baptized Children.						
MORADABAD DISTRICT.												
Bijnour ..	771	580	140	1,491	15	12	18	15	14	47	16	20
Chandausi ..	474	21	216	711	2	2	11	2	3	16	14	14
Dhampur ..	299	85	90	474	7	19	9	7	7	23	7	7
Kanth .	239	152	213	604	10	12	6	..	2	8	10	10
Kirathpur ..	199	81	80	360	1	1	7	..	..	7	6	6
Kundarki ..	208	297	10	515	2	2	10	..	..	10	13	13
Mandawar ..	520	418	102	1,040	10	4	10	20	37	67	16	24
Moradabad ..	417	994	551	1,962	9	13	5	17	9	31	41	62
Nagina ..	280	193	299	772	16	8	4	4	2	10	8	12
Najibabad ..	65	41	58	164	2	2	20	5	4	29	7	7
Nurpur ..	214	120	100	434	10	5	..	..	2	2	7	7
Seohara ..	481	211	..	692	1	4	7	..	1	8	9	9
Sherkot ..	412	58	45	515	9	3	3	..	1	4	8	8
Thakurdwara ..	135	130	236	501	6	3	4	..	2	6	10	10
Total ..	4,714	3,381	2,140	10,235	100	90	114	70	84	268	172	209
PILIBHIT DISTRICT.												
Baheri ..	179	106	127	412	..	..	5	12	47	64	10	11
Bisalpur ..	110	246	197	553	19	17	24	6	25	55	8	8
Fathganj, West ..	221	476	175	872	2	2	33	2	3	38	15	15
Milak ..	205	110	70	385	2	1	5	..	11	16	3	4
Mirganj ..	135	40	25	200	..	1	6	1	3	10	3	5
Nawabganj ..	111	80	105	296	5	4	4	5	14	23	6	7
Pilibhit ..	79	169	104	352	1	..	14	11	15	40	9	9
Puranpur ..	46	71	69	186	1	2	1	12	15	28	3	4
Rampur ..	109	206	199	514	..	..	4	8	12	24	6	8
Shahi ..	314	258	130	702	7	6	37	10	18	65	7	10
Sirauli ..	372	430	441	1,243	5	4	44	..	37	81	14	8
Jahanabad ..	73	37	66	176	..	..	2	3	10	15	3	3
Total ..	1,954	2,229	1,703	5,891	42	37	179	70	210	459	87	99
GONDA DISTRICT.												
Bahraich ..	60	148	80	290	24	22	7	4	5	16	10	19
Bhinga ..	177	78	43	298	16	11	11	7	9	27	7	11
Balrampur ..	119	72	24	215	7	10	1	3	10	14	9	10
Colonelgang ..	84	50	29	163	9	11	4	2	7	13	8	10
Gonda ..	98	51	68	217	4	5	7	6	12	25	12	16
Kaisarganj ..	93	50	46	189	8	6	6	7	16	29	5	5
Mankapur ..	47	43	25	115	5	6	2	6	8	16	4	9
Nawabganj ..	26	15	11	52	4	3	2	..	3	5	4	5
Nanpara ..	69	59	41	169	9	7	7	6	21	34	4	5
Total ..	773	566	369	1,708	86	81	47	41	91	179	63	90

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.								
SCHOLARS OF ALL AGES.																		
CHRISTIANS.		NON-CHRISTIANS.																
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
506	214	50	45	815	800	1	20	..	..	1	1	..	2	1	2	3	9	14	33
120	90	115	92	417	362	1	32	..	..	..	..	..	..	1	2	3	6	6	18
110	50	27	25	212	210	1	15	..	..	..	..	..	..	1	1	3	3	5	13
230	50	120	90	490	129	1	22	..	..	..	..	..	..	..	2	1	2	5	10
50	20	10	8	88	75	..	..	..	..	..	..	..	..	1	..	2	1	1	5
125	118	115	107	465	435	1	25	..	..	..	..	..	..	1	1	3	3	6	14
170	10	160	5	345	201	1	20	..	..	..	..	..	..	1	2	3	4	5	15
380	300	180	400	1,260	945	1	164	1	136	1	1	2	4	2	8	9	3	35	65
120	90	38	30	278	56	1	14	..	..	..	..	..	..	1	4	..	6	7	18
58	28	15	..	101	72	1	20	..	..	..	..	..	..	..	1	1	2	3	7
30	30	25	25	110	90	1	11	..	..	..	..	..	..	..	2	2	4	4	12
112	68	5	10	195	150	1	35	..	..	..	..	..	..	..	1	5	1	7	14
64	20	30	10	124	90	..	..	..	..	..	..	..	..	..	2	1	5	4	12
201	53	355	110	719	300	1	25	..	..	..	..	..	..	..	1	2	5	8	16
2,276	1141	1,245	957	5,619	3,915	12	403	1	136	2	2	2	6	9	29	38	54	110	252
150	100	75	40	365	275	1	25	1	21	..	..	..	..	1	1	4	4	7	17
525	150	100	100	875	450	1	40	..	..	..	..	..	..	..	2	3	..	3	8
418	272	45	43	778	498	1	45	..	..	..	..	..	..	1	5	3	7	11	27
48	22	..	..	70	60	1	10	..	..	..	..	..	..	..	1	3	1	2	7
125	75	100	50	350	280	1	10	..	..	..	..	..	..	..	2	2	8	1	13
50	25	25	19	119	100	1	15	..	..	..	..	..	..	..	2	1	3	3	9
82	23	75	68	248	218	1	40	..	..	..	..	..	..	..	3	3	1	8	15
40	20	50	10	120	93	1	15	..	..	..	..	..	..	..	1	2	7	3	13
84	22	30	..	136	126	1	50	..	..	..	..	..	..	..	4	2	4	5	15
116	112	..	..	228	200	1	100	..	..	..	..	..	..	..	4	5	1	3	13
200	100	130	100	530	422	1	45	..	..	..	..	..	..	1	4	4	3	8	20
60	13	77	5	155	80	1	..	..	..	..	..	..	..	1	1	1	2	3	8
1,898	934	707	435	3,974	2,802	11	401	1	21	..	..	..	..	4	30	33	41	57	165
194	96	262	130	682	695	1	98	2	68	..	..	..	..	1	3	5	5	6	20
113	98	218	90	519	495	4	242	..	..	..	..	..	..	1	3	1	1	5	11
110	106	220	104	540	510	3	80	1	16	..	..	..	..	1	3	3	4	4	15
51	33	154	85	323	300	3	52	..	..	..	..	..	..	1	2	3	1	4	11
48	116	395	110	669	645	1	38	1	62	..	..	2	3	1	1	3	3	11	24
90	51	75	42	258	251	1	26	1	35	..	..	..	..	1	1	3	..	2	7
65	38	100	35	238	225	1	38	..	..	..	..	..	..	1	2	2	2	5	12
20	12	71	52	155	142	1	16	..	..	..	..	..	..	1	..	2	1	2	6
41	38	65	55	199	190	2	45	..	..	..	..	..	..	..	2	1	1	2	6
732	588	1,560	703	3,583	3,453	17	635	5	181	..	..	2	3	8	17	23	18	41	112

CHURCH MEMBERSHIP

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
BAREILLY DISTRICT.												
Aonla ..	289	389	535	1,213	3	12	32	9	24	65	8	8
Bareilly ..	330	500	367	1,197	6	11	24	13	14	51	54	80
Bareilly Sadar Bazar ..	117	120	162	399	3	3	5	6	17	28	12	16
Bhamora ..	197	56	184	437	2	1	14	..	4	18	5	5
Bilsi ..	839	147	504	1,490	5	3	32	3	9	44	10	12
Binawar ..	194	249	281	724	5	7	20	..	6	26	6	6
Bisauli ..	469	757	594	1,820	9	6	36	42	50	128	13	14
Budaon ..	429	194	347	970	1	..	29	..	5	34	16	20
Dataganj ..	440	133	225	798	4	3	19	19	28	66	14	11
Faridpur ..	66	218	155	439	11	4	14	..	16	30	7	7
Jalalabad ..	226	125	112	463	3	5	5	5	8	18	9	8
Kakrala ..	215	208	202	625	9	6	8	2	22	32	10	12
Khera Bajhera ..	51	69	78	198	..	..	17	..	16	33	11	11
Mohamdi ..	42	32	21	95	2	3	3	4	10	17	4	4
Miranpur Katra ..	156	126	149	431	20	22	15	4	12	31	10	9
Panahpur ..	54	179	70	303	4	1	6	5	2	13	7	7
Pawayan ..	144	209	117	470	16	19	7	10	21	38	12	12
Shahjahanpur E. .	124	112	130	366	7	6	7	..	4	11	11	20
Shahjahanpur W. .	197	125	201	523	8	7	11	7	26	44	14	27
Tilhar ..	114	266	126	506	.		26	..	23	49	16	16
Ujhani ..	466	105	389	960	7	3	42	..	20	62	8	8
Total ..	5,159	4,319	4,949	14,427	125	122	372	129	337	838	257	313
GARHWAL DISTRICT.												
Bainoli ..	5	6	5	16	..	..	2	..	..	2	2	2
Gadoli ..	23	67	91	181	1	4	8	1	..	9	4	16
Kainur ..	41	21	19	81	2	1	..	..	..	..	9	9
Lansdowne ..	35	25	21	81	..	2	1	1	4	6	8	8
Pauri ..	98	128	105	331	2	3	11	..	13	24	11	18
Ramni ..	4	7	13	24	..	..	1	..	..	1	3	3
Srinagar ..	15	8	12	35	..	3	2	1	1	4	5	5
Total ..	221	262	266	749	5	13	25	3	18	46	42	61
KUMAON DISTRICT.												
Bhot ..	11	10	12	33	..	1	3	..	..	3	11	11
Dwarahat ..	30	83	52	165	4	2	5	..	..	5	8	19
Haldwani ..	145	61	36	242	9	1	6	..	7	13	5	8
Naini Tal, Hind.. .	91	42	34	167	1	2	7	..	3	10	3	12
Naini Tal, Eng. . .	..	37	3	40	..	..	3	..	..	3	2	20
Pithoragarh ..	203	139	107	449	9	1	14	7	13	34	17	48
Total ..	480	372	244	1,096	23	7	38	7	23	68	46	118

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.								
SCHOLARS OF ALL AGES.																		
CHRISTIANS.		NON-CHRISTIANS.																
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
122	53	..	..	175	123	1	25	..	..	..	..	..	..	1	2	4	3	10	20
315	452	665	365	1,797	3,046	2	220	1	260	2	2	4	6	6	32	29	6	22	109
200	30	160	25	415	325	..		1	20	..	..	..	..	1	1	3	4	2	11
170	50	50	10	280	150	1	40	..	..	..	..	..	..	1	1	5	3	7	17
179	60	20	10	269	172	1	35	..	..		..	..	..	1	3	6	8	7	25
184	32	10	4	230	180	1	12	.	..	..	..	..	..	..	4	..	2	4	10
165	75	26	..	266	240	1	25	..	..	..		..	..	1	6	3	3	8	21
208	116	30	136	490	438	1	51	1	86	1	1	1	2	1	2	5	5	19	37
65	37	15	7	124	100	1	27		..	..	..	..	..	1	1	3	4	6	15
150	50	30	15	245	200	1	20	..	..	..	..	..		1	3	2	2	6	14
88	68	68	30	254	63	1	34	..	..	..	..	..	..	1	2	1	4	4	12
313	312	100	100	825	800	1	20	..	..	..	..	..	..	1	2	1	3	4	11
133	43	65	40	281	261		..	..	..	..	..	..	..	..	1	2	7	9	19
38	20	50	20	128	100	1	38	..	..		..	.	..	1	..	5	2	7	15
322	109	50	50	531	300	1	20	..	..	..	..	..	..	.	2	2	6	6	16
129	119	41	85	374	372	1	35	..	..	..	..	..	..	1	..	4	7	6	18
108	78	94	66	346	300	1	28	..	..	..	..	..	..	1	3	5	1	9	19
266	50	200	100	616	500	1	60	1	80	1	1		..	2	6	1	5	4	20
180	182	45	22	429	390	1	66	1	75	1	1	1	2	1	5	2	3	16	32
286	199	151	39	675	650	1	69	..	..	..	..	..	..	1	4	4	6	10	25
50	70	25	25	170	150	4	100	.	.	..	..	..	..		1	7	2	3	13
3.671	2205	1,895	1149	8,920	8,860	23	925	5	521	5	5	6	10	23	81	94	86	169	479
10	6	15	5	36	21	..	..	..	..	..	..		..	1	..	..	1	..	2
59	90	48	13	210	199	1	60	1	50	1	1	1	2	..	3	2	1	23	34
30	18	145	19	212	185	1	17		..	..	..	..	..	1	2	2	4	7	16
12	15	25	13	65	39	1	18	..	..	..	..	..	..	..	3	4	1	6	14
63	40	92	29	224	201	1	50	..	..	1	1		..	..	5	6	3	12	28
6	3	49	12	70	53	..	..	..	..	..	..	..	.	1	2	..	1	4	8
26	10	75	11	116	79	..	.	..	..	..	.	..	..	..	2	2	1	4	9
200	182	449	102	933	777	4	145	1	50	2	2	1	2	3	17	16	12	56	111
19	14	58	76	167	132	1	27	..	..	..	..	1	1	1	2	5	4	8	22
54	50	154	13	271	210	2	42	1	38	1	1	..	1	1	6	6	3	16	35
31	23	95	30	179	150	1	22	..	..	..	..	..	..	..	1	9	2	2	14
7	3	110	28	148	100	1	21	..	..	1	1	1	..	..	5	2	4	8	22
70	125	..	..	195	165	..	..	..	..	3	3	4	..	..	1	.	..	..	11
102	199	313	46	660	603	1	97	..	..	..	..	2	4	1	7	6	3	25	48
283	414	730	193	1,620	1,360	6	209	1	38	5	5	8	6	3	22	28	16	59	152

CHURCH MEMBERSHIP

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
OUDH DISTRICT.												
Barabanki ..	87	41	63	191	3	1	3	1	7	11	23	17
Baraganw ..	14	25	18	57	..	1	3	1	5	9	13	9
Hardoi ..	261	128	140	529	2	12	17	8	16	41	29	20
Lakhimpur ..	46	36	36	118	2	5	6	2	12	20	7	11
Lucknow, Eng. ..	4	105	..	109	..	..	9	..	..	9	1	12
Lucknow, Hind. ..	259	142	79	480	4	5	9	..	13	22	37	58
Rae Bareli ..	100	80	80	260	8	10	2	9	13	24	20	20
Shahabad ..	172	86	100	358	20	15	2	..	4	6	1	21
Sidhaui ..	56	20	51	127	..	..	1	4	6	11	15	11
Sitapur and Khairabad ..	143	100	223	466	10	6	14	..	12	26	31	45
Unao ..	244	74	91	409	..	2	10	1	14	25	29	17
Total ..	1,386	837	881	3,104	49	57	76	26	102	204	226	241
SAMBHAL DISTRICT.												
Amroha ..	351	454	110	915	9	7	18	..	15	33	9	10
Basta ..	291	781	264	1,336	4	4	33	..	2	35	6	6
Babu Khera ..	151	113	169	433	4	10	3	3	8	14	6	11
Bahjoi ..	83	372	241	696	..	1	22	..	12	34	7	7
Dhanaura ..	192	295	202	689	8	3	33	11	13	57	7	9
Gunnaur ..	372	122	292	786	7	3	11	6	..	17	8	14
Hasanpur ..	420	480	150	1,050	10	15	15	8	7	30	10	12
Narainiya ..	149	224	111	484	2	6	12	..	14	26	7	7
Rasulpur ..	113	99	85	297	..	..	3	..	7	10	9	10
Rajpura ..	425	145	258	828	4	3	4	..	7	11	8	9
Sharifpur ..	94	220	130	444	6	8	11	5	6	22	6	10
Shahpur ..	115	45	104	264	..	3	2	2	5	9	4	6
Sambhal ..	154	105	139	398	2	..	8	4	15	27	15	20
Total ..	2,910	3,455	2,255	8,620	56	63	175	39	111	325	102	131
Grand Total 1899,	17,597	15,421	12,812	45,830	486	470	1026	385	976	2387	995	1262
Total 1898 ..	17,699	14,389	11,028	43,116	617	603	1081	669	1415	3165	1082	1363
Increase ..	..	1,032	1,784	2,714	..		..	..	..	..	..	..
Decrease ..	102	..	..	..	131	133	55	284	439	778	87	101

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.								
SCHOLARS OF ALL AGES.																		
CHRISTIANS.		NON-CHRISTIANS.																
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
125	30	433	128	716	665	1	31	..	..	..	..	..	..	1	6	3	1	9	20
36	21	210	70	337	319	..	..	..	..	..	..	..	..	1	1	3	1	5	11
200	180	1,000	320	1,700	15,50	1	109	3	125	..	..	..	..	2	8	9	9	17	45
54	59	28	61	202	175	1	30	..	..	..	..	..	..	1	..	2	3	8	19
40	85	..	..	125	95	1	50	..	..	1	1	..	..	..	1	..	..	..	3
204	270	966		1,585	1,220	1	85	1	98	4	4	5	1	3	15	3	3	7	45
58	50	950		1,314	1,100	1	32	1	15	..	..	..	..	1	4	9	..	..	14
190	168	750		1,183	1,095	1	75	..	..	..	..	..	..	1	3	5	15	10	34
37	90	55		212	210	1	25	..	..	..	..	..	..	1	3	..	1	..	5
165	185	640	880	1,870	1,674	1	47	1	79	1	1	1	1	3	6	1	6	16	36
177	189	622	604	1,592	1,568	1	68	2	62	..	..	..	..	1	5	3	11	13	33
1,286	1327	5,654	2569	10,836	9,671	10	552	8	379	6	6	6	2	15	57	38	50	85	265
233	158	42	22	455	364	1	24	..	..	..	..	..	..	1	1	.	8	6	16
145	103	25	27	300	286	1	20	..	..	.	..	..		1	1	2	2	6	12
150	100	20	15	285	270	1	15		..		..	..	..	1	1	1	3	4	10
140	120	39	33	332	283	1	30	..	..	..	..	..	..	..	1	2	1	4	8
435	122	96	23	676	600	1	36	..	..	.	..	..	..	1	..	3	2	6	12
345	70	17	18	450	420	1	20	.	..	..	..	..	..	1	2	2	5	4	14
300	100	50	30	480	400	1	30	..	..	..		..	..	1	1	2	4	6	14
190	93	53	31	367	319	1	36	.	..	..	..	..	..	..	1	2	3	6	12
111	120	50	20	301	266	1	10		..	..	..	.	..	..	2	1	3	4	10
300	100	85	75	560	500	1	15	..	..	..	..	..	.	..	1	2	6	3	12
225	85	35	26	371	350	1	12	..	..	..	..		..	..	1	4	1	6	12
80	60	15	10	165	140	..	..		..	..	..	..	..	..	..	3	1	3	7
170	147	60	280	657	611	1	61	..	..	..	..	..	..	1	4	4	10	12	31
2,824	1378	587	610	5,399	4,809	12	309	..	..	..	..	..	..	7	16	28	49	70	170
13,170	8169	12,827	6718	40,884	35,647	95	3579	22	1326	20	20	25	29	72	269	298	326	647	1706
13,059	7199	12,236	5411	37,905	32,251	84	2873	37	1802	18	17	21	31	73	233	329	374	610	1706
111	970	591	1307	2,979	3,396	11	706	..	..	2	3	4	..	..	36	.	..	37	..
..	..	..	..	..	..	..	..	15	476	..	..		2	1	..	31	48	..	..

NAMES OF CIRCUITS.	Church Property.								Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
MORADABAD DISTRICT.													
Bijnor ..	4	5,890	4	599	340	6,829	..	..	..	48	47	4	99
Chandausi ..	4	772	1	1,500	100	2,372	..	80	..	18	..	5	23
Dhampur ..	..	..	2	1,200	..	1,200	..	1,200	..	15	..	2	17
Kanth ..	..	..	1	60	..	60	..	15	..	23	..	2x	25
Kirathpur ..	..	..	..	..	..	..	..	..	..	15	..	2	17
Kundarki ..	1	25	1	500	..	525	..	22	..	30	..	4	34
Mandawar ..	..	..	3	1,000	..	1,000	..	19	..	29	..	2x	31
Moradabad ..	4	35,000	7	10.500	10,00	55,500	..	400	..	200	100	25	325
Nagina ..	1	95	..	..	..	95	..	..	..	24	..	2	26
Najibabad ..	1	4,000	1	450	..	4,450	..	36	..	24	..	1x	26
Nurpur ..	..	..	..	..	..	..	..	..	..	18	..	2	20
Seohara ..	2	400	2	512	..	912	..	26	..	15	..	2x	17
Sherkot ..	..	..	..	..	..	..	..	..	..	21	..	x	21
Thakurdwara ..	..	..	1	300	..	300	..	15	..	28	..	2	30
Total ..	17	46,182	23	16,621	10,440	73,243	..	2,055	..	508	147	56x	711
PILIBHIT DISTRICT.													
Baheri ..	1	120	1	200	..	320	..	..	36	36	..	1	37x
Bisalpur ..	1	400	2	200	150	750	..	..	..	11	..	x	11x
Fathganj, West,	1	730	3	1,230	70	2,030	..	..	..	71	..	4x	75x
Milak ..	..	..	..	..	..	..	..	..	32	82	..	1x	33x
Mirganj ..	1	100	1	50	..	150	..	..	..	24	..	1	25
Nawabganj ..	1	70	1	80	..	150	..	..	..	25	..	1x	26x
Pilibhit ..	1	400	3	500	100	1,000	..	..	..	26	..	1	27
Puranpur ..	..	..	1	175	..	175	..	..	..	21	..	1	21x
Rampur ..	..	..	1	310	..	310	..	..	..	40	..	2	42
Shahi ..	1	30	1	100	..	130	..	..	36	37	..	1x	38x
Siraull ..	1	150	2	380	..	530	..	..	..	77	..	2	79x
Jahanabad ..	1	100	..	..	..	100	..	..	..	30	..	1	30x
Total ..	9	2,100	16	3,225	320	5,645	..	..	104	430	..	18x	448x
GONDA DISTRICT.													
Bahraich ..	1	200	2	400	2,000	2,600	..	350	98	144	..	5	149
Bhinga ..	..	..	3	140	..	140	..	24	24	58	..	4	62
Balrampur ..	1	350	2	80	200	630	..	11	30	36	..	3	39
Colonelgang ..	..	..	..	..	..	..	..	..	24	38	..	2	40
Gonda ..	2	5,300	3	8,500	7,050	20,850	..	55	72	96	24	6	126
Kaisarganj ..	..	..	1	300	..	300	..	..	24	28	..	1	29
Mankapur ..	1	500	1	300	250	1,050	..	..	36	48	..	2	50
Nawabganj ..	..	..	..	..	..	..	..	..	12	18	..	1	19
Nanpara ..	1	300	1	250	..	550	..	..	18	24	..	..	24
Total ..	6	6,650	13	9,970	9,500	26,120	..	4 9	338	490	24	24	52[illegible]

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

FINANCES.

Benevolent Collections.									Other Collections.			Total of Ministerial Support and all Collections.	Income Earned in Southern Asia.				Grand Total Collected and Earned in Southern Asia.
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.		Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	
5	..	2x	3x	..	1	..	17x	29	..	..	..	128	498	..	..	498	626
4	1	1x	1	..	1	1	..	9	..	..	..	32	..	..	..	..	32
x	..	x	..	..	x	..	..	1	..	..	..	18	..	..	..	..	18
1x	..	x	x	..	x	..	1	4	..	..	..	29	..	..	..	..	29
1	..	x	..	..	x	..	..	1	..	..	..	18	..	..	..	..	18
2	..	1	1	..	1	..	..	5	..	..	..	39	..	..	..	..	39
2	..	1x	..	..	x	..	2x	6	..	..	..	37	..	..	..	..	37
..	50	28	..	..	..	..	..	78	..	..	..	403	..	..	..	..	403
1	x	1	..	..	x	..	..	3	..	..	..	29	..	..	..	..	29
20	1x	1	1	1	x	1x	1x	9	..	..	..	35	..	..	..	..	35
1x	..	x	x	..	x	..	..	2	..	..	..	22	..	..	..	..	22
x	x	x	x	..	x	x	x	3	5	..	..	25	..	..	..	..	25
..	..	x	..	..	..	..	..	..	..	..	..	21	..	..	..	..	21
2x	..	x	..	..	x	..	1	5	..	..	..	35	..	..	..	..	35
23x	53x	39x	7x	1	6x	2x	23x	155	5	..	..	871	498	..	..	498	1,369
3	..	..	1	..	..	..	..	4	..	..	..	41	..	..	..	..	41
2x	1x	x	..	..	x	1x	..	7x	..	..	..	18	..	..	..	..	18
9x	2x	1	1	..	x	3x	..	18x	..	..	..	94	..	..	..	..	94
1x	..	..	x	..	..	x	..	2x	..	..	..	36	..	..	..	..	36
..	..	..	..	..	..	..	..	..	..	..	..	25	..	..	..	..	25
2x	..	x	..	..	1	..	4	7x	..	..	..	34	..	..	..	..	34
1x	x	x	x	..	..	1	30	34x	..	..	..	62	..	..	..	..	62
1x	..	x	1	..	x	x	3	7x	..	..	..	29	..	..	..	..	29
3x	..	x	1	..	x	1x	..	7	..	..	..	49	..	..	..	..	49
2x	..	x	..	..	..	..	..	3x	..	..	..	42	..	..	..	..	42
5	1x	x	2	..	1	..	..	10x	..	..	..	89	..	..	..	..	89
1x	..	x	x	..	x	x	..	2x	..	..	..	33	..	..	..	..	33
35x	6x	5	7x	..	4x	8x	37	105x	..	..	..	554	..	..	..	..	554
5	2	4	..	..	..	4	12	27	50	..	..	226	365	168	..	533	759
3	1	1	..	..	..	2	12	19	..	..	..	81	48	24	..	72	153
4	1	1	..	..	..	3	10	19	..	..	..	58	48	26	..	74	132
3	..	1	..	..	..	2	..	6	..	..	..	46	..	..	..	..	46
12	2	5	..	..	..	13	90	122	..	..	..	248	746	488	..	1,234	1,482
2	..	..	..	..	..	1	..	3	..	..	..	32	..	..	..	..	32
3	..	1	..	..	..	2	..	6	..	..	..	56	12	12	..	24	80
1	..	..	..	..	..	1	..	2	..	..	..	21	36	24	..	60	81
1	..	..	..	..	..	1	..	2	..	..	..	26	36	12	..	48	74
34	6	13	..	..	..	29	124	206	50	..	..	794	1,291	754	..	2,045	2,839

NAMES OF CIRCUITS.	Church Property.								Ministerial Support				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs
Bareilly District.													
Aonla ..	1	300	3	900	50	1,250	..	..	72	72	..	4	76x
Bareilly ..	3	15,073	5	35,000	103700	1,53,773	..	..	496	330	207	..	536x
Bareilly Sadar Bazar ..	1	400	1	300	1,000	1,700	..	..	36	36	24	2	61x
Bhamora ..	1	500	1	250	..	750	..	497	48	48	..	1	49
Bilsi ..	1	500	3	700	50	1,250	..	..	72	76	..	4	80x
Binawar ..	1	80	3	400	..	480	..	..	36	35	..	2	37x
Bisauli ..	2	80	2	1,160	..	1,240	..	..	96	101	..	2x	102x
Budaon ..	2	19,000	3	7,145	12,060	38,205	..	437	240	65	122	2x	189x
Dataganj ..	1	100	2	125	50	275	..	..	36	37	..	2x	39x
Faridpur ..	2	400	3	360	..	760	..	..	36	40	..	1	41x
Jalalabad ..	1	150	2	600	.	750	..	..	42	38	..	1	39
Kakrala ..	1	120	4	500	40	660	..	..	48	43	..	4x	47x
Khera Bajhera,	1	4,000	2	3,000	100	7,100	..	..	36	36	..	..	36
Mohamdi ..	..	..	2	300	..	300	..	..	24	30	..	3x	34x
Miranpur Katra,	1	50	2	360	..	410	..	..	36	39	..	..	39
Panahpur ..	1	1,000	2	300	..	1,300	..	..	..	47	..	2x	49x
Pawayan ..	1	100	5	340	225	665	..	44	48	58	..	2	60x
Shahjahanpur E.	2	6,500	3	5,200	12,000	23,700	..	..	144	114	2126	8	2,248x
" W.	2	3,700	4	9,000	27,325	40,025	..	..	168	76	72	5	153x
Tilhar ..	11	1,100	3	1,500	..	2,600	..	..	60	60	..	1	61
Ujhani ..	3	150	1	80	..	230	..	..	48	37	..	1	38x
Total ..	39	53,303	56	67,520	156600	2,77,423	..	978	1822	1419	2551	48x	4,018x
Garhwal District.													
Bainoli ..	..	..	..	..	..	..	..	..	6	6	..	1	7
Gadoli ..	1	4,000	1	3,000	25,000	32,000	1,000	..	25	14	24	3x	41x
Kainur ..	1	100	2	200	..	300	..	..	14	14	..	1x	19
Lansdowne ..	..	..	2	2,700	..	2,700	..	..	14	14	..	1x	15x
Pauri ..	4	4,550	6	7,400	6,800	18,750	..	..	14	14	12	4	30
Ramni ..	1	350	1	150	..	500	..	..	14	14	..	2	16
Srinagar ..	..	..	2	350	..	350	..	..	13	11	..	2	13
Total ..	7	9,000	14	13,800	31,800	54,600	1,000	..	100	87	36	18x	141x
Kumaon District.													
Bhot ..	1	720	..	..	6,544	7,264	204	774	..	72	..	..	72
Dwarahat ..	3	3,600	5	3,380	2,700	9,680	..	100	..	45	54	10	109
Haldwani ..	1	1,800	2	1,900	1,300	5,000	..	300	..	21	14	1	36
Naini Tal, Hind.,	1	5,000	1	1,000	18,000	24,000	..	..	144	144	..	12x	156
Naini Tal, Eng,	1	25,000	3	28,000	179000	2,32,000	52,000	..	..	..	1500	15	1,515
Pithoragarh ..	4	3,500	9	4,860	22,000	30,360	..	..	120	126	223	10	359
Total ..	11	39,620	20	39,140	229544	3,08,304	52,204	1,174	264	408	1791	48x	2,247

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

FINANCES.

Benevolent Collections.									Other Collections.			Total of Ministerial Support and all Collections.	Income Earned in Southern Asia.				Grand Total Collected and Earned in Southern Asia.
For Missionary Society.		Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.		Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	
From Churches.	From Sunday-Schools.																
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
6	..	1x	..	..	..	1x	..	9x	..	.	..	85	..	..	..	..	86
50	32x	10	..	..	32	12	508	644x	..	120	..	1,301	3,654	1,218	360	5,235	6,533
3	..	x	..	..	1	..	..	4x	..	..	..	66	..	78	50	128	194
2	x	x	x	..	..	1x	..	5	104	..	..	158	.	..	..	..	158
8	..	1	1	..	1x	1x	..	12x	..	..	..	93	70	..	..	70	163
3	..	x	x	..	x	1	..	5x	..	..	..	42	..	..	..	..	42
13x	1x	1x	1x	..	..	2x	..	19x	..	..	..	122	..	..	..	..	122
36	..	3x	..	..	2	..	..	41x	..	..	2	232	2,113	1,141	373	3,627	3,859
6	..	1	..	.	1	..	..	8	..	1	..	48	..	..	..	..	48
2	..	1	..	..	..	..	..	3	..	..	..	44	..	..	..	..	44
4	..	1	..	..	1	1	..	7	..	..	..	46	..	..	..	..	46
3	..	1	1	..	1	1	2	9	..	..	..	56	..	..	..	..	57
2	..	..	..	..	..	..	..	2	..	..	..	38	..	..	..	..	38
6x	x	1x	x	..	x	1	..	11x	..	..	..	45	..	..	..	..	45
7	..	x	..	..	..	..	..	7x	..	..	..	46	..	..	..	..	47
2x	..	x	..	..	x	..	..	3x	..	..	..	53	144	..	..	144	197
3	..	1	1	..	1	..	..	6	..	..	..	66	..	..	..	..	66
40	..	6	12	..	..	12	..	70	..	113	..	2,431	3,028	1,409	2,686	7,123	9,553
36	..	10x	5	..	..	10x	..	61x	..	..	..	215	582	78	..	660	876
4	.	1	..	..	1	..	..	6	..	..	..	67	..	..	..	..	67
3	..	1	..	..	1	1	..	6	..	..	..	44	..	..	..	..	44
240x	35	44x	23x	..	44x	46x	510	944x	104	234	2	5,302	9,591	3,924	3,469	16,984	22,286
1	..	..	1	..	..	..	..	2	..	..	..	9	..	..	..	..	9
7	..	9	5	..	2	..	..	23	..	..	..	64x	540	..	..	540	604
2x	..	2x	2x	..	1	..	..	8	..	..	..	27	.	..	.	..	27
2	..	1	1	..	1	.	..	5	..	..	..	27x	..	.	..	..	20
5	..	3	4	..	2	..	49	63	..	..	..	93	783	520	..	1,303	1,396
2	..	..	1	..	x	..	..	4	..	..	..	20	..	..	..	..	20
	..	x	1	..	1	..	..	2x	..	..	..	15x		..	..	..	15
19x	..	16x	15x	..	7x	..	49	107x	..	..	..	249x	1,323	520	..	1,843	2,092
19x	..	3	4x	..	1x	11x	15x	55x	..	..	..	127	72	..	..	72	199
40	15	13	11	6	14	22	..	121	..	26	3	259	100	407	..	507	766
7	.	1	..	..	..	.	.	8	..	..	..	44	100	120	10	230	274
39	..	..	..	..	..	20	360	419	..	..	..	575	880	1,200	860	2,940	3,515
70	..	216	50	26	..	160	176	698	..	450	10	2,673	6,680	28,809	..	35,489	38,162
79	..	12x	10x	..	..	14	122	238	105	20	..	722	780	19	160	959	1,681
254x	15	245x	75x	32	15x	227x	673	1539	105	496	13	4,400	8,612	30,555	1,030	40,197	44,597

NAMES OF CIRCUITS.	Church Property.								Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
OUDH DISTRICT.													
Barabanki ..	2	3,550	1	200	50	3,800	..	90	96	105	..	5	110
Baraganw ..	..	..	1	100	..	100	..	10	..	27	..	1x	28x
Hardoi ..	1	400	3	1,350	5,500	7,250	..	3,290	40	182	..	8	190x
Lakhimpur ..	1	3,000	4	1,000	..	4,000	..	224	..	35	12	3x	50
Lucknow, Eng.,	1	22,000	1	10,000	..	32,000	..	..	..	..	1200	..	1 200
Lucknow, Hind.,	2	24,000	7	51,000	376500	4,51,500	32,000	500	600	409	180	10	599
Rae Bareli ..	1	1,000	3	2,560	2,000	5,560		..	72	75	..	4	79x
Shahabad ..	2	1,100	3	800	..	1,900	..	..	72	72	..	2	74
Sidhauli ..	..	..	..	..	..	..	..	..	3	35	..	1x	37
Sitapur and Khairabad ..	3	14,000	2	11,000	10,450	35,450	..	.	..	158	1515	7	1,680
Unao ..	1	1,000	2	1,200	434	2,634	..	..	..	82	..	3	85
Total ..	14	70,050	27	79,210	394934	5.44,194	32,000	4;114	917	1180	2907	45x	4,132x
SAMBHAL DISTRICT.													
Amroha ..	3	850	6	1,025	..	1,875	..	36	72	72	..	1	73
Basta ..	1	100	2	650	..	750	..	260	45	48	..	1	49
Babu Khera ..	1	100	2	150	..	250	..	14	30	30	..	2	32
Bahjoi ..	1	60	2	400	12	472	..	..	45	36	..	2	38
Dhanaura ..	..	..	1	500	..	500	..	48	72	72	..	2	74
Gunnaur ..	2	135	2	285	..	420	..	30	60	59	..	3	62
Hasanpur ..	4	215	4	485	..	700	..	36	72	72	..	3	75
Narainiya ..	1	20	2	5	..	25	..	12	36	36	..	2	38
Rasulpur ..	2	145	1	15	..	160	..	10	45	36	..	3	39
Rajpura ..	1	150	..	.	..	150	..	20	37	36	.	1	37
Sharifpur ..	2	130	1	30	..	160	..	10	36	36	..	4	40
Shahpur ..	1	100	1	30	..	130	..	8	30	30	..	1	31
Sambhal ..	4	1,100	3	1,250	330	2,680	..	400	120	123	..	5	128
Total ..	23	3,105	27	4,825	342	8,272	..	881	700	686	.	30	716
Grand Total 1899	126	230010	196	234311	833480	12,97,801	85.204	9,631	4145	5208	7456	289	12,952
Total 1898 ..	115	219560	198	223448	854423	12,97,431	50,160	9,884	3849	5246	5805	194	11.248
Increase ..	11	10,450	..	10,863	..	370	35,044	..	296	..	1651	95	1,705
Decrease ..	..	..	2	..	20,943	..	..	253	..	38	..	..	..

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

FINANCES.

Benevolent Collections.									Other Collections.				Income earned in Southern Asia.				
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
15	3	9	3	..	3	5	..	38	29	66	..	243	..	42	.	42	285
4	..	x	x	..	x	x	1	7x	..	..	..	36	..	..	..	..	36
25	..	5	2	.	2	10	..	44	150	6	..	390	75	2	..	77	467
7x	..	1	1x	..	1x	3x	51x	66x	..	..	..	117	36	36	..	72	189
130	15	40	..	..	..	241	433	859	..	560	..	2,619	..	.	..	..	2,619
120	23	35	5	..	8x	..	..	191x	..	174	..	964	4,100	4,445	55,800	64,345	65,309
10	..	3	1	..	1	..	96	111	..	..	..	190	..	24	..	24	214
12	..	1	1	..	..	3	12	29	8	..	..	111	..	3	..	3	114
4	..	1x	x	..	..	2x	.	8x	..	..	..	46	..	..	..	..	46
51x	7	18x	10x	..	2	31x	..	121x	..	..	15	1,816	1,109	794	..	1,903	3,719
18	6	4x	1	..	1	6	52	88x	..	..	..	173	..	121	..	121	294
396x	54	119x	26x	..	19x	302x	645x	1564x	187	806	15	6,705	5,320	5,467	55,800	66,587	73,292
7x	4x	1	..	..	..	..	..	13	..	..	1	87	..	..	..	..	87
6x	x	1	1	..	..	..	..	9	..	.	2	60	..	..	..	..	60
4	..	x	x	..	..	..	..	5	..	15	1	53	..	..	..	..	53
3	1x	..	..	..	x	..	..	5	..	..	1	44	..	..	50	50	94
4x	1	1	1	..	x	..	..	8	..	..	2	84	..	..	..	..	84
9	2	1	1	..	..	..	..	13	..	..	..	75	..	..	..	..	75
8	2	1	..	..	1	..	..	12	..	..	.2	89	..	24	..	24	113
7	1	1	1	..	1	..	14	25	..	..	1	64	..	..	..	..	64
4	1	1	..	..	..	..	..	6	..	..	1	46	..	..	..	..	46
4	1	..	..	..	..	..	..	5	..	..	1	43	..	..	..	..	43
3	1	1x	1x	..	1	..	..	8	..	..	..	48	..	..	..	..	48
5	..	..	..	..	..	..	..	5	..	..	..	36	..	..	..	..	36
36	3	6	2	..	1	..	..	48	..	5	2	183	192	112	..	304	487
101x	18x	15x	8	..	5	..	14	162	..	20	14	912	192	136	50	378	1,290
1,164	188	498	164	33	103	616	2076	4782	451	1556	44	19,787	26,827	41,356	60,349	128532	148319
1,296	225	423	162	37	100	470	1270	3997	495	1060	107	16,910	27,357	40,483	16,415	84,255	101165
..	..	75	2	..	3	146	806	785	..	496	..	2,877	.	873	43,934	44,277	47,154
192	37	..	..	4	..	..	..	..	44	..	63	..	530	..	..	..	..

NAMES OF CIRCUITS.	Church Property.								Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Oudh District.													
Barabanki ..	2	3,550	1	200	50	3,800	..	90	96	105	..	5	116
Baraganw ..	..	..	1	100	..	100	..	10	..	27	..	1x	28x
Hardoi ..	1	400	3	1,350	5,500	7,250	..	3,290	40	182	..	8	190x
Lakhimpur ..	1	3,000	4	1,000	..	4,000	..	224	..	35	12	3x	50
Lucknow, Eng.,	1	22,000	1	10,000	..	32,000	..	..	..	..	1200	..	1,200
Lucknow, Hind.,	2	24,000	7	51,000	376500	4,51,500	32,000	500	600	409	180	10	599
Rae Bareli ..	1	1,000	3	2,560	2,000	5,560		..	72	75	..	4	79x
Shahabad ..	2	1,100	3	800	..	1,900	..	..	72	72	..	2	74
Sidhauli ..	..	..	..	..	..	..	..	..	3	35	..	1x	37
Sitapur and Khairabad ..	3	14,000	2	11,000	10,450	35,450	..	.	..	158	1515	7	1,680
Unao ..	1	1,000	2	1,200	434	2,634	..	..	..	82	..	3	85
Total ..	14	70,050	27	79,210	394934	5,44,194	32,000	4,114	917	1180	2907	45x	4,132x
Sambhal District.													
Amroha ..	3	850	6	1,025	..	1,875	..	36	72	72	..	1	73
Basta ..	1	100	2	650	..	750	..	260	45	48	..	1	49
Babu Khera ..	1	100	2	150	..	250	..	14	30	30	..	2	32
Bahjoi ..	1	60	2	400	12	472	..	..	45	36	..	2	38
Dhanaura ..	..	..	1	500	..	500	..	48	72	72	..	2	74
Gunnaur ..	2	135	2	285	..	420	..	30	60	59	..	3	62
Hasanpur ..	4	215	4	485	..	700	..	36	72	72	..	3	75
Naraiuiya ..	1	20	2	5	..	25	..	12	36	36	..	2	38
Rasulpur ..	2	145	1	15	..	160	..	10	45	36	..	3	39
Rajpura ..	1	150	..	.	..	150	..	20	37	36	.	1	37
Sharifpur ..	2	130	1	30	..	160	..	10	36	36	..	4	40
Shahpur ..	1	100	1	30	..	130	..	8	30	30	..	1	31
Sambhal ..	4	1,100	3	1,250	330	2,680	..	400	120	123	..	5	128
Total ..	23	3,105	27	4,825	342	8,272	..	881	700	686	.	30	716
Grand Total 1899	126	230010	196	234311	833480	12,97,801	85,204	9,631	4145	5208	7456	289	12,95[illegible]
Total 1898 ..	115	219560	198	223448	854423	12,97,431	50,160	9,884	3849	5246	5805	194	11,2[illegible]
Increase ..	11	10,450	..	10,863	..	370	35,044	..	296	..	1651	95	1,7[illegible]
Decrease ..	..	..	2	..	20,943	..	..	253	..	38	..	..	..

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

FINANCES.

Benevolent Collections.									Other Collections.				Income earned in Southern Asia.				
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
15	3	9	3	..	3	5	..	38	29	66	..	243	..	42	.	42	285
4	..	x	x	..	x	x	1	7x	..	..	..	36	..	..	..	..	36
25	..	5	2	.	2	10	..	44	150	6	..	390	75	2	..	77	467
7x	..	1	1x	..	1x	3x	51x	66x	..	..	..	117	36	36	..	72	189
130	15	40	..	..	..	241	433	859	..	560	..	2,619	..	.	..	..	2,619
120	23	35	5	..	8x	..	..	191x	..	174	..	964	4,100	4,445	55,800	64,345	65,309
10	..	3	1	..	1	..	96	111	..	..	..	190	..	24	..	24	214
12	..	1	1	..	..	3	12	29	8	..	..	111	..	3	..	3	114
4	..	1x	x	..	..	2x	.	8x	..	..	..	46	..	..	..	..	46
51x	7	18x	10x	..	2	31x	..	121x	..	..	15	1,816	1,109	794	..	1,903	3,719
18	6	4x	1	..	1	6	52	88x	..	..	..	173	..	121	..	121	294
396x	54	119x	26x	..	19x	302x	645x	1564x	187	806	15	6,705	5,320	5,467	55,800	66,587	73,292
7x	4x	1	..	..	..	..	..	13	..	..	1	87	..	..	..	..	87
6x	x	1	1	..	..	..	..	9	..	..	2	60	..	..	..	..	60
4	..	x	x	..	..	..	..	5	..	15	1	53	..	..	..	..	53
3	1x	..	..	..	x	..	..	5	..	..	1	44	..	..	50	50	94
4x	1	1	1	..	x	..	..	8	..	..	2	84	..	..	..	..	84
9	2	1	1	..	..	..	..	13	..	..	..	75	..	..	..	..	75
8	2	1	..	..	1	..	..	12	..	..	.2	89	..	24	..	24	113
7	1	1	1	..	1	..	14	25	..	..	1	64	..	..	..	..	64
4	1	1	..	..	..	..	..	6	..	..	1	46	..	..	..	..	46
4	1	..	..	..	..	..	..	5	..	..	1	43	..	..	..	..	43
3	1	1x	1x	..	1	..	..	8	..	..	..	48	..	..	..	..	48
5	..	..	..	..	..	..	..	5	..	..	..	36	..	..	..	..	36
36	3	6	2	..	1	..	..	48	..	5	2	183	192	112	..	304	487
101x	18x	15x	8	..	5	..	14	162	..	20	14	912	192	136	50	378	1,290
1,164	188	498	164	33	103	616	2076	4782	451	1556	44	19,787	26,827	41,356	60,349	128532	148319
1,296	225	423	162	37	100	470	1270	3997	495	1060	107	16,910	27,357	40,483	16,415	84,255	101165
..	..	75	2	..	3	146	806	785	..	496	..	2,877	.	873	43,934	44,277	47,154
192	37	..	..	4	..	..	..	..	44	..	63	..	530	..	..	..	..

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.					GIRLS' SCHOOLS.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
MORADABAD DISTRICT.										
Bijnor ..	8	114	30	144	126	8	124	28	152	134
Chandausi ..	7	54	50	104	77	5	25	30	55	42
Dhampur ..	5	37	5	42	40	3	15	4	19	18
Kanth ..	3	35	12	47	20	2	15	8	23	12
Kirathpur ..	4	33	4	37	28	1	8	3	11	8
Kundarki ..	6	56	36	92	54	4	48	42	90	37
Mandawar ..	5	34	22	56	50	3	8	18	26	20
Moradabad ..	12	170	25	195	150	26	179	200	379	280
Nagina ..	5	50	18	68	42	2	20	24	44	16
Najibabad ..	3	40	12	52	32	2	26	..	26	18
Nurpur ..	6	72	10	82	25	2	16	16	32	16
Seohara ..	5	39	..	39	30	3	26	..	26	20
Sherkot ..	5	36	8	44	36	..	..	..	..	..
Thakurdwara ..	5	59	38	97	22	4	25	12	37	14
Total ..	79	829	270	1,099	732	65	535	385	920	675
PILIBHIT DISTRICT.										
Baheri ..	6	64	6	70	64	1	13	10	23	18
Bisalpur ..	5	67	..	67	48	1	6	4	10	8
Fathganj, West ..	4	56	18	74	52	3	30	38	68	46
Milak ..	2	29	..	29	26	1	7	..	7	6
Mirganj ..	4	52	..	52	40	..	..	..	..	..
Nawabganj ..	4	62	6	68	60	2	19	1	20	15
Pilibhit ..	4	30	28	58	42	2	11	23	34	28
Puranpur ..	3	34	15	49	44	1	3	9	12	7
Rampur ..	6	84	30	114	98	2	22	12	34	30
Shahi ..	7	105	2	107	80	2	30	..	30	22
Sirauli ..	7	93	21	114	82	7	46	6	52	38
Jahanabad ..	2	24	5	29	19	1	5	2	7	3
Total ..	54	700	131	831	655	23	192	105	297	221
GONDA DISTRICT.										
Bahraich ..	2	69	80	149	135	1	18	35	53	45
Bhinga ..	1	20	34	54	48	..	..	..	..	..
Balrampur ..	1	16	58	74	60	..	..	..	..	..
Colonelgang ..	..	..	..	..	..	..	..	..	..	..
Gonda ..	2	7	110	117	95	..	..	..	..	..
Kaisarganj ..	..	..	..	..	..	..	..	..	..	..
Mankapur ..	2	22	30	52	40	..	..	..	..	..
Nawabganj ..	1	4	48	52	48	..	..	..	..	..
Nanpara ..	1	5	26	31	26	1	18	..	18	12
Total ..	10	143	386	529	452	2	36	35	71	57

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Boys' Schools.					Girls' Schools.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	..	..	1	25	1	26	23	17	23	322	283
..	..	..	..	..	.	..	..	..	..	12	12	159	119
..	..	..	..	..	..	..	..	..	.	8	8	61	58
..	..	..	..	..	..	..	..	..	..	5	5	70	32
..	..	..	..	..	..	..	..	..	..	5	5	48	36
..	..	..	..	..	..	..	..	..	..	10	10	182	131
..	..	..	..	..	..	..	..	..	..	8	8	82	70
1	120	126	246	220	1	126	1	127	115	40	62	947	765
..	..	..	..	..	..	..	..	..	..	7	7	112	58
..	..	..	..	..	..	..	..	..	..	5	5	78	50
..	..	..	..	..	..	..	..	..	..	8	8	114	41
..	..	..	..	..	..	..	..	..	..	8	8	65	50
..	..	..	..	..	..	..	..	..	..	5	5	44	36
..	..	..	..	..	..	..	..	..	..	9	9	134	36
1	120	126	246	220	2	151	2	153	138	147	175	2,418	1,765
..	..	..	..	..	..	..	..	..	..	7	7	93	82
..	..	..	..	..	..	..	..	..	..	6	6	77	56
..	..	..	..	..	..	..	..	..	..	7	10	142	98
..	..	..	..	..	..	..	..	..	..	3	3	36	32
..	..	..	..	..	..	..	..	..	..	4	4	52	40
..	..	..	..	..	..	..	..	..	..	6	6	88	75
..	..	..	..	..	..	..	..	..	..	6	7	92	70
..	..	..	..	..	..	..	..	..	..	4	4	61	51
..	..	..	..	..	..	..	..	..	..	8	8	148	128
..	..	..	..	..	..	..	..	..	..	9	9	137	102
..	..	..	..	..	..	..	..	..	..	14	14	166	120
..	..	..	..	..	..	..	..	..	..	3	3	36	22
..	..	..	..	..	..	..	..	..	..	77	81	1,128	876
..	..	..	..	..	..	..	..	..	..	3	12	202	180
..	..	..	..	..	..	..	..	..	..	1	2	54	48
..	..	..	..	..	..	..	..	..	..	1	2	74	60
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	1	75	2	77	65	3	16	194	160
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	2	2	52	40
..	..	..	..	..	..	..	..	..	..	1	2	52	48
..	..	..	..	..	..	..	..	..	..	2	2	49	38
..	..	..	..	..	1	75	2	77	65	13	38	677	574

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.					GIRLS' SCHOOLS.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
OUDH DISTRICT.										
Barabanki ..	4	8	84	92	78	1	..	13	13	12
Baraganw ..	..	..	..	..	..	..	..	..	..	..
Hardoi ..	12	96	190	286	255	2	75	..	75	65
Lakhimpur ..	2	10	28	38	29	2	..	24	24	18
Lucknow, Eng. ..	..	..	..	..	..	..	..	..	..	..
Lucknow, Hind. ..	8	26	163	189	145	7	179	124	303	235
Rae Bareli ..	7	52	135	187	155	1	7	..	7	5
Shahabad ..	7	50	75	125	90	3	33	25	58	40
Sidhauli ..	..	..	..	..	..	..	..	..	..	..
Sitapur and Khairabad ..	3	27	23	50	43	..	.	..	..	..
Unao ..	8	30	160	190	148	1	13	..	13	7
Total ..	51	299	858	1,157	943	17	307	186	493	382
SAMBHAL DISTRICT.										
Amroha ..	4	30	6	36	25	4	12	10	22	18
Basta ..	2	17	3	20	17	1	12	..	12	9
Babu Khera ..	4	30	..	30	25	..	..	..	..	..
Bahjoi ..	3	36	..	36	28	1	13	..	13	10
Dhanaura ..	4	48	2	50	31	1	7	1	8	5
Gunnaur ..	2	20	..	20	16	..	..	..	..	..
Hasanpur ..	4	20	36	56	40	2	..	30	30	20
Narainiya ..	5	48	4	52	39	2	19	4	23	17
Rasulpur ..	5	46	5	51	42	3	20	4	24	17
Rajpura ..	2	23	..	23	20	..	..	..	..	..
Sharifpur ..	5	35	9	44	35	3	15	..	15	12
Shahpur ..	2	17	6	23	20	2	12	..	12	10
Sambhal ..	6	65	17	82	76	7	20	270	290	230
Total ..	48	435	88	523	414	26	130	319	449	348
Grand Total 1899 ..	357	3,539	3,158	6,697	4889	190	1,545	1,692	3,237	2465
Total 1898 ..	358	3,728	2,879	6,607	5027	183	1,529	1,603	3,132	2350
Increase ..	..	..	279	90	..	7	16	89	105	115
Decrease ..	1	189	..	..	138	..	..	..	..	..

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1899.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	Non-Christians.	Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	Non-Christians.	Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	..	..	..	..	..	..	..	5	7	105	90
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	14	16	361	320
..	..	..	..	..	..	..	..	..	..	4	4	62	47
..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	112	123	235	195	2	173	6	179	135	20	59	906	710
1	15	40	55	45	..	..	..	..	..	9	9	249	205
..	..	..	..	..	..	..	..	..	..	10	10	183	130
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	68	79	147	123	1	85	1	86	74	5	20	283	240
1	2	84	86	60	..	..	..	..	..	10	14	289	215
6	197	326	523	423	3	258	7	265	209	77	139	2,438	1,957
..	..	..	..	..	..	..	..	..	..	8	10	58	43
..	..	..	..	..	..	..	..	..	..	3	3	32	26
..	..	..	..	..	..	..	..	..	..	4	4	30	25
..	..	..	..	..	..	..	..	..	..	4	4	49	38
..	..	..	..	..	..	..	..	..	..	5	5	58	36
..	..	..	..	..	..	..	..	..	..	2	2	20	16
..	..	..	..	..	..	..	..	..	..	6	6	86	60
..	..	..	..	..	..	..	..	..	..	7	7	75	56
..	..	..	..	..	..	..	..	..	..	8	8	75	59
..	..	..	..	..	..	..	..	..	..	2	2	23	20
..	..	..	..	..	..	..	..	..	..	8	7	59	47
..	..	..	..	..	..	..	..	..	..	4	4	35	30
1	25	30	55	49	..	..	..	..	..	14	21	427	355
1	25	30	55	49	..	..	..	..	..	75	83	1,027	811
17	705	1,149	1,854	1540	12	1,171	16	1,187	1033	576	844	12,975	9,927
23	827	1,332	2,159	1771	13	1,328	12	1,340	1195	577	833	13,238	10,343
..	..	..	..	..	..	..	4	..	..	..	11	..	..
6	122	183	305	231	1	157	..	153	162	1	..	263	416

MINUTES OF THE THIRTY-SEVENTH SESSION

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church,

HELD AT

BAREILLY, JANUARY 9-14, 1901.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1901.

MINUTES OF THE THIRTY-SEVENTH SESSION

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church,

HELD AT

BAREILLY, JANUARY 9-14, 1901.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1901.

Annual report 1900
and

Minutes of the Thirty-Seventh Session

OF THE

North India Conference

OF THE

Methodist Episcopal Church,

HELD AT

Bareilly, January 9-14, 1901.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1901.

Officers of the Conference.

President, ...	BISHOP F. W. WARNE.
Secretary, ...	J. C. BUTCHER.
Assistant Secretary, ...	B. T. BADLEY.
Vernacular Secretary, ...	D. A. CHOWFIN.
Statistical Secretary, ...	N. L. ROCKEY.
Conference Treasurer, ...	J. N. WEST.
Corresponding Secretary, ...	C. L. BARE.
Treasurer for Board, ...	D. L. THOBURN.

Finance Committee.

BISHOP E. W. PARKER, *President;* C. L. BARE, *Secretary;* D. L. THOBURN, *Treasurer;* L. A. CORE. H. J. ADAMS, F. L. NEELD, H. A. CUTTING, W. A. MANSELL, J. H. GILL, S. TUPPER, W. PETERS, J. W. ROBINSON, *Ex-Officio;* J. C. BUTCHER, S. S DEASE, S. KNOWLES, J. JACOB, H. L. MUKERJI, W. R. BOWEN. *Alternates*, T. J. SCOTT, J. H. MESSMORE, M. STEPHEN, F. W. GREENWOLD.

Auditing Committee.

J. N. WEST, J. BLACKSTOCK, G. C. HEWES, H. L. MUKERJI, MISS HOGE, MRS. BARE, R. I. FAUCETT, B. T. BADLEY, S. S. DEASE.

Board of Education.

J. H. MESSMORE, H. L. MUKERJI, L. A. CORE, W. PETERS, C. L. BARE, MISS M. MEANS, MISS SELLARS, MRS. ROCKEY, MISS NICHOLS.

Board of Examiners.

T. J. SCOTT, *Chairman;* C. L. BARE, *Registrar;* J. H. MESSMORE, N. L. ROCKEY, D. L. THOBURN, S. S. DEASE, W. R. BOWEN, H. L. MUKERJI, D. A. CHOWFIN, JAWALA SINGH, A. G. MCARTHUR.

Standing Committees.

Statistics.—N. L. ROCKEY, S. B. FINCH, G. C. HEWES, G. D. PRESGRAVE.

State of Church.—S. KNOWLES, M. STEPHEN, D. M. BUTLER, J. F. SAMUEL, H. K. LIST.

Sunday Schools.—W. A. MANSELL, S. S. DEASE, GANGA NATH, J. JACOB, NIZAM ALI.

Temperance.—J. C. BUTCHER, J. N. WEST, W. R. BOWEN, H. B. MITCHELL.

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

Public Worship.—PRESIDING ELDER AND PREACHER IN CHARGE, MORADABAD.

Committee on Conference Relations.

T. J. SCOTT, J. BLACKSTOCK, H. K. LIST, S. B. FINCH.

Epworth League—Board of Control.

N. L. ROCKEY, MISS SHELDON, D. L. THOBURN, MISS SELLARS, B. T. BADLEY.

Deaconess Work—Board of Supervision.

J. C. BUTCHER, *Chairman;* S. TUPPER, M. STEPHEN, J. W. ROBINSON, W. R. BOWEN, MRS. PARKER, MRS. BARE, MRS. KNOWLES, MISS THOBURN, MRS. THOBURN.

Triers of Appeals.

J. H. MESSMORE, J. BLACKSTOCK, W. R. BOWEN, N. L. ROCKEY, G. H. FREY, M. STEPHEN.

Sunday School Union.

J. N. WEST, *President;* R. I. FAUCETT, *Secretary and Treasurer.*

Conference Historical Society.

N. L. ROCKEY, *President;* G. C. HEWES, *Secretary.*

Conference Literary Society.

J. BLACKSTOCK, *President;* T. J. SCOTT, *Vice-President;* N. L. ROCKEY, *Secretary.*

Trustees of the Theological Seminary.

N. L. ROCKEY, F. L. NEELD, F. R. WELSH, ESQ., 1901; T. L. INGRAM, ESQ., A. G. MCARTHUR, S. S. DEASE, 1902; L. A. CORE, C. L BARE. MR. GEORGE LUKE, 1903; P. M. BUCK, J. B. THOMAS, J. LITTLE, North-West India Conference; T. S. JOHNSON, Bombay Conference; H. JACKSON, Bengal-Burma Conference; BISHOPS J. M. THOBURN, E. W. PARKER, F. W. WARNE, *Ex-Officio;* T. J. SCOTT, *Ex-Officio Secretary.*

Trustees of Reid Christian College.

R. HOSKINS, P. M. BUCK, F. L. NEELD, 1902; W. E. CRAWSHAW ESQ., T. J. SCOTT, D. M. BUTLER, 1903; J. W. ROBINSON, J. C., BUTCHER, L. A. CORE, 1904; BISHOP J. M. THOBURN, BISHOP E. W. PARKER (*President of Board*); BISHOP F. W. WARNE, *Ex-Officio;* C. L. BARE, *Ex-Officio Secretary.*

Committee on Management of Naini Tal Schools.

S. KNOWLES, J. H. MESSMORE, N. L. ROCKEY, F. L. NEELD, R. I. FAUCETT, S. S. DEASE, T. J. SCOTT, J. ANDERSON, ESQ., G. W. GREGSON, ESQ., J. C. BUTCHER, MRS. BUTCHER, MISS EASTON, MISS SELLARS.

To Preach the Annual Sermon.

S. B. FINCH ; *Alternate*, D. L. THOBURN.

Visitors to Theological Seminary.

J. BLACKSTOCK, W. PETERS.

Trustees of Muttra Mission Training Scho l.

MRS. PARKER, MISS THOBURN.

Licensed Deaconesses.

MISS THOBURN, MISS HOGE, MISS SCOTT, MISS HARDIE, MISS SHELDON, MISS BUDDEN, MISS MARY MEANS, MISS TRESHAM, MISS BROWN, MISS SULLIVAN, MISS INGRAM.

Associates.-- MRS. TUCKER, MRS. CAROLINE RICHARDS.

Probationers.- MISS HAYES, MISS LAWRENCE, MISS ALICE MEANS.

Conference Roll.

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

Adams, Horace J.	1874	Lawrence, Shadulla	1893
Bahadur Singh	1896	List, Henry K.	1889
Baldeo Pershad	1893	Mohammed Hasan Jan	1895
Bansi Dhar	1895	Mansell, Sabine	1892
Bare, C. L.	1880	Mansell, W. A.	1889
Basant Ram	1894	McArthur A. G.	1893
Bihari Lal I.	1892	Mazhar-ul-Haqq	1893
Bihari Lal II.	1889	Messmore, J. H.	1861
Bhikki Lal	1894	Mukerji, H. L.	1886
Blackstock, J.	1875	Mitchell, H. B.	1886
Bowen, W. R.	1882	Neeld, F. L.	1881
Butcher, J. C.	1885	Nizam Ali	1896
Butler, David M.	1893	Patras, Benjamin	1887
Chhote Lal	1894	Paul, Chiddu S.	1889
Chowfin, David A.	1892	Peters, William	1879
Cocker, Benj. F.	1884	Phillip, B. S.	1893
Core, Lewis A.	1889	Phillip, Samuel	1891
Craven, Thomas	1870	Prabbhu Dayal	1897
Cutting, Hiram A.	1874	Presgrave, Grafton D.	1894
Dease, Stephen S.	1881	Robinson, John W.	1892
Dysell, Joseph	1896	Rockey, Noble L.	1884
Falls, Seneca	1886	Samuel, John F.	1893
Fazl Masih	1893	Samuel, Joshua S.	1896
Finch, Superian B.	1894	Scott, Thomas J.	1863
Franklin, R. S.	1893	Scott, Warren M.	1888
Frey, Geo. H.	1889	Shipley, Charles	1885
Gill, Joseph H.	1871	Smart, Joseph H.	1897
Greenwold, F. W.	1879	Speake, William T.	1890
Hancock, C.	1883	Stephen, Matthew	1882
Hewes, G. C.	1891	Solomon, Abraham	1879
Humphrey, J. L.	1857	Solomon, Joshua	1896
Jacob, Joseph	1896	Thoburn, David L.	1894
Jawala Singh	1894	Tupper Samuel	1889
Jordan, James	1883	Wahid-ud-Din, Joseph	1894
Kanhai Singh	1887	Waugh, James W.	1859
Karim Masih	1893	West, John N.	1893
Kidder, D. P.	1885	Wheeler, Samuel	1889
Knowles, Samuel	1858	Wilson, Harkua	1887
		Yaqub Shah.	1882

CLASS B.—Members in full connection in the studies of the fourth year.

Ganga Nath,	Elder	...	1896

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

CLASS D.—Preachers on trial.

Yaqub Ali	Deacon	II Year	1899
Kay Silas	,,	,,	1899
Walter B. Empey	Elder	II Year	1900
Robert I. Faucett	,,	,,	1900
Yaqub Singh.	Deacon	I Year	1900
Brenton T. Badley		,,	1901
Arthur S. Wesley		,,	1901

SUMMARY.

Missionaries in full connection	... 19
Hindustani members in full connection ...	... 66
Total	... 85
Missionaries on trial ...	... 3
Hindustani preachers on trial ...	... 4
Grand Total	... 92

MISSIONARIES PRESENT—CONFERENCE 1901.

Bishop Frank W. Warne, D. D., *Presiding.*

Badley, B. T.
Bare, C. L.*
Blackstock, J.*
Brouse, Miss.
Budden, Miss.
Butcher, J. C.*
Carver, Miss.
Core, L. A.
Curts, Miss.
Dease, S. S.*
Empey, W. B.*
English, Miss.
Faucett, R. I.*
Fyles, Miss.
Gill, J. H.*
Hardie, Miss.
Harvey, ,,
Hewes, G. C.*
Hoge, Miss.
Ingram, ,,
Knowles, S.*
Kyle, Miss.
Lewis, Miss.
Loper, ,,
Means, Miss M.
Messmore, J. H.*
Neeld, F. L.
Newton, Miss.
Organ, ,,
Robinson, J. W.*
Rockey, N. L.*
Scott, T. J.*
Scott, W. W.
Scott, Miss F.
Stearns, Miss.
Sullivan, ,,
Thoburn, ,,
Thoburn, D. L.*
Tucker, Mrs.
West, J. N.*
Wilson, Mrs.
Wilson, Miss

LIST OF VISITORS.

Buck, Dr. C. H.,* *New York, East, Conference.*
Buck, P. M., *North-West India* *do.*
Lawson, J. C., *do.* *do.*
Mansell, H., *do.* *do.*
McKinley, Miss, *Bengal-Burma* *do.*
McMurray, Rev.,* *American Free Methodist Mission.*
Thomas, J. B., *North-West India Conference.*
Wynkoop, T. S., *North India Bible Society.*

* And wife.

Conference Appointments.

BAREILLY-KUMAON DISTRICT.

F. L. Neeld, P. E. (P. O. Shahjahanpur.)

Shahjahanpur, East, J. Blackstock, Prabbhu Dayal, Prem Singh.
,, West, S. Phillip.
Panahpur, Joseph Dysell.
Muhamdi, supplied by Sadal Singh.
Pawayan, to be supplied.
Jalalabad, Misri Charan.
Tilhar, H. K. List.
Miranpur Katra, B. F. Cocker.
Khera Bajhera, Kanhai Singh.
Faridpur, Chhiddu S. Paul.
Bareilly, S. S. Dease.
,, Hindustani Church, W. R. Bowen.
,, Sadar Bazar, Joseph Wahid-ud-Din.
,, Theological School, T. J. Scott, Principal; S. S. Dease, Vice-Principal; H. L. Mukerji, professor; Jawala Singh, teacher.
Naini Tal Circuit, Samuel Knowles, S. Lawrence.
,, Mission School, B. M. Dass.
,, Hindustani Church, S. Lawrence.
,, English Church, R. I. Faucett.
,, Boys' High School, J. C. Butcher; W. W. Scott, *lay missionary*.
Pithoragarh, Benjamin Patras.
Dwarahat, N. L. Rockey.
Masi, supplied by Pamuchai.
Gangolihat, supplied by J. W. Todd and H. Wilkinson.
Lahu Ghat, Harkua Wilson.
Lobha, supplied by Gauri Datt.
Supernumerary, J. W. Waugh, J. L. Humphrey.

BIJNOUR DISTRICT.

W. A. Mansell, P. E. (P. O. Bijnour.)

Basta, Karim Masih.
Bijnour, W. A. Mansell, Warren Scott.
Dhampur, Fazal Masih.
Kiratpur, Bansi Dhar.
Mandawar, H. B. Mitchell.
Nagina, Charles Shipley.
Najibabad, supplied by B. McGregor.
Nurpur, supplied by Gulab Singh.
Seohara, supplied by Jhabbu Lal.
Sherkot, supplied by P. Merrill.

GARHWAL DISTRICT.

J. H. Gill, P. E. (P. O. Pauri, Garhwal.)

Bainoli, F. W. Greenwold.
Kainur and Bungidhar, D. A. Chowfin ; one to be supplied.
Lansdowne and Kotdwara, supplied by Ghungar Money.
Pauri and Gadoli, J. H. Gill ; one to be supplied.
Ramni, Sabine Mansell.
Srinagar, supplied by Edward Thompson.
Mission Hospital and Dispensary, supplied by Edward Thompson.
Transferred to North-West India Conference, W. W. Ashe.

GONDA DISTRICT.

Willian Peters, P. E. (P. O. Bahraich.)

Bahraich, Wm. Peters, Arthur, S. Wesley.
Bulrampur, Bihari Lal.
Bhinga, J. F. Samuel.
Gonda, S. B. Finch.
Kaisarganj, Baldeo Parshad.
Karnalganj, Samuel Wheeler.
Mankapur, J. S. Samuel.
Nanpara, suppled by L. J. McGee.
Nawabganj, Crawford Hancock.
Supernumerary, Thomas Craven.

HARDOI DISTRICT.

Samuel Tupper, P. E. (P. O. Hardoi.)

Bilgram, Jukkhan Lal.
Hardoi, Samuel Tupper.
Malawan, supplied by Nand Ram.
Pihani, supplied by Sadal Masih.
Safipur, ,, John Higginbotham.
Sandi, ,, Robert Turner.
Sandila, ,, Baldeo Parshad.
Shahabad, Yaqub Shah.
Unao, A. G. McArthur.

MORADABAD DISTRICT.

L. A. Core, P. E. (P. O. Moradabad.)

Kanth, J. Jordan.
Chandausi, M. Stephen.
Kundarki, Lazar Shah.
Thakurdwara, supplied by Mohan Singh.
Moradabad, W. B. Empey, Mazhar-ul-Haqq.
,, High School, W. B. Empey, J. Jacob.
Bisauli, Bahadur Singh.
Bilsi, W. T. Speake.
Ujhani, supplied by B. S. Budden.
Budaon, G. C. Hewes, J. Robert.
Binawar, supplied by Govind Ram.
Bhamora, Nizam Ali.
Dataganj, Bihari Lall II.
Kakrala, Joshua Solomon.
Aonla, Basant Ram.

OUDH DISTRICT.

J. W. Robinson, P. E. (P. O. Lucknow.)

Barabanki, Yaqub Ali.
Lakhimpur, D. P. Kidder.
Lucknow, Circuit, J. N. West.
,, Hindustani Church, Ganga Nath.
,, English Church, to be supplied.
,, Reid Christian College, C. L. Bare, J. N. West, B. T. Badley, G. D. Presgrave.
,, Methodist Publishing House, D. L. Thoburn; C. R. Hawes, *lay missionary.*
Malihabad, Yaqub Singh.
Rae Bareli, G. H. Frey.
Sidhauli, J. H. Smart.
Sitapur, J. H. Messmore, Chhote Lal, Kay Silas.
Tikaiatnagar, supplied by Mangal Singh.
Editor, "Kaukab-i-Hind," J. H. Messmore.

PILIBHIT DISTRICT.

H. A. Cutting, P. E. (P. O. Fatehganj West.)

Bhojipura, N. R. Childs.
Bisalpur, supplied by Moti Lal.
Fatehganj West, H. A. Cutting.
Jahanabad, supplied by Keshri Singh.
Milak, supplied by Girdhari Lal.
Mirganj, ,, ,, Kallu Singh.
Nawabganj, J. Walter.
Pilibhit, James Thompkinson.
Puranpur, supplied by Jhabbu Lal.
Rampur, ,, ,, Ase Ram.
Shahi, ,, ,, Kaliyan Singh.
Sirauli, Bhikki Lal.
Superannuate, A. Solomon.

SAMBHAL DISTRICT.

H. J. Adams, P. E. (P. O. Sambhal.)

Amroha, D. M. Butler.
Babukhera, Bulaqi Singh.
Bhajoi, supplied by C. S. Hunter.
Dhanaura, Mohammed Hasan Jan.
Gunnaur, Senaca Falls,
Hasanpur, B. S. Phillip.
Narainya, supplied by P. S. Morris.
Rajpura, ,, ,, Lachhman Singh.
Rasulpur, ,, ,, Manphul Singh.
Sambhal, H J. Adams, R. S. Franklin.
Shahpur, supplied by Mauladad Khan.
Sharifpur, ,, ,, Nirmal Singh.

WOMAN'S CONFERENCE.

BAREILLY DISTRICT.

Bareilly, Girls' Orphanage, Miss English, Miss Harvey.
,, City Work, Mrs. Wilson, Mrs. Tucker.
,, Hospital and Orphanage Medical Work, Miss Lewis.
,, City and District Medical Work, Mrs. Dease.
,, Woman's School, Mrs. Scott, Mrs. Mukerji.
Shahjahanpur, Girls' Boarding School, Miss Organ.
,, City Work, Mrs. Blackstock.
Evangelistic Work in Bareilly and Pilibhit Districts, Mrs. Wilson.
Bhot, Miss Sheldon, Miss Brown.
Chandag, Miss Reed.
Dwarahat, Mrs. Rockey.
Pithoragarh, Miss Budden, Miss Tresham.
Naini Tal, Hindustani Work, Miss Sullivan.
,, Tarai and Bhabar, Mrs. Knowles.
,, Boys' High School, Mrs. Butcher, Miss Pritchard.
,, English Work, to be supplied.
,, Wellesley Girls' High School, Miss Easton, *Principal*; Miss Sellars, Miss Carver, Miss Files.
District Work, Mrs. Neeld.
On leave to America, Miss Bryan, Miss Wilson.

BIJNOUR DISTRICT.

District Work and School, Mrs. Mansell.

GARHWAL DISTRICT.

Pauri, Girls' Orphanage and Boarding School, Miss Kyle.
,, Village Schools and District Work, Mrs. Gill.

GONDA DISTRICT.

Bahraich and District Work, Mrs. Raymon.
Gonda, Girls' Boarding School, Miss Scott.
,, City and Village Work, Miss Hoge.
Evangelistic Work in Gonda and Oudh Districts, Miss Hoge.

HARDOI DISTRICT.

District and School Work, Mrs. Tupper.
Evangelistic Work, Mrs. Parker.

MORADABAD DISTRICT.

Moradabad, City and Circuit Work, Miss M. Means, Mrs. Empey.
,, Girls' High School, Miss A. Means.
Budaon, City, Village and Zanana Work, Mrs. Hewes.
,, Girls' Boarding School, Miss Curts.
District Work, Mrs. Core.
Evangelistic Work in Moradabad, Bijnour and Sambhal Districts, Miss M. Means.

OUDH DISTRICT.

Lucknow, Woman's College, Miss Thoburn, *Principal*; Miss Nichols, Miss Newton, Miss Singh, Miss Stearns, Miss Brouse.
,, City Schools, Mrs. Thoburn.

Lucknow, Deaconess' Home, Miss Hardie, Miss Ingram.
,, English Work, to be supplied.
,, Circuit Work, Mrs. West.
,, Zanana Work and Home for Homeless Women, Miss Sullivan, Miss Hardie, Miss Ingram.
,, Reid College and High School Work, Mrs. Bare.
Sitapur, Girls' Boarding School, Miss Loper.
,, City and Zanana Work, Mrs. Messmore.
Editor, "Rafiq-i-Niswan," Mrs. Messmore.
District Work, Mrs. Robinson.
Transferred to North-West India Conference, Miss C. Easton.

PILIBHIT DISTRICT.

District Work, Mrs. Cutting.

SAMBHAL DISTRICT

District Work, Mrs. Adams.

Disciplinary Questions.

1. **Who have been Received by Transfer, and from what Conferences ?**
   Walter B. Empey, North-West Iowa

2. **Who have been Readmitted ?**
   None.

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

4. **Who have been Received on Trial ?**
   (*a*) **In Studies of First Year.**
   Brenton T. Badley, Arthur S. Wesley.
   (*b*) **In Studies of Third Year.**
   None.

5. **Who have been Continued on Trial ?**
   (*a*) **In Studies of First Year.**
   Yaqub Singh.
   (*b*) **In Studies of Second Year.**
   Robert I. Faucett.
   (*c*) **In Studies of Third Year.**
   None.
   (*d*) **In Studies of Fourth Year.**
   None.

6. **Who have been Discontinued ?**
   None.

7. **Who have been Admitted into Full Membership ?**
   (*a*) **Elected and Ordained Deacons this Year.**
   None.
   (*b*) **Elected and Ordained Deacons previously.**
   None.

8. **What Members are in Studies of Third Year ?**
   (*a*) **Admitted into Full Membership this year.**
   None.
   (*b*) **Admitted into Full Membership previously,**
   John H. Walter, Bulaqi Singh, Nathaniel R. Childs.

9. **What Members are in Studies of Fourth Year ?**
   James Thompkinson, Lazar Shah, Jhukkan Lal, Prem Singh, Ganga Nath.

10. What Members have Completed the Conference Course of Study ?

(*a*) **Elected and Ordained Elders this year.**

Prabhu Dayal, Joseph H. Smart, Mahammad Hassan Jan.

(*b*) **Elected and Ordained Elders previously.**

None.

11. What others have been Elected and Ordained Deacons ?

(*a*) **As Local Preachers.**

Misri Charan, Bonvier Milton.

(*b*) **Under Missionary Rule.**

Yaqub Singh.

12. What others have been Elected and Ordained Elders ?

(*a*) **As Local Deacons.**

None.

(*b*) **Under Missionary Rule.**

None.

13. Was the Character of each Preacher examined ?

This was strictly done as the name of each preacher was called in open Conference.

14. Who have been Transferred, and to what Conferences ?

William W. Ashe to North-West India Conference.

15. Who have Died ?

Albert Frank, Joel T. Janvier, Lucius Cutler, Mrs Joshua Solomon (Abigail Solomon).

16 Who have been Located at their own Request ?

Aaron Sweet.

17. Who have been Located ?

None.

18. Who have Withdrawn ?

None.

19. Who have been permitted to Withdraw under Charges or Complaints ?

None.

20. Who have been Expelled ?

None.

21. What other personal Notation should be made ?

The Credentials of Local Deacon were restored to C. S. Hunter.

Edwin W. Parker was elected Missionary Bishop by the General Conference.

22 Who are the Supernumerary Preachers ?

James W. Waugh, Thomas Craven, James L. Humphrey.

23. Who are the Superannuated Preachers ?

Abraham Solomon.

24. Who are the Triers of Appeals ?

J. H. Messmore, J. Blackstock, W. R. Bowen, N. L. Rockey, G. H. Frey, M. Stephen.

25. **What is the Statistical Report for this year?**
See Statistics.

26. **What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?**
Rs. 1,945-8-9.

27. **What are the Claims on the Conference Fund?**
Rs. 1,488.

28. **What has been Received on these Claims, and how has it been Applied?**
Full amount was received and applied.

29. **Where are the Preachers Stationed?**
See Appointments.

30 **Where shall the Next Conference be held?**
Moradabad.

NOTE.—*Names of Conference undergraduates are printed in italics.*

Conference Journal.

FIRST DAY.

BAREILLY, *January 9th*, 1901.

Opening Exercises.—The North India Conference met for its thirty-seventh annual session in Christ Church, Bareilly, on Wednesday, the ninth of January 1901, at 11 o'clock, with Bishop F. W. Warne, D. D., in the chair. The session was opened by singing "All Hail the Power of Jesus Name;" and after reading the Bible lesson and making comments on the same, the Bishop called upon T. J. Scott and W. R. Bowen to lead in prayer.

Roll Call.—The Secretary of the last conference called the roll, and seventy-four members responded. Sixteen members were absent.

Secretaries and Conference Treasurer.—On motion of J. H. Messmore, J. C. Butcher was elected Secretary, and on his nomination D. A. Chowfin was elected Vernacular Secretary and B. T Badley Assistant Secretary. N. L. Rockey was elected Statistical Secretary and J. N. West Conference Treasurer.

The following letter from Bishop Parker was read by J. W. Robinson :—

INAYAT BAGH, LUCKNOW, *January 2nd*, 1901.

The President, Secretary, and the Members of the North India Conference, in conference assembled at Bareilly, January 9th, 1901.

DEAR BROTHERS AND FATHERS,

I take this opportunity to send my *salam* and greeting to the Conference. I had hoped to be present with you and render some help in the work of the Conference, but I am not permitted to do so. I am confined to a bed of sickness and am not permitted to render any of the services which I had hoped to render in the Conferences. I am glad, however, that Bishop Warne is present with you and I am sure that all the work of the Conference will be well done. Those brethren who have been with us in the Conference from the beginning, and have seen the changes that have come over the appearance of the Conference from time to time and seen the dark hair and beards grow grey and white can realize, as none others can, what a severe blow it is to us at this time to be laid aside from the work. I still hope for restoration to health, and if restored to health, I still hope to do hard work with you, but that

time is not now, and the assurance of being restored to health is not so great as to give very great encouragement. But, brethren, it is all right: if I can secure strength of digestion enough to enable me again to get a little grip of life, I will recover: otherwise there is little hope; but in either case I trust the Lord, knowing that He will direct me, that He will restore me if it seems to Him best, and I simply trust in Him day and night.

I remain,
Your brother and co-labourer
in the work of the Master,
E. W. PARKER.

J. W. Robinson presented the following resolutions, which were carried by rising votes:—

I. Whereas, we had looked forward with much confidence and joy to the ministrations of our beloved and honored fellow-worker, Bishop E. W. Parker, anticipating much help from his familiarity with the difficult questions which confront us, and his ability in dealing with the same;

Resolved, That while bowing in humble submission to divine Providence, we hereby express our deep regret that he is detained from meeting with us, and by his counsel and effort helping us in the many difficult phases of conference work; and

That we express to him and his honored wife our great sympathy in this time of affliction, assuring them both of our continued love and confidence, and that we sincerely trust that Bishop Parker may be speedily restored to such health and strength as will enable him for many years to come to go in and out among us, and do a great work in this his chosen field of labour.

II. Whereas, in the course of divine providence and according to the laws of our church, we have with us at this time Bishop F. W. Warne, as our presiding officer;

Resolved, That while mourning the fact that Bishop Parker is kept from his regularly appointed work by severe illness, we heartily welcome to our Conference his co-adjutor, Bishop Warne, and assure him of our sympathetic interest in the great work to which he has been called, and pledge him in every way our hearty and sincere co-operation, not only in the work of the present session of our Conference, but in all of our future relationships. We earnestly pray that the blessing of the Father Almighty may rest upon him and give him to see great things in this Southern Asia Mission field.

Bishop's Address.—Bishop Warne then addressed the Conference with much feeling and earnestness, J. H. Messmore acting as interpreter.

Transfers and Introductions.—W. B. Empey was announced as transferred from the North-West Iowa Conference, and Mr. and Mrs. Empey were introduced to the Conference.

P. M. Buck of the North-West India Conference was introduced and granted the privilege of participating in the sessions.

Reply to Bishop Parker.—On motion, the Secretary was instructed to reply to the letter of Bishop Parker.

Conference Bar and Hours of Sessions.—On motion of T. J. Scott, the bars of the conference were fixed so as to include the wings of the church and the main body within the central arches, and the hours of session were fixed from 11 A. M. to 3 P. M.

Memoirs.—On motion of N. L. Rockey, the following were appointed as a Committee on Memoirs:—J. H. Messmore, G. D. Presgrave, Prabbhu Dayal and H. A. Cutting.

Conference Stewards.—J. H. Messmore, W. R. Bowen and H. L. Mukerji were elected Conference Stewards.

Report of Committee on Visiting the Seminary.—J. Blackstock reported for the Committee on visiting the Theological Seminary.

General Conference News.—At the request of J. H. Gill for the Conference, Bishop Warne gave his impressions of the recent General Conference, and the relation of the home church on the question of Foreign Missions.

Letter.—The Secretary read a letter from W. A. Mansell, dated December 4th, 1900, Valley City, N. D.

Elections.—C. L. Bare was re-elected Coresponding Secretary and D. L. Thoburn re-elected Mission Treasurer.

Thirteenth Question : Bareilly District.—The Thirteenth Question was taken up. The name of F. L. Neeld was called, his character was passed, and he reported the work of the Bareilly District. The names of the following were called, their characters passed, and they reported their collections :—Basant Ram, S. S. Dease, Samuel Phillip, W. R. Bowen, Joseph Wahid-ud-Din, Nizam Ali, W. T. Speake, G. C. Hewes, Joshua Solomon, Behari Lal II, Chhiddu S. Paul, B. F. Cocker, Joseph Dysell, J. Blackstock, H. K. List, James Jordan, Jawala Singh, H. L. Mukerji. Bahadur Singh's and Kanhaya Singh's names were called but they were absent : T. J. Scott asked to report later.

Aaron Sweet.—On motion, Aaron Sweet was requested to go before the Committee on Conference Relations.

Collections.—On motion of Jawala Singh, it was recommended that hereafter more emphasis be put on collections for worn-out local preachers and exhorters.

Standing Committees.—The Standing Committees nominated by the Presiding Elders last year, for this Conference, were approved.

Garhwal District.—The name of J. H. Gill was called, his character passed, and he reported the work of the Garhwal District. The names of the following were called, their characters passed, and they reported their collections :—F. W. Greenwold, Sabine Mansell, David A. Chowfin.

Gonda District.—The name of William Peters was called, his character passed, and he reported the work of the Gonda District. The names of the following were called, their characters passed, and they reported their collections :—Behari Lal, John F. Samuel, Superian B. Finch, Baldeo Pershad, Crawford Hancock, Joshua S. Samuel. Samuel Wheeler was absent.

Adjournment.—On motion of J. W. Robinson, after the announcements had been made, the session adjourned for the day, with the singing of the Doxology and the pronouncing of the Benediction.

SECOND DAY.

BAREILLY, *January 10th*, 1901.

Opening Exercises.—The session opened with Bishop Warne in the chair, and after the devotional exercises, which were led by S. Knowles, the minutes of the previous day were read in both English and Vernacular, and approved.

Bahadur Singh.—The name of Bahadur Singh was again called; his Presiding Elder answered for him, stating that he had been detained on account of the illness of his child. His character was passed and his collection reported through the Presiding Elder. At the request of Brother Bahadur Singh, the Conference engaged in a short season of prayer for his child.

Introduction.—Dr. H. Mansell of the North-West India Conference was introduced, and addressed the meeting. He was invited to participate in the sessions.

Kanhaya Singh.—Kanhaya Singh's name was called, his character passed, and he reported his collections.

Conference Treasurer and Corresponding Secretary.—The Conference Treasurer was called upon and reported the progress of his work. The Corresponding Secretary gave notice that the correspondence of the year was on the table for inspection.

Order of the Day.—The motion of N. L. Rockey prevailed, that the order of the day to-morrow at 1 o'clock be the hearing of the Statistical Report.

Addition to Auditing Committee.—On motion of J. N. West, the name of R. I. Faucett was added to the Auditing Committee.

Thirteenth Question: Hardoi District.—The Thirteenth Question was resumed. The name of Samuel Tupper was called, his character was passed, and he reported the work of the Hardoi District. The names of Yaqub Shah and A. G. McArthur were called, their characters were passed, and they reported their collections.

Kumaon District.—The name of S. Knowles was called, his character was passed, and he reported the work of the Kumaon District. The names of the following were called, their characters were passed,

and they reported their collections :—Harkua Wilson, N. L Rockey, J. C. Butcher, Benjamin Patras, S. Lawrence.

Moradabad District.—The name of L. A. Core was called, his character was passed, and he reported the work of the Moradabad District. The names of the following were called, their characters passed, and they reported their collections :—Seneca Falls, Matthew Stephen, Henry B. Mitchell, Fazl Masih, Mazhar-ul-Haqq, Joseph Jacob, Charles Shipley.

Oudh District.—The name of J. W. Robinson was called, his character was passed, and he reported on the work of the Oudh District. The names of the following were called, their characters passed, and they reported their collections :—D. P. Kidder, J. N. West, D. M. Butler, J. H. Messmore, C. L. Bare, G. D. Presgrave, D. L. Thoburn, G. H. Frey, Chhote Lal, (W. A. Mansell, on furlough).

Pilibhit District.—The name of Hiram A. Cutting was called, his character was passed, and he reported on the work of the Pilibhit District. The name of Bhikki Lal was called and he reported his collections.

Sambhal District.- The name of Horace J. Adams was called, his character was passed, and he reported on the work of the Sambhal District. The names of Warren Scott, Ram Sukh Franklin, Bahadur S. Phillip, (and Karim Masih, absent) were called, their characters passed, and they reported their collections.

Desi Missionary Society.—A motion was introduced by S. S. Dease, that a portion of our field be set aside to be supported by the Desi Missionary Society. After some discussion, the motion prevailed that this matter be referred to the Finance Committee.

Order of the Day.—It was decided that the vote on "the Proposed New Constitution for the Church" be taken to-morrow at 12 o'clock.

Case of A. Solomon.—On motion of F. L. Neeld the relation of Abraham Solomon was changed to that of Superannuate, and his case was referred to the Conference Stewards.

Introduction.—J. B. Thomas of the North-West India Conference was introduced and invited to participate in the discussions.

Ninth Question.—The Ninth Question was called. Joseph H. Smart's name was called, his character was passed, and he reported his collections. He was continued in the same class. The name of Prabbhu Dayal was called, his character was passed, and he reported his collections. Pending discussion, the Conference adjourned, after hearing announcements.

THIRD DAY.

BAREILLY, *January 11th*, 1901.

Opening Exercises.—The session was opened with the Bishop in the chair, and the devotional exercises were conducted by W. B. Empey,

Minutes.—The minutes of the previous day were read in both English and Vernacular, and were approved.

Bansi Dhar.—The name of Bansi Dhar was called, his character was passed, and he reported his collections.

Letter from Fuchau.—Bishop Warne read a portion of a letter from Bishop Moore in Fuchau, which stated that affairs had quieted down, and that if no unforeseen trouble arose, the work could be carried on not only in that vicinity, but also in the interior.

Location.—On motion of F. L. Neeld, Aaron Sweet, at his own request, was granted a location.

Introductions.—Rev. T. S. Wynkoop of the North India Bible Society, Miss Dr. Lewis, recently arrived from the United States, Miss Harvey, recently returned from the United States, and J. C. Lawson of the North-West India Conference, were introduced and the privilege of the floor granted to Mr. Wynkoop and Brother Lawson. Mr. Wynkoop briefly addressed the Conference.

Ninth Question.—The Ninth Question was resumed. The name of Prabbhu Dayal was again called.

Order of the Day.—The order of the day, the vote on the Proposed New Constitution, was taken up. The vote resulted: Affirmative 34, Negative 38.

Statistical Report.—The order of the day, the Statistical Report, was taken up and N. L. Rockey gave his report. On motion of T. J. Scott the report was accepted, and on motion of D. L. Thoburn the report, together with the explanations of the Statistical Secretary, were ordered to be published.

State of the Church.—The report of the Committee on the State of the Church was called for and given by T. J. Scott. On motion of J. H. Gill the report was accepted, and a vote of thanks was extended to Dr. Scott and the Committee for the very interesting and carefully prepared report.

Order of the Day.—The motion prevailed that the order of the day to-morrow, at 12 o'clock, be the reception of members into full connection.

North India Bible Society.—At the request of the Conference, T. S. Wynkoop gave an address upon the work of the North India Bible Society. The following resolution was presented by J. H. Gill and adopted by the Conference:—

"Resolved, That we, the members of the North India Conference, are glad to welcome the return to India of Rev. T. S. Wynkoop and to hear his representation of the work of the North India Bible Society; we hereby pledge to him our continued interest and co-operation in the work of the Society, and to take up collections for the same, during the year: Further, that we accede to his request to appoint a committee of three or five of the best Native Hindustani scholars of our

Conference to help in the examination of the new translation—this committee to be appointed by the Cabinet."

Adjournment.—After announcements, and the closing exercises, the Conference adjourned for the day.

FOURTH DAY.

BAREILLY, *January 12th*, 1901.

Opening.—After the devotional exercises, which were led by R. I. Faucett, the Bishop took the chair.

Minutes.—The minutes were read in English and Hindustani, and after corrections approved.

Introductions.—Dr. and Mrs. Charles H. Buck of the New York East Conference, Rev. and Mrs. McMurray of the American Free Methodist Mission, Miss McKinley of the Bengal-Burma Conference, and Brothers Mahbub Khan and Farnon of the North-West India Conference, were introduced to the Conference. Dr. Buck briefly addressed the Conference, and on motion of J. C. Butcher, he was asked to take a seat on the platform and invited to participate in the discussions.

Resolution.—The Secretary read the following resolution from the Finance Committee, which on motion of J. H. Messmore was adopted:—

Inasmuch as Dr. Goucher, in his letter of November 28th, 1900, addressed to Bishop Parker, has notified us that the time has come when he must withdraw the financial support given by him to the schools in India, therefore:

Resolved, 1. Though we very much regret that we are now to lose the very substantial financial assistance which Dr. and Mrs. Goucher, for so many years, have given us, we thankfully place on record this formal acknowledgment of the great help which the Goucher Schools have brought to our work during the past eighteen years.

2. That we do hereby tender to Dr. and Mrs. Goucher our sincere and very hearty thanks for the help they have given us; and which has been continued for more than three times the number of years first mentioned by Dr. Goucher as the period for which such aid would be given.

3. Although the Goucher Schools cease to exist as a separate branch of Christian work in the North India Conference, we have much pleasure in assuring Dr. and Mrs. Goucher that the good fruits of their Christian service in this way will abide, and will be perpetuated in the lives and labours of many Christian workers who have had their education in the Goucher Schools.

4. That the Corresponding Secretary of the North India Conference be, and is hereby, instructed to forward to Dr. Goucher a copy of the above resolution, and also to convey to him and to Mrs. Goucher the Christian greetings of this Finance Committee and of the North India Conference.

C. L. BARE, *Secretary.*

Conference Treasurer.—On motion of G. C. Hewes, D. L. Thoburn was elected Conference Treasurer in place of J. N. West, who had returned home.

Conference Stewards' Report.—J. H. Messmore read the report of the Conference Stewards, which on motion of J. H. Gill was accepted. J. H. Messmore then submitted a report on the case of Mrs. Frank, which on motion of William Peters was accepted.

Conference Board of Examiners.—T. J. Scott submitted the following motion from the Board of Examiners, which was carried by a rising vote:—

Inasmuch as it is the wish of the Conference Board of Examiners, that the present custom of holding examinations twice a year should continue, and whereas the Discipline gives examinees the right of being examined in all their studies at Conference time; therefore the Board of Examiners desire the Conference to state its pleasure in the matter, *viz.*, whether there shall be two examinations or one. With this in view, the Board presents the following:

Resolved, That the present custom of holding examinations twice a year be continued.

T. J. SCOTT, C. L. BARE,
J. H. MESSMORE, S. S. DEASE.

Order of the Day.—The order of the day, the Seventh Question, was taken up. The names of Yaqub Ali and Kay Silas were called, their characters were passed, and they were continued on trial in the same class.

Report on Theological Seminary.—S. S. Dease gave the financial report of the Theological Seminary, which on motion of H. A. Cutting was adopted.

Eleventh Question.—The Eleventh Question was taken up. The name of Misri Charan was called, and he was elected to Deacon's orders, as a local preacher. The name of Yaqub Singh was called, and he was elected Deacon under the Missionary Rule, on motion of J. W. Robinson.

Ninth Question.—The Ninth Question was taken up. The names of Prabbhu Dayal and J. H. Smart were called again, and they were advanced to the class of Effective Elders.

The name of Ganga Nath was called, and he was continued in the Fourth Year. The name of Mohammed Hasan Jan was called, and on motion of T. J. Scott, he was elected Elder on condition that he pass his examination.

On motion of J. C. Butcher, the case of Bonvier Milton was reconsidered, and he was elected to Deacon's orders.

On motion of L. A. Core, Matthew Stephen was excused for the remainder of the session on account of serious illness in his family.

Twenty-second Question.—The Twenty-second Question was taken up. The name of W. W. Ashe was called, his character passed, and on motion of J. H. Gill he was made effective.

On motion of S. Knowles, J. L. Humphrey, J. W. Waugh and T. Craven were continued in the Supernumerary relation.

Twenty-third Question.—The Twenty-third Question was taken up. On motion of J. W. Robinson, the name of Ambica Charan Paul was referred to the Committee on Conference Relations.

Deaconnesses.—J. C. Butcher reported on behalf of the Board of Deaconnesses that Miss Alice Means and Miss Helen Ingram had been approved as full Deaconnesses and recommended for consecration.

Next Conference.—On motion of J. H. Gill, the Conference proceeded to choose the place for the meeting of the next conference. Lucknow was chosen.

Fourth Question.—The Fourth Question was taken up. The names of Brenton T. Badley and Arthur S. Wesley were called, their characters were passed, and they were received on trial.

Desi Missionary Society.—The Secretary read the following report from the Finance Committee:—

The following resolution was adopted by the Finance Committee and forwarded to this Conference for favour of sanction: Resolved, That we petition the Annual Conference to adopt the Desi Missionary Society as our Conference Domestic Missionary Society, in accordance with Art. 361 of the Discipline.

C. L. BARE, *Secretary,*
Finance Committee.

A motion was made and seconded to adopt the report. Pending discussion, the Conference adjourned for the day.

FIFTH DAY.

BAREILLY, *January 14th*, 1901.

Opening.—The Conference convened at 9 A. M., Bishop Warne presiding. The opening exercises were conducted by H. L. Mukerji.

Minutes.—The minutes of the previous session were read and approved. On motion of H. A. Cutting, the reading of the minutes in the Vernacular was dispensed with.

Desi Missionary Society. The question of adopting the Desi Missionary Society was taken up, and on motion of G. D. Presgrave was referred to a committee which is to report to the next Conference.

Conference adjourned on motion of J. W. Robinson.

SECOND SESSION.

The Conference re-assembled at 11 A. M., and the devotional exercises were conducted by Joseph Wahid-ud-Din.

Committee on Desi Missionary Society.—The appointment of the Committee on the Desi Missionary Society was, on motion of J. W. Robinson, referred to a Committee consisting of T. J. Scott, G. D. Presgrave, and S. Tupper.

Theological Seminary: Amendment to Constitution.—T. J. Scott submitted the following request from the Board of Trustees of the Theological Seminary: "On motion it was recommended that Conference amend the Constitution of the Seminary so that Art. V (1), which now reads 'the Bishop in charge of India and Malaysia,' may read, 'the Bishops in charge of Southern Asia.'"

The request was granted and the amendment adopted.

On motion of T. J. Scott, F. L. Neeld was added to the Board of Trustees of the Theological Seminary, and William Peters was elected Conference Visitor to the Theological Seminary for two years.

Report of Theological Seminary.—T. J. Scott presented the report of the Theological Seminary, which was adopted, and on motion of F. L. Neeld, the Conference returned a rising vote of thanks to Dr. Scott for his report and his thirty years' work in and for the Seminary.

Ninth Question.—The Ninth Question was taken up. The names of John H. Walter, Bulaqi Singh and Nathaniel R. Childs were called, their characters passed, they reported their collections, and they were continued in the studies of the Third Year. The names of James Thompkinson, Lazar Shah, Jhukkan Lal, and Prem Singh were called, their characters passed, they reported their collections, and were passed to studies of the Fourth Year, Lazar Shah being conditioned in two studies.

Fifth Question.—The name of Yaqub Singh was called and he was continued in the First Year The name of R. I. Faucett was called and he was passed to the class of the Second Year.

On motion of F. L. Neeld, the following resolution was adopted:—

Whereas our whole Church has entered heartily into the 20th Century Forward Movement;

And whereas Rev. J. W. Robinson of our Conference has been appointed General Secretary of this Movement for Southern Asia, with a view to organizing the movement among the conferences of our Southern Asia field:

Therefore: Resolved, That we request the Bishop in Cabinet to

appoint one of our number to act as Secretary of this Movement within the bounds of our Conference.

Also, Resolved, That we will push this Movement with all zeal possible; and considering earnest, definite special prayer to be fundamentally necessary, we approve of the use of the card issued containing a list of prayer topics.

F. L. NEELD,
J. H. GILL.

Certificate.—The Secretary read the following certificate of ordination to the Conference :—

This certifies that at Bareilly on Sunday, January 13th, 1901, in accordance with the Discipline of the Methodist Episcopal Church, and by the authority of the North India Conference, I ordained to the office of Deacon Misri Charan, Bonvier Milton, Yaqub Singh, and with the help of elders I ordained to the office of Elder Prabbhu Dayal, Joseph H. Smart, Mohammed Hasan Jan.

Given under my hand at Bareilly this 14th January 1901.

FRANK W. WARNE,
President.

Reid Christian College Trustees.—On motion of C. L. Bare, the following were elected Trustees of Reid Christian College, Lucknow :—

R. Hoskins, P. M. Buck, F. L. Neeld, 1902 ; W. E. Crawshaw, Esq., T. J. Scott, D. M. Butler, 1903 ; J. W. Robinson, J. C. Butcher, L. A. Core, 1904 ; Bishop J. M. Thoburn, Bishop E. W. Parker (*President of Board*), and Bishop F. W. Warne, *Ex-Officio Members* ; C. L. Bare, *Ex-Officio Secretary.*

Place of Conference Reconsidered.—On motion of Basant Ram, the question of the place for the next conference was reconsidered. The vote resulted in choosing Moradabad.

Temperance.—The report on Temperance was submitted by J. Blackstock and on motion of S. Tupper was adopted.

Sunday Schools.—S. S. Dease submitted the report on Sunday Schools, which was adopted.

Aid for Conference Claimants.—On motion of J. H. Gill, the President of the Conference was authorized to draw on the Chartered Fund and the dividend of the Book Concern for the aid of Conference claimants.

Finance Committee : Election.—On motion of J. H. Gill the Conference proceeded to the election of the Finance Committee. On motion of J. W. Robinson, it was ordered that on the ballot which elected the Finance Committee, the two receiving the next highest votes, after the full number were elected, be considered as elected alternates.

The ballot for the Finance Committee resulted in the election of J. C. Butcher, S. S. Dease, J. Jacob, H. L. Mukerji, and W. R. Brown

to the Finance Committee, and M. Stephen and F. W. Greenwold as alternates. A second ballot was ordered, which resulted in electing S. Knowles to the Finance Committee, and T. J. Scott and J. H. Messmore as alternates.

Resolution : Dr. C. H. Buck.—J. H. Gill read the following resolution, which was adopted by a rising vote :—

We, the members of the North India Annual Conference, hereby express our unfeigned pleasure at the visit to our Conference of the Rev. C. H. Buck, D. D., of the New York East Annual Conference, accompanied by his esteemed wife, Mrs. Buck ; and we also express the great delight and profit we received from the very able and helpful sermon he preached before the Conference. We sincerely hope and pray that their lives maybe preserved during their further journeys and that they may in due time arrive at their home in safety.

We, as a Conference, earnestly request them to represent to the home church the condition and needs of the mission work in India.

JOSEPH H. GILL,
F. L. NEELD,
T. J. SCOTT,
S. S. DEASE.

Dr. Buck responded.

Board of Education.—L. A. Core presented the report of the Board of Education, which on motion of H. J. Adams was adopted.

New Constitution Reconsidered.—On motion of N. L. Rockey the question of the Proposed New Constitution was reconsidered, and the vote resulted as follows : Affirmative 59, Negative 5.

Auditor's Report.—G. C. Hewes read the Auditor's report, which on motion of F. L. Neeld was adopted.

Resolution.—G. D. Presgrave presented the following resolution, which on motion of S. Tupper was adopted :—

Ham shuraká i Awadh ḍisṭrikṭ kánfarans North India sálána kánfarans o finance committee o níz buzurg Bishop sáhib se darḳhwást karte hain ki áyanda koí naí sarkiṭ na kholí jáwe, tá-waqt ki us men kam se kam príchar in chárj ko áṭh madadgár na milen.

J. H. SMART, G. H. FREY,
CHHOTE LAL, G. D. PRESGRAVE,
YAQUB ALI.

J. H. Smart presented the following resolution, which was adopted by a rising vote :—

Ham shuraká i North India kánfarans ko is bát ke záhir karne se rok nahín sakte ki ham sab ke dil shukrguzárí se ma'múr hain ki hamáre 'azíz o buzurg Pádrí P. M. Buck sáhib North-West India kánfarans ne ham ko rúhání ḳhúrák se ser kiyá, jis se ham sab ne baṛí tázagí pái. Kásh ki Ḳhudá aise buzurgon ko roz ba-roz baṛí baṛí barakaton se sarsabz kare. North India kánfarans ke shuraká

kí Khudá se du'á hai ki Pádrí Buck sáhib kí 'umr ko daráz kare aur táqat bakhshe, apne jalál aur apní khidmat ke liye.

J. H. SMART, W. R. BOWEN,
G. D PRESGRAVE, H. K. LIST.
J. H. GILL.

William Peters read the following resolutions, which were adopted by rising votes :—

I. Ham sab Hindustání aur Waláyatí membarán i kánfarans apne 'azíz Bishop sáhib aur un kí mem sáhiba ke sáth dilí ranj aur afsos ke sáth apní ham-dardí záhir karte hain.

Agarchi hamárí ummed jis ke liye hamen púrí intizárí thí, ki we hamáre darmiyán maujúd honge, munqata' húí, tau bhí Iláhí intizám aur razá men ham razámand hain. Ab tah i dil se Bishop sáhib o 'azíz mem sáhiba ke liye Khudáwand Karím se iltijá hai, ki wuh unhen apne a'lá intizám aur marzí ke muwáfiq kámil shifá bakhshe, ki phir un kí mubárak isláhon aur nek nasíhaton se mustafaiz hon, aur is wasí' khet men un ke sharík hoke khidmat Iláhí karen.

W. PETERS, S. TUPPER,
J. W. ROBISON, H. A. CUTTING,
H. L. MUKERJEE, J. JACOB.

II. *We, the members of the North India Conference, are exceedingly thankful both to God and the General Conference, that they set apart three Bishops for Southern Asia in the beginning of this the Twentieth Century. The progress of the Methodist Church is apparent from this, and it is hoped that even more progress will be made under the guidance of our Bishops.

Although it is a matter of regret that our honoured and beloved Bishop Thoburn and Bishop Parker are not present in our Conference this year, yet their love is in our hearts and we express our cordial gratitude that in their absence, Bishop Warne was present and carried out the work with great excellence and prudence. It was a great pleasure that our beloved Bishop Warne had this opportunity of getting acquainted with the Hindustani brethren.

It is with great pleasure we state that we all derived a great spiritual uplift from the sermon which Bishop Warne delivered on Sunday. May God grant him long life, bodily strength and even more fullness of the Holy Spirit, that God's glory may be manifested abundantly by him in India.

H. A. CUTTING, W. PETERS,
S. B. FINCH, S. TUPPER,
L. A. CORE, J. JACOB,
F. L. NEELD, J. W. ROBINSON.

* *Translation from the Hindustani.*

Special Committee, Desi Missionary Society.—T. J. Scott read the following nominations for the Special Committee ordered to consider the question of the Desi Missionary Society, which were accepted :—

Ganga Nath, Chhote Lal, S. B. Finch, H. L. Mukerji, J. H. Gill, G. D. Presgrave, and D. M. Butler.

On motion of H. L. Mukerji the name of H. A. Cutting was added, and on motion of J. H. Gill the name of T. J. Scott was added.

Report of the Cabinet on Standing Committees.--J. W. Robinson read the report of the Cabinet on the Standing Committees. On motion of C. L. Bare the name of T. J. Scott, at his own request, was replaced by that of S Knowles as Chairman of the Committee on the State of the Church. The nominations of the Cabinet were then adopted as a whole.

Dr. Buck.—The Bishop announced that Dr. C. H. Buck had given £10 to be used at the discretion of the Bishop and the Finance Committee in the work of the Conference. The Conference gave Dr. Buck a rising vote of thanks.

Muttra Mission Training School.—The report of the Muttra Mission Training School was read by the Secretary, and on motion of S. Tupper was adopted, and Mrs. Parker and Miss Thoburn were elected members of the Board of Trustees of that institution.

Board of Examiners.--C. L. Bare presented the report of the Board of Examiners, which on motion of L. A. Core was adopted.

Naini Tal Schools.—J. C. Butcher nominated the Local Committee on the Naini Tal Schools. On motion of F. L. Neeld the nominations were accepted and the Committee elected.

Adjournment.—On motion of N. L. Rockey, the Conference adjourned to meet at 4-30 P. M.

THIRD SESSION.

Opening.—After singing, and prayer by J. Blackstock, the third session of the day was opened at 4-30 P. M., the Bishop presiding.

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

Sanitarium Committee.—On motion of N. L. Rockey the appointment of a Committee on Sanitariums was referred to the Finance Committee.

Desi Missionary Society.--H. L. Mukerji gave the following report for the Special Committee on the Desi Missionary Society :—

"The Committee on the Desi Missionary Society reports that it recommends the adoption of the society as our Conference Domestic Missionary Society." The report was adopted.

On motion of C. L. Bare, the committee appointed on the Desi Missionary Society, was appointed as the Standing Committee of the Domestic Missionary Society. On motion of H. L. Mukerji, T. J. Scott was elected Chairman of this committee.

Board of Education.—On motion of F. L. Neeld, the Secretary was instructed to cast the ballot for the nominees for the Board of Education.

Bishop Thoburn.—The Secretary was instructed to send a vote of sympathy and affection to Bishop and Mrs. Thoburn.

Letter, Resolutions.—The Secretary read a letter from J. W. Waugh. The Secretary read the following resolutions, which were carried by rising votes :—

I. Resolved, That we, the members of the North India Annual Conference, express our sincere pleasure at the presidency in our Conference of our beloved Bishop F. W. Warne.

We desire to put on record our hearty approval of his method of conducting business, of his patient and kindly counsel and rulings, and that when at any future occasion in the providence of God he may come among us in the same capacity, we insure him a very hearty welcome.

WM. PETERS, F. L. NEELD,
S. TUPPER, J. H. GILL,
H. A. CUTTING, L. A. CORE,
H. L. ADAMS, S. KNOWLES,
A. G. MCARTHUR, J. W. ROBINSON,
T. J. SCOTT.

II. Resolved, That we, the members of the North India Conference, tender our hearty thanks to the friends in Bareilly who have so kindly arranged for our entertainment.

F. L. NEELD,
D. L. THOBURN.

Adjournment.—On motion of N. L. Rockey, the Conference adjourned *sine die* after hearing the memoirs, the reading and approval of the minutes, and reading of the appointments.

J. C. BUTCHER, *Secretary.* FRANK W. WARNE, *President.*

PROGRAMME OF SERVICES.

Prayer Meetings.—Every morning at 8 A.M., led by P. M. Buck.

Devotional Meetings.—Every evening at 7-30 in both English and Vernacular.

Wednesday.—At 5-30 P.M., Forward Movement Meeting; Speakers—J. W. Robinson, J. C. Butcher, Ganga Nath and Bishop Warne.

Thursday.—5-30 P.M., Anniversary of Literary Society, lecture by S. S. Dease.

Friday.—5-30 P.M., Anniversary of Historical Society, N. L. Rockey, Speaker. Anniversary of Sunday School Union.

Saturday.—5-30 P.M., Annual Conference Sermon by J. H. Gill.

Sunday.—8 A.M., Conference Love Feast, led by S Knowles.
11 A.M., Sermon by Bishop Warne, interpreted by J. Jacob; Ordination of Deacons.
5-30 P.M., Sermon by Dr. C. H. Buck, New York (East) Conference; Ordination of Elders.

Monday.—Memorial Service.

Reports of Committees.

STATISTICAL REPORT.

We report the following summary of the more important items of the full report (printed elsewhere), together with their comparison with last year's figures.

STATISTICAL SUMMARY AND COMPARISON WITH 1899.

Items of most special interest compared.	Figures for 1900.	Figures for 1899.	Increase.	Decrease.
Membership—				
Probationers ..	17,083	17,597	..	514
Full members ..	13,911	15,421	..	1,510
Children ..	13,689	12,812	877	..
Total Christian Community ..	44,683	45,830	..	1,147
Baptisms—				
Of children Christian born ..	1,091	1,026	65	..
Children of New Converts ..	474	385	89	..
Adult Converts ..	1,152	976	176	..
Total Baptisms ..	2,717	2,387	330	..
Sunday Schools—				
Number of Sunday Schools ..	1,043	995	48	..
Christian Scholars, Male ..	12,745	13,170	..	425
Christian Scholars, Female ..	8,487	8,169	318	..
Non-Christian Scholars, Male ..	15,919	12,827	3,092	..
Non-Christian Scholars, Female ..	8,020	6,718	1,302	..
Total Sunday School Scholars ..	45,171	40,884	4,287	..
Workers—				
Christian Workers, Male ..	1,025	985	40	..
Christian Workers, Female ..	753	721	32	..
Total Christian Workers ..	1,778	1,706	72	..
Collections, Pastoral and Current Work—				
Pastoral Support from Europeans (including Government Chaplaincy Grant) ..	5,722	7,456	..	1,734
Pastoral Support from Hindustani Church ..	5,332	5,208	124	..
For Conference Claimants ..	280	289	..	9
For Current Expenses ..	400	1,556	..	1,156
For Miscellaneous purposes (famine, etc.) ..	6,255	2,076	4,179	..
For General Conference Expenses ..	40	44	..	4
Total for Expenses of Church ..	18,029	16,629	1,400	..
Regular Prescribed Benevolences—				
Missionary Collection from Churches	1,140	1,104	36	..
Missionary Collection from Sunday Schools ..	120	188	..	68
Total Missionary Collections ..	1,260	1,292	..	36
Children's Day for Education ..	661	498	163	..
For North India Bible Society ..	148	164	..	16
For some Tract Society ..	8	33	..	25
For Indian Sunday School Union ..	89	103	..	14
For Women's Work ..	426	616	..	190
Total for Prescribed Benevolences ..	2,594	2,706	..	112

STATISTICAL SUMMARY—(*Continued*).

Items of most special interest compared.	Figures for 1900.	Figures for 1899.	Increase.	Decrease.
Incomes (used in the work of Schools, etc.)—				
From Schools from Fees, etc.	48,077	41,356	6,721	..
From Government Aid	29,752	26,827	2,925	..
From Press and Industrial work	52,633	60,349	..	7,716
Total Earned Income	1,30,462	1,28,532	1,930	..
Grant Total Collected and Earned in India	1,51,306	1,48,319	2,987	..
Schools—				
Number of Day Schools	596	576	20	..
Number of Scholars, Christian, Male,	4,269	4,244	25	..
Number of Scholars, Christian, Female	2,455	2,716	..	261
Number of Scholars, non-Christian, Male	4,494	4,307	187	..
Number of Scholars, non-Christian, Female	1,835	1,708	127	..
Total Number of Scholars	13,053	12,975	78	..

The Story of the Figures: The figures here presented tell no story of startling changes, but there is an eloquence in them, some of which is not pleasing. We have another decrease in membership to explain. The number of communicants has fallen off 2,024. The slight increase in the number of Christian children reported brings the net loss in the Christian community down to 1,147. I have made comparisons in all the districts with last year's figures and find that five districts each gave a slight increase, in all 807. But three districts show a decrease, two only a slight one, and one a very large decrease of 1,573. The net decrease is thus 1,147 as reported. There have been a few over a thousand deaths, but these cannot account for the loss as there has been a much larger number of accessions from among new converts, and there were also a number of Christian children born that are counted; the number of births has at least offset the number of deaths. The fact that there have been 1,091 Christian-born children baptized this year shews that we have a large Christian community devoted to the institutions of the church. We hope that the Government returns from next month's census will show in a large measure the true numbers of our people. (See Report of State of the Church.)

There is a slight advance in the pastoral support received from the Native Church, but not what we ought to expect, as it is still less than two annas per member of the Christian community. It ought to be not less than eight annas. There is a slight decrease in the amount collected for the regular benevolences.

The large income from schools and institutions render them in a large degree self-supporting. A number of our schools and our press are entirely self-supporting.

N. L. Rockey,
G. C. Hewes,
S. B. Finch,
G. D. Presgrave.

REPORT ON THE STATE OF THE CHURCH.

This report is based chiefly on answers returned to a list of questions sent to the presiding elders of the conference and to the appointees of 94 circuits and stations of the conference. Only 59 replies were received, leaving 35 unheard from. The replies are scattered over the entire field and are

valuable as a pulse of the church's condition. Some were apparently given without thought and judgment, and were of little value. Extremes of exaggeration and depreciation could be detected; still, a correct estimate of the condition of the church can be gathered in this way.

1. The spiritual condition of the church in the various charges is indicated in replies ranging from "no improvement" and "somewhat better," to a confident "yes," and to "much improvement." In the large majority of instances decided improvement is claimed. One brother writes, "Instances occur where after long years in the church there is still failure to comprehend spiritual matters; others, where beautiful growth and clear comprehension give our hearts joy." The reality of spiritual life and trust comes out in an instance given of a poor Christian who, on his death-bed, was urged to let his friends perform some idolatrous rites for his recovery. He refused everything of the kind, and told them he was going to be with Christ. Encouraging spiritual growth in the main is manifest in the report.

2. Such spiritual growth might be inferred from the fact that very numerous meetings were held in perhaps all the centers for building up the divine life of the soul. Replies indicate that such revival meetings were held in numbers varying from two to twenty. One brother holds such a meeting monthly. Definite statements are made of conversions and in some instances the number is given. Faithful work along this line must result in decided spiritual improvement in the church.

3. On the question of numerical growth in the church, most of the stations give an increase varying from a small number up to 64, as far as heard from. There is a total decrease found in the statistical tables of 2,024 communicants. There has thus been a remarkable decrease in the main. Some centers show a large decrease, amounting in one case to 135 at Rajpura, Sambhal District. This is explained by deaths, chiefly from cholera, and by famine and high prices driving some away. The decrease is generally by transfers or unexplained departure. We are not able to account for this great decrease again repeated this year.

4. Touching the observance of the institutions of the church, we made an effort to find the extent to which class and prayer meetings and family worship are maintained, and how far our people keep the Sabbath and attend the sacrament of the Lord's Supper and observe Christian marriage. (*a*) We did not cull out much on the matter of attendance at class meeting. In some instances a definite number of classes is mentioned. For example, it is stated that 16 classes are held in the Pithoragarh circuit. It would seem from silence, that in places not much is made of this means of grace, so especially important in our field. No doubt, in the case of scattered villagers, it is difficult to maintain the class meeting, but the leaders might at least see the members once a week according to the old rule. (*b*) The prayer meeting is generally maintained with regularity, amounting to 3 times a week in one place. We cannot ascertain to what extent the scattered villagers maintain prayer meetings. (*c*) Family worship, we can see, is not universal. In the Rajpura circuit it is claimed that prayer is kept up in the definite number of 70 families, but it is manifest that there is much to be done in establishing the family altar among our people. (*d*) The sacrament of the Lord's Supper presents a varying usage. In some instances it has been observed once in the year, in others monthly or quarterly. For some reason it is reported that there has been no observance of this rite in the Rajpura circuit, Sambhal District. The preacher-in-charge, Lachhman Singh, is only a local deacon. Samuel Wheeler states that this sacrament has not been administered in his circuit in the Gonda District. There was no observance of the rite in the Kakrala circuit, Bareilly District. (*e*) The reports show that a vigorous effort is being made to secure Sabbath observance, but difficulties are encountered. Christians are often servants of Government or of Zamindars, both exacting regular work of them. Barabanki reports that all keep the Sabbath except cultivators and the servants of English people. Some are so poor that they need the Sabbath wage for the day's food. In Hardoi this is avoided by depositing one pice 6 days, for the food of the seventh. There is manifestly good progress in the purpose of keeping this day. (*f*) On the subject of Christian marriage there is much room for improvement. It is manifest that in some places but little is made of the Christian ceremony, and all moves on in the

old way. Some give their children to non-Christians in marriage. In some reports a definite number of Christian marriages is given. In other cases, it is distinctly stated that no Christian marriage has taken place, yet they marry and are given in marriage. There may be some difficulty in places, in the want of persons licensed to marry, but the chief cause of non-compliance is the persistence of the old custom.

5. This leads to the general question of heathen practices remaining in the church. The great drag-net of a few years ago, gathered in many who were honest enough in their purpose of becoming Christian, but who did not sufficiently understand what it involved. Numbers did not seem to know that the service of Christ forbade their bowing in the house of Rimmon. The subsequent pastors of these adherents must have known all the while the idolatry the missionaries have since discovered. To a student of the history of the world's evangelization, there is nothing new or specially discouraging in all this. The reports from which this paper is made up, show that idolatry in the form especially of worshipping at the shrine of Lal Beg, still remains. The Lal Beg *chabutra* is found in many places. It is most common in the Moradabad P. E.'s District. It is stated that in the Rajpura circuit, one half are secretly idolaters. But the general indication is that this evil practice is decreasing, while in some places it has entirely ceased. It is claimed by Brother Bhikki Lal that not one shrine remains among Christians in the Sirauli circuit. Brother Budden of Kanth claims that he has swept them out of his circuit. Gulab Singh of Nurpur wiped out (mitaya) 6 idols in the year. Feasts for the dead continue. W. T. Speake writes that not many are free from this in the Bilsi circuit. In some places the Christians mingle in heathen festivals. But the Church is being steadily purged from these practices. The most common form of this evil is the saint worship of Lal Beg, which, still, has its counterpart among Romanists, and the feast for the dead, which is not so much idolatry, perhaps, as a social meal.

6. Your Committee sent to the stations and circuits the question, "Is the Church aggressive against heathenism?" This was to ascertain if our people are confining their efforts largely to the Christian community, or are they moving out of the trenches, and are they making headway against heathenism? It is important that we ascertain if the Church has aggressive power. The large decrease in the number of our community, would seem to indicate that we are not holding our own. But are we making no headway? There is we think an untabulated power of the Church, and Christian community. There is an unmeasured influence of the Christian community over the thought and practice of the non-Christian community that should be studied, as it indicates something of the real vitality of the Church, and its fitness for its great saving work in the world. The reports received, indicate that the leaven of the Gospel is working in the great non-Christian mass, through the agencies of the Church, and through the life and light of the Church shining in the darkness. Many write of aggression, but they do not indicate how it is manifested. Still, it may be gathered that there is an improved appreciation of Christian truth, a better moral sense, and an increasing confidence in the worth of the Christian community. Many, it is reported, accept Christ in belief. They receive the preachers in a more cordial way, and cultivate friendship with the Christians. There is a drawing of the very numerous Chamar caste toward our people. And this is also manifested among higher castes. For example, the pastor of Rasulpur writes, "I am convinced that the high castes will soon believe, for they hear with eagerness and there is a manifest disposition and tendency (tabiyat aur bartao) among them which indicates that they soon will accept the Christian religion." We may join this pastor's prayer for great and speedy victories.

7. Your Committee attempted to test the aggressive spirit of the Church by asking preachers-in-charge the question, "Is unpaid labour for the Church increasing?" This we deem a vital test of the life of the Church, in self-sustentation, and self-propagation. The answers to this question only called out the *quantity* of the work, but indicated nothing of its *quality*, also an important matter, in testing real vitality. Mere perfunctory "jo hukm" work, tells nothing of spontaneous aggressive life. It is, however, a matter of interest to learn that an increasing amount of unpaid work is performed. From 2 to 78 unpaid workers in each circuit are reported. This last large number, given for Tilhar circuit, reads like a mistake. Ujhani reports 62

hadis (leaders), and Powayan 68. Were this kind of economic activity in developing the Church, and pressing on paganism, spread evenly over the Conference, the question of propagating Christianity without foreign money, would be largely solved. From Garhwal District, we have the encouraging word that "Native ministers' wives work gladly without pay and do blessed and profitable work. Thought on this line is gradually dawning on the minds of the people." Even this "dawning" is most hopeful, as it is the sign of quickening in the indigenous church, which, it goes without saying, must do the work of evangelizing India.

8. We are very glad to see that the Sunday School cause is maintained with increasing activity if our reports are to be relied on. The figures of our Statistical Secretary show an increase of 48 schools and 4,287 scholars. Almost all the reports received, claim improvement in Sunday School work, some report much improvement and a few are *in statu quo*. Pauri District reports fewer on the roll than last year, but the average attendance is better. As this report puts it, "Sunday Schools are skirmish lines and open the way for other work," and we are glad to report any improvement in this form of work.

9. We made inquiry concerning the education of our Christian children. A very laudable purpose has been so far maintained among us, of pushing the secular education of our Christian community. We sent to the circuits the question, "Is there any improvement in the education of children?" Many report some and a few much improvement. There is a complaint of want of teachers. The closing of our Normal School was a calamity; and as it was a case of deficient foreign funds, it is manifest from this, and other failures, that the general secular education of our Christian community must not depend on foreign funds. The outlook for the general education of our people is not good. Perhaps it may not be an unmixed evil, when, through our inability to push education, the impression is fully made that Christianity is not merely learning to read.

10. We have looked into the question of self-support in the Church. Improvement in this most important matter is not rapid. In a few circuits, in the nature of the case, there is practically no self-support. Many charges report some improvement and a few have most encouraging notes of hearty good-will and education along this line. In Puranpur circuit, Rs. 8-8 were contributed by new converts. In Tilhar circuit, poor persons, not in Mission employment, gave Rs. 19-14. Samuel Wheeler reports Rs. 40 from a poor circuit in the Gonda District. In a few places, failure of crops seems to have worked a decline in self-support, but in the main we find some advance. The entire sum given for pastoral support is Rs. 5,332, being an increase of Rs. 124.

11. In connection with this subject, your Committee asked the question, "Is the temporal condition of our people improving?" Some reports indicate that in places numbers of our people are barely getting enough to eat. Many of the reports indicate an improved condition of cultivators. In Garhwal, our people are getting hold of their tenant rights, where they formerly were in a mere state of serfdom. In places they can build houses where formerly their right was disputed, and it is something that in Oudh the Christian community has a Tahsildar, and a Deputy Collector. The oft-recurring famines are a great drawback to our poor people, but upon the whole their temporal condition is improving and this must act favorably on self-support, and with spiritual growth, aid in an entire uplift of the Church, and in its fitness for aggressive power.

T. J. SCOTT,
For Committee.

REPORT ON TEMPERANCE.

From the beginning our Church has emphasized the importance and necessity of temperance in all its forms. To-day we are practically a prohibition Church. The Church insists upon total abstinence not only in her ministry but also in her membership. The Temperance organizations among us, such as Bands of Hope, Blue Ribbon Armies, Woman's Christian Temperance Unions and similar societies, show that this subject is not be-

ing neglected. We have also created a considerable sentiment in favour of temperance among the European population in midst of which we have labored. We should however remember that eternal vigilance is the price of liberty from the curse of drink. It is a custom among Christians of some other denominations to use wine on festive occasions such as weddings, christenings, etc., and there is a tendency among some of our Christians in our larger cities to join in this practice. We desire to record our depreciation of such harmful customs, and urge all our pastors to be unremitting in their efforts to exhort our people to maintain the high standard of our Church on this subject. Let our children be carefully instructed, let temperance meetings frequently be held, let all our people be earnest in the promulgation of temperance truth, is the advice your Committee would recommend.

J. BLACKSTOCK,
J. N. WEST.

BOARD OF EDUCATION.

The Board of Education is not prepared to give a complete report at this time. The Secretary returned from furlough in March, and since then has had little time to look carefully into the school work of the Conference. However, the following facts may be presented. There are in the Conference 22 Anglo-Vernacular schools for boys, with an enrollment of 3,062 pupils, of whom 1,182 are Hindus and Mohammedans. For girls there are 13 schools with a total attendance of 1,237 pupils, of whom only 13 are non-Christians.

Of Vernacular schools there are for boys 367, with an enrollment of 6,863 Christians and 3,312 non-Christians There are 194 girls' schools with a total enrollment of 4,283, of whom 1,230 are non Christians. The entire number of schools of all grades and for both sexes is 566. The entire attendance in all these schools is 18,789.

The Secretary prepared and distributed forms for a full report of the condition of all the schools in the bounds of the Conference. But these returns have not all been received, and so a full and detailed report cannot be given.

The Children's Day collection this year is 661 rupees, showing an increase over last year of 163 rupees. It may not be out of place here to indicate some of the uses made of this money collected from Children's Day services. Two scholarships of Rs. 6 and 7 a month, respectively, were granted to the Reid Christian College. Two of the same amount each to the Woman's College in Lucknow, and one of Rs. 6 a month to the Moradabad High School These scholarships are to be given to pupils who are in every sense worthy, and whose parents are too poor to support them. But the recipients of these scholarships are required on leaving school to refund the money thus received, according to the printed rules of the Conference Board of Education.

L. A. CORE,
Secretary, Board of Education.

REPORT OF CONFERENCE STEWARDS.

I.

We recommend the following payments for 1901 :—

Conference Claimants:—

	M.				Rs.
Rev. A. Solomon,	15	...	...	...	180
Rev. A. C. Paul,	15	...	...	...	180
Mrs. Zahur-ul-Haqq,	13	...	...	...	156
Mrs. B. Paul,	10	...	...	...	120
Mrs. A. Frank,	16	...	...	...	192
Mrs. Gray,	4	...	...	...	48
Mrs. L. Cutler,	10	...	...	...	120
				Total ..	996

Mission Claimants:—

	M.				Rs.
Rev. Bala Das,	9	...	...	...	108
Likka Singh,	8	...	..	...	96
Nancy,	5	...	...	...	60
Mr. George Mayal,	8	.	..	...	96
Mrs. Mohan Das,	2	..	...	...	24
Mrs. William Gulab,	3	..	...	..	36
John Williams,	6	..	...	...	72
			Total	..	492

The total amount available for distribution is—Collections Rs. 280, Interest Rs. 210; Total Rs. 490. The Committee have distributed Rs. 2 in excess.

J. H. MESSMORE,
W. R. BOWEN,
H. L. MUKERJI.

Bareilly, 12th January 1901.

II.

We recommend that Rs. 115 be granted Mrs. A. Frank from Conference Claimants Fund for the latter half of the year 1900. The Rev. C. L. Bare has already advanced this sum to Mrs. Frank and asks that he may be reimbursed.

J. H. MESSMORE,
W. R. BOWEN,
H. L. MUKERJI.

Bareilly, 12th January 1901.

REPORT OF THE BOARD OF EXAMINERS.

1. G. C. Hewes passed in Kempson's Syntax of the III year, and in Gulistan and Translation of the IV year.

R. I. Faucett passed in Discipline and English and American Literature for Admission on Trial, in all subjects of the English course of the I and II years, except Watson's Sacraments of the II year, and in all subjects of the Vernacular course of the I year, except Haqaiq-ul-Maujudat.

2. *For Local Deacon's Orders.*
B. Milton passed in all studies.
Misri Charan „ „ „
3. *For Admission on Trial.*
B. T. Badley passed in all studies.
A. S. Wesley „ „ „
4. *I Year.*
Yaqub Singh passed in Baibal Barhaqq.
5. *II Year.*
Kay Silas passed in all studies except Tariq-ul-Hayat.
Yaqub Ali „ „ „ „ „
6. *III Year.*
Jukkhan Lal passed in all studies.
J. Thompkinson „ „ „
Prem Singh „ „ „
N. R. Childs „ „ „ except 'Ísá kí Sírat, Tashríh-ul-Taslís, and Satmat Nirúpan.
J. H. Walter passed in all subjects except 'Ísá kí Sírat, 'Íswí Subút and Satmat Nirúpan.
Laazar Shaw passed in all studies except Tashríh-ut-Taslís and Satmat Nirúpan.
J. H. Smart passed in all studies remaining over from last year.
IV Year.
Gangá Náth passed in all Faslen except the 1st, 3rd and 4th.
J. H. Smart passed in all Faslen.
Prabbhú Dayál „ „ „

Summary of results:—

R. I. Faucett will give examination in Watson's Sacraments of the II Year, and Haqáiq ul Maujúdát of the I Year.

Yaqúb Singh Filásafí, Khutút aur Church History ká imtihán phir dewen, aur Tahrírí Wa'z bhí dewen.

Kay Silás aur Ya'qúb 'Alí Tariq ul Hayát ká imtihán phir dewen, aur áp Church History ká bhí phir imtihán dewen.

N. R. Childs 'Ísá kí Sírat, Tashríh ul Taslís aur Satmat Nirúpan ká phir imtihán dewen.

J. H. Walter 'Ísá kí Sírat, 'Íswí Subút aur Satmat Nirúpan ká phir imtihán dewen.

Lazar Shaw Tashríh ul Taslís aur Satmat Nirúpan ká imtihán phir dewen.

Gangá Náth pahlí, tísrí aur chauthí Faslon ká phir imtihán dewen.

C. L. BARE, *Registrar of Board.*

REPORT OF THE MUTTRA MISSION TRAINING SCHOOL,

January 1899—*January* 1900.

The last Central Conference requested that the Board of Trustees of the Muttra Mission Training School report to the North India Conference and nominate two members from the Conference to be elected by that Conference as its representatives on the Board of Trustees.

In compliance with this request, the Board begs leave to nominate Mrs. Parker and Miss Thoburn as your representatives for the coming year, and to submit the following report.

The past year has been one of prosperity in every line of work. The school was under a joint-committee of the North and North-West India Conferences until the last Central Conference, at which time a Board of Trustees was constituted, consisting of two members each from the North and North-West India Conferences, and one each from the Bombay, Bengal-Burma and South India Conferences, with the Superintendent as member *ex-officio*.

There are two distinct departments, the English and the Vernacular, in both of which there has been prosperity and a large increase of students.

There have been ten students in the English Department, as compared with four of the previous year. Of these, one has finished her course and is now an efficient teacher in the Girls' Boarding School here. Two others will finish this year. These ten have come from all parts of India, as follows: two from Calcutta, two from Mussoorie, two from Agra, and one each from Cawnpore, Kolar, Poona, and one recently from England.

All the students spend a part of each week in some kind of practical work, such as teaching in the Boarding School, Sunday Schools, zananas, *mohallas*, and villages. They also hold meetings with the children in the Girls' Boarding School and help to develop their Christian character.

In the Vernacular Department there has been a like increase. Last year there were eighteen enrolled, but this year we have the pleasure to report a total of thirty-nine, the number being more than doubled. Of these, eight have been in the senior class, thirteen in the junior, and twnty-six in the preparatory class of village women.

In addition to the above numbers, eight married women have been day pupils in the school for a longer or shorter period of time.

Three have been graduated, one of whom is a very acceptable teacher in the Girls' Boarding School, one married a preacher in our Mission.

Three who have not completed the course have gone out to work, one as the wife of one of the most efficient preachers of this Conference.

We have believed that a general training school in our Mission, for all India, is feasible, and the results of the past year have corroborated the opinion. Other denominations are showing their appreciation of our school by sending pupils for us to train. Of the ten students in the English Department, five have been members of other denominations, and in the Vernacular Department eight have been members of other denominations, and we are pleased to say that for these eight the fees have been promptly and freely paid.

The language difficulty has been met by employing Munshis who have been able to teach the languages of the pupils who have come.

Two Missionaries, Misses Wright and Gregg, have given the greater part of their time to the different departments of this work, and they feel amply repaid.

Praying that God will pour out His blessing upon us, and asking your interest and support, we are

Respectfully,
MARY EVA GREGG,
Secy., Board of Trustees.

AUDITOR'S REPORT.

Your Committee reports having audited the following accounts and found them correctly kept. In a number of cases the books lack details. The Committee recommend that full accounts be kept in the main account, or else shown in special books.

The Mission Treasurer's books were audited to the end of the year 1899.

The Oak Openings and Wellesley School accounts were audited to the end of the 2nd quarter.

The books of the Famine Relief Committee's Treasurer have been audited by an expert auditor to September, and finished by your Committee. Publishing House books were audited to October 1st by an expert auditor.

India Sunday School Union for 1900.

Theological Seminary for year 1900.

Presiding Elders' accounts:—Gonda, Oudh District, Sitapur Circuit. Garhwal, Sambhal, Pilibhit, Kumaon, Moradabad and Hardoi Districts, The W. F. M. S. of Sitapur, Gonda, Sambhal.

The Presiding Elders report the following books:—

Gonda District,	3	quarters.	
Kumaon ,,	4	,,	Dwarahat for 1 quarter.
Hardoi ,,	4	,,	except Unao and Shahabad 3 quarters.
Sambhal ,,	4	,,	
Pilibhit ,,	4	,,	
Moradabad ,,	4	,,	except Miss Means 3 quarters.
Bareilly ,,	4	,,	except two circuits 3 quarters.
Oudh ,,	4	,,	Woman's College, Deaconess Home, Business Department.

Garhwal District 3 quarters and important places 4 quarters. Conference Treasurer's Report is yet to be audited owing to his being excused from Conference to attend Bishop Parker.

G. C. HEWES.
S. S. DEASE.
J. BLACKTSTOCK.
R. I. FAUCETT.
H. L. MUKERJI.

REPORT OF THE DEACONESS BOARD.

The Conference Board of Deaconesses met January 14th. The names of the following were called, their characters were passed, and they were recommended for renewal of license:—

Miss Thoburn, Miss Hoge, Miss Scott, Miss Hardie, Miss Sheldon, Miss Budden, Miss Mary Means, Miss Tresham, Miss Brown and Miss Sullivan, as Deaconesses; and Mrs. Tucker and Mrs. Caroline Richards as Associate Deaconesses.

Miss Helen Ingram and Miss Alice Means were licensed and their consecration as Deaconesses orderd.

Miss Hayes and Miss Lawrence were continued on probation.

Rev. J. W. Robinson, Mrs. Bare and Mrs. Thoburn were continued as the Committee on Examinations.

J. C. BUTCHER, *President.*

REPORT OF SUNDAY SCHOOL COMMITTEE.

Your Committee calls attention to the following statistics :—

No. of Sunday Schools	1,043 ;	increase	48
No. of Officers	1,319 ;	decrease	425
Males	28,664 ;	increase	2,667
Females	16,507 ;	,,	1,620

Collections Rs. 89 ; decrease Rs. 14.

We would call attention to the decrease in the collections ; this was also the case last year. In view of the increase in numbers there ought to be a proportional increase in collections. The same is true of the decrease in the number of officers and teachers. As in a sense connected with the work of Sunday Schools, we report the results of the Scripture examination held last July under the auspices of the India Sunday School Union. Pauri passed 6 candidates, Lucknow 10, Bareilly 16, Moradabad 56. We commend the interest shown in this examination and recommend it to all as being very helpful in increasing the interest of our young people in Scripture study. We call attention to the admirable picture-cards published by Impress in Lucknow, for use in our Sunday Schools, and trust they will be extensively used.

S. S. DEASE.

ABSTRACT OF CONFERENCE CHRONICLES FOR 1900.

(Read at Historical Society by N. L. Rockey, Chronicler.)

Financial Outlook.—The appropriations for Southern India were greater than those for 1899, but North India was left with a decreased appropriation of Rs. 8,000. Other Conferences had not only absorbed all the generous increase but this Rs. 8,000 too. Part of this was cut from the work and part was met from an imaginary supplemental fund which the members of the Conference pledged themselves to meet or raise. The year closed with Rs. 2,000 of this fund still a debt on those who had pledged themselves for it.

Present at Conference.—From among its old members fifteen missionaries, fourteen wives of missionaries, the wife of one deceased missionary, Mrs. P. T. Wilson (doing full work without pay for the W. F. M. S.), and fifteen lady missionaries of the W. F. M. S. Present in India, but absent from Conference, were Miss Curts, Miss Reed, Miss S. A. Easton, and Mrs. Ashe.

Absentees in America.—At conference time, were L. A. Core, F. L. Neeld, T. Craven, and J. W. Waugh, with their families ; Miss F. M. English, Miss Thoburn, Miss L. D. Green, Miss R. Sellars, and Miss Bryan, M. D.

New Arrivals during the year.—Present for the first time were (month of arrival noted) Robert I. Faucett (December), Brenton Thoburn Badley (December), Miss M. Carver (February), Miss C. M. Organ (November), Miss M. P. Stearns, (November).

Changes at Conference.—J. W. Robinson, *vice* W. A. Mansell, from English and Hindustani Churches, Lucknow, to Sitapur as P. E. of Oudh District, from which Hardoi District with S. Tupper (Native) as P. E. was cut off ; J. H. Messmore from P. E. Moradabad to English Church, Lucknow (Editor of *Kaukab*) ; Miss Loper from Orphanage, Bareilly, to Girls' School, Sitapur ; H. A. Cutting (Native) from P. E. of Sambhal to P. E. of Pilibhit ; H. J. Adams (Native) became P. E. of Sambhal ; R. I. Faucett, *vice* J. L. Humphrey, English Church, Naini Tal.

Return to America on furlough during 1900.—W. A. Mansell and wife (February), J. L. Humphrey and wife (January), Mrs. Parker (March), Miss C. Easton (January).

General Conference.—Our representatives at Chicago were E. W. Parker, J. L. Humphrey, C. R. Hawes (our Manager of the Printing Department of the Lucknow Press). W. A. Mansell, First Reserve, was seated on election of E. W. Parker as Bishop ; F. L. Neeld, 2nd Alternate Delegate, was not present.

Return from furlough to America.—Miss Thoburn (July) ; F. L. Neeld (October), without his family : he became P. E. of Bareilly District, *vice* E.

W. Parker, elected Bishop; Bishop and Mrs. Parker (October); C. R. Hawes (September).

New Missionaries arriving during the year.—Walter B. Empey and wife (December), Miss Lewis, M. D. (December), Miss Brouse (February); Miss Files came by transfer from Bengal.

Died.—Joel T. Janvier (September 7th. The first Native member of N. I. Conference); Lucius Cutler.

Mission Children.—Bella Blackstock returned to America to school (March); Irene Ashe died February 23rd, age 2 years. Born to D. L. Thoburn and wife, November 24, a son (Wilbur Collins).

Other Personal Mention.—Miss Lilavati Singh, returning with Miss Thoburn from America, was made a Missionary of the W. F. M. Society.

E. W. Parker, in his 41st year of mission service in North India, was elected Missionary Bishop of Southern Asia in May, was assigned to preside at N. India, N.-W. India, and Bombay Conferences. Returned to India in October, was soon taken seriously ill and at the close of conference year lay in so critical a condition that no hope of recovery was entertained by either friends or physician.

Old members of Missionary Force present at Conference, 1900.—W. W. Ashe, C. L. Bare and wife, J. Blackstock and wife, J. C. Butcher and wife, S. S. Dease and wife, J. H. Gill and wife, G. C. Hewes and wife, J. L. Humphrey and wife, S. Knowles and wife, J. H. Messmore and wife, E. W. Parker and wife, J. W. Robinson and wife, N. L. Rockey and wife, T. J. Scott and wife, D. L. Thoburn and wife.

Lady Missionaries.—Miss A. Budden, Miss C. Easton, Miss Fuller, Miss Hardie, Miss Hoge, Miss Ingram, Miss Kyle, Miss M. Means, Miss A. Means, Miss Newton, Miss Nichols, Miss F. Scott Miss Sheldon, M. D., Miss Sullivan, Miss Wilson.

Committee on Memoirs.

Rev. Joel T. Janvier.

The Rev. Joel T. Janvier was born at Banda in Bandelkhand about 1830, of Rajput parents. When eight years of age he was brought by his older brother to the American Mission, Allahabad, where he grew up under mission instruction and became a teacher in the Jamna Mission School. In 1856 he became the assistant of Rev. W. Butler, founder of the M. E. Missions in India. He was at that time a man of unblemished reputation, but unconverted. He was converted towards the close of the year 1856, while acting as interpreter for Dr. Butler in preaching. He was ordained Deacon by Bishop Thompson at Lucknow in December 1864, and Elder by Bishop Kingsley at Bareilly in January 1870. In 1888, on account of blindness, he was placed on the Superannuated list, and died at Allahabad September 7th, 1900.

The following appreciative notice of our dear Brother Janvier was printed in the *Kaukab i Hind* of 13th September 1900 :—

"On Friday, the 7th instant, at 11 o'clock in the morning, the spirit of this noble man sped to the celestial home. In the death of "Joel," as he was familiarly called, earth lost one of the noblest souls of any age or clime. Mr. Janvier was born at Banda in Bandelkhand about 1830, of Rajput parents. He came to Allahabad while a lad, and was educated in the Presbyterian Mission. He obtained a fair knowledge of English, with something of Greek and Hebrew. He joined Dr. Butler in the founding of the Methodist Mission in Rohilkhund in 1856, through the cooperating kindness of the American Presbyterian Mission. From the time he joined the work till his sight failed in 1884 he maintained an unbroken career as an able minister of the New Testament. After sight had failed he retained his connection with the list of active workers till 1888, meantime preaching regularly in the congregation at Bareilly. From the last named date, he retired to the ranks of "superannuated" minister, but contined to preach on opportunity, with great power, till 1896, when a stroke of paralysis silenced for the pulpit a voice that had long sounded as a gospel clarion. From the date of the paralysis he steadily declined, losing by degrees the use of his limbs and voice. More recently he

removed with his son, Ezekiel, to Allahabad in the vain hope of some benefit, and, as seemed congenial and fitting, closed his mortal life amid the scenes of early years and training. "How are the mighty fallen."

"To all who knew him, our Brother was a most interesting and lovable character. He was a man of ample proportions and muscular frame. As a lad he excelled in athletics. There was a charm about his spirit that won and retained acquaintances. He had a delicate sense of humor, and a pleasant smile often played over his manly face, although he rarely indulged in a broad laugh. He was kind in bearing and constant in friendship. He was prudent in counsel and wise in decision. As an eloquent preacher he had but few equals in any land. All who have heard him preach, will recall the *verve* and inspiration with which he spoke, the rapt attitude and the thrill of his fast-flowing words. One would listen with perpetual surprise to the tide of well-linked sentences and the sustained thought that bore him along. One can remember the quick way in which sometimes he would catch up the next sentence as if the urgency of thought and emotion would not stay. His forte was preaching, whether to Christians or non-Christians. It was not so much his powerful exegesis as his beautiful use of Scripture, and the felicities and spirit of the true orator.

"As a husband, father and pastor he was affectionate. No breath of suspicion attributed to him sordid or unworthy motives. Here was a type of pure, dignified Christian life that would grace the Church in any land. The Indian Church is poorer to-day by the death of this good man, while heaven is richer. May a double portion of his spirit rest on his brethren in the ministry, and may the Divine consolation abide with his breaved family."

The following account of Brother Janvier's escape from Bareilly is taken from the *North-Western Christian Advocate* of 7th November 1900:

"On Sunday, May 31st, 1857, I held service for the eight or nine people that attended. I was preaching with closed doors to the occasion from the text: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). We lived near the military line. As I preached the mutiny broke out and the Sepoys began to murder the Europeans. Several of our congregation had been Christian Sepoys. A friendly Mohammedan came running in and suggested that we stop the service and flee. I drew it to a rapid close and we hurried away to a neighboring rich Hindu's garden, where we hid for the day. As we went a neighbor woman asked my wife to hide in her house, which she did. That night we returned under cover of darkness and found everything in the houses looted. We slipped away in the night towards Lucknow, where we thought we would be secure, as that place had a strong European garrison. The mutineers were only about two days behind us all the way. The road was fairly safe for us, and we arrived in Lucknow just in time to be told that the Sepoys were about to rebel and that the Europeans were gathering for protection at the English Residency. We paused two days and continued our flight to Cawnpore, the next military station, little knowing of the tragedies that were even then being enacted there. As we drew near the city, on the opposite bank of the Ganges, we were told that the infamous Nana Sahib, already in possession of the city, was besieging General Wheeler and the remnant of the Europeans. As we tarried to rest a short time a cannon-ball from General Wheeler's camp struck just in front of us, whereupon we hurried our departure towards Allahabad, 130 miles further on. We had already walked about 200 miles in the burning heat of that June, but there was no help for it. A few days more and we were safe in Allahabad. We reached the place in tatters and without a cent. When we were most needy I found a silver coin that helped us to food the rest of the way. I immediately found employment at good wages in an English office, but my heart was ill at ease until after some months a letter came from Dr. Butler by a long, roundabout route and gave me the news of his safety. As soon as the rebellion was put down I returned to Bareilly to Dr. Butler and have been in the Master's work with the Methodist Church ever since."

The Rev. Isaac Fieldbrave has given the following testimony to the Christian and ministerial character of Brother Janvier:

1. *Wa'z.* A'p Hindustánion ke darmiyán ek zabardast wá'iz the. A'p ká kalám Rúh kí qudrat ke sáth hotá thá, jo dilon par tásír kartá, aur dilon ko hilá detá thá. Un ke wa'z men áyat kí taqsím nahín hotí thí, par un ká ba-

yán-daryá kí mánind járí hotá thá, aur sunnewálon ko apne bayán aur mazmún men maho kar lete the. A'p ko "Prince of Preachers" kahná rawá hai.

2. *Akhlaq.* A'p ká akhláq Masíhí akhláq thá. Koí un ke pás jákar nákhush yá máyús na hotá thá. Har ek ko us ke hasb i hál baratte, aur kisí ká dil un ke pás jáne se na dukhtá thá. Yún, wuh Masíhíon ke darmiyán *har-dil-'aziz* the.

3. *Gaur aur durandeshí.* Yih barí bhárí sifat un men thí. Wuh har mu'ámale par gaur karte the, aur dúr tak us ke natíje ko jánchte the. Un ke kisí kám yá kalám men jaldbází na thí. Kam bolte the, par jo kuchh kahte the gaur karke aur soch samajh ke.

4. *Farotaní.* Fazl kí yih khúbí un men achchhí tarah 'ayán thí. Un ke bashre aur un kí sárí zindagí par farotaní kí muhr thí. Un kí sáda zindagí thí par khúbsúrat Masíhí zindagí thí. Kásh áj kal-ke naujáwán wá'iz us buzurg kí sáda aur farotan zindagí par gaur karte.

5. Un kí sárí Masíhí khidmat, aur Masíhí zindagí par gaur karke ham yih kah sakte hain ki "Wuh Prebysterian Mission ke liye fakhr ká bá'is aur Methodist Mission ke liye ek táj húe.

J. H. MESSMORE,
For Committee.

YADGARI PADRI LUCIUS CUTLER.

Bhái Lucius Cutler mauza' Narangpúr, zila' Murádábád ke báshinde the, aur gumán gálib hai ki wálidain ke hamráh Pádrí Parsons yá Dr. Butler sáhib ke háth se usí gánw men san 1858 men baptisma páyá thá. Thore din Joá iskúl men ta'lím pái, phir Sháhjahánpúr Orphanage men ziyáda ta'lím ke liye bheje gae, aur wahán se nikalkar Nagína, Amrohá, Joá, aur Káshípúr men kaí sál tak manádí karte rahe. San 1877 men Bareilly Seminary men dákhil húe, aur tín baras men sanad pákar san 1880 men Rae Bareilly bheje gae, aur 1885 men hamárí sáliyána kánfarans men sharík húe, aur Hasanpúr, Básta, Amrohá, Panáhpúr aur Jalálábád men diyánatdárí o wafádárí ke sáth kám karte rahe, un ke afsarán un se bahut khush rahte the. Apní pichhlí isteshan Jalálábád men sakht bímár pare, aur Amrohá pahúnchkar 13wín December, san 1900 men 54 baras kí 'umr ke hoke apne bápdádon ke sáth so gae.

PRABHU DAYAL.

WAFAT-NAMA MR. A. FRANK.

Bhái Albert Frank ásmán par jáne se qabl 55 baras ke the. We san 1845, men shahr Kalkatta men paidá húe the. Un kí zindagí ká ek bará hissa 'umúman tíu jagahon men guzrá, ya'ne Tilhar Sháhjahánpúr aur Lucknow. Un kí shádí 1874 men Allahábád men bhái Pahalwán Singh kí dukhtar bahin Jumema se húí.

Mr. Frank kí ta'lím ká púrá hál thík taur se ma'lúm nahín, tau bhí jo kuchh ma'lúm hai, us ko pesh kartá hún. Unhon ne Mirzápúr, Lucknow, aur Sháhjahánpúr Orphange School men ta'lím pái. Us waqt men Sháhjahánpur Orphanage School men ta'lím ká aisá 'umda intizám thá, ki Government High School us ká zará bhí muqábala na kar saktá thá, aur wahán ká Head Master, Orphanage High School ke Head Master se 'ahd o paimán ká multají húá kartá thá.

Un kí khidmat kí mukhtasar kaifiyat yih hai:—Unhon ne school se nikalkar Tilhar ke school men jo us waqt men Middle School ke darje se níche thá, kám shurú' kiyá. Wahán par kuchh barson tak kám karne ke ba'd we Sháhjahánpúr Orphanage School ko tabdíl húe, jo us waqt zawál kí hálat men thá.

Bábú H. L. Mukerjee sáhib ke Sháhjahánpúr City School se tabdíl ho jáne par, we Orphanage School se City School ko, jo us waqt middle darje tak thá tabdíl ho gae. Wahán se we Nakhás School (Lucknow) ke liye tabdíl hokar áe. Un ke Orphanage, Sháhjahánpúr City School aur Nakhás School kí khidmat ke aiyám men Pádrí Bare sáhib iskúlon ke Manager rahe. Un se ma'lúm húá, ki unhon ne apná kám barí diyánatdárí aur wafádárí se kiyá. Agarchi pichhle donon madrason se we qarib do míl ke fásle par rahá karte the, táham

we járá aur garmí aur barsát musta'idí se apne kám par házir hote rahe. Un ká barsáo ustádon aur tálib ul 'ilmon ke sáth niháyat hí 'umda thá. Yihí wajh thí ki bawajúd qurb o jawár ke qarib ke iskúlon kí khínchátání ke bhí, we apne madrase ko 'umda hálat par rakh sake. Un ke guzar jáne ká gair aqwám ko bhí aisá hí sadma hai, jaisá Masíhíon ko. Un ke wáste khet men bahut kám thá.

Jab we Sháhjahánpúr men the, to 1883 men un kí lokal príchar kí sifárish húí, par unhon ne kahá, Main abhí taiyár nahín, so kuchh din ruke rahe. Phir ek baras ba'd uuhon ne is 'uhde ko qubúl kiyá.

We North India Conference ke láiq shuraká men se ek the, we saláh mashwara dene men hoshyár the, sábir the, mihrbán the, auron ká khiyál rakhnewále the.

San 1897 men jab Reid Christian College Boarding School men koí Manager na rahá, kyúnki Manager sábiq Pádrí Gangá Náth Barábanki ko tabdíl ho gae the, tab Principal Pádrí Bare sáhib ne Mr. Frank se darkhwást kí ki áp 'aláwa iskúl ke Boarding House men bhí merí madad kíjiye, aur Manager ká bhí kám kíjiye. Chúnánchi unhon ne khushí se is kám ko bhí qubúl kiyá, par chúnki donon kámon ká anjám dená mushkil thá, is liye Principal sáhib ne un ke bojh ko halká karke, san 1899 'Íswí ke shurú' men dúsre Manager ká bandobast kiyá.

Agarchi in do barson men, jin men ki we Head Master aur Manager the, un ke úpar bhárí kám thá, táham we kánfarans kí khwándagí men sálána aur shashmáhí imtihán dete rahe aur pass hote rahe.

'Arsa kaí mahíne ká guzrá, jab ki un ká beṭá Arthur nám ásmán par gayá, us kí maut se un ko bará sadma húá. Apní wafát se ek derh máh qabl unhon ne kahá, "Arthur ne mujhe már dálá." Sach bhí hai ki us larke kí maut ke ba'd un kí sihhat ne un ko jawáb diyá, aur us waqt ke ba'd se we roz ba roz girte gae, aur ákhirkár we apne beṭe Arthur se muláqát karne ko Jum'a July 6, san 1900 'Íswí ásmán par gae.

H. A. CUTTING.

Mrs. Abigale Solomon jinhon ne Budáon men January 27wín, san 1900 ko intiqál kiyá, Morádabád Mission Girl's School kí ta'lím-yáfta thín. Un kí shádí 17wín April, san 1889 men Pádrí Joshua Solomon se húí. Is 'arse men unhon ne Bareilly, Gonda, Ellenpúr, Bahráich, Nawáb Ganj aur Sháhjahánpúr men Masíh kí khidmat kí. We do baras ke 'arse tak 'áriza i diqq men mubtilá rahkar apne ásmání makán ko parwáz kar gaín. Un kí zindagí niháyat phaldár thí. We barábar Masíh ke namúne par chaltí rahín, aur har ek bát men Masíh aur apne kháwind kí farmánbardár thín. Un kí zindagí namúne kí zindagí thí. We har ek dukh ke waqt men sábir rahín, aur ímán men mazbút thín. Un kí maut bhí ímándáron ke liye tasallí ká bá'is thí. unnaswín sál ke 'arse tak un ká qayám is fání dunyá men rahá. Ab un kí musát firat aur us kí sakhtíán tai húín, aur apní mírás ke haqq ko jis kí ummedwár is dunyá men rahín, pátí hain. Mubárak we jo Khudáwand men hoke marte, Rúh kahtí, Hán, kyúnki we apní mihnaton se árám páte hain.

PRABHU DAYAL.

Course of Study.

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures: Old Testament, pp. 1-447 *Harman.*
2. Exegesis: Selections from the Gospels.
3. Systematic Theology. Vol. I. *Miley.*
4. Plain Account of Christian Perfection. *Wesley.*
To be read: Wesley's Sermons. Vol. II.

II Year. 1. Introductions to the Holy Scriptures: New Testament, 448-770. *Harman.*
2. Exegesis: Selections from the Pauline Epistles.
3. Atonement in Christ. *Miley.*
4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read: Steven's History of Methodism.

III Year. 1. Exegesis: Selections from the Pentateuch.
2. Studies in Theology: The Supernatural Book. *Foster.*
3. Biblical Hermeneutics. *Terry.*

IV Year. 1. Exegesis: Selections from Isaiah.
2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR STUDIES.

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

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

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

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

V. The 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. Platts', omitting chapters on Arabic and Persian Construction, and Derivations and Syntax ...		100
2.	READING. (Roman, Lithograph and Type): Matthew and Mark's Gospels Haqaiq ul Maujudat		100
3.	TRANSLATION		150
	(1.) Urdu-English: 10 lines from Urdu Sec. Bk. C. E. S.	50	
	(2.) English-Urdu: 10 lines from Eng. Sec. Bk. C. E. 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		150
	(1.) Hindi-English: 10 lines from Hindi Sec. Bk C E. S. ..	50	
	(2.) English-Hindi: 10 lines from Eng. Sec. Bk. C. E. 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 YAER.

(Urdu or Hindi Optional.)

A.—URDU.

1.	GRAMMAR: Platts', the whole. Kempson's Santax and Idioms. Forbes' Persian		100
2.	READING. (Litho, and Type): Luke and John's Gospels. Din-i-Haqq ki Tahqiq. Taubat un Nasih. Mark and John in Persian		100
3.	TRANSLATION		150
	(1.) Urdu-English: 10 lines from Urdu Third Bk. C. E. S. ...	50	
	(2.) English-Urdu: 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman ...	60	
	(3.) Definition	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100

Read: Muir's Life of Mohammad.

B.—HINDI.

1.	GRAMMAR: Review ... ... Ballantyn's Elementary Sanskrit.		100
2.	READING: Luke and John's Gospels .. ... Shakuntala (edited by Raja Lakshman Singh).		100
3.	TRANSLATION		150
	(1.) Hindi-English: 10 lines from Hindi Third Bk. C. E. S. ...	50	
	(2.) English-Hindi: 10 lines from English Third Bk. C. E. S., half written in Nagri and half in Romau	60	
	(3.) Definition	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100

Read: Wilkins' Hindu Mythology.

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1.	GRAMMAR: Palmer's Arabic. (Optional.)		100
2.	READING: Mizan-ul-Haqq. Gulistan. Forbes' Arabic Reader. (Optional.)		100
3.	TRANSLATION		150
	(1.) Urdu-English: 20 lines from Urdu Fourth Bk. C. E. S.	50	
	(2.) English-Urdu: 20 lines from English Fourth Bk. C. E. S., half written in Persian and half in Roman .. Short Sermon in Persian character.	60	
	(3.) Definition	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100

Read: Sells' Faith of Islam.

B.—HINDI.

1. GRAMMAR: Hindi, Review 100
   Monier Williams' Sanskrit. (Optional.)
2. READING: Sat Mat Nirupan 100
   Prem Sagar.
   Hitopadesha, first book. (Optional.)
3. TRANSLATION 150
   (1.) Hindi-English: 20 lines from Hindi Fourth Bk. C. E. S. 50
   (2.) English-Hindi: 20 lines from English Fourth Bk. C. E. S., half written in Nagri and half in Roman.. ... 60
   Short Sermon in Nagri character.
   (3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
   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.

B.—FOR HINDUSTANI MINISTERS.

SA'LA'NA KA'NFARANS KI ḲHWA'N̲DAGI.

DA'ḲHILA KE LIYE.

1. Ummedwár Urdú yá Hindí Qawá'id, Jugráfiya aur Hisáb achchhí tarah se jáne.
2. Qadím Tawáríḳh ká Iḳhtisár Roman-Urdú, or Landmarks of Ancient History.
3. Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.
4. Jugráfiya-i-Pák Kitáb, yá Scripture Geography.
5. Discipline.

PAHLA' SA'L.

1. Filásafí dar báb Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation, or Mat Parikshá.
2. Ḳhutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth or Sat Mat Nirúpan men jo Hinúd kí bábat hai.
3. Hurst's Short History of the Early Church in English or in Lithograph-Urdú or Caleb's Intiḳháb i Kalísiyá.
4. Wayland's Moral Science in English or in Lithograph-Urdú or Baibal Bar-Haqq.
5. Tahrírí Wa'z.

MUTA'L'A KE LIYE.—1. Stobart's Islám or Tawáríḳh i Mohammadí or A'wá-gawan Bichár. 2. Dín Islám aur us kí tardíd in Roman-Urdú or Lithograph-Urdú.

DU'SRA' SA'L.

1. Binney's Compend, or Maḳhzan 'Ilm i 'Iláhí.
2. What think ye of Christ. (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhág men Khrishṭ-ká Samáchár.
3. Field's Hand-book of Theology, one half, or Tarí̇q ul Hayát or Dharmá Dharm Phrikshá Patr.
4. Introduction to Thomas' Cammentary on Genesis, in Roman-Urdú.
5. Tahrírí Wa'z.

MUTA'L'A KE LIYE.—1. Clark's six Lectures on the A'ryá Samáj in English or Urdú or Hindí. 2. Formen's A'ryá Samáj or miftáh-ul-Tauret, Páp Sodhan Siddhánt.

TI'SRA' SA'L.

1. Bushnell's Character of Jesus. 'Ísá kí Sírat. 2. Thomas' Tashríh-ul-Taslís in Roman-Urdú. 3. Fishers' Manuel of Christian Evidences in English or 'Ísawí Subút, Roman-Urdú. 4. Fields' Hand-book of Theology, completed, Sat Mat Nirúpan men dín 'Ísawí kí bábat. 5. Tahrírí wa'z.

MUTA'L'A KE LIYE.—1. Murdoch's Popular Hinduism or Lakshmí Shankar's Primer of Biology in Urdú or Hindí.

CHAUTHE SA'L KE IMTIHA'N KE SUWA'LA'T.

1. Rúhání zindagí kyá hai? Us kí asliyat bayán karo.
2. Kyúnkar ma'lúm hotá hai ki ham men Rúhání zindagí hai?
3. Wá'iz ko kis tarah ma'lúm hotá hai ki Khudá ne mujh-ko wa'z ke kám ke wáste talab kiyá hai.

FASL. 1.

DI'NDA'RI' AUR AUQA'T GUZA'RI' KE BAYA'N MEN.—1. Khádim ud dín ke khás kám bayán karo, aur yih batáo ki is khidmat ke wáste kaun kaun se wasí cháhiyen.
5. We kaun se taríqe hain, jis se yih ausáf barhte játe hain?
6. Batáo ki logon ke gharon par ahwál-pursí ke liye jáná kaisá zurúr hai, aur yih kaho ki tumhárí is kám men kis qadar tawajjuh hai?
7. Yih batáo ki kis tarah parhte likhte ho?
8. Jab se tum kánfarans kí imtihán-bardárí men ho, tab se tum ne jitní kitáben har sál dekhí hain un sab ke nám-batáo?
9. Kutub i Muqaddasa ke parhne men tumhárá kitná waqt sarf hotá hai? aur kis taríqe se parhte ho?

FASL. 2.

BAIBAL KA' IMTIHA'N.—1. Kis i'tibár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin daláil se yih tum ráe rakhte ho?
2. Kis dalíl se Majmú'a i 'Ahd i 'Atíq ko, jo ham men murauwij hai, mu'tabar jánte ho? Khulása bayán karo.
3. Kis dalíl se we sab kitáben jo is Majmú'a i 'Ahd i Jadíd men dákhil hain mu'tabar o sahíh jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíon ke is da'we ko ki Kutub i Muqaddasa mansúkh ho gaí hain, galat sábit karte ho?
5. Khurúj i Misr se Yashú'a kí maut tak, Isráilíon kí táríkh ká khulása batáo.
6. Das firqon kí bagáwat ke muta'alliq jo khás wáqi'át hain, unhen bayán karo.
7. Yahúdíon kí sálána 'íden aur níz yih ki kis bát ke wáste muqarrar húí thín, aur kis tarah par adá kí játí thín, batáo.
8. Khás khás nabíon ke nám aur jis zamáne men unhon ne nubúwaten kín, wuh zamáne aur níz yih, ki we nubúwaten kis báre men thín, bayán karo.
9. Khudáwand Masíh kí báton se kuchh aisí misálen do, jin se záhir hotá hai, ki wuh Puráne 'Ahd ke nawishton ko mu'tabar samajhtá thá.
10. Kaun sí pesh-khabaríán Masíh se muta'alliq hain, khusúsan us kí ámad aur sírat aur kám aur maut se?
11. Masíh kí zindagí ke hálát kis kis waqt ke ma'lúm hain, aur muddat 'ahd risálat kis qadar thí?
12. Us kí risálat ke khás wáqi'át aur jahán jahán ki we guzre hain batáo.
13. Khás khás báten mundarij i A'amál i Rasúl batláo.
14. Mu'jiza kyá hai aur mu'jizon se kyúnkar ma'lúm hotá hai ki Kutub i Muqaddasa min jánib Alláh hain?

FASL. 3.

BAIBAL KI' TA'LI'MA'T KE BAYA'N MEN.—1. Khudá ká wujúd Baibal se kis tarah sábit hotá hai?
2. Baibal se Taslís ká kyá subút hai, ya'ne ki ek Khudá men tín aqnúm hain?
3. Khudá kí sifát batláo aur har sifat ká subút Pák Nawishton se do.
4. Khudá ke mujassam hone ká masla jo Kutub i Muqaddasa men páyá játá hai, use bayán karo, aur yih batáo ki us ta'lím ko naját ke bandobast se kyá 'iláqa hai?
5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo.
6. Baibal kí kaun kaun sí áyát Ulúhiyat i Masíh ke mukhálif musalmán pesh karte hain, aur tum un ke kyá ma'ne lete ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká Pák Nawishton se subút do.

8. Á'dam ke gunáh ká natíja us kí aulád ke haqq men kyá húá?
9. Masíh ke kafáre aur gunáhon kí mu'áffí men kyá 'iláqa hai?
10. Masíh ke jí uṭhne ká subút do.
11. Masíh kí shafá'at kí asliyat aur fáida, jaisí Kutub i Muqaddasa men ta'lím hai, bayán karo.
12. Rúh ul Quds kí gawáhí kí nisbat kyá ta'lím o dalíl hai?
13. Masíhí kámiliyat ká masala jo Wesley sáhib ne sikhláyá hai use mukhtasaran bayán karo aur Baibal se us ká subút do.
14. Naí Paidáish aur kámil pákízagí ke darmiyán jo farq hai, use samjhá do.
15. Is da'we ke báre men ki "Jo koí az sar i nau paidá hotá hai is taur se nahín giregá, ki ákhir i kár halák ho jáe." Hamárí kalísiyá kí kyá ráe? sábit karo ki yih ráe Kalám i Iláhí ke bamújib hai.
16. Batáo ki baptisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai? har bát ká subút do.
17. Sábit karo, ki bachchon ko baptisma dená munásib hai?
18. Baible men 'Ashá e Rabbání kí nisbat kaun kaun se muháware áe hain, aur wuh kis garaz se hain aur Masíhíon par us ká mánná kyún farz hai?
19. Hindúon ke masla i tanásukh, ya'ne káyá palaṭ ko kyúnkar galat sábit karte ho?
20. Jism ke jí uṭhne ke báb men Kutub i Muqaddasa men kyá ta'lím hai? hawála do.

FASL. 4.

KALÍSIYÁ KE INTIZÁ'M O TARTÍB KE BAYÁ'N MEN—1. Kalísiyá ke tarah tarah ke intizámát bayán karo. 2. Methodist Episkopal Kalísiyá men General Kánfarans aur Annual Kánfarans aur Kwárṭarlí Kánfarans ke muta'alliq kyá kyá kám hain?
3. Kalísiyá ke 'uhdedáron men "Bishop" "Prízáiding Eldar" aur "Eldar," aur "Díkan" aur "Khádim-ud-dín" aur "Lokal Wá'iz" aur "Mukhtárkár" aur "Amánatdár" aur kilás ke Hádí jo hain, un men har ek ká kitná ikhtiyár hai, aur kyá kám mutá'alliq hai, aur kis ke sámhne jawáb-dihí hai?

FASL. 5.

TÁRÍKH I KALÍSIYÁ'—1. Yahúdíon ke khass firqe Masíh ke waqt men kitne the? un ká bayán karo.
2. Awáil zamánon men jo aziyaten Masíhíon ne uṭhái hain, un ká kuchh bayán karo.
3. Un wasáil ká bayán karo, jin ke sabab se ibtidá men Masíhí mazhab bahut phallá, (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a 1, 2, 3, 5, ko dekho.)
4. Gnostikon kí kyá ta'lím thí aur us se qadím kalísiyá par kyá kharáb asar pará; (Mather sáhib kí Tawáríkh i Kalísiyá tísrá báb daf'a, 85.)
5. Luther sáhib se 'ain qabl dín i 'Íswí ká kyá hál hai?
6. Barí Isláh i Mazhabí jo Luther sáhib ke waqt men húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us men sharík i hál the?
7. Britániya i 'Uzama men Methodist Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib kí táríkh men khass log kaun the?
8. Methodist Episkopal Kalísiyá kis sabab se aur kis waqt men aur auwal kahán baní? (Discipline ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqe aur yih ki we kahán se nikle aur un ká bání aur un ke khass 'aqíde batáo.
10. Muhammadíon ke dín kí ibtidá aur Muhammad sáhib ká kuchh bayán karo aur mukhtalif firqon ká aur un ke hádíon ká kuchh zikr karo?
11. Sikhon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá 'iláqa hai?
12. Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur khass 'aqídon ká bayán karo.

TO BE READ.

MUTÁ'L'A KARNE KE LIYE.—1. Táríkh i Yúsuff, Josephus. (M. P. House Lucknow) 2. Brahmo Mazhab. (M. P. House Lucknow.) 3. Augustine ke Iqrárát, Augustine's Confessions (N. I. T. S.) 4. Hal-ul-Ashkál (M. P. House Lucknow.) 5. Jámi' ul Fráiz. (Lahore, Tract Depôt.) 6. Miftáh ul Hinúd. (M. P. House, Lucknow.)

SESSIONS OF THE NORTH INDIA CONFERENCE.

No.	Place.	Time.	President.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop E. Thompson	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. T. J. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J. H. Messmore
8	Moradabad.	Jan. 18-24, 1872	Rev. J. L. Humphrey	S. S. Wetherby.
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S. Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W. L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6-12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpur.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H. Messmore	Do.
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpur.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpur.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare.
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad.	Jan. 5-10, 1887	Bishop W. X. Ninde.	Do.
24	Cawnpur.	Jan. 4-9, 1888	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15, 1889	Bishop J. M. Thoburn	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpur.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do.
32	Bareilly.	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow.	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly.	Jan. 5-11, 1898	Bishop Cyrus D. Foss Bishop J. M. Thoburn	J. W. Robinson.
35	Shahjahanpur.	Jan. 4-10, 1899	Bishop J. M. Thoburn	Do.
36	Lucknow.	Jan. 10-15, 1900	Do. do.	Do.
37	Bareilly.	Jan. 9-14, 1901	Bishop F. W. Warne.	J. C. Butcher.

LIST OF LOCAL PREACHERS.

Name.	Orders.	Appointment.
Bareilly District.		
Govind Ram ..	Local Elder.	Binawar.
Gyan Masih ..	,,	Aliganj, Aonla.
Daniel Singh ..	Local Deacon.	Powayan.
Lakhan Singh ..	,,	Shahjahanpur.
Kundan Lal ..	,,	Bareilly.
J. Robert ..	,,	Kakrala.
Sadal Singh ..	,,	Mohammadi.
Misri Charan ..	Local Preacher.	Bareilly.
A. Forbes ..	,,	,,
Kesho Ram ..	,,	,,
Kallu Porter ..	,,	Miranpur Katra.
Khurram Singh ..	,,	Binawar.
Mangal Singh ..	,,	Usait.
Sobran Singh ..	,,	Data Ganj.
Bahal Singh ..	,,	Kachla.
Hulasi ..	,,	Aonla.
Laiji Mal ..	,,	Madnapur.
Mohan Singh ..	,,	Faridpur.
C. M. Parmanand ..	,,	Budaon.
Attah Ullah ..	,,	Binawar.
Jai Singh ..	,,	Shahjahanpur.
Bhup Singh ..	,,	Jaitipur.
D. Wilson ..	,,	Shahjahanpur.
S. C. Chatterjee ..	,,	,,
Joel M. Lal ..	,,	,,
Bhoj Ram ..	,,	Bareilly.
J. Nelson ..	,,	,,
James Morgan ..	,,	,,
Chirag Masih ..	,,	,,
Baldeo Das ..	,,	Kakrala.
Kehri Singh ..	,,	Binawar.
Dal Chand ..	,,	Islam Nagar.
Yaqub Singh ..	,,	Bisauli.
Prem Singh ..	,,	Baraur.
Baisakhi ..	,,	Bareilly.
Puran Mal ..	,,	Bisauli.
Moti Lal ..	,,	Nigohi.
Heli Jacob ..	,,	Shahjahanpur.
Sewa Ram ..	,,	Tilhar.
Jhau Lal ..	,,	Khera Bajhera.
Baldeo Prashad ..	,,	Fatehganj.
Sadal Masih ..	,,	Bareilly.
Cornelius Singh ..	,,	,,
Munna Lal ..	,,	Sahaswan.
S. Judd ..	,,	Kanth.
Gulam Masih ..	,,	Powayan.
Rahu Singh ..	,,	Kundarya.
Gokul Prashad ..	,,	Bisauli.
William Gulab ..	,,	Bareilly.
Cornelius Singh ..	,,	Budaon.
Chhidammi Lal ..	,,	Bareilly.
S. Bowen ..	,,	,,
I. A. Berkett ..	,,	,,
Ji Sukh Rae ..	,,	,,

NAME.	ORDERS.	APPOINTMENT.
Dawarka Prashad ..	Local Preacher.	Bareilly.
N. R. William ..	,,	,,
S. Wilson ..	,,	,,
Gurbakhsh ..	,,	,, Sadar Bazar.
Itwari Lal ..	,,	Binawar.
Khamani ..	,,	Bhamora.
Ram Dayal ..	,,	Zarif Nagar.
Kanahai Lal ..	,,	Aonla.
Hemraj ..	,,	,,
Karan Singh ..	,,	Bisauli.
A. John ..	,,	,,
Gopi Charan ..	,,	Jalalabad.
S. L. Harris ..	,,	Powayan.
Sohan Lal ..	,,	Shahjahanpur.
Jai Lal ..	,,	Faridpur.
Debi Din ..	,,	Pasgawan.
Ram Prashad ..	,,	Akbarpur.
Bal Mukand ..	,,	Sunha.
A. Peter ..	,,	Shahjahanpur West.
George Luke ..	,,	Bareilly.
Debi Das ..	,,	,,
Daulat Masih ..	,,	Powayan.
Baldeo Prashad ..	,,	Bhamora.
Hira Lal ..	,,	,,
Randhir Singh ..	,,	Alapur.
Jukkhan Lal ..	,,	Ujhani.
Albert Gulab ..	,,	Bareilly.
C. A. Robert ..	,,	,,
Chandan Das ..	,,	,,
H. L. Mathew ..	,,	,,
Henry Paul ..	,,	,,
Masih Charan ..	,,	,,
Rahim Khan ..	,,	,,
Samuel Bakhsh ..	,,	,,
Suraj Bali Singh ..	,,	,,
Gatru Lal ..	,,	Faridpur.
John Fredrick ..	,,	Khera Bajhera.
W. Newton ..	,,	Mohammadi.
Thomas John ..	,,	Bareilly.
John Walter ..	,,	,,
GARHWAL DISTRICT.		
E. Thomson ..	Elder '96	Pauri.
Kwankin ..	Deacon '96	Bungedhar.
Ghungar Money ..	,, '98	Lansdowne.
C. Khiyali ..	,, '98	Gadoli.
Sangram Mani ..	,, '99	Mandakhal.
Andriyas ..	Local Preacher.	Bhawani.
Lama Wilson ..	,,	Upalda, Srinagar.
Bhajni ..	,,	Kotdwara.
Mohan Lal ..	,,	Baqi Ajmere Dogadda.
Dhan Singh ..	,,	Pauri.
Tiwari ..	,,	,,
Patras ..	,,	Dhekwali.
Daud ..	,,	Nandpriyag.
GONDA DISTRICT.		
Lewis J. McGee ..	Deacon '93	Nanpara, Bahraich.
A. S. Wesley ..	,, '99	Bahraich.
J. Simeon ..	,, '95	,,

Name.	Orders.	Appointment.
D. C. Richards ..	Deacon '99	Lachhmanpur, Bahraich.
Buddha Singh ..	,, '98	Ellenpur, Gonda.
Prem Dass ..	Local Preacher.	Rupaldiha, Bahraich.
Bhupal Singh ..	,,	Ikauna, Bahraich.
Khandhari Singh ..	,,	Birpur, Bahraich.
Chhange Singh ..	,,	Balrampur, Gonda.
Lal Karan ..	,,	Gonda.
J. J. Todd ..	,,	Qaisarganj, Bahraich.
Dharam Singh ..	,,	Paraspur, Gonda.
F. Wittki ..	,,	Colonelganj, Gonda.
Nattha Masih ..	,,	Pachperwa, Gonda.
Ishri Dass ..	,,	Bishanpur, Gonda.
Frank W. Peters ..	,,	Gorakhpur, Member of the Mankapur Quarterly Conference.
Hardoi District.		
R. Turner ..	Deacon '95	Sandi.
Abdul Wahid ..	,, '92	Hardoi.
Sadal Masih ..	,, '93	Pihani.
Chhote Lal II ..	,, '94	Hussain Gunj.
C. L. Samuel ..	,, '97	Balamao.
J. Higginbotham ..	,, '95	Safipur.
Baldeo Parshad ..	,, 1900	Sandila.
H. Andrew ..	,, 1900	Bawan.
D. S. Paul ..	Local Preacher	Ranjit Purwa.
B. Cornelius ..	,,	Achal Gunj.
Gurdial Singh ..	,,	Hardoi.
J. D. Flint ..	,,	Pali.
Ram Gopal ..	,,	Sadarpur.
Nand Ram ..	,,	Mallawan.
Misri Lal ..	,,	Rudamao.
Mohan Nathan ..	,,	Bangarmao.
F. M. Lawrie ..	,,	Manjhla.
J. Jonathan ..	,,	Hardoi.
Kumaon District.		
J. M. Todd ..	Local Elder.	Omeri.
B. W. Dass ..	,, Deacon.	Naini Tal.
D. S. Hukill ..	,, '98	Lohaghat.
W. Pamuchal ..	,, '98	Darma Bhot.
C. Wilson ..	,, '99	Gangolihath.
K. Wilkinson ..	,, 1900	Chaundaus Bhot.
J. Barker ..	,,	Naini Tal.
Gouri Dutt ..	,,	Lohbha.
Chhidda Singh ..	Local Preacher.	Naini Tal.
J. Abraham ..	,,	Dwarahat.
Yusuf ..	,,	Bagwali Pokhar.
T. B. Kirk ..	,,	Pithoragarh.
Jai Dutt ..	,,	Almora.
Beer Singh ..	,,	Dhapla.
Bhawani Dutt ..	,,	Lohbha.
Jawahir Singh ..	,,	Deol Thal.
Chanchal Singh ..	,,	Almora.
Santok Ram ..	,,	Haldwani.
Tara Chand ..	,,	Dwarahat.
Yahunna I. ..	,,	Chandag and Panahgah.
Yahunna II. ..	,,	Kelani.
A. Miller ..	,,	Pithoragarh.
Bijai Singh ..	,,	Ganai.
Chandar Singh ..	,,	Gauriat.

Name.	Orders.	Appointment.
T. W. Gowan ..	Local Preacher.	Naini Tal.
Smith ..	,,	,,
Anderson ..	,,	,,
Thompson ..	,,	,,
Moradabad District.		
B. McGregor ..	Elder.	Najibabad.
Peter Merrill ..	,, '93	Sherkot.
Bhola Dass ..	,, '95	Moradabad.
Gulab Singh ..	,, '94	Nurpur.
Mohan Singh ..	,, '94	Thakurdwara.
Jhabbu Lal ..	,, '96	Seohara.
Prabhu Dass ..	Deacon	Sahora Milak.
B. Robert ..	,, '96	Bijnor.
John Pusa ..	,, '93	Moradabad.
Kaliyan Singh ..	,, '94	Kotqadir.
Dalla Singh ..	,, '93	Moradabad.
B. S. Budden ..	,, '96	Kanth.
Nadir Shah ..	,, '96	Nahlour.
Khushali Ram ..	,,	Jhalu.
Nanhe Mal ..	Local Preacher.	Moradabad.
S. Hasting ..	,,	,,
Prabhu Dass ..	,,	,,
Thomas Jacob ..	,,	,,
Buldeo Prashad ..	,,	,,
Charan Sukh ..	,,	,,
Buddha Singh ..	,,	Bijnor.
Chidha Singh ..	,,	Nurpur.
Patras Singh ..	,,	Kashipur.
Sadhu Singh ..	,,	Dhampur.
B. Cutler ..	,,	Bashapur.
Bahal Singh ..	,,	Nurpur.
Buddha Singh ..	,,	Bilari.
Albert Gulab ..	,,	Tajpur.
Ishri Dayal ..	,,	Saundora.
Hiram Barrow ..	,,	Najibabad.
M. Johnson ..	,,	Puraini.
B. Johnson ..	,,	Afzalgarh.
Ishri Dass ..	,,	Narouli.
Oudh District.		
Phillip Andrew ..	Deacon '90	Lucknow.
William A. Comfort ..	,, '93	,,
Henry C. Sigler ..	,, '93	Bahramghat.
Mangal Singh ..	,, '94	Tikaitnagar.
Qaisar ..	,, '93	Lucknow.
Jiya Lall ..	,, '97	Dhaurara.
Jawahar Lall ..	,, '97	Sitapur.
Ajudhya Parshad ..	,, '99	Naurangabad.
John W. Norton ..	,, '99	Satanwan.
Prem Masih ..	,,	Barabanki.
Daniel Richards ..	Local Preacher	Lucknow.
Masih Charan John ..	,,	,,
Din Dayal ..	,,	Sitapur.
Boaz ..	,,	Barabanki
Kesho Lall ..	,,	Rae Bareli.
Mohan Dass ..	,,	Barabanki
Sharf-ud-Din ..	,,	Rae Bareli.

NAME.	ORDERS.	APPOINTMENT.
Nathaniel Hamilton ..	Local Preacher.	Lucknow.
Sundar Lall ..	,,	Sitapur.
Bihari Lall ..	,,	Barabanki.
Henry D. Jacob ..	,,	Rae Bareli.
W. E. Crawshaw ..	,,	Lucknow.
James W. McGee ..	,,	,,
Abel Briscoe ..	,,	,,
William Alexander ..	,,	,,
J. R. Mayall ..	,,	,,
Colin Winter ..	,,	,,
B. T. Badley ..	,,	,,
F. J. Brown ..	,,	Malihabad.
John David ..	,,	Barabanki.
George Mayall ..	,,	Khairabad.
Ram Sukh ..	,,	Kamalpur.
J. Todd ..	,,	Lakhimpur.
W. Gunsalvis ..	,,	Sidhauli.
Buldeo Parshad II. ..	,,	Sitapur.
Nanhe Lal ..	,,	,,
Bhola Nath ..	,,	Gola-Lakhimpur.
C. Rubin ..	,,	Barabanki.
P. L. Smart ..	,,	Sitapur.
Gulzar Masih ..	,,	,,
PILIBHIT DISTRICT.		
Kallu Singh ..	Elder '95	Mirganj.
Fazal Ullah ..	,, '95	Sheo Puri.
Ase Ram ..	,, '96	Rampore.
Girdhari Lall ..	,, '96	Nawabganj.
Moti Lall ..	,, '96	Puranpore.
Kesri Singh ..	Deacon '94	Jahanabad.
Jhabbu Lall ..	,, '96	Bisalpore.
Ghasi Ram ..	,, '97	Milak.
Kaliyan Singh ..	,, '99	Shahi.
A. Lincoln ..	Local Preacher	Fatehganj West.
Bahadur Shah ..	,,	Tilyapur
Jhau Singh ..	,,	Dibna Pipalya.
Kallu Dass ..	,,	Sona.
Sohan Lall ..	,,	Baheri.
D. R. Rodgers ..	,,	Nawabganj.
Kanhe Mall ..	,,	,,
Ram Bakhsh ..	,,	Shahi.
Baldeo Das ..	,,	Madhkar.
Baljeet ..	,,	Sirauli.
Gulzari Lall ..	,,	Miranpore.
Har Sahae ..	,,	Gurganw.
Khiyali Ram ..	,,	Bilaspore.
Moti Lal ..	,,	Basdharan.
Lachhman ..	,,	Danka.
Kundan Singh ..	,,	Hafizganj.
S. A. Judson ..	,,	Banaiya.
Lachhman ..	,,	Luhar Nagra.
Barnabas ..	,,	Rampur Koli.
Nanhe Lall ..	,,	Gangapur.
Munna Mahtab ..	,,	Rampore.
M. S. Cutting ..	,,	Fatehganj West.
P. M. Dass ..	,,	Pilibhit.
Hira Lall ..	,,	,,
Girdhari Singh ..	,,	,,

Name.	Orders.	Appointment.
Sambhal District.		
Mauladad Khan ..	Elder '90	Sirsi.
Nirmal Singh ..	,, '95	Sharifpur.
Manphul Singh ..	Deacon '91	Rasulpur.
Lachhman Singh ..	,, '95	Rajpura.
Mathra Pershad ..	,,	Sambhal.
Sukkha Singh ..	Local Preacher.	Pinthkera.
Samuel Bernard ..	,,	Naraiya.
John Little ..	,,	Marakpur.
B. Milton ..	,,	Sambhal.
Fazal Masih ..	,,	Hayat Nagar.
R. White ..	,,	Babrala.
Chhote Singh ..	,,	Sirsi.
C. S. Hunter ..	,,	Bahjoi.
P. S. Morris ..	,,	Amroha.
B. Benjaman ..	,,	Gangesri.
S. Smith ..	,,	Tatarpur.

Presiding Elders' Reports.

OUDH DISTRICT.

REV. J. W. ROBINSON, *Presiding Elder.*—The Oudh District, as now constituted, is an irregular strip of territory across the center of the political division of Oudh, with an area of between six and seven thousand square miles, and thickly populated by almost five million Hindus and Mohammedans. Lucknow, the center of our work, was long the center of Mohammedan power in North India, and the old fanatical spirit still exists to such an extent as to make mission work throughout the entire district difficult.

The past year has been one of turmoil and hardship for the people of the district. While outside of the famine area proper, still famine prices ruled ; the threatened invasion of the black plague, and consequent sanitary measures by the Government, was made a pretext for agitation and oppression by the unscruplous, and at times and in places the ignorant and superstitious inhabitants were almost panic-stricken. All such unrest works to our disadvantage.

During the year past, from fifty-two centres, comprising nine circuits, we have carried on the usual mission work. No one plan is being pursued to the neglect of others, nor is special prominence being given to any one department of our work. We have not sought by some means to save all, but "by all means to save some," and while the results have not been such as we wished, still they are satisfactory in so far as they show a decided forward movement in almost all the circuits. The following is a condensed summary of our statistics :

Circuit.	Preacher-in-charge.	Christians.	Baptisms.	Sunday Schools.	S. School Attendants.	Schools.	School pupils.	Pastoral support.	Other collections.
								Rs.	Rs.
Lakhimpur ..	D. P. Kidder .	124	16	18	458	2	45	42	63
Tikaitnagar ...	Mangal Singh,	41	15	6	250	2	32	16	6
Rae Bareilly ..	G. H. Frey ...	245	31	24	1418	9	229	78	89
Barabanki ...	Yaqub Ali ...	224	23	23	855	8	154	87	124
Sitapur ...	Chhote Lal ...	539	33	44	2130	3	251	634	166
Sidhauli ...	J. H. Smart ...	79	25	25	240	...	...	21	11
Malihabad ...	Yaqub Singh...	60	7	6	80	2	30	18	7
Lucknow, Eng.,	J. H. Messmore	108	6	1	140	...		1220	1035
Lucknow, Hind.,	J. N. West ...	516	36	37	1391	17	681	654	199
	TOTAL ...	1936	192	169	6980	43	1422	2770	1700

With the exception of school attendants, this shows a good increase over the totals of last year, and the only reason for the decrease in this one respect is the cutting of appropriations for this part of our work. There were about forty more baptisms than last year and our Christian community has increased about three times this number. The explanation of this unusual increase in community is the return of a number of Christians who had lapsed and were not counted in our statistics. There has been a large increase in pastoral support, but a corresponding decrease in other collections. The latter is explained by the fact that last year money received from Europeans was greater in amount.

CHRISTIAN COMMUNITY.

Our Christian community has not only increased in numbers, but has also made progress in all that goes to make up Christian character. In many places, where but one or two of our people live in a village, it is very difficult to reach and influence them for good in the way we wish. Such must depend for instruction on the occasional visit of the preacher or teacher, and as a result progress is not rapid. But in all of our chief centers meetings are held regularly and our converts are improving. During the year we have had many Christian marriages and burials, a sure sign that old and idolatrous customs are losing their hold. Very few indeed still are tainted with idolatry and by reasonable care in teaching our inquirers, the church in this part of our field can be kept clean from this evil.

During the year special revival meetings were held in all of the circuits, and those attending were much helped. The annual Dasehra meetings held in connection with the English and Hindustani work in Lucknow, were attended by many from a distance, and about a hundred nominal Christians were quickened into a real spiritual life. At the workers' meeting in July, and also at the District Conference held in November, special stress was laid on the responsibility of workers, with the result that much more earnestness than usual has been shown by our preachers and lower grade workers. About a hundred workers and perhaps half that many laymen on the district, have signed the pledge in connection with the Twentieth Century Forward Movement, and arrangements have been made to carry on this forward movement work systematically during the coming year. This movement itself, so far as Southern Asia is concerned, was inaugurated at the Lucknow Dasehra meetings this year, the result of much prayer and thought on the part of a large number of missionaries there present.

Death has been busy among us and many of our people have passed on to join the church triumphant. One of the very encouraging things about our work is the number of triumphant death-beds we have. Our people are mostly poor and ignorant, and sometimes sadly lacking in many of the things we count as almost essential to our Christian civilization, but they have a simple faith that enables them to take God's promises at their face value, and so they die well. In a number of places recently non-Christians who witnessed such deaths have been much impressed, and marvelled greatly that they were scenes of joyous triumph.

Another encouraging sign of our growth is the way young men and women who have passed through our mission schools, are beginning to be appointed by the Government to posts of responsibility. Within the district we have a tahsildar, two assistant civil surgeons, and a good number of lesser officials who are Hindustani Christians, while in almost every Goverment female hospital are to be found doctors and compounders who have come out from our girls' schools.

EVANGELISTIC WORK.

This department of our work has been pushed to the extent of our ability, and thousands of little villages have had the Gospel preached intelligently and repeatedly to their inhabitants. Occasionally our workers find a place where the name of Christ has never been heard, but within this field as a rule the people know at least something of our religion. Our great desire during the year has been to make the workers feel that they were not only to preach, but to preach with such earnestness and power that the people would be converted. The increased number of baptisms is encouraging, and as great care has been used in dealing with inquirers, we feel sure that there will be few who will return to their old religions. As the baptisms have been from all classes, from that of Brahman and Mohammedan to those considered lower, it indicates a general spirit of inquiry not confined to any one class. In one place only, Biswan, in the Sidhauli circuit, has there been anything indicating a mass movement. Here over twenty persons of the Chumar caste have become Christians and many others are inquirers. In one point on the Sitapore circuit, Laharpur, a whole village of between two and three hundred Chumars, assert they intend to accept Christianity, but as such mass conversions bring into the church many elements of discord and weakness, we are not urging the matter.

In prosecuting our evangelistic work we are very much indebted to a number of friends in America who help support some of our preachers. The work in and around Lakhimpur is almost entirely supported by Mr. H. J. Learned of Wamesit, Mass., and his brother, Mr. Chas. A. Learned, of Meriden, Connecticut. The Learned Chapel at this point is a memorial to their sainted mother. Mrs. T. P. Hansen, of Chicago, supports our worker at Aurangabad, one of the promising points in the Sitapore circuit; Rev. W. A. Maine, of Afton, Iowa, supports the work at Mariaon, where recently our work and workers have been much persecuted, because of the baptism of a Brahman last year. The Epworth League of the Mt. Vernon, Iowa, M. E. Church, the charge of that energetic former missionary, Rev. H. C. Stuntz, supports a worker in the fanatical district of Rahimabad. We very much appreciate the help of these friends of our cause, for without the funds provided by them work at the points mentioned would have to be given up, and many who have become Christians would be left without any instruction or means of grace in the midst of surroundings that would almost certainly drag them down to the idolatrous level of the communities.

PUBLISHING INTERESTS.

To some extent all of our workers are engaged in distributing tracts and scripture portions, and in addition to this there are connected with our mission three regular colporteurs, supported by the North India Bible Society. Two of these men itinerate largely over the district and do invaluable work in distributing portions of the Bible in places not easily reached by our preachers.

In Lucknow, we have the large and flourishing Methodist Publishing House, with Rev. D. L. Thoburn as agent and C. R. Hawes, a practical printer from Chicago, as manager. Work is done here in four languages, and eight large and three small power presses and a number of hand presses are busy turning out either religious literature for distribution, or commercial work for self-support. In the press there are about a hundred and fifty employés, and the aim of the management is to secure such an endowment that commercial

work will be at a minimum and the capacity of the establishment used more fully than it now is to produce religious literature.

ZANANA WORK.

In almost all points on the district work among women is carried on by the wives of our workers. In Rae Bareilly, for some time past, the woman's work has been in the hands of the Union Zanana Mission, but as there was occasional friction it has been thought best to take over all the workers, so from the beginning of the new year this work will also be in our care. As a rule our zanana workers are efficient, and give much aid to their husbands by preparing for baptism the women and girls in the households of inquirers.

In two places only are there regularly appointed assistants to give direction to this work, Lucknow and Sitapore. In Barabanki, however, the wife of the preacher is an exceptionally efficient woman and the appropriations allow of her carrying on a well-organized work. In Sitapore, the loss of the assistant in the beginning of the year has somewhat crippled our work, but regular visitation and teaching is still carried on in a great number of houses. In Lucknow, under the supervision of the Deaconess Home missionaries, Misses Hardie and Ingram, a most efficient work is carried on both among the nominal Christians and the non-Christians. The workers report that though there have been no baptisms from the zananas, there are large numbers of the women who are Christian at heart and long for the opportunity of joining their husbands and households in receiving baptism. The work among the large number of poor and wretched native nominal Christians who live in Lucknow, has been most effective. In a number of cases men of this class were living with non-Christian wives, with children growing up in superstition and idolatry. Through this work many of these women have been instructed and baptized and legally married to the men with whom they lived, while the children were baptized and are being given Christian intstruction.

The Home for Homeless Women, carried on in connection with the deaconess work, is self-supporting in that it receives no help from any society, and during the year that is past has given refuge to between fifty and sixty women who would otherwise be outcast. A more generous support of this institution would enable it to do much more work among a most needy class.

WORK FOR YOUNG PEOPLE.

Our twelve Epworth Leagues, with their 450 members, and our one hundred and sixty-nine Sunday Schools, with their almost seven thousand attendants, are doing a great work. In the leagues our young Christians are not only becoming more familiar with Christian privileges and duties, but they are also getting an experience that is fitting them to become successful leaders in parliamentary work. Our two senior societies in Lucknow are aggressive in their work, and are most valuable adjuncts in the character-building of our college boys and girls. The large number of our Sunday Schools are most elementary in both method and manner, many of them being held under trees and like convenient out-of-door places, and the teaching consists largely of the elements of our religion. But in the chief centres we have schools that are the equal to any in the home land for effectiveness of organization and thoroughness of instruction. The large percentage of those who attend our smaller schools are non-Christians, and while few at present are becoming Christians we are convinced that much seed is being sown on good ground.

EDUCATIONAL WORK.

Our forty primary and intermediate schools are doing a most successful work, primarily in preparing our boys and girls for higher education, but also secondarily in breaking down prejudices against our work and making friends for us among both Hindus and Mohammedans. It is a very common thing to meet old attendants of our schools who freely champion our cause among their friends and neighbours.

Our great educational center is Lucknow, where we have two colleges, two high schools, one middle and fifteen primary schools.

Of the Woman's College, Miss Thoburn writes: "The College year opened with twenty students, but for different reasons three were withdrawn and we now number seventeen, not many, but the largest number in the history of the institution.

"Of the two B. A. candidates of last year one was prevented from appearing by a severe illness: the other passed in the 1st divison of the University lists. Both were added to our teaching staff, one temporarily and the other as Professor of Mathematics, for which she was specially prepared.

"Of the two Intermediate candidates one passed, and four of the five Entrance students sent up.

"Eight students will appear for the Intermediate examination this year, and one for the B. A.

"As nearly all the collegiate students enter with the object of preparing for teaching in High Schools, or for the Medical Colleges, not many study with us further than the Intermediate, and until the Medical Colleges and High Schools raise their standard of requirements, we may expect small B. A. classes.

"The scholarships have been given as loans, and we have pleasure in reporting over Rs. 300 of repaid scholarships by students who have taken up work after leaving college.

"In the School Department 160 are enrolled, about the usual number. Of these eight are in the Entrance class and thirty-six in the Kindergarten. This and the Normal department has greatly improved since Miss Brouse's arrival, but the number in the training class is still too small for the demand for teachers. If the District School would send us the girls who pass the Middle, and who are bright and teachable, we could soon add much to the efficiency of these schools by preparing qualified teachers.

"The third Teachers' Conference was held the last week in June, with over fifty in attendance. This has now a permanent organization and the result will no doubt be better work in all our schools."

Of the Reid Chrisian College, Rev. C. L. Bare, the Principal, writes: "We were glad at the beginning of this year to welcome Mr. B. T Badley to our missionary ranks and to a place on our College Staff. Mr. Badley is a son of Dr. B. H. Badley, who was so successful in building up the school and college. He comes to his work with all the zeal and intelligence of his sainted father.

"1. Attendance:—

"The attendance for the past year has been in College classes 39, in the Business Department 68, in the Collegiate (High) School 138, and in Nakhas Branch School 134, total 379. This exceeds the attendance of last year by 29. Of this number 145 were Hindus, 89 were Mohammedans, and 145 were Christians. This is the largest attendance of Christian students in the history of the institution. At the same time there has been no decrease in the aggregate attendance of Hindus and Mohammedans.

"2. Government and University Examinations :—

"Twenty-two candidates appeared in the Government Anglo-Vernacular Middle Examination, of whom nine, or 40 per cent., passed. In the University Entrance or Matriculation Examination thirteen appeared, but the results were not so satisfactory as those of the Middle School, only three, or less than 24 per cent., having passed. Nine appeared in the Intermediate or First Arts Examination, and four, or 44 per cent., passed. As the percentage of passes for these Provinces was only 30, our college stood 14 above the average, and of course was not slow to congratulate itself over the comparatively good results. In the B. A. Examination five appeared, and two, or 40 per cent., passed. Eight of the foregoing successful examinees were Hindus, two Mohammedans, and eight Christians, eighteen in all.

"3. Athletics :—

"Cricket, Football and Tennis are the chief games. Drill is regularly taught in the schools. These games call our students into the open air and provide them most healthful and invigorating exercise. Students are often handicapped for want of funds. No department of school or college life calls for more kindly sympathy and help on the part of the public than outdoor games. Vigor of body means vigor of mind, and we know that exercise is better than physic. But more, we know that students learn on the cricket field to give and take, and chiefly how to master themselves and treat an opponent with manly consideration.

"4. Business Department :—

"The Business Department of the college has had another year of great prosperity. Mr. West, the Manager, reports : 'Since last January, 68 students have been enrolled Of this number 48 were Christians, 16 were Hindus, and 4 were Mohammedans. The number completing one or more of the three courses of study of the department has been 21, of whom 18 have secured posts as stenographers, typists, or book-keepers. Two of the remaining three are in employment, and the third has joined a Medical College'

"This department is unique in that its graduates secure good, remunerative employment as soon as they complete the prescribed course of study. This cannot be said of any other department of our educational work.

"5. Boarding House :—

"This has been full most of the year. We shall need more room ere long. At present school and college students occupy the same rooms. We need separate quarters for college students. The Boarding House is beautifully located, and the health of the boys has been good. Our thanks are due the Surgeon and Assistant Surgeon for their great kindness.

"6. Moral and Religious Instruction :—

"We lay great stress upon this part of our work with young men. The teacher's work is many-sided. No part is more important than the building up of strong moral and religious character. For this supremely important side of educational work we need the purest, noblest-minded men and women the times can give. It is no place can never be a place--for men and women of doubtful moral character. This side of the teacher's fitness is too often overlooked, and in considering qualifications of applicants for positions on school or college staff, we are apt to scrutinize only those qualities indicated by a certain few letters of the English alphabet.

"Next to the teacher is the text-book. The quest these times is for a text-book on morals. We believe we have it. It is the Bible, espe-

cially that portion of it which sets forth the matchless life, teaching and spirit of—

'Him who went about
The Syrian hill-paths doing good
And casting devils out.'

"The Bible is a daily text-book in all our classes. Annual examinations are held by the India Sunday-School Union and the Missionary Educational Union of these provinces. Eight boys passed in the last examination, four of whom received certificates and four drew fifty rupees as prize-money. Two active Y. M. C. Associations, Junior and Senior, meet regularly once a week throughout the year. These have been instrumental in bringing about a more systematic and devout study of the Word, and in leading our students to consecrate themselves more fully to the service of Christ.

"7. Endowment :--

"Some progress has been made in securing scholarships and endowment. One permanent scholarship of Rs. 1,500 has been paid. Others are being raised. The Dr. Badley and Rev. Joel T. Janvier Memorial scholarships have grown to Rs. 900 and Rs 1,150 respectively. They are both drawing interest. We hope to be able ere long to report that the whole amount, Rs. 3,000, has been raised. Temporary $30 scholarships have meanwhile increased.

"Our Board of Trustees sanctioned the proposal to raise a fund of Rs. 25,000 to be known as the Native Professorship Endowment Fund. We began in April of last year. Money has come in slowly, generally in small amounts. The Fund has now Rs 5,400. We are encouraged. We sincerely thank all our friends for their gifts. We rejoice in the possibilities for good to the cause of Christian enlightenment which are latent in these gifts."

MORADABAD DISTRICT.

REV. L. A. CORE, *Presiding Elder*.--The Moradabad District embraces three of the six divisions of the Civil District of the same name and the whole of the Bijnor District, exclusive of the Chandpore Tahsil; this latter, together with the remaining three tahsils of the Moradbad Civil District, go to make up the Sambhal District. There is also included a small portion of the *Tarai*. The population of the district is something over 1,250,000. The Christian population is nearly 10,000, or about one Christian for every 125 non-Christians.

The district is composed of 14 independent circuits, each of which is, in turn, divided into from three to seven sub-circuits. The Christians are distributed among 850 villages and *mohallas*. This large Christian community, and still larger army of enquirers, is ministered to by one missionary, two lady missionaries, seven assistants, nine Hindustani members of conference, thirty-four local preachers and 115 exhorters and teachers; besides 127 Bible-readers, teachers, zenana workers and women of all grades, making a total of 295 paid workers. In addition to these there is an ever increasing force of *hadis*, or unpaid workers from the villages.

The *School Work* of the district comprises three Anglo-Vernacular schools, two for girls and one for boys, with a total enrolment of 416 pupils. These three, together with 149 village primary schools, make up the educational branch of the district work. The entire enrolment of pupils is 2,544. The Girls' High School, under the principal-

ship of Miss Alice Means, has had a successful year. The Inspectress reported well on the school and a small increase in the Government Grant-in-Aid has been earned. No candidates go up for either of the Government examinations this year. The attendance is slightly lower than in former years, owing to the increased cost of supporting the pupils. Grain has for two years been unusually dear, and the amount granted for the support of each girl does not meet the expenses. The attendance in the Bijnor Girls' School has increased considerably. A still larger attendance could be easily secured did the financial condition of the school justify it.

The Boys' High School has done good work. Ten candidates for the Entrance, of whom four are Christians, and twelve for the Middle, of whom seven are Christians, are being sent up. Both classes are good, and the Headmaster confidently expects good results The attendance of Christian boys depends directly on the elasticity of school funds. For the last two years we have been compelled to cut down the number of Christian boys in the boarding house. Scores of likely boys have been turned away because of lack of funds. Ours is the only High School in our mission, in this end of the field,—a field representing a constituency of some 50,000 or 60,000 Christians. Provision ought to be made for the support of at least 125 boys. No extra plant or teaching staff would be needed to accommodate them. The enrolment of Hindu and Mohammedan pupils is better than in other years. Monthly fees realized from these non-Christian day pupils has for several months reached or exceeded Rs. 110. This year, owing to the enforced absence of the Principal on his district, no candidates have been prepared for the Scripture examination of the Missionary Educational Union, but the Bible is taught daily in each class.

The *District Evangelistic Work among the women* is under the superintendence of Miss Means, who is also in charge of the city schools and zenana work of Moradabad city. In company with her band of helpers, she spends the cold season itinerating in her ox-cart from village to village, often being for weeks at a time away from home.

It is not easy to overestimate the importance of this branch of missionary work. The good influences of these visits are lasting and meet me constantly. It is no uncommon thing to hear the remark, in answer to some question of mine, in some village, pertaining to idolatry, that since the Miss Sahib was here, we have destroyed our shrines and given up all *puja* (idolatrous worship). These bands of consecrated women will help on mightily in the evangelization of India. I hope the time may soon come when, instead of one single band in a district, we may have several, both of men and women, who, untrammeled by any financial or institutional responsibility, shall be free to go forth among the villages proclaiming the "unsearchable riches of Christ." To me this is the ideal form of missionary work.

Considerable difficulty has been experienced in the getting of *reliable Census Returns* of our Christian community. Confusion still reigns in the statistical forms. The returns of no two successive years can be made to approximate. For instance, in 1899 the Christian population of the district was given at 10,235. This year, after reducing 192 for deaths, and adding 511 for baptisms, we ought, mathematically, to have a total of 10,554, but we can show only 9,981. There has not been sufficient time to enter fully into an investigation of the cause of this unexpected decrease. Lack of accuracy in taking the census partly accounts for it; while the floating nature of the people concerned makes accurate statistics well nigh an impossibility. The poor people have felt keenly the sore famine that has prevailed for the last three years. In consequence, those who have no permanent employment

were compelled to go where they could find enough to keep them alive. Only a minority of our peole could be said to be fixtures in the sense of having a regular place of abode or permanent employment. There are a few chaukidars (village night watchmen), a few cultivators and a still larger number of private and municipal servants. But the majority have no regular fixed occupation. These last, in times of scarcity, must seek their food where they may. I could give the names of 25 villages that have been entirely abandoned by their Christian population in this way, within the last two years, and have gone to parts unknown. Many, but not all, will return. Then, again, from the villages toward the mountains, many go to the hill stations from March to November in search of service. It was a complete surprise to me to find how large is the number of those who thus annually migrate to the hills. Most, but by no means all, return in November. This unsettled state of affairs helps to add confusion to our figures, and renders them less reliable than they otherwise would be.

The *difficulties of the work* are numerous and perplexing. I am well aware of the danger of looking too exclusively upon the dark side. Neither, on the other hand, is it the part of wisdom to entirely ignore it. A report of the district would be incomplete without some reference to the less hopeful side of the work. Among the yet unsolved problems are the village primary schools. If their usefulness be tested from an educational point of view exclusively, then they could not be called a success. Happily their usefulness is broader. The pupils do not make satisfactory progress. Fully two-thirds do not succeed in mastering the mysteries of the first book. Three-fourths of the remainder get stranded in the second; of the few who do reach the third book most are soon off, in search of work. They have little time and less inclination for study, and what wonder when they are nearly all day at work. Teachers lack fitness, system and enterprise. My ten years of experience with the village school, as it now exists, leads me to the conclusion, to put it mildy, that it leaves much to be desired. Again, the work in our field is seriously hindered at certain seasons by sickness. In some places few families among our workers are free from fever and other forms of sickness incident to the seasons from August to November. Work is hindered and in places entirely stopped, to say nothing of the suffering and expense endured by the victims. Another serious drawback is the habit among many of our workers of getting into debt. In some circuits this is causing great harm to our work. Famine prices that have prevailed for two or three years may be urged as some excuse; but that does not entirely justify the condition found in some places. This evil is assuming dimensions that threaten to be serious, unless put down with a strong hand and the habitual offender firmly dealt with. A disappointing feature of our work is the smallness of the number of those who beome fitted to pass on to the higher privileges of church membership. Two more might be indicated in the fewness of real genuine conversions, and the very general absence on the part of our people of any burden for souls. Some of my workers do have upon their hearts a burden for the salvation of their people, but they are in the minority.

From what has been said it must not be inferred that our work has only its dark side; that nothing but difficulties and discouragements beset us. On the other hand, the year's work has been a blessing and an inspiration and hope reigns now, where at the beginning of the year despondency prevailed. Confidence in the power of God pledged to help us, and in the power of that living Word which He has promised "Shall not return unto Him void," has been greatly strengthened.

But aside from this, there is a hopeful outlook in the work itself, which is calculated to cheer and inspire courage. As I have travelled over the lengths and breadths of the district, I have observed no want of evidence of progress. It will not be possible to give these with any fulness of detail, but I want to point out a few of the evidences that go to show that we are moving in the right direction. (1) Increased contributions from the people toward the support of the Gospel. This year our collection from the common people was over 85 rupees. This of course is not much, if we regard only the purchasing power of so much actual cash. But taken as a foretoken of greater things yet to come, it is a significant fact. The people in a measure are beginning to realize that upon them rests some obligation for the spread of the Gospel. It must not be forgotten, in considering the question of self-support, that our people are themselves, by profession and inheritance, beggars. In the harvest seasons most of them go from field to field to beg a few handfuls of grain. Yet in spite of these facts they are learning to give. I could name one or two villages where the habit has become so fixed, that should the preacher by some oversight neglect to call for the monthly contribution the people themselves, through their *hadi*, send it in. (2) Idolatry, that stubborn, strongly intrenched and almost omnipresent foe, is slowly yielding before the onward march of the Gospel of Christ. The tidal wave that, two years ago, threatened to overwhelm our work in parts of Rohilkund, is receding. The fight has been a stubborn one, but there is no doubt that the foe is slowly but surely retiring. In more than 25 villages, since August, the idolatrous shrines have been destroyed, and generally by the people themselves. In other places where it has not yet been abandoned the mud shrines have been relegated to the jungles or else taken refuge, in some inconspicuous form, under the roof of the worshipper, as a thing not to be openly tolerated. (3) Christian marriages and burials are becoming more common. In Moradabad city, a new movement has begun, that is worthy of mention. For some time the leading men of the various *mohallas* have had monthly meetings with the mission agents for the purpose of discussing such questions as how to prevent marriage of Christians with non-Christians; how to destroy idolatry and wipe out idolatrous customs, and how to indoctrinate the people into the fundamental truths of Christianity. These meetings have been well attended and the discussions were earnest and free. It has been pointed out that the making or unmaking of the people lies largely with these *mohalla* headmen, and we have endeavored, with some success, to make them feel the burden of responsibility. They are beginning to see that the Christian element is strong enough and numerous enough, if only it stand together, to replace heathen by Christian customs. We look on this movement as one of the hopeful signs, and are trying to extend it to other places, hoping that it may result in a Christian *biradari* (brotherhood), not imposed upon the people from without but developed from among the people themselves. (4) The increasing number of *hadis* or unpaid workers. (5) The large numbers of enquirers from among Hindus and Mohammedans. In my last round of quarterly conferences, I made special enquiries on this head and was much surprised at the result. For many years, we have been so absorbed in the work among the low-castes that little attention has been bestowed on the higher classes. Yet I find, from among the higher classes, from seventy-five to a hundred genuine inquirers over the district; many of whom I hope may soon come out openly for Christ.

The following are some of the lines along which we are making special effort: (1) The bringing of the workers, men and women, by

means of summer schools and special religious services, to a higher degree of fitness and consecration. The workers are the key to the situation; other things being equal, given good earnest devoted workers, and you will find a people free from entanglements of heathenism and growing in grace and godliness. During July we held two summer Bible schools—one in Moradabad and one in Bijnor—and the results more than fulfilled our anticipations and we hope to spend at least one month every year in this work of training workers. (2) Where there are some Christians in a village or *mohalla*, special effort will be made to get all to accept Christ. Experience shows that if some non-Christians remain among the Christian community of the village, the mud shrines will also be likely to remain and the weak Christian, in times of marriage or sickness, will be tempted to secretly offer sacrifices thereon. By getting the entire village to become Christians this stumbling-block can easily be removed. (3) A more extensive use of Bible portions and tracts. (4) More personal, hand-to-hand work. (5) More systematic regular pastoral care. A register has been put into the hands of all the workers, from the preacher-in-charge to the lowest helper. This register contains the names of the villages in which the party works; the names of the Christians in each village; a definite plan of daily work, as well as a daily record of the work done. These books are regularly inspected by the presiding elder. (6) More emphasis in work among the higher classes. I do not advocate the abatement of one jot of our work to lift up the low; but we must not forget that we are debtors not to one class only but to all classes of men. It is barely possible that we have made too narrow an interpretation of our Lord's last command. He bids us "Go and make disciples of all nations."

The above points indicate a part of the plan of campaign for the coming year in the Moradabad District.

BAREILLY DISTRICT.

REV. F.L. NEELD, *Presiding Elder.*—The Bareilly District was under the administration of Dr. E. W. Parker, until he was elected Missionary Bishop. I was appointed May 31st, but being in America at the time, Dr. S. S. Dease continued to officiate until October 20th, on which date I took over charge from Bishop Parker and Dr. Dease, in Shahjahanpur.

My report is only for the period from October 20th to January 9th two months and three weeks.

On October 24th I began my round of 21 Quarterly Conferences and finished on December 3rd. I inquired into the character of 72 local preachers and 96 exhorters, heard their reports and inquired into their work. In nearly all these quarterlies women workers were present—58 women in all were present, and in nearly all cases they reported their work.

Twenty-eight men were recommended for advancement in the ministry, and 13 young men were recommended as candidates for the Theological Seminary.

I found the district well organized for the evangelistic side of the work. The small village schools have became nomadic and the teachers of them peripatetic. I know that hard work has been done to keep these schools up to the mark, but the tendency on the part of our better qualified young men to enter the ministry and desert the schools to incompetent teachers has become too strong.

I have but little hope for our small schools unless local preachers and qualified exhorters get the burden of this work upon their hearts and consciences. Our three A. V. Middle Schools in Bareilly, Budaon and Shahjahanpur are continuing to do good work, and with the prospect of having our Christian boys well taught in classes where they have to compete with Hindu and Mohammedan lads. I consider them among our most efficient Gospel-leavening agencies. More could be made of them if our local preachers and exhorters were qualified to work in them among the student classes.

On December 4th we began our District Conference and *Mela*, closing on the 10th. During the session we had the trial of one of our local preachers, which took 14 of our strongest members away from many of our meetings and seriously interfered with the business of the conference. One of the lessons that was impressed upon our minds was, that it is easy to vote license to men to preach, but in case of disqualification it is not easy to withdraw the license.

Since District Conference I have spent much of my time auditing the accounts of the circuits and stations; some are audited up to the end of the year 1900, but others only to the end of the 3rd Quarter.

I have preached short sermons at all the quarterlies and several other places several times.

There is a slight decrease in the number of full members and an increase in the Christian community, as shown by the statistical report.

GONDA DISTRICT.

REV. W. PETERS, *Presiding Elder.*—This district consists of seven circuits and in each of these the work has been very well pushed and great results have followed. About some circuits we cannot report such good progress as we had expected, specially as regards new baptisms. In some places the great drawbacks in embracing Christianity have been the non-Christian relatives of people, while in others the landlords and their men have stood greatly in the way. The landlords exert no small influence over the people and thus our converts are often subjected by them to all sorts of persecutions and troubles. Under the British flag there is certainly safety and security of life and property (although our converts have still to be always on their own guard to protect themselves), but the chief obstacles in embracing Christianity are the family ties, the society, and several other things so near and dear to each heart, all of which have to be snapped asunder after embracing Christianity. Hence, in many instances during this year, one or another of these causes has been at work, and thus kept many from coming within the fold of Christianity. It may be that this is a good thing, for it is very necessary that people should be thoroughly convinced and strenghtened in their hearts before accepting the religion of the lowly Nazarene, so that afterwards when they are persecuted there may be no valid reason for their denouncing it. They should clearly understand that they are called upon to suffer bravely and nobly and resolutely for His sake. We are persuaded that these results are bound to follow, if these pliable hearts of our converts are to be shaped and moulded in the right frame of spirituality.

During this year several of our old converts, of whom no trace could be found, were diligently sought and found. They are now under sound spiritual training that they might be rooted and built up in the faith.

Our itinerating began right early in the year. This year we had so planned that every Christian, irrespective of the caste he came from, should be visited, the bodily and spiritual welfare of each be inquired after and each be aroused and stimulated to deeper spirituality. Bhinga was the place first visited. We were accompanied by Miss Hoge, the W. F. M. S. Evangelist, her assistants, Rev. J. T. Samuel, the preacher-in-charge of Bhinga, and his assistants. We went from village to village, preaching the word and telling men and women about Jesus. We visited our Christians from house to house, holding meetings with them and instructing them. Several received new hearts in such meetings.

In the Kaisarganj circuit, we were accompained by Miss Hoge, preacher-in-charge Baldeo Pershad and his workers. We spent nearly a week there, visiting most of the Christians and holding revival meetings. Several were converted in these and many testified to the great spiritual uplift they received from these meetings.

There are some circuits in which we can report hardly any progress: they are in the same state, never getting up any higher. This is due partly to the hard-heartedness of the people there, and partly to the low-spiritedness and carelessness of our workers: but there is also a third cogent cause which must not be lost sight of. *viz.*, that the work in proportion to the workers is far more extensive and on a much larger scale, hence our workers are compelled to devote their time and attention to the whole. If they could work in a limited circle which they could easily manage, full justice would be done to the work, but circumstanced as we are our workers cannot cover the whole and hence full justice is done to nobody. Still, we instruct them to do their level best and spend and be spent for the Master, thus hoping to reap a golden harvest for Him.

We had as many baptisms this year as last year, but so far as spirituality among our Christians is concerned we can report double of what we could last year. The harvest prospects on the whole are promising this year, although there is scarcity still in some places. The amount of rainfall necessary to raise a good harvest has been much below the average this year in Bahraich, hence the cultivators suffered much, most of our Christians being among the number, since it is from that class that we claim most of our men.

We can report a marked improvement in the education of our boys and girls. There are 14 schools in this district, almost all receiving a grant-in-aid from the Government. Out of these there are 4 that receive no grant-in-aid from the Government: 2 of these are for boys and 2 for girls. Out of those that are aided two run up to the Middle Standard, one up to the Anglo-Vernacular Middle Standard: all the rest to the Upper and Lower Primary. The Government Inspectors inspect each of these schools four or six times annually, and in each of their reports they speak highly of them. The Bahraich school was so much commended that the Inspector recommended an increase in the Government grant-in-aid Besides the Sunday Schools, daily religious and Biblical instruction is systematically carried on in these schools. Our Christian boys and girls progress well in their studies. Many of them go in for certain industries and cultivation which bids fair for the future.

We gladly report great progress in our Sunday Schools. We expect great results from these Sabbath Schools, but we still greatly need more of such teachers as can win the love and confidence of the children, and influence them with their own sound characters; who can teach these juvenile minds, hopefully and lovingly imprinting on their young hearts the teachings of the Bible.

The Epworth League receives prominent attention in this district, and we gladly report great progress in this department of work. Our young people are preparing themselves for the service of the Master. They are a valuable help to us in raising collections, in the Sunday Schools, in decorating the church, in helping the pastor, in arranging for burials, visiting the sick, &c., &c In every church matter they are a great help, and we thank God that there are such opportunities which these young people readily avail themselves of and thus help in the extension of God's kingdom. We hope for still greater things than these.

We tried our very best in raising the self-support and other collections, but the amount collected was below what should have been and what we had expected. As last year, so this year also we contributed Rs. 60 towards the support of a missionary maintained by the India Missionary Society, and Rs. 24 for his house rent. Thus the collections are being multiplied. Continued famine still distresses our people, or they would do still better in this line.

The W. F. M. S. workers have continued to work with their usual zeal and untiring energy. Miss Hoge, the Evangelist, with her assistants, proved to be of great help to us in our work. With their usual helpfulness they were always ready to assist in every meeting. The girls' boarding school is under the wise management of Miss Scott. The girls pass the Lower Middle examination every year. In studies we can report progress in every class. The deeper spirituality of the girls testifies to the unceasing efforts of the pastor and of Miss Scott in bringing the girls to a higher plane of spirituality.

Taking a general view of the whole work, we feel that it has made good progress and that God has continued to bless us. As in the last watch-night service we had consecrated ourselves to His service in a special manner, so He was with us every day of the year, giving us victory over Satan and crowning our labours with success. If we were to be asked the secret of the success of this district, we would say, "A closer blessed fellowship Divine, and then communion with the Holy Ghost."

We held our District Conference in company with the Oudh District Conference. They were seasons of great spiritual refreshing from the presence of the Lord. Every member drew nigh to the throne of grace, and from the Author of grace received grace upon grace, and learned something of the length and breadth and height and depth of that love that passeth understanding. With one accord we solemnly promised to follow our Saviour in such a way that the 20th century may be a memorable one for deeper spirituality and bringing back the wanderers. We hope that in His name we will be "more than conquerors through Him that loved us."

GARHWAL DISTRICT.

REV. JOSEPH H. GILL, *Presiding Elder.*—Garhwal is a district in the Himalayas comprising about half a million people. The inhabitants for centuries past have been terracing the steep hill-sides, and from the fields so made, together with the raising of live stock, for which the steeper places furnish grass, they make a living. The young men (where there happens to be several in a family) push off to the cantonments or to hill sanitaria where there exists demand for coolies and *dande* carriers. Some find their way into Her Majesty's Native regiments as soldiers. The fact that a great deal of cultivated land exists in this

very mountainous district shows that in old times people chose the uninviting and isolated hill-sides as a refuge from the disorder and feuds that constantly agitated the plains of India.

Three distinct classes are found. First, the real aborigines, who, when British rule came, were largely employed as serfs of the soil. They are now the artisans.

Second come the Kasiyas ; people without the sacred thread that marks the higher castes ; without separate literature, but who in time took on caste-names and accepted the Brahmans as their priests. The location of these people shows that some conflict with intruders drove them away from the choicest lands and the better sites for villages. Doubtless in this process bloodshed occurred. At present the Kasiyas usually occupy remote and wild tracts of country.

The third wave of emigration brought the Aryan Hindus—two classes only, Rajpoots and Brahmans. These appear to have come first about the 8th century A. D., and with them came Rajpoot Kings or Rajahs.

It could hardly have been the attraction of the shrines alone that induced these Hindus to come and settle in a territory so uninviting when compared with India's broad and lovely plains. Protection from the strife and slaughter of armies must have largely influenced these peoples, who found on their arrival in Garhwal an easy prey in the rude inhabitants. So the real Hindus came and took possession of the best of the land. The aborigines became *doms* or slaves. The Kasiyas maintained their freedom, but were pushed to the wall and gradually got reconciled to partition of the land, leaving them, on the borders of the jungles, buffer settlements, between caste-Hindu invaders and the wild beasts of the forests.

Whatever of sanctity attached to the, so-called, sacred shrines that are located among the snows in the extreme north (there was a certain sanctity attached to them in remote ages), that alas! has long passed away. Temples, priests of several grades, devotees, temple drummers (or Pandes) still exist : but despite the great effort to maintain the name and fame of ancient shrines, many causes are at work to destroy the sanctity and fame and name of Kedarkhand.

There used to be seats of learning here; and nowhere in India was purer Sanskrit spoken.

There may have been saintly devotees who were greatly honored and sought unto by pilgrims. But to-day there is not one such saint or scholar to be found. Instead, the shrines of ancient fame are merely seats of covetousness. The temple drummers (or Pandes) divide India among themselves and each visits his allotted territory, ingratiates himself into such classes of people as are likely to make a pilgrimage and gathers them in groups and chaperons them through the hills, finding all along the route a multitude of places to deposit offerings. The pilgrims are greatly disappointed in the exorbitant demands made upon them. But they have to pay liberally, or be refused the supposed benefits of their pilgrimage. Many return disappointed. Many, I have reason to believe, never return. I have a strong impression that the time is not far distant when the education now spreading will open the eyes of Young India, and the mercenary horde that now preys on the pilgrims will be left high and dry, without income from offerings and forced to live on the endowments with which the chief temples are made secure.

All sin is destructive. No institution that tolerates it can permanently exist. The meaning of holiness is not known either to the priests or to the worshippers at the Hindu shrines. A just God rules in Heaven and from His throne He sees disappointed thousands turn

away unsaved and unbenefited by their religious exercises. Idolatry has been weighed in His balances and found wanting.

A Christian Mission in Garhwal was begun 35 years ago. It has taken all these years, almost, to get a start. Prejudice has not fully worn off. Some classes (they the poorer) tolerate us. We have Christians living in perhaps 35 villages. We have a membership, including children, of 812 Christians. We have 873 Sunday School scholars. We have 26 local preachers and exhorters and 3 native members of conference. Among this force of workers we have doubtless a dozen who are really efficient workmen. But Christ began the conquest of the world with 12 disciples. The year under review saw 62 baptisms, of which 21 were adults. The territory over which our workers are dotted down appears to be wisely mapped out. Workers are constantly on the move when itinerating is possible. Our eight ordained ministers are faithful men. Yet no extensive revival has broken out. Often there is a struggle for bread. But this year we have had a plenteous harvest.

The great event of the year among us is the assembly at our District Conference. Only then do the workers all see each other. This year it was a time of refreshing. There were no complaints to be heard. There were no new licenses granted. No discussion over promotion and no recommendations for the favours of Annual Conference. Our time was given upto literary and spiritual exercises and study of the Scriptures. We never had a greater spiritual uplift and all who came were blessed. It is cause of devout gratitude to God that we have some natives of Garhwal who are truly converted—men and women trying to lead a godly life. This is the hope of the infant church.

Christian methods of society, of business, of family life, are all new. We are learning. Four belated marriages took place this year. Our ministers have Government authority to marry, of this no doubt exists. But marriage by Christian ceremonies is new to our people. The couples named got the start of the ministers. We are sorry for this, but patience is exercised and reprimands are given. More couples followed the Christian plan of having the marriage ceremony precede the association of the bride and groom. We give line upon line, precept upon precept, and the people (especially the young) are learning. While I write I have news of an old man (the first convert ever baptized here) taking a younger wife without marriage while his own wife is still living. So it is clear we (to use a proverb) are still "far from Delhi." We are not discouraged and we will not retire from the conflict. Christian order is sure to prevail in truly Christian hearts.

I have visited each circuit and held meetings in conjunction with Quarterly Conferences. The head-quarters of each preacher-in-charge is comparatively strong. It is a decided centre of influence. Hence Christian instruction radiates. Christian books, and often medicine also, are distributed. A colporteur has haltingly covered the district with his itinerations. We thank the Bible Society for this man's services and we venture the belief that colportage will be a power for good if prosecuted properly.

Our little schools on the district are doing a little good. Our Central School at Pauri is doing a good deal of good. Two candidates passed the Government Middle English Examination of 1899, one of them was a Christian. We expect better results this year for we have a better staff. Had we money to pay a good staff of teachers we could now have a high grade school at Pauri, for many boys find their way from Garhwal to the Bareilly Government School. There is no need

for this, if we could raise the grade of our school. It is a cause of sincere regret that we have no more men at home of the stamp of Dr. John F. Goucher to help us here.

About 55 very fine Hindu boys occupy rooms in the Mission Boarding House barracks. The roll for our Central School in November was 129; to this if we add a small compound school, we have over 140 pupils in our mission compound. The Gadoli Girls' School, two miles distant, has about 68 pupils. The Mandakhal jungle, through the sale of wood, has supported a preacher who is stationed on the public road, and whose influence extends to the limits of the district.

An erroneous impression got out that this Gadoli property was for sale. Friends have kindly offered to relieve us of it, but while thanking them for their kindness, we beg to say that it has up till now been of very great service to the mission. A slice of it has been sold to the Woman's Foreign Missionary Society, and they have expended large money in fitting up for the first time a roomy boarding house for girls, and a beautiful dwelling house for the ladies of that society, besides a chapel. It was absolutely impossible to obtain such a site anywhere else in the neighbourhood. Gadoli will be, I predict, the future head-quarters of the presiding elder and a seat of industry. Chopra, the present residence of the missionary, will be the home of the Principal of the Mission College of Garhwal, as it is every way fitted to be. We are thankful for the interest of our friends; but the present management has no expectation of selling. If it were sold to-morrow, it could not realize more than its first cost to us, and that is less than Admiral Dewey paid for three cartridges for his big guns at Manilla. For this paltry sum we need not cripple a promising work.

"Watchman, what of the night?" I answer—There are signs of the coming dawn. It has been a struggle in Garhwal to get a foothold. It has been a struggle to keep it when gotten. The tottering system of ancient idolatry is sure to fall. Let the Church of Christ have a staff of trained men in hand to shepherd the people (men native to the soil). The multitudes will spontaneously cast away their idols and bow in homage, worshippers of the Truth as it is in Jesus. God hasten the day! For fuller account of contributions to self-support and the various benevolences, and for statistics of our whole work, see the tables herewith forwarded through the statistical secretaries.

HARDOI DISTRICT.

REV. SAMUEL TUPPER, *Presiding Elder.*—This is a new district, a part of old Oudh District, comprising two Government *zilas*, namely, Hardoi and Unao. There were only three circuits in these two *zilas*, but now there are nine. There are no missionaries in the district. I thank God that He has helped us, and work has prospered in this district. There are 33 schools and 729 students, 364 of whom are Christians. The Bible is taught every day. We have 5 schools for girls also, in which 135 students are taught. One hundred and seventy persons have been baptized in this district this year. So in my district there are 1,290 Christians, and they gave Rs. 587. Most of the Day Schools are Holmes Schools in this district. There are 75 Sunday Schools, which are flourishing.

The Hardoi Girls' School, supported by the Woman's Foreign Missionary Society, and Mr. and Mrs. John Holmes of Pittsburg in

conjunction, has had a prosperous year. The girls are making excellent progress and the school is in every way to be commended. A greater part of the girls' boarding house has been built this year and 35 girls have settled there. As Rev. Mr. Mansell reported last year, there is a pressing need ior a new church building at Hardoi. There are 4 ministers, 8 local deacons, 13 preachers, 22 exhorters and 30 teachers in this district. A great many of our people have been born again this year, and have become real spiritual Christians.

The Epworth League work of this district is very strong and supports the work of the Saviour efficiently. It is a great help in our work and every member is a true soldier of Jesus Christ. I thank God that all the workers have done their duties in His love and fear. May the Almighty God help all the workers more and more to bring many souls to Christ.

SAMBHAL DISTRICT.

REV. H J. ADAMS, *Presiding Elder.*—Last year I was transferred from Bisauli to Sambhal. When I went there I saw all the Christians and workers of the district, who treated me very kindly. I gave them some good advice concerning our work and was very glad also to receive some from them.

There are 13 circuits in the Sambhal District, with 77 sub-districts and 849 villages where the Gospel is preached and the work of God is done. In 674 villages there are Christians where the Bible is taught, and the results are encouraging. Each circuit has its own preacher-in-charge.

Preachers-in-charge, local preachers, exhorters, pastor teachers, teachers and zanana Bible-readers do their respective work well. On occasions of Quarterly Conference, we had many meetings which added much to the spiritual growth of many.

In the beginning of August we had a workers' meeting which continued for one week. Many Christians of the district were present and much work was done. We also had many revival meetings. Recitations, essays, lectures and sermons, &c., were given to our workers, and they returned to their stations filled with zeal. Many of our lately converted Christians are now giving up their former superstitious habits of idol-worshipping, marriage ceremonies, &c., and hence the congregation is getting more enlightened. By our co-operative exertions we succeeded in baptising 400 people of different castes this year, a number that exceeds the number of the past year.

We have 104 Sunday Schools in our district, in which 5,438 scholars are taught the Catechism, the Sunday School Lessons, the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. There are 73 day-schools, consisting of 1,202 students, and they are making great improvement. In Sambhal proper we have an English school up to the Middle, in which, besides many heathen boys, some 25 Christian boys are educated.

Owing to the famine of the last few years many of our Christian brethren were reduced to poverty, yet they willingly gave liberal subscriptions; Rs. 1,315 is the total subscription received, which exceeds the amount of last year. Rs. 206 was given for the support of the pastor.

The current number of Christians in our district, as found by the census, is 7,074. Our District Conference and *Isai Mela* were held with the Moradabad District Conference from the 27th of November to the 3rd

of December in Moradabad. We had a very good *Mela* and derived much benefit from its meetings. Our League, too, is making great improvement and we thank God for the help He has given us in our work. His helping hand is with us. He has been with us all the time and in all our work He guides us. The prospect for the future is good. From among the heathen many Jats, Thakurs, Brahmans, &c., buy Bibles and other religious books, and read them with interest. They, especially the Jats, mix with Christians and like their society much. They like to talk and discuss religious matters. They read the books and know more and more of Christ.

May God help us that we, by our united efforts, may be able to muster a great force of pure and holy men and bring it under the great banner of Christ. *Amen.*

PILIBHIT DISTRICT.

REV. H. A. CUTTING, *Presiding Elder.*—Being a new presiding elder in this field, I am not fully acquainted with this district. But from what I have seen and heard, I present my report as follows :—

There are 12 circuits, in which 6 conference members, and 8 local ordained elders and deacons, work as preachers-in-charge. Three circuits, *viz.*, Sirouli, Shahi and Baheri, are each so large that they can hardly be itinerated by one man: but want of money does not allow us to divide them each into two circuits. In our field twelve hopeful towns are lying empty of good and experienced preachers, but want of money does not allow us to supply the real needs of the district. I feel shame in stating this need on account of shortness of money, but am obliged to show it to the friends at home who support the work. We are not idle in collecting money from our native church. We increase our pastoral collections year by year and in my opinion the allowance raised this year is not less according to the present ability of our church. Our Christian community numbers 6,220, of whom 3,015 attend the Sunday services. Since we conducted 61 spiritual meetings, our people have increased the attendance of Sunday worship. This is one of the grand and hopeful means of church growth. Our schools and students are lessening in number, but improving in learning. At our last District Conference, the Sunday morning Love Feast meeting was talked of and remembered everywhere. In the beginning our leader read Zech. 10 : 1 and spoke only 5 minutes, and clouds of the Holy Ghost filled the house; then three ministers prayed and the light rain began; afterwards Piyari, a blind girl, stood and prayed, and the heavy rain filled the congregation abundantly and changed the witnesses of the meeting.

KUMAON DISTRICT.

Rev. S. KNOWLES, *Presiding Elder.*—We spent the months of February and March in the Barbhar and Tarai, at the foot of the Naini Tal range of hills, trying to follow in the blessed footsteps of Christ in preaching the Gospel of the Kingdom to the poor, and, as far as our medicine chest and knowledge would go, healing the sick. We always took advantage of an invitation to see a village school of preaching Christ to the boys and their friends assembled there; and often we have been followed to our camp by a number of boys and their village elders to hear more of this wonderful Incarnation. It was

our practice, too, in marching from camp to camp, to converse with travellers about Christ and his great salvation. Sweet memory carries us back forty years to this very itinerating region where, in company with our young colleague, J. M. Thoburn, fresh from America, and now our beloved Bishop, we made this same tour from Haldwani to Dechouri, through forests then almost impenetrable and impervious to the sun's rays, and filled with tigers, bears, lopards, and wild elephants, when we adopted the custom of speaking to all we met in the way of the dear loving Saviour who died for our sins, and who ever liveth to intercede with God for us. It is true, in those days, this was done in a very imperfect way, but the air around us was made to vibrate with the all-conquering name of Jesus, the sweet echo of which still comes to us with great comfort and encouragement; for instead of a dark pathless forest there are now rich cultivated fields and picturesque villages, in many of the latter Christian families enough to make up a congregation of spiritual worshippers of the true and living God; and among whom we had many profitable services during our visits in the months spoken of.

In Haldwani itself, whenever we came in from our itinerating tour, we held Hindustani and English services, for the Native Christians and Europeans of the place. The latter numbered as many as thirty persons in our Sunday evening worship.

At the end of March, after holding our Haldwani Quarterly Conference, we went up to Naini Tal to organize the Native work for the season and start our Vernacular School for the year, as well as see to the necessary repairs of mission property. Rev. B. Dass, pastor of the Native Church, has been indefatigable in his efficient help both in chapel preaching and school work.

We held our Naini Tal Quarterly Conference on the seventh of April, where the Native and English work were legally arranged for the year, Rev. B. M. Dass taking charge of the one, Rev. R. I. Faucett of the other.

On the 13th of April we started to pay our official visit to Dwarahat *via* Khairna and Ranikhet. At Pauri, five miles from the latter place, we found Santosh Ram and his wife working. They visit and preach in the villages perched round about on the hill-sides and mountain-tops, and only those who have tried it know how difficult and arduous it is to reach the nearest of these hamlets. They also teach a small school of boys and girls in their compound. We examined this school, and then, people gathering round, we preached Jesus and had prayer. Conducting some of these simple services have been the happiest moments of my life. So taking courage we press forward to pass the night at the comfortable Dak Bungalow at Ranikhet.

Next morning we had trouble about coolies; and only those who have experienced it know what vexation and annoyance this means. However, we finally get off and reach the welcome Mission House at Dwarahat. Nobody knows better how to give a kind reception to a tired guest then Mr. and Mrs. Rockey; so we are soon compensated for a wet and wearying, though not monotonous journey. That same evening we had our Quarterly Conference in the neat girls' school house. Twenty preachers and teachers were present. We found the collections on the circuit generous, the reports excellent and the hopes of the workers bright. We had the privilege and pleasure of exhorting this band of workers to greater diligence in the labour of love and patience of hope. On the next day, Sunday, there was Sabbath School in the morning, when we lectured on the subject of Jairus's daughter. At 1-30 there was a Love Feast led by Rev. H. Wilson; and we preached in the evening to a very intelligent congregation.

After auditing the Dwarahat accounts we left for Bhains Khet, and so on to Almora, where we had to meet the Revd. Mr. Bulloch of the London Missionary Society to arrange for our coming District Conference and their Jubilee Meeting in November next. We stayed over Sunday in Almora, and conducted the evening service in the Budden Memorial Church. This is a very fine churchlike, commodious building, in which it is a pleasure to preach.

We arrived back in Naini Tal on the 24th of April, and from then till the end of September were engaged in the duties of preacher-in-charge of the station. With the Revd. B. M. Dass we regularly took our alternate part in Sunday services and week-day meetings. We also occasionally preached in English, and took our part in the Thursday evening prayer meetings. During the summer months we commenced a series of lectures on popular subjects for the educated natives of the place, which proved successful. The Revd. Dr. Scott of Bareilly rendered very efficient aid in this work. The educational work of this station has been well looked after by Revd. Dr. Butcher at Oak Openings, and Miss Easton at Wellesley. Dr. Butcher's report speaks for itself. Under the able preaching and zealous pastoral care of Revd. R. I. Faucett, the English Church has been better attended all through the season than ever before. Mr. Faucett's report is given below.

In the beginning of October, having held our Haldwani and Naini Tal Quarterly Conferences, we started on our tour in Eastern Kumaon. We marched *via* Almora and Lahughat, twelve hard and laborious stages from Naini Tal; so different to the easy, commodious railway travelling on the plains. Though there are comfortable and picturesque Dak Bungalows at the end of each stage, yet we had to take our own cook and messing for the whole journey going and coming, and this involved extra trouble and expense. We say little of the irritation and provocation constantly caused by coolies failing to appear at the time of starting, or decamping on the way, but this adds to the real trials and crosses of each daily march; but the delightful scenery we passed through, and the almost constant view of the magnificent Snowy Range glittering in the golden sunshine, fully indemnified us for the arduousness and vexations of the road.

We left Almora for the Shor valley on Monday, the 8th, and reached on Thursday, the 11th October; thus doing the journey of eight marches in four days. On Friday we held the Pithoragarh Quarterly Conference, and in the evening preached in the chapel to a large congregation. On the following day we held an investigating Committee to inquire into charges against a local preacher on the circuit; and then had the unpleasant duty of sending up the case for trial at our District Conference. And here we may say in passing, that this trial was held, and the local preacher in question was cleared of the charges preferred against him. The Sabbath was "Missionary Sunday in Pithoragarh." We preached in the morning to a crowded house on "The Harvest Ripe," and after the sermon the "*Muthi* collection" was taken up. *Muthi* means handful, and the collection is what has been gathered in handfuls at each meal for weeks before. The church had been tastefully decorated with sheaves of different kinds of grain, and embellished with wreathes of wild flowers and field creepers, and presented a very unique appearance. The *Muthi* collection was valued at Rs. 30, and the cash collection at Rs. 80. In the evening we preached to as large an assembly as in the morning; and after this administered the Holy Sacrament. On Tuesday we went up three miles to the Chandog heights to see the Lepers' Home under the superintendence of the devoted Miss

Reed. We saw the sun rise and stripe the sides of the snowy mountains with golden bands, and make their tops glow with heavenly fire; and had a grand view of the whole Shor valley yielding up its richness to the reapers' sickles in the mellow light of a newborn day. We met Miss Reed on the verandah of her rose-covered cottage, and then went with her to see her new chapel gleaming in the sunshine, and dominating the hills around. We assisted in putting up the slab-stone on the gable front, on which is engraved the word "Bethel," with its translation in Hindi—House of God; then we had singing and prayer, and we gave an address in Hindi to the lepers and workmen present. Miss Reed is building a new house near her own for a lady companion; and she is happy to know she will soon cease to live alone on those lonely though beautiful heights.

We left Pithoragarh on the 17th and arrived at Lahughat on the 19th of October. On Saturday we visited the few European families in this once flourishing military station, and then examined our small Vernacular school. D. Hukill has a very encouraging work going on here. Sunday morning was Children's Day at Hukill's school, so we attended and gave an address. There were of boys, and their friends, with a few Europeans, about sixty present. In the evening we conducted an English service, and preached to 17 persons. Mrs. Colonel Tulloch kindly gave us the use of her drawing-room for the occasion, as well as conducted the hymn music.

We arrived in Almora on Friday, the 26th; and from that to the 31st we were engaged arranging forr our District Conference. It being the Jubilee year of the London Missionary Society in Almora, when fifty years ago the late Revd. Mr. Budden began the mission in Kumaon, the Revd. Mr. Bulloch wrote to ask that, as we were having our District Conference in Almora, if the Jubilee meetings could not be united with our conference, and thus show that the work of the two missions in these mountains was really one. To this we agreed; and so a programme was prepared in which members of both missions took part, covering about a week, from 31st of October to 6th of November. Wednesday evening was given up to a meeting of welcome, when Revd. Mr. Bulloch took the chair, and extending a hearty greeting to the M. E. Mission workers, explained the nature of the work done, and showed the progress made by their mission during the fifty years of its history in Kumaon. There were three meetings a day: at 8 A.M. preaching service; at 11 A.M. District Conference; and 5 P.M. preaching, followed by a prayer meeting. We preached the first sermon on Thursday morning. On Sunday morning was preaching by Revd. G. M. Bulloch; at noon the Annual Sermon by J. Abraham; and in the evening we preached in English. The Epworth League and Christian Endeavour Society had a very successful meeting on Saturday afternoon. The religious meetings were all characterized by a fervent spirit of devotion, of earnest prayers, zealous preaching, and trust in the presence and power of the blessed Holy Spirit. We believe, notwithstanding the disturbing influence of a trial going on, that much lasting spiritual good has been received by members of both missions.

After listening to a stirring exhortation from Revd. Mr. Bulloch, and reading out the appointments, we left for Haldwani on Monday afternoon, which place we were glad to reach in health and safety on the following Wednesday morning. To God be all the praise!

The Rev. J. C. Butcher, M. D., writes of the Naini Tal High School:—"The Boys' High School, Oak Openings, Naini Tal, has had a year of encouragement. Sixty-nine pupils have been in attendance during the year, and twelve new boys have already been promised for next

year. This indicates that the confidence in the school, which had been disturbed by repeated changes in the management, is being restored. The boys did very fairly in the Government examinations. During the year the school has come into possession of the neighboring estate of St. Asaph, containing nearly eleven acres of magnificent site on the top of the ridge, with views of the snows on one side and of the lake and plains on the other. The members of our Schools Committee themselves subscribed the money and presented the property to the school. On the estate is a fine old house, badly built. This we plan to move to a better site, and build accommodation for five small families. When built the new houses ought to bring us in a clear income of at least Rs. 1,200 a year, which would enable us to take at least a dozen boys on reduced fees, and thus extend the range of our influence. The cost of the removal of the house would probably be about Rs. 6,000. We are asking our friends to each of them give us Rs. 300, or $100, toward this as a Twentieth Century offering, and we hope that at least twenty of them will send us that amount.

"During the past two years about Rs. 4,000 has been wiped off the debt of the 'Poplars,' a large business block presented to the school as an endowment by the Rev. Thos. Craven. In a few years the entire debt on that building will have been paid off, and then we shall have a clear income of Rs. 5,000 a year from it for school purposes. So we may regard the present prospects of the school as encouraging."

Dwarahat, including Lohba.—N. L Rockey, missionary-in-charge, writes: "Ours is an isolated station. We are far away from European neighbors, European sympathy and associations, yet we find no time to get lonely. Sometimes the long mountainous way is wearisome and we wish that there could be other means of transportation than uncertain coolies. Our movements are all dependent on their pleasure. When they will, sunshine is about our path; when they wont, that is the end on't; we often have to await their more convenient season, even for very important movements. An example: We tried to return from conference straight home. We got as far as the foot of the mountains but not a cooly was available. We had to walk two miles to the nearest rest-house and with the greatest difficulty got our baggage there before night. Then came two days of weary, expensive waiting, during which it rained Snow fell, so that there was no hope for a move for days to come. We returned to Shahjahanpur, and had to wait two weeks before we could again attempt the march. These journeys took a greater part of $100—of our living allowance (Rs. 225), and deprived us of most of the days when our children could be at home with us.

"Notwithstanding these hardships we enjoy the work and are very glad to be accounted worthy of a place in this needy field. With my wife and three little ones, I made journeys amounting to 342 miles of this laborious travel, which means twenty-four days of actual journeying and as many more of detention and work by the way. I have also done a great deal more than this alone, visiting some places very difficult of access, where missionaries and Europeans have almost never, if ever, gone.

"It has been a year of almost famine. I planned many more days of itinerating but had to give it up and return home because I could buy no food for either horse or coolies. A great scarcity prevailed. It necessitated the opening of private relief works to keep a number of poor from bitter suffering. Several orphans were added to our school from among the sufferers.

"It has not been a year of great fruitage although of hard labor. There have been discouragements that have been very trying, but we

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
MORADABAD DISTRICT.												
Bijnor ..	646	570	85	1301	10	11	30	21	38	89	20	24
Chandausi ..	410	36	106	612	..	4	2	1	5	8	16	16
Dhampur ..	247	61	126	434	11	9	25	..	4	29	5	8
Kauth ..	295	164	281	740	4	6	16	2	23	41	10	10
Kirathpur ..	181	95	84	360	13	11	17	..	3	20	6	7
Kundarki ..	390	297	307	994	8	4	7	5	31	43	13	13
Mandawar ..	135	271	163	569	9	..	34	12	13	59	15	12
Moradabad ..	915	299	636	1,850	15	17	58	25	20	103	45	70
Nagina ..	330	193	299	822	8	2	23	..	3	26	10	13
Najibabad ..	35	89	76	200	2	3	17	..	..	17	8	8
Nurpur ..	210	130	110	450	8	1	10	1	5	16	6	7
Seohara ..	428	219	61	708	5	4	7	..	5	12	10	10
Sherkot ..	274	66	128	468	8	2	13	4	4	21	6	8
Thakurdwara ..	163	143	167	473	6	11	15	3	9	27	12	12
Total ..	4,659	2,633	2,689	9,981	107	85	274	74	163	511	182	218
PILIBHIT DISTRICT.												
Baheri ..	146	114	119	379	..	2	9	11	30	50	8	9
Bisalpur ..	133	246	214	593	..	2	21	3	19	43	8	8
Fathganj, West ..	239	486	180	905	..	7	10	17	18	45	15	17
Jahanabad ..	65	86	50	201	1	..	2	9	14	25	6	6
Milak ..	209	150	72	431	..	2	2	..	4	6	3	4
Mirganj ..	192	40	27	259	..	..	2	..	4	6	4	5
Nawabganj ..	120	81	112	313	6	5	8	7	13	28	5	6
Pilibhit ..	69	204	126	399	3	1	24	3	23	50	8	8
Puranpur ..	43	88	74	205	..	..	1	4	17	22	6	6
Rampur .	109	206	199	514	10	10	6	8	12	26	7	12
Shahi ..	401	262	64	727	4	2	18	..	7	25	8	8
Sirauli ..	374	450	474	1,298	10	8	41	2	33	76	9	8
Total ..	2,100	2,413	1,711	6,224	34	39	144	64	194	402	87	97
GONDA DISTRICT.												
Bahraich ..	52	130	86	268	16	6	8	2	2	12	10	22
Bhinga ..	150	70	44	264	18	13	6	5	11	22	8	12
Balrampur ..	107	60	26	193	11	16	2	3	6	11	9	10
Colonelganj ..	60	61	28	149	16	14	1	2	5	8	8	8
Gonda ..	63	48	72	183	2	4	1	..	6	7	15	16
Kaisarganj ..	96	53	49	198	7	5	3	5	9	17	6	6
Mankapur ..	40	45	26	111	8	9	2	4	8	14	5	9
Nawabganj ..	20	12	12	44	9	8	1	3	4	8	3	5
Nanpara ..	71	54	46	171	7	8	5	7	14	26	3	5
Total ..	659	533	389	1,581	94	83	29	31	65	125	67	93

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1900.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
SCHOLARS OF ALL AGES.																			
CHRISTIANS.		NON-CHRISTIANS.																	
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
185	210	100	121	616	460	1	41	1	34	..	..	..	2	1	3	7	10	20	43
70	65	200	70	405	385	1	30	..	..	..	..	..	..	1	2	2	5	6	16
75	35	30	20	160	138	1	22	..	..	..	..	..	..	1	2	2	5	5	15
250	60	130	95	535	430	1	25	..	..	..	..	..	..	..	2	1	3	5	11
60	30	30	20	140	115	1	20	..	..	..	..	..	..	1	..	2	4	4	11
130	124	115	107	476	430	1	30	..	..	..	..	..	..	1	2	3	10	8	24
125	80	65	60	330	208	1	28	..	..	..	..	..	..	1	1	3	2	6	13
450	325	201	450	1,426	1,210	1	90	1	140	1	1	2	5	2	9	7	10	37	74
123	90	45	70	328	257	1	14	..	..	..	..	..	..	1	3	1	6	9	20
63	..	..	32	95	80	1	18	..	..	..	..	..	..	..	1	1	4	4	10
60	20	12	13	105	94	1	12	..	..	..	..	..	..	..	4	1	4	5	14
94	55	29	45	223	194	1	21	..	..	..	..	..	..	..	1	3	9	4	17
30	20	15	6	71	65	1	14	..	..	..	..	..	..	..	3	..	11	5	19
236	60	102	50	448	295	1	20	..	..	..	..	..	..	..	1	3	4	8	16
1,951	1,174	1,074	1,159	5,358	4,361	14	385	2	174	1	1	2	7	9	34	36	87	126	303
142	75	60	26	303	290	1	30	..	..	..	..	..	..	1	1	4	5	6	17
250	150	275	200	875	725	1	40	..	..	..	..	..	..	..	3	3	1	5	12
350	218	150	75	793	725	1	65	..	..	..	..	..	..	3	5	3	5	11	27
80	20	120	20	240	180	1	25	..	..	..	..	..	..		1	2	3	4	10
56	33	40	30	159	140	1	18	..	..	..	..	..	..	..	1	2	3	4	10
177	75	289	286	827	725	1	25	..	..	..	..	..	..	..	2	..	5	3	10
147	57	138	15	357	280	1	16	..	..	..	..	..	..	..	3	2	8	4	17
165	87	300	30	582	490	1	50	..	..	..	..	..	..	1	2	3	6	8	20
40	26	10	46	122	109	1	18	..	..	..	..	..	..	..	1	3	3	2	9
65	62	30	62	219	185	1	40	..	..	..	..	..	..	..	4	1	6	5	16
212	82	40	15	349	220	1	50	..	..	..	..	..	..	..	3	7	1	6	17
208	100	130	100	538	424	1	47	..	..	..	..	..	..	1	4	4	3	8	20
1,892	985	1,582	905	5,364	4,493	12	424	..	..	..	..	..	..	6	30	34	49	66	185
198	90	266	140	694	700	1	96	2	68	..	..	..	..	1	2	6	4	8	21
109	99	220	95	523	498	4	246	..	..	..	..	..	..	1	3	1	1	5	11
103	98	230	116	547	516	3	81	1	18	..	..	..	..	1	2	3	8	4	18
54	30	160	90	334	314	3	52	..	..	..	..	..	..	1	2	3	..	3	9
32	100	419	135	686	600	1	39	1	50	..	..	2	4	1	1	3	2	5	18
92	56	80	45	273	278	1	26	1	29	..	..	..	..	1	1	2	2	2	8
68	39	106	41	254	240	1	41	..	..	..	..	..	..	1	2	2	2	6	13
12	16	80	61	169	154	1	18	..	..	..	..	..	..	1	..	2	..	3	6
46	40	68	60	214	205	1	33	1	18	..	..	..	..	..	2	1	..	2	5
714	568	1,620	783	3,694	3,505	16	632	6	183	..	..	2	4	8	15	23	19	38	109

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
BAREILLY DISTRICT.												
Aonla ..	346	395	476	1,217	8	4	20	13	46	79	8	14
Bareilly ..	405	406	389	1,200	13	18	18	6	18	42	58	119
Bareilly Sadar Bazar ..	111	127	140	378	7	2	2	3	10	15	12	15
Bhamora ..	210	72	175	457	2	12	22	8	23	53	5	5
Bilsi ..	809	146	490	1,445	5	4	28	5	9	42	11	12
Binawar ..	195	263	282	740	3	5	18	..	..	18	7	7
Bisauli ..	530	753	659	1,942	16	12	57	36	64	157	16	16
Budaon ..	460	221	422	1,103	9	2	39	2	12	53	20	32
Dataganj ..	447	136	215	798	7	5	18	3	6	27	16	12
Faridpur ..	95	211	150	456	8	5	9	3	16	28	9	8
Jalalabad ..	230	150	101	481	3	3	16	..	2	18	7	7
Kakrala ..	242	172	247	661	4	..	33	13	8	54	10	12
Khera Bajhera ..	66	88	91	245	1	2	6	9	17	32	8	8
Miranpur Katra..	152	115	97	364	3	2	11	2	8	21	12	12
Mohamdi ..	46	27	26	99	..	1	2	3	5	10	6	4
Panahpur ..	27	176	95	298	2	3	10	..	7	17	3	7
Powayan ..	144	209	124	477	19	10	14	11	8	33	12	12
Shahjahanpur E. ..	110	105	142	357	4	6	3	4	8	15	11	20
Shahjahanpur W.	164	106	211	481	.	..	6	3	3	12	18	18
Tilhar ..	127	277	146	550	3	1	10	12	32	54	25	16
Ujhani ..	504	114	414	1,032	6	13	10	7	9	26	7	9
Total ..	5,420	4,269	5,092	14,781	123	110	352	143	311	806	281	365
GARHWAL DISTRICT.												
Bainoli ..	3	9	9	21	..	..	2	..	..	2	1	1
Kainur ..	48	14	16	78	1	..	4	1	..	5	9	12
Lansdowne and Kotdwara .	22	26	26	74	2	..	5	1	7	13	9	9
Pauri and Gadoli. .	114	141	159	414	5	1	5	3	4	12	12	27
Ramni ..	5	6	11	22	..	..	3	..	2	5	4	4
Srinagar ..	125	38	40	203	..	..	9	8	8	25	7	4
Total ..	317	234	261	812	8	1	28	13	21	62	42	57
KUMAON DISTRICT.												
Bhot ..	9	11	11	31	..	..	1	..	..	1	4	5
Dwarahat ..	25	93	65	183	2	..	6	1	1	8	8	21
Haldwani ..	144	53	29	226	4	1	..	..	..	..	5	12
Naini Tal, Hind. . .	80	39	30	149	1	2	2	1	1	4	2	12
Naini Tal, Eng. . .	2	34	20	56	..	..	3	..	..	3	2	20
Pithoragarh ..	224	167	97	488	11	6	4	15	19	38	15	31
Total ..	484	397	252	1,133	18	9	16	17	21	54	36	101

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1900.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.								
SCHOLARS OF ALL AGES.																		
CHRISTIANS.		NON-CHRISTIANS.																
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
360	150	50	50	610	400	1	25	..	..	..	..	..	..	1	5	2	3	8	19
507	560	997	587	2,651	2,346	2	200	1	210	2	2	2	8	4	19	33	14	34	118
225	50	125	25	425	350	..	..	..	..	..	..	..	1	1	1	2	5	2	12
65	30	30	15	140	40	1	50	..	..	..	..	..	..	1	1	5	5	5	17
200	70	25	15	310	275	1	35	..	..	..	..	..	..	1	2	5	7	8	23
191	40	19	21	271	80	1	20	..	..	..	..	..	..	..	4	1	2	7	14
202	90	80	20	392	390	1	40	..	..	..	..	..	..	1	6	4	..	9	20
237	238	84	114	673	463	1	94	1	90	1	1	1	..	1	2	6	10	19	41
185	92	35	10	322	311	1	25	..	..	..	..	..	..	1	1	2	5	5	14
200	60	50	25	335	236	1	30	..	..	..	..	..	..	1	3	3	2	11	20
100	68	90	50	308	125	1	34	..	..	..	..	..	..	1	2	1	6	5	15
322	320	115	112	869	850	1	20	..	..	..	..	..	..	..	3	2	3	4	12
76	65	72	44	257	200	1	45	..	..	..	..	..	..	1	2	2	3	5	13
210	154	80	131	575	325	1	22	..	..	..	..	..	..	1	1	3	4	4	13
30	20	30	23	103	100	1	20	..	..	..	..	..	..	..	2	2	..	2	6
195	131	21	15	362	300	1	25	..	..	..	..	..	..	1	1	4	2	3	11
108	80	100	66	354	300	1	28	..	..	..	..	..	..	1	3	3	2	9	18
250	40	210	96	596	460	1	40	1	30	1	1	..	..	2	5	1	4	4	18
81	175	238	135	629	525	1	46	1	40	1	..	1	2	1	4	2	3	14	28
290	207	216	56	769	686	1	78	..	..	..	..	..	..	1	4	7	18	16	46
75	60	20	10	165	140	..	..	1	13	..	..	..	..	1	1	6	2	5	15
4,109	2,700	2,687	1,620	11,116	8,902	20	877	5	383	5	4	4	11	22	72	96	100	179	493
10	10	8	7	35	30	..	..	..	..	..	..	..	..	1	..	..	..	..	1
33	7	70	..	110	100	1	17	..	..	..	..	..	..	1	2	2	5	5	15
59	25	107	.	191	180	1	25	..	..	..	..	..	..	..	3	3	1	3	10
133	161	85	21	400	342	2	95	2	44	1	1	1	3	..	6	5	4	19	40
8	10	20	9	47	35	..	..	..	..	..	..	..	..	1	1	..	1	5	8
40	20	20	10	90	80	..	..	..	..	..	..	..	..	..	2	2	..	3	7
283	233	310	47	873	767	4	137	2	44	1	1	1	3	3	14	12	11	35	81
8	8	22	23	61	45	1	16	..	..	..	..	1	1	1	2	6	2	2	15
57	62	133	24	276	190	2	66	1	24	1	1	..	1	1	8	4	4	16	36
40	10	60	4	114	80		..	..	..	..	..	..	..	..	2	4	1	2	9
15	7	100	40	162	150	1	20		..	1	1	1	1	..	5	1	..	5	15
70	125	..	..	195	185	..	..	..	..	3	2	3	1	..	1	..	..	..	10
113	180	444	10	747	650	1	90	..	..	..	..	2	4	1	7	6	4	29	53
303	392	759	101	1,555	1,300	5	192	1	24	5	4	7	8	3	25	21	11	54	138

CHURCH MEMBERSHIP

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
OUDH DISTRICT.												
Lakhimpur ..	55	24	45	124	1	..	1	5	10	16	18	18
Tikaitnagar ..	14	12	15	41	7	2	5	3	7	15	6	6
Rae Bareilly ..	92	75	78	245	7	8	10	5	16	31	24	24
Barabanki ..	108	37	79	224	3	1	4	3	16	23	23	23
Sitapur ..	162	136	241	539	4	8	11	6	16	33	44	44
Sidhauli ..	37	24	18	79	1	..	1	7	17	25	10	10
Malihabad ..	31	11	18	60	..	..	1	2	4	7	6	6
Lucknow, Hind. ..	281	142	93	516	3	4	14	5	17	36	37	56
Lucknow, Eng. ..	11	97	..	108	..	..	6	..	..	6	1	11
Total ..	791	558	587	1,936	26	23	53	36	103	192	169	198
SAMBHAL DIST.												
Amroha ..	133	436	275	844	7	4	16	9	21	46	9	14
Basta ..	207	268	177	652	10	4	15	13	23	51	6	6
Babu Khera ..	151	125	172	448	15	5	5	3	8	16	6	10
Bahjoi ..	86	225	235	546	17	21	5	..	8	13	8	8
Dhanaura ..	118	277	195	590	2	3	30	12	34	76	6	6
Gunnaur ..	371	138	291	800	8	3	27	2	9	38	7	12
Hasanpur ..	250	335	191	776	3	5	12	10	18	40	10	10
Narainiya ..	100	219	197	516	5	2	4	..	..	4	6	6
Rasulpur ..	99	101	101	301	4	2	15	4	5	24	7	10
Rajpura ..	288	147	225	660	58	18	8	4	20	32	8	9
Sharifpur ..	106	136	128	370	3	1	13	..	3	16	6	6
Shahpur ..	135	68	92	295	15	20	15	12	14	41	10	12
Sambhal ..	80	70	99	249	1	3	3	..	..	3	15	15
Total ..	2,124	2,545	2,378	7,047	148	91	168	69	163	400	104	124
HARDOI DISTRICT.												
Bilgram ..	27	46	26	99	..	..	1	3	20	24	8	5
Hardoi ..	70	70	90	230	1	4	5	2	13	20	7	7
Mallawan ..	20	12	31	63	5	1	1	2	4	7	7	5
Pihani ..	35	21	48	104	12	15	3	1	3	7	5	5
Safipur ..	15	7	13	35	..	2	1	3	9	13	6	6
Shahabad ..	202	53	54	309	12	12	10	5	36	51	18	15
Sandi ..	62	30	40	132	2	..	1	7	11	19	8	6
Sandila ..	20	10	7	37	..	..	2	2	5	9	5	4
Unao ..	78	80	21	179	4	2	3	2	10	15	11	13
Total ..	529	329	330	1,188	36	36	27	27	111	165	75	66
Grand Total 1900 .	17,083	13,911	13,689	44,683	594	477	1,091	474	1,152	2,717	1,043	1,319
Total 1899 ..	17,597	15,421	12,812	45,830	486	470	1,026	385	976	2,387	995	1,262
Increase ..	..	..	877	..	108	7	65	89	176	330	48	57
Decrease ..	514	1,510	..	1,147	..	..	..	.	..	..	..	..

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1900.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.								
SCHOLARS OF ALL AGES.																		
CHRISTIANS.		NON-CHRISTIANS.																
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
59	44	214	141	458	410	1	30	...	..	..	..	..	..	1	4	2	1	6	14
26	14	140	76	250	200	1	15	.	..	..	..	..	..	..	2	1	1	3	7
56	50	1,050	242	1,398	1,240	1	30	1	20	..	..	..	..	1	5	8	2	8	24
43	7	655	114	819	640	1	69	...	..	..	..	..	..	1	5	3	2	6	17
213	207	838	872	2,130	1,902	1	49	1	85	1	1	1	2	1	8	8	4	16	42
30	40	100	70	240	225	1	25	...	..	..	..	..	..	1	3	..	2	5	11
18	6	80	50	154	122	1	14	.	..	..	..	..	..	1	1	2	3	4	11
204	276	800	112	1,391	1,120	1	80	1	90	5	4	7	1	2	12	2	..	7	40
50	90	..	..	140	97	1	45	..	..	1	1	..	..	..	3	..	..	..	5
693	733	3,877	1,677	6,980	5,956	9	357	3	195	7	6	8	3	8	43	26	15	55	171
312	208	81	52	653	592	1	19	..	..	..	..	..	.	1	2	1	4	5	13
160	62	46	43	311	285	1	20	..	..	..	..	..	.	1	..	4	1	7	13
150	100	60	55	365	290	1	15	..	..	..	..	..	.	1	..	1	5	5	12
100	20	50	40	210	180	..	..	..	..	..	..	..	.	..	1	3	1	3	8
143	122	102	39	406	390	1	37	..	..	..	..	..	.	1	1	3	2	6	13
355	75	50	47	527	480	1	20	..	..	..	..	..	.	1	1	1	6	4	13
325	90	175	55	645	525	1	25	..	..	..	..	..	.	1	2	1	4	6	14
90	46	30	9	175	140	1	25	..	..	..	..	..	.	..	1	1	4	3	9
60	90	85	25	260	200	1	11	..	..	..	..	..	.	..	2	1	4	4	11
250	150	118	74	592	520	1	25	..	..	..	..	..	.	..	1	1	5	2	9
70	56	69	63	258	200	1	14	..	..	..	..	..	.	..	1	2	1	5	9
140	110	90	200	540	500	1	16	..	..	..	..	..	.	..	2	3	2	5	12
95	125	151	125	496	448	1	70	..	..	..	..	..	.	1	3	..	8	11	23
2,250	1,254	1,107	827	5,438	4,750	12	297	..	..	..	..	..	..	7	17	22	47	66	159
15	35	180	50	280	200	1	32	..	..	.	..	..	..	1	3	..	3	7	14
100	130	200	70	500	450	1	70	1	40	..	..	..	..	1	6	4	3	10	24
12	13	148	..	173	150	1	12	..	..	..	..	..	..	..	2	1	2	5	10
50	54	291	80	475	450	..	..	..	..	..	..	..	..	..	1	2	3	3	9
12	11	91	21	135	120	..	..	..	..	.	..	..	..	..	2	1	3	3	9
178	80	1,412	450	2,120	1,900	1	75	..	..	..	..	..	..	1	2	4	15	15	37
70	62	248	120	500	360	..	..	..	..	.	..	..	..	..	1	3	2	5	11
12	6	160	20	198	160	..	..	..	..	..	..	..	..	..	1	3	..	4	8
101	57	164	90	412	390	1	35	..	..	..	..	..	..	1	3	4	3	6	17
550	448	2,894	901	4,793	4,180	5	224	1	40	..	..	..	..	4	21	22	34	58	139
12,745	8,487	15,919	8,020	45,171	38,214	97	3,525	20	1043	19	16	24	36	70	271	292	373	677	1,778
13,170	8,169	12,827	6,718	40,884	35,647	95	3,579	22	1326	20	20	25	29	72	269	298	326	647	1,706
..	318	3,092	1,302	4,287	2,567	2	..	..	..	..	..	..	7	..	2	..	47	30	72
425	..	..	..	..	..	..	54	2	283	1	4	1	..	2	..	6	..	..	..

NAMES OF CIRCUITS.	Church Property.									Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid for Building, Improving and Purchasing Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bareilly District.														
Aonla ..	1	500	4	900	50	1,450	..	..	49	72	70	..	4	74
Bareilly ..	3	15,073	5	35,000	103700	153773	..	..	..	496	313	186	4	503
Bareilly Sadar Bazar ..	1	400	1	300	1,000	1,700	50	..	58	50	26	24	1	51
Bhamora ..	1	1,000	3	202	..	1,202	83	83	638	48	41	..	1x	42
Bilsi ..	1	500	2	600	50	1,150	..	..	86	24	67	..	3	70
Binawar ..	2	230	3	451	..	681	..	..	195	18	27	..	2	29
Bisauli ..	2	80	2	1,160	..	1,240	..	..	72	..	88	..	2	90
Budaon ..	2	19,000	3	7,150	15,060	41,210	..	..	372	240	78	136	5x	219
Dataganj ..	1	100	3	200	50	350	24	..	72	36	34	..	1	35
Faridpur ..	2	400	3	360	..	760	..	..	72	..	27	..	1	28
Jalalabad ..	1	150	2	600	..	750	..	..	75	.	39	..	4	43
Kakrala ..	1	120	4	500	40	660	..	..	..	48	48	..	3	51
Khera Bajhera,	1	4,000	2	3,000	100	7,100	..	..	237	36	48	..	1x	49
Miranpur Katra	1	50	2	200	..	250	..	..	..	..	30	..	..	30
Mohamdi ..	..	..	1	50	..	50	..	..	82	..	17	..	1	18
Panahpur ..	1	1,000	3	450	..	1,450	..	..	50	..	35	..	..	35
Powayan ..	1	100	5	340	3	443	..	..	102	..	53	..	2	55
Shahjahanpur E	2	6,500	3	5,200	12,000	23,700	..	..	450	..	156	1005	10	1,171
Shahjahanpur W	3	4,200	4	9,000	27,325	40,525	..	..	..	168	83	79	8	170
Tilhar ..	12	1,500	3	1,500	60	3,060	..	..	..	60	60	..	1	61
Ujhani ..	..	..	2	250	..	250	..	..	31	48	51	..	1	52
Total ..	39	54,903	60	67,413	159438	281754	157	83	2,641	1344	1391	1430	56x	2,877
Garhwal District.														
Bainoli ..	..	..	..	..	..	..	..	..	..	6	6	..	1	7
Kainur ..	..	..	1	150	..	150	..	..	..	22	22	..	2	24
Lansdowne and Kotdwara .	..	..	2	2,700	1,000	3,700	..	..	..	15	13	..	1	14
Pauri and Gadoli	5	8,550	7	10,400	31,800	50,750	..	.	..	39	39	39	9	87
Ramni ..	1	350	1	150	..	500	..	..	..	10	10	..	1	11
Srinagar ..	1	100	2	350	..	450	..	..	..	9	9	..	1	10
Total ..	7	9,000	13	13,750	32,800	55,550	..	..	..	101	99	39	15	153
Kumaon Dist.														
Bhot ..	3	2,400	1	200	1,900	4,500	..	..	..	..	13	..	3	16
Dwarahat ..	3	3,600	5	3,300	2,700	9,600	..	..	130	..	33	49	10	92
Haldwani ..	1	1,800	2	1,500	2,200	5,500	..	..	120	..	5	..	..	5
Naini Tal, Hind.	1	5,000	1	1,000	18,000	24,000	..	..	..	240	120	80	9x	209x
Naini Tal, Eng.	1	25,000	3	28,000	184500	237500	105000	..	..	..	..	1510	..	1,510
Wellesly Girls Sl.	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Pithoragarh ..	4	3,500	9	4,860	22,000	30,360	..	..	..	120	186	236	10	432
Total ..	13	41,300	21	38,860	231300	311460	105000	..	250	360	357	1875	32x	2,264x

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1900.

FINANCES.

Benevolent Collections.									Other Collections.				Income earned in Southern Asia.				
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
5	..	1	1	..	..	1	..	8	..	..	..	82	..	..	..	..	82
50	..	11	..	..	19	55	135	270	..	150	25	948	3,126	594	436	4,156	5,104
3	1	x	..	..	..	..	..	4x		..	..	56	..	54	50	104	160
2x	..	x	x	..	x	1x	..	5x	20	..	..	67	..	..	..	..	67
7	..	1x	1x	1	1	1x	..	12x	..	.	...	83	120	..	..	120	203
3	..	..	1	..	x	1	..	5x	..	..	..	34	..	..	..	..	34
12	1x	1	1	..	..	2x	..	18	..	..	..	108	..	..	..	..	108
50x	4x	10	7x	x	2x	..	39x	115x	..	..	..	334	1,869	3,660	..	5,529	5,863
6	..	1	..	..	1	..	..	8	..	..	..	43	..	..	..	..	43
2	..	1	..	..	1	1	..	5	..	..	..	33	..	..	..	..	33
4x	..	1	..	..	..	..	..	5x	..	..	..	48	..	..	..	..	48
3	..	1	1	..	1	1	..	7	..	..	..	58	..	..	..	..	58
6x	1x	1	x	..	..	x	1x	11x	..	..	..	60	..	..	..	..	60
6	..	..	..	..	..	1	..	7	..	..	..	37	..	..	..	..	37
3	1	..	1	..	..	x	..	5x	..	..	..	24	..	..	..	..	24
3x	..	..	..	..	..	..	..	3x	..	..	..	39	144	..	..	144	183
3	..	1	1	..	1	..	..	6	..	..	..	61	..	..	..	..	61
30	10	5	9	..	1	10	..	65	..	..	..	1,236	2,018	1,301	1,474	4,793	6,029
51	..	10	3x	..	..	18x	..	83x	..	..	..	254	532	100	..	632	886
4	..	..	..	..	..	..	..	4	..	..	..	65	..	..	..	..	65
4	..	1	..	..	..	x	..	6	..	..	..	58	..	..	..	..	58
258x	19x	48	28x	1x	27x	95	176x	657x	20	150	25	3,728	7,809	5,709	1,960	15,478	19,206
1	..	..	1	..	..	..	..	2	..	..	..	9	..	..	..	..	9
2	..	1x	3	..	1	..	..	7x	..	..	..	31x	..	..	..	..	31x
1	..	1	.		1	..	..	3	..	..	..	17	..	..	..	..	17
10	..	11x	23	..	7x	51x	26	129x	..	12x	..	227x	1,318	500	..	1,818	2,045x
1	..	1	1	..	1	..	..	4	..	..	..	15	..	..	..	..	15
1	..	1	1	..	1	..	..	4	.	..	..	14	..	..	..	..	14
16	..	16x	29	..	11x	51x	26	149x	..	12x	..	314x	1,318	500	..	1,818	2,132x
15x	..	2x	3	..	2x	7x	13	43x	..	..	..	60	116	..	..	116	176
40	15	13	11	6	14	22	..	121	..	28	3	244	278	394	350	1,022	1,266
3	..	..	..	..	..	..	..	3	..	..	..	8	100	80	..	180	188
26x	..	25x	..	..	..	8x	..	60x	..	..	..	269	1,032	1,153	261	2,446	2,715
69	..	325	..	..	..	..	4724	5118	..	..	..	6,628	2,320	16,350	..	18,670	25,298
..	..	..	..	..	..	..	..	..	..	..	..	..	4,800	16,800	..	21,600	21,600
80	..	14x	11x	..	..	11x	79	196	..	24	..	652	812	..	..	812	1,464
234	15	380x	25x	6	16x	49x	4816	5542	..	52	3	7,861	9,458	34,777	611	44,846	52,707

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Moradabad District.										
Bijnor ..	9	155	45	200	170	7	118	12	130	115
Chandausi ..	10	60	81	141	127	6	8	32	40	31
Dhampur ..	5	39	5	44	36	3	19	3	22	18
Kanth ..	4	35	11	46	20	2	18	5	23	12
Kirathpur ..	4	53	35	88	65	2	11	12	23	19
Kundarki ..	6	76	42	118	94	4	50	39	89	69
Mandawar ..	6	53	26	79	62	3	18	17	35	25
Moradabad ..	12	114	77	191	174	25	57	309	366	280
Nagina ..	5	49	34	73	71	2	22	12	34	31
Najibabad ..	5	40	24	64	41	2	27	..	27	16
Nurpur ..	3	30	..	30	28	2	20	..	20	19
Seohara ..	5	36	4	40	35	3	11	5	16	13
Sherkot ..	5	28	5	33	27	..	..	..	..	..
Thakurdwara ..	5	42	56	98	70	4	22	26	48	35
Total ..	84	810	445	1,255	1,020	65	401	472	873	683
Pilibhit District.										
Baheri ..	6	66	10	76	70	1	13	10	23	18
Bisalpur ..	7	80	..	80	63	1	7	4	11	8
Fathganj ..	5	64	31	95	80	3	22	30	52	35
Jahanabad ..	4	55	..	55	30	1	5	2	7	5
Milak ..	2	29	..	29	25	1	7	..	7	5
Mirganj ..	3	49	..	49	36	..	..	..	..	..
Nawabganj ..	4	63	5	68	42	3	27	2	29	15
Pilibhit ..	6	77	11	88	70	4	45	40	85	60
Puranpur ..	5	46	46	92	60	1	3	9	12	8
Rampur ..	6	89	31	120	85	2	19	7	26	15
Shahi ..	7	88	..	88	55	2	26	..	26	16
Sirauli ..	7	93	21	114	82	6	46	6	52	38
Total ..	62	799	155	954	698	25	220	110	330	223
Gonda District.										
Bahraich ..	2	65	140	205	185	1	8	35	43	35
Bhinga ..	1	12	42	54	49	..	..	..	..	..
Balrampur ..	1	12	60	72	62	..	..	..	..	..
Colonelganj ..	..	..	..	..	..	..	..	..	..	..
Gonda ..	2	8	115	123	99	..	..	..	..	..
Kaisarganj ..	..	..	..	..	..	..	..	..	..	..
Mankapur ..	2	24	35	59	50	..	..	..	..	..
Nawabganj ..	1	4	52	56	51	1	3	12	15	12
Nanpara and Rupaidiha ..	2	7	36	43	39	1	12	4	16	13
Total ..	11	132	480	612	535	3	23	51	74	60

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1900.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	Non-Christians.	Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	Non-Christians.	Totals.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	..	..	1	47	1	48	30	17	23	378	315
..	..	..	..	..	..	..	..	..	..	16	16	181	158
..	..	..	..	..	..	..	..	..	..	8	8	66	54
..	..	..	..	..	..	..	..	..	..	6	6	69	32
..	..	..	..	..	..	..	..	..	..	6	6	111	84
..	..	..	..	..	..	..	..	..	..	10	10	207	163
..	..	..	..	..	..	..	..	..	..	9	9	114	87
1	102	151	253	227	1	115	..	115	105	39	66	925	786
..	..	..	..	..	..	..	..	..	..	7	7	117	102
..	..	..	..	..	..	..	..	..	..	7	7	91	57
..	..	..	..	..	..	..	..	..	..	5	5	50	47
..	..	..	..	..	..	..	..	..	..	8	8	56	48
..	..	..	..	..	..	..	..	..	..	5	6	33	27
..	..	..	..	..	..	..	..	..	..	9	10	146	105
1	102	151	253	227	2	162	1	163	135	152	187	2,544	2,065
..	..	..	..	..	..	..	..	..	..	7	7	99	88
..	..	..	..	..	..	..	..	..	..	8	8	91	71
..	..	..	..	..	..	..	..	..	..	8	11	147	115
..	..	..	..	..	..	..	..	..	..	5	5	62	35
..	..	..	..	..	..	..	..	..	..	3	3	36	30
..	..	..	..	..	..	..	..	..	..	3	3	49	36
..	..	..	..	..	..	..	..	..	..	7	7	97	57
..	..	..	..	..	..	..	..	..	..	10	10	173	130
..	..	..	..	..	..	..	..	..	..	6	6	104	68
..	..	..	..	..	..	..	..	..	..	8	8	146	100
..	..	..	..	..	..	..	..	..	..	9	9	114	71
..	..	..	..	..	..	..	..	..	..	13	13	166	120
..	..	..	..	..	..	..	..	..	..	87	90	1,284	921
..	..	..	..	..	..	..	..	..	..	3	12	248	220
..	..	..	..	..	..	..	..	..	..	1	2	54	49
..	..	..	..	..	..	..	..	..	..	1	2	72	62
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	1	76	1	77	69	3	16	200	168
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	2	2	59	50
..	..	..	..	..	..	..	..	..	..	2	2	71	63
..	..	..	..	..	..	..	..	..	..	3	3	59	52
..	..	..	..	..	1	76	1	77	69	15	39	763	664

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Bareilly District.										
Aonla ..	3	122	..	122	84	1	10	5	15	10
Bareilly ..	8	57	75	132	121	16	56	175	231	200
Bareilly Sadar Bazar ..	1	1	30	31	25	..	..	..	..	..
Bhamora ..	4	50	..	50	14	2	15	..	15	5
Bilsi ..	5	84	5	89	80	2	23	..	23	21
Binawar ..	3	35	..	35	15	..	..	..	..	..
Bisauli ..	4	68	20	88	72	2	30	..	30	25
Budaon ..	8	101	24	125	80	14	36	146	182	124
Dataganj ..	1	10	..	10	3	1	9	..	9	2
Faridpur ..	1	15	1	16	12	..	..	..	..	..
Jalalabad ..	4	36	..	36	25	1	..	25	25	20
Kakrala ..	..	..	..	..	..	..	..	..	..	..
Khera Bajhera, ..	2	..	72	72	37	2	..	44	44	31
Miranpur Katra ..	2	25	10	35	20	..	..	..	..	..
Mohamdi ..	3	4	14	18	12	..	..	..	..	..
Panahpur ..	..	..	..	..	..	..	..	..	..	..
Powayan ..	1	18	19	37	20	1	20	14	34	22
Shahjahanpur E. ..	1	49	..	49	30	4	..	81	81	72
Shahjahanpur W. ..	6	43	33	76	54	1	6	..	6	3
Tilhar ..	5	48	7	55	45	1	6	3	9	5
Ujhani ..	6	82	9	91	70	1	6	2	8	5
Total ..	68	848	319	1,167	819	49	217	495	712	545
Garhwal District.										
Bainoli ..	1	5	6	11	8	..	..	..	..	..
Kalnur ..	5	40	60	100	90	..	..	..	..	..
Lansdowne and Kotdwara	..	..	..	..	..	..	..	..	..	..
Pauri and Gadoli .	4	38	20	58	47	3	10	49	59	38
Ramni ..	1	5	8	13	8	..	..	..	..	..
Srinagar ..	1	2	13	15	9	..	..	..	..	..
Total ..	12	90	107	197	162	3	10	49	59	38
Kumaon District.										
Bhot ..	5	..	100	100	82	..	..	..	..	..
Dwarahat ..	3	3	76	79	61	1	..	6	6	3
Haldwani ..	3	10	25	35	30	1	1	17	18	11
Naini Tal, Hind. ..	..	..	..	..	..	2	2	53	55	40
Naini Tal, English ..	..	..	..	..	..	..	..	..	..	..
Pithoragarh ..	18	30	600	690	446	3	70	38	108	60
Total ..	29	43	861	904	619	7	73	114	187	114

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1900.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Totals.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	..	..	..	..	..	..	..	4	4	137	94
1	50	40	90	80	1	307	2	309	280	26	38	762	681
..	..	..	..	..	..	..	..	..	..	1	2	31	25
..	..	..	..	..	..	..	..	..	..	6	6	65	19
..	..	..	..	..	..	..	..	..	..	7	7	112	101
..	..	..	..	..	..	..	..	..	..	3	3	35	15
..	..	..	..	..	..	..	..	..	..	6	6	118	97
1	71	102	173	145	1	88	..	88	73	24	39	568	422
..	..	..	..	..	..	..	..	..	..	2	2	19	5
..	..	..	..	..	..	..	..	..	..	1	1	16	12
..	..	..	..	..	..	..	..	..	..	5	5	61	45
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	4	5	116	68
..	..	..	..	..	..	..	..	..	..	2	2	35	20
..	..	..	..	..	..	..	..	..	..	3	3	18	12
1	22	..	22	10	1	12	..	12	8	2	2	34	18
..	..	..	..	..	..	..	..	..	..	2	2	71	42
2	99	136	235	190	..	..	..	..	..	7	10	365	292
..	..	..	..	..	1	102	1	103	90	8	14	185	147
..	..	..	..	..	..	..	..	..	..	6	6	64	50
..	..	..	..	..	..	..	..	..	..	7	8	99	75
5	242	278	520	425	4	509	3	512	451	126	165	2,911	2,240
..	..	..	..	..	..	..	..	..	..	1	1	11	8
..	..	..	..	..	..	..	..	..	..	5	5	100	90
1	1	15	16	16	..	..	..	..	..	1	1	16	16
1	22	107	129	101	1	67	..	67	63	9	25	313	249
..	..	..	..	..	..	..	..	..	..	1	2	13	8
..	..	..	..	..	..	..	..	..	..	1	1	15	9
2	23	122	145	117	1	67	..	67	63	18	35	468	380
..	..	..	..	..	..	..	..	..	..	5	5	100	82
1	24	43	67	63	1	30	..	30	24	6	18	182	151
1	1	34	35	25	..	..	..	..	..	5	5	88	66
1	4	132	136	125	..	..	..	..	..	3	15	191	165
1	69	..	69	55	1	123	..	123	110	2	23	192	165
2	30	14	44	20	..	..	..	..	..	23	39	842	526
6	128	223	351	288	2	153	..	153	134	44	105	1,595	1,155

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.					GIRLS' SCHOOLS.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
OUDH DISTRICT.										
Lakhimpur ..	2	6	39	45	42	..	..	..	..	..
Tikaitnagar ..	2	5	27	32	24	..	..	..	..	..
Rae Bareilly ..	7	30	137	167	155	1	7	..	7	6
Barabanki ..	7	10	120	130	106	1	3	21	24	18
Sitapur ..	1	5	14	19	17	..	..	..	..	..
Sidhauli ..	..	..	..	..	..	..	..	..	..	..
Malihabad ..	2	5	25	30	22	..	..	..	..	..
Lucknow, Hind. ..	5	18	93	111	100	7	3	153	156	110
Lucknow, Eng. ..	..	..	..	..	..	..	..	..	..	..
Total ..	26	79	455	534	466	9	13	174	187	134
SAMBHAL DIST.										
Amroha ..	4	61	8	69	58	4	16	8	24	18
Basta ..	2	27	8	35	26	1	9	2	11	7
Babu Khera ..	4	32	5	37	30	1	6	..	6	4
Bahjoi ..	2	25	..	25	19	1	10	..	10	7
Dhanaura ..	2	30	..	30	24	1	4	..	4	3
Gunnaur ..	1	15	..	15	12	..	..	..	..	..
Hasanpur ..	4	22	38	60	40	2	..	30	30	25
Narainiya ..	5	100	10	110	100	3	22	..	22	18
Rasulpur ..	5	32	9	41	31	3	18	2	20	14
Rajpura ..	3	25	5	30	25	..	..	..	..	..
Sharifpur ..	3	18	4	22	18	3	11	..	11	8
Shahpur .	4	70	..	70	58	4	30	200	230	198
Sambhal ..	5	60	23	83	77	5	26	96	122	116
Total ..	44	517	110	627	518	28	152	338	490	418
HARDOI DISTRICT.										
Bilgram ..	3	23	26	49	39	..	..	..	.	..
Hardoi ..	4	32	88	120	100	2	70	..	70	62
Mallawan ..	3	5	38	43	30	..	..	..	..	..
Pihani ..	3	45	21	66	53	..	..	..	..	..
Safipur ..	2	..	32	32	25	..	..	..	..	..
Shahabad ..	7	73	77	150	125	2	40	19	59	45
Sandi ..	3	45	5	50	38	..	..	..	..	..
Sandila ..	2	..	45	45	35	..	..	..	..	..
Unao ..	4	10	48	58	50	1	11	1	12	10
Total ..	31	233	380	613	495	5	121	20	141	117
Grand Total 1900 ..	367	3,551	3,312	6,863	5,332	194	1,230	1,823	3,053	2,332
Total 1899 .	357	3,539	3,158	6,697	4,889	190	1,545	1,692	3,237	2,465
Increase ..	10	12	154	166	443	4	..	131	..	..
Decrease ..	..	..	..	..	..	..	315	..	184	133

FOR THE YEAR ENDING WITH 30TH NOVEMBER, 1900.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Boys' Schools.					Girls' Schools.								
Number of Boys' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Totals.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	..	..	..	..	..	..	..	2	3	45	42
..	..	..	..	..	..	..	..	..	..	2	2	32	24
1	15	40	55	40	..	..	..	..	..	9	9	229	201
..	..	..	..	..	..	..	..	..	..	8	9	154	124
1	61	85	146	132	1	85	1	86	80	3	19	251	229
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	2	2	30	22
3	112	123	235	195	2	173	6	179	135	17	59	681	540
..	..	..	..	..	..	..	..	..	..	..	..	..	..
5	188	248	436	367	3	258	7	265	215	43	103	1,422	1,182
..	..	..	..	..	..	..	..	..	..	8	8	93	76
..	..	..	..	..	..	..	..	..	..	3	3	46	33
..	..	..	..	..	..	..	..	..	..	5	4	43	34
..	..	..	..	..	..	..	..	..	..	3	3	35	26
..	..	..	..	..	..	..	..	..	..	3	3	34	27
..	..	..	..	..	..	..	..	..	..	1	1	15	12
..	..	..	..	..	..	..	..	..	..	6	5	90	65
..	..	..	..	..	..	..	..	..	..	8	7	132	118
..	..	..	..	..	..	..	..	..	..	8	8	61	45
..	..	..	..	..	..	..	..	..	..	3	3	30	25
..	..	..	..	..	..	..	..	..	..	6	4	33	26
..	..	..	..	..	..	..	..	..	..	8	8	300	256
1	25	60	85	79	..	..	..	..	..	11	17	290	272
1	25	60	85	79	..	..	..	..	..	73	74	1,202	1,015
..	..	..	..	..	..	..	..	..	..	3	3	49	39
..	..	..	..	..	..	..	..	..	..	6	10	190	162
..	..	..	..	..	..	..	..	..	..	3	3	43	30
..	..	..	..	..	..	..	..	..	..	3	5	66	53
..	..	..	..	..	..	..	..	..	..	2	2	32	25
1	..	35	35	26	..	..	..	..	..	10	12	244	196
..	..	..	..	..	..	..	..	..	..	3	3	50	38
..	..	..	..	..	..	..	..	..	..	2	2	45	35
1	10	65	75	70	..	..	..	..	..	6	9	145	130
2	10	100	110	96	..	..	..	..	..	38	49	864	708
22	718	1,182	1,900	1,599	13	1,225	12	1,237	1,067	596	847	13,053	10,330
17	705	1,149	1,854	1,540	12	1,171	16	1,187	1,033	576	844	12,975	9,927
5	13	33	46	59	1	54	..	50	34	20	3	78	403
..	..	..	..	..	..	..	4	..	..	..	..	..	..

MINUTES OF THE 38TH SESSION

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church,

HELD AT

MORADABAD, JANUARY 9-14, 1902.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1902.

MINUTES OF THE 38TH SESSION

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church,

HELD AT

MORADABAD, JANUARY 9-14, 1902.

LUCKNOW:
THE METHODIST PUBLISHING HOUSE.
1902.

Annual report 1901
and

MINUTES OF THE 38TH SESSION

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church,

HELD AT

MORADABAD JANUARY 9-14, 1902.

LUCKNOW:
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1902

C. W. H.

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Secretary, ...	B. T. BADLEY.
Assistant Secretary, ...	P. S. HYDE.
Vernacular Secretary, ...	D. A CHOWFIN.
Statistical Secretary, ...	N. L. ROCKEY.
Conference Treasurer, ...	J. N. WEST.
Corresponding Secretary, ...	J. C. BUTCHER.
Treasurer for Board, ...	D. L. THOBURN.

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State of Church.—S. S. DEASE, M. STEPHEN, D. M. BUTLER, J. F. SAMUEL, H. K. LIST.

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Temperance.—J. C BUTCHER, J. N. WEST, W. R. BOWEN, H. B. MITCHELL.

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

Public Worship.—PRESIDING ELDER AND PREACHER IN CHARGE, LUCKNOW.

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Epworth League—Board of Control.

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Triers of Appeals.

J. H. MESSMORE, J. BLACKSTOCK, W. R. BOWEN, N. L. ROCKEY, G. H. FREY, M. STEPHEN, S. S. DEASE, CHHOTE LAL, G. C. HEWES.

Sunday School Union.

W. B. EMPEY, *President;* R. I. FAUCETT, *Secretary and Treasurer.*

Conference Historical Society.

N. L. ROCKEY, *President;* G. C. HEWES, *Secretary.*

Conference Literary Society.

W. B. EMPEY, *President;* MISS KYLE, *Vice-President;* N. L. ROCKEY, *Secretary.*

Trustees of the Theological Seminary.

T. L. INGRAM, ESQ., A. G. MCARTHUR, S. S. DEASE, 1902; L. A. CORE, C. L. BARE, MR. GEORGE LUKE, 1903; N. L. ROCKEY, F. L. NEELD, T. T. BOND, ESQ., 1904; P. M. BUCK, J. B. THOMAS, J. LITTLE, North-West India Conference; T. S. JOHNSON, Bombay Conference; H. JACKSON, Bengal-Burma Conference; BISHOPS J. M. THOBURN, F. W. WARNE, *Ex-Officio;* T. J. SCOTT, *Ex-Officio Secretary.*

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W. E. CRAWSHAW, ESQ., T. J. SCOTT, D. M. BUTLER, 1903; J. W. ROBINSON, J. C. BUTCHER, L. A. CORE, 1904; R. HOSKINS, P. M. BUCK, F. L. NEELD, 1905; BISHOP J. M. THOBURN, BISHOP F. W. WARNE, *Ex-Officio*; C. L. BARE, *Ex-Officio Secretary.*

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To Preach the Annual Conference and Missionary Sermon.

D. L. THOBURN; *Alternate*, NIZAM ALI.

Visitors to Theological Seminary.

J. BLACKSTOCK, W. PETERS.

Trustees of Muttra Mission Training School.

MISS NICHOLS.

Licensed Deaconesses.

MISS HOGE, MISS SCOTT, MISS HARDIE, MISS SHELDON, MISS BUDDEN, MISS MARY MEANS, MISS TRESHAM, MISS BROWNE, MISS SULLIVAN, MISS INGRAM, MISS A. MEANS, MISS RUDDICK.

Associates.—MRS. TUCKER, MRS. CAROLINE RICHARDS.

Probationers.—MISS HAYES, MISS LAWRENCE.

Examining Committee.—MISS SULLIVAN, MISS A. MEANS, MRS. THOBURN.

Conference Roll.

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

Adams, Horace J.	1874	List, Henry K.	1889
Bahadur Singh	1896	Mohammed Hasan Jan	1895
Baldeo Pershad	1893	Mansell, Sabine	1892
Bansi Dhar	1895	Mansell, W. A.	1889
Bare, C. L.	1880	McArthur, A. G.	1893
Basant Ram	1894	Mazhar-ul-Haqq	1893
Bihari Lal I.	1892	Messmore, J. H.	1861
Bihari Lal II.	1889	Mukerji, H. L.	1886
Bhikki Lal	1894	Mitchell, H. B.	1886
Blackstock, J.	1875	Neeld, F. L.	1881
Bowen, W. R.	1882	Nizam Ali	1896
Butcher, J. C.	1885	Patras, Benjamin	1887
Butler, David M.	1893	Paul, Chiddu S.	1889
Chhote Lal	1894	Peters, William	1879
Chowfin, David A.	1892	Phillip, B S.	1893
Cocker, Benj. F.	1884	Phillip, Samuel	1891
Core, Lewis A.	1889	Prabbhu Dayal	1897
Craven, Thomas	1870	Prem Singh	1898
Cutting, Hiram A.	1874	Presgrave, Grafton D.	1894
Dease, Stephen S.	1881	Robinson, John W.	1892
Dysell, Joseph	1896	Rockey, Noble L.	1884
Falls, Seneca	1886	Samuel, John F.	1893
Fazl Masih	1893	Samuel, Joshua S.	1896
Finch, Superian B.	1894	Scott, Thomas J.	1863
Franklin, R. S.	1893	Scott, Warren M.	1888
Frey, Geo. H.	1889	Shipley, Charles	1885
Ganga Nath	1896	Smart, Joseph H.	1897
Gill, Joseph H.	1871	Speake, William T.	1890
Greenwold, F. W.	1879	Stephen, Matthew	1882
Hancock, C.	1886	Solomon, Abraham	1879
Hewes, G. C.	1891	Solomon, Joshua	1896
Humphrey, J. L.	1857	Thoburn, David L.	1894
Jacob, Joseph	1896	Thompkinson, James	1898
Jawala Singh	1894	Tupper, Samuel	1889
Jhukkan Lal	1898	Wahid-ud-Din, Joseph	1894
Jordan, James	1893	Waugh, James W.	1859
Kanhai Singh	1887	West, John N.	1893
Kidder, D. P.	1885	Wheeler, Samuel	1889
Knowles, Samuel	1858	Wilson, Harkua	1887
Lawrence, Shadulla	1893	Yaqub Shah	1882

CLASS B.—Members in full connection in the studies of the fourth year.

Childs, Nathaniel R.	...	Deacon	...	...	1897
Lazar Shah	...	,,	...	...	1898
Walter, John H.	...	,,	...	...	1897

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

Bulaqi Singh	Deacon	...	...	1898
Empey, Walter B.	Elder	...	...	1900
Faucett, Robert I.	,,	...	...	1900

CLASS D.—Preachers on trial.

Yaqub Ali	Deacon	II Year	1899
Kay Silas	,,	,, ,,	1899
Brenton T. Badley		,, ,,	1901
Arthur S. Wesley		,, ,,	1901
Yaqub Singh	Deacon	I Year	1900
Preston S. Hyde	Elder	,, ,,	1902
Misri Charan		,, ,,	1902
Prem Masih		,, ,,	1902

SUMMARY.

Missionaries in full connection	.. 21
Hindustani members in full connection	.. 65
Total	... 86
Missionaries on trial	... 2
Hindustani preachers on trial	... 6
Grand Total	... 94

MISSIONARIES PRESENT—CONFERENCE 1902.

Bishop Frank W. Warne, D. D., *Presiding.*

Badley, B. T.
Bare, C. L.*
Blackstock, J.*
Brouse, Miss.
Browne, Miss.
Budden, Miss.
Butcher, J. C.*
Core, L. A.*
Curts, Miss.
Dease, S. S.*
Empey, W. B.*
English, Miss.
Faucett, R. I.
Files, Miss.
Gill, J. H.*
Hardie, Miss.
Hewes, G. C.*
Hoge, Miss.
Hyde, P. S.
Ingram, Miss.
Knowles, S.*
Kyle, Miss.
Lewis, Miss.
Loper, Miss.
Mansell, W. A.*
Means, Miss M.
Means, Miss A.
Messmore, J. H.*
Neeld, F. L.*
Nichols, Miss.
Organ, ,,
Parker, Mrs.
Robinson, J. W.*
Rockey, N. L.*
Ruddick, Miss.
Schultheis, J. M.
Scott, T. J.*
Scott, W. W.
Scott, Miss F.
Sellars, Miss.
Sheldon ,,
Singh, ,,
Stearns, ,,
Thoburn, D. L.
West, J. N.
Wilson, Mrs.

LIST OF VISITORS.

Buck, P. M., *North-West India Conference.*
Clancy, R., ,, ,, ,, ,,
Lyons, J., ,, ,, ,, ,,
Gregson,* G. W., Esq., *Moradabad.*
Ingram,* T. L., Esq., *Muttra.*

* And wife.

Conference Appointments.

BAREILLY-KUMAON DISTRICT.

F. L. Neeld, P. E. (P. O. Shahjahanpur.)
Shahjahanpur, East, John Blackstock, Prabhu Dayal, Prem Singh.
,, West, G. D. Presgrave.
Panahpur, John Blackstock, Joseph Dysell.
Mahamdi, Prabhu Dayal.
Jalalabad, Misri Charan.
Tilhar, H.K. List.
Miranpur Katra, B. F. Cocker.
Khera Bajhera, Kanhai Singh.
Faridpur, C. S. Paul.
Bareilly, S. S. Dease.
,, Hindustani Church, W. R. Bowen.
,, Sadar Bazar, Joseph Wahid-ud-Din.
,, Theological Seminary, T. J. Scott, *Principal*; S. S. Dease, *Vice-Principal*; H.L Mukerji, Professor; Jawala Singh, Teacher.
Naini Tal, Circuit, Samuel Knowles, Shadulla Lawrence.
,, Hindustani Church, Shadulla Lawrence.
,, English Church, R. I. Faucett.
,, Boys' High School, J. C. Butcher.
Pithoragarh, Benjamin Patras.
Dwarahat, to be supplied.
Bhot, supplied by Walter Pamuchai.
Medical Evangelist, Harkua Wilson.
Supernumerary, J. W. Waugh, J. L. Humphrey.

BIJNOUR DISTRICT,

W. A. Mansell, P. E. (P. O. Bijnour.)
Basta, H. B. Meithell.
Bijnour, W. A. Mansell, Warren Scott.
Dhampur, Fazl Masih.
Kiratpur, Bansi Dhar.
Mandawar, supplied by Peter Merrill.
Nagina, Charles Shipley.
Najibabad, supplied by Benjamin McGregor.
Nurpur, supplied by Gulab Singh.
Seohara, supplied by Jhabbu Lall.
Transferred to North-West India Conference, Karim Masih.

GARHWAL DISTRICT.

J. H. Messmore, P. E. (P. O. Pauri, Garhwal.)
Kainur and Bundighar, D. A. Chowfin, one to be supplied.
Lansdowne and Kotdwara, supplied by Ghungar Money.
Pauri and Gadoli, J. H. Messmore, F. W. Greenwold; one to be supplied.
Ramni and Lobha, Sabine Mansell.
Srinagar, supplied by Edward Thompson.
Mission Hospital and Dispensary, supplied by Edward Thompson.
Supernumerary, J. H. Gill.

GONDA DISTRICT.

William Peters, P. E. (P. O. Bahraich.)

Bahraich, Wm. Peters, A. S. Wesley.
Bulrampur, Bihari Lal.
Bhinga, J. F. Samuel.
Gonda, S. B. Finch.
Kaisarganj, Baldeo Parshad.
Karnalganj, Samuel Wheeler.
Mankapur, J. S. Samuel.
Nanpara, supplied by L. J. McGee.
Nawabganj, Crawford Hancock.
Supernumerary, Thomas Craven.

HARDOI DISTRICT.

Samuel Tupper, P. E. (P. O. Hardoi.)

Bilgram, Jukkhan Lal.
Hardoi, Samuel Tupper.
Malawan, supplied by Harun Andrew.
Pihani, supplied by Sadal Masih.
Safipur ,, John Higginbotham.
Sandi ,, Robert Turner.
Sandila, ,, Baldeo Parshad.
Shahabad, Yaqub Shah.
Unao, A. G. McArthur,

MORADABAD DISTRICT.

L. A. Core, P. E. (P. O. Moradabad.)

Aonla, Basant Ram.
Bhamora, Nizam Ali.
Bilsi, W. T. Speake.
Binawar, supplied by Govind Ram.
Bisauli, Bahadur Singh.
Budaon, Geo. C. Hewes.
Chandausi, Matthew Stephen.
Dataganj, Bihari Lal II.
Kakrala, Joshua Solomon.
Kanth, James Jordan.
Kundarki, Lazar Shah.
Moradabad, W. B. Empey, Mazhar-ul-Haqq.
,, High School, W. B. Empey.
Thakurdwara, supplied by G. Mohan Singh.
Ujhani, supplied by B. S. Budden.

OUDH DISTRICT.

J. W. Robinson, P. E. (P. O. Lucknow.)

Barabanki, Yaqub Ali, Prem Masih.
Lakhimpur, N. R. Childs.
Lucknow, Circuit, D. L Thoburn.
,, Hindustani Church, Ganga Nath.
,, English Church, P. S. Hyde.
,, Reid Christian College, J. N. West, B. T. Badley, Samuel Phillip, C. L. Bare.
,, Methodist Publishing House, D. L. Thoburn, J. M. Schultheis, *lay missionary*.

Malihabad, Yaqub Singh.
Rae Bareilly, G. H. Frey.
Sidhauli, J. H. Smart.
Sitapur, Circuit, Chhote Lall.
,, Boarding School, N. L. Rockey, Kay Silas.
,, English Church, to be supplied.
Tikaiatnagar, supplied by Mangal Singh.
Editor, "Kaukab-i-Hind," to be supplied.
Secretary, Bishop Thoburn Special Fund, N. L. Rockey.

PILIBHIT DISTRICT.

H. A. Cutting, P. E. (P. O. Fatehganj West.

Bhojipura, James Thompkinson.
Bisalpur, supplied by Moti Lal.
Fatehganj West, H. A. Cutting.
Mirganj, Girdhari Lal.
Nawabganj, John Walter.
Pilibhit, D. P. Kidder.
Puranpur, supplied by Jhabbu Lal.
Rampur ,, Ase Ram.
Shahi ,, Kaliyan Singh.
Sirauli, Bhikki Lal.
Superannuate, A. Solomon.

SAMBHAL DISTRICT.

H. J. Adams, P. E. (P. O. Sambhal.)

Amroha, D. M. Butler.
Babukhera, Bulaqi Singh.
Bhajoi, supplied by C. S. Hunter.
Dhanaura, Mohammed Hasan Jan.
Gunnaur, Seneca Falls.
Hasanpur, B. S. Phillip.
Narainya, supplied by Buddha Milton.
Rajpuar ,, P. S. Morris.
Rasulpur ,, Manphul Singh.
Sambhal, H. J. Adams, R. S. Franklin.
Shahpur, supplied by Mauladad Khan.
Sharifpur, ,, Nirmal Singh.

WOMAN'S CONFERENCE.

BAREILLY DISTRICT.

Bareilly, Girls' Orphanage, Miss English.
,, City Work, Mrs. Wilson, Mrs. Tucker.
,, Medical Work, Miss Lewis, M. D.
,, Woman's School, Mrs. Scott, Mrs. Mukerji.
,, Kindergarten and Woman's Medical Class, Mrs. Dease, M. D.
Shahjahanpur, Girls' Boarding School, Miss Organ.
,, City Work, Mrs. Blackstock.
Evangelistic Work in Bareilly and Pilibhit Districts, Mrs. Wilson.
Bhot, Miss Sheldon, Miss Browne.
Chandag, Miss Reed.
Dwarahat, to be supplied by the Misses Seymour.
Pithoragarh, Miss Sullivan.

Naini Tal, Hindustani Work, Mrs. Neeld,
,, Tarai and Bhabar, Mrs. Knowles.
,, Boys' High School, Mrs. Butcher, Miss Pritchard.
,, English Work, to be supplied.
,, Wellesley Girls' High School, Miss Easton, *Principal*; Miss Sellars.
District Work, Mrs Neeld.
On leave to America, Miss Bryan, Miss Wilson, Miss Budden.
Transferred to Bombay Conference, Miss Files.

BIJNOUR DISTRICT.

District Work and School, Mrs. Mansell.

GARHWAL DISTRICT.

Pauri, Girls' Orphanage and Boarding School. Miss Kyle.
,, Village Schools and District Work, Mrs. Messmore.
Editor, *Rafiq-i-Niswan*, Mrs. Messmore.

GONDA DISTRICT.

Bahraich and District Work, Mrs. Raymon.
Gonda, Girls' Boarding School, Miss Scott.
,, City and Village Work, Miss Ruddick.
Evangelistic Work, Miss Scott.
On leave to America, Miss Hoge.

HARDOI DISTRICT.

District and School Work, Mrs. Tupper.
Evangelistic Work, Mrs. Parker.

MORADABAD DISTRICT.

Moradabad, City and Circuit Work, Mrs. Parker, Mrs. Empey.
,, Girls' High School, Miss A. Means.
Budaon, City, Village and Zanana Work, Mrs. Hewes.
,, Girls' Boarding School, Miss Curts.
District Work, Mrs. Core.
On leave to America, Miss M. Means.

OUDH DISTRICT.

Lucknow, Isabella Thoburn Woman's College, Miss Nichols *Principal*; Miss Singh, Miss Stearns, Miss Brouse.
,, Deaconess' Home, Miss Hardie, Miss Ingram.
,, English Work, to be supplied.
,, Circuit Work and City Schools, Mrs. Thoburn.
,, Zanana Work and Home for Homeless Women, Miss Hardie, Miss Ingram.
,, Reid Christian College and High School Work, Mrs. West.
Sitapur, Girls' Boarding School, Miss Loper.
,, City and Zanana Work, Mrs. Rockey.
District Work, Mrs. Robinson.
On leave to America, Miss Newton, Miss C. Easton.

PILIBHIT DISTRICT.

District Work, Mrs. Cutting.

SAMBHAL DISTRICT.

District Work, Mrs. Adams.

Disciplinary Questions.

1. **Who have been Received by Transfer, and from what Conferences?**
   None.

2. **Who have been Readmitted?**
   None.

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

4. **Who have been Received on Trial?**
   (a) **In Studies of First Year.**
   Preston S Hyde, Misri Charan, Prem Masih.
   (b) **In Studies of Third Year.**
   None.

5. **Who have been Continued on Trial?**
   (a) **In Studies of First Year.**
   Yaqub Singh.
   (b) **In Studies of Second Year.**
   Brenton T. Badley, Arthur S. Wesley, Yaqub Ali, Kay Silas.
   (c) **In Studies of Third Year.**
   *Bulaqi Singh, Walter B. Empey, Robert I. Faucett.**
   (d) **In Studies of Fourth Year.**
   John H. Walter, Nathaniel R. Childs, Lazar Shah.

6. **Who have been Discontinued?**
   None.

7. **Who have been Admitted into Full Membership?**
   (a) **Elected and Ordained Deacons this year.**
   None.
   (b) **Elected and Ordained Deacons previously.**
   Robert I. Faucett, Walter B. Empey.

8. **What Members are in Studies of Third Year?**
   (a) **Admitted into Full Membership this year.**
   *Walter B. Empey, Robert I. Faucett.**
   (b) **Admitted into Full Membership previously.**
   Bulaqi Singh.

9. **What Members are in Studies of Fourth Year?**
   John H. Walter, Nathaniel R. Childs, Lazar Shah.

10. **What Members have Completed the Conference Course of Study?**
    (a) **Elected and Ordained Elders this year.**
    James Thompkinson, Prem Singh, Jhukhan Lal.
    (b) **Elected and Ordained Elders previously.**
    Ganga Nath.

11. **What others have been Elected and Ordained Deacons?**
    (a) **As Local Preachers.**
    Baldeo Das, Dhappan Wilson, Lalji Mal, Robert White, Bahal Singh, Kallu Porter, Peter S. Morris, Sohan Lal.
    (b) **Under Missionary Rule.**
    Preston S. Hyde.

    * Has completed the English Course of studies.

12. **What others have been Elected and Ordained Elders?**
(a) **As Local Deacons.**
Kaliyan Singh, Charles Khiyali.
(b) **Under Missionary Rule.**
Preston S. Hyde.

13. **Was the Character of each Preacher examined?**
This was strictly done as the name of each preacher was called in open Conference.

14. **Who have been Transferred, and to what Conferences?**
None.

15. **Who have Died?**
None.

16. **Who kave been Located at their own Request?**
None.

17. **Who have been Located?**
None.

18. **Who have Withdrawn?**
None.

19. **Who have been permitted to Withdraw under Charges or Complaints?**
None.

20. **Who have been Expelled?**
None.

21. **What other personal Notation should be made?**
None.

22. **Who are the Supernumerary Preachers?**
J. W. Waugh, Thomas Craven, J. L. Humphrey, J. H. Gill.

23. **Who are the Superannuated Preachers?**
Abraham Solomon.

24. **Who are the Triers of Appeals?**
J. H. Messmore, John Blackstock, W. R. Bowen, N. L. Rockey, G. H. Frey, Matthew Stephen, S. S. Dease, Chhote Lal, G. C. Hewes.

25. **What is the Statistical Report for this year?**
See Statistics.

26. **What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?**
Rs. 2,181-7-1.

27. **What are the Claims on the Conference Fund?**
Rs. 1,116.

28. **What has been Received on these Claims, and how has it been Applied?**
Full amount was received and applied.

29. **Where are the Preachers Stationed?**
See Appointments.

30. **Where shall the Next Conference be held?**
Lucknow.

NOTE.—*Names of Conference undergraduates are printed in italics.*

Conference Journal.

FIRST DAY.

MORADABAD, *January 9th*, 1902.

Opening Exercises.

The North India Conference met for its thirty-eighth annual session in the Girls' School Chapel, Moradabad, on Thursday, January 9th, 1902, at 11 A. M., with Bishop F. W. Warne, D. D., in the chair. The session was opened by singing "Jai Prabhu Yisu." The Scripture lesson was read by Dr. T. J. Scott. Prayers were offered in Hindustani and English by Wm. Peters and S. Knowles, followed by "Nearer My God to Thee," sung in the two languages.

Roll Call.

The Secretary of the last conference called the roll, to which sixty-eight members responded.

Elections : Secretaries and Treasurers.

On motion of J. C. Butcher, B. T. Badley was elected Secretary, and on his nomination P. S. Hyde was elected Assistant Secretary, and D. A. Chowfin Vernacular Secretary. On motion of C. L. Bare, J. C. Butcher was elected Corresponding Secretary, N. L. Rockey Statistical Secretary, and D. L. Thoburn Misson Treasurer. On motion of J. W. Robinson, J. N. West was elected Conference Treasurer.

Introductions.

P. S. Hyde and Miss Ruddick were introduced to the Conference. P. M. Buck and Rockwell Clancy of the North-West India Conference were introduced, and on motion of J. C. Butcher, they were given the privileges of the floor.

Conference Treasurer's Report.

J. N. West gave the Conference Treasurer's Report for 1900-1901, which was accepted.

Conference Hours of Session.

On motion of L. A. Core, the hours of session were fixed from 11 A. M. to 3 P. M.

Correspondence : Corresponding Secretary.

C. L. Bare gave notice that the official correspondence of the year was on the table.

Conference Board of Stewards.

On motion of T. J. Scott, the name of A. G. McArthur was substituted for that of H. L. Mukerji on the Conference Board of Stewards.

Committee on Memoirs.

On motion of L. A. Core, the following were appointed as a Committee on Memoirs: T. J. Scott, J. H. Gill, S. S Dease, H. A. Cutting, Wm. Peters and J Jacob.

Thirteenth Question : Bareilly-Kumaon District.

The Thirteenth Question was taken up. The name of F. L. Neeld was called, his character passed, and he read the report of the Bareilly-Kumaon District. The names of the following were called, and their characters passed: J. Blackstock, W. S. Phillip, Joseph Dysell, H. K. List, B. F. Cocker, Kanhai Singh, C. S. Paul, S. S. Dease, W. R. Bowen, Joseph Wahid-ud-Din, T. J. Scott, [H. L. Mukerji, absent], Jawala Singh, S. Knowles, S. Lawrence, J. C. Butcher, Benjamin Patras, N. L. Rockey, H. Wilson, Prabhu Dayal. The names of J. W. Waugh and J. L. Humphrey were called, and on motion of F. L. Neeld, they were continued in the supernumerary relation.

Order of the Day.

On motion of J. H. Gill, it was ordered that the address of R. Clancy be the order of the day to-morrow after the opening exercises.

Bijnour District.

The name of W. A. Mansell was called, his character passed, and he reported the work of the Bijnour District. The names of the following were called, and their characters passed: Karim Masih, Warren Scott, Fazl Masih, Bansi Dhar, H. B. Mitchell, Charles Shipley.

Committee on Education.

Consequent to discussion which grew out of W. A. Mansell's report, on motion of J. W. Robinson, a committee was appointed, consisting of C. L. Bare, N. L. Rockey and F. L. Neeld, to prepare a minute on the subject of education for boys to present to the authorities at home.

Thirteenth Question : Garhwal District.

The Thirteenth Question was resumed. The name of J. H. Gill was called, his character passed, and he reported the work of the Garhwal District. The names of the following were called, and their characters passed: F. W. Greenwold, D. A. Chowfin, Sabine Mansell.

Pauri School.

On motion of J. H. Gill, the question of raising the Pauri School to a High School was referred to the Board of Education for consideration.

Gonda District.

The name of Wm. Peters was called, his character passed, and he reported the work of the Gonda District. The names of the following were called, and their characters passed: Bihari Lal, J. F. Samuel, S. B. Finch, [Baldeo Pershad, absent], S. Wheeler, J. S. Samuel, C. Hancock. On motion of Wm. Peters, Thomas Craven was continued in the supernumerary relation.

Hardoi District.

The name of Samuel Tupper was called, his character passed, and he reported the work of the Hardoi District. The names of the following were called, and their characters passed: Yaqub Shah, A. G. McArthur.

Moradabad District.

The name of L. A. Core, was called, his character passed, and he reported the work of the Moradabad District. The names of the following were called, and their characters passed: James Jordan, M. Stevens, Mazhar-ul- Haqq, J. Jacob, Bahadur Singh, W. T. Speake, G. C. Hewes, Nizam Ali, Bihari Lal II, J. Solomon, Basant Ram.

Members Excused.

On motion of J. W. Robinson, D. L. Thoburn was excused for two days. On motion of F. L. Neeld, Prabhu Dayal was excused for four days. On motion of H. J. Adams, S. Phillips was excused.

Adjournment.

On motion of J. C. Butcher, after announcements and singing of doxology, the Conference adjourned, the Bishop pronouncing the benediction.

SECOND DAY.

MORADABAD, *January 10th*, 1902.

Opening Exercises.

The session opened with Bishop Warne in the chair. After the devotional exercises, conducted by J. H. Gill, the minutes of the previous day were read in English and Vernacular and approved as corrected.

Introductions.

J. M. Schultheis, lay missionary for the Methodist Publishing House, Lucknow, G. W. Gregson, Esq., and T. L. Ingram, Esq., were introduced and responded with brief remarks.

Fraternal Greetings.

The Secretary read the following fraternal greetings from the Wesleyan Methodist District Synod assembled in annual session in Lucknow.

DILKUSHA, LUCKNOW, *January 9th*, 1902.

To the Reverend F. W. Warne, D. D., Bishop.

DEAR BROTHER,

Assembled in our Annual Synod of the Lucknow District, we heartily greet you and your colleagues in the name of the Lord. We desire that God will command His richest blessings upon you in all

your deliberations and that you may have the constant guidance of the Divine Spirit both in your Conference and in all the activities of the year. We unfeignedly rejoice in the evidences of God's presence with you in the past, and in the signal services which you have rendered in well nigh all parts of the earth, to the cause of righteousness and true religion.

We view with unmixed satisfaction the cordial fraternal feeling that exists to-day among the great religious communities that bear the common name of "Methodist." It is a cause for gratitude that those questions which in former days have been in dispute and at times have separated between friends, are now finally laid to rest and are well-nigh forgotten, and that there exists to-day that substantial unity of spirit which is even more valuable and desirable than external uniformity of organization and government.

As regards our relations with yourselves in these Provinces, we shall be prepared to do all that is practicable to secure uniformity and harmony of work; it is our earnest desire to cultivate always the spirit of brotherhood. It is our prayer that we may ever hold the unity of the spirit in the bond of peace.

Will you convey our greetings to all our brethren associated with you in the work of the Gospel.

I remain, Dear Brother,
On behalf of the Lucknow District Synod,
Affectionately yours,
EDWARD MARTIN,
Chairman of District.

On motion of J. W. Robinson, a committee was appointed to reply to these greetings. J. H. Messmore was appointed.

Address by Rockwell Clancy.

The order of the day was taken up. Rockwell Clancy of the North-West India Conference addressed the Conference on the Present Situation in America, and the Bishop Thoburn Special Fund.

Thirteenth Question: Oudh District.

The Thirteenth Question was resumed. The name of J. W. Robinson was called, and his character passed. He then reported the work of the Oudh District. The names of the following were called, and their characters passed: D. P. Kidder, J. N. West, C. L. Bare, G. D. Presgrave, D. L. Thoburn, G. H. Frey, J. H. Smart, J. H. Messmore and Chhote Lal.

Pilibhit District.

The name of H. A. Cutting was called, his character passed, and he reported the work of the Pilibhit District. The names of the following were called, and their characters passed: Bhikhi Lal, A. Solomon.

A. Solomon.

On motion of H. A. Cutting, the case of A. Solomon was referred to the Committee on Conference Relations.

Sambhal District.

The name of H. J. Adams was called, his character passed, and he reported the work of the Sambhal District. The names of the following were called, and their characters passed: [D. M. Butler, absent], Mohammed Hasan Jan, Seneca Falls, B. S Phillip, R. S. Franklin.

Seventh Question.

The Seventh Question was taken up. The name of Yaqub Ali was called, his character was passed, and on motion of J. W. Robinson, he was continued in the same class. The name of K. Silas was called, his character passed, and on motion of J. W. Robinson he was continued in the same class. The name of W. B. Empey was called, his character passed, and on motion of L. A. Core, he was received into full membership. The name of R. I. Faucett was called, his character passed, and on motion of F. L. Neeld, he was received into full membership.

Tenth Question.

The Tenth Question was taken up. The name of Ganga Nath was called, his character passed, and on motion of J. W. Robinson, he was passed to the class of Effective Elders. The name of James Thompkinson was called, his character passed, and on motion of H. A. Cutting, he was recommended for Elder's Orders and passed to the class of Effective Elders. The name of Prem Singh was called, his character, passed, and on motion of F. L. Neeld, he was recommended for Elder's Orders and was passed to the class of Effective Elders The name of Jhukhan Lal was called, his character passed, and on motion of S. Tupper, he was recommended for Elder's Orders and was passed to the class of Effective Elders. The name of Lazar Shah was called, his character passed, and on motion of L. A. Core, he was continued in the same class. (Back studies all passed.)

Twelfth Question.

The Twelfth Question was taken up. The name of D. S. Hukill was called, and on motion of Wm. Peters, his case was referred to the Committee on Conference Relations. On motion of F. L. Neeld, all names under Question Twelve were referred to the Committee on Conference Relations.

Member Excused.

On motion of S. Tupper, Yaqub Shah was excused from the Conference.

Adjournment.

The Conference adjourned on motion of J. W. Robinson.

THIRD DAY.

MORADABAD, *January 11th*, 1902.

Opening Exercises.

The session opened with Bishop Warne in the chair. After the devotional exercises, conducted by Benjamin Patras, the minutes of the previous day were read in English and Vernacular and approved.

Reply to Fraternal Greetings

The Secretary read the following reply to the fraternal greetings of the Lucknow Wesleyan Synod, which on motion of J. W. Robinson was adopted:

MORADABAD, *January 11th*, 1902.

To the Chairman and Members of the Lucknow District of the Wesleyan Methodist Church.

DEAR BRETHREN:

The members of the North India Conference of the Methodist Episcopal Church, assembled in Annual Session at Moradabad, gratefully acknowledge receipt of the fraternally Christian and Methodistic greeting which has been sent to us by your Synod. Your words of brotherly greeting have given us sincere pleasure, and we are glad we can truly assure you that we fully and heartily reciprocate the sentiments expressed in your message of brotherly love and Christian sympathy.

We clearly apprehend that the evangelization of India is the common purpose of your Synod and of this Conference. And although we rejoice in the success of all who are trying to advance the Kingdom of Christ in India, we are specially interested in the prosperity of Christian co-laborers who are of the great family of Methodism. The successful organic union of Methodism in Canada and in Australia is convincing proof of the essential unity of Methodism everywhere. Where the consciousness of such unity exists, formal organic union will follow when practicable. It may or may not be possible for the Methodism of India soon to follow the example of the Methodists of Japan or the Presbyterians of India. But we are assured that while we mutually maintain the "unity of the spirit in the bond of peace," we shall be ready to follow the leadings of Providence whenever they indicate the duty of more formal union.

We heartily greet you then as dearly beloved follow laborers in the Lord; praying that you and we may ever work in such harmony that the Holy Spirit shall have full opportunity for accomplishing, through our united agency, His great and gracious purpose concerning India.

In behalf of the Conference,

Yours fraternally,

F. W. WARNE, *President.*

B. T. BADLEY, *Secretary.*

Resolution.

The following resolution was read by J. W. Robinson, which on motion of J. H. Gill was adopted :

Resolved, that in view of the close relations existing between the Wesleyan Methodist Church and our own Church, and of the possibilities of closer fraternal and co-operative relations between the missions of these Churches in India, we petition the Bishop to appoint a committee that shall have authority to correspond and advise with any authorized body of the Wesleyan Mission on any matter that claims the joint interest of both bodies, with the understanding that the Bishops for Southern Asia be *ex-officio* members of this committee.

Eleventh Question.

The Eleventh Question was taken up. The names of Baldeo Dass and Bahal Singh were called, their characters passed, and on motion of L A. Core, they were elected to the office of Local Deacon and recommended to be ordained. The names of D. Wilson, Kallu Porter and Lalji Mal were called, their characters passed, and on motion of F. L. Neeld, they were elected to the office of Local Deacon and recommended to be ordained. The names of R. White and P. S. Morris were called, their characters passed, and on motion of H. J. Adams they were elected to the office of Local Deacon and recommended to be ordained. The name of Sohan Lal was called, his character passed, and on motion of H. A. Cutting, he was elected to the office of Local Deacon and recommended to be ordained. The name of P. S. Hyde was called, his character was passed, and on motion of J. W. Robinson, he was elected to the office of Deacon, under the Missionary Rule, and recommended for ordination.

Twelfth Question.

The Twelfth Question was called. The name of Kaliyan Singh was called, his character passed, and on motion of H A. Cutting, he was elected to the office of Local Elder and recommended for ordination. The name of Chas. Khiyali was called, his character passed, and on motion of J. H. Gill, he was elected to the office of Local Elder and recommended for ordination. The name of D. S. Hukill was called, and on motion of H. A. Cutting, discussion on his case was postponed. The name of P. S. Hyde was called, his characted passed, and on motion of J. W. Robinson, he was elected to the office of Elder, under the Missionary Rule, and recommended for ordination.

Thirteenth Question.

The Thirteenth Question was taken up. The name of D. M. Butler was called, and on motion of J. W. Robinson, his character was passed. The name of A. Solomon was called, and on motion of H. A. Cutting, his character was passed and he was continued in the Superannuate Relation.

Member Excused.

On motion of J. W. Robinson, Kay Silas was excused from the Conference.

Fourth Question.

The Fourth Question was taken up. The name of Misri Charan was called, and on motion of F. L. Neeld, he was received on trial. The name of P. S. Hyde was called, and on motion of J. W. Robinson, he was received on trial. The name of Prem Masih was called, and on motion of F. L. Neeld, he was received on trial.

Thirtieth Question.

The Thirtieth Question was taken up. On motion of J. W. Robinson, Lucknow was chosen as the seat of the next Conference.

Fifth Question.

The Fifth Question was taken up. The name of Yaqub Singh was called, his character was passed, and on motion of J. W. Robinson he was continued in the studies of the First Year. The name of A. S. Wesley was called, his character was passed, and on motion of Wm. Peters, he was advanced to the studies of the Second Year. The name of B. T. Badley was called, his character was passed, and on motion of J. W. Robinson, he was advanced to the studies of the Second Year, on condition that he bring up one unfinished book. The name of J. H. Walter was called, his character was passed, and on motion of H. A Cutting, he was advanced to the studies of the Fourth Year, on condition that he bring up back studies. The name of Bulaqi Singh was called, his character was passed, and on motion of Md. Hasan Jan, he was continued in the studies of the Third Year. The name of N. R. Childs was called, his character was passed, and on motion of H. A. Cutting, he was advanced to the studies of the Fourth Year.

Order of the Day.

On motion of N. L. Rockey, it was ordered that the reading of the statistics be the order of the day on Monday, at 11 o'clock.

Pension Fund Collection.

On motion of J. C. Butcher, a collection was taken to make up a deficiency in the Pension Fund. Rs. 46-6-0 was received.

Report of Committee on Revision.

S. Knowles read his report on the revision of the New Testament. Pending discussion on the report, Conference adjourned after hearing notices and singing the doxology.

FOURTH DAY.

MORADABAD, *January 13th*, 1902.

Opening Exercises.

The session opened with Bishop Warne in the chair. After the devotional exercises conducted by J. N. West, the minutes of the previous day were read in English and Vernacular and approved as corrected.

Report of Statistical Secretary.

The order of the day was taken up. N. L. Rockey read the report of the Committee on Statistics, which on motion of S. S Dease was accepted.

Government Statistics.

The motion of T. J. Scott, that the Statistical Secretaries of this and of the North-West India Conferences call attention of the Government to the great discrepancy between their statistics and ours, was laid on the table on motion of J. H. Messmore.

Report of Theological Seminary.

S. S. Dease read the report of the Treasurer of the Theological Seminary, which on motion of F. L. Neeld was accepted.

Board of Trustees, Theological Seminary.

On motion of T. J. Scott, N. L Rockey and F. L. Neeld were reelected as members of the Board of Trustees of the Theological Seminary, and T. T. Bond, Esq., in place of F. R. Welsh, Esq.

Amendment to the Constitution of the Theological Seminary.

T. J. Scott presented the following amendment to the constitution of the Theological Seminary :

Amendment to paragraph 2 of Rules and Regulations ; —

Provided always, that in the case of scholarship endowment, when the exact number of scholars indicated in the list of endowed scholarships, cannot, for any reason, be received into the institution, the use of income from such scholarship endowment, for the housing, support and tuition of students in general, in the Seminary, and any proper expenditure in the training of said students, shall not be considered a misappropriation of endowment funds.

On motion of F. L. Neeld, this amendment was adopted.

Election : Finance Committee.

On motion of G. C. Hewes, the Conference proceeded to the election of the Finance Committee. On motion of J. W. Robinson, it was ordered that a majority constitute an election, and on motion of Wm. Peters, it was ordered that on the last ballot the next highest be considered as elected alternates. The vote resulted in electing the following as members of the Finance Committee: S. S. Dease, T. J. Scott, W. R.

Bowen, J. Jacob, S. Knowles, H. L. Mukerji; and the following as alternates: J. N. West, N. L. Rockey, Ganga Nath, S. B. Finch.

Report: Conference Board of Stewards.

J. H. Messmore read the report of the Conference Board of Stewards, which on motion of Wm. Peters was accepted. [See Reports of Committees.]

Report of Auditing Committee.

J. N. West read the report of the Auditing Committee, which on motion of J. W. Robinson was referred back for revision.

Muttra Mission Training School.

The Secretary read the report of the Muttra Mission Training School for 1901, which was accepted. [See Reports of Committees.] On motion of J. W. Robinson, Miss F. L. Nichols was elected as our representative on the Board of Trustees of the Muttra Mission Training School.

Joint Convention: Young People's Societies.

On motion of J. W. Robinson, it was ordered that the matter of holding a joint convention of the young people's societies in Northern India during the current year be referred to the Board of Control of the Epworth League and of the Sunday School Union of the Conference for consideration and action.

Report of the Revision Committee.

Consequent to a continued discussion on the report of the Committee on the Revision of the New Testament, on motion of J. W. Robinson it was ordered that a vote be taken on three points. The vote resulted as follows:—

(*a*) Those who prefer the old version, (3).
(*b*) ,, ,, ,, ,, new ,, (4).
(*c*) ,, ,, ,, ,, new ,, but desire some changes (51).

Fraternal Delegate.

On motion of J. W. Robinson, it was ordered that a fraternal delegate be appointed by the Bishop to represent our Conference at the Wesleyan Synod in session at Lucknow. The Bishop appointed C. L. Bare to convey the fraternal greetings of the North India Conference.

Adjournment.

On motion of L. A. Core, the Conference adjourned to meet to-morrow at 8 A. M.

FIFTH DAY.

MORADABAD, *January 14th*, 1902

Opening Exercises.

The session opened at 8 A. M. with Bishop Warne in the chair. After devotional exercises conducted by J. Jacob, the minutes of the previous day were read in English and approved. On motion of Wm. Peters, the reading of the minutes i the Vernacular was dispensed with.

Committee on Memoirs.

T. J. Scott presented the report of the Committee on Memoirs, which was accepted. [See Reports of Committees.]

Resolution: Conference Collections.

The following resolution was presented by T. J. Scott, which on motion of J. N. West was adopted: —

Resolved, that as a Conference we emphatically discountenance the commonly called *omnibus* form of Conference collections as leading to carelessness and haste in a matter of sacred duty, and tending to retard the education of our people in the support of God's work and its benevolences. We recommend that as far as possible these collections be taken separately.

T. J. SCOTT,
GANGA NATH,
WM. PETERS,
D. A CHOWFIN.

Auditing Committee.

J. N. West presented the report of the Auditing Committee, which on motion of Ganga Nath was accepted. [See Reports of Committees]

State of the Church.

S. Knowles presented the report of the Committee on the State of the Church, which on motion of J. C. Butcher was accepted. [See Reports of Committees.]

Conference Deaconess Board.

J. C. Butcher presented the report of the Conference Deaconess Board, which was accepted. [See Reports of Committees.]

Naini Tal Schools.

J. C. Butcher nominated the Committee on Naini Tal Schools, which on motion of W. A. Mansell was elected.

Forward Movement.

W. A. Mansell presented the report of the Conference Secretary of the Forward Movement, which on motion of Wm. Peters was accepted. [See Reports of Committees.] On motion of J. W. Robinson, W. A. Mansell was continued as Conference Secretary of the Forward Movement.

Committee on Temperance.

J. N. Westread the report of the Committee on Temperance, which on motion of S. Knowles was accepted. [See Reports of Committees.] On motion of J. W. Robinson, the Committee on Temperance was continued and requested to prepare quarterly temperance programmes to be printed in the *Kaukab-i-Hind*.

Sunday School Union.

W. A. Mansell presented the report of the Sunday School Union, which on motion of S Tupper was accepted. [See Reports of Committees.]

Resolutions.

H A. Cutting presented the following resolutions, which on motion of S. Knowles were referred to the Finance Committee:

1. Sál ba-sál kí mutawátir kamí ke bá'is hamárí káufarans apne desí o waláyatí Prízáiding Eldaron aur Príchar-in-chárjon ko ijázat detí hai, ki agar hamáre mishan ke mulázimon ko kisí jagah kám ká mauqa' mile, to sifárish karke dilwá den.

2 Agar koí mishan mulázim apní ádhe sál kí talab ek musht lekar koí pesha apne guzáre ke liye nikál lewe, aur 'umr bhar mishan kí khairkhwáhí ká wa'da likhe, to us ko madad dekar us ká isti'fá manzúr karen, aur us ká báqí hissa kamí kí rafa' men sarf kiyá jáwe

3. Lekin kisí qarzdár mulázim kí madad is taur par na kí jáwe.

H. A. CUTTING.
S. TUPPER.

Resolution: Uniform Sunday School Lessons.

T. J. Scott presented the following resolution, which on motion of J. W. Robinson was referred to the Central Conference:

Resolved, that we approve of the inquiry of the Sunday School Union of the North-West Provinces and Oudh as to the possibility of publishing a uniform series of Sunday School Lessons for these Provinces.

J. H. Gill: Supernumerary Relation.

J. H. Gill asked to be granted a Supernumerary Relation. The request, on motion of N. L. Rockey, was granted.

International Sunday School Lessons.

On motion of J. H. Messmore, the Presiding Elder of Oudh District and the Agent of the Press were constituted a committee to obtain the International Sunday School Lessons at reduced rates.

Resolution: Bishop Parker Memorial Fund.

W. B. Empey presented the following resolutions, which on motion of L. A. Core were separately adopted:

Whereas it has been decided to raise a Memorial Endowment Fund for the Moradabad Boys' High School, and

Whereas the gathering of moneys for this fund has been already begun, be it

Resolved :

1. That this Conference elect a Board of Trustees of six members, to which body may be referred all matters pertaining to the raising and general management of this fund, and also any other interests which may concern the school.

2. That this Board consist of the Presiding Elder of the District, F. L. Neeld, H. J. Adams, W. A. Mansell and J. W. Robinson.

3. That the members of the Board be elected to serve as follows :— J. W. Robinson 1902 to 1903 ; F. L. Neeld and H. J. Adams, 1902 to 1904 ; and W. A. Mansell and J. Jacob, 1902 to 1905.

Trustees : Reid Christian College.

On motion of C. L. Bare, the following were elected as Trustees of Reid Christian College :

T. J. Scott, W. E. Crawshaw, Esqr., D. M. Butler, 1903.

J. W. Robinson, J. C. Butcher, L. A. Core, 1904.

R. Hoskins, P. M. Buck, F. L. Neeld, 1905.

Bishops J. M. Thoburn and F. W. Warne, *Ex-Officio Members.*

Report : Board of Examiners.

C. L. Bare presented the report of the Board of Examiners, which on motion of S. Tupper was accepted. [See Reports of Committees.]

Certificate.

This certifies that at Moradabad on Sunday, January 12th, 1902, in accordance with the Discipline of the Methodist Episcopal Church, and by the authority of the North India Conference, I ordained to the office of Deacon P. S. Hyde, Baldeo Das, Bahal Singh, D. Wilson, Kallu Porter, Lalji Mal, R. White, P. S. Morris, Sohan Lal.

This certifies further that at the same time and place, I ordained to the office of Elder P. S. Hyde, Charles Khiyali, James Thompkinson, Prem Singh, Jukkhan Lal, Kaliyan Singh.

This certifies further that on Friday, January 10th, 1902, I consecrated to the office of Deaconess Miss Alice Means,

Given under my hand at Moradabad this 13th day of January 1902.

FRANK W. WARNE,
Presiding Bishop.

Resolution : Laymen for Finance Committee.

At the request of the Conference, Bishop Warne presented the following resolution, adopted by the Bengal Conference at its last annual session and forwarded by their Secretary:—

"Resolved, that we recommend to the Board of Managers of the Missionary Society of the Methodist Epicopal Church that permission be granted to the Finance Committee of each Conference, if it so desire, to elect one or more laymen members of the Church within the bounds of the Conference, as members of the Finance Committee, such laymen having the right to speak and to vote."

On motion of J. H. Messmore, the resolution was adopted by the Conference and referred to the Central Conference.

Resolution : Connectional Missionary Society.

Bishop Warne presented also the following resolution, adopted by the Bombay Conference at its last annual session, and forwarded through the Secretary of the Bengal Conference:—

"That this Conference appoint a permanent Committee to confer with similar Committees from the other Conferences of Southern Asia, with a view to forming a connectional Missionary Society in Southern Asia, which shall co-operate with the Missionary Society of the Methodist Episcopal Church."

On motion of T. J. Scott the resolution was adopted by the Conference, a Committee appointed to confer with similar Committees from the other Conferences, and the matter referred to the Central Conference. Committee : W. E. Crawshaw, Esq., J. W. Robinson, N. L. Rockey, Mr. N. Jordan.

Resolution: Marriage Laws.

Bishop Warne read the following resolution, adopted by the Marathi District Conference, Central Provinces, and forwarded through the Secretary of the Bengal Conference :—

"Whereas the law of the land forbids a Christian having two wives, and so a man with two wives, on entering the Christian Church, is compelled to put one away, and whereas the woman thus put away is not permitted by existing laws to marry till the close of the seventh year.

"Resolved: That we, the members of the Central Provinces District Conference Marathi Session urge the Annual Conferences of the Methodist Episcopal Church in Southern Asia, to agitate the matter and try to get the Supreme Government to so change the existing law as to consider such a "put away" wife free from her husband and thus at liberty to marry."

On motion of J. H. Messmore, a Committee was appointed to confer regarding this matter with similar Committees from the other Conferences, and, the matter was referred to Central Conference. Committee : N. L. Rockey, T. J. Scott, J. W. Robinson.

Report : Committee on Desi Missionary Society.

T. J. Scott presented the follwing resolution as the report of the Committee appointed at our last session to co-operate with the Desi Missionary Society :

Resolved that in place of the Committee appointed at our last session in connection with the Conference Domestic Missionary Society, we request the Finance Committee of this Conference to co-operate with said Society.

On motiom of Ganga Nath the report was accepted.

Committee to visit the Lieutenant Governor.

On motion of F.L. Neeld, the following Committee was appointed to visit the Lieutenant-Governor of these Provinces to signify our loyalty and represent our work : T. J. Scott, *Chairman* ; F. L. Neeld, J. C. Butcher, S. Tupper.

Adjournment.

On motion of J. W. Robinson, Conference adjourned to meet at 3-15 P. M.

SECOND SESSION.

The session opened at 3-45, Bishop Warne presiding, and the Conference was led in prayer by Ganga Nath. The minutes were read and approved as corrected.

Conference Claimants.

On motion of W. A. Mansell, the President of the Conference was authorized to draw on the Chartered Fund and the dividend of the Book Concern to aid Conference claimants.

Committee on Education.

C. L Bare presented the report of the special Committee appointed to represent our educational interests to the authorities at home, which was accepted on motion of S. Knowles. [See Reports of Committees.]

Vote of Thanks.

The following resolution was read by T. J. Scott, and adopted by a rising vote:—

Resolved, that we hereby record our sincere thanks to kind friends n Moradabad, European and Hindustani, for their generous hospitality and most excellent arrangements for our entertaiment and comfort during this session.

T. J. SCOTT.
J. H. MESSMORE.

Standing Committees.

J. W. Robinson, on behalf of the Cabinet, nominated the Standing Committees, which were elected. J. W. Robinson also presented nominations for the Board of Education, and on motion of N. L. Rockey the Secretary was instructed to cast the ballot for said nominations. [See Officers of the Conference.]

Resolutions.

William Peters read the following resolutions, which were adopted separately by rising votes :

Translation from the Hindustani:—

1. Resolved that we, the members of the North India Conference, hereby express our sympathy with Bishop Thoburn, in the loss of his dearly beloved sister Isabella Thoburn, who was translated during the past year. Our loss is great, but our hearts are full of gratitude that Miss Thoburn was enabled for so many years to carry on her noble work with such marked success, and that she has now been

called up higher to that Heavenly Vineyard. We pray with sincere hearts that God may restore Mrs. Thoburn to health and strength and bring both Bishop and Mrs. Thoburn back again to this country to join with us in the noble work of the Master.

WM. PETERS, S. TUPPER,
H. J. ADAMS, D. A. CHOWFIN.

2. * Resolved, that we hereby express our gratefulness to the Christian brothers and sisters of Moradabad, who extended their cor dial welcome to all of us, and entertained us so hospitably. May God gant that this Christian love may increase every day, and may He give them a place in the heavenly mansions.

WM. PETERS, S. TUPPER,
H. J. ADAMS, D. A. CHOWFIN.

3. * Resolved, that we, the members of the North India Conference, put on record our gratefulness to Bishop Warne for his good advice and especially for his love extended to us all. We thank God that Bishop Warne's preaching has been a means of great blessing to many in the District Conferences. Young and old alike received a new impetus in the spiritual life. May God bless him and his family and grant him bodily strength to carry on this great work.

WM. PETERS, S. TUPPER,
H. J. ADAMS.

Adjournment.—On motion of N. L. Rockey Conference adjourned *sine die* after the reading and approval of the minutes, the administration of the Lord's Supper, and the reading of the Appointments.

BRENTON T. BADLEY, *Secretary.* FRANK W. WARNE, *President.*

PROGRAMME OF SERVICES.

Thursday.—Epworth League Rally, 5 P. M.
Friday.—Annual Conference Sermon by Rev. S. B. Finch, 5 P. M.
Saturday.—Anniversary of Literary Society. Lecture by Rev. Geo. C. Hewes.
Sunday.—Conference Love Feast, 8 A. M.; led by Rev. T. J. Scott, D. D.
Ordination of Deacons.
Memorial Service, 11-30 A. M., Rev. S. Knowles, *Chairman.*
Sermon, 5 P. M., Rev. W. A. Mansell. Ordination of Elders.
Monday.—Anniversary of Historical Society, 5 P. M. Address by Rev. N. L. Rockey.
Anniversary of Sunday School Union.
Tuesday.—Sacrament of the Lord's Supper. Reading of appointments.
Devotional Meetings every morning at 8 o'clock, led by Rev. P. M. Buck.
Evenings Meetings at 7-30 o'clock, led by Bishop Warne.

* *Translated from the Hindustani.*

Reports of Committees.

STATISTICAL REPORT.

We present the following summary of the more important items of the Statistical Report (printed elsewhere), together with last year's figures.

STATISTICAL SUMMARY OF 1901, COMPARED WITH THAT OF 1900.

Comparison of Items of most interest.	Figures for 1901.	Figures for 1900.	Increase.	Decrease.
Membership—				
Probationers	17,109	17,083	26	....
Full Members	14,235	13,911	324	....
Children	14,172	13,689	483	....
Total Christian Community	45,516	44,683	833	....
Baptisms—				
Children, Christian born	897	1,091	....	194
Children of New Converts	386	474	....	88
Adult Converts	818	1,152	...	334
Total Baptisms	2,101	2,717	....	616
Sunday Schools—				
Sunday Schools	1,025	1,043	...	18
Christian Scholars, Male	12,749	12,745	4	....
Christian Scholars, Female	8,169	8,487	....	318
Non-Christian Scholars, Male	16,343	15,919	424	....
Non-Christian Scholars, Female ...	8,126	8,020	106	....
Total Sunday School Scholars	45,387	45,171	216	....
Collections for Pastors and Current Work—				
For Pastoral Support from Europeans (includes Government Chaplaincy Grants)	4,649	5,722	....	1,073
For Pastoral Support from Hindustani Church	5,509	5,332	177	....
For Conference Claimants	383	280	103	....
For Current Expenses	1,252	400	852	....
For Miscellaneous Purposes	2,202	6,255	....	4,053
For General Conference Expenses,	5	40	....	35
Total for Church Expenses	10,542	11,335	....	793
Collections for Regular Prescribed Benevolences—				
Missionary Collection (from Churches)	978	1,140	....	162
Missionary Collection from Sunday Schools	110	120	....	10
Total Missionary Collection	1,088	1,260	....	172
Children's Day for Education	725	661	54	....
For North India Bible Society	202	148	54	....
For some Tract Society	11	8	3	....
For Indian Sunday School Union....	102	89	13	....
For Women's Work	350	426	....	76
Total for Prescribed Benevolences,	3,566	3,852	....	286

STATISTICAL SUMMARY—(*Continued*).

Comparison of Items of most interest.	Figures for 1901.	Figures for 1900.	Increase.	Decrease.
Incomes (used in work of Schools, etc.)—				
From School Fees	51,112	48,077	3,035	....
From Government Aid	30,778	29,752	1,026	....
From Press and Industrial work	62,048	52,633	9,415	....
Total Earned Income	1,43,938	1,30,462	13,476	....
Grand Total Collected and Earned in India	1,60,873	1,51,306	9,567	....
Schools—				
Number of Day Schools	515	596	....	81
Number of Scholars, Christian, Male,	3,922	4,269	....	347
Number of Scholars, Christian, Female	2,360	2,455	....	95
Number of Scholars, Non-Christian, Male	4,202	4,494	....	292
Number of Scholars, Non-Christian, Female	1,601	1,835	....	234
Total Number of Scholars	12,085	13,053	....	968
Workers—				
European Missionaries and Helpers,	99	95	4	....
Hindustani Workers of all Grades,	1,532	1,683	....	151

The following comparative statement showing the gains and losses in the ten years since North-West India Conference territory was separated from us is of practical interest.

STATISTICAL SUMMARY OF 1901, COMPARED WITH THAT OF 1892, FOR THE SAME TERRITORY.

Items of Special Interest.	1901.	1892.	Increase.	Decrease.
Conference Members, European	19	21	....	2
" " Native	68	42	26	....
Local Preachers	269	173	96	....
Total Paid Workers	1,631	1,511	120	....
Membership—Full Members	14,235	10,660	3,575	....
Probationers	17,109	15,153	1,956	....
Christian Community ...	45,516	32,512	13,004	....
Baptisms—Adults	818	5,181	....	4,363
Children	1,283	3,479	....	2,096
Sunday Schools—Number of	1,025	982	43	....
Christian Scholars	20,918	16,093	3,875	....
Non " "	24,469	21,854	2,615	....
Schools—Boys' Vernacular	312	443	....	131
Girls' "	173	228	....	55
Eng. and Ver. Boys'	18	27	....	9
" " " Girls'	12	10	2	....
Day Schools—Scholars, Chr. Boys....	3,922	6,911	....	2,989
" " Girls....	2,360	2,377	....	17
" Non-Chr. Boys....	4,202	6,747	....	2,545
" " Girls....	1,601	2,917	....	1,316
Total Scholars	12,085	18,952	....	6,867
Collection—Missionary	1,089	1,506	....	417
Children's Day ...	725	434	291	....
Ministerial Support from Europeans,	4,649	4,922	....	273
" " " Hind. Ch.,	5,509	3,411	2,098	....

What these figures tell: The ordinary work connected with the gathering of these figures has no element of poetry in it. The statistician is for hours and days a mere arithmetical machine, but when the entire reports are tabulated and the full results for the comparative statement are in sight, the work grows interesting. First: The fear constantly remains that when the work is apparently all done, startling errors and ridiculous discrepancies will appear, which have escaped the eye of preacher-in-charge, presiding elder and statistician. These must be located, enquired into and corrected; sometimes entailing hours of work and changes that affect many columns. Next, the real facts of the state of our work as reported appear. And the statistician must ask, "Have there been increases or decreases? Can they be accounted for or not? What explanations are possible?"

We approached this summary this year with great anxiety for two reasons: First; How would our figures of community compare with those of the Government census taken last year? Second; To what extent and how has the decrease in our appropriation and the financial status of the Missionary Society affected our work? The summary we present shows at a glance the latter. Our community has increased, our baptisms have decreased. This can be accounted for by the fact that some whose names were dropped have returned to their allegiance and been counted. Our Sunday Schools hold their own. There is a slight increase in some collections and a loss in others; but as regards the Native Church, the results of their gifts are about the same for the two years. The fee incomes of schools and the earnings of the press have been greatly increased. In schools and their attendances there has been a decrease in every item reported, showing that that effective evangelical agency is slipping from our grasp under the strain of financial stringency. We have lost 151 of our Native workers. Part of this is because of a clerical error in certain circuits last year, but 6% of this, lamentable though it be, was to be expected as the natural result of our effort to retrench. Evidently the advance in self-support is all that saved us from making a poorer showing in this regard.

As for our statistics, compared with the Government census result, there is a discrepency here that is hard to explain. Our minutes in January 1901, showed a Christian community of 44,683. The N.-W. India Conference has at least 30,000 communicants in these provinces, so the census should have shown about 74,000 American Methodists. It shows but 51,574, which is at least 22,000 less than what we have counted. Where are these 22,000? Why were they not reported to the Government? We give the following as probable reasons: (1.) The ignorance of many of our people as to the name of our Church. They know themselves as Christians only. (2.) The neglect or inability of poorly educated enumerators to write what was told them in the proper column. (3.) Many Christians, partly through real and partly through unnecessary fear of the officials who took the census, would not say that they were Christians. (4.) Hundreds were written down without question as sweepers because of their profession and of their living in sweeper mohallas. There were also other reasons, but it cannot be denied that the trouble is largely in the weakness of some of our adherents.

N. L. ROCKEY.

THE STATE OF THE CHURCH.

Your Committee on the State of the Church beg to report as follows:—

From patient inquiries made by your Committee from leaders and workers on the different districts in our Conference, they learn that the present state of our Native Church is on the whole better and more encouraging than last year, and they venture to say that the present generation of Native Christians has greatly improved in intelligence and piety on the preceding.

1. There has been an increase in membership over last year of 833: and though there has been a decrease in the total baptisms of 616, it only shows that our workers are giving more serious attention to the building up of those already baptized in their blessed faith and hope.

2. There has been an advance in the collections for pastors' support this year. This in many places of our mission has been of a very hopeful and stimulating nature, and though we have to say with respect to entire self-

support, "Dehli hanoz dúr hai," yet our Native Church is working with that desirable end in view; and we hope the day will dawn when our Native Church will shine forth in all her strength, independent of foreign gold.

3. From many circuits cheering reports have come to your Committee of our village Native Christians separating themselves entirely from fellowship with old idolatrous friends, their *panchayats*, and reverence for idol worship.

4. Also this year there has been a great improvement in regard to our people leaving their former superstitious modes of marriage and burial and following the rules of our church in these ceremonies.

5. The special services of our Church, including Sunday School, meetings, and Epworth League gatherings, have been earnestly and faithfully conducted on all our circuits, and a great increase of spiritual life, and a deeper sense of Christian responsibility, created in our members as a consequence.

6. Very encouraging reports come to your Committee from the different district conferences lately held. They speak in very warm terms of the great work done at these conferences by the presence and prayers and preaching of Bishop Warne, and of the large numbers of conversions, especially among our young people, as well as the numbers of sincere consecrations and true baptisms of the Holy Spirit, that took place as happy results of that work, and your Committee pray that the Great Master may continue to bless our esteemed Bishop with health and vigour and power to carry on this God-blessed work in other parts of this vast empire.

7. The spritual success and prosperity of our mission work depend upon the ensuing conditions: That—

a. Our Native Church be free from sin and all idolatrous customs.

b. That the Church be earnest in the pure worship of God in Christ; and in every good and holy work.

c. That the Church put forth all her physical, mental, moral and material strength for the spread of Gospel truth among the unconverted.

8. Hence your Committee would advise that much prayerful care be taken by quarterly and district conferences in recommending and sending up for ordination men of great self-control, of some intellectual ability and much spritual power, to lead and conduct the various and solemn interests of such a church.

9. In conclusion your Committee would say that notwithstanding the depression arising from the frequent annual deductions from the sum necessary to carry on our work, they would emphasize the grand fact—that the *Lord reigneth*; and would go on trusting in our reigning God and greatly hope that as He has so wonderfully helped and blessed us in the past 44 years, He would still have the prayers, acknowledge the faith, and own the labours of His servants in the harvest field, that in the next 44 years they should see most of the peoples of Kumaon, Rohilcund and Oudh, from "the least to the greatest," given to the Lord Jesus Christ for His "inheritance," and the uttermost parts of India for his "possession."

S. KNOWLES,
For the Committee.

REPORT OF THE COMMITTEE ON TEMPERANCE.

In submitting this report on Temperance your Committee is of the opinion that this subject is of sufficient importance to receive most careful attention. It is not enough that we should write a hastily prepared report full of trite and accepted tenets; that this report should be given an indifferent hearing and then formally spread upon the pages of the minutes never to be read again. We feel that this is a work and teaching that is specially committed to us and we should be true to our trust.

It is true that our church gives forth no uncertain sound on this subject We not only believe that temperance embraces moderation and self denial in the use of good things but also abstinence from those things that are harmful, such as intoxicating liquors and narcotics. We rejoice in the fact that our ministers as a whole are free from these things and teach temperance to our people. Yet we cannot shut our eyes to the fact that the battle is not yet won. There are many of our people who have recently come from heathenism who use tobacco and some who use intoxicants. There is also a

tendency among some of our young people who go out into the world and mix with those who use these things to lower the standard in this matter. The position that we have gained must be maintained by that eternal vigilance which is the price of liberty, and we must go on and complete our task.

In order that this report may be practical your Committee makes the following recommendations: —

1. That all our children shall be diligently taught the principles of total abstinence.

2. That our Epworth Leagues occasionally prepare special programmes on this subject.

3. That in addition to mere references to the subject of temperance in sermons, our preachers should two or three times a year preach special sermons on this theme.

4. That editors and those who write for the papers should frequently deal with this theme.

5. That we encourage and co-operate with all temperance organizations such as the Lal Fita Fauj, Bands of Hope and the Woman's Christian Temperance Union.

J. C. BUTCHER.
J. N. WEST.
W. R. BOWEN.
H. B. MITCHELL.

REPORT OF SUNDAY SCHOOL UNION.

The Sunday School work of the conference has been carried on during the year along the usual lines. The numbers remain about the same, the statistics showing a decrease of 18 Sunday Schools and an increase of 530 scholars. This is on the whole encouraging for it shows that in spite of the constant effort to reduce and retrench, the Sunday School cause has in no way suffered. The increase in attendance is equally distributed between Christians and non-Christians.

There is little out of the ordinary line to report. The Lucknow Sunday Schools have resumed their annual fete and report a very successful one this year. The procession with its 5 bands 4 elephants and all the miscellaneous collection of Oriental colour and display was heartily appreciated both by the participants and onlookers, and the all-day picnic in which European and Hindustani Christians as well as the large number of non-Christian pupils shared alike, was an ideal exhibition of the true Christmas spirit.

Bareilly still holds the banner for having the largest number of schools and scholars in any single circuit.

The annual convention of N.-W. P. and Oudh Sunday School Union, of which our conference Union is a branch, was held at Bareilly in October, with a much larger attendance of Hindustani delegates than ever before. This increased attendance came as was natural from our own ranks. We urge all our people to take a hearty interest in this inter-denominational Union and hope that all our circuits will as far as possible send delegates to the conventions.

Two important suggestions were favored at the convention which may sooner or later come before us for action. One was the establishment of an inter-denominational series of Sunday School lesson helps in place of our present numerous lesson helps published from the various mission presses in these provinces, and the other was the holding of a joint convention of the Sunday School Union, the Epworth League and Christian Endeavour. Both these matters were referred to the proper officers for consideration and correspondence.

Following the line of the valuable suggestions given at the convention, your committee is of the opinion that the village Sunday Schools are capable of great improvement. The instruction given in them should be of a more elementary character than that given in the schools at the circuit centers, but it should nevertheless be continuous and progressive instruction. We recommend that our preachers in charge give more attention to the development of the existing village schools in all our circuits.

Collections are taken in many of our schools but by no means all, and your committee believes that there is a great opportunity for development along this line which should be embraced by all our workers.

Praying that God may guide and abundantly bless us all in this important work.

We are on behalf of the conference.

W. A. MANSELL.
NIZAM ALI.
GANGA NATH.
J. JACOB.
S. S. DEASE.

FORWARD MOVEMENT.

The forward movement which has been before our conference for a year in most Districts has been pushed with commendable earnestness. It has resulted in a distinct advance on spiritual lines. Revival Meetings have been frequently conducted and although the number of converts has not been tabulated all presiding elders have reported a very encouraging increase.

We recommend that our Presiding Elders and Preachers-in-Charge continue to work along the same lines. We especially recommend the continued and extended use of the weekly prayer cycle, believing that it will lead to a strengthening of the spiritual life of our Church.

W. A. MANSELL.

REPORT OF SPECIAL COMMITTEE ON EDUCATION.

To the Board of Managers—
Of the Missionary Society of the Methodist Episcopal Church.
Dear Brethren,—

On behalf of the North India Conference we desire to call your attention to the following very grave matters connected with education in this Conference :—

1. We have witnessed from year to year the closing of our schools, and have been helpless to prevent it. During the past nine years one hundred and thirty-nine Vernacular and Anglo-Vernacular Schools, with a total attendance of nearly three thousand Christian boys, have been closed for want of funds to support them. Many of those were what was known as the Goucher Schools.

2. During these years girls' schools under the management of the W. F. M. Society have suffered very little from lack of funds. In many places where boys' schools have been closed and the boys sent home, schools for girls have been continued, and their ability to provide scholarships for the education of girls has greatly increased. The Presiding Elder of the Moradabad District writes : "There were one hundred and eighty-seven girls in our two Anglo-Vernacular Schools in 1901, and in the two Anglo-Vernacular boys' schools, one hundred and forty boys. The number of boys is being slowly reduced. We are running beyond our capacity to support boys, while the W. F. M. Society has scholarships to support forty or fifty more girls. This condition of things exists especially in the Budaon Boarding Schools. Ten years ago there were one hundred and twenty boys in the schools, and now there are only fifty-five, and this number must be cut down still further as there is not money to educate them." This is a sample of what exists through our entire Conference.

3. Certain very grave results are growing out of this state of things (1) Our people are beginning to withold their girls from our schools, affirming that if they educate their girls to the neglect of their boys, they will not be able to secure husbands for their daughters, as an educated girl will not marry an ignorant man. (2) Our people are beginning to seek husbands for their daughters in other missions. The result is that we are beginning to lose our educated girls.

We, therefore, beg of you to lay these facts before the Church at home, and that efforts be made to secure an endowment (or scholarships) for our Conference Boys' Boarding Schools. The income from such a fund would support in the first place the teaching staff of such schools, and in the second place provide scholarships for the support of hundreds of poor, worthy Christian boys.

The future prosperity of our Church is imperilled by this sad state of things. To baptize a boy and leave him in the gross ignorance and superstition of his environment *is a sin*. Hindus and Mohammedans are deeply interested in education. They are opening and supporting their own schools and colleges. They are outstripping our young men in all openings for employment. We must educate our people or have a mass of baptized ignorance on our hands.

We are,
On behalf of the Conference,
Very Sincerely Yours,

C. L. BARE.
F. L. NEELD.
N. L. ROCKEY.

REPORT OF THE MUTTRA MISSION TRAINING SCHOOL.

January 1st 1901—December 31st 1901.

The past year has been one of unparalleled prosperity in the history of the School. The school has become better known, there have been more letters of inquiry and much more general interest.

The total number of students enrolled during the year has been sixty-three, divided as follows:—

English Department, twelve; Vernacular Department, regular course, twenty; special course, twenty-two, and nine in the class for pastor-teachers' wives. Of the eleven in the English Department, three have been graduated. One of the three is employed as our Zanana Assistant in Muttra, one is employed in the North-India Conference as an assistant in village evangelistic work, while the third is a deaconess and satisfactory assistant in the Vernacular Department of our Training School.

The English Department has outgrown our kothi and through the munificence of Mr. Blackstone a new house is being constructed which is to consist of one large library and study-room, two class rooms and one dormitory.

Six have been graduated from the Vernacular Department. One has been called to her eternal home, one is doing satisfactory work in Muttra as Zanana Bible-reader, one is a teacher in the Orphanage at Phalera, another in Ajmere, one is teaching in the boarding school at Bijnour, and one has returned to work with Miss Kyle in Pauri.

Thus we have the pleasure to report that every one of this year's nine graduates is now employed in Christian work.

In the Boarding Department for the Vernacular students every room is filled and we are now laying plans for its enlargement.

Five different missions are represented among our students.

MARY EVA GREGG,
Secretary Board of Control.

REPORT OF THE BOARD OF EXAMINERS FOR 1902.

B. T. Badley passed in all the English and Vernacular studies of the I year except I Vol. of Miley's Systematic Theology.

W. B. Empey passed in all the Vernacular studies of the I year except the Gospels in type; he also passed in all the English studies of the II year.

R. I. Faucett passed in Haqaiq ul Maujudat of the I year, all the Vernacular studies of the II year, "the Sacraments" by Watson of the II year, and all the English studies of the III and IV years.

J. N. West passed in all the Vernacular studies of the III year, except Taubat un Nisu and the Gospels in Persian.

1. *For Local Deacon's Orders.*
   D. Wilson passed in all studies.
   Lalji Mal " " "
   Sohan Lal " " "
   Bahal Singh " " "
   Kallu Porter " " "
   Baldeo Das " " "
   R. White " " "
   P. S. Morris " " "
2. *For Local Elder's Orders.*
   Charles Khiyali passed in all studies.
   Kaliyan Singh " " "
3. *For Admission on Trial.*
   Prem Masih, Preston S. Hyde, and Misri Charan passed in all studies
4. *I Year.*
   A. S. Wesley passed in all studies.
   II Year.
   Yaqub Ali passed in Tarîq ul Hayát.
   III Year.
   Lazar Shah passed in Tashrîh ul Taslîs and Satmat Nirúpan, thus completing the course for the III year.
   N. R. Childs passed in 'Ísá kí Sírat, Tashrîh ul Taslîs and Satmat Nirúpan, thus completing the course for the III year.
   J. H. Walter passed in 'Ísá kí Sírat, and 'Ísawí Subút, leaving one subject, Satmat Nirúpan, to bring up.
   IV Year.
   J. Thomkinson, Prem Singh and Jukkhan Lal passed in all subjects of the IV year.
   Ganga Nath passed in the 1, 3 and 4 Faslen, thus completing the course of the IV year.
5. Ya'qúb 'Alí aur Ya'qúb Singh I sál kí Church History ká imtihán phir dewen. Ya'qúb Singh se I sál ká tahrírí wa'z bhí cháhiye.
   Kay Silas I sál ke Church History aur II sál kí Tarîq ul Hayát ká imtihán phir dewen.
   J. H. Walter III sál ke Satmat Nirúpan ká imtihán phir dewen.

C. L. BARE,
Registrar, Board of Examiners.

REPORT OF AUDITING COMMITTEE.

The Auditing Committee reports that it has examined and found correct the following books:—

The books of all the Presiding Elders, except those of the Presiding Elder of Bareilly-Kumaon District.

The books of the Conference Treasurer, and the Mission Treasurer up to the end of 1900.

The accounts of the Treasurer of the Sunday School Union, to the end of 1900.

The books of the W. F. M. S. were audited by the Presiding Elders and the Auditing Committee.

The books of the following Institutions have been audited:—

Reid Christian College.
Woman's College.
Deaconess Home.
Oak Openings } To the end of the 2nd Quarter.
Wellesley }
Theological Seminary.
Methodist Publishing House up to October 1, by D. J. Daly an expert accountant.

The Presiding Elder of Oudh District reports all the accounts of his district audited to the end of the year.

The Presiding Elders of Hardoi, Bareilly-Kumaon, Pilibhit and Garhwal Districts respectively report all the accounts of their Districts for the first three quarters audited.

The Presiding Elder of Moradabad District reports all accounts audited to the end of the year, except those of Miss Means, W. B. Empey, G. C. Hewes and Miss Curts, which have been audited to the end of the 3rd Quarter.

The Presiding Elder of Gonda District reports all books, except those of Gonda Circuit, audited.

J. N. WEST.
J. BLACKSTOCK.
G. C. HEWES.
H. L. MUKERJI.
MISS HOGE.
MRS. BARE.
R. I. FAUCETT
B T. BADLEY.
S. S. DEASE.

REPORT OF THE CONFERENCE DEACONESS BOARD.

The conference Deaconess Board report that:

1. They have passed the characters of the following Deaconesses: Misses Sullivan, Budden, Sheldon, Scott, Hoge, Hardie, M. Means, Tresham, Browne, Ingram, A. Means and Ruddick.

Probationery Deaconesses.—Misses Hayes and Lawrence.

Associate Deaconesses.—Mrs. Tucker and Mrs. Caroline Richards.

2. They appointed Miss Sullivan, Miss A. Means and Mrs. Thoburn a committee to examine the Deaconesses on probation.

3. They recommended the following to be the Conference Deaconess Board for the coming year:

Rev. J. C. Butcher, President; Mrs. Parker, Secretary; Rev. S. Tupper, Rev. M. Stephen, Rev. J. W. Robinson, Rev. W. R. Bowen, Mrs. Neeld, Mrs Knowles, Miss Sullivan and Mrs. Thoburn.

J. C. BUTCHER, *President.*

REPORT OF CONFERENCE STEWARDS.

I. CONFERENCE CLAIMANTS.

We recommend the following payments for 1902:—

Names.	*Rs. per month.*	*Address*	*Total for year.*
Mrs. Cutler	10	Nagina	120
Mrs. Haqq	13	Moradabad	156
A. C. Paul	15	Lucknow	180
Mrs. B. Paul	10	Bahraich	120
Mrs. Gray	4	"	48
A. Solomon	15	Fatehganj West	180
A. Sweet	10	C/o J. Blackstock	120
Mrs. Frank	16	"	192
		Total Rs.	1,116

II. PENSION FUND.

Names.	*Rs. per month.*	*Address.*	*Total for year*
Phebe Singh	3	C/o H. J. Adams	36
Nathiya Singh	3	" "	36
Sadiq Masih	3	" "	36
Baladas	9	" W. B. Empey	108
Nancy	4	" "	48
Likha Singh	8	" "	96
Mohan Singh	2	" Bahadur S., Bisauli	24
Dhompu	3	" J. H. Messmore	36
Mrs. Flint	5	" S. Tupper	60
Isa Das	2	" W. Peters	24
Mata Din	3	" "	36
Mrs. W. Gulab	2	" J. Blackstock	24
G. Mayal	8	" Sitapur	96
		Total Rs.	660

The total amount available for distribution is : Circuit Collections Rs. 383; Interest Rs. 210: W. F. M. S. Society Collection Rs 21; Special Collection Rs. 46: Total Rs. 660.

J. H. MESSMORE.
W. R. BOWEN.

Committee on Memoirs.

Bishop Edwin W. Parker was born at St. Johnsbury Vermont, January 21, 1833. He entred the Biblical Institute at Concord, N. H. March 1st, 1856. In that year he was united in marriage with Miss Lois Lee, companion in all the years of work that followed. In April following he was received as a probationer in the Vermont Conference and in May 1857, was appointed preacher-in-charge of Lunenburgh Station in the Vermont Conference. He received his official appointment as missionary to India on the 22nd of February 1859, and on the 12th of April following, sailed from Boston for Calcutta, reaching that place on the 21st of August 1859. With his fellow voyagers, Rev. J. Downey and wife, Rev. C. W. Judd and wife, Rev. J. W. Waugh and wife, Rev. J. M. Thoburn and Mrs. Parker, he reached Lucknow September 3rd, where the Annual Meeting of the India Mission was held the week following. His first appointment was Bijnor where he remained until October 1861, at which time he was transferred to Lakhimpur in order to have charge of the Christian Village which was to be built up in the jungles some twenty miles from Lakhimpur. On account of failing health, he was moved to Moradabad, in February 1863, which remained his appointment until the organization of the India Mission Conference by Bishop Thomson at Lucknow, in December 1864. At this Conference he was made Presiding Elder of the Moradabad District, which appointment he held until April 1868, at which time owing to failure in health he was obliged to leave India and return to America. He returned from America in September 1870, and during the year 1871, he was preacher-in-charge of the Moradabad, and Amroha Circuit. He was Presiding Elder of the Moradabad District in 1872, and Presiding Elder of the Rohilkand District until January 1878, and 1879, he was preacher-in-charge of Moradabad Circuit and from January 1880, to January 1883, he was again Presiding Elder of the Rohilkand District. He took furlough in January 1883, and being a delegate to the General Conference of 1884, did not returned to India until September of that year. In January 1885, for the third time he became Presiding Elder of the Rohilkand District and held the appointment for five years until January 1890. He held the appointment of General Evangelist during 1890, and in January 1891, became Presiding Elder of the Oudh District, holding the appointment six years, until January 8897. During this time he twice visited America as delegate to General Conference, in 1892, and 1896. In January 1897 he was appointed Presiding Elder of the Bareilly District and held that appointment until May 1900, when he was elected Missionary Bishop for Southern Asia. He was a delegate to the General Conference of 1900, and returned to India as Bishop in October of the same year. He reached India in poor health and about three weeks after his arrival, became very ill at Aligarh. He was removed to Meerut, where for a time his life was despaired of. But he rallied and came to Lucknow, his official residence. Here he again grew worse, and although he frequently rallied, he gradually grew weaker. With the opening of the hot season he was taken to Bareilly, where he remained a few days, then on to Naini Tal where the long struggle with disease ended with his death on the 4th of June 1901. The leading position which he occupied in the Conference is indicated not only by the class of appoint ments he filled, but also by his membership on all the important Boards of Trustees in the Conference as well as by his place in the Central Conference, and in the Epworth League in India of which he was President.

His varied work, and the spirit with which it was carried out, was an expression of the man, and makes it easy for us to form an estimate of his character. Bishop Parker was a *consecrated* man. All he had and was and could do, was on God's altar. This meant all his strength of body, mind heart and will ; his ability natural and acquired, his time and money and opportunity. He gave all to God and his work. In duty he was *faithful*,

At Lucknow in the earlier days of his final illness, when it was thought he could not recover, he said to the writer of this, " I have tried to be faithful." Faithful he was in the largest plan, in the smallest detail, No form of work entrusted to him was ever neglected, or slighted in the smallest matter. In all, his earnestness and zeal were manifest. There was no more notable example of true enthusiam in work. Characters of robust energy are sometimes wanting in kindness but his was a nature of gentle sympathy for the young, for the weak and poor. His work for the young and for Christians struggling with worldly poverty was a marked feature of his life.

Bishop Parker filled a very large place in the plans and success of our mission. His was a genius for work, and the range of work, as one recalls it, was marvelous etc. the apostle said of himself, we may say of our departed Bishop, " in labors more abundant." Itinerating, building, superintending, education, Sunday School work, the press, temperance work, the Epworth League, these and more are words that suggest the widening sphere of our lamented fellow worker. On all these lines he initiated much of the activities and enterprises of our mission. Perhaps he was the greatest itinerater and camp meeting man we have had. Tireless in building, many of our structures attest the wisdom and enterprise with which he wrought. An enthusiast in Sunday School work, he was always at it. He contributed much to the expansion of our Press, contributing with his own hand to the publications. He was equally devoted to educational work and did much to promote both the higher and primary education of our mission. Founder and patron of the Epworth League in Southern Asia, he did much to make it a success. He was an earnest advocate of the temperance movement and with noice and pen on every opportunity. On all these lines of work he was fertile in resource and tireless in pursuit. His aid in founding the W. F. M. Society of which he was always a ready friend, is a matter of history. Bishop Parker was a man of both legislative and executive ability. Some men can plan and make rules but are not themselves noted for effectiveness in carrying to success, details. But our brother seemed equally wise and at home in largest planning and in the execution of minute details. Thus he built his life and thought into our mission field in North-India and in a measure in the work we now call Southern Asia. No mention of such a career, would be at all complete without recognition of the fact that Mrs. Parker, who monrns and feels this bereavement as none of us can, was an inspiration and cordinate spirit in all this work. We will not cease to pray that a loving God may continue to sustain her in the great work husband and wife built together, till the day it pleases Him to join them again amid the spirits of just men made perfect.

But a life of such varied toil and exposure, though long sustained must feel the strain. Bishop Parker, stalwart of frame and with muscles like tempered steel, shrank from no labor or exposure. His endurance in itinerations, and fight with malaria in the attempt to found a Christian Community in the Lakhimpur jungles, is a story never yet fully told to the Church. The seeds of death were then sown.

May we linger a moment at the death scene, where, as written of him by the editor of the Christian Advocate, " his death in the field must have been pleasing to the warrior." His last hours were calm and resigned. But there was thought and care for the loved work. The ruling passion was strong in death. To the last, letters were dictated and messages sent. One has said, " the last hours of a cherished friend, are those we best remember. There is a meaning in his words which death alone gives them." By a fortunate opportunity, a number of our Foreign Missionaries and Hindustani workers were in Naini Tal, and were present in the last hour. There was recognition almost to the final moment, in the gentle pressure of " the vanishing hand." As a resultful sleeper with closed eyes he passed away amid the suppressed tones of prayer and hymn. "Servant of God, well done!" As to thy mortal body, rest till sea and plain and mountain side give up their dead!

T. J. SCOTT.

Course of Study.

A.—FOR AMERICAN MISSIONARIES.

ENGLISH STUDIES.

I Year. 1. Introduction to the Holy Scriptures; Old Testament, pp. 1-447 *Harman.*
2. Exegesis; Selections from the Gospels.
3. Systematic Theology. Vol. I. *Miley.*
4. Plain Account of Christian Perfection. *Wesley.*
To be read: Wesley's Sermons. Vol. II.

II Year. 1. Introduction to the Holy Scriptures: New Testament, 448-770. *Harman.*
2. Exegesis: Selections from the Pauline Epistles.
3. Atonement in Christ. *Miley.*
4. The Sacraments: Baptism and the Lord's Supper. *Watson.*
To be read: Steven's History of Methodism.

III Year. 1. Exegesis: Selections from the Pentateuch.
2. Studies in Theology: The Supernatural Book. *Foster.*
3. Biblical Hermeneutics. *Terry.*

IV. Year. 1. Exegesis: Selections from Isaiah.
2. Systematic Theology. Vol. II, *Miley.*

VERNACULAR 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. Platts', omitting chapters on Arabic and Persian Constructions, and Derivations and Syntax ...		100
0.	READING. (Roman, Lithograph and Type): Matthew and Mark's Gospels Haqaiq ul Maujudat		100
3.	TRANSLATION		150
	(1.) Urdu-English: 10 lines from Urdu Sec. Bk. C. E. S.	50	
	(2.) English-Urdu: 10 lines from Eng. Sec. Bk. C. E. 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		100
	(1.) Hindi-English: 10 lines from Hindi Sec. Bk. C. E. S. ...	50	
	(2.) English-Hindi: 10 lines from Eng. Sec. Bk. C. E. 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: Platts', the whole. Kempson's Syntax and Idioms. Forbes' Persian		
2.	READING. (Litho, and Type): Luke and John's Gospels. Din-i-Haqq kí Tahqiq. Taubat un Nasih. Mark and John in Persian		100
3.	TRANSLATION		150
	(1.) Urdu-English: 10 lines from Urdu Third Bk. C. E. S.	50	
	(2.) English-Urdu: 10 lines from Eng. Third Bk. C. E. S., half written in Persian and half in Roman ...	60	
	(3.) Definition	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100

Read: Muir's Life of Mohammad.

B.—HINDI.

1.	GRAMMAR: Review .. .. Ballantyn's Elementary Sanskrit.		100
2.	READING: Luke and John's Gospels .. .. Shakuntala (edited by Raja Lakshman Singh).		100
3.	TRANSLATION		150
	(1.) Hindi-Edglish: 10 lines from Hindi Third Bk. C. E. S. ...	50	
	(2.) English-Hindi: 10 lines ftom English Third Bk. C. E. S., half written in Nagri and half in Roman	60	
	(3.) Definition	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100

Read: Wilkins' Hindu Mythology.

PROFICIENCY STANDARD.—FOURTH YEAR.

(Urdu or Hindi Optional.)

A.—URDU.

1.	GRAMMAR: Palmer's Arabic. (Optional.)		100
2.	READING: Mizán-ul-Haqq. Gulistan. Forbes' Arabic Reader. (Optional.)		100
3.	TRANSLATION		150
	(1.) Urdu-English: 20 lines from Urdu Fourth Bk. C. E. S.	50	
	(2.) English-Urdu: 20 lines from English Fourth Bk. C. E. S., half written in Persian and half in Roman ... Short Sermon in Persian character.	60	
	(3.) Defination	40	
4.	PRONUNCIATION		100
5.	CONVERSATION		100

Read: Sell's Faith of Islam.

B.—HINDI.

1. GRAMMAR: Hindi, Review 100
   Monier Williams' Sanskrit. (Optional.)
2. READING: Sat Mat Nirupan 100
   Prem Sagar.
   Hitopadesha, first book. (Optional.)
3. TRANSLATION 150
   (1.) Hindi-English: 20 lines from Hindi Fourth Bk. C. E. S. 50
   (2.) English-Hindi: 20 lines from English Fourth Bk. C. E. S., half written in Nagri and half in Roman... ... 60
   Short Sermon in Nagri character.
   (3.) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
   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.

B.—FOR HINDUSTANI MINISTERS.

SA'LA'NA KA'NFARANS KI' ḲHWA'N̲DAGI'.

DA'ḲHILA KE LIYE.

1. Ummedwár Urdú yá Hindí Qawá'id, Jugráfiya aur Hisáb achchhí tarah se jáne.
2. Qadím Tawáríḳh ká Iḳhtisár Roman-Urdú, or Landmarks of Ancient History.
3. Hunter's Brief History of the Indian People in English, Lithograph-Urdú or Hindí.
4. Jugráfiya-i-Pák Kitáb, yá Scripture Geography.
5. Discipline.

PAHLA' SA'L.

1. Filásafí dar bár Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation, or Mat Parikshá.
2. Ḳhutút ba-nám Jawánán i Hind, or Mitchell's Letters to Indian Youth or Sat Mat Nirúpan men̲ jo Hinúd kí bábat hai.
3. Hurst's Short History of the Early Church in English or in Lithograph-Urdú or Caleb's Intiḳháb i Kalísiyá.
4. Wayland's Moral Science in English or in Lithograph-Urdú or Baibal Bar-Haqq.
5. Tahrírí Wa'z.

MUTA'L'A KE LIYE.—1. Stobart's Islám or Tawáríḳh i Mohammadí or A'wá-gáwan Bichár. 2. Dín Islám aur us kí tardíd in Roman-Urdú or Lithograph-Urdú.

DU'SRA' SA'L.

1. Binney's Compend, or Maḳhzan 'Ilm i 'Iláhí.
2. What think ye of Christ. (Vaughan's) or Masíh Ibn Ulláh or Dharm Pustak se ádhe bhág men̲ Khrishṭ ká Samáchár.
3. Field's Hand-book of Theology, one half, or Tarị́q ul Hayát or Dhar̲má Dharm Parikshá Patr.
4. Introduction to Thomas' Commentary on Genesis, in Roman-Urdú.
5. Tahrírí Wa'z.

MUTA'L'A KE LIYE.—Clark's six Lectures on the A'ryá Samáj in English or Urdú or Hindí. 2. Forman's A'ryá Samáj or Miftáh-ul-Tauret, Páp Sodhan Siddhánt.

TI'SRA' SA'L.

1. Bushnell's Character of Jesus. 'Ísá kí Sírat. 2. Thomas' Tashríh-ul-Taslís in Roman-Urdú. 3. Fisher's Manual of Christian Evidences in English or 'Ísawí Subút, Roman-Urdú. 4. Field's Hand-book of Theology, completed, Sat Mat Nirúpan men̲ dín 'Ísawí kí bábat. 5. Tahrírí wa'z.

MUTA'L'A KE LIYE.—1. Murdoch's Popular Hinduism or Lakshmí Shankar's Primer of Biology in Urdú or Hindí.

CHAUTHE SA'L KE IMTIHA'N KE SUWA'LA'T.

1. Rúhání zindagí kyá hai? Us kí asliyat bayán karo.
2. Kyúnkar ma'lúm hotá hai ki ham men rúhání zindagí hai?
3. Wá'iz ko kis tarah ma'lúm hotá hai ki Khudá ne mujh ko wa'z ke kám ke wáste talab kiyá hai.

FASL. 1.

DÍNDA'RÍ AUR AUQA'T-GUZA'RÍ KE BAYA'N MEN.—1. Khádim ud dín ke khass kám bayán karo, aur yih batáo ki is khidmat ke wáste kaun kaun se wasí cháhiyen.
5. We kaun se taríqe hain, jin se yih ausáf barhte játe hain?
6. Batáo ki logon ke gharon par ahwál-pursí ke liye jáná kaisá zurúr hai, aur yih kaho ki tumhárí is kám men kis qadar tawajjuh hai?
7. Yih batáo ki kis tarah parhte likhte ho?
8. Jab se tum kánfarans kí imtihán-bardárí men ho, tab se tum ne jitní kitáben har sál dekhí hain un sab ke nám-batáo?
9. Kutub i Muqaddasa ke parhne men tumhárá kitná waqt sarf hotá hai? aur kis taríqe se parhte ho?

FASL. 2.

BAIBAL KA' IMTIHA'N.—1. Kis i'tibár se tum Baibal ko Kalám Iláhí jánte ho, aur kin daláil se tum yih ráe rakhte ho?
2. Kis daláil se Majmú'a i 'Ahd i 'Atíq ko, jo ham men murrauwij hai mu'tabar jánte ho? Khulása bayán karo.
3. Kis dalíl se we sab kitáben jo is Majmú'a i 'Ahd i Jadíd men dákhil hain mu'tabar o sahíh jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíon ke is da'we ko ki Kutub i Muqaddasa mansúkh ho gaí hain, galat sábit karte ho?
5. Khurúj i Misr se Yashú'a kí maut tak, Isráílíon kí tárík̇h ká khulása batáo.
6. Das firqon kí bagáwat ke muta'alliq jo khass wáqi'át hain, unhen bayán karo.
7. Yahúdíon kí sálána 'íden aur níz yih ki kis bát ke wáste muqarrar húí thín, aur kis tarah par adá kí játí thín, batáo.
8. Khass khass nabíon ke nám aur jis zamáne men unhon ne nubúwaten kín, wuh zamáne aur níz yih, ki we nubúwaten kis báre men thín, bayán karo.
9. Khudáwand Masíh kí báton se kuchh aisí misálen do, jin se záhir hotá hai, ki wuh Puráne 'Ahd ke náwishton ko mu'tabar samajhtá thá.
10. Kaun sí pesh-khabaríán Masíh se muta'alliq hain, khusúsan us kí ámad aur sírat aur kám aur maut se?
11. Masíh kí zindagí ke hálát kis kis waqt ke ma'lúm hain, aur muddat, 'ahd risálat kis qadar thí?
12. Us kí risálat ke khass wáqi'át aur jahán jahán ki we guzre hain, batáo.
13. Khass khass báten mundarij i A'amál i Rasúl batláo.
14. Mu'jiza kyá hai aur mu'jizon se kyúnkar ma'lúm hotá hai ki Kutub i Muqaddasa min jánib Alláh hain?

FASL. 3.

BAIBAL KÍ TA'LÍMA'T KE BAYA'N MEN.—1. Khudá ká wujúd Baibal se kis tarah sábit hotá hai?
2. Baibal se Taslís ká kyá subút hai, ya'ne ki ek Khudá men tín aqnúm hain?
3. Khudá kí sifát batláo aur har sifat ká subút Pák Nawishton se do.
4. Khudá ke mujassam hone ká masla jo Kutub i Muqaddasa men páyá játá hai, use bayán karo, aur yih batáo ki us ta'lím ko naját ke bandobast se kyá 'iláqa hai?
5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo.
6. Baibal kí kaun kaun sí áyát Ulúhiyat i Masíh ke mukhálif Musalmán pesh karte hain, aur tum un ke kyá ma'ne lete ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká Pák Nawishton se subút do.

8. Á'dam ke gunáh ká natíja us kí aulád ke haqq men kyá húá?
9. Masíh ke kafáre aur gunáhon kí mu'áfí men kyá 'iláqa hai?
10. Masíh ke jí uṭhne ká subút do.
11. Masíh kí shafá'at kí asliyat aur fáida, jaisí Kutub i Muqaddasa men ta'lím hai, bayán karo.
12. Rúh ul Quds kí gawáhí kí nisbat kyá ta'lím o dalíl hai?
13. Masíhí kámiliyat ká masla jo Wesley sáhib ne sikhláyá hai use mukhtasaran bayán karo aur Baibal se us ká subút do.
14. Naí Paidáish aur kámil pákízagí ke darmiyán jo farq hai, use samjhá do.
15. Is da'we ke báre men kí "Jo koí az sar i nau paidá hotá hai is taur se nahín giregá, kí ákhir i kár halák ho jáe." Hamárí kalísiyá kí kyá ráe hai? sábit karo kí yih ráe Kalám i Iláhí ke bamújib hai.
16. Batáo kí baptisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai? har bát ká subút do.
17. Sábit karo, kí bachchon ko baptisma dená munásib hai?
18. Baibal men 'Ashá e Rabbání kí nisbat kaun kaun se muháware áe hain, aur wuh kis garaz se hain aur Masíhíon par us ká mánná kyún farz hai?
19. Hindúon ke masla i tanásuḳh, ya'ne káyá-palaṭ ko kyúnkar galat sábit karte ho?
20. Jism ke jí uṭhne ke báb men Kutub i Muqaddasa men kyá ta'lím hai? hawála do.

FASL. 4.

KALÍSIYÁ KE INTIZÁM O TARTÍB KE BAYÁN MEN.—1. Kalísiyá ke tarah tarah ke intizámát bayán karo. 2. Methodist Episkopal Kalísiyá men General Kánfarans aur Annual Kánfarans aur Kwárṭarlí Kánfarans ke muta'alliq kyá kyá kám hain?
3. Kalísiyá ke 'uhdedáron men "Bishop" "Prízáiding Eldar" aur "Eldar," aur "Díkan" aur "Ḳhádim-ud-dín" aur "Lokal Wá'iz" aur "Muḳhtárkár" aur "Amánatdár" aur kilás ke Hádí jo hain, un men har ek ká kitná iḳhtiyár hai, aur kyá kám mutá'alliq hai, aur kis ke sámhne jawábdihí hai?

FASL. 5.

TÁRÍḲH I KALÍSIYÁ.—1. Yahúdíon ke ḳháss firqe Masíh ke waqt men kitne the? un ká bayán karo.
2. Awáil zamánon men jo 'aziyaten Masíhíon ne uṭháí hain, un ká kuchh bayán karo.
3. Un wasáil ká bayán karo, jin ke sabab se ibtidá men Masíhí mazhab bahut phailá, (Mather sáhib kí Tawáríḳh i Kalísiyá tísrá báb daf'a 1, 2, 3, 5, ko dekho.)
4. Gnostikon kí kyá ta'lím thí aur us se qadím kalísiyá par kyá ḳharáb asar pará; (Mather sáhib kí Tawáríḳh i Kalísiyá tísrá báb daf'a 85.)
5. Luther sáhib se 'ain qabl dín i 'Íswí ká kyá hál hai?
6. Barí Isláh i Mazhabí jo Luther sáhib ke waqt men húí, us ká hál batáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us men sharík i hál the?
7. Britániya i 'Uzama men Methodist Kalísiyá ke muqarrar hone ká sabab batáo aur Wesley sáhib kí táríḳh men ḳháss log kaun the?
8. Methodist Episkopal Kalísiyá kis sabab se aur kis waqt men aur auwal kahán baní? (Discipline ká báb i auwal dekho.)
9. Hinúd ke mukhtalif firqe aur yih kí we kahán se nikle aur un ká bání aur un ke ḳháss 'aqíde batáo.
10. Mohammadíon ke dín kí ibtidá aur Muhammad sáhib ká kuchh bayán karo aur muḳhtalif firqon ká aur un ke hádíon ká kuchh zikr karo?
11. Sikhon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá 'iláqa hai?
12. Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur ḳháss 'aqídon ká bayán karo.

TO BE READ.

MUTÁ'L'A KARNE KE LIYE.—1. Táríḳh i Yúsufí, Josephus. (M. P. House Lucknow) 2. Brahmo Mazhab. (M. P. House Lucknow.) 3. Augustine ke Iqrárát, Angustine's Confessions (N. I. T. S.) 4. Hal-ul-Ashkál (M. P. House Lucknow.) 6. Jámi' ul Faráiz. (Lahore, Tract Depot.) 6. Miftáh ul Hinúd. (M. P. House, Lucknow.)

SESSIONS OF THE NORTH INDIA CONFERENCE.

No.	Place.	Time.	I resident.	Secretary.
1	Lucknow.	Dec. 8-14, 1864	Bishop E. Thompson	J. H. Gracey.
2	Moradabad.	Feb. 1-7, 1866	Rev. J. Baume.	T. J. Scott.
3	Shahjahanpur.	Jan. 10-17, 1867	Rev. T. J. Gracey.	Do.
4	Bijnour.	Jan. 16-21, 1868	Rev. J. M. Thoburn	Do.
5	Bareilly.	Jan. 14-22, 1869	Rev. C. W. Judd.	J. D. Brown.
6	Bareilly.	Jan. 20-27, 1870	Bishop C. Kingsley.	Do.
7	Lucknow.	Jan. 12-18, 1871	Rev. J. W. Waugh.	J. H. Messmore.
8	Moradabad.	Jan. 18-24, 1872	Rev. J. L. Humphrey	S. S. Wetherby.
9	Bareilly.	Jan. 18-22, 1873	Rev. T. S. Johnson.	Do.
10	Lucknow.	Jan. 7-13, 1874	Bishop W. L. Harris.	J. D. Brown.
11	Shahjahanpur.	Jan. 6-12, 1875	Rev. T. J. Scott.	Do.
12	Cawnpur.	Jan. 13-18, 1876	Rev. D. W. Thomas.	B. H. Badley.
13	Moradabad.	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly.	Jan. 9-15, 1878	Rev. J. H. Messmore	Do.
15	Lucknow.	Jan. 9-14, 1879	Bishop T. Bowman.	Do.
16	Cawnpur.	Jan. 7-12, 1880	Rev. E. W. Parker.	Do.
17	Bareilly.	Jan. 5-11, 1881	Bishop S. M. Merrill	Do.
18	Moradabad.	Jan. 11-17, 1882	Rev. S. Knowles.	Do.
19	Lucknow.	Jan. 10-16, 1883	Bishop R. S. Foster.	Do.
20	Cawnpur.	Jan. 9-15, 1884	Rev. T. J. Scott.	C. L. Bare.
21	Bareilly.	Jan. 7-12, 1885	Bishop J. F. Hurst.	B. H. Badley.
22	Lucknow.	Jan. 7-12, 1886	Rev. H. Mansell.	Do.
23	Moradabad.	Jan. 5-10, 1887	Bishop W. X. Ninde.	Do.
24	Cawnpur.	Jan. 4-9, 1888	Rev. J. H. Gill.	Do.
25	Bareilly.	Jan. 9-15, 1889	Bishop J. M. Thoburn	Do.
26	Lucknow.	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad.	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpur.	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly.	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow.	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad.	Jan. 3-7, 1895	Do. do.	Do.
32	Bareilly.	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow.	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly.	Jan. 5-11, 1898	Bishop Cyrus D. Foss Bishop J. M. Thoburn	J. W. Robinson.
35	Shahjahanpur.	Jan. 4-10, 1899	Bishop J. M. Thoburn	Do.
36	Lucknow.	Jan. 10-15, 1900	Do. do.	Do.
37	Bareilly.	Jan. 9-14, 1901	Bishop F. W. Warne.	J. C. Butcher.
38	Moradabad	Jan. 9-14, 1902	Do. do.	B. T. Badley.

LIST OF LOCAL PREACHERS.

Name.	Orders.	Appointment.
Bareilly-Kumaon District.		
J. W. Todd	Local Elder.	Gangolihat.
Misri Charan	Local Deacon '01	Jalalabad.
Sadal Singh	,,	Powayan.
Daniel Sigler	,,	Mohammadi
Kundan Lall	,,	Bareilly.
Lakhan Singh	,,	Shahjahanpur
D. S. Hukill	,, '98	Lohaghat.
B. M. Dass	,, '98	Naini Tal.
W. Pamuchal	,, '98	Durma Bhot.
C. Wilson	,, '99	Haldwani.
K. Wilkinson ...	,, 1900	Chaudas Bhot
J. Barker	,,	Naini Tal.
A. Forbes	Local Preacher.	Bareilly.
Kesho Ram	,,	,,
Kallu Porter	,, Deacon '02	Miranpur Katra
Lalji Mal	,, '02	Madnapur.
Bhup Singh	,, Preacher	Nahil.
Jai Singh	,,	Shahjahanpur.
Dhappan Wilson	Deacon '02	,,
S. E. Chatterjee	Local Preacher.	,,
Joel M. Lall	,,	,,
J. Nelson	,,	Bareilly.
Prem Singh	,,	Mohammadi
James Morgan ...	,,	Bareilly.
Chirag Masih	,,	,,
Ram Bakhsh	,,	,,
Heli Jacob	,,	Shahjahanpur.
Sewa Ram	,,	Tilhar.
Sadal Masih ...	,,	Bareilly.
Cornelius Singh	,,	,,
Gulam Masih	,,	Powayan.
Rahu Singh	,,	Kundariya.
Baldeo Pershad	,,	Fatehgunj.
John Frederick	,,	Khera Bajhera
W. Newton	,,	Deoras.
A. Peters	,,	Ranmustpur.
Moti Lall	,,	Nigohi.
Chhaddammi Lall	,,	Bareilly.
J. A. Berkitt	,,	,,
Ji Sukh Rae	,,	,,
Dwarka Pershad	,,	,,
N. R. William	,,	,,
Gur Buksh	,,	,,
Jai Lall	,,	Faridpur.
Balmukand .. .	,,	Sunha.
Devi Dass	,,	Bareilly.
Daulat Masih	,,	Jaitipur.
Gatru Lall	,,	Faridpur.
Thomas John	,,	Bareilly.
S. L. Harris ...	,,	Powayan.
Sohan Lall	,,	Shahjahanpur.
Devi Din	,,	Pasgawayan.
Gopi Chand	,,	Kant.

NAME.	ORDERS.	APPOINTMENT.
S. Bowen	Local Preacher.	Bareilly.
Ram Pershad	,,	Akbarpur.
Henry Paul	,,	Bareilly.
Hira Lall	,,	,,
Buch Singh	,,	,,
Unkar Nath	,,	,,
Daniel Jacob	,,	,,
Maqbul Singh	,,	,,
U. S. Todd	,,	,,
Thamman Dass	,,	,,
Masih Charan	,,	,,
Isa Dass	,,	,,
Tika Ram	,,	,,
Jhuni Lall	,,	,,
Risali	,,	Sadar Bazar Bareilly.
John Phillip	,,	Shahjahanpur.
T. B Kirk ..	,,	Pithoragarh.
Cheda Singh	,,	Naini Tal.
J. Abraham	,,	Dewarahat.
Bir Singh	,,	Dhapla.
Yusuf	,,	Bagwali Phokar.
Bhawani Dutt	,,	Lobha.
Jawahir Singh	,,	Deothal.
Santok Ram	,,	Haldwani.
Chander Singh	,,	Gaurihat.
Tara Chand	,,	Dwarahath.
A. Miller	,,	Pithoragarh.
Yuhanna I	,,	Chandag and Pana Gah.
Yuhanna II	,,	Kelani.
T. W. Gowan	,,	Naini Tal.
Smith	,,	,,
Anderson	,,	,,
Bijai Singh	,,	Ganai.
S. H. Greenwold	,,	Naini Tal.
Shafaat Masih	,,	Shajehanpur.
BIJNOR DISTRICT.		
B. McGregor	Elder.	Najibabad.
Peter Merrill	,, '93	Sherkot.
Gulab Singh	,, '94	Nurpur.
Jhabbu Lal	,, '96	Seohara.
B. Robert	Deacon '96	Bijnor.
Kaliyan Singh	,, '96	Kotqadir.
Nadir Shah	,,	Kirathpur.
Khushail Ram	Local Preacher.	Daranagar.
Buddha Singh	,,	Bijnor.
Chidha Singh	,,	Nurpur.
Sadhu Singh ...	,,	Dhampur.
B. Cutler	,,	Barhapur.
Bahal Singh	,,	Sahirpur.
Albert Gulab	Deacon '02	Tajpur.
Hiram Barrow	,,	Najibabad.
M. Johnson	Local Preacher.	Puraini.
B. Johnson	,,	Afzalgarh.
Kewal Ram	,,	Bijnor.
Samuel Falls	,,	Jhalu.
GARHWAL DISTRICT.		
E. Thomson	Elder '96	Pauri.

Name.	Order.	Appointment.
Kwankin	Deacon '96	Bungedhar...
Ghungar Money	,, '98	Lansdowne.
C. Khlyali ...	Elder '02	Gadoli.
Sangram Mani	Deacon '99	Mandakhal.
Andriyas	Local Preacher.	Bhawani.
Lama Wilson	,,	Upalda. Srinagar.
Bhajni	,,	Kotdwara.
Mohan Lal	,,	Baqi Ajmere Dogadda.
Dhan Singh	,,	Pauri.
Tiwaru ..	,,	,,
Patras	,,	Dhekwali.
Daud	,,	Nandpriyag.
Gonda District.		
Lewis J. McGee	Deacon '93	Nanpara.
D. C. Richards	,, '99	Lachhmanpur, Bahraich.
Buddha Singh ...	,, '98	Ellenpur, Gonda.
Prem Dass	Local Preacher.	Rupaidiha, Bahraich
Bhupal Singh	,,	Ikauna, Bahraich.
Khandhari Singh	,,	Birpur, Bahraich.
Lal Karan	,,	Gonda.
J. J. Todd	,,	Qaisarganj, Bahraich.
F. Wittki	,,	Colonelganj, Gonda.
Nattha Masih ..	,,	Pachperwa, Gonda.
Ishri Dass	,,	Bishanpur, Gonda.
Frank W. Peters	,,	Gorakhpur. Member of the Mankapur Quarterly Conference.
Isaac A. Birkett	,,	Balrampur.
Moradabad District.		
Bala Das	Local Elder.	Moradabad.
Govind Ram	,,	Binawar.
Gyan Masih	,,	Moradabad.
Mohan Singh	,,	Chokusdwna.
Dulla Singh	Local Deacon.	Moradabad.
Prabhu Dass	,,	,,
B. S. Budden	,,	Ujhani.
J. Robert	,,	Budaon.
Baldeo Dass	,,	Usait.
Bahal Singh	,,	Kochla
Nanhe Mal	Local Preacher.	Moradabad
S. Hastings	,,	,,
Patras Singh	,,	Laundara.
Baldeo Prashad	,,	Ratanpur.
Prabhu Dass	,,	Moradabad.
Thomas Jacob	,,	,,
Charan Sukh	,,	Moghulpur.
William Gulab ...	,,	Kanth.
Buddha Singh	,,	Bilasi.
Ishri Dass ...	,,	Mrouli
Bojh Ram	,,	Chandausi.
Mangal Singh	,,	Aliganj.
Sobran Singh	,,	Dataganj.
Khurram Singh	,,	Binawar.
C. M. Parmanand	,,	Budaon.
Attah Ullah	,,	Kummarganw.
Dal Chand	,,	Islamnagar.
Munna Lall	,,	Sahswan
Yaqub Singh	,,	Bisauli. ....

Name.	Orders.	Appointment.
Puran Mal	Local Preacher.	Mundia.
Gokul Prashad	,,	Bisauli.
Cornelius Singh	,,	Budaon.
Kanhai Lall	,,	Bilsi.
A. John	,,	Wazirganj.
Randir Singh	,,	Alapur.
Jhukan Lall	,,	Qadir Chauk.
Baldeo Prashad	,,	Bhamora.
Narain Dass	,,	Kundarki.
Masih Charan	,,	Moradabad.
Oudh District.		
W. E. Crawshaw	Local Preacher.	Lucknow.
Phillip Andrew	Deacon '90	,,
W. A. Comfort	Deacon '93	,,
C. Rubin	Local Preacher.	,,
H. C. Sigler	Deacon '93	,, Sadar Bazar
Qaisar	Deacon '94	,,
Boaz	Local Preacher.	,,
Daniel Richards	,,	,,
J. W. McGee	,,	,,
J. R. Chitambar	,,	,,
William Alexander	,,	,,
I. R. Mayal	,,	,,
Nand Lall ...	,,	,, Marianw.
Mangal Singh	Deacon 94	Tikaitnagar.
Jiya Lall	Deacon '97	Khiri.
Jawahir Lall	Deacon '97	Sitapur.
Ajudhya Prashad ...	Deacon '99	Misrik.
J. W. Norton	Deacon '94	Rae Bareilly, Salon.
Prem Masih	Local Preacher.	Bara Banki, Fatehpur.
Din Dayal	,,	Sitapur Lall Kurti.
Kesho Lall	,,	Rae Bareilly, Lall Ganj.
Sharf ud Din ...	,,	,, ,, Dalmau.
Sundar Lall	,,	Sitapur, Lahrpur.
H. D. Jacob	,,	Rae Bareilly, Harchandpur.
J. David	,,	Bara Banki, Satrik.
G. Mayal	,,	Khairabad.
J. Todd	,,	Lakhimpur.
W. Gunsalvis	,,	Sidhauli, Biswan.
H. L. Mathew	,,	,, Kamalpur.
Nanhe Lall	,,	Sitapur Mitauli.
Bhola Nath	,,	Lakhimpur.
P. L. Smart	,,	Sitapur.
Gulzar Masih	,,	Lakhimpur, Hydrabad.
Kiddu Singh	,,	Rae Bareilly.
Hardoi District.		
R. Turner	Deacon '95	Sandi.
Abdul Wahid	,, '92	Hardoi.
Sadal Masih	,, '93	Pihani.
Chhote Lall	,, '94	Hassangunj.
C. L. Samuel	,, '97	Balamou.
J. Higginbottom	,, '95	Safipur.
Baldeo Pershad	,, 1900	Sandila.
H. Andrew	,, 1900	Mallawan.
D. S. Paul	Local Preacher.	Achalgunj.
B. Cornelius	,,	Ranjit Purwa.
Gur Diyal Singh	,,	Hardoi.
Ram Gopal	,,	Sadarpur,

NAME.	ORDERS.	APPOINTMENT.
Nand Ram	Local Preacher.	Bawan.
Misri Lall	"	Rindamao.
Mohan Nathan ...	"	Bangarmao.
F. M. Lawrie	"	Manjhla.
J. Janathan	"	Hardoi.
S. J. Shaw	"	Unao.
Chandan Das	"	Pali.
W. Peter Singh	"	Rudamao.
L. G. Singh	"	Hardoi.
SAMBHAL DISTRICT.		
M. D. Khan	Elder '90	Shahpure.
Nirmal Singh	" '95	Sharifpure.
Manphul Singh	Deacon '91	Rasulpure.
Lachhman Singh	" '95	Rajpura.
Mathra Pershad	"	Sambhal.
Sukkha Singh	Local Preacher.	Daryapur.
Baldeo Pershad	"	Sambhal.
John Little	"	Mubarakpur.
B. Milton	Deacon '01	Narainiya.
R. White	Local Deacon'02	Babrala,
C. S. Hunter	Deacon.	Bahjoi.
P. S. Morris	Local Deacon'02	Hasanpur.
B. Benjamin	Local Preacher.	Gangesri.
S. Smith	"	Bahjoi.
PILIBHIT DISTRICT.		
Kallu Singh	Elder '95	Mirganj.
Fazal Ullah	" '96	Rampur.
Ase Ram	" '96	"
Girdhari Lall	" '96	Milak.
Moti Lall	Deacon '94	Bisulpur.
Kesri Singh	" '96	Jehanabad.
Jhabbu Lall	" '97	Puranpur.
Ghasi Ram	Elder '02	Neoriya.
Kaliyan Singh	Deacon '96	Shahi.
Ghasa Singh	Local Preacher.	Fatehgunj.
Abraham Lincoln	"	"
Bahadur Shaw	"	Lohar Nagra.
Jhan Lall	"	Dibna.
Kallu Das	Deacon '02	Sona.
Sohan Lall	Local Preacher.	Bisulpur.
D. R. Rodgers	"	Shergarh.
Nanneh Mall	"	Gangapur.
Baldeo Das	Deacon '02	Madhokar.
Baljit	Local Preacher.	Sirauli.
Har Sahae	"	Gurganw.
Khiyali Ram	"	Bilaspur.
Moti Lall	"	Basdharan.
Lachhman I	"	Shahi.
Kundan	"	Nawabgunj.
S. A. Judson	"	Bannaiya.
Lachhman II	"	Dhantiya.
Barnabas	"	Rampur.
Kadhe Mal	"	Bisulpur.
Munna Mahtab	"	Rampur.
M. S. Cutting	"	Fatehgunj.
P. M. Das	"	Pilibhit.
Girdhari Singh	"	"
James Morgan ...	"	Nawabgunj.
John Pusa	Deacon '93	Fatehgunj, Dalelnagar.

Presiding Elders' Reports.

BAREILLY-KUMAON DISTRICT.

REV. F. L. NEELD, *Presiding Elder.*—At the beginning of the year there was a new grouping of circuits. Nine circuits on the Budaon side of the Bareilly District were attached to the Moradabad District, and the Kumaon District was attached to the old Bareilly District, thus forming a new district with 12 circuits on the plains and 4 in the mountains. This new arrangement kept me travelling almost constantly, but enabled me to be in the midst of my work at all seasons of the year.

I held one Bhot Quarterly in March, but was not able to reach them for a second Quarterly. The Pithoragarh Quarterlies were held one in March and one in October. Altogether I spent about two months going, coming, and holding meetings in Eastern Kumaon: over two weeks of this time were spent in special religious services and in looking into questions under dispute; also in examining titles to property, and settling boundaries.

We held three Quarterlies in Dwara: one in March, another at the time of "Summer School and Workers' Meeting" during the month of May, and the other on the last of August. Two Quarterlies were held in Naini Tal, besides one day in Workers' Meeting.

In all of the circuits on the plains, except Bareilly, we held three Quarterly Conferences. A Workers' Meeting was held in Shahjahanpur early in May.

In all of our special religious services and Workers' Meetings the Lord Jesus was in the midst and many disputes, estrangements and hindrances were dissolved, and new views of His Kingdom and our obligations in it were received.

The District Conference at Faridpur, in November, was not so well attended as usual, owing to reports of cholera in the villages, but there was a spirit of earnest devotion manifest in the handling of the church questions which came before us. The four impressive sermons of Bishop Warne, and the morning expositions of Scripture by Dr. Scott, are still working as good leaven in the hearts of our workers.

The work of the Presiding Elder and Preachers-in-charge has been exceptionally difficult this year, owing to our financial shrinkage. It is no easy matter to keep heart and enthusiasm in our workers when the question of a 10% shrinkage has to be dealt with. The mere matter of arranging the figures to meet the cut gives much anxiety, but when we meet and face each other and ask the question, "Who must look elsewhere for support?" the difficulty really begins. However, in one way and another we managed in such a way that only 10 men were compelled to leave the work, and most of those who remain have done bravely in trying to maintain the work. We have been led to emphasize the great fact that spiritual fruitfulness is not the outcome of financial arrangements so much as that it is the result of abiding in Christ as the branch abides in the vine. Or, to use one of Paul's fundamental thoughts, spiritual ability and comprehension depend upon our allowing Christ to make our hearts a place of residence. With these two important views of our relation to Christ and his Church we have been sustained in the midst of many discouraging financial conditions. When we note the fact that in 1895 this same field was receiving Rs. 37,321 from the Missionary Society "for the work," and in 1901

is receiving Rs. 24,443, we find cause for gratitude that our shrinkage in the work is so comparatively small. The total reduction is Rs. 12,878, which is more than ⅓ of the amount then received. Or, to put it in another form, it is a reduction of Rs. 2,146 annually for the past six years. Unless this rate of decrease in appropriations is checked, great harm will come to our work. It is too rapid to be met by indigenous resources. It means that 12 years hence we shall be receiving nothing from the appropriations.

The statistics for the year 1901 show that we have 1,937 probationers, 2,347 full members, and 1,915 baptized children, making a total Christian community of 6,199. These live in 576 villages. Of this number, 1,382 are in our schools as follows:—In Vernacular, 477 boys and 165 girls; in Anglo-Vernacular, 180 boys and 430 girls. Total number of boys, 657. Total number of girls, 595. Including 71 boys in Oak Openings and 130 girls in Wellesley, 1,421 non-Christian boys and 605 non-Christian girls, we have 3,315 scholars in our schools. Total baptisms 289: adults 108, children of non-Christians 33, children of Christian parents 138.

I have found but few of our village Christians able to read thn Bible, and have emphasized the importance of putting our people is position to read the word of God for themselves. I hope our workers may give this matter immediate attention.

The following table will show at a glance when each circuit was occupied or circuit formed, how many have been baptized in each circuit since, and the distribution of our Christian community.

Circuit.	When occupied.	Circuit formed.	Number of Christians when formed.	Baptized since formation.	Christians at end of 1901.	Probationers.	Full Members.	Baptized Children.	Villages in which Christians live.
Bareilly ...	1857	1864	49	3,312	1,187	342	411	434	51
Sadr Bazar ..	...	1894	161	342	386	120	128	138	70
Faridpur ..	...	1893	303	412	456	97	208	151	74
Khera Bajhera,	1865	1865	4	586	301	91	137	73	38
Katra ..	..	1894	120	331	386	161	121	104	45
Tilhar ..	..	1891	176	592	559	132	262	165	65
Jalalabad ..	..	1884	35	713	415	204	140	71	67
Shahjahanpur W.	1859	1864	25	1,752	408	179	108	121	51
,, E.,	...	1874	75	404	322	90	103	129	15
Pawayan ..	...	1891	106	624	428	138	174	116	73
Panahpur ..	1871	1876	148	637	368	34	222	112	5
Mohamdi ..	...	1890	59	373	128	57	33	38	17
Bhot ..	...	1892	...	25	28	4	15	9	4
Naini Tal ..	1858	1864	2	715	227	103	82	42	6
Haldwani ..	..	1881	70	214	118	60	46	12	5
Dwarahat ...	1874	1874	3	214	176	83	36	54	14
Pithoragarh ...	1874	1874	12	712	423	99	166	158	8
		TOTAL	...	11,958	6,199	1,937	2,347	1915	576

The above table will make clear the fact that a large number of workers is necessary in order to reach the people with systematic

teaching: 6,199 people, living in 576 villages over a wide extent of territory, require much careful visiting. The table also indicates that personal work in each small group in a village is required rather than what we call pulpit work before large audiences Our intention is to emphasize more and more the necessity of personal work in leading the people into conscious vital relations to the Lord Jesus.

BIJNOR DISTRICT.

REV. W. A. MANSELL, *Presiding Elder.*—Bijnor District is at once the newest district in the Conference and one of the oldest centers of work. It was opened by Bishop Parker, he and his wife being appointed to this as their first station in 1859. Being contiguous to Moradabad, the conditions of the inhabitants and of the accessible classes are much the same as in Moradabad and Budaun. During the days when the Sikhs were coming over to Christianity in large numbers, Bijnor contributed its share. Then later, when the Lal Begis turned toward Christianity, almost every village in the district containing this class brought large numbers of this class to the Church until at last it was commonly reported that practically all the Lal Begis in the district had been baptized.

Thus it came about that the Christian population of Bijnor District is composed almost entirely of Lal Begis, with a small proportion of Sikhs. That the spiritual condition of these converts is not at all satisfactory has been a matter of common report for several years, and is sadly true. Several reasons may be given to account for it.

The coming of large numbers of any one class to Christianity naturally makes it easier for the individual to embrace the new faith and with ease of conversion comes a measure of superficiality in faith. Other things being equal, those conversions are the most satisfactory which are attended with the greatest difficulty. In most cases the converted Lal Begis continued to live in their old surroundings and with heathen relatives around them, and the traditions of their ancestors still governing them, it was not difficult to gradually relapse into idolatrous practices. And this was especially the case where these practices were connected with their means of livelihood. In many cases their right to live in a village is conditioned upon their performing certain services in connection with the heathen rites of their masters. We have often occasion to quote 1 Cor. X: 18-20 to them as bearing with marvellous aptness on their case.

Another element which must be taken into account is the lack of adequate pastoral oversight and training. Both on account of their low intellectual order and the ease with which they were converted, these people needed the most careful and painstaking spiritual training. A good beginning was made, but it was not followed up. The teachers and pastors who were provided were naturally from among the Sikhs as being the class that had first embraced Christianity and had the first advantages of education. But the Sikh pastors found it difficult to overcome their inborn prejudice against a class a trifle lower than themselves, and with rare exceptions prosecuted their work in a perfunctory and half-hearted manner.

Then there came the period of rapid advance in other directions and the widening of the field and consequent reduction of means available for the field already occupied. So the number of pastors had to be gradually reduced from year to year, although the need was fully as great as ever. Thus, with a constantly diminishing number of pas-

tors, and these not in hearty sympathy with their flocks, there came about a perfectly natural spiritual decline, or rather a failure to realiz spiritual advance.

This, then, is the condition which confronts us: a large number of nominal converts living in their old surroundings, following their old customs, more or less inclined to idolatry and very little inclined to spiritual things, with a force sadly inadequate both as regards numbers and training and spirituality, to grapple with the problem. But we are not discouraged or entirely without hope. We believe that a spiritual revival may awaken these nominal converts, and that from them a true spiritual Israel may be raised up. To that end we are praying and working. It is our purpose to make our Summer School a center of revival influence for the workers, and to hold special services on revival lines in as many circuits as we can during this cold season. A beginning has already been made and the results are somewhat encouraging.

The Christian community in this district numbers 5,966. An accurate numbering of the Christians actually present and confessing their faith would materially diminish this number, but it has not seemed wise to attempt such a revision at this time, the pastors having been instructed to make only such corrections as actual removals and death would require. In some instances I have been informed that certain families have not been heard from for six or seven years and have been asked for permission to remove their names from the register. The permission was not given, and an interesting instance of the wisdom of holding on came to my notice, where a pastor reported that an entire family that had not been heard from for six years and had been given up for lost, had just returned from China, whither they had gone as servants. They remained faithful to their profession, and it is needless to say are distinguished members of their village community, people coming from all sides to hear of their experiences in foreign lands. It should be remembered that a considerable proportion of the Christian servants serving all over North India, and especially in the summer resorts, come from Bijnor and the neighboring districts.

There are in the district 67 schools, with 1,076 scholars, and 91 Sunday Schools, with 2,392 scholars. Our schools are almost exclusively of the most elementary class and reach only poor Christians, with a few outcastes. I believe that the closing of the better class of schools intended to reach the middle and higher classes is a distinct injury to our work as an evangelizing agency and tends to separate us farther than ever from the classes we are yet hoping to reach. The Woman's Foreign Missionary Society has a good girls' boarding school at Bijnor, under the charge of Mrs. Mansell and two assistants. They report a good year with satisfactory results in the Government Inspectress's examination. Systematic work is also carried on by a large force of Bible-readers, most of whem are the wives of our preachers and teachers. Their work, carried on often with the greatest difficulty and under many disadvantages, is worthy of much praise.

There are ten circuits on the district. Our nearly 6,000 Christians live in 432 villages and are ministered to by 23 preachers and 58 other helpers. There were 247 baptisms during the year, of which 73 were of adults and the rest of children. The amount raised for pastoral support was Rs. 369, of which all but Rs.70 was from natives. The benevolent collections amounted to Rs. 103-2. These items show a reasonable increase.

We have not stood still during the year and we have much hope for the future. With a Church spiritually alive in Bijnor we can still hope to do exploits. On account of the burden of caring for our large

nominal Christian community with our small force of workers, we have not been able to do much for evangelizing classes not yet reached, but we have not entirely disregarded them. Our Sunday Schools regularly reach 809 non-Christians, and bazar preaching has been re-established in several centers. There are a number of promising openings among Chamars, and in spite of obstacles in the way, numbers of them seem almost ready to embrace Christianity.

We have received many favours for the mission during the year, for which we wish to express our gratitude. The government officials in the station have been uniformly kind and helpful. A request for subscriptions for our Christmas treat and for extra warm clothes for the girls was generously responded to. The Independent Methodist Church at Nahaat, Massachusetts, have for many years sent us their communion collections and this year it has been a very acceptable help in the support of a mohalla pastor-teacher. A kind friend in Syracuse, a classmate of Bishop Parker, has also undertaken the support of two pastor-teachers, and a Chautauqua circle of Brantford, Ontario, has, through Mrs. Messmore, sent a contribution for the erection of a church in Dhampur, which was completed and dedicated in July. It is a neat and very satisfactory house of worship. Our Hindustani members of the District Conference rallied nobly to the support of the Parker Memorial collection, contributing out of their poverty the sum of two hundred and thirty rupees.

In every way we have much to be thankful for and go forward to meet the new year with fresh hope and courage.

GARHWAL DISTRICT.

REV. J. H. GILL, *Presiding Elder*.—Custom calls for an annual report from each district, and I comply for Garhwal.

In the year just closed no one event has occurred which marks it as very different from the years that precede it.

I have visited each circuit; sometimes in company with Mrs. Gill, and oftener alone. The Garhwal Bhot can have only one visit a year, chiefly on account of its distance, and of the expense and difficulty of travelling. Other circuits have had several visits. There have been 12 deaths and 27 baptisms. The total roll of Christians of all ages amounts to 800. A few who proved to be unworthy have been struck off the rolls. But I am not without hope that these same persons may be restored at some future time. The usual collections have been taken, chiefly from those in the service of, or in schools of, the Mission. It seems difficult to realize much from others, although we preach the duty of giving, and do not fail to urge its importance. We have a total in day schools of three hundred and fifty scholars.

The central school passed eight pupils in the last Middle English Examination, of whom two were Christians. Eight hundred and thirty-three scholars are reported in the Sunday Schools. We have collected Rs. 152-0-0 for Ministerial support, of which sum about ninety-two rupees came from natives of India. For Children's Day Rs. 18-8-0. For Bible Society Rs. 32-8-0. For Sunday School Union Rs. 9-13-0. W. F. M. S. collections are reported separately. Other benevolent collections have been Rs. 82-2-0. The Parker Memorial *chanda* is being collected.

I have now enjoyed residence in the superb climate of Garhwal for twelve consecutive years, and if I add my previous term here, it makes something like 20 years service in Garhwal. Seven other Missionar-

les have laboured here, but none has given so many years to this work. From what was practically a single station (or two at most) I have seen it extend its branches till we have now six circuits containing a score of smaller outposts. With diminishing Mission appropriations we may have to draw in our borders. Still, the district will be covered in theory by the circuits. It is my hope that itinerations from each center will leave no large section unvisited.

As in other years the Bible, and portions of the Bible, have been sold and distributed. Medicine has been a means of good in several places, and nearly all our older helpers know something concerning common remedies and skilfully administer them. Government furnish us with fifty rupees worth annually, and we supplement that with three or four times as much more from Mission resources.

I desire thankfully to acknowledge the great good done to our work by the visit of Dr. T. J. Scott and Mrs. Scott of Bareilly at the time of our District Conference in October. We held meetings continuously, only stopping to take food and rest. A number of our people professed to be converted. I would estimate them at at least twenty-five and may be double that number. All our preachers and people who were present were greatly blest. As the Spiritual meaning of the Divine word was prayerfully expounded and apprehended God's presence was felt, and each meeting closed with a gathering about the altar, when almost the entire audience joined in an exercise of prayer and devout consecration to God. There was at the lectures and the last sermon a good attendance of non-Christians, and one young man, a non-Christian, who had expressed his doubts about Jesus Christ before, came to me afterwards and told me that he had no doubts now but that Jesus Christ is the true Saviour of men. I have a hope that this testimony is an index to other hearts, although we have not their positive confession of the fact.

I can testify to the growth of spirituality among our people and see here proof of the Divinity of Christianity in its power to transform men, women and children from the grossness which accompanies idolatry to the beatiful symmetry of consistent and devout Christian life. This is true of some among our people. It will be true by and by of most of them. "God is no respecter of persons;" His chosen ones come from the East as well as from the West. The fruit of our labours in Garhwal may be traced beyond our borders. Perhaps a half-dozen Garhwalis labour now in Kumaun, as many more in other places: though not counted in our numbers they are the outcome of seed sown here.

We have been compelled by lessened resources to drop off some of our helpers. Four, indeed, in the year under review, had to be let go. Besides these, two others left of their own accord: one, who drew rupees six, went to another mission on rupees ten; another, who served us on ten rupees per mensem, went into secular employment and at once earned thirty rupees per mensem. Both these brethren left with my consent and took letters of recommendation with them. Of course we cannot give Mission employment to all whom we educate. It is a blessed work to be able to fit young people for usefulness in the broad world. They are not lost to the Church of God, although our statistics do not show them. The non-Christians educated in our Mission meet us in many places. It is something that they are our friends. It is more that they have new ideas of God, of life and of duty. Our field is large and needy, but we have carefully avoided debt.

The number of Christian boys supported by the Mission has fallen to one half of its former strength. This was inevitable as funds decreased.

Personally, I am able to sing the old hymn:

"No foot of land do I possess,
No cottage in this wilderness."

But I have always felt it my duty to encourage both our preachers and members to become owners of a bit of land for the sake of their children and family relations, and the permanence of the Church here. I think I leave Garhwal stronger in this respect than I found it. It has been a pleasure to assist the family of a former Head Master to settle among us. He now owns in fee simple 500 acres. The spot is in the midst of the rudest and most untaught people of this semi-civilized district They call themselves "benighted" as the appelation is appropriate. But I have no doubt this Christian family, under God's blessing, will bring with them the light and truth of Jesus. I refer to those who are now settling in Bharsar.

No preacher among us in Mission employ can decline to itinerate as the needs of the work demand; while this is understood any assistance that a few friends can give helps make up the loss of direct income when "cuts" occur.

If I were to enumerate the needs of the work as I leave it, I would say, first, give a Missionary to the central school, raising its grade to Entrance For these steps endowment is needed and funds should be raised. There is an opportunity here now that may be lost by delay. We can have the higher education of an entire district in our own hands. Then free the Presiding Elder for touring through the district, and furnish him funds necessary for itineration. Give to the Mission a certificated native doctor, who can spend all his time in medical work. Provide endowment for fifty Christian boys to be housed, clothed and fed comfortably, requiring from those of them who have parents able to give, all the fees the Mission authorities require. Boys cannot be kept in a Christian way for much less than five rupees each per mensem. We do it on less, but the task is difficult and unsatisfactory. Prices in the plains of India are neither a guide nor criterion for Garhwal. A cheaply built chapel is needed wherever Christians live. It furnishes three conveniences: a place for worship, a place for a little school, a shelter for the visiting preacher or missionary. Two important sections are still unoccupied, namely, Tehree and Pokri Nagpur. These places are visited annually, but a resident preacher should live in each. There are Garhwali young men now in the Theological School, who can fill these three places when they complete their course. But unless the process of cutting the appropriations ceases, they will not be employed when they are equipped and ready. I fear they could not be useful if they attempted to live by begging from the people. Later in our development, men will be supported; but it will be after a fair proportion of the inhabitants are converted to Christ.

Permit me to put on record what may be deemed an outside matter. It is concerning the imperative needs of Garhwal in secular matters in order to bring in civilization to the needy people. I would say a great need is cart-roads. The system of forced labour still found here, whereby a traveller is furnished with coolies who are compelled to serve at all times, is a relic of barbarous times and retards civilization. I pray for roads that admit of wheeled vehicles. Till this boon comes human beings must do the work of beasts of burden. May God move the hearts of this paternal Government to give cart-roads to Garhwal. I do not blame Government, for I think they do the most they can with the resources in their hands. But we pray for cart-roads as an imperative necessity to progress. Another pressing need is the abolition of the custom of purchasing wives.

This prevails almost universally in all castes. It is called a mode of marriage, but in some way it should be abolished. The record of ills which come from the custom is too long to enumerate here. There is an open door, I may say the people are everywhere accessible. Give their children a Christian education and the systems of error that enthrall the people will speedily decline and in their stead truth and righteousness will prevail.

In conclusion permit me to say that this session of Annual Conference completes for the writer thirty years of service connected with the Mission and the North India Conference.

LANSDOWNE CIRCUIT.

Rev. Ghungarmani writes:—This circuit contains 134,414 souls in three divisions, known as Salans, probably named from the "Sal" tree which is common here. The Mission Head-quarters is in the Lansdowne Military Cantonment, which accommodates three native regiments. A few Native Christians are in service in the bands of the regiments and in domestic service in officers' families, and among the scavengers employed to keep the Cantonment clean. We have work in progress in Kotdwara, Bage Ajmere and Kokani in Karanda, employing one local deacon, two local preachers, one exhorter, one teacher and four Bible-readers. I have spent most of my time this year in the Bhabar, for here I see greatest hope for the extension of God's kingdom among the new settlers. We keep up study of the Bible among our assembled workers, and also out-door preaching.

BAINOLE CIRCUIT.

Rev. F. W. Greenwold works here among a population of 50,000 people. He reports having visited 15 new villages within a radius of nine miles of his own home. He has done some work on the pilgrim route, which passes within a couple of miles of his head-quarters.

KAINUR CIRCUIT.

Rev. D. A. Chowfin writes that he has 67 Christians in his territory, which comprises a population of 70,000 souls. Itinerating, preaching, distribution of medicine and Sunday and day schools are all in use in the effort to reach the people and to carry the Gospel to them. Some interesting conversations were held during the year with passing pilgrims to the shrines, showing that the knowledge of Jesus Christ is spreading among the people. Eleven deaths from plague occured late in the year. Great efforts were made to prevent its spread, and these efforts were successful. Rev. Khwankin of Bungedhar reports tours within a radius of 6 miles, where he regularly visits 16 villages. The people here are worshippers of the gods called Baneshwar and Ghandiyal.

SRINAGAR CIRCUIT.

Rev. Edward Thomson, local elder, is preacher-in-charge and native doctor. He lives at Chopra and tours east to Katsyun and west to Srinagar, besides assisting at head-quarters. He reports six baptisms and two deaths. He is assisted by three local preachers and three exhorters and teachers.

RAMNI CIRCUIT.

Rev. S. Mansell labours among the people of Upper Garhwal. He is far from any other mission helper. The Thibetans and traders at

the northern passes furnish him with all he can do the year round. His influence among the Ramneites is wide spread, and it was a pleasure to the missionary to see how readily the people responded to his call for them to assemble for religious service. They are quite benighted, but work among them is full of hope and the school at Ramni is alone compensation for all the labour and expense of this branch mission. During the year 300 persons have received medical aid. Brother Mansell still needs a dwelling-house.

GONDA DISTRICT.

REV. W. PETERS, *Presiding Elder.*—Thank God, this year has been spent also in the fulfilment of His service. All the work of this district was guided by the Divine help. In the beginning of the year we had given up ourselves wholly for His service and we had promised that we would do as He would like us to do. We carried out the same promise throughout the year and we are glad to say that He helped us a great deal and we got the victory over many dificulties. He made easy for us all the difficult undertakings which were quite a mystery to us. He solved for us all the difficult problems. The chief thing worth noticing in this year is that a great revival has taken place in all the circuits. I visited the work of nearly every place not less than three times during this year, and held the revival meetings in different places. Many souls were blessed and many Christians received the baptism of the Holy Ghost. The work has made very good progress this year. Let us go back a little to the early history of these two districts which are now called by the name of Gonda District. One foreign missionary and his wife, with ten native-members, constituted the whole community. But now the number has risen to 1,300 including men, women and children. Is not this a wonderful change? Certainly it is. In this way we find that some or other improvement is made in the way of collecting the subscriptions, in the cause of self-support, etc. There is a vast difference between the present and the past condition. I dare say the work has progressed ten times more than what it was. Each and every circuit has made some progress. Wherever we go we meet with a number of inquirers seeking after truth. They are taught regularly and we hope they will soon become Christians. At present we have adopted the method of baptizing those persons only who are within our reach and can properly be trained. We have not opened any new work this year. We are not many in number and we have enough work already to do in the old centers. We are glad to report that our old work is not much suffering. The work is carried on regularly among the new converts and among those people who live around them. We are trying to impress on their minds the truth of the Gospel and to bring them into the fold of Christ. The difficulty with our work lies in the fact that it is not only among two or three sects of people but it is spread among all classes, creeds and sects. The work has progressed more than we expected, having such a small number of workers in the field. But there is nothing in this world which can prove an obstacle in the way of spreading His Kingdom.

The reduction of money last year, checked the progress of the work to a very great extent. Three schools which were teaching the majority of the Christian students were abolished, owing to the want of money. The dismissal of several co-workers, because of this reduction, prevented us from making the progress we ought to have made. Both the work and the workers suffered a great loss. We are having

such reductions of money since 4 or 5 years. This has greatly hindered our work, but at the same time we tried our best to carry on the work successfully and we have reason to believe that it will continue in the same state. This is His work, it will take root and spread. He will think out some plan or other which will be beneficial to us.

Looking at the present condition of the community in general, we cannot say that it can stand absolutely on its feet just now. They have not so much income as to take up all this burden on themselves at once. But the time is coming when we shall see the churches self-supporting. I do not mean to say that we are not upholding the cause of self-support; we are trying our best to encourage it, but we can do only as much as our financial circumstances allow.

I want to make myself more clear by saying that we left no stone unturned in propagating the cause of self-support—though sometimes we met with difficulties. We prefer giving to receiving, but we see that the majority of the community is poor and they cannot give as much as we expect them to give.

As far as possible the sacraments and the ceremonies in connection with marriage and burial are observed according to the doctrines of the Methodist Church. Still, we cannot declare that all of our Christians are perfectly strong, but it is our constant endeavor to make them perfectly strong Christians who would reflect the true image of Christ in our midst.

This year many were converted and got the new life. We had very good meetings in the Christian *Mela* this year. We are very thankful to Rev. S. Knowles, Rev. J. W. Robinson, Rev. C. L. Bare, Mrs. Parker and Bishop Warne, who kindly took part in our meetings. About 96 preachers, boys and girls confessed having fully received the baptism of the Holy Ghost. The Bishop's preaching made a great impression and filled us all with the fire of zeal for His work.

Meetings in connection with the League are held in every circuit of the district, and the League is in a good condition. The work is carried on in the power of the Spirit, and the work of the Gospel is greatly helped by it. I hope this work will take root in this country and go on improving. Temperance meetings, also, are held in most of these places. These are helpful not only to the Christians but to the non-Christians also.

There was *mela* preaching, also, in most places, and thus hundreds heard the Gospel. Many confessed that ours is the right religion and in fact said that they believe in their hearts, but that it is difficult to leave all their social connections and relations. Indeed, this is the greatest difficulty in this country and it will require a deal of time and perseverance to get over.

The schools are in good condition. The Christian boys' and girls' schools show some passes every year and are well managed. Nearly all of them receive Government aid and their Inspectors and Assistant Inspectors visit them and make favourable reports on them once or twice a year.

Sunday Schools are held in every preacher's station and in some large stations there are many such schools. These are all in good condition, and Christian and non-Christian pupils learn religious and moral truths in them. The Gonda Girls' Boarding School is in charge of Miss Scott, who manages it zealously, and every year two or three girls pass the Middle Examination.

Miss Hoge is our Lady Evangelist and is a great help to our spiritual improvement. She is ever ready to help us in any difficulty, and tries to lead the poor and erring ones with Christlike love and sympathy.

The Twentieth Century Forward Movement is just now in its commencement, but it is hoped the movement will become strong during the year. This seems likely to result in much good in time to come.

Now I pray the Lord to grant us greater wisdom and strength. spiritual and physical, to carry on this work with greater force and greater success.

HARDOI DISTRICT.

REV. SAMUEL TUPPER, *Presiding Elder.*—There are nine circuits in the district. I have visited every circuit twice and thrice this year, and held meetings in conjunction with Quarterly Conferences, and visited almost all the sub-circuits of the district, and found that the workers are doing good work. There are no missionaries in the district. There are 33 schools and 730 students, 368 of whom are Christians. The Bible and Catechism are taught every day. We have six schools for girls also, in which 135 students are taught All the schools appear to be improving, and they are in a better state than last year. Most of the day schools in the district are Holmes Schools. One hundred and twenty persons have been baptised this year. So in my district there are 1,319 Christians, and they gave Rs. 600. There are eighty Sunday Schools, which are flourishing. They show an increase in numbers. In no way are the boys neglected; in fact, many non-Christians begin to acknowledge Christ and sing His praises in our schools. The Twentieth Century Forward Movement has done a great deal of good in the district, and 64 persons were reported as real converts and many were made stronger.

The Hardoi Girls' School, supported by the Woman's Foreign Missionary Society and Mr. and Mrs. John G. Holmes of Pittsburg, has made excellent progress. Many of the girls have learned needle work, and some are learning knitting. Mrs. Parker was very much pleased with the school, when she examined the girls on her first visit this year.

There are 4 ministers, 8 local deacons, 14 preachers, 20 exhorters and 29 teachers in this district.

There are 4 Epworth Leagues, and the work of the Epworth League is very strong and supports the work of the Master efficiently; it is a great help in our work.

There is a great need of a new and large church building at Hardoi. The congregation has outgrown the poor mud-walled chapel. The Church has raised about Rs. 400 for a church building at Hardoi. Rs. 1,500 are needed for this much-needed work.

This year our District Conference and camp-meetings have given us great spiritual blessings and assurance, and many threw themselves at His feet, and presented themselves a living sacrifice and resolved to work with all their might to bring others into the kingdom of Christ. Bishop F. W. Warne, D. D., was with us for three days in our camp-meetings and it was a season of great blessing, and many were greatly benefited spiritually, and were really converted. It is hoped these will prove faithful and loyal servants for the Master's work.

The Hardoi District Christians have given Rs. 280 for "The Bishop Parker Memorial Fund," half of which will go to the Moradabad High School, and the other half to the Reid Christian College at Lucknow.

The Government has given three small pieces of land for Christian grave-yards at Sandila, Acholganj and Sandi.

Taking a general view of the whole work, we feel that it has made good progress and that God has continued to bless us. May the Almighty God bless all the work and the workers abundantly by His Holy Spirit.

MORADABAD DISTRICT.

REV. L. A. CORE, *Presiding Elder.*—Since the Conference a year ago the Moradabad District is composed of parts of three Civil Districts, or Zillas. Of the fourteen circuits, five are in the Moradabad, seven in the Budaon and two in the Bareilly Zillas, respectively.

The working force of the district consists of seven missionaries, men and women, five assistants, eleven Hindustani members of Conference, forty-three ordained and unordained preachers, ninty-seven exhorters and other workers. Of the Zanana workers, Bible-women and teachers there are one hundred and twenty-seven, making a total of two hundred and ninety-four. The Christian community to which this band of men and women ministers number 14,619, living in 1,200 villages and mohallas. If we deduct from the total of workers the unpaid preachers and exhorters, those whose work is exclusively in the schools and zananas, we have left about 225 who are free to do evangelistic work. This makes about 65 Christians to each worker. Many of these workers are living on from one to four rupees a month and are themselves not far in advance of the people whom they are supposed to teach. Those who know how scattered and ignorant our common people are, and how difficult it is to make them to comprehend even the most fundamental truths of our religion, will readily concede that, considering the character and needs of the flock, each shepherd has all he can possibly care for.

Aggressive work under these circumstances is almost out of the question. It is true we have this year re-established in all the larger places bazar preaching. With the exception of this, and of our two Anglo-Vernacular and two or three small Vernacular schools, we are doing very little aggressive work among non-Christians. Our constantly diminishing force of workers has compelled us to do this, yet we regard it as a calamity to our work. The closing of so much work and dismissing of so many workers has created in the minds of many both in and out of the Mission the impression that the Mission is a vanishing force.

Two more serious results have to be noted in connection with reduced funds. First is the practical disappearance of the village and mohalla school. In some places they still try to keep up the form, though the content has well nigh disappeared. With the exception of a few of the larger places we have no longer in reality any village schools. Teachers have either been dismissed or given charge of sub-circuits with from ten to twenty-five villages, thus making it impossible for him to do more than teach the Catechism. While educationally considered the small schools were never a great success, yet it has been, all through our work, the "thin edge of the wedge" which has resulted in the eventual tearing asunder of the log of heathenism. We sincerely deplore the necessity which is causing the disappearance of this useful institution.

The second serious result of reduced means, is the refusal on the part of many parents to allow their girls to go to the boarding schools. The two boys' boarding schools have an enrollment of only 140,

while those of girls show an enrollment of 187. Both boys' schools are running beyond their means, while the two girls' schools could easily provide for forty or fifty more pupils. Parents, in view of these facts, are refusing to send their girls, when their boys are prohibited from similar advantages. They ask—Where will our boys find wives if they remain in ignorance while their sisters are educated? Something must be done to place our two boys' boarding schools on a better financial basis, to prevent not only them but also the girls' schools from following in the footsteps of the village school.

Encouraging progress has been made in the matter of pastoral support. We have two churches—those in Moradabad and Budaon—that are self-supporting The contribution from the common people this year was about Rs. 300, or about 2 annas a family. The entire collection from the Native Church for pastoral support and benevolences this year was Rs. 1,200, or an average of six and a quarter annas per family. The figures of last year are not available for comparison, but there is no question but progress is being made. At this point I wish to call attention to the contribution made by the Hindustani workers towards the Bishop Parker Memorial Scholarships. At District Conference in Chandausi Rs. 560 were subscribed in a few minutes. Such generous, hilarious giving I have never seen in this or any other country. The Missionaries of Bijnor and Moradabad Districts raised money to found one scholarship on the Bishop Parker foundation. The Hindustani people of the same districts, not to be outdone, banded together and out of their poverty have founded another.

In those circuits where for two or three years special effort has been put forth to root out idolatrous customs, progress is reported. There has been a marked decrease in the number of heathen marriages and funerals among our people in most parts of the district. Yet while this is true, idolatry is far from rooted out. It is a stubborn foe and gives way slowly. Old customs are not nearly so tenacious among the farming class as among those who dwell in the cities. Most of our people outside four or five larger cities are farmers.

One of the things that has pained me, as I have visited among the villages, is a spirit I sometimes meet with, which, for the want of a better name, I will call sullen indifference, as if the Mission were the enemy of the people, and had done them an injury. I cannot account entirely for this and fortunately it is not frequent. So many discharged workers are found in every circuit and they are almost to a man secretly or openly fostering a spirit of opposition. They either cannot or will not see any just reason for their discharge, so are ready to oppose any effort for the elevation of the people in their village. Then, again, another cause is found in the breaking up of the village school and withdrawing of worker, and not unfrequently unfaithfulness on the part of the worker in charge in part accounts for this grievance.

But in my travels among the villages I rarely have found a village wholly bad, and for every one that is indifferently good I have found three, the condition of which was such as to make me "thank God and take courage."

Rev. W. B. Empey, preacher-in-charge of Moradabad circuit, writes:—

"Every worker in the circuit has a definite plan of work, so that each village receives an equitable amount of visitation. Over this again is one who visits all the work outside of the city, according to a definite plan In this way the preacher-in-charge can superintend with greater effectiveness,

"In what visits we have been able to make to the villages we have been met with many pleasant surprises in the spiritual condition of the people.

"Revival meetings have been held in two of the villages in the city with marked results. Good work is being done in our High School with Mr. N. Jordan as Head Master. We are gratified at the large attendance of non-Christian boys. Of the total number on roll, 239, about 150 are non-Christian. Fifteen are being sent up for the Middle examination, of whom six are Christians; and for the Entrance nine, of whom four are Christians. From these classes we have reason to expect fair results.

"The Boarding has been under the careful management of the pastor, Rev. M. Haqq. Lack of funds has compelled us to turn away many. Special work has been done among the boys with very encouraging results A converts class has been formed, which meets once a week under the leadership of Rev. J. Jacob. The class is forming a nucleus which we trust may grow and reach all who come.

"Two special features of the year have been the opening of work among the Chamars in the city, and the re-establishment of bazar preaching twice each week."

Brother Hewes writes as follows :—

"Budaun is situated near the center of the government district of the same name, which has an area of two thousand square miles and a population of about a million people. Good roads in all directions give access to all important centers, as well as surrounding villages. A good metalled road, 19 miles in length, is the nearest connection with the railway. Budaun city contains between thirty-five and forty thousand inhabitants.

"This work was begun in 1860 by Dr. Humphrey and has grown and extended till gradually eight new circuits have been formed and set off, while the youths of this vicinity have been educated and sent out to evangelize the regions beyond. Kasganj, now an important district in the North-West India Conference, was for a number of years one of the four centers of the Budaun circuit.

"Budaun has been a generous patron of the Theological Seminary, sending many of its best young men, while but few of them have returned to build up their own people. One prominent member of the North-West India Conference estimated that about one-third of the workers of that conference had come from Budaun.

"The Budaun circuit contains, besides the city, about one hundred villages lying to the east of the Sot river. Christians live in nearly sixty of these villages, but that does not imply that these villages are evangelized. It means only that one of the least numerous and influential castes, living by themselves in one corner of the village, have become Christians. The Christians of this circuit are almost all from one class of people, of whom much the larger part have already become Christians, while a smaller mumber, very hard to influence, still hold out against all efforts and are stumbling-blocks in the way of many not yet well established in the faith.

"Each circuit now has its definite boundaries, beyond which it cannot expand territory. A few more villages within the bounds may still be reached, and some further gains may be seen in villages where Christians now live, but such gains will not be rapid.

"But expansion may take place in another way, and that is to work among other castes. About one-fourth of the population of this vicinity is Mohammedan, while the remainder is divided into nearly sixty castes and sub-castes. There is so little of social meeting between these various castes that work does not spread from one to another.

Each to the others is a sort of Samaritan. It is difficult for even a trained worker to break over the barriers and win the friendship of men of other castes. The Chamar caste comprise about one-seventh of the population of this region, and many of them listen readily to our teaching, but very few are ready to accept Christ. In adjoining circuits numerous converts were made from this caste years ago and a number have become mission workers. They can reach their own people better than others.

"During the past year more attention has been given to this caste, and one man and one woman have specially worked among them, maintaining a school of eleven boys and another of twelve girls. They desire to have schools for their children. The young man who has been doing this work will go to the Theological Seminary next month, to receive further training. We trust the Lord will send the right man to take his place.

"The pastor of the Budaun Church is supported by his congregation, with some help from the missionaries. Constant effort is made to encourage the people to assume the entire support of their pastor, without help from others.

"A workers' meeting was held in May, and spiritual blessings were received by many, while some sought and found pardon. The boys and girls were greatly helped by the service conducted by Bishop Warne in the beginning of November. A number witnessed to pardon received at that time.

"While we are often grieved by the weakness and sin of professed believers in Christ, yet we do not doubt that the work is deepening and widening, and the spiritual tide rising. The past year seems to have been one of normal growth rather than of unusual manifestations. We have strong hopes that the coming year will show the same steady progress."

In summing up the work of the district I am safe in asserting that in spite of all the difficulties and hindrances, clear, definite progress has been made. There has been an increase in collections, and there have been more conversions than in any previous year. A better spiritual state, both among the workers and the common people, is apparent.

OUDH DISTRICT.

REV. J. W. ROBINSON, *Presiding Elder.*—In reviewing the work of another year it is impossible not to feel that within the bounds of the Oudh District we are attempting a stupendous work with a very inadequate force. Seven missionaries, nine Woman's Foreign Missionary Society missionaries, eight Hindustani members of conference, thirty-five local preachers and thirty-two exhorters—this is the force with which we are attempting to reach a population shown by the last census to be almost six millions. All of the missionaries, both men and women, during the past year, have been tied down to institutional work, as was also one of the members of conference and a number of local preachers, thus leaving us with a force of only about sixty workers, many of whom are of the lowest grade, for this immense population. One worker to one hundred thousand people, and this in a province that was chosen by the founders of our mission as our own special field, and which has been left by other missions practically unoccupied because of our claim to it. One to one hundred thousand!

That is the number of our workers as compared to the population! What are these among so many? This is the question that often confronts us, and it must be confessed sometimes almost discourages us. Yet the work of the year within the district has been one of growth in stability and some advancement in numbers.

The following condensed summary of our statistics gives in outline a part of the work that has been done:

Circuit.	Preacher-in-charge.	Christians.	Baptisms.	Sunday Schools.	S. S. Attendants.	Schools.	School Attendants	Ministerial support.	Other collections.
								Rs.	Rs.
Lakhimpur ...	D. P. Kidder,	99	14	19	1,298	1	24	52	31
Tikaiatnagar	Mangal Singh	42	9	7	319	2	22	14	3
Rae Bareilly,	G. H. Frey...	247	39	24	1,395	8	172	79	103
Barabanki ..	Yaqub Ali ...	284	15	23	860	7	104	65	99
Sitapore ...	J.H.Messmore	496	38	34	1,758	3	274	470	246
Sidhauli ...	J. H. Smart,	111	26	8	266	..	..	42	7
Malihabad ...	Yaqub Singh,	84	21	13	166	1	27	20	3
Lucknow Hin.	J. N. West ..	427	12	37	1,325	12	765	798	697
Lucknow Eng.	J.W.Robinson	155	7	1	145	..	...	1,210	865
		1,945	181	166	7,532	34	1,388	2,750	2,054

In the district during the year one hundred and eighty-one persons received baptism, but sixty-seven deaths and numerous removals from the Lucknow and Lakhimpur circuits almost counterbalance this increase. However, our rolls are correct and they indicate we now have a community of about two thousand persons. In reality we have more than this number of adherents. In the Lucknow English Church, only members and their children are reckoned. But in fact there is a community of almost a thousand who count themselves adherents and who look to us to christen their children, to marry their young men and women, and bury their dead. In Rae Bareilly district, also, there is a community of Nuts, or gypsies, baptized by us many years ago and still claiming to be Christians, but whose nomadic habits prevent our teaching them properly, and who have not been counted in our statistics. Arrangements are being made whereby these people and their children shall receive proper instruction.

Our converts have been from all classes. As a rule the lower caste converts have been more stable than usual, and we have had a number of quite satisfactory conversions from among the Brahmans. One notable case in the Sitapore circuit was that of a Swami, who has proved so satisfactory that he has been accepted in the Bareilly Theological School as teacher of Sanskrit. While rejoicing in this success among high caste people, it speaks volumes for our method of work that this Swami was won through a preacher who was not from the same caste.

In Lakhimpur and Lucknow circuits we have lost heavily through the removal of many of our people. Some of these have gone to places where we have work and will help swell the statistics where they join, but quite a number have moved to parts where we have no work and are permanently lost to us. In the Sitapore and Barabanki

circuits the work has been without unusual features, but in the Rae Bareilly, Sidhauli, Malihabad and Tikaiatnagar circuits there has been a decidedly hopeful increase in our numbers. Throughout the year the preachers-in-charge have been earnestly pressing their work and it seems to all that the outlook at most points is better than it has been for some years.

The heavy cut in appropriations at the beginning of the year decreased our schools by nine. This is to be regretted, as our small schools are not only educational but evangelistic in tendency. Few things would help our evangelistic work more than the establishment of a small school in every point occupied by us.

The result of the Forward Movement has not been as great in outward results as we had expected, but its effect has been to arouse our workers to a more earnest appreciation of their duties and to greater effort in winning men to a real Christian experience. In most of the circuits revival meetings were held with good results. During the *Dasehra* meetings at Lucknow about fifty in the Hindustani Church and seventy in the English Church claimed conversion.

Our most hopeful work is among the young people. In our thirteen Epworth Leagues we have over six hundred young people being trained to ways of religious and civic usefulness. Some of these chapters are quite elementary in their workings, but others are as full of zeal and power as any to be found anywhere. We are proud of our young people. The "terrible second generation," sometimes heard of in other missions, is with us now, but as a rule the young people are improvements on the first generation. Our community is not growing in size alone, but in character and ability to do and to be something in this teeming empire.

The forced reduction of workers at the beginning of the year compelled us to close some of our Sunday Schools, but added effort prevented a decrease in the number of boys and girls who attend. Within our Sunday Schools we this year have over seven thousand five hundred children, an increase over last year of almost eight hundred.

Lucknow is the seat of much of our conference institutional work, and in Sitapore is located a boys' and a girls' boarding school. These institutions absorb a great deal of our energy and cost much money, but they are profitable and necessary parts of the work.

The large press at Lucknow, in charge of Rev. D. L Thoburn, has had a successful year financially, and the time seems nearer when it can devote more of its energies to the printing and dissemination of religious literature. Of the 38,000,000 8vo pages issued this year, the large part has been commercial work, but yet an enormous amount of good evangelical literature has been sent out to all parts of India, and the periodicals here issued are used by almost all denominations. We welcome Mr. Schultheis to this work.

The Deaconess Home in Lucknow is a center of ceaseless Christian activity. The Home for Homeless Women department has given shelter to about ninety women, forty of whom are still present. Many have been helped to permanent employment and others have been found homes. From this refuge four have passed to the other world. The Deaconess Home department is an arm of power in both English and Hindustani work. It is especially useful in reaching the very large number of nominal Christians among the Hindustani people who are continually drifting to this large city. Into some two hundred such homes these workers go and teach and teach again the elementary truths of our religion. Among other things reported: calls have been made on people 1,148 times, 2,660 papers and tracts have been distributed, 155 meetings led, 245 times prayer and bible readings given in homes

sixty garments distributed to poor, eighty rupees spent in relief work, twenty people induced to pursue regular courses of Bible reading, two meetings held weekly for recent converts, seven societies kept up, one of which has provided the Home with a complete nursing outfit, a children's Bible class conducted, a lending-library for English people and zanana women maintained, a refreshment tent arranged for as a temperance measure during Volunteer week, a meeting maintained among the railway people, three children from unsafe homes rescued, twelve public temperance meetings arranged, about two thousand people entertained with the object of helping them spiritually, and numerous other devices have been carried out. Misses Hardie and Ingram have the hearty thanks of all the Lucknow workers for having inaugurated and carried out a most practical and helpful Christian work in that needy city.

In reporting the work of the Woman's College the fact that stands out most prominently is the death of its founder and principal, Miss Isabella Thoburn. So wise had been her counsel, so lovable her character, so intelligent her administration, so thorough her work, that to us she seemed an integral part of the institution, aside from whom it could not exist. Her death showed us that she had builded better than we knew, that she had wrought so well that even her own sudden taking away could not injure the work of her life. We sincerely mourn the loss of this saintly woman and we feel that in a sense her place cannot be filled, but we rejoice to know that the work she loved goes on as before. The tribulations of the year have been unusual. Early in the term the health of Miss Nichols gave way and after many months in the hills it had been decided that she must go to America. Then came the scourge of cholera that carried away Miss Thoburn and invalided Miss Newton, and in the press of work which this involved Miss Sircar broke down. It seemed nothing less than providential that at this time a sudden and unexpected change in the health of Miss Nichols enabled her to come back and take up the work Miss Thoburn had laid down. Our heartiest thanks are due to the Bombay Conference and the North-West India Conference for loaning us the services of Miss Robinson of Bombay and Miss Winslow of Meerut. With their help work can be carried on successfully until successors to Miss Thoburn and Miss Newton arrive The government examinations were met with exceptionally good results, and the director's report gave high praise to the school. With its one hundred and ninety girls and its splendid staff, this college and school has a bright future before it in spite of its great loss in the death of Miss Thoburn and the invalding of Miss Newton.

The Business Department of the Reid Christian College, in charge of Rev. J. N. West, is perhaps one of the most successful feeders of self-support that has yet been inaugurated. Its object is to train young men to act as amanuenses in mercantile and government offices, and to this end it trains the students in shorthand, typewriting, book-keeping, penamanship and general business methods. It takes Christian young men who otherwise would be almost helpless, and through this teaching secures for them lucrative positions. The good salaries they receive enable them to live in comfort, place them among the respectable middle classes, and enable them to give liberally toward the support of their church in all its departments. During the past year, in this department, seventy-five have been enrolled and sixteen have received diplomas and also secured good posts. Our graduates are now to be found in all of the leading government offices in Northern India. A very large number of testimonials which have been gathered from offices in which these young men work, certify to the fact that they are satisfactory and successful.

Of the work of the Reid Christian College, Principal Bare thus writes-

"A review of the work in the College the past year shows steady growth. The attendance has been as follows: in College classes 30, Industrial Department 6, Business Department 75, Collegiate (High) School 140, and Nakhas (Branch) Middle School 150 - total 403. This is 24 larger than it was last year, and 53 larger than two years ago. It is gratifying to know that if our funds would allow us to hold out a little aid in the way of concession of tuition and boarding fees to poor worthy Christian and non-Christian lads, we could at once increase the attendance in all departments of our institution.

"The examinations held were those of the Educational Department and University. Nakhas Middle School passed 2 out of 6 in the Anglo-Vernacular Middle examination, and the Collegiate Middle School 9 out of 11, or nearly 82 per cent. In the Entrance and School Final examination 4 out of 12 passed. In the Intermediate or First Arts examination 2 out of 7, and in the Bachelor of Arts 6 out of 10 candidates passed. As the percentage of passes in some grades was low, the results in the Middle and B. A. examinations were very gratifying.

"Every encouragement is afforded students to take a practical interest in outdoor games. An Athletic Association has been organized in the college, and a new cricket ground prepared at a cost of some Rs. 125. A new tennis court is also being made. While we cannot boast this year of any great victories won on the tournament field, I think we can say that a larger number of our boys are playing regularly than ever before.

"The Business Department continues to draw students in ever increasing numbers. The attendance for the past year was 75, the largest in its history. Sixteen of these, after completing the course of study prescribed, passed out into service. Well qualified men from this department have no trouble in securing good lucrative positions. The constant aim of the management is to raise the standard of qualification for admission. It is hoped that all who contemplate taking a Business course will first pass at least the Entrance or School—Final examination.

"We gratefully acknowledge that the health of our students has been wonderfully preserved during the past year. Death has not claimed one of them. Cholera has raged in the city, and hundreds have fallen before this terrible disease. It entered the Lucknow Woman's College and removed from our midst the fair, brave, wise and good Miss Thoburn. Others were brought down nigh to the gates that open out upon the other world. But this "pestilence" did not come nigh us; and while we mourn for those who are not, we are very grateful to our Heavenly Father that cholera has not entered the ranks of our faculty and students. Our sincere thanks are due the Civil Surgeon, Lt.-Colonel Anderson, and the Assistant Surgeon, Doctor Ram Lal Chakravarti, for their great kindness in every case of sickness.

"Moral and religious instruction in school and college is supremely important. It is our constant aim to give such instruction as will, if needed, improve the moral and spiritual condition of our students. The foundation, of course, for such teaching must be our Christian Scriptures and the great principles of Christian ethics. At the same time we hold ourselves open to receive truth from any quarter. The Bible is a daily text-book in all departments of school and college work. Two Y. M. C. Associations meet evey Wednesday evening for prayer and the study of God's word.

"It may not be out of place here to remark that the need these days for proper moral and spiritual instruction in school, boarding-house

and college is very widely felt. There is a growing conviction that more should be done to save our youth from forming notions that are more or less sceptical, agnostic or atheistical in their nature. Men saturated with such teaching are to be feared. They may become a menace to the highest welfare of society and state No greater misfortune could overtake India than that her young men, in drawing away from a belief in gods many and lords many, should drift so far to the other extreme as to believe in none at all.

"We reported a year ago that Rs. 3,550 had been received on the Permanent Scholarship fund, and Rs. 5,400 on the Endowment of a Native Professorship, total Rs. 8,950. These funds have grown till we now have Rs. 6,063 in the former, and Rs. 8,179 in the latter, making a total of Rs. 14,242. To this must be added Rs. 402 received on the Bishop Parker Memorial Professorship, and Rs. 476 for the purpose of building a wall round the College grounds

"We greatly need endowment funds, especially for scholarships and professorships Many poor but worthy Christian and non-Christian lads could be encouraged in their efforts to get an education if a little help could now and then be given them by way of concession of fees, loan of text-books, &c., &c After careful study of the needs of our College we have come to the conclusion that we must not rest till we have at least $200,000 for permanent endowment and $100,000 for permanent scholarships. On the permanent endowment, and as a part of it, we hope to raise $30,000, with which to endow a professorship in memory of Bishop Parker. $500 founds a permanent scholarship, and $30 supports a student a year. Any amount will be gladly received on the above funds."

The school for boys at Sitapore, under Rev. J. H. Messmore, has this year been very successful in the Government examinations, and the number of non-Christians in attendance has much increased. This school is a powerful factor in the mission work at this place, and one of the best Sunday Schools in the Conference is maintained in connection with it. The school for girls, under Miss Loper, has had also a successful year, earning an increased grant-in-aid and good results in the examinations Sewing is taught an hour a day, and lessons in cooking are also given. So successful has this practical part of the education of the girls been that when the cook of the school had to retire the work was taken up, and successfully, by the pupils of the school.

The Hindustani Church in Lucknow, of which Rev. Ganga Nath is pastor, has made good progress this year. It is entirely self-supporting and the amount given to the collections has been remarkable. In the support of the pastor very little is received from Europeans and we bid fair to have here one of the first really self-supporting churches in this part of India.

At the last Conference the English Church was left without a pastor and the presiding elder was asked to supply the pulpit, pending the arrival of a man from home. For some reason this reinforcement did not arrive until a month ago and the extra burden made both church and district unsatisfactory. However, congregations were kept up and the new pastor, Rev. P. S. Hyde, comes to a self-supporting post.

The year has had its lights and shades. A heavy cut at the beginning and another prospective one at the end, with unfaithfulness on the part of one or two of the lower grade workers, have furnished the shadow. The bright part has been the faithful and devoted work of our preachers, American and Hindustani.

PILIBHIT DISTRICT.

REV. H. A. CUTTING, *Presiding Elder.*—The reduction of the Mission and Goucher grant by Rupees one thousand and forty-nine, obliged us to dismiss thirty-one workers from our field. As the dismissed workers were relatives and headmen of our Christians, it produced very hard feeling against our work; it lessened our Sunday worship attendance; it turned some to their old religion, who no longer allow us to hold meetings in their houses. Thus our work has become more difficult and our progress impeded.

Though our Christian community numbers 6,415, they do not understand the duty of giving and most of them are only nominal Christians. Besides this, they belong, most of them, to a poor begging class of people, and after all, they give pretty well according to their present ability. We tried our best to increase self-support and, praise the Lord, we have raised Rupees 104 over the amount raised last year. In my opinion the time for self-support among this class of people has not yet come.

We have 81 schools, but only 14 regular teachers. Twelve hundred pupils are taught by our preachers. There are 88 Sunday Schools of both sexes, in which 4,000 pupils study the Scriptures. We teach our children to give for God's glory, and they have made some progress in giving.

We held 70 revival meetings, in which some have been awakened and a few have witnessed that they have received the new birth. Idolatry is going down, while the triumphal kingdom of Jesus gets victory day by day.

SAMBHAL DISTRICT.

H. J. ADAMS, *Presiding Elder.*—Sambhal District consists of 12 circuits with a good number of sub-circuits where the preaching and teaching work is carried on. I thank God for the spiritual and bodily strength which He so bountifully bestowed upon me, as well as on those who are working in this district. This year God blessed our work. Several revival meetings were held during the year, in which the Lord gave us special strength to preach the Gospel and glorify his name, and He was with us in every way. I visited almost all the circuits, sub-circuits and villages several times, and saw the work done in them. In all the sub-circuits there are local preachers, exhorters and pastor-teachers who perform their duties satisfactorily. These sub-circuits consist of several villages and muhallas, where the workers are posted and who work and live there all day and night hold all the religious meetings and preach the Gospel. These workers not only preach the Gospel but teach the young and old daily. The preachers-in-charge visit their circuits and sub-circuits at least once a month. The Christians are taught regularly and very well and these people show the Christian spirit in every way. The new converts can pray and are becoming temperate.

There are 2,410 full members in Sambhal District, 2,082 probationers and 2,124 children. The numerical strength of the Church of this district is 6,616. We had only 183 baptisms this year, for much stress was laid on the building up of the Church as a spiritual one. And I am glad to say that the results of our efforts have been manifested, for the Church has improved in spirituality.

This year we collected Rs. 1,435, and it shows an increase over the last year. Rs. 612 were collected for pastor's support and efforts are made to collect more than that.

There are 84 Sunday Schools, where about 4,990 scholars are taught every Sabbath. We begin our Sunday Schools with fervent prayers and the scholars learn the Sunday School Lessons, the Catechism, the Ten Commandments, and the Apostle's Creed willingly. We have 61 day schools, in which 686 students receive secular and religious teaching daily. There is an Anglo-Vernacular Middle school in the city of Sambhal, where the boys are prepared for the Middle Examination. This year the Magistrate of the district annexed the Municipal school to our school. We got the building of the Municipal school with all its furniture, together with an aid of Rs. 700 a year from the Municipal Board. The educational work is in good condition now, and the Christian and non-Christian boys read together. The work is prospering in every possible way.

We have 10 chapters of the Epworth League in this district, and we see that the boys and girls, the young and the old are much benefited by means of the Epworth League. They get religious and moral instruction through the League.

At the time of every Quarterly Conference revival meetings were held. In last August a special mee ing for workers was held in Sambhal for a week, by means of which the mission workers were refreshed for their heavy work.

Our District Conference was held from November 26 to December 1 in Chandausi, with the Moradabad District Conference. We are much indebted to Bishop F. W. Warne, Revds. P. M. Buck, W. A. Mansell and others, who kindly came and attended our Conference, and helped us in every possible way. They helped us by means of their good and interesting sermons and exhortations and the people were spiritually benefited. Several persons confessed their sins, many received the baptism of the Holy Ghost, and many the purity of heart. We praise the Lord for the blessings which He sent upon the brethren and sisters of this district.

Efforts were made this year that the Christian rites and ceremonies be observed among our Christians at the time of marriage and burying the dead, and I am glad to say that these were observed to a great extent.

The Hindus and Mohamedans show a tendency to hear the word of God, and we are trying to open the work among the high castes, and I strongly trust a day will soon come when all the barriers of caste, religion, etc , will be broken and these people will accept Christ as their only Saviour. We pray that God may send forth his blessings in great abundance on this district, as well as on the M. E. Church throughout India and all the world.—*Amen.*

Statistics.

N. B.—For explanations, apparent errors and remarks, see Statistical Report.

Many reports of collections contained annas. These cannot be shown here. They are represented in the columns by an x. The totals contain the sums of all these omitted fractional parts of a rupee.

The total income from all sources is for the most part the income of fees in schools, and is used in the running expenses. These schools are practically self-supporting. The real income is shown in the regular collections which are disposed of according to disciplinary usage.

CHURCH MEMBERSHIP

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians.	DEATHS		Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
	Probationers.	Full Members.			From among Members and Probationers.	From among Baptized Children.						
MORADABAD DISTRICT.												
Aonla ..	328	439	471	1,238	6	6	15	21	5	41	8	8
Bhamora ..	210	72	175	457	..	2	2	..	..	2	5	5
Bilsi ..	820	147	480	1,447	10	3	7	8	19	34	15	11
Binawar ..	155	269	243	667	5	6	16	..	..	16	7	7
Bisauli ..	535	753	709	1,997	8	5	40	21	33	94	13	16
Budaon ..	380	219	564	1,163	14	3	53	4	13	70	23	34
Chandausi ..	481	24	218	723	4	1	..	4	6	10	14	14
Dataganj ..	487	123	246	856	15	5	42	1	7	50	11	9
Kakrala ..	252	173	260	685	4	6	12	7	11	30	12	8
Kanth ..	332	164	356	852	4	5	41	36	37	114	7	7
Kundarki ..	403	304	322	1,029	4	9	11	20	10	41	13	13
Moradabad ..	915	363	681	1,959	41	26	30	5	18	53	45	70
Thakurdwara ..	168	139	183	490	7	2	1	5	12	18	12	12
Ujhani ..	510	123	423	1,056	7	1	10	10	22	42	8	8
Total ..	5,976	3,312	5,331	14,619	129	80	280	142	193	615	193	222
PILIBHIT DISTRICT.												
Baheri ..	175	123	140	438	6	5	12	9	29	50	8	8
Bisalpur ..	146	277	170	593	12	13	13	1	11	25	7	7
Fathganj ..	238	483	181	902	5	13	12	2	1	15	14	17
Jahanabad ..	66	100	56	222	1	..	..	10	5	15	8	5
Mirganj ..	373	48	25	446	5	..	..	..	1	1	3	3
Milak ..	91	62	64	217	..	4	11	..	1	12	7	4
Nawabganj ..	138	81	124	343	2	3	8	4	18	30	4	5
Pilibhit ..	87	202	139	428	2	1	3	11	18	32	13	16
Puranpur ..	61	79	83	223	..	2	8	..	11	19	5	5
Rampur ..	122	215	199	536	..	..	..	7	13	20	5	5
Sirauli ..	363	461	497	1,321	20	12	34	..	16	50	9	8
Shahi ..	341	321	79	741	5	3	3	9	10	22	8	8
Total ..	2,201	2,452	1,757	6,410	58	56	104	53	134	291	88	91
SAMBHAL DISTRICT.												
Sambhal ..	95	73	58	226	2	3	5	2	2	9	12	14
Babukhera ..	151	131	180	462	3	2	..	..	..	..	6	10
Babjoi ..	126	275	115	516	5	5	2	..	..	2	5	5
Dhanaura ..	135	326	251	712	3	6	31	11	6	48	5	5
Gunnaur ..	383	148	291	822	..	..	6	2	4	12	7	12
Hasanpur ..	255	335	196	786	3	2	10	3	4	17	10	10
Narainya ..	92	227	198	517	6	2	14	..	..	14	6	6
Rasulpur ..	153	106	88	347	18	5	6	..	2	8	7	10
Rajpura ..	288	147	230	665	..	..	5	..	..	5	6	6
Amroha ..	130	440	276	846	10	5	9	4	10	23	9	11
Sharifpur ..	121	134	137	392	2	1	12	..	4	16	4	3
Shahpur ..	153	68	104	325	1	2	..	12	17	29	7	10
Total ..	2,082	2,410	2,124	6,616	53	33	100	34	49	183	84	102

FOR THE YEAR ENDING WITH 30th NOVEMBER, 1901.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
SCHOLARS OF ALL AGES.																			
CHRISTIANS		NON-CHRISTIANS																	
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhortes.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
125	130	120	125	500	322	1	20	..	..	..	..	..	..	1	2	2	3	6	14
65	30	30	20	145	40	1	50	..	..	..	..	..	..	1	3	4	6	6	20
193	80	30	12	315	300	1	26	..	..	..	..	..	..	1	2	5	5	6	19
182	35	18	20	255	175	1	20	..	..	..	..	..	..	..	4	1	1	6	12
228	98	90	51	467	405	1	40	..	..	..	..	..	..	1	5	4	1	8	19
196	114	173	134	617	414	1	72	1	83	1	1	1	2	..	4	6	7	2	24
102	92	120	50	364	268	1	23	..	..	..	..	..	..	1	3	2	2	5	13
93	45	75	55	268	155	1	25	..	..	..	..	..	..	1	1	1	5	4	12
64	30	28	10	132	120	1	20	..	..	..	..	..	..	1	3	1	3	7	15
290	85	229	135	739	585	1	11	..	..	..	..	..	..	1	1	1	3	5	11
136	127	120	109	492	435	1	40	..	..	..	..	..	..	1	3	3	5	8	20
316	280	108	447	1,151	1,012	1	82	1	110	2	2	3	3	2	10	9	5	35	71
244	65	112	51	472	310	1	15	..	..	..	..	..	..	..	1	1	5	6	13
194	80	150	50	474	391	1	15	..	..	..	..	..	..	..	3	3	3	3	12
2,428	1,291	1,403	1,269	6,391	4,932	14	459	2	193	3	3	4	5	11	45	43	54	107	275
112	86	54	18	264	175	1	32	..	..	..	..	..	..	1	2	6	..	6	15
39	45	25	30	139	100	1	19	..	..	..	..	..	..	..	2	3	1	4	10
334	224	140	60	758	750	1	40	..	..	..	..	..	..	2	7	4	3	9	25
40	20	20	10	90	60	1	16	..	..	..	..	..	..	..	1	2	2	4	9
246	86	250	100	682	335	1	20	..	..	..	..	..	..	..	1	1	2	3	7
68	59	15	9	151	138	1	15	..	..	..	..	..	..	..	2	2	1	4	9
147	48	140	18	353	212	1	17	..	..	..	..	..	..	1	3	..	1	4	9
190	45	30	16	281	288	1	48	..	..	..	..	..	..	1	4	3	1	7	16
80	32	18	17	147	80	1	20	..	..	..	..	..	..	..	1	1	..	5	7
70	28	21	10	129	101	1	33	..	..	..	..	..	..	..	4	1	1	5	11
212	100	190	100	602	432	1	48	..	..	..	..	..	..	1	4	3	2	8	18
225	90	46	20	381	230	1	62	..	..	..	..	..	..	..	4	6	..	8	18
1,763	857	949	408	3,977	2,901	12	370	..	..	..	..	..	..	6	35	32	14	67	154
100	77	149	38	464	410	1	50	..	..	..	..	..	..	2	4	4	3	11	24
160	115	30	20	325	290	1	15	..	..	..	..	..	..	1	..	2	5	5	13
125	90	70	60	345	310	1	15	..	..	..	..	..	..	..	1	2	1	3	7
152	69	121	43	385	297	1	41	..	..	..	..	..	..	1	1	1	2	4	9
359	75	25	24	483	448	1	20	..	..	..	..	..	..	1	1	1	6	4	13
325	100	155	40	620	430	1	25	..	..	..	..	..	..	1	2	1	3	6	13
70	27	30	..	127	105	1	26	..	..	..	..	..	..	..	1	1	4	3	9
62	58	70	25	215	165	1	12	..	..	..	..	..	..	..	2	1	4	4	11
250	155	118	74	597	530	1	25	..	..	..	..	..	..	..	1	1	3	1	6
317	215	45	30	607	424	1	20	..	..	..	..	..	..	1	3	2	5	6	17
75	50	40	35	200	180	1	10	..	..	..	..	..	..	..	1	2	1	5	9
218	107	50	250	625	500	1	12	..	..	..	..	..	..	..	2	3	2	5	12
2,213	1,138	903	739	4,993	4,089	12	271	..	..	..	..	..	..	7	19	21	39	57	143

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
GONDA DISTRICT.												
Bahraich ..	58	132	88	278	7	9	9	3	7	19	11	23
Bhinga ..	140	80	48	268	15	13	7	9	10	26	9	12
Balrampur ..	99	81	28	208	7	8	3	3	7	13	9	9
Colonelganj ..	58	66	29	153	10	7	2	3	6	11	8	8
Kaisarganj ..	98	60	51	209	4	6	2	6	10	18	6	6
Mankapur ..	45	49	29	123	7	5	3	6	5	14	5	8
Nawabganj ..	18	13	14	45	3	2	1	1	2	4	3	3
Nanpara ..	73	68	49	190	4	6	6	8	18	32	4	5
Gonda ..	49	45	71	165	4	4	6	2	3	11	10	17
Total ..	638	594	407	1,639	61	60	39	41	68	148	65	91
OUDH DISTRICT.												
Lakhimpur ..	42	23	34	99	..	..	6	1	7	14	19	19
Tikalatnagar ..	16	15	11	42	2	..	..	1	8	9	7	5
Rae Bareilly ..	92	75	80	247	5	8	3	10	26	39	24	24
Barabanki ..	112	86	86	284	1	1	3	4	8	15	23	13
Sitapur ..	161	113	222	496	8	6	12	7	19	38	34	26
Sidhauli ..	51	29	31	111	1	1	3	3	20	26	8	6
Lucknow, Hind. ..	180	148	99	427	15	9	7	..	5	12	37	55
Lucknow, Eng. ..	8	107	40	155	1	5	7	..	..	7	1	12
Malihabad ..	50	12	22	84	2	2	2	4	15	21	13	13
Total ..	712	608	625	1,945	35	32	43	30	108	181	166	173
HARDOI DISTRICT.												
Bilgram ..	31	38	32	101	..	1	4	1	4	9	8	5
Hardoi ..	75	80	120	275	..	1	7	3	6	16	9	10
Mallawan ..	30	15	33	78	3	1	4	..	6	10	7	5
Pihani ..	45	25	40	110	1	..	2	1	5	8	5	5
Safipur ..	21	10	16	47	3	1	2	3	13	18	6	6
Shahabad ..	203	70	56	329	10	10	7	5	17	29	18	12
Sandi ..	62	46	54	162	..	2	1	5	4	10	8	8
Sandila ..	21	11	8	40	1	..	2	..	4	6	6	3
Unao ..	77	78	25	180	2	1	5	3	6	14	10	12
Total ..	565	373	384	1,322	20	17	34	21	65	120	77	66
GARHWAL DISTRICT.												
Bainoli ..	5	5	5	15	..	..	1	..	2	3	1	1
Kainur and Bungidhar ..	30	16	14	60	1	..	2	..	..	2	7	7
Lansdowne and Kotdwara ..	24	22	27	73	2	1	..	2	2	4	9	6
Pauri and Gadoli ..	186	166	163	515	2	2	4	..	4	8	15	28
Ramni ..	8	6	9	23	..	1	1	1	1	3	4	4
Srinagar ..	48	29	37	114	1	2	5	1	1	7	6	6
Total ..	301	244	255	800	6	6	13	4	10	27	42	52

FOR THE YEAR ENDING WITH 30th NOVEMBER, 1901.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.								
SCHOLARS OF ALL AGES.																		
CHRISTIANS		NON-CHRISTIANS																
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
200	96	271	143	710	680	1	86	2	88	..	..	..	..	1	2	5	3	9	20
114	103	240	99	556	510	3	244	..	..	..	..	..	..	1	3	1	1	5	11
108	90	240	118	556	516	3	81	1	20	..	..	..	..	1	2	3	2	4	12
56	33	168	93	350	325	3	58	..	..	..	..	..	..	1	1	2	..	2	6
94	59	84	48	285	288	1	28	1	29	..	..	..	..	1	1	2	2	3	9
69	40	109	45	263	250	1	45	..	..	..	..	..	..	1	2	3	1	6	13
13	18	85	63	179	160	1	18	..	..	..	..	..	..	1	..	2	..	3	6
50	43	69	65	227	210	1	38	1	20	..	..	..	..	..	2	..	..	2	4
40	110	260	200	610	547	1	49	1	48	..	..	2	4	1	1	3	3	8	22
744	592	1,526	874	3,736	3,486	15	647	6	205	..	..	2	4	8	14	21	12	42	103
63	35	550	650	1,298	950	1	30	..	..	..	..	..	..	1	4	3	1	9	18
19	20	175	105	319	285	1	25	..	..	..	..	..	..	..	1	2	..	2	5
70	55	1,020	250	1,395	1,240	1	68	1	20	..	..	..	..	1	4	9	2	11	27
48	18	678	116	860	648	1	33	..	..	..	..	..	..	1	4	3	3	8	19
356	140	666	596	1,758	1,320	1	61	1	91	1	1	1	1	2	8	5	15	16	50
36	39	111	80	266	240	1	30	..	..	..	..	..	..	1	3	3	..	4	11
180	220	800	125	1,325	1,123	1	65	1	85	5	4	8	3	2	9	5	..	7	43
55	90	..	..	145	120	1	45	1	40	..	..	..	..	..	1	..	..	..	1
60	25	56	25	166	140	1	10	..	..	..	..	..	..	..	1	2	3	2	8
887	642	4,056	1,947	7,532	6,066	9	367	4	236	6	5	9	4	8	35	32	24	59	184
30	25	200	55	310	250	1	30	..	..	..	..	..	..	1	3	..	3	8	15
110	135	250	90	585	500	1	80	1	45	..	..	..	..	1	6	3	4	10	24
30	25	200	45	300	250	..	..	..	..	..	..	..	..	..	2	1	5	4	12
30	25	170	25	250	227	..	..	..	..	..	..	..	..	..	1	2	2	4	9
25	16	173	42	256	228	..	..	..	..	..	..	..	..	..	2	1	3	3	9
170	90	1,375	355	1,990	1,700	1	70	..	..	..	..	..	..	1	3	3	10	12	29
102	50	338	20	510	500	..	.	..	..	..	..	..	..	..	1	3	3	4	11
18	10	160	40	228	260	..	..	..	..	..	..	..	..	..	1	3	2	4	10
80	70	280	90	520	450	1	40	..	..	..	..	..	..	1	3	4	3	9	20
595	446	3,146	762	4,949	4,305	4	220	1	45	..	..	..	..	4	22	20	35	58	139
6	9	5	..	20	18	..	..	..	..	..	..	..	..	1	..	..	..	..	1
48	12	70	..	130	100	..	..	..	..	..	..	..	..	1	1	3	..	8	13
30	25	120	..	175	160	..	..	..	..	..	..	..	..	..	3	2	..	3	8
134	159	74	22	389	347	2	107	2	51	1	1	1	2	..	4	3	5	18	35
11	9	20	10	50	45	..	..	..	..	..	..	..	..	1	1	..	1	3	6
20	15	30	4	69	60	..	..	..	..	..	..	..	..	..	4	1	2	4	11
249	229	319	36	833	730	2	107	2	51	1	1	1	2	3	13	9	8	36	74

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.						BAPTISMS.					
	CHURCH MEMBERSHIP.				DEATHS							
	Probationers.	Full Members.	Baptized Children.	Total No. of Christians.	From among Members and Probationers.	From among Baptized Children.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	Number of Sunday-Schools.	Number of Officers and Teachers.
BAREILLY-KUMAON DIST.												
Bareilly Section.												
Bareilly ..	342	411	434	1,187	8	7	15	5	28	48	63	129
Bareilly Sadar Bazar ..	120	128	138	386	10	6	3	1	9	13	12	12
Faridpur ..	97	209	151	457	4	..	9	2	5	16	6	5
Jalalabad ..	204	140	71	415	1	8	18	5	17	40	7	7
Khera Bajehra ..	91	137	73	301	9	5	10	6	5	21	7	7
Miranpur Katra ..	161	121	104	386	3	2	5	..	3	8	8	8
Mohamdi ..	57	33	38	128	2	..	6	1	1	8	5	5
Panahpur ..	34	222	112	368	8	3	18	..	2	20	5	5
Powayan ..	138	174	116	428	4	4	8	2	9	19	10	10
Shahjahanpur East ..	90	103	129	322	11	3	9	1	7	17	11	20
Shahjahanpur West ..	179	108	121	408	5	3	..	..	2	2	15	18
Tilhar ..	132	262	165	559	15	15	6	5	5	16	31	19
Bareilly Total ..	1,645	2,048	1,652	5,345	80	51	107	28	93	228	180	245
Kumaon Section.												
Bhot ..	4	15	9	28	..	1	..	..	..	..	7	7
Dwarahat-Lohba ..	86	36	54	176	..	1	7	4	2	13	12	23
Naini Tal-Haldwani ..	93	47	42	182	1	3	5	..	11	16	5	18
Naini Tal, Eng. ..	10	35	..	45	..	..	6	..	..	6	2	22
Pithoragarh ..	99	166	158	423	7	10	13	1	12	26	13	23
Kumaon Total ..	292	299	263	854	8	15	31	5	25	61	39	93
Bareilly-Kumaon Total ..	1,937	2,347	1,915	6,199	88	66	138	33	118	289	219	338
BIJNOR DISTRICT.												
Basta ..	200	243	181	624	16	7	21	5	15	41	6	6
Bijnor ..	660	573	120	1,353	3	3	18	3	26	47	20	28
Dhampur ..	240	59	142	441	12	13	25	2	9	36	5	6
Kirathpur ..	199	83	80	362	5	2	7	..	..	7	6	6
Mandawar ..	129	277	147	553	4	3	13	2	3	18	15	11
Nagina ..	338	183	227	748	8	10	8	6	..	14	7	10
Najibabad ..	79	52	99	230	2	4	16	2	2	20	8	8
Nurpur ..	215	137	122	474	4	2	19	..	5	24	7	14
Seohara ..	302	221	146	669	5	4	13	4	6	23	12	9
Sherkot ..	335	67	110	512	3	1	6	4	7	17	5	6
Total ..	2,697	1,895	1,374	5,966	62	49	146	28	73	247	91	104
Grand Total 1901 ..	17,109	14,235	14,172	45,516	512	399	897	386	818	2101	1025	1239
Total 1900 ..	17,083	13,911	13,689	44,683	594	477	1091	474	1152	2717	1043	1319
Increase ..	26	324	483	833	..	..	..	..	..	..	..	..
Decrease ..	..	..	..	..	82	78	194	88	334	616	18	80

FOR THE YEAR ENDING WITH 30th NOVEMBER, 1901.

AND WORK.

SUNDAY-SCHOOLS.						EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
SCHOLARS OF ALL AGES.																			
CHRISTIANS		NON-CHRISTIANS																	
Males.	Females.	Males.	Females.	Total Scholars of all ages.	Average Attendance of Officers, Teachers and Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers.	Total Christian Workers.
937	864	1,210	770	3,781	3,000	2	245	1	195	2	2	3	6	3	16	43	6	38	119
230	55	130	20	435	360	1	25	..	..	..	..	..	1	1	1	2	5	2	12
150	40	40	20	250	140	1	30	..	..	..	..	..	..	1	3	2	..	5	11
250	138	250	200	838	550	1	40	..	..	..	..	..	..	..	2	2	2	5	11
40	34	61	43	178	111	1	21	..	..	..	..	..	..	1	2	2	2	3	10
193	193	56	50	492	325	1	25	..	..	..	..	..	..	1	1	2	5	2	11
40	26	26	17	109	38	1	23	..	..	..	..	..	..	..	2	2	1	4	9
216	169	10	7	402	300	1	26	..	..	..	..	..	..	1	1	5	1	3	11
50	43	100	75	268	200	1	25	..	..	..	..	..	..	..	5	..	1	6	12
200	80	210	63	553	490	1	50	1	40	1	1	..	..	2	7	1	7	1	20
110	100	130	110	450	400	1	56	1	50	1	1	1	3	1	3	3	2	5	20
313	216	260	86	875	743	1	72	..	..	..	..	..	..	1	4	5	4	9	23
2,729	1,958	2,483	1,461	8,631	6,657	13	638	3	285	4	4	4	10	12	47	69	36	83	269
4	4	40	20	68	50	1	32	..	..	..	..	1	1	..	2	3	4	5	16
34	50	136	33	253	202	1	33	1	30	1	1	..	1	1	7	5	3	15	34
47	35	195	130	407	340	1	14	..	..	1	1	1	4	1	6	4	3	7	28
70	90	..	..	160	182	..	..	..	..	2	1	3	..	..	..	2	..	..	8
60	180	785	40	1,065	885	..	..	..	..	..	..	2	3	1	7	6	6	32	57
215	359	1,156	223	1,953	1,659	3	79	1	30	4	3	7	9	3	22	20	16	59	143
2,944	2,317	3,639	1,684	10,584	8,316	16	717	4	315	8	7	11	19	15	69	89	52	142	412
72	56	40	32	200	190	1	16	..	..	..	..	..	..	1	..	4	3	7	15
199	230	100	150	679	450	1	48	1	39	1	1	..	2	1	4	4	7	22	42
116	28	30	10	184	175	1	20	..	..	..	..	..	..	1	1	2	3	3	10
60	30	30	20	140	115	1	57	..	..	..	..	..	..	1	..	1	3	3	8
123	84	75	64	346	330	1	25	..	..	..	..	..	..	1	..	3	2	5	11
123	95	45	70	333	257	1	14	..	..	..	..	..	..	1	3	1	4	7	16
43	27	12	..	82	72	1	20	..	..	..	..	..	..	..	2	..	4	2	8
30	25	16	14	85	80	1	17	..	..	..	..	..	..	..	4	1	3	7	15
130	62	48	43	283	270	1	30	..	..	..	..	..	..	..	1	2	5	3	11
30	20	6	4	60	55	1	14		..	..	..	..	..	..	2	..	6	5	13
926	657	402	407	2,392	1,994	10	261	1	39	1	1	..	2	6	17	18	40	64	149
12,749	8,169	16,343	8,126	45,387	36,819	94	3,419	20	1084	19	19	25	36	68	269	285	278	632	1,631
12,745	8,487	15,919	8,020	45,171	38,214	97	3,525	20	1043	19	16	24	36	70	271	292	373	677	1,778
4	..	424	106	216	..	..	..	..	41	..	3	1	..	..	..	..	..	..	..
..	318	..	..	..	1,395	3	106	..	..	..	..	..	..	2	2	7	95	45	147

NAMES OF CIRCUITS.	Church Property.										Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid on Indebtedness on Churches and Parsonages.	Paid for Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Moradabad Dist.															
Aonla ..	1	500	4	900	50	1,450	..	..	..	65	72	70	..	3	73
Bhamora ..	1	550	2	166	..	716	..	..	..	70	48	40	..	3	43x
Bilsi ..	1	500	2	600	50	1,150	..	..	..	90	84	95	..	3	98x
Binawar ..	2	230	3	451	..	681	..	..	..	41	17	24	..	2	26x
Bisauli ..	2	80	2	1,160	..	1,240	..	..	..	72	84	80	..	3	83x
Budaon ..	2	19,000	3	7,150	15,060	41,210	..	..	..	250	180	94	66	6	166x
Chandausi ..	4	772	2	1,500	100	2,372	..	..	..	60	60	20	..	3	23x
Dataganj ..	1	100	3	200	50	350	..	..	..	32	36	26	..	3x	30x
Kakrala ..	1	120	4	500	40	660	..	..	..	48	48	48	..	3	51
Kanth ..	..	..	2	70	..	70	..	..	..	17	48	32	..	2	34
Kundarki ..	1	50	1	550	..	600	..	..	..	22	65	28	..	3	31
Moradabad ..	4	35,000	10	10,690	10,000	55,690	..	..	..	140	396	271	125	35	431
Thakurdwara ..	..	..	1	300	..	300	..	..	..	10	40	31	..	2	33x
Ujhani ..	1	30	2	200	..	230	..	..	..	83	65	35	..	2x	38x
Total ..	21	56,932	41	24.437	25,350	106719	..	..	..	1000	1243	898	191	74	1163x
Pilibhit Dist.															
Baheri ..	1	120	1	200	..	320	..	..	..	18	60	60	..	3	63
Bisalpur ..	1	400	2	200	150	750	..	..	..	24	48	48	..	5	53
Fathganj ..	1	730	4	1,630	200	2,560	..	..	..	156	96	96	..	4	100
Jahanabad ..	1	100	..	..	..	100	..	..	..	38	24	24	..	2	26
Mirganj ..	1	100	1	50	..	150	..	..	..	12	24	24	..	2	26
Milak ..	..	..	..	..	..	..	..	..	..	..	24	29	..	2	31
Nawabganj ..	1	70	1	80	..	150	..	..	..	42	24	24	22	3	49
Pilibhit ..	1	400	3	500	100	1,000	..	..	..	36	60	51	33	7	91
Puranpur ..	..	..	1	175	..	175	..	..	..	12	24	24	..	1	25
Rampur ..	..	..	1	310	..	310	..	..	..	..	48	48	..	3	51
Sirauli ..	1	150	2	380	..	530	..	..	..	24	84	84	..	4	88
Shahi ..	1	30	1	100	..	130	..	..	.	24	48	48	..	3	51
Total ..	9	2,100	17	3,625	450	6,175	.	..	..	386	564	560	55	39	654
Sambhal District.															
Sambhal ..	4	1,100	3	1,250	330	2,680	127	..	..	..	96	96	..	6	102
Babukhera ..	1	15	2	100	..	115	..	..	..	21	24	24	..	1	25
Babjoi ..	1	60	2	400	..	460	..	..	..	14	48	36	..	1	37
Dhanaura ..	..	..	4	500	..	500	..	..	..	48	72	72	..	1	73
Gunnaur ..	2	135	2	285	..	420	..	..	..	64	60	60	..	2	62
Hasanpur ..	2	250	3	550	..	800	..	..	..	66	72	72	..	3	75
Narainiya ..	2	12	1	8	..	20	..	..	..	5	36	36	..	2	38
Rasulpur ..	2	145	1	15	..	160	..	..	..	15	36	36	..	2	38
Rajpura ..	1	150	1	150	..	300	..	..	..	20	36	36	.	1	37
Amroha ..	3	850	6	1,025	..	1,875	..	..	..	48	72	48	..	2	50
Sharifpur ..	1	100	1	30	..	130	..	..	..	..	36	36	..	1	37
Shahpur ..	3	150	1	50	..	200	..	..	..	16	60	60	..	1	61
Total ..	22	2,967	27	4,363	330	7,660	127	..	..	317	648	612	..	23	635

FOR THE YEAR ENDING WITH 30th NOVEMBER, 1901.

FINANCES.

Benevolent Collections.									Other Collections.				Income earned in Southern Asia.				
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
5	..	1	1	..	..	1	..	8	..	..	..	81	..	..	..	..	81
1	x	x	1	..	x	1	..	3x	..	..	..	47	..	..	..	..	47
5	..	x	..	..	x	1x	12	19x	.	..	..	118	103	..	..	103	221
3	..	x	1		x	1	..	5x	..	..	..	32	..	..	..	..	32
9	1x	1	1	..	..	2	x	15x	..	..	..	98	..	..	..	..	98
34	3x	13	1	1	3	..	3	58x	..	..	..	225	2,430	1,260	..	3,690	3,915
2	..	1	1	..	1	1	..	6	.	..	.	30	..	..	..	..	30
3	..	x	x	..	x	..	..	4x	..	..	..	35	..	..	..	..	35
3	..	1	1	..	1	1	..	7	..	..	..	58	..	..	..	..	58
2	..	x	x	..	x	x	..	4x	..	..	..	38	..	..	..	..	38
2	..	1	1	..	1	..	..	5	..	..	..	36	..	..	..	..	36
65	15	21	10	5	5	33	..	154	..	..	..	585	4,051	2,500	..	6,551	7,136
2x	x	x	x	..	x	..	..	4x	..	..	..	38	..	..	..	..	38
2x	..	x	x	..	x	x	..	5x	..	..	..	44	..	..	..	..	44
139	20x	42x	20x	6	14x	42x	15x	301x	.	..	..	1,465	6,584	3,760	..	10,344	11,809
6	..	1	..	..	1	1	..	9	..	..	..	72	..	..	..	..	72
5	..	1	2	..	1	..	..	9	..	..	..	62	..	..	..	..	62
7	1	2	2	..	1	2	..	15	..	5	..	120	..	..	..	..	120
2	..	x	1	..	..	1	..	4x	26	..	..	57	..	..	..	..	57
2	..	x	..	..	..	..	..	2x	..	..	..	29	..	..	..	..	29
3	..	x	..	..	x	..	2x	6x	..	..	..	37	..	..	..	..	37
3x	..	x	1x	..	x	2	3x	11x	16	..	...	77	..	..	..	..	77
4	..	1	1	..	1	..	..	7	..	25	2	125	..	..	12	12	137
2	1	x	x	..	x	..	..	4x	..	..	..	29	..	..	..	..	29
3	..	x	..	..	x	..	..	4x	..	..	..	55	..	..	..	..	55
5	1x	x	x	x	1	..	..	9x	..	..	..	97	..	..	..	..	97
5	..	1	1	..	1	..	..	8	..	..	..	59	..	..	..	..	59
47x	3x	10	9x	x	8	6	6	91	42	30	2	819	..	..	12	12	831
18x	8	7	2x	..	1x	5x	47x	90	..	..	..	192	192	233	..	425	617
4x	x	x	x	..	x	2	5x	14	..	..	..	39	..	..	..	..	39
5	x	..	..	..	x	1x	12	20	..	..	..	57	..	..	50	50	107
4x	1x	1	1	..	x	2	7	18	..	..	..	91	..	..	..	..	91
8	1	1	1	..	1	2	15	29	..	..	..	91	..	..	..	..	91
5x	1x	1x	1	..	1	3x	10x	24	..	..	..	99	..	..	..	..	99
3x	..	1	1	..	..	1x	8	15	..	..	..	53	..	..	..	..	53
5	1	1	..	..	..	2	9	18	..	.	..	56	..	..	..	..	56
4	1	1	x	..	..	x	7	14	..	..	..	51	..	..	..	..	51
8	..	1x	1x	..	1x	2	26x	41	..	..	..	91	..	..	..	..	91
6x	x	x	..	..	..	2x	11x	22	..	..	..	59	..	..	..	..	59
7x	..	1x	1	..	1	2x	6x	20	..	..	..	81	..	..	..	..	81
81x	15x	16x	10	..	7x	27x	166	325	..	..	..	960	192	223	50	475	1,435

NAMES OF CIRCUITS.	Church Property.										Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid on Indebtedness on Churches and Parsonages.	Paid for Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Gonda District.															
Bahraich ..	1	200	2	400	2,000	2,600	..	..	..	..	100	152	..	7	159
Bhinga ..	..	..	3	140	..	140	..	..	..	..	32	64	..	3	67
Balrampur ..	1	350	2	80	200	630	..	..	..	..	33	48	..	4	52
Colonelganj ..	..	..	..	..	..	..	..	..	..	..	26	30	..	2	32
Kaisarganj ..	..	..	1	300	..	300	..	..	..	..	25	31	..	1	32
Mankapur ..	1	500	1	300	250	1,050	..	.	..	..	38	55	..	3	58
Nawabganj ..	..	..	..	..	..	..	..	..	..	..	12	18	..	1	19
Nanpara ..	1	300	1	250	..	550	..	..	..	..	18	28	..	..	28
Gonda ..	2	5,300	3	8,500	12,000	25,800	3000	..	..	78	108	96	48	7	151
Total ..	6	6,650	13	9,970	14,450	31,070	3000	..	..	78	392	522	48	28	598
Oudh District.															
Lakhimpur ..	1	3,000	2	700	200	3,900	..	..	..	72	..	38	12	2x	52
Tikaiatnagar ..	1	50	..	..	..	50	..	..	..	4	..	13	..	1	14
Rae Bareilly ..	2	1,100	3	2,560	2,000	5,660	..	..	..	325	..	74	..	5	79
Barabanki ..	1	3,000	1	260	..	3,260	..	..	..	25	..	62	..	3	65
Sitapur ..	3	14,000	2	11,000	10,400	35,400	..	..	..	400	..	90	360	20	470
Sidhauli ..	..	..	..	..	..	..	..	..	..	15	..	39	..	2x	42
Lucknow, Hind. ..	2	24,000	7	51,000	376500	451500	200	200	50	300	..	459	311	28	798
Lucknow, Eng. ..	1	22,000	1	10,000	..	32,000	..	..	..	54	..	..	1200	10	1210
Malihabad ..	..	..	1	60	..	60	..	..	..	25	..	18	..	2	20
Total ..	11	67,150	17	75,580	389100	531830	200	200	50	122	..	793	1883	73x	2750
Hardoi District.															
Bilgram ..	..	..	..	..	..	..	..	..	..	..	..	38	..	2	40
Hardoi ..	1	400	3	1,350	5,500	7,250	2000	..	..	700	..	90	..	10	100
Mallawan ..	..	..	..	..	..	..	..	..	..	..	..	14	.	1	15
Pihani ..	..	..	..	..	..	..	..	..	..	..	..	14	..	1	15
Safipur ..	..	..	1	250	..	250	..	..	..	18	..	15	..	3	18
Shahabad ..	2	1,500	3	700	..	2,200	..	..	..	100	..	72	..	2	74
Sandi ..	..	..	..	..	..	..	..	..	..	150	..	24	..	2	26
Sandila ..	..	..	..	..	..	..	..	..	..	..	..	16	..	2	18
Unao ..	1	700	1	934	..	1,634	..	..	..	60	..	47	..	2	49
Total ..	4	2,600	8	3,234	5,500	11,334	2000	..	..	1028	..	330	..	25	355
Garhwal District.															
Bainoli ..	..	..	..	..	..	..	..	..	..	.	6	6	..	1	7
Kainur&Bungidhar, ..	..	..	1	150	..	150	..	..	..	..	20	20	..	2	22
Lansdowne and Kotdwara ..	..	..	2	2,700	1,000	3,700	..	..	..	..	..	11	.	1	12
Pauri and Gadoli ..	5	8,550	7	10,400	31,800	50,750	..	..	..	..	20	20	60	10	90
Ramni ..	1	350	1	150	..	500	..	..	..	..	10	10	..	1	11
Srinagar ..	1	100	2	350	..	450	..	..	..	..	9	9	..	1	10
Total ..	7	9,000	13	13,750	32,800	55,550	..	..	..	..	65	76	60	16	152

FOR THE YEAR ENDING WITH 30th NOVEMBER, 1901.

FINANCES.

Benevolent Collections.									Other Collections.				Income earned in Southern Asia.				
For Missionary Society.																	
From Churches.	From Sunday-Schools	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expences.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
3	2	8	..	..	..	3	20	36	..	..	..	195	400	186	..	586	781
1	1	1	..	..	..	2	12	17	..	..	..	84	48	26	..	74	158
2	2	1	..	..	..	2	24	31	..	..	..	83	48	26	..	74	157
2	..	..	..	..	..	2	9	13	..	..	..	45	..	..	..	..	45
1	..	..	..	..	..	1	6	8	..	..	..	40	..	..	..	..	40
2	..	1	..	..	..	2	10	15	..	..	..	73	..	..	..	..	73
1	1	..	..	..	..	1	..	3	..	..	..	22	36	24	..	60	82
1	..	..	..	..	..	1	..	2	..	..	..	30	..	12	..	12	42
8	2	6	1	..	..	30	96	143	..	5	..	299	840	216	..	1,056	1,355
21	8	17	1	..	..	44	177	268	..	5	..	871	1,372	490	..	1,862	2,733
7x	7x	2x	2x	..	3x	3x	4x	31x	..	..	..	84	36	25	..	61	145
x	x	x	...	..	..	1	..	3x	..	..	..	17	..	..	..	..	17
10	1	3	2	..	1	x	85	102x	..	..	..	181	..	18	..	18	199
7	3	3	1	..	1	5	79	99	..	..	..	164	..	40	..	40	204
20	..	10x	5	..	2x	8	200	245x	..	..	..	715	1,224	820	..	2,044	2,760
3	..	x	x	..	x	x	1x	7x	..	..	..	49	..	..	..	..	49
140	22	59x	6x		..	18	450	696x	..	160	..	1,655	4,408	7,915	58,000	70,323	71,978
80	..	86	8	..	..	91x	600	865x	..	390	..	2,465	..	..	..	..	2,465
1	..	1	..	..	x	..	..	2x	..	..	..	22	.	..	..	..	22
269x	34x	167x	26x	..	8x	128	1420	2054	..	550	..	5,354	5,668	8,818	58,000	72,486	77,840
3	..	1	1	..	1	1	8	15	..	..	..	55	..	..	..	..	55
15	..	3	2	..	2	5	25	52	125	..	..	277	75	15	..	90	367
3	..	1	1	..	1	1	3	10	..	..	..	25	..	..	..	..	25
3	..	x		..	..	1	3	7	..	..	..	22	..	..	..	..	22
4	..	1	1	..	1	x	5	12	..	..	..	30	..	..	..	..	30
5	..	1	1	.	1	2	3	13	..	..	..	87	..	20	..	20	107
4	..	1	1	..	..	1	5	12	..	..	..	38	..	..	..	..	38
2	..	1	...	..	2	1	3	9	..	.	..	27	..	..	..	..	27
6	..	9	1	..	1	2	1	20	..	..	..	69	..	150	..	150	219
45	..	18x	8	..	9	14x	56	150	125	..	..	630	75	185	..	260	890
1	..	..	1	..	..	..	..	2	..	..	..	9	..	..	..	..	9
2	..	1x	3x	..	1	..	3	10x	..	..	..	32	..	..	..	..	33
..	..	1	1	..	..	..	..	2	..	..	..	14	..	..	..	..	14
11	..	14	24x	..	6x	..	75x	131x	..	..	..	221	1,349	604	..	1,953	2,175
1	..	1	1	..	1	..	4	8	..	..	..	19	..	..	..	..	19
1	..	1	1x	..	1	..	..	4x	..	..	..	14	..	..	..	..	14
16	..	18x	32x	..	9x	..	82x	158x	..	..	..	310	1,349	604	...	1,953	2,264

NAMES OF CIRCUITS.	Church Property.										Ministerial Support.				
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid on Indebtedness on Churches and Parsonages.	Paid for Churches and Parsonages.	Apportioned to be Raised by Native Church for Pastors.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Total Collected for Ministerial Support.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bareilly-Kumaon District.															
Bareilly Section.															
Bareilly ..	3	15,073	5	35,000	103700	153773	..	..	..	..	540	340	200	7	547
Bareilly-Sadar Bazar	1	400	1	300	1,000	1,700	58	..	..	45	24	17	..	1	18
Faridpur ..	2	400	3	360	..	760	..	..	..	60	12	22	..	1x	24
Jalalabad ..	1	60	2	500	..	560	..	..	..	72	..	33	..	2	35
Khera Bajhera ..	1	4,000	2	3,000	100	7,100	..	..	..	..	36	36	..	1	36
Miranpur Katra ..	1	50	2	200	..	250	..	..	..	..	..	27	..	1	28
Mohamdi ..	..	..	2	200	..	200	..	..	..	..	..	19	..	2	21
Panahpur ..	1	1,000	2	700	..	1,700	..	..	..	..	..	26	..	..	26
Powayan ..	1	100	5	340	3	443	..	..	..	40	..	51	..	2	53
Shahjahanpur East.	2	6,500	4	5,260	12,000	23,760	..	..	..	398	..	151	24	10	185
Shahjahanpur West.	3	4,200	4	9,000	27,325	40,525	..	..	..	60	..	150	57	2	209
Tilhar ..	12	1,500	3	1,500	60	3,060	..	..	..	..	60	57	..	1	58
Bareilly Total ..	28	33,283	35	56,360	144188	233831	58	..	..	673	672	929	281	30x	1240
Kumaon Section.															
Bhot ..	3	2,400	1	200	1,900	4,500	..	..	..	..	..	24	..	2x	26
Dwarahat-Lohba ..	3	3,600	5	3,300	2,800	9,700	..	..	..	..	..	76	46	15	137
NainiTal-Haldwani.	2	6,800	3	2,500	20,200	29,500	..	..	..	..	180	110	50	11	171
Naini Tal, Eng. ..	1	25,000	3	28,000	184500	237500	100000	..	5000	..	..	..	1975	..	1975
Pithoragarh ..	3	3,500	10	5,200	22,000	30,700	..	..	..	..	..	306	..	10	316
Kumaon Total ..	12	41,300	22	39,200	231400	311900	100000	..	5000	..	180	516	2071	38x	2625
Bareilly-Kumaon Total ..	40	74,583	57	95,560	375588	545731	100058	..	5000	673	852	1445	2352	69x	3866
Bijnor District.															
Basta ..	1	100	2	1,100	..	1,200	..	..	..	55	..	25	..	3x	28
Bijnor ..	4	930	4	6,280	2,525	9,735	..	..	..	150	..	72	60	17	149
Dhampur ..	1	500	1	1,200	..	1,700	..	..	..	500	..	20	.	2	22
Kirathpur ..	..	..	..	..	..	..	..	..	..	..	..	16	..	2x	18
Mandawar ..	..	..	1	500	..	500	..	..	..	43	..	24	..	3	27
Nagina ..	1	95	..	..	..	95	..	..	..	..	..	25	..	1	26
Najibabad ..	1	4,000	1	450	..	4,450	..	..	..	..	..	24	..	1	25
Nurpur ..	..	..	..	..	..	..	..	.	..	..	..	23	..	2x	26
Seohara ..	1	350	2	550	..	900	..	..	..	..	..	20	..	2	22
Sherkot ..	..	..	..	..	..	..	..	..	..	..	..	24	..	2	26
Total ..	9	5,975	11	10,080	2,525	18,580	..	..	..	748	..	273	60	36	369
Grand Total 1901 ..	129	227957	204	240599	846093	13,14,649	105385	200	5050	5450	3764	5509	4649	383	10,542
Total 1900 ..	131	228520	204	234227	852005	13,14,752	142434	560	..	8261	3433	5332	5722	280	11,335
Increase ..	..	..	..	6,372	..	.	..	..	5050	..	331	177	..	103	..
Decrease ..	2	563	..	..	5,912	103	37,049	360	..	2811	..	..	1073	..	793

FOR THE YEAR ENDING WITH 30th NOVEMBER, 1901.

FINANCES.

Benevolent Collections.									Other Collections.				Income earned in Southern Asia.				
For Missionary Society.																	
From Churches.	From Sunday-Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Women's Societies.	All other Benevolences.	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	Total of Ministerial Support and all Collections.	Government aid to Schools and Buildings.	Tuitional and other School Fees.	Earned by Industrial Institutions, Presses, Medical Practice, etc.	Total Earned Income.	Grand Total Collected and Earned in Southern Asia.
Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
50	..	13	10	..	23	24	50	170	..	100	..	817	2,397	1,032	460	3,889	4,706
3	1	x	..	..	..	..	..	4x	..	..	..	23	..	24	50	74	97
1x	..	x	..	..	x	1	1x	5x	..	..	..	29	..	..	..	..	29
2	x	1	1	..	..	..	2	6x	..	..	..	41	..	..	..	..	41
6x	1x	x	x	..	x	x	1x	11x	..	..	..	48	37	..	..	37	85
5	..	..	..	..	1	1	3	10	..	..	..	38	..	..	..	..	38
3	1	x	1	..	..	1	1x	8x	..	..	..	29	..	..	..	..	29
2x	..	5	..	..	..	x	1x	9x	..	..	..	35	96	..	..	96	131
4	..	1	1	1	..	1	1x	9x	..	..	..	63	..	..	..	..	63
35	..	8	..	..	2	9	13	67	..	..	.	252	2,694	1,268	3,458	7,420	7,672
33	..	7x	2	..	x	19x	2	64x	..	..	..	274	566	47	..	613	887
4	..	..	..	..	1	..	..	5	..	..	..	63	..	..	..	..	63
149x	3x	38x	15x	1	28x	57x	77x	371x	.	100	..	1,712	5,790	2,371	3,968	12,129	13,841
14x	..	2x	1x	..	x	10	x	29x	..	..	..	56	48	..	..	48	104
43	..	10x	10	4	8	9	20	104x	..	24	3	268	278	215	..	493	761
12	24	25	6x	..	..	..	..	67x	..	..	..	238	1,132	1,286	..	2,418	2,656
60x	..	325	50	..	..	..	75	510	265	490	..	3,240	7,200	33,150	..	40,350	43,590
45	..	14x	5x	..	..	..	80x	146	..	47	..	510	621	..	18	639	1,149
174x	24	377x	73x	4	8x	19	176	858	265	561	3	4,312	9,279	34,651	18	43,948	48,260
324x	27x	415x	89x	5	37x	76x	253x	1229	265	661	3	6,024	15,069	37,022	3,986	56,077	62,101
2	..	1	1	..	x	1	..	5x	..	..	..	34	..	..	..	..	34
22	..	13	1	..	3	7x	20x	66x	..	6	..	222	469	..	..	469	691
1x	x	x	x	..	x	x	x	4x	20	..	..	46	..	..	..	..	46
x	..	x	x	..	x	x	..	1x	..	..	..	19	..	..	..	..	19
1x	..	1x	x	..	x	x	1x	5	..	..	..	32	..	..	..	..	32
1	..	x	x	..	x	x	..	2x	..	..	..	28	..	..	..	..	28
2	..	1	1	..	1	x	x	6x	..	..	..	31	..	..	..	..	31
1	..	x	x	..	x	x	1x	3x	..	..	..	30	..	..	..	..	30
1	..	x	x	..	x	x	1	3x	3	..	..	28	..	..	..	..	28
1x	..	x	x	..	x	x	1	4x	..	..	..	31	..	..	..	..	31
34	x	19x	5x	..	6x	11x	25x	103x	23	6	..	501	469	..	..	469	970
978	110	725	202	11	102	350	2202	4680	455	1252	5	16,934	30,778	51,112	62,048	143938	160873
1,140	120	661	148	8	89	426	6255	8849	220	400	40	20,844	29,752	48,077	52,633	130462	151306
..	..	54	54	3	13	..	..	..	235	852	..	..	1,026	3,035	9,415	13,476	9,567
162	10	..	..	..	..	76	4053	4169	..	..	35	3,910	..	..	..	..	..

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians	Total.	
Moradabad District.										
Aonla ..	1	40	..	40	19	1	1	19	20	12
Bhamora ..	4	50	..	50	34	2	15	..	15	9
Bilsi ..	3	53	16	69	62	1	24	..	24	20
Binawar ..	3	35	..	35	15	..	..	..	..	..
Bisauli ..	3	48	10	58	43	2	17	10	27	21
Budaon ..	9	81	28	109	64	10	19	127	146	118
Chandausi ..	5	55	30	85	72	4	20	18	38	25
Dataganj ..	1	24	..	24	16	1	9	..	9	5
Kakrala ..	4	52	20	72	60	2	22	14	36	30
Kanth ..	2	16	1	17	11	..	..	..	..	..
Kundarki ..	5	70	30	100	75	4	20	11	31	22
Moradabad ..	9	100	68	168	120	23	90	235	325	208
Thakurdwara ..	4	46	30	76	51	4	22	30	52	40
Ujhani ..	5	52	3	55	25	1	8	4	12	8
Total ..	58	722	236	958	667	55	267	468	735	518
Pilibhit District.										
Baheri ..	5	54	10	64	44	..	..	..	..	..
Bisalpur ..	5	48	9	57	48	1	10	1	11	8
Fathganj ..	5	70	38	108	90	2	15	17	32	24
Jahanabad ..	4	35	..	35	25	..	..	..	..	..
Mirganj ..	3	108	..	108	100	..	..	..	..	..
Milak ..	3	34	..	34	25	1	5	3	8	6
Nawabganj ..	4	62	..	62	52	3	20	10	30	19
Pilibhit ..	6	77	11	88	70	4	45	40	85	60
Puranpur ..	4	50	..	50	44	2	7	..	7	5
Rampur ..	5	84	30	114	80	2	19	5	24	13
Sirauli ..	7	95	22	117	98	6	46	7	53	44
Shahi ..	7	92	2	94	78	2	26	..	26	16
Total ..	58	809	122	931	754	23	193	83	276	195
Sambhal District.										
Sambhal ..	4	20	27	47	39	4	20	44	64	55
Babukhera ..	2	12	.	12	8	1	6	..	6	4
Babjoi ..	2	14	15	29	24	1	8	..	8	6
Dhanaura ..	2	19	..	19	14	1	5	..	5	4
Gunnaur ..	1	15	..	15	12	..	..	..	..	..
Hasanpur ..	3	25	..	25	18	2	..	27	27	20
Narainiya ..	5	38	..	38	20	3	23	..	23	17
Rasulpur ..	5	30	9	39	27	3	20	8	28	20
Rajpura ..	3	15	20	35	25	..	..	..	..	..
Amroha ..	4	60	10	70	54	3	18	10	28	18
Sharifpur ..	3	11	7	18	15	1	5	..	5	3
Shahpur ..	4	19	12	31	22	3	19	200	219	180
Total ..	38	278	100	378	278	22	124	289	413	327

FOR THE YEAR ENDING WITH 30th NOVEMBER, 1901.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	..	..	..	..	..	..	..	2	2	60	31
..	..	..	..	..	..	..	..	..	..	6	6	65	43
..	..	..	..	..	..	..	..	..	..	4	4	93	82
..	..	..	..	..	..	..	..	..	..	3	3	35	15
..	..	..	..	..	..	..	..	..	..	5	4	85	64
1	50	105	155	132	1	72	..	72	65	21	35	482	379
..	..	..	..	..	..	..	..	..	..	9	9	123	97
..	..	..	..	..	..	..	..	..	..	2	2	33	21
..	..	..	..	..	..	..	..	..	..	6	6	108	90
..	..	..	..	..	..	..	..	..	..	2	2	17	11
..	..	..	..	..	..	..	..	..	..	9	9	131	97
1	90	95	185	155	1	115	1	116	106	34	52	794	589
..	..	..	..	..	..	..	..	..	..	8	10	128	91
..	..	..	..	..	..	..	..	..	..	6	6	67	33
2	140	200	340	287	2	187	1	188	171	117	150	2,221	1,643
..	..	..	..	..	..	..	..	..	..	5	5	64	44
..	..	..	..	..	..	..	..	..	..	6	6	68	56
..	..	..	..	..	..	..	..	..	..	7	7	140	114
..	..	..	..	..	..	..	..	..	..	4	4	35	25
..	..	..	..	..	..	..	..	..	..	3	3	108	100
..	..	..	..	..	..	..	..	..	..	4	4	42	31
..	..	..	..	..	..	..	..	..	..	7	7	92	71
..	..	..	..	..	..	..	..	..	..	10	8	173	130
..	..	..	..	..	..	..	..	..	..	6	6	57	49
..	..	..	..	..	..	..	..	..	..	7	7	138	93
..	..	..	..	..	..	..	..	..	..	13	13	170	142
..	..	..	..	..	..	..	..	..	..	9	9	120	94
..	..	..	..	..	..	..	..	..	..	81	79	1,207	949
1	25	70	95	85	..	..	..	..	..	9	15	206	179
..	..	..	..	..	..	..	..	..	..	3	3	18	12
..	..	..	..	..	..	..	..	..	..	3	3	37	30
..	..	..	..	..	..	..	..	..	..	3	3	24	18
..	..	..	..	..	..	..	..	..	..	1	1	15	12
..	..	..	..	..	..	..	..	..	..	5	5	52	38
..	..	..	..	..	..	..	..	..	..	8	8	61	37
..	..	..	..	..	..	..	..	..	..	8	8	67	47
..	..	..	..	..	..	..	..	..	..	3	3	35	25
..	..	..	..	..	..	..	..	..	..	7	7	98	72
..	..	..	..	..	..	..	..	..	..	4	4	23	18
..	..	..	..	..	..	..	..	..	..	7	7	250	202
1	25	70	95	85	..	..	..	..	..	61	67	886	690

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Gonda District.										
Bahraich ..	2	68	145	213	190	1	9	34	43	36
Bhinga ..	1	13	44	57	50	..	..	..	..	..
Balrampur ..	1	11	64	75	64	..	..	..	..	..
Colonelganj ..	..	..	..	..	..	..	..	..	..	..
Kaisarganj ..	..	..	..	..	..	..	..	..	..	..
Mankapur ..	..	..	..	..	..	..	..	..	..	..
Nawabganj ..	1	4	56	60	52	1	3	13	16	13
Nanpara ..	2	10	38	48	41	1	12	5	17	14
Gonda ..	2	..	120	120	100	..	..	..	..	..
Total ..	9	106	467	573	497	3	24	52	76	63
Oudh District.										
Lakhimpur ..	1	4	20	24	18	..	..	..	..	..
Tikaiatnagar ..	2	10	12	22	18	..	..	..	..	..
Rae Bareilly ..	6	25	100	125	120	1	7	..	7	6
Barabanki ..	6	14	67	81	60	1	3	20	23	16
Sitapur ..	1	15	..	15	12	..	..	..	..	..
Sidhauli ..	..	..	..	..	..	..	..	..	..	..
Lucknow, Hind. ..	3	9	175	184	150	4	..	94	94	75
Lucknow, Eng. ..	..	..	..	..	..	..	..	..	..	..
Malihabad ..	1	7	20	27	20	..	..	..	..	..
Total ..	20	84	394	478	398	6	10	114	124	97
Hardoi District.										
Bilgram ..	3	20	28	48	39	..	..	..	..	..
Hardoi ..	5	34	116	150	130	2	70	..	70	63
Mallawan ..	3	7	43	50	36	..	..	..	..	..
Pihani ..	3	45	21	66	53	..	..	..	..	..
Safipur ..	3	4	32	36	28	..	..	..	..	..
Shahabad ..	8	135	45	180	155	3	45	15	60	42
Sandi ..	3	50	4	54	45	..	..	..	..	..
Sandila ..	2	2	42	44	35	..	..	..	..	..
Unao ..	3	12	50	62	50	1	11	1	12	10
Total ..	33	309	381	690	571	6	126	16	142	115
Garhwal District.										
Bainoli ..	1	3	5	8	6	..	..	..	..	..
Kainur and Bungidhar ..	4	7	25	32	26	..	..	..	..	..
Lansdowne and Kotdwara ..	..	..	..	..	..	..	..	..	..	..
Pauri and Gadoli ..	2	14	13	27	27	4	17	44	61	42
Ramni ..	1	4	13	17	12	..	..	..	..	..
Srinagar ..	2	5	18	23	18	..	..	..	..	..
Total ..	10	33	74	107	89	4	17	44	61	42

FOR THE YEAR ENDING WITH 30th NOVEMBER, 1901.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians	Non-Christians.	Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	Non-Christians.	Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
..	..	..	..	..	..	..	..	..	..	3	13	256	226
..	..	..	..	..	..	..	..	..	..	1	2	57	50
..	..	..	..	..	..	..	..	..	..	1	2	75	64
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	2	2	76	65
..	..	..	..	..	..	..	..	..	..	3	3	65	55
..	..	..	..	..	1	70	..	70	66	3	15	190	166
..	..	..	..	..	1	70	..	70	66	13	37	719	626
..	..	..	..	..	..	..	..	..	..	1	2	24	18
..	..	..	..	..	..	..	..	..	..	2	2	22	18
1	12	28	40	33	..	..	..	..	..	8	8	172	159
..	..	..	..	..	..	..	..	..	..	7	8	104	76
1	60	110	170	150	1	88	1	89	82	3	16	274	244
..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	85	249	334	270	2	147	6	153	130	12	59	765	625
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	1	1	27	20
5	157	387	544	453	3	235	7	242	212	34	96	1,388	1,160
..	..	..	..	..	..	..	..	..	..	3	3	48	39
..	..	..	..	..	..	..	..	..	..	7	11	220	193
..	..	..	..	..	..	..	..	..	..	3	3	50	36
..	..	..	..	..	..	..	..	..	..	3	4	66	53
..	..	..	..	..	..	..	..	..	..	3	3	36	28
..	..	..	..	..	..	..	..	..	..	11	12	240	197
..	..	..	..	..	..	..	..	..	..	3	3	54	45
..	..	..	..	..	..	..	..	..	..	2	2	44	35
1	16	64	80	70	..	..	..	..	..	5	9	154	130
1	16	64	80	70	..	..	..	..	..	40	50	912	756
..	..	..	..	..	..	..	..	..	..	1	1	8	6
..	..	..	..	..	..	..	..	..	..	4	4	32	26
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	20	105	125	101	1	68	..	68	67	8	24	281	237
..	..	..	..	..	..	..	..	..	..	1	1	17	12
..	..	..	..	..	..	..	..	..	..	2	2	23	18
1	20	105	125	101	1	68	..	68	67	16	32	361	299

NAMES OF CIRCUITS	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year.			Average Daily Attendance for year.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Bareilly-Kumaon Dist.										
Bareilly Section.										
Bareilly ..	5	272	85	357	110	14	79	160	239	200
Bareilly Sadar Bazar ..	1	1	34	35	26	..	..	..	..	..
Faridpur ..	1	13	3	16	11	..	..	..	..	..
Jalalabad ..	2	20	2	22	16	1	..	24	24	15
Khera Bajhera ..	2	..	61	61	42	2	..	48	48	26
Miranpur Katra ..	2	15	5	20	15	..	..	..	..	..
Mohamdi ..	..	..	..	..	..	..	..	..	..	..
Panahpur ..	1	25	..	25	18	1	11	..	11	6
Powayan ..	..	..	..	..	..	1	4	6	10	6
Shahjahanpur East ..	1	8	..	8	5	4	..	80	80	75
Shahjahanpur West ..	4	50	2	52	45	..	..	..	..	..
Tilhar ..	5	40	22	62	50	1	9	4	13	8
Bareilly Total ..	24	444	214	658	338	24	103	322	425	336
Kumaon Section.										
Bhot ..	2	..	52	52	45	..	..	..	..	..
Dwarahat-Lohba ..	2	2	55	57	27	..	..	..	..	..
Naini Tal-Haldwani ..	1	12	12	24	18	3	10	102	112	80
Naini Tal, Eng. ..	..	..	..	..	..	..	..	..	..	..
Pithoragarh ..	16	19	625	644	575	2	52	16	68	54
Kumaon Total ..	21	33	744	777	665	5	62	118	180	134
Bareilly-Kumaon Total ..	45	477	958	1,435	1,003	29	165	440	605	470
Bijnor District.										
Basta ..	1	28	..	28	22	..	6	..	6	5
Bijnor ..	9	154	43	197	170	7	120	52	172	162
Dhampur ..	4	48	10	58	50	4	34	6	40	36
Kirathpur ..	3	35	54	89	65	2	15	5	20	19
Mandawar ..	5	48	19	67	57	2	14	12	26	20
Nagina ..	4	49	24	73	70	2	20	6	26	21
Najibabad ..	3	43	12	55	47	2	27	..	27	23
Nurpur ..	3	21	4	25	20	2	11	2	13	11
Seohara ..	5	43	10	53	49	4	19	2	21	17
Sherkot ..	4	26	5	31	22	..	..	..	..	..
Total ..	41	495	181	676	572	25	266	85	351	314
Grand Total 1901 ..	312	3,313	2,913	6,226	4,829	173	1,192	1,591	2,783	2,141
Total 1900 ..	367	3,551	3,312	6,863	5,332	194	1,230	1,823	3,053	2,332
Increase ..	..	..	..	..	..	..	..	..	..	..
Decrease ..	55	238	399	637	503	21	38	232	270	191

FOR THE YEAR ENDING WITH 30th NOVEMBER, 1901.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.								
Number of Boys' Schools.	No. on Roll at end of year. Christians	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Number of Girls' Schools.	No. on Roll at end of year. Christians.	No. on Roll at end of year. Non-Christians.	No. on Roll at end of year. Total.	Average Daily Attendance for year.	Total Number of Schools.	Total Number of Teachers.	Total Number on Rolls at end of year.	Total Average Daily Attendance.
1	43	56	99	81	1	304	1	305	280	21	44	1,000	671
..	..	..	..	..	..	..	..	..	..	1	1	35	26
..	..	..	..	..	..	..	..	..	..	1	1	16	11
..	..	..	..	.	..	..	..	..	..	3	3	46	31
..	..	..	..	..	..	..	..	..	..	4	5	109	68
..	..	..	..	..	..	..	..	..	..	2	2	20	15
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	2	2	36	24
..	..	..	..	..	..	..	..	..	..	1	1	10	6
2	96	150	246	200	..	..	.	..	..	7	22	334	280
..	..	..	..	..	1	100	..	100	90	5	9	152	135
..	..	..	..	..	..	..	..	..	..	6	6	75	58
3	139	206	345	281	2	404	1	405	370	53	96	1,833	1,325
..	..	..	..	..	..	..	..	..	..	2	2	52	45
1	23	56	79	71	1	26	..	26	23	4	15	162	121
2	6	185	191	164	..	..	..	..	..	6	16	327	262
1	71	2	73	62	1	130	..	130	121	2	22	203	183
1	12	14	26	18	..	..	..	..	..	19	40	738	647
5	112	257	369	315	2	156	..	156	144	33	95	1,482	1,258
8	251	463	714	596	4	560	1	561	514	86	191	3,315	2,583
..	..	.	..	..	..	..	..	..	..	1	2	34	27
..	..	..	..	..	1	48	1	49	46	17	23	418	378
..	..	..	..	..	..	..	..	..	..	8	8	98	86
.	..	..	..	..	..	..	..	..	..	5	5	109	84
..	..	..	..	..	..	..	..	..	..	7	5	93	77
..	..	..	..	..	..	..	..	..	..	6	6	99	91
.	..	..	..	..	..	..	..	..	..	5	5	82	70
..	..	..	..	..	..	..	..	..	..	5	5	38	31
..	..	..	..	..	..	..	..	..	..	9	8	74	66
..	..	..	..	..	..	..	..	..	..	4	4	31	22
..	..	..	..	..	1	48	1	49	46	67	71	1,076	932
18	609	1,289	1,898	1,592	12	1,168	10	1,178	1,076	515	773	12.085	9,638
22	718	1,182	1,900	1,599	13	1,225	12	1,237	1,067	596	847	13,053	10,330
..	..	107	..	..	..	..	..	..	9	..	..	..	..
4	109	..	102	7	1	57	2	59	..	81	64	968	692